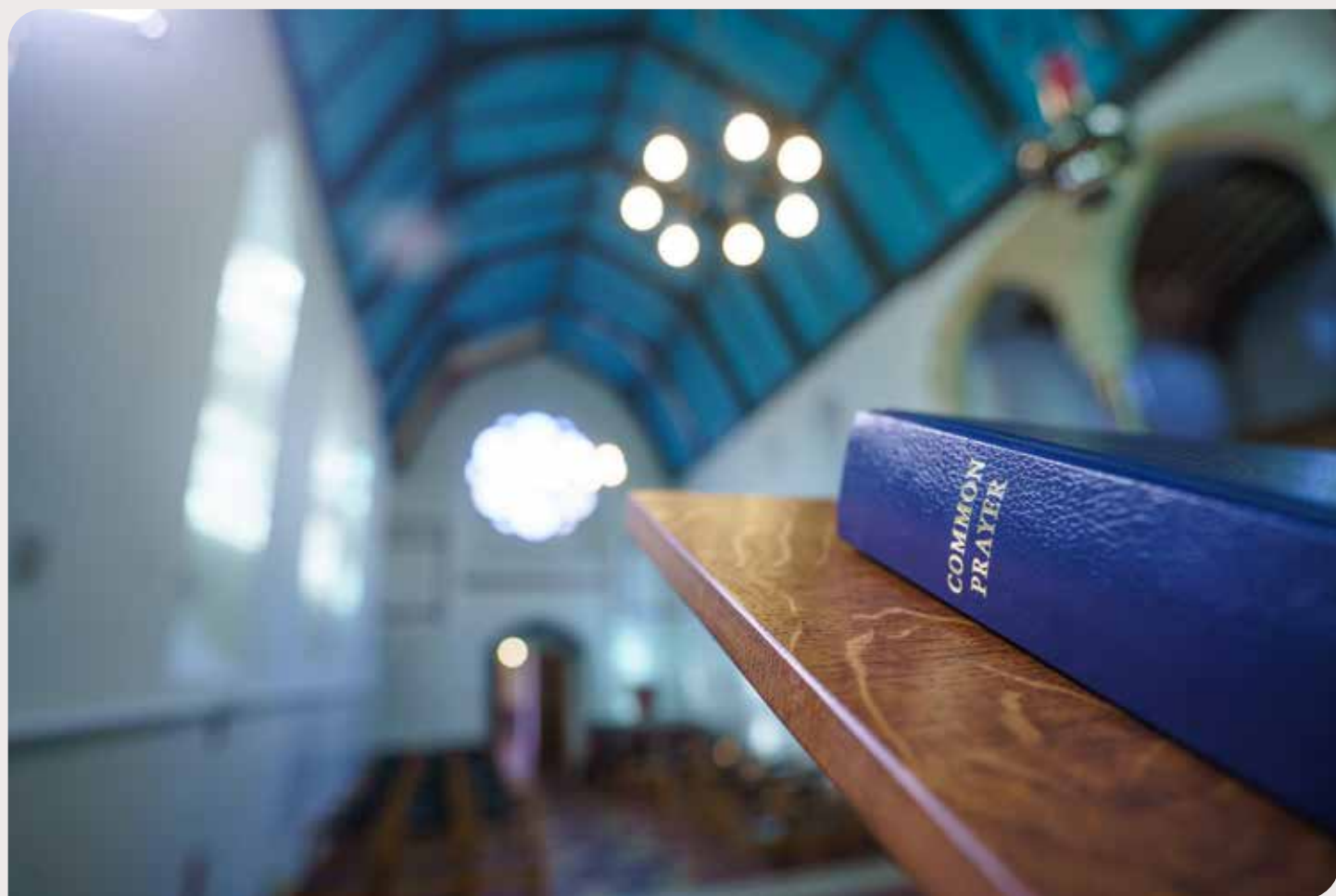


Lent 2022

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# THE PRAYER BOOK TODAY



50th Anniversary celebrations

Our New Image

Greening the PBS

I cannot thank Thomas Cranmer enough

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# Forthcoming Events

## PETER TOON MEMORIAL LECTURE

WEDNESDAY 11 MAY, ST MICHAEL AT THE NORTH GATE, OXFORD

4.00 pm Lecture: 'Where is the World Heading?' The Revd Dr Ian Paul.

5.30 pm Evensong and Sermon. Preacher: The Revd Dr George Westhaver.

The service and lecture will be free, but food must be pre-booked (cost TBC).

## PBS ANNUAL CONFERENCE

THURSDAY 8TH - SATURDAY 10 SEPTEMBER 2022

Liverpool Hope University. Pre booking essential. See website for more details. Booking forms will be enclosed with the Trinity issue of TPBT.

## 50TH ANNIVERSARY OF THE PBS

WESTMINSTER ABBEY SATURDAY 8TH OCTOBER 2022

11.00a.m. Sung Holy Communion

Celebrant and Preacher: The Rt Revd and Rt Hon. The Lord Chartres  
Anniversary lecture (details to follow)

3.00p.m. Choral Evensong

A booking system will be in operation from March 2022

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## Commemoration of the Martyrdom of Thomas Cranmer

11.00am Monday 21st March

St Michael at the North Gate, Oxford

Mattins, Wreath laying, Lecture and Choral Evensong

Lecture 'When did England Become a Protestant Country?'  
Professor G. W. Bernard, Professor of Early Modern History at the  
University of Southampton.

Pre - booked lunch also available

See enclosed flyer and booking form

THE  
PRAYER  
BOOK  
SOCIETY

## A letter from the chairman

Dear friends,

Some months ago, during one of the COVID-19 lockdowns, I watched an online service of Evening Prayer from St Michael at the North Gate in Oxford. It was a simple, dignified service with no music. In many respects, it was a pretty unremarkable service with (thankfully!) no deviation from the Prayer Book texts; yet I remember the service well.

The thing that really struck me was that the clergyman conducting the service made the effort to explain to his virtual congregation that the service would follow the order in the Book of Common Prayer; he gave a very brief explanation of the direction the service would take, and then went on to say something along the lines of 'and if you don't have a Prayer Book at home, please get in touch with us and we will be pleased to send you your own copy'.

I have no idea how many people were watching the same service, nor if anyone took him up on the offer. I don't know if the incumbent makes a similar offer at the beginning of every service or if this was a one-off; but it did impress me. It made me think about how good (or not) I am at sharing with others, not only my love of the Prayer Book, but also my faith in Jesus Christ.

As members of the Prayer Book Society, we believe we have real spiritual treasure in the Book of Common Prayer. This is a treasure to be shared with others. As we begin this year of celebration in the life of our Society, I want to thank each and every one of you for all you have done, and continue to do, in your varied contexts, to share with others the riches of this living tradition.

As we reflect on the great achievements of our Society over the past half-century, and give thanks for the dedication, loyalty and commitment of all our members past and present, let us now renew our commitment to the work which has been entrusted to us: to rescue the Book of Common Prayer from the margins and put it back at the heart of our Church.

We will only achieve this worthy ambition with the support of our members, so please help us grow the Society by recruiting a new member (individual or corporate) during our anniversary year. Let us try to double our membership during 2022! Membership packs and spare magazines are available from our office at Copyhold Farm. Please also consider inviting a friend, family member or fellow parishioner to a national or local PBS service or event.



As I have said many times recently, there are stories of renewed interest in the Prayer Book tradition emerging from parishes all over the country. In my own immediate locality, I am aware of several new Evensongs and two new regular services of Holy Communion, one of which has replaced a principal modern-language service; two young priests have recently introduced regular Sunday Matins and another is running a teaching course based on the BCP Catechism. A new generation of clergy are entering public ministry with a clear love of the Prayer Book, and it is a joy to witness this renewal.

The Society's Churches and Ministry Committee is planning a 'round table' discussion with clergy and laity from parishes where Prayer Book services are growing. The aim of this initiative is to identify key principles which can be applied elsewhere. Long-term goals include greater use of the BCP for principal services and for the occasional Offices. A new committee has been formed to develop a strategy for engagement with children, youth and young adults. This is a vitally important area of engagement, as indeed is the strengthening of our relationship with ordinands and training institutions.

We may begin this anniversary year with great hope, with many signs of fresh growth around us. There will be plenty of challenges, too, of course; and the Society will need to stand its ground in those places where COVID-19 restrictions have been used as an excuse to quietly drop much-loved Prayer Book services. May God give us strength, as individuals and as a Society, to rise to those challenges; may He prosper and bless all that we seek to undertake in His name, and may the Society's Vision - *people of all ages finding life in Christ through a growing Prayer Book service in every benefice* - become a reality in our time.

With my prayers and good wishes,

Bradley Smith





## A New Image

It will not have escaped members' notice that the Society has been gradually rolling out our new branding ready for 2022. For much of the last year we have been working hard to put in place a new set of logos, a new website and updated publicity materials to reflect our new brand. As we enter our Jubilee year much of this is now in place although there is still some work to do.

Brands are designed to reflect not only the goals but the ethos of an organisation. For them to do that successfully they should be applied consistently. This ensures that the organisation is recognised wherever it is encountered and on all types of media, whether on or off line. With that in view, we have prepared a document for branches that links to downloadable brand resources and describes how branches can use the new branding for any local publications they produce. For a copy of this document, please email [media@pbs.org.uk](mailto:media@pbs.org.uk).

The document links to copies of the new logos and brand stamps and gives details on how they should be used. If you are producing local posters or flyers to advertise branch activities please do so using the new branding from now onward. Part of the work on the new brand has included, as you can see, a complete redesign of The Prayer Book Today and the creation of a library of stock photography for use with PBS publications. The brand document links to these images which can be downloaded and used for branch publications. Letter templates for common word processors are also available together with links to the fonts to be used with the new brand. Help is also available on using the new brand on-line for local branch websites or social media accounts. Should you have any questions about using the new materials in any context please email [media@pbs.org.uk](mailto:media@pbs.org.uk) for advice.

A major element in the new brand is a stronger emphasis towards online media. The new website is the obvious example of this but those who visit our social media streams on Facebook, Twitter and Instagram will have seen the new branding in place there. We are already seeing strong growth in sign-ups for our e-Newsletter driven by the website. If you do not receive our regular news emails please visit the new site

at [pbs.org.uk](https://pbs.org.uk) and register for them. The cost and environmental impact of the traditional post is significant. The more of us who are able and willing to receive communications via email or online, the more of our resources remain to support our mission.

The website is gathering many new contacts and members for the Society and offers, for the first time, automatic annual renewal of membership. If you are able to sign up for this it saves Copyhold Farm a lot of work sending reminders and chasing up defaulters. The website also allows branches to submit details of local events for the Events Diary. To do this, you will need to sign up for a website account first. This can be done either by renewing your membership online or, if your renewal is not due, by emailing [pbs.admin@pbs.org.uk](mailto:pbs.admin@pbs.org.uk) to request a website account to be set up for you. A goal for 2022 is to make more of our resources available for members to download directly from the site. Please note, the website does not link directly to your PBS membership information, that information is held securely at Copyhold Farm.

The website remains a work in progress with core systems in place. Other elements will follow soon. A small group of members has been reviewing the work to date and giving feedback to the design team. If you would like to join this panel please email [media@pbs.org.uk](mailto:media@pbs.org.uk), the panel meets online via Zoom.

As we enter our Jubilee year we have a great opportunity to promote the work of the Society and connect with potential new members. Our new brand and website allow us to engage more readily with the growing numbers of younger people who are discovering the BCP. These coming generations of PBS supporters are the future, not just for the Society but also for the Book of Common Prayer itself. Much of their world is online and it is there we need to meet them and encourage them to join us in Keeping the Book of Common Prayer at the heart of the Church of England.

**Jon Riding**  
Trustee



## The East London Evensong Choir

Jonathan Pease

As factual entertainment goes, it's unlikely to challenge *Love Island* for the top spot, but boasts a satisfying formula nonetheless. An outsider contacts twenty East End vicarages, offers to lay on a one-off service of Choral Evensong, and notes the reactions: an immediate 'yes, please' or 'could you do that every month?' here; a conversation truncated with a pointed 'God bless' or a verdict that we threaten 'a distraction from our church's core mission' there.

Amid the stereotypes—the evangelical church that throws in a lighting designer; the Catholic basilica that requests Benediction—meaning abounds in surprises and subtleties. The initially sceptical vicar whose congregation 'might not get it' eventually leads the most beautiful Advent liturgy. The church that vetoes King James on our first visit stipulates it for our second. The trendy open-mic service that barely seems worth approaching courageously surrenders to Orlando Gibbons. (One disappointed-looking man with a guitar strapped to his back left during the introit, but plenty stayed the course.)

Such, such have been the joys of five years of running the East London Evensong Choir, whose adventures are born of a simple vision: to convene and promote quality services of Choral Evensong in London's East End.

Prayer Book Society members will fondly imagine that missional zeal and high idealism spawned this undertaking. Pragmatism, accident and despair come closer. Appointed organist at an East End church in 2015, I found myself custodian of a monthly Evensong. My own grave inexperience and a somewhat unpredictably constituted choir did not herald triumph, and attempting to delectate a congregation of three with a fiasco soon elicited dread.

Why? What was I missing? I took myself on an Evensong pub-crawl to find out, to St Paul's and then to Margaret Street. A burden became a passion. Amid sinuous chant, Scripture elucidated with rich harmony and punctilious, right-angled processions, I resolved: if we're going to do this, let's do it properly. Audaciously, we spread word that a dynamic new ensemble (seeking members...) would lead a knickerbocker-glory of an Evensong at the church next month. By some miracle, it did.

A latent East London passion for Evensong had seemingly lacked a locus. Good reasons for this abound, and my aim is never to upstage, nor

pretend that simple answers are ever found in church music. In a district not already lacking in social division, it is unsurprising that parishes seek unity, rather than partition on the basis of, say, psalm-singing ability. And yet, wondered this Stratford native, was this creating a second injustice: an adage that choral worship belonged in wealthy, city-centre churches only? But should a false dichotomy between the slick charismatic and the dwindling liturgical really remain unchallenged?

Way led on from way. Our host church's priorities changed, and our Forty Days and Nights began. 'ELEC' was reborn as a peripatetic operation, sharing the beauty and holiness of Choral Evensong in churches across the East End. We have benefitted from the grace, enthusiasm and open-mindedness of too many local vicars to name, many of whose musings on worship and music have generously informed my own journey. The Victorian East End's hastily erected chapels of ease perhaps hedged their bets on the choral question, leaving many hodge-podge organs and curiously impractical choir stalls for us to navigate. But a sense of stones awakening has hit me at the beginning of many rehearsals: a feeling that many buildings in which we've led worship were designed with at least the hope of choral singing. ELEC is now a magnet for able choral singers new to the area—newly graduated choral scholars, for example—whose skills we are poised to harness in service of local Anglican worship.

A new phase of our journey now begins. From September, the East London Evensong Choir plans to enter into partnership with a Docklands church, leading a regular service and growing a new congregation, in an area of material and pastoral need brought into ever-sharpening focus by the protuberances of Canary Wharf. With a choir in place, and the missional possibilities of Evensong's warm but undemanding embrace much discussed at present, our focus turns to what Cranmer unassumingly calls 'the people'. To enable this, ELEC seeks to raise a modest but all-important budget of £1,000, to fund an outstanding organist for our next year of services. All donations are greatly appreciated, and Prayer Book Society members who feel able to support us should visit: <https://www.justgiving.com/crowdfunding/east-london-evensong-choir>

**Jonathan Pease is founder and director of the East London Evensong Choir.**



## 'I cannot thank Thomas Cranmer enough'

Journalist, novelist and broadcaster, Jilly Cooper is the latest to endorse the beauty of the language of the Book of Common Prayer.

Jilly, best-selling author and former *Sunday Times* and *Mail on Sunday* columnist who lives in a beautiful village in the Cotswolds, has loved the Prayer Book since childhood, she revealed recently.

'It kept me awake through endless hours of church services,' said Jilly, who was educated at Moorfield School in Ilkley and later Godolphin School in Salisbury.

Praising the sixteenth-century compiler of the Book of Common Prayer, she added: 'I cannot thank Thomas Cranmer enough. The Prayer Book is most beautifully written and constantly celebrates the natural world.'

Jilly, a keen dog-lover, who admits that she used to talk to her greyhound, Bluebell every day prior to her death, points out that the Prayer Book exhorts us to be kinder to our fellow humans and creatures and do all we can to support them.

'It also helps us to endure loss and heartbreak with fortitude,' added Jilly, whose husband, Leo died in 2013.

Jilly's best-known works are her vast novels, *The Rutshire Chronicles*, including international bestseller, *Riders*. In the 2004 Birthday Honours, she was awarded an OBE for services to literature. She was then made a CBE in the 2018 New Year Honours for services to literature and charity.

## Greening the PBS

"And God called the dry land Earth: And the gathering together of the waters called he seas: And God saw that it was good. Genesis 1:10

The Church of England has been in the vanguard of the global environmental movement for twenty five years. Since 1996 the Church's fifth mark of Mission has been, "to strive to safeguard the integrity of creation and sustain and renew the life of the Earth".

Last year, the COP 26 Climate Conference underlined the need for all of us to take whatever actions we can, to decrease our carbon emissions and persevere the world for future generations.

The Prayer Book Society trustees are committed to playing a part. This new magazine is an example of that pledge. With this new edition we are offsetting all the carbon generated in the production of the paper, printing and distribution to our delivery hub. PBS is doing this through a contribution to the World Land Trust ([www.worldlandtrust.org](http://www.worldlandtrust.org)).

The WLT, working with global partners, buys or leases threaten habitat. The carbon produced in the magazine's production is offset through tree planting in these reserves, helping to regenerate areas in the UK and across the world.

But many of us can do more. Society members who are able to receive updates and bulletins via email, not only save the Society the cost of office time and post, but also help decrease our carbon footprint. If you haven't yet signed up for electronic correspondence, please email the office [pbs.admin@pbs.org.uk](mailto:pbs.admin@pbs.org.uk) and let the team know. You can also sign up for our monthly electronic newsletter via the website.

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The history of the Prayer Book Society:

# 50 years of championing the Book of Common Prayer

The PBS is looking forward to marking its 50th anniversary this year.

It is a time redouble our energy and prayers to ensure that the Book of Common Prayer is even more at the heart of the life of the Church in parishes across the country and beyond.

However, it is also a fitting opportunity to put together an historical record of the PBS, which we can pass on to those who will take on the work of the Society after us.

If you have any memories you might be able to share, or any memorabilia or photos you wish to pass on, relating to the history of the Prayer Book Society, please do get in contact by email to [iain.milne@pbs.org.uk](mailto:iain.milne@pbs.org.uk) or by post to our usual address: The Prayer Book Society, The Studio, Copyhold Farm, Lady Grove, Coring Heath, Reading, RG8 7RT.

We are particularly interested in the history of the Society's foundation, its early meetings, events and campaigning activities, and in stories that will shed light to future generations on why people thought the Prayer Book needed defending, why it was worth it and how it happened.

Whether you attended the famous first meeting in Kensington, whether you have photos from early PBS events, or whether you have letters showing the Society's earliest lobbying or recruitment efforts, we look forward to hearing from you.







## Lighten our Darkness: Advent Seminar 2021

Online seminars are now a regular feature in the life of the Prayer Book Society. They are supplementary to our in-person meetings and not a replacement; and many members have told us how much they value the opportunity to connect with others in this way for teaching and reflection on aspects of Prayer Book spirituality.

It is encouraging to note that our online offerings appeal to an increasingly wide and diverse audience, including many older people who may not be able to travel great distances; families with young children; parish clergy, ordinands and students; as well as people from across the globe. Our recent Advent seminar attracted participants from Russia, Finland, Canada and Ireland as well as from all over the United Kingdom.

On the eve of Advent Sunday 2021, four outstanding speakers led us in a rich and thought-provoking exploration of the Prayer Book service of Evensong. The Revd Ian Forrester, musician, liturgist, and Vicar of Boxgrove Priory in the Diocese of Chichester, opened the seminar with an overview of the history, structure and content of Evensong. Rooted in his own lifelong love of Evensong, he urged us not to lose sight of the challenging, and at times shocking, nature of the service: 'Evensong is quite shocking. It is full of material which challenges the world; challenges who we are, and where we are, and what we do; and calls for the swift establishment of the Kingdom of God.'

The *Magnificat*, which Ian Forrester described as God's manifesto, the 'account of what God can do, and has done, and plans to do', was explored in greater detail by the Revd Canon Philip Anderson, Precentor of Liverpool, in a learned presentation entitled, 'In the Imagination of their Hearts: Praying the Magnificat'. Canon Anderson enabled us to read the familiar words of the canticle with fresh insight. Mary's song is our song; it is the prayer of all Christians, pregnant with the proclamation of the Kingdom of God. A true 'Advent gift' which, whether sung to a glorious choral setting in a great cathedral, sung to a simple chant in a parish church or read quietly at home, is a profound expression of what it means to live in Christ and Christ in us.

The Revd Dr Sarah Brush, lecturer in Pastoral Theology at Cuddesdon College, Oxford, led us in a deeply moving reflection on the *Nunc Dimittis*, 'spoken by an old man looking towards his death, in the presence of a young Child who is in fact older than all creation'. With references to music, literature and poetry, Dr Brush identified three Advent themes in the canticle: salvation, glory and light. In so doing, she encouraged us to see the *Nunc Dimittis* not only as a text for the end of

the day, nor even for the end of life, but rather as a text for every stage and circumstance of life, from birth to death and beyond.

In the final session, Kathryn King, doctoral researcher at Magdalene College, Oxford, and a former Trustee of the Prayer Book Society, shared some of the findings of her research project on contemporary experiences of Choral Evensong. Participants were encouraged to hear from four people engaged in new initiatives, which are growing new Evensong congregations around the country:

**Michael Keeler-Walker: Evensong-and-Supper at St Paul's, Canterbury**  
Growing an Evensong congregation from single figures to over 70 with the BCP and home-cooked food.

**The Revd Sarah Manouch: Evensong at Olav's**  
Restoring regular worship in Chichester's oldest church, now used as a bookshop. The only regular congregational-style Evensong in the city centre.

**Jonathan Pease: The East London Evensong Choir**  
Growing a brand-new congregation through partnership with one of London's East End churches.

**The Revd David Craven: Evensong and Curry at St George's, Preston**  
Worship, food and fellowship in Preston leading to growth in Christ.

The afternoon concluded with a service of Evensong conducted by the Revd Dr Stephen Edmonds, PBS Trustee. The psalms of the day were chanted by David Norman from York, and the canticles by the Revd Alexander Lane, Vicar of All Saints', Twickenham. The lessons were read by Sebastian Way, ordinand at St Stephen's House, Oxford, and Roxane Lee-Affonso, trainee Reader at St Augustine's College of Theology.

Later in Advent, the Revd Dr Daniel Newman led an excellent follow-up session for lay people on using the Prayer Book Offices in private devotion. Entitled *The Home Office*, the session covered the practicalities of using the Offices at home, and touched on the importance of space, rhythm and silence.

Please do visit the Prayer Book Society's YouTube channel, where you will find recordings of each of the sessions. Printed copies of the seminar papers are available from Copyhold Farm.

**Bradley Smith**



## From our man in Japan

Thomas Plant

Imagine for a moment a church in which everyone, whatever their theological height or depth, their political and moral latitude, or their musical leanings, all used a single prayer book. Imagine that wherever you went on a Sunday morning, you would have a very clear idea of what you were likely to get, and you were familiar with all the words, even if you were unaccustomed to some of the actions. Imagine, in other words, a church where you were consistently guaranteed full and hearty fare, rather than a *menu du jour* of assorted titbits concocted from the cleric's favourite recipe books.

If you're at least twenty years older than I am (42), then this probably doesn't take much imagination, because the Church of England was, if not exactly like this, then certainly rather more like it then than is so today. For me, however, such a church was entirely imaginary until April last year.

Since last spring, I have had the pleasure of serving in a university chapel where Holy Communion and Morning Prayer are offered daily, and there is a weekly Choral Evensong song by a splendid student choir. We marry on average four couples per month. On feast days and Sundays outside pandemic, a solemn Eucharist is offered, with three decently vested sacred ministers, incense, the full, robed choir and a handbell group. The psalmody is sung to Anglican or Gregorian chant and punctuated by handbells. We are accompanied by students from our organist guild: we have almost thirty students learning to play the organ here. I haven't seen it yet, thanks to COVID-19, but I am told that Sunday morning congregations are around 150 to 200. The Rikkyo Foundation includes junior, middle and high schools, all doing much the same (including Rikkyo School in England). And here's the rub: all the liturgy comes from a single prayer book, with no experimental supplements or seasonal addenda in sight.

Readers of this esteemed organ would be welcome to join us in worship when the virus has subsided, though I fear that few would understand a word of what was going on, because while what I have described may sound like an Oxbridge chapel on a good day, it is not: I serve as a chaplain at Rikkyo University in Tokyo, and so have a reasonable claim to be the Prayer Book Society's 'man in Japan'. Rikkyo is an Anglican university, part of the Nippon Seikokai, one of the few Anglican churches founded outside the bounds of the former British Empire. We are, admittedly, a small church, and we do not use the 1662 Book of Common Prayer, because we have our own prayer book in Japanese, as you would expect.

One cause for sadness among some of the more traditionally minded laity and clergy of the Japanese Church is that when the new Prayer Book was introduced in 1990, use of the 1959 Prayer Book, replete with beautifully archaic Japanese language, was completely repressed. At least we have not suffered that fate in England. Nonetheless, the prayer book we do have is a single book, not a fourteen-volume library. To those with the language, its features are familiar and instantly recognisable as within the heritage of the Anglican Prayer Book tradition. Matins includes the *Venite*, *Benedictus* and *Te Deum*; Evening Prayer, the *Magnificat* and *Nunc Dimittis*; both retain a healthy fullness of psalmody, the obligatory recitation of the Creed, Suffrages and the old collects in translation. Holy Communion is something like the deposed English 1928 form, even to the extent that the Confession remains in the old position, just before the Canon, and there is only one alternative Eucharistic Prayer, based on the Hippolytan Canon (like Common Worship Prayer B). It is a good, solid, single book, easily accessible to clergy and laity alike, and it leaves me rather wishing that Common Worship had been more like this instead.

Admittedly, I have painted a rosy picture. The Japanese Church faces ageing and dwindling congregations, and more church buildings than it can fill with congregations or serve with the clergy available. Still, the fact that so many students should be interested in what we offer at the university chapel, perhaps because they are unencumbered by the stereotypes of Christians we face in modern Britain, surely gives us some hope. Being able to put a single prayer book into their hands makes it far easier to show a generation with no preconceptions about the Church what our faith is all about. In the face of decline both here and in England, I find my conviction reinforced that a single-volume prayer book should be a missionary imperative for the Church.

Although the Japanese Church is too small to suffer theological 'parties' as such, there are internal struggles and differences of opinion, as one would expect; but the liturgy is not one of them. Indeed, the idea of a non-liturgical or anti-liturgical Anglican would strike members of the Nippon Seikokai as a complete non sequitur. There is surely something for the Church of England to learn from such unity, and the Prayer Book Society can justly claim to offer precisely the vehicle for that unity, in the book which guards the tradition we so highly value. Further, while we may not trust the present hierarchy to engage in liturgical reform of the Book of Common Prayer itself, we may do well in the future to petition those responsible for the development of new, supplementary and—lest we forget—purportedly temporary alternatives such as Common Worship, to adhere more closely to Cranmer's principle of a single book for a single Church of laity and clergy alike.

**The Revd Dr Thomas Plant is Chaplain of Rikkyo University, Tokyo.**



## Soup and crumble, a recipe for Evensong success

### Services using the Book of Common Prayer and the King James Bible have proved popular with all ages, says the vicar

A Canterbury parish church, in which a twenty-five-strong choir regularly sang Evensong before a congregation of just one worshipper, has seen attendances surge since the introduction of its innovative new Evensong and Supper services.

With Choral Evensong on the verge of being discontinued in the twelfth-century church of St Paul Without The Walls in Church Street, churchwarden Michael Keeler-Walker unveiled his plan for the monthly Evensong-and-Supper, which immediately proved popular with churchgoers aged between ten and 95.

‘Up to 70 people—including the choir as well as a significant number of teenagers and young adults—now attend Evensong on the third Sunday of each month, and then enjoy socialising over a light supper in the adjacent hall,’ reports Michael. ‘Our bigger congregations have meant that we’ve been able to attract a wider range of guest preachers. Simplicity has been the key to its success,’ he says.

Evensong starts at 5p.m. so there is no competition from popular Sunday evening television programmes. Guest preachers attract repeat attendances, helped by the eight-minute rule for sermons, so the service never exceeds an hour.

‘We opted for a traditional “back to basics” approach, which appeals to all ages,’ explains St Paul’s rector, the Revd Mark Griffin. ‘We use the service of Evening Prayer in the Book of Common Prayer and the readings are taken from the King James Bible.

‘Because Evensong-and-Supper takes place just once a month, there is plenty of time for the choir to learn new musical settings of Choral Evensong, and that helps to maintain a healthy level of interest and attendances. In some cases, choir members have themselves composed the music for a service.’

Supper typically includes soup, bread and crumble in the winter. On summer evenings it might be quiche with salad, followed by strawberries and cream.

No charge is made for supper but donations are requested. In the past

three years, this approach has raised more than £2,000, which has been used to buy items the church would not otherwise be able to afford. They include new psalters and choir robes, while also enabling the church to make donations to a local homeless charity, food bank and playgroup.

### John Cosin Scholarships

To celebrate its 50th anniversary year, the Prayer Book Society is offering two John Cosin Scholarships to encourage postgraduate research in areas of study pertaining directly to the Book of Common Prayer.

The Scholarships are open to anyone currently registered for a higher degree by research (Master’s or Doctorate) at any university in the UK, in any applicable academic discipline.

The £2,000 pa Scholarships, renewable for up to three years, subject to a satisfactory academic report at the end of each year.

The recipients will be expected to participate in the work of the Society on at least one occasion, for instance by speaking at a Society event or writing an article for Faith & Worship.

To apply, please submit a letter of application to the Chairman of the Scholarship Panel, the Revd Dr Daniel Newman, at [daniel.newman@pbs.org.uk](mailto:daniel.newman@pbs.org.uk).

You should include the following information:

- Educational qualifications awarded to date
- The university at which you are registered, your field of study, and the higher degree for which you are a candidate
- Name and contact details for your academic supervisor (the awarding panel may seek a reference from the supervisor)
- Titles of any publications written
- A summary of any relevant employment history or voluntary activity undertaken
- A summary (of up to 500 words) of your research proposal
- A statement (of up to 500 words) to show the pertinence of the proposal to the Book of Common Prayer

Applications must be received by 30th April 2022.





## A unique opportunity for the Church

The Revd Dr Robert Beaken

No one is entirely sure of the dates of Jesus Christ's life on earth. Some scholars estimate him to have been born around 4 BC, though that is just an informed guess. Jesus' crucifixion has long been believed to have been in 33 AD. This, again, is an intelligent guess; and, in the absence of any clearer information, it is as good as we are going to get.

This means that Easter Day, 17th April 2033 will be seen by many Christians around the world as the 2000th anniversary of Jesus Christ's resurrection from the dead. Working backwards, the year 2030 may be seen as the 2000th anniversary of Jesus being baptised by St John the Baptist in the River Jordan and commencing his three years of public ministry of healing, preaching and teaching, ending with his crucifixion and resurrection, which we read about in the Gospels.

I believe these anniversaries potentially provide us with a very rich opportunity for renewal, mission and witness. I would like to float the idea that the Church of England might mark the 2000th anniversary of Jesus' public ministry with a special programme of events, held simultaneously across all parishes nationwide between 2030 and 2033. I envisage a combination of a preaching mission and a multi-faceted celebration of the gospel, reaching its culmination on Easter Day, 2033.

One of the first things Jesus did after his baptism was to go out into the wilderness to pray. In the first year, 2030, we might therefore focus on prayer. My suggestion would be that in every English cathedral and parish church, an hour of silent prayer is held once a week throughout 2030. Friday—the day of the crucifixion—suggests itself as particularly suitable for the hour of silent prayer, but other days might be appropriate. Details and locations of the hour of prayer in churches around a diocese could be publicised on diocesan and parish websites, Twitter, Facebook etc.

Nor need the hour of silent prayer depend upon the vicar. In country parishes where the clergy are spread thinly, churchwardens or other parishioners might unlock the church, turn on the heating, lead the singing of a hymn at the beginning and at the end of the hour, and perhaps provide coffee afterwards. Some people could pray for the whole hour, and others just slip in for a while. What, one wonders, would be the effect of so many Christians spending an hour with Jesus and waiting quietly upon the Holy Spirit?

Following this, in the years 2031 to 2033, a rolling and imaginative programme of educational events might be organised. It would be especially fitting if we focused on the Gospel texts. This could be done in several ways: academic conferences might be sponsored, new materials provided for use in parishes, and special resources commissioned for use with children and young people. Parish churches could be encouraged in 2030–33 to try healing and penitential services, quiet days and retreats. Some people might go on pilgrimages to the Holy Land. Others might visit holy places in this country, such as Walsingham, Glastonbury or Haddington.

In his three years of public ministry, Jesus spent much time amongst the sick and marginalised. It would be good in these anniversary years if parishes and individuals could find new ways of reaching out with the love of Jesus to those whose lives are hard or troubled. I have recently been fundraising for a soup-kitchen for the homeless, and perhaps churches might find similar ways of helping the growing numbers of homeless and other vulnerable people in our communities. Others might visit care homes, or assist people with mobility or eyesight problems.

The three years 2030–33 could provide a valuable opportunity for Christians to stir up the gifts that are inside us. I should like to see the composition of special new music, art, drama, dance and writing. Again, this might vary across parishes. Some churches could try putting together a little choir to sing Choral Evensong once a month, followed by a cup of tea (or even a glass of wine). Other churches might hold local art shows, or commission new art works, such as an altar frontal or stained-glass window. Even small parishes might commission a silver paten or make a banner.

How might members of the Prayer Book Society contribute to this celebration? Perhaps the single most important thing we could do is to try to enthuse people about the opportunities afforded by the years 2030–33. Things do not just 'snowball' by themselves, but need the help and encouragement of many willing hands.

An important start would be to discuss celebrating the 2000th anniversary of Jesus Christ with children and grandchildren and see what ideas they come up with: not for nothing did St Benedict in his Rule advise the abbot to consult the younger monks in the monastery.

We might also try to stir up enthusiasm in our local churches.

Celebrating the 2000th anniversary of Jesus Christ could be discussed by parochial church councils, deanery and diocesan synods. Such a discussion might help us to see through many of the peripheral things that all too easily clog up church life, and remind us that the primary purposes for which the Christian Church exists on earth are to worship God and to spread the gospel of his son Jesus Christ.

It would be particularly helpful to discuss the opportunities afforded by the 2000th anniversary of Jesus Christ with ordinands. Many of those who are now training for ordination will probably be in their first incumbencies by 2030, so it would be good to plant some ideas in their minds now, and give their imaginations time to get to work.

The Prayer Book Society contains members across the country with a rich variety of gifts and skills. We might each ask ourselves how we could use our particular gifts in God's service between 2030 and 2033. New music, for example, might include new settings of the Magnificat and Nunc Dimittis, or anthems using words from the Book of Common Prayer. New art might be inspired by the Prayer Book: I should love to see a stained-glass window inspired by the words, 'Lighten our darkness, we beseech thee, O Lord' from the third Collect at Evensong. Perhaps other members of the Prayer Book Society might like to write to The Prayer Book Today to offer their own thoughts and suggestions.

One of the great riches of the Prayer Book are the daily offices of Morning and Evening Prayer, often known as Matins and Evensong. I think we members of the Prayer Book Society might try using these offices in 2030 to 2033 (though again, there is no need to wait until then—we could begin now). We might, for example, commit ourselves to saying Morning Prayer at home regularly on a particular weekday morning. We might build this up and try saying Morning Prayer on other days too; but it's best to begin in a small way and build this up, rather

than take on too much to begin with and later become disheartened. We might be able to encourage some friends or fellow parishioners to join us for Morning Prayer. We could explore with our vicar the possibility of saying Morning Prayer in our parish church. It could end with a few minutes of silent prayer, and perhaps be followed by coffee.

On Easter Day, 17th April 2033, I would suggest that Christians everywhere be invited to say a special prayer of recommitment to Jesus Christ:

*Lord Jesus Christ, Son of God, thank you for dying on the cross for my sins on Good Friday and rising from the dead three days later in the Resurrection. I commit myself afresh to love God with all my heart, soul, mind and strength, and to love my neighbour as myself. Amen. Alleluia!*

Our primary purpose by the time we reach the 2000th anniversary of Jesus Christ's resurrection at Easter Day, on 17th April 2033, would be to enthuse and raise the whole level of our Christian life, and to cast widely seeds of faith. The Holy Spirit will decide when and how the seeds germinate, and the results, of course, may not always be what we expect. I find that exciting.

Let me advance my suggestion by stating the opposite. Let us imagine that we largely ignored the 2000th anniversary of Christ's public ministry, death and resurrection, or only arranged a token celebration. Might we not feel afterwards that we had missed a valuable opportunity, and perhaps had not served our Lord Jesus Christ as best we could? The year 2030 is only eight years away, and we need to start praying, thinking, talking and planning now.

**The Revd Dr Robert Beaken is Priest-in-Charge of Catsfield and Crowhurst in the Diocese of Chichester.**

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The Revd Stephen Keeble


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# The 'Explore' Project



Across the UK, historic churches, large and small, welcome millions of visitors each year. Visiting such churches and experiencing their beauty, peace and holiness can for many people be the first opportunity ever to consider something beyond themselves; to begin to think about God and reflect on where they are on their own life journey.

A large three-year research project (2014–2018), undertaken by The Centre for the Study of Christianity & Culture, University of York (CSCC) in partnership with the Church of England and funded by the Arts and Humanities Research Council, underlined the fact that these growing audiences, from all faiths and none, are far more interested in spiritual exploration and open to learning and response than many of those responsible for churches may realise. Such visits therefore create a huge mission opportunity to connect with large numbers of people and encourage them to explore faith, either through developing a stronger connection with the church visited or by finding churches near their own homes with whom to continue their spiritual journey.

However, few historic churches, even cathedrals, are at present well-equipped to reach out to the many casual visitors who have little or no prior knowledge of the Christian faith. There has long been an assumption that buildings will 'speak' to visitors, but unfortunately most current visitors no longer speak the buildings' language. Almost all the 'introductory' material currently available assumes too high a level of familiarity with Christian terminology and teaching, does not always immediately connect with visitors' felt needs, and can seem too theoretical in its range and focus. The research revealed both an urgent need for attractive, accessible, entry-level spiritual resources, which meet visitors where they are and encourage further exploration, and a widespread desire to have such resources available for all churches to use.

Thus the 'Explore' project was born! The aim of the project is to support churches in their vital role of interacting with the millions of people they usually welcome each year. For those visiting cathedrals and major churches, the service attended most was Choral Evensong, a service that normally follows the liturgy of The Book of Common Prayer. The beauty of the music and rhythm of the liturgy had a powerful impact on those interviewed: people talked of being 'sound-washed' and 'bathed in beauty'. The impact of COVID-19 has reduced cathedral and historic church visitor numbers for the time being, as well as staff and volunteer

capacity. However, it has also produced evidence of the value these buildings have for those who are not church members, and feedback from churches indicates that new resources of the kind the Explore project is producing will be even more important as individuals seek to find comfort and rebuild their lives.

We are not doing this alone! Project partners helping to design, test and use the resources include the Church of England's Church Buildings Division, Evangelism and Digital teams; the Methodist Mission and Advocacy team; the National Churches Trust; Association of English Cathedrals; Diocese of London and many others. We are very grateful to churches and organisations, including The Prayer Book Society, for sharing their resources, images and videos for the website, so we can show people the breadth of experience, liturgy and activity on offer in churches across the land.

The Explore project will make it possible for all churches, even those with limited means in terms of finance, personnel and experience, to provide on-site resources which are visually striking, introductory but not superficial, bite-sized in scale and offer links to other material. The project is producing a series of twelve simple prayer cards, which reflect the topics most commonly encountered in prayer requests left in churches, six booklets addressing some of the 'big questions' cathedral and church staff get asked (for example: Is God real? Why do so many bad things happen?), and a website to take people further and connect them with existing resources. The website will include short video introductions to different types of worship and individual accounts of what churches offer (as many find the thought of attending a church service for the first time intimidating), as well as links to tools for finding churches near you. The on-site resources and the accompanying website will encourage visitors to discover the possibility of knowing God in their daily lives, and to learn how local churches could help them. The aim of the project is to create a cycle of learning and experience in which a 'one-off' visit to a historic church can become the first step in exploring faith and its meaning in daily life.

The project will be launched in spring 2022. Watch this space for news of the launch and the website address.

**Dr Louise Hampson, The Centre for the Study of Christianity & Culture, University of York.**



# EDWARD KING

TEACHER, PASTOR, BISHOP, SAINT



Michael Marshall

## Book review

Michael Marshall, *Edward King: Teacher, Pastor, Bishop, Saint*

Gracewing, hardback, 582 pages £30 ISBN 978 178182 9707

As a son of Lincolnshire and having had an active life in the Diocese of Lincoln for over 50 years, I feel I know Bishop Edward King well. His portrait graced our choir vestry; the same portrait was displayed in churches and halls throughout the county. A copy of his *Spiritual Letters* was one of the first books I bought. As a curate in the early eighties, a strong oral tradition about him still flourished among clergy and lay people. There has never been any reason not to know him well. Many of his retreat addresses and sermons were collected and in print within a year of his death in 1910. Biographies (brief and lengthy) abound: Randolph (1911), Russell (1912), Randolph and Townroe (1918), Wilgress (1930), Lord Elton (1958), Chadwick (1968) and Newton (1977).

Early biographies of King are simple hagiographies; likewise Elton's and Chadwick's are unremittingly positive in their assessment of King's life and ministry. It is not until Newton's *Search for a Saint* that any shadows are cast across the life of Bishop King, and even then they are not at all substantial. King claimed to be a 'bishop to the poor' but lived in comparative wealth. Then there were the rumours of disquiet that his memorial statue should be of the bishop confirming a young boy: Dr Marshall is very quick and sure in his dismissal of the possibility of scandal. There are few-twentieth century Anglican personalities who have been so closely examined as Bishop King.

All this begs the question: why another biography? I had hoped that Bishop Marshall had uncovered yet more gems and jewels to

decorate the memory of Edward King, and there are a few. Dr Marshall acknowledges his debt to the research of the late John Newton for the more detailed understanding of the influence of Bishop Sailer of Regensburg on King's pastoral theology. Marshall also had sight of David Young's thesis on 'The Judgement'. In addition, the minutes of the meetings of East Anglian bishops have provided new perspectives on King's thoughts on contemporary social issues as they affected pastoral practice. The opening section on King's family, too, presents a fuller picture, aided by some acute observations of the origins of future traits in the mature priest and bishop. Marshall also provides the fullest analysis of his ministry at the 1897 Lambeth Conference.

This is, therefore, a very welcome addition to the collection of King's biographies, not least because it presents the fullest all-round picture of his life, from childhood in a Kentish clerical household, through Oxford and early travels, to ordination and curacy at Wheatley. His time as both Chaplain and later Principal of Cuddesdon is skilfully retold through a judicious use of memoirs and letters. There might be more to come in reconstructing King's life as the Cuddesdon archives have yet to be tapped.

With the aid of this vivid account and portrait, Marshall is able to provide a powerful representation of King's life, as well as an in-depth reappraisal of his significance for the contemporary Church. The title, *Teacher, Pastor, Bishop*, reveals a heartfelt plea to the ordained ministers of the contemporary Church that there should be a renewal in the teaching and pastoral ministry of both priest and bishop.

At some points, Marshall laments at the poor standard of theological knowledge and expertise on the current bench of bishops, and the relegation of skill and understanding in pastoral care below management techniques in contemporary ministerial practice. King, as Rowan Williams points out in the Foreword, reshaped the nature of episcopal ministry in the Church of England with his assiduous pastoral care, and inspired and effective teaching and preaching.

If, at times, this biography appears to be lengthy quotations from secondary sources strung together, it is only because Marshall has unearthed opinions of King that are authentic and true. But there are moments of fresh insight when a kaleidoscope of quotations is brought into a glorious pattern by Marshall's perceptive reading of King.

For all its direct reliance on secondary sources, this account is full of life and colour; King's life is recounted at a pace fast enough to keep the narrative moving, but with space to reflect on King's message for our own time. The title ends with the attribution, *Saint*, and begs the question, is this a biography or a hagiography? As Newton did in the seventies, Marshall does not dodge the difficult and awkward questions about King. Here he is warts and all: awful administrator, unrepentantly Catholic in his view of the Church, capable of a withering comment, perhaps at the end of his life blind to his limitations.

Something of legend surrounds King no doubt, but no one can deny that he was a saint of God.

Andrew Hawes

### Purchase from the PBS Bookshop

Edward King. *Teacher, Pastor, Bishop, Saint*.

Michael Marshall. Gracewing, 2021. Paperback, 604 pages.

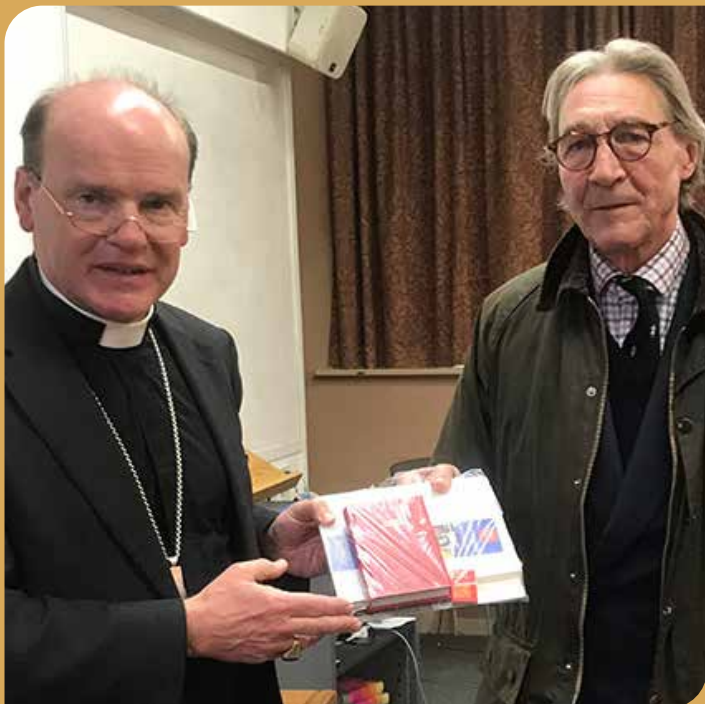
RRP £30 OUR PRICE £27.50

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The book will be available online shortly

## Co-ordinator's column

One of the most significant parts of my work is maintaining links with theological colleges and regional training courses. This year I presented the principals with desk editions of the Book of Common Prayer. It was a great pleasure to be in the congregation for a service of Holy Communion in the chapel of Ripon College Cuddesdon.



*PBS Churches and Clergy Co-ordinator John Service (right) presents The Rt Revd Humphrey Southern, Principal of Cuddesdon College with copies of the BCP for use by the trainee ordinands.*

I also value keeping in touch with Corporate Member churches and institutions. On Armistice Day, I attended the service at St Leonard and St James Rousham that has in the congregation members of the USAAF and the British Army.

My role as Churches and Clergy Co-ordinator includes helping to secure appointments to Prayer Book parishes and, in recent months, I have been in frequent contact with Chelsea Old Church. Please do contact me if you are involved in a vacant parish and are seeking a new incumbent who supports the use of the Book of Common Prayer.

The Cranmer Awards are underway again and I have been involved in arranging heats in the Oxford and London and Southwark Branches. The heats for London and Southwark took place at the PBS Corporate Member church of St Simon Zelotes in Chelsea, courtesy of the vicar, the Revd Mike Neville.

On 6th November, I met with Emma Thompson, who, together with the Revd Marcus Walker of St Bartholomew the Great, London, is a founder of the 'Save the Parish' movement. The end of parishes may be the end of the Prayer Book!

**John Service, Churches and Clergy Co-ordinator.**

## News from the Branches

### Exeter

After three postponements, Exeter Branch and others attended a Quiet Day on 30th September last year at Black Hall, Avonwick, by the kind invitation of Mrs Marigold Seager-Berry. The Chairman, the Revd Preb. Paul Hancock conducted the day on the theme 'Living in Christ today'. Three addresses were given: 'The Vine and the Branches', 'What is Prayer?' and 'The Lord's Prayer'. These were punctuated by intervals for quiet time, meditation and reflection with appropriate passages from the Bible. The day culminated with Evening Prayer with readings from Nehemiah 8 and St Luke 10, finishing with a hymn. Members thanked Mrs Seager-Berry for her generous hospitality, and the Chairman for his spiritually uplifting guidance. Donations of £80.00 was sent to the Prayer Book Society.

### Lincoln

On Saturday, 4th September last year, members came together with local parishioners for a Quiet Day at Belchford in the Lincolnshire Wolds. The theme of the day was 'Thanksgiving' and was led by Canon Andrew Hawes. The day began with Morning Prayer and ended with Evening Prayer. Holy Communion was celebrated at midday. Members particularly enjoyed the use of the small parish church, with the paintings of a Marian theme by a previous incumbent.

On Saturday, 9th October, members gathered in the Ringer's Chapel of Lincoln Cathedral for their only meeting of 2021. The President of the PBS, Lord Cormack (a Lincoln member), spoke about the current situation for the PBS and the Church of England in general, particularly the recent discussion of widespread closure of parish churches. Plans were discussed for the coming year and members joined the service of Choral Evensong after tea in the Cathedral Centre.

### Rochester

We were relieved that this year's Cranmer Awards heat went ahead at the Judd School, Tonbridge, on Wednesday, 17th November 2021, as planned. We had been unable to hold a heat in 2020 and this was our first Branch event in over eighteen months.

We welcomed parents, teachers and several Branch members as our audience, but regretfully decided to forgo the usual refreshments before the contest to reduce mingling.

Three of the four schools that usually put forward candidates, including Judd, found that their pupils were too overburdened with catching up for time lost to enter this year. This left us with just two entries in each section, three coming from Bennett Memorial Diocesan School and one put forward by a drama teacher.

Fortunately, all four contestants were of a high standard and our judge, the experienced adjudicator, Amelia Appleby, said that all would have been worthy finalists. Both the winners were from Bennett, and both had been in the top three in previous years. We are very grateful to the school's chaplain, the Revd Canon Rachael Knapp, who has encouraged Bennett pupils to enter the competition for over a decade.

This year's junior winner was Joshua Thornhill, with a selection of

passages from Evening Prayer. Amy Fenner was the senior winner, with the Collect and Gospel from The Sunday called Sexagesima. We look forward to seeing them both competing at the Hampton Court Final.

We were delighted to have another Bennet pupil, Adam Sparke, as our prize-giver this year. Adam won our senior heat in 2019 but the Final in 2020 did not take place because of floods in Worcester and Covid lockdown. However, Adam did take part in the 2021 Zoom Final and won with his commanding rendition of the Collect, Epistle and Gospel for The Innocents' Day, which he repeated for us at the end of the competition.

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## Correspondence

Dear Sir,

I read with interest the article regarding the late Sir Ken Dodd's support for the use of the BCP - 'The Prayer Book according to Doddy' in the Michaelmas edition.

Dodd's support of his parish church in Liverpool, where he lived for all of his life, was well known, as was the fact that his shows were notorious for over-running. As a girl, I remember being taken to the London Palladium to see his show and it was felt that it was time for my sisters and me to go home to bed. As we left, Sir Ken shouted to my mother from the stage, 'Madam! Please don't go. If you do, I shall follow you home and shout jokes through your letter-box!' A true entertainer, whose record sales in his prime outsold The Beatles, The Rolling Stones and Elvis Presley.

May I also take this opportunity to thank Prudence Dailey for her lengthy service as the Society's Chairman.

Yours faithfully,  
Miss Keeley-Jasmine Cavendish

Dear Editor,

I was very interested to read the article on page 13 of the Michaelmas 2021 edition, although I must point out that the title is incorrect! Our parish of St Mary's, Whitewell, which has been a Corporate Member for a few years now, is wholly within Wales.

The situation is not straightforward and the misconception is quite understandable, as St Mary's, Whitewell, despite being in Wales, remains in the Church of England, Diocese of Chester. This was as a result of a clause added at the last moment to the Disestablishment Act in 1919, which gave the right of voting to any Welsh parish that had been separated from a Welsh-English parish since 1850, provided it belonged to an English diocese. This applied to St Mary's, Whitewell, which had, until 1885, been part of the Parish of Malpas, and 176 voted to remain in the Diocese of Chester, while only 17 were in favour of it being transferred to St Asaph.

Our former rector, the Reverend Paul Winchester MA (PBS member), wrote the excellent St Mary Whitewell, A Brief History in 1985 to commemorate its centenary as an independent parish, and he and I are at the moment working together to produce an updated edition.

Yours sincerely,  
Philip Godsal (PBS member)

Dear Sir,

As someone living in a location with no opportunities for corporate BCP worship, I have begun using the Books of Homilies in Ante-Communion in order to enrich my morning prayers. However, since the homilies are not based on the lectionary, and only a few are provided for explicitly mentioned holy-days, I would like to enquire about a scheme for assigning them (or parts thereof) for the various holy-days of the entire Church year, Sundays included. Ideally, there would be a scriptural or at least thematic connection between each homily and the readings of the holy-day. I realise this is no small task and probably of little interest to most people, but on the off-chance that something similar has already been attempted, any help would be greatly appreciated.

Yours faithfully,  
Antti Saarilahti (Mr)

Jyväskylä, Finland

Dear Canon Hawes,

It was good to learn about Jonathan Rathbone's New Music in the Michaelmas magazine, but his Choral Scholarship was not at a non-existent Christ Church College, but at Christ's College, Cambridge, where he matriculated twenty-one years after me!

Yours sincerely,  
Robin Loveday (Norwich)

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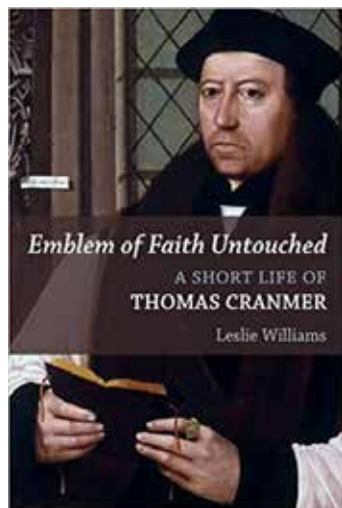


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#### **Emblem of Faith Untouched. A Short Life of Thomas Cranmer.**

Leslie Williams. Eerdmans, 2016. Paperback, 208 pages.

**RRP £14.99. OUR PRICE £13.50**

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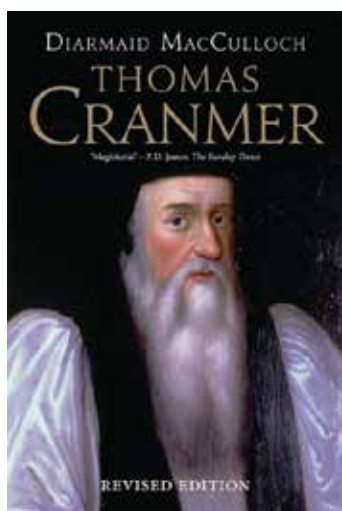
This lively biography by Leslie Williams narrates Cranmer's life from the beginning, through his education and history with the monarchy, to his ecclesiastical trials and eventual martyrdom. Williams portrays Cranmer's ongoing struggle to reconcile his two central loyalties—allegiance to the crown and fidelity to the Reformation faith—as she tells his fascinating life story.

#### **Thomas Cranmer. A Life.**

Diarmaid MacCulloch. Yale University Press, 2016. Paperback, 704 pages.

**RRP £19.99 OUR PRICE £17.50**

Order code 226



From MacCulloch's vivid account, Cranmer emerges a more sharply focused figure than before, more conservative early in his career than admirers have allowed, more evangelical than Anglicanism would later find comfortable. A hesitant hero with a tangled life story, his imperishable legacy is his contribution in the Prayer Book to the shape and structure of English speech and through this to the moulding of an international language and the theology it expressed.

#### **The Collects of Thomas Cranmer.**

C. Frederick Barbee & Paul F.M. Zahl. Eerdmans, 2007. Paperback, 140 pages.

**RRP £13.99 OUR PRICE £12.50**

Order code 106

All the BCP Collects, the left-hand page giving the Collect and a paragraph which explains its history, the opposite page devoted to a meditation upon the Collect.

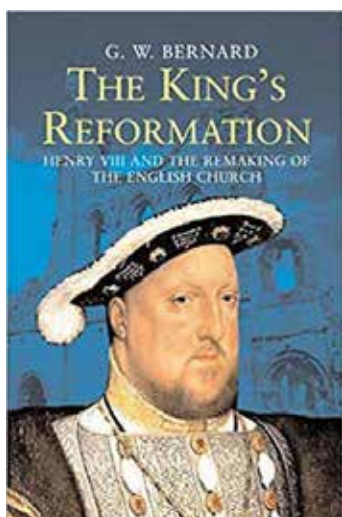
#### **The King's Reformation. Henry VIII and the Remaking of the English Church.**

G. W. Bernard. Yale University Press, 2007. Paperback, 672 pages.

**RRP £25 OUR PRICE £22.50**

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In this substantial account of the Reformation period, G. W. Bernard presents Henry VIII as neither confused nor a pawn in the hands of manipulative factions. Henry, a monarch who ruled as well as reigned, is revealed instead as the determining mover of religious policy throughout this momentous period.



#### **The Printing and Printers of the Book of Common Prayer 1549-1561**

Peter W. M. Blayney. Cambridge University Press, 2022. Hardback, 290 pages.

**RRP £29.99 OUR PRICE £24.99**

Order code 107

Bibliographers have been notoriously 'hesitant to deal with liturgies', and this volume bridges an important gap with its authoritative examination of how the Book of Common Prayer came into being. This major, revisionist work is a remarkable book about a remarkable book.

#### **The Dissolution of the Monasteries. A New History.**

James G. Clark. Yale University Press, 2021. Hardback, 704 pages.

**RRP £25 OUR PRICE £22.50**

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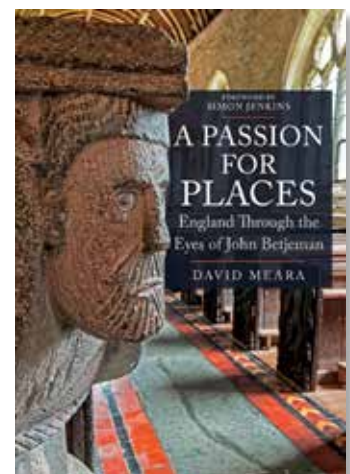
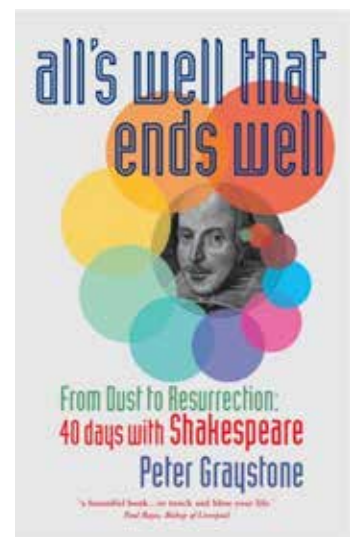
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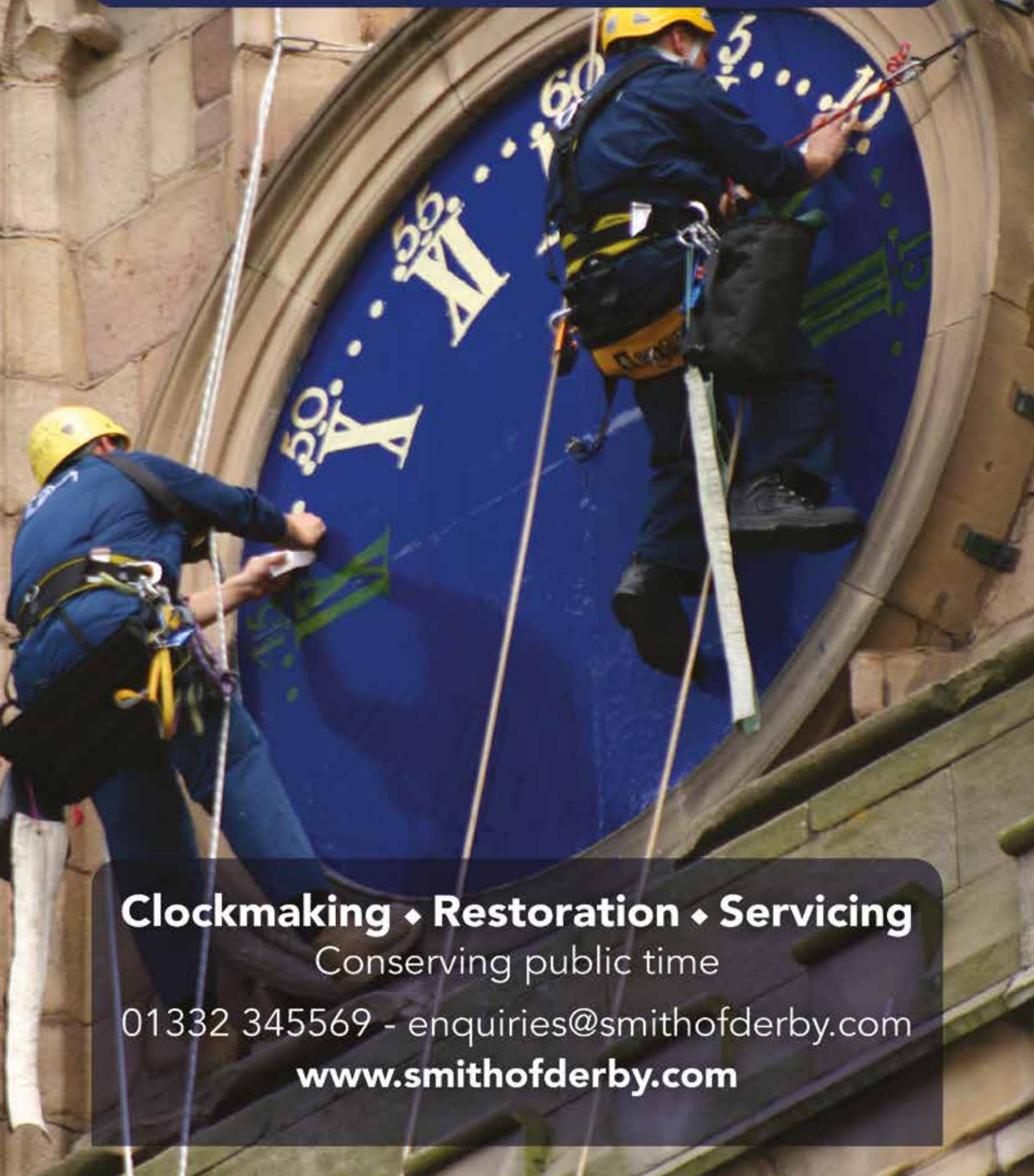
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