

TRINITY 2022

THE  
PRAYER  
BOOK  
SOCIETY

ISSN: 2059-9528



PBS

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## MBE for former PBS Chairman

Prudence Dailey, the former Chairman of the Prayer Book Society, has been awarded an MBE in The Queen's Birthday Honours List.

Speaking about the honour, Prudence said, 'I am truly delighted and humbled to have been appointed a Member of the Most Excellent Order of the British Empire. This honour acknowledges the public standing of the Prayer Book Society and the importance of its past and ongoing work. It should be recognised as a tribute to the Society as a whole. I continue to be grateful to the many wonderful and dedicated people alongside whom I worked during my stint at the helm.'

Prudence was Chairman of the Prayer Book Society between 2006 and 2020. She has also been a member of General Synod, the Church of England's Parliament, representing Oxford Diocese as a lay member since 2000.

Bradley Smith, the current Chairman of the Prayer Book Society, said, 'Prudence Dailey has given many years of tireless and dedicated service to the Prayer Book Society and the wider Church of England, not least through the General Synod. As Chairman, she steered the PBS with remarkable energy and determination. I am delighted that her distinguished service has been recognised in this way. The Prayer Book Society as a whole owes Prudence a great debt of gratitude, and I am sure that members will join me in congratulating her on this well-deserved honour.'

The Prayer Book Society is celebrating its 50th anniversary in 2022. The Society aims to ensure that the Book of Common Prayer remains at the heart of the worshipping life of the Church of England.

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# C. A. Anthony Kilmister 1931–2022

Neil Inkley

Tony Kilmister, the founder of the Prayer Book Society, died at his Hertfordshire home on 13th March, aged 90. His name and that of the Society were almost synonymous during the first twenty-five years of its existence. It is sad to think that he will not be with us to celebrate the Society's 50th anniversary later this year.

During 1972, there was disquiet that the Church of England planned to set aside its established liturgy and introduce the Alternative Service Book. In response to this, a meeting took place at the home of Commander and Mrs Charles Drage in Kensington on 29th June that year. Tony was determined to be there. He had just started a new job as Executive Director of the Parkinson's Disease Society so, as he set off for the meeting, his wife counselled him 'not to get too involved'. In the event, he proposed the formation of the 'Society for the Defence of the 1662 Prayer Book and the Authorised Version' and emerged as its secretary. This quickly evolved into the more compactly named Prayer Book Society. Tony received a supportive letter from Archbishop Lord Fisher of Lambeth, who thought that the Authorised Version could probably look after itself.

Initially, Jack Trefusis was Chairman (concentrating on setting up the Branches network) and Tony Kilmister Deputy Chairman, concentrating on publicity. Amongst the many attributes he brought to the PBS, his contacts were not the least of them. As a Conservative Party agent from 1954–60, he knew many politicians and, as Secretary of the Cinematograph Trade Benevolent Fund, organising the Royal Command Film Performances from 1961–72, he knew a plethora of stars and also the routes to royalty. Endorsements from 'the great and the good' helped to enhance the Society's public image. The royal patronage of HRH The Prince of Wales was secured, and Richard Chartres became the Ecclesiastical Patron.

Kilmister was very much the 'power behind the throne' in the Society and he became Chairman from 1989 until 2002, completing twenty-nine years' unbroken service as a national officer, and then becoming a Vice-President for the rest of his life.

For almost all his time in office, there were no staffed headquarters for the PBS. The Kilmisters' home in Northwood effectively filled this role, Tony and his wife, Sheila, constituting the staff. The F and GP Committee (then more like today's Board) met there too and were wonderfully catered for. Under Kilmister's leadership, the Branches flourished and almost all of them were represented at the Executive Council meetings; national conferences attracted good speakers and sizeable attendances, and ad hoc meetings were held to address specific topics. After his meeting with Charles Moore (then editor of *The Spectator*) the Cranmer Awards emerged.

Tony Kilmister was not an easy-going man ready to compromise; quite the reverse. But his was a needed quality



in those early years when the BCP was being derided, often from within the Church, by those who might not have had a less destructive attitude towards their heritage. He possessed a quick wit, which he deployed during radio and television debates with his adversaries. When the ASB's use of the simile 'a morning cloud' was extolled, he quickly quipped that the only 'Morning Cloud' he knew of was Edward Heath's yacht, and that had sunk. Always a high churchman, he was never reconciled to women priests and bishops.

Claude Alaric Anthony Kilmister was born in Swansea in 1931, the eldest of three sons born to Dr Claude Kilmister, a general practitioner, and his wife Margaret (née Gee). He was educated at Shrewsbury School and, during National Service, was commissioned in the Welch Regiment. He worked in marketing for the National Coal Board (which required him to join the NUM), for the Conservative Party, the Cinematograph Trade Benevolent Fund (and was elected a Barker of the Variety Club of Great Britain) and the Parkinson's Disease Society. Finally, not wishing to retire too early, he and his wife set up Prostate Cancer UK.

He was awarded a Lambeth MA degree by Archbishop George Carey in 2002, became a Freeman of the City of London in 2003 and, in 2005, he was appointed OBE 'for services to Health and the Prayer Book Society'. Her Majesty the Queen remarked on that combination.

In 1958, he married Sheila Harwood who had lived in Hyde. There were no children and she died in 2006. In 2016, he married Christine Woodworth (née Batho), who he met in the retirement village to which they had both repaired. This re-enlivened his life after what had been a quiet and lonely spell. Christine survives him.

It seems strange to think of the Prayer Book Society without Tony Kilmister but, no matter how the years roll by, his contribution—his initial, fundamental contribution—will never be forgotten. May he rest in peace.

Neil Inkley is a Vice-President of the PBS.



# The Kilmister Award

The Kilmister Award is a brand-new annual award for lay people who have made an outstanding voluntary contribution to the life of the Prayer Book Society.

Named after the Society's founder, Tony Kilmister, the Award has been established to recognise and celebrate the unsung heroes and heroines of the Society who, in many and varied ways, do such valuable work to further the PBS cause. Recipients of the Award will receive a handsome medal engraved with the PBS logo, and a framed certificate. They will also be invited to tea with our President, Lord Cormack, at the House of Lords.

In total, 50 Awards will be presented: five for each year for ten years. The Awards ceremony will take place during the Society's Annual Conference. Staff and Trustees (past and present) are not eligible, nor are those whose service has already been recognised by their being appointed a Vice-President, Honorary Branch President or similar.

The Trustees now invite nominations from members. Nominations, which should include a brief summary of the candidate's voluntary contribution, must be sent to Mrs Fi Rosen, PBS Company Secretary, to [fi.rosen@pbs.org.uk](mailto:fi.rosen@pbs.org.uk) or in writing to Copyhold Farm, marked for Mrs Rosen's attention, by 31st July 2022.

The Society's Executive Committee will review nominations and present names to the Board of Trustees for approval. In order to avoid disappointment, nominations should be confidential.



## Two major national events

With the lifting of all COVID-19 restrictions, it is wonderful to see the blossoming of PBS activity all over the country. Branches are bouncing back to life and others are being re-launched; PBS services, talks, tours and teas are being offered on a local, diocesan and national level, and it is a joy to see. The Trustees are grateful to all Branch officers and others for their work in planning and executing these events.

Please note the dates of two major national events taking place this year: the Annual Conference (the first one since 2019) and our special celebrations to mark the 50th anniversary of the PBS at Westminster Abbey. The Trustees hope that members from all parts of the country and beyond will be able to join them on these important occasions.

### Annual Conference 8th–10th September at Liverpool Hope University

The Conference's theme will be 'All Sorts and Conditions'. It will focus on the use of the Book of Common Prayer in varying contexts. Please see the enclosed flyer and booking form.

We are offering bursaries for licensed or beneficed (non-retired) clergy, ordinands, readers and anyone under 30 to attend the full residential Conference for a fee of only £50, or £25 for non-residents. If you would like to apply for a bursary, please contact the PBS office at [pbs.admin@pbs.org.uk](mailto:pbs.admin@pbs.org.uk) no later than **Monday, 1st August**.

We are dependent on the generosity of our members to make this possible. If you are booking for the Conference and would like to add on a donation to the bursary fund, please tick the appropriate box on the booking form.

### 50th Anniversary Celebrations 8th October at Westminster Abbey

**11.00a.m. Choral Holy Communion**  
Celebrant and preacher: The Rt Revd and Rt Hon. The Lord Chartres, Ecclesiastical Patron of the PBS.

After the service, members are invited to lunch at Church House, Westminster; an anniversary address will be given by the Revd Paul Thomas, Vicar of St James', Sussex Gardens, and a former Deputy Chairman.

### 3.00p.m. Choral Evensong at the Abbey

Booking is essential. See the enclosed registration form.

Donations towards the considerable costs of the day will be very gratefully received. Donations can be made online via the PBS website (please put WESTMINSTER in the 'reason for donation' field) or by sending a cheque to Copyhold Farm.

# The coronation

Anthony Kilmister

For many people, today it seems incredible that 50 years have elapsed since our sovereign lady, the Queen, was anointed and crowned. The coronation was a time of acute expectation—mingled with prayer, excitement and patriotism. The Second World War had ended only eight years earlier. I watched the flickering images of the ceremony on a new television especially bought for the occasion.

The part of the service that moved me the most was the anointing. Even before the Norman Conquest, kings were anointed with oil, stressing the honour and dignity of kings as the 'Anointed of the Lord'. Anointing was a biblical practice. Saul, chosen when the Israelites asked for a king, was anointed by the prophet Samuel. And so also have our monarchs been anointed with holy oil. Anointing was used in 787, for example, and indeed in 973 when Edgar the Peaceful became the first King of All England and was crowned at Bath on Whit Sunday that year by St Dunstan. The religious importance attached to anointing is eloquently expressed in the words uttered by Shakespeare's Richard II on the invasion of Bolingbroke: 'Not all the water in the rough rude sea / Can wash the balm off from an anointed king'.

In 1953, the anointing oil was poured into the *Ampulla* before the ceremony and placed on the high altar. It was then consecrated by the Archbishop of Canterbury. During the service itself, the *Ampulla* (with its golden head shaped like an eagle's) and the Spoon were the only two items of coronation regalia used that had survived over time. The *Ampulla* (a Latin word for a globular vessel the Romans used for holding liquids and ointments), together with the Spoon, survived the Commonwealth—a republican period of oppression when the established Church of England and the Book of Common Prayer were driven underground until the Restoration in 1660.

The Book of Common Prayer in its original form was introduced by Archbishop Thomas Cranmer in 1549 during the reign of the boy king, Edward VI. Cranmer, in addressing the young King Edward at his coronation on 20th February 1547, said of kings:

*For they be God's anointed, not in respect of the oil which the bishop useth, but in consideration of their power which is ordained, of the sword which is authorised, of their persons which are elected by God, and endued with the gifts of His Spirit for the better ruling and guiding of his people.*

This I hold to be true today, but at least modern monarchs do not have to submit to the full 1547 anointing technique. Then, Edward VI was laid upon the altar of the Abbey for Archbishop Cranmer to anoint his back.

In 1953, the service was one of great splendour. The Queen accepted a beautifully bound Bible on being told: 'Here is Wisdom; this is the royal Law; These are the lively Oracles of God.' But after the Creed, the Holy Communion service was temporarily suspended for the anointing—the most sacred and mystical part of the coronation—one could say the 'hallowing' of the monarch. At this point the Abbey was filled with Handel's musical setting of:

*Zadok the priest and Nathan the prophet anointed Solomon King; and all the people rejoiced, and said  
God save the king,  
Long live the king,  
May the king live for ever. Amen. Hallelujah.*

While the hair-tingling hallelujah lifted in crescendo, the Queen was disrobed for the exceptionally solemn moments of anointing. Her jewellery was removed and her train was detached. At last, as a suppliant for divine grace, dressed only in a plain white garment of the severest simplicity, she took her seat in King Edward's chair. The archbishop thereupon anointed both her hands (palms) with holy oil and similarly her breast and her head, and gave her a blessing.

I recall the anointing being a deeply affecting section of the service. It was hidden from the television cameras (though not to be coy but because in former times it was supposed to take place in secret). It was undertaken solemnly beneath a canopy or pall brought forward by four Knights of the Garter. Just as the holy of holies in the Temple was hidden from the common gaze by a curtain or 'veil', so the canopy held above the Queen hid from our view the sacramental conveyance to her of the gifts of the Holy Spirit. The Queen and the archbishop were, after all, engaged in a particularly special moment. By the anointing and the delivery to her of the regalia and her crowning, the Queen gained not only a temporal authority but a spiritual sanction. The words resonate over the years:

*... be thou anointed, blessed, and consecrated Queen  
over the Peoples, whom the Lord thy God  
hath given thee to rule and govern,  
In the name of the Father, and of the Son, and of the Holy  
Ghost. Amen.*

The late Anthony Kilmister was a former Chairman and Vice-President of the Prayer Book Society. This article is an extract from the article 'Fifty Years On', first published in *New Directions* and published here with kind permission.





# Marking the 70th anniversary of the Queen's accession

David Way

At around 5.00p.m. on 6th February 1952, following the death earlier that day of King George VI, an Accession Council proclaimed Queen Elizabeth II the new sovereign.

She was in fact in Kenya with her husband, returning to London on the afternoon of 7th February. However, the Cabinet decided that Parliament would not formally meet until after an Accession Council had convened; and so the precedent of 1714 was adopted, and the first part of the procedure of the Council took place in the absence of the monarch. In each year of her reign, Her Majesty has, on that day, remembered these solemn and momentous events: the 6th February, therefore, represented the 70th anniversary of her accession to the throne, an extraordinary achievement which may well never be repeated, and a very fitting occasion for the Prayer Book Society, in its 50th year, to mark with a special service of Choral Evensong at All Saints', Northampton.

The medieval church of All Hallows', which had previously stood on the site, was largely destroyed in the great Northampton fire of 1675: it was splendidly rebuilt around 1680 in the Wren style (the architect was probably Henry Bell from King's Lynn). Amongst the benefactors who made this possible was Charles II, in a remarkable act of generosity towards a parliamentary town, still remembered in the annual service

on Oak Apple Day. The PBS is most grateful to Fr Oliver Coss, Rector of All Saints', for hosting the event, and to the good people of the parish who made visitors very welcome and provided copious refreshments both before and after the service, notwithstanding the howling winds of a winter storm raging outside.

A lecture was given before Evensong by the Revd Paul Thomas from St James's, Sussex Gardens, on the subject of cheerful obedience, the vocation of Christian monarchy. The preacher at the service, on the set text from Revelation 21, was the Revd Canon Bruce Ruddock who, amongst his many distinctions, is a chaplain to the Queen. The All Saints' choir were in excellent voice under the director of music, Jem Lowther, with Lawrence Caldecott at the organ. The setting of Psalm 121 was by Walford Davies; the canticles were from the Dorian service by Tallis. The preces and responses were by Malcolm Archer (specially adapted to include the Accession Suffrages). The *Te Deum* was by Stanford; the anthem was 'O Lord make thy servant Elizabeth' by William Byrd, from the reign of the first Elizabeth. The organ prelude was by William Harris, and the postlude by Parry. The congregation joined in three hymns—'All my hope on God is founded'; 'How shall I sing that majesty'; and 'All people that on earth do dwell'. The singing of two verses

of the National Anthem brought a memorable event to a celebratory conclusion.

It was an enormous pleasure to see over 100 people at the service. These included the Lord Lieutenant of the county, James Saunders Watson; the Mayor of Northampton, Cllr Rufia Ashraf; the Mayor of Brackley, Cllr Don Thompson; Deputy Lieutenants past and present; Jonathan Nunn, the leader of West Northamptonshire Council, and other civic and county dignitaries. From the PBS, we were pleased to welcome Prudence Dailey, Vice-President; Bradley Smith, Chairman; the Revd Dr Daniel Newman, Trustee; Alan Palmer, former Secretary of the Peterborough Branch, and chairmen and members of several PBS Branches from around the country.

The last words might perhaps go to John Masefield, Poet Laureate at the time of Her Majesty's accession, in his brief lines 'On hearing of the sudden death of His Majesty the King':

*O Wisdom, Who, with power infinite,  
Utterest death to every creature born,  
Grant to us now the mercy of Thy Light,  
With comfort to beloved Queens  
who mourn.*

David Way is Secretary of the Peterborough Branch of the PBS.

## Accession Day in Northampton



*The choir and musicians of All Saints' Northampton*



*Canon Bruce Ruddock, a chaplain to  
HM The Queen*



*The Revd Paul Thomas, Vicar of St James',  
Sussex Gardens*



*David Way,  
Secretary of the Peterborough Branch  
of the PBS*



# Listening to the voice of wisdom

Bruce Ruddock

As you will remember, in May 2011, Her Majesty the Queen and the Duke of Edinburgh made a historic visit to the Republic of Ireland. My family are Irish and I am myself an Irish citizen. Consequently, this visit was profoundly moving for us, not least because my grandmother, now dead for many years, remembered bodies of dead British soldiers lying on the pavement outside her house in Dublin during the Easter Rising of 1916.

Some members of my family are very Republican, but every single one of them was hugely impressed by the Queen during her visit in 2011 and spoke highly of her as a person and a presence in their country.

Above all, however, was their comment that what the Queen achieved in those few days, no president could ever have matched.

In the Book of Revelation, John sees in great detail a vision of the new Jerusalem. One can assume that he was writing at a time shortly after the old Jerusalem had been destroyed. The Book of Revelation is believed by many to be addressed to Jewish Christians living in exile following the destruction of the Jerusalem Temple. It is intended to offer comfort and hope.

And we need to note the sheer extravagance that lies at the heart of this vision. What awaits God's people one day is a place constantly lit by God's glory, where no one need feel threatened or insecure and where people from every nation will live in harmony: in other words, a place where diversity and unity are in balance.

This is an all-encompassing community in which it is quite clear that monarchy has a place: 'the kings of the earth do bring their glory and honour into it' (Revelation 21:24). But also, it is quite clearly a place where 'The throne of God will be in it'. In other words, those with power and influence sit alongside the sovereignty of God, who calls empires of any kind to account.

I believe that God intends the world to be ordered and structured with a harmony that enables people to flourish, on the lines prophesied in Revelation. And so, it is the Church's task to reject both tyranny on one hand and the anarchist's dream of no power and no structure on the other. This I also believe is rooted in the doctrine of creation, which surely recognises that there must be rulers in God's plan, because to have none would be a great deal worse. So the task of the Church is also to challenge any sign that the wise stewardship of power is being replaced by a love of power.

And so, as a Christian and a priest, with the great privilege of being a chaplain to the Queen, I find myself less interested in how a monarch becomes a monarch, and more so in what he or she does with the power and influence he or she has been given. I become bored with snide talk about privilege and prefer to focus on words from Luke's Gospel chapter 12 verse 48: 'To those to whom much is given, much will be expected.' In the case of Her Majesty the Queen, surely that expectation has been more than exceeded on a daily

basis throughout her reign. Indeed, it is not just her integrity and wisdom, but also her Christian faith on which she constantly draws, that are such a great gift to this country and the Commonwealth.

In that wonderful passage from the Book of Proverbs chapter 8, wisdom is personified: 'Doth not wisdom cry?... She crieth at the gates...' (verses 1, 3). And then she herself speaks in the first person: 'For my mouth shall speak truth; and wickedness is an abomination to my lips' (verse 7). But then, note verses 15 and 16: 'By me kings reign, and princes decree justice. By me princes rule, and nobles, even all the judges of the earth.'

It strikes me that our present Queen has continually listened to the voice of wisdom in a world where fraudulence, dishonesty and duplicity can be all too common, even at the heart of government.

But wisdom needs to be sought out; it doesn't just drop into our brains. The author of Proverbs seems to be describing wisdom almost as a woman to be courted: 'I love them that love me; and those that seek me early shall find me' (verse 17).

But it is above all a gift from God. It is part of His divine communication with us and so, therefore, it is not just about knowledge, but also love. And Christian theology has inevitably applied the figure of 'Wisdom' to Jesus, who is the mediator, par excellence, between God and this world. A relationship with God in Christ brings wisdom, something on which the Queen has based her life.

As I say, this gift doesn't just fall out of the sky: it needs to be sought, through waiting on God in prayer and contemplation, which leads on to making important decisions in life. We are very fortunate in this country to have someone—the Queen—at the heart of our country, who not only waits on God in this way but is also unafraid to acknowledge her Christian faith in public broadcasts.

So, God intends the world to be ordered, and a major component in Christian theology is that the entire universe is infused with moral purpose and ethical significance, and our faith is based on the triumph of self-sacrifice, kindness, hope and goodness. Her Majesty personifies these virtues, for which we give thanks to God, and it is just as well because, as we have seen over and over again, when politics or economics become detached from moral purpose, then those virtues become undermined.

Finally, I leave you with this thought:

I have a number of privileges attached to my role as a Queen's chaplain. However, I believe that the greatest responsibility of this role is to pray for our sovereign. This couldn't be more important than it is this year, for reasons I don't need to explain to you. But, above all, let us rejoice that our Queen is someone who daily seeks wisdom through her relationship with God and is consequently an example to us all.

The Revd Canon Bruce Ruddock is a chaplain to Her Majesty the Queen and this article is the text of his sermon at the Northampton service.

# The things that remain

Arthur Middleton

Recently, the *Guardian* newspaper called upon the Church of England to embrace what is mistakenly called 'same sex marriage' and follow the initiative of the Scottish Episcopal Church and the Methodists. In the Book of Revelation, St John rebukes the angel of the church in Sardis with these words: 'Be watchful and strengthen *the things which remain* that are ready to die.' We must be conscious of the application of such words in the Church of England today. Already the apostolic order has been reduced to a matter of human rights, and it is expected that General Synod will be debating the Prayer-Book ideal of marriage later in the year.

We have, thank God, 'things which remain' in the magnificent ideals of worship and of life; but when we read and study the Prayer Book, we soon realise we are in an atmosphere that is strange to the twenty-first century. Either we may try to alter the ideal to fit the facts or try to find our way back to the old ideal. Revision is the spirit of the times and the revisionists seem to have decided that altering the ideal to fit the facts is the way forward.

If we look at the biblical revelation, we find God constantly sending His prophets when the children of Israel had corrupted their ways. The prophet suggests no new departure but his message is to recall the people of God to the ideal they had forgotten, for it was the turning from this ideal that was the root and source of all their problems. The same God who has spoken to our fathers by the prophets has spoken in these last days by His Son. As His message in Sardis

was to recall people to the ideal, so with Him there is neither variableness nor shadow of turning. So, in this twenty-first century England, we can be quite sure that He calls us back to the old ideal and bids us be watchful and strengthen the things that remain. It is our life that wants revising at the moment, not our Prayer Book.

This will mean conforming our life to the faith and practice of undivided Christendom. We English Christians have to cease 'doing that which is right in our own eyes' and conform our lives to the standard of life authoritatively set before us by God in His holy Church. This is the larger context, the vision in which the Prayer Book ideals of worship and life are rooted.

There is, then, an authoritative standard of right and wrong outside, and independent of, whatever you or I may think about it. If this were not so, we should have nothing before us but darkness and despair. That authoritative standard is to be found in the consensus of the Whole Body of the baptised.

Then life becomes the simple thing that God meant it to be. Thus, we see that the phenomenon of the 'Prayer Book Person' takes us very deep indeed. For he is the person God would have him to be. Think steadily and you will see that the 'Prayer Book Person' is our authoritative standard of life and, if we decline from it, one day we will have to answer for having so done.

Arthur Middleton is Emeritus Canon of Durham, was a tutor at St Chad's College Durham, has served on the College Council and was Acting Principal in 1996–97. He is author of *Restoring the Anglican Mind*, *The Limits of Orthodoxy* and is an authority on the Anglican theological and spiritual tradition.

*In this twenty-first century England, we can be quite sure that He calls us back to the old ideal*



## Belinda Clarke

Belinda Clarke, our Finance Administrator based at Copyhold Farm, is retiring at the end of June after twenty-five years of service to the Prayer Book Society. During this time, she has seen many changes and risen to many challenges.

She has been an invaluable member of staff, always willing to adapt to new ways and learn new skills for the greater good of the Society. I am especially grateful for her work during the difficult days of lockdown, and for the care and kindness she shows to our members.

I am sure you will want to join me in thanking Belinda for her work, and in wishing her well for the future.

Bradley Smith



# Drink ye all of this

Thomas Seville

If the Holy Communion in the Book of Common Prayer has a climax, it is surely the receiving of the Sacrament itself, the bread and the wine; the Sacrament of Our Lord and Saviour, the body and the blood of Christ. What had recently borne the title, 'the Mass', carried the name of one part of the whole service. Indeed, those who put together the service in its various versions had hoped that, on every Sunday, the people would gather to obey the Lord's command and receive the Sacrament in both bread and wine.

As with so many good liturgists (and not a few bad ones), this most Christian hope was not realised—at least not for quite a while. Older readers of this journal may recall a book of services known as 'the ASB' (the Alternative Service Book), which dates to 1980. Those who do may shiver as I recall the volume, and those shivers may worsen when I remark that the order for the Eucharist in this volume marks the completion of the hopes of Cranmer and Ridley.

Both wine and bread, both drink and food, over which thanksgiving is given in the name of Christ, is the way remembrance may be made; a remembrance which is active and something the God of Jesus Christ does in answer to Jesus' prayer. This wonderful service, this holy action, is something Jesus tells us to do, taking bread and cup and eating and drinking. How moving that can be; how amazing it is to be so close to God, so precious to God, in eating and drinking the 'holy mysteries, as pledges of his love'. Both are important: to eat and to drink is essential to the celebration of the Holy Communion. Indeed, the Roman Catholic Council of Trent, in its remarkable teaching on the Eucharist, teaches that 'it was instituted in

order to be consumed', '*institutum est ut sumatur*'. There is no complete celebration of the Eucharist unless bread and wine are consumed.

Of course, as we know, in times of great sickness and danger consequent, it has been allowed to restrict the access to the cup so that only the priest would receive. The cup is a cup of blessing, a cup for life, not a cup which portends risk. It is now thought, on good grounds, that it is no longer a possible threat to health to administer the Sacrament in both kinds, to obey more clearly Our Lord's instruction. The practice of receiving just the bread can only ever be something we are having to do for reasons of health, or because the wine has run out and no more is available.

We do this because it is what Our Lord tells us to do; but as the BCP makes clear, it is for our benefit; something not just for the moment but which holds for ever, 'to our great and endless comfort'. The nature of the benefit is fellowship—indeed union with God and fellowship with those who come to feed and drink; the blessings include those associated with wine. We receive the Communion 'in remembrance of the sacrifice of his death', but the associations of wine are as much as those of life. When Jesus talks of putting new wine into new wineskins (Matthew 9:17), He is referring to something active and dynamic: the joy of something new. Wine is given to make glad the human heart (Psalm 104:15), and is something which goes with thanksgiving and sacrifice (Psalm 116:13, 17; Leviticus 23:13 et al.), pleasing to the Lord. When we receive the cup, we share in Christ, who is true life, true joy, true thanksgiving and true sacrifice.

The richness of what is given to us

cannot be underestimated; there will always be diverse ways of speaking of the Holy Communion. Bread and wine, body and blood belong together. As bread feeds our hunger and wine slakes our thirst, so, as Sacrament, the bread nourishes the faith and love of the Church and the wine revives the weakness and dryness of our lives. Sacraments are physical, visible and tangible things and express, in the things and actions of creation, what are the realities of Jesus Christ. When we receive the Sacrament, those holy signs of bread and wine, which have become the body and blood of Christ, show in a clearer and more visible way the reality of Christ.

Let me add to these remarks on the cup some words of Richard Hooker from his *Laws of Ecclesiastical Polity* Book VI:

*our hunger is satisfied and our thirst for ever quenched, they are things wonderful which he feeleth, great which he seeth and unheard of which he uttereth whose soul is possessed of this paschal lamb and made joyful in the strength of this new wine, this bread hath in it more than the substance which our eyes behold, this cup hallowed with solemn benediction availeth to the endless life and welfare both of soul and body, in that it serveth as well for a medicine to heal our infirmities and purge our sins as for a sacrifice of thanksgiving; with touching it sanctifieth, it enlighteneth with belief, it truly conformeth us unto the image of Jesus Christ; what these elements are in themselves it skilleth not, it is enough that to me which take them they are the body and blood of Christ.*

The Revd Fr Thomas Seville is a member of the Community of the Resurrection, Mirfield, West Yorkshire.

We do this because it is what Our Lord tells us to do; but as the BCP makes clear, it is for our benefit; something not just for the moment but which holds for ever, 'to our great and endless comfort'



# The Cranmer Awards 2022

On a cold, clear, crisp February Saturday, an excited gaggle of candidates, parents, judges and supporters gathered in the courtyard behind Hampton Court Palace beside the Tiltyard, thumbing through their information packs resplendent in our new colours of teal and gold. Candidates were welcomed by the PBS staff from Copyhold Farm, and each received a pack with the programme for the two heats to remember the day, and an attractive booklet of information about the Awards to take back to their churches and schools. The sky was blue, the sun shone brightly. The colourful outfits of guests, parents and friends added to the general sparkle of the day, and the presence of the groom of the vestry from the chapel, in his cloak and top hat, and the chaplain himself in his scarlet cassock and gown, gave the final touch to the scene.

This was the first 'in person' Final of the Cranmer Awards since before the pandemic and the sense of occasion was palpable. To be at such a splendid venue was a real privilege and we were, and are, enormously grateful to the chaplain, Fr Anthony Howe, for his kindness and encouragement in permitting us the use of the chapel throughout the day.

In the midst of the splendour was something we had not expected. Much of the main hall circulating area was cordoned off in deference to the insecurity of a large dragon depending from the ceiling. This beast's fixtures and fastenings had been roundly condemned by Health and Safety a few days before. Mercifully, the day was good so most were very happy to enjoy the sunshine outside and we were not short of space to chat and greet new friends and old.

The dragon was a significant inconvenience as it meant we could not run the two streams in adjacent venues. The

only other available space big enough was the chapel itself, which was 300–400 yards distant. This presented some logistical issues in making sure the right people were in the right place at the right time but, thanks to the hard work of John Service (our Churches and Clergy Co-ordinator), and one or two others, groups of parents and supporters were shepherded back and forth between the two venues to hear their candidates.

As always, the standard was exceptionally high. It was a great joy to hear passages from the Book of Common Prayer recited with such clarity and conviction, and many of us were greatly relieved that we did not have the burden of choosing the winners.

After all the candidates had been heard, we returned to the dragon's lair where a splendid lunch was waiting for us, with many taking their chairs outside to enjoy more of the sun. A slight misunderstanding had us arriving at the chapel before the choir had finished preparing Evensong, and a number of us joined the tourists in the adjacent palace kitchens, where re-enactors were busy demonstrating how life might have been for the average wench or scullion in Cardinal Wolsey's time. Then, the chapel doors were thrown open and we filed into this glorious space for the announcement of the winners and the presentation of certificates to those placed first, second, third or highly commended. Please see the panel to the right for the names of all who were placed.

After the certificates for 2022 had been presented, we took a moment to look back. Those who were finalists online in 2021 had all been invited to join us, and we were able to welcome and applaud them for their achievement last year





*The Chapel Royal, Hampton Court Palace*

under the trying circumstances of lockdown. The Finals concluded with the two winners of the streams reciting their chosen passages once more, before the formal proceedings were closed and we settled down in our pews for Evensong, led by the chaplain and beautifully sung by the choir under the direction of Dr Carl Jackson. The chaplain reminded us in his welcome that the chapel had been the site for the convocation of translators of that companion to the Prayer Book, the Authorised Version of the Bible, sometimes known as the King James Version, which was, of course, unlike the Book of Common Prayer, never really authorised. Of such are legends made.

All in all, a very memorable day, which could not have happened without the hard work of our National Administrator, Mrs Jo Clark. Countless emails and quite a few traditional letters are just the tip of the iceberg for an event like this. We are very grateful to Jo for her hard work and unfailing enthusiasm over what has been a very peculiar two years since we last gathered for the Finals at Lambeth Palace in the presence of HRH The Prince of Wales. Thanks are also due to the competition judges, who give their time freely for this prestigious event, and to staff members from Copyhold Farm who provide administrative support and man the desk on the day.

The final word must be one of congratulation to the twenty candidates who gave us such beautiful renditions of Cranmer's matchless prose. Well done to you all! Don't forget to encourage your friends at church or school to enter the competition next year!

Jon Riding is a Trustee of the Prayer Book Society.

# Results

## Juniors

First—Jasper Pike, Norwich Diocese  
Second—Elizabeth Melia, Lichfield Diocese  
Third—Oliver Chappell, Salisbury Diocese  
Highly Commended—Gabriel Oluwabusola, Winchester Diocese

## Seniors

First—Brendan Ritchie, Chester Diocese  
Second—Olivia Russell, Chichester Diocese  
Third—Iona Mandal, Worcester Diocese  
Highly Commended—Julian Ford, Oxford Diocese  
Highly Commended—Shadan Danesh, Norwich Diocese



*Junior winner Jasper Pike*



*Senior winner Brendan Ritchie*



*2021 Cranmer Awards winners and finalists*



## Prayer Books for Choristers

During the first national lockdown, an English cathedral approached the Prayer Book Society with a request for copies of the Book of Common Prayer for their junior choristers to use at home. The Trustees were delighted to hear that the cathedral's precentor was using lockdown as an opportunity to teach the choristers about the Prayer Book, and the content and structure of Evensong in particular, using videos and Zoom.

Of course, we would be pleased to donate some Prayer Books to the cathedral in question, but we wanted to do more than that. A small working group was formed—including the precentor who first approached us—and *Prayer Books for Choristers* was conceived.

The aim of this new initiative is simple: to present a special edition of the Prayer Book, together with a copy of the *Teen Guide to the BCP*, commissioned by the PBS in 2020, to

every junior chorister in cathedrals, college chapels and parish churches across the country.

In the early stages, we approached a number of cathedral clergy, parish priests and church musicians to get their thoughts on this initiative: their reaction to the proposal was entirely positive and enthusiastic. One clergyman told us that he first came to love the Prayer Book as a junior chorister; it had been with him as he grew into adult discipleship, and had influenced his call to ordained ministry.

We want today's junior choristers (of whom there are around 5,000 in the UK) to have the same experience. We want a new generation to find in the Prayer Book not only a collection of services, but also a treasury of private prayer and a handbook for the Christian life. We want the BCP to be a trusty companion as they mature and grow in the knowledge and love of God.

The proposed special enlarged edition Prayer Book will carry the PBS logo on the cover and a glossary of Prayer Book terms will be bound into it. This new edition will be known as the 'Grantchester Edition' in recognition of a legacy gift from a member of the Society, the late Betty, Lady Grantchester. With the agreement of members of her family, her legacy is being used to launch the *Prayer Books for Choristers* fund.

Now we appeal to the generosity of our members to help us raise a further £30,000 to bring the project to life. **Could you make a Jubilee gift to the Society in support of this exciting initiative?** Donations can be made online via the Prayer Book Society website (please put CHORISTERS in the 'reason for donation' field).

Your generous support will be very gratefully received.

## New Corporate Members

Bradley Smith

The Prayer Book Society's directory of Corporate Members is growing! Almost every week, we receive an application for membership from a parish or other organisation. In the first few months of our 50th anniversary year, the following churches joined us and we welcome them all:

St Mary's, Bepton (right) is something of a rarity in the Diocese of Chichester. The weekly service is Sung Matins, with a short Holy Communion following on certain Sundays. Commenting on the decision to join the PBS, the rector, the Revd Dr Jonathan Jong, says, 'St Mary's has faithfully offered services from the 1662 Book of Common Prayer, Sunday by Sunday, for many decades. At times, this has felt like an uncommon practice in the contemporary Church of England. And so we were delighted to find, in the Prayer Book Society, a community of churches and individuals devoted to the Prayer Book. What could be more fitting than such a community sharing the Prayer Book in common?'





# Branch relaunches

Several Branches of the Prayer Book Society are relaunching. Below, we highlight three Branches and introduce their new officers. We hope to feature others in the next issue of *The Prayer Book Today*.

## Manchester

It is some years since there was an active Branch of the PBS in Manchester. We are delighted to report that Joshua Gaskell, a young ordinand at St Mellitus College, has been appointed Branch Co-ordinator, and the Revd Hugh Bearn, Vicar of St Anne's, Tottington, and Chaplain of St Anselm Hall (both PBS Corporate Members) is to serve as Honorary Branch Chaplain.

Members are invited to a Branch relaunch on Saturday, 23rd July at Christ with All Saints, Heaton Norris, Stockport SK4 1QA. Choral Matins will be sung at 11.00a.m. when the preacher will be the Bishop of Manchester. Lunch will be provided after the service. After lunch, Bradley Smith will speak about current national PBS initiatives.

Anyone wishing to attend is asked to register via the PBS website or to contact **manchesterpbs@gmail.com** / 07523 179434.

## Liverpool

The Revd Canon Philip Anderson, Precentor of Liverpool Cathedral, and the Revd Nicholas Johnson, Vicar of St John's, Tuebrook, have been appointed joint Co-ordinators of the Liverpool Branch.

Members are invited to Evensong at St John's, Tuebrook, L13 7HF at 4.00p.m. on Saturday, 6th August. This will be followed by tea and an open meeting during which members are invited to share their thoughts about future Branch activity. Anyone wishing to attend is asked to register via the PBS website or contact **father.nicholas@icloud.com** / 0151 228 2023.

A Liverpool Branch Michaelmas Festival is planned for Saturday, 1st October, also at St John's. Further details will be announced in due course.

## St Edmundsbury and Ipswich

The Revd Canon Mark Howarth has been appointed Co-ordinator of the St Edmundsbury and Ipswich Branch following the retirement of Mr Anthony Desch, who served as Branch Secretary for many years.

Members are warmly invited to Choral Matins at St Agnes, Newmarket, at 11.15a.m. on Sunday, 17th July. This will be followed by a bring-and-share lunch in the church hall. Wine, coffee and soft drinks will be provided. After lunch there will be a talk at 1.30p.m. by the Rt Revd Graeme Knowles CVO before Evensong at 3.00p.m. Anyone wishing to attend all or part of the day is asked to register via the PBS website or contact **mhaworth50@hotmail.com** / 01638 577196 / 07932 160009.

Altarnun Parish Church is known as the Cathedral of the Moors, owing to its impressive size as the second largest church on Bodmin Moor, Cornwall. Dedicated to St Nonna, the mother of St David, the church features in Daphne du Maurier's novel, *Jamaica Inn*. There are 79 carved bench ends at St Nonna's dating from around 1523 to 1554; images include the five wounds of Christ, a jester and a fiddler.

St Augustine's, Edgbaston, is our first Corporate Member in the Diocese of Birmingham. The building is a Victorian landmark with a sumptuous interior, and is situated in the heart of Birmingham's main hotel district. The diverse congregation rejoices in biblical teaching and traditional Anglican faith, practice and worship.

The website of St Giles-in-the-Fields in London's West End proudly states:

*We offer worship which is reverent, traditional, dignified and uplifting, all within the ethos of the Anglican tradition and drawn from the Book of Common Prayer and the Authorised Version*

*of the Bible. Our worship draws on the richness of the Christian tradition of language and music to identify ourselves with the past generation of worshippers, to pray for the world and our local community and to look to the future with hope.*

By kind invitation of the parish priest, the Revd Tom Sander, the Trustees now hold some of their Board meetings at St Giles.

St Mary's, Farleigh, is a medieval jewel in the Diocese of Southwark. Built by Robert De Watville around 1080, it is largely unaltered. For nearly half the Christian era, Robert's little church has stood in Farleigh, and the people of Farleigh and beyond have come to it to worship Our Lord. The Revd Michelle Edmonds and the churchwardens warmly welcome visitors to traditional Prayer Book services of Matins and Holy Communion, plus occasional services of Compline by candlelight.

The congregation of St Matthew's, Crumpsall, in the

# The Cranmer commemoration

John Eifion Jones

'If ye love me, keep my commandments.' This introit, based on John 14 to the incomparable setting by Thomas Tallis, ushered in a memorable day of commemoration in Oxford for the martyrdom of Thomas Cranmer on 21st March, burned at the stake in the city on this day in 1556.

Prayer Book Society members came from far and wide to fill the historic church of St Michael at the North Gate for Sung Matins, led with able dignity and clarity by the vicar, the Revd Anthony Buckley, who is also the City Rector. He was assisted by Dr Daniel Newman, standing in for the Revd Richard Smail, the PBS Branch chaplain.

St Michael's is the oldest building in Oxford, already standing more than 500 years at the Reformation. Cranmer knew this place, having been incarcerated in the Bocardo prison right next door. Now, his lasting gift of the words and the rhythm of the Book of Common Prayer unfolded, reminding us again of the measure and dignity of his accomplishment. The English language may be in decline since the age of Shakespeare, but the choir reminded us that the standards of singing in England have perhaps never been better.

The preacher typically also rose to the occasion, with the Revd Dr William Lamb, the vicar of the University Church, delivering a thought-provoking address on Cranmer, language and inculturation—the adaptation of Christian liturgy to its cultural background.

At the conclusion of the service, clergy, choir and congregation, processed out of the church and up Ship Street alongside Jesus College. Led by the sacristan bearing the brass cross, the choir's scarlet robes and white surplices flapping in the breeze, it was a striking sight, which stopped passers-by as the procession turned into the Turl and Broad Street.

There, in the middle of the road outside Balliol College, an ochre cross on a patch of the old cobbled street marks the spot where Cranmer was martyred. This was where England burned a deposed Archbishop of Canterbury on a rainy Saturday in Lent. Everyone gathered around, the crowd swelled by some townsfolk, as the rector read an extract from a seventeenth-century account of Cranmer's last hours, before offering up prayers. Bustling Oxford paused as everyone stood in silent tribute.

The procession then carried on the few hundred yards to the Gothic-style Martyrs memorial, erected in the nineteenth century to commemorate the sacrifice of Cranmer, Latimer and Ridley. Again, prayers and silence before the crowd dispersed for lunch. Some returned for a plentiful spread at St Michael's. The programme resumed with the annual lecture, delivered this year by Professor George Bernard, professor of Early Modern History at the University of Southampton.

The best lectures are remembered for their drama, and this was no exception. The professor began hesitantly, peering at his sheaf of notes; he hovered, untethered by any lectern, and moved out of camera shot... Momentarily, he appeared to lose his train of thought in the complexities of Tudor England... Ah! Wrong glasses! Professor Bernard dived to his satchel for another pair. Clarity was restored. And how.

'When did England become a Protestant country?' was the title. Devastatingly simple. But as a keen student of Tudor history, I had never thought of it that way. Here was a great example of how asking the right question can lead on to a journey of wonderful answers. The English critic, William Empson, famously discovered Seven Types of Ambiguity in his ground-breaking critique of English poetry. Professor Bernard, I'm sure, exceeded that total, chronicling the wracking prevarications of Henry VIII, the fervour of debate around the time of Edward VI, the endless prevarications under Elizabeth and beyond. It was a tour de force, due to be aired in a scholarly journal. It deserves to be a book. Dr Newman, who was a model of ecclesiastical imperturbability and concentration throughout the day, delivered the vote of thanks.

The programme concluded with said Evening Prayer as all joined in declaiming the words and psalms of the Book of Common Prayer. As we left, I reflected it was surely the tragedy of Cranmer that devout Queen Mary was the least ambiguous of the Tudors.

John Eifion Jones was on the editorial staff of *The Daily Telegraph* for many years.



## News from the Branches

### Exeter

A Lenten Quiet Day was held on Thursday, 10th March at Black Hall, Avonwick, by kind invitation of Mrs Marigold Seager-Berry. The Chairman, the Revd Preb. Paul Hancock conducted the day on the theme, 'Walking the Way of the Cross'.

Three addresses were given. The first was 'Setting Out', St Mark chapter 10 verses 32–38, with a hymn for reflection, 'Guide Me, O Thou Great Redeemer'. The second, 'A Journey of Discovery', St Luke chapter 19 verses 28–40, with hymn, 'My Song Is Love Unknown'.

The third, 'At the Foot of the Cross', St Matthew chapter 27, with hymn, 'When I Survey the Wondrous Cross'.

Intervals for quiet time took place after each address.

The day finished with Evening Prayer, with readings from Jeremiah chapter 6 and St John chapter 6, and with a hymn, 'We Have a Gospel to Proclaim'.

Thanks and appreciation were given to Mrs Seager-Berry for her generous hospitality, and to the Chairman for his spiritual and uplifting guidance.

Donations of £100 were sent to DEC Ukraine.

## A new committee

Bradley Smith



A new committee has held its first meeting. Formed in response to letters from members, this new group has been tasked with developing a strategy for engagement with children, young people, families and students.

I am grateful to my fellow Trustee, **the Revd Adam Gaunt**, for agreeing to chair the group. Adam will be known to members who attended the 2019 Annual Conference; his presentation on getting children singing the Psalms to Anglican chant in a deprived area on Teesside is still talked about by attendees.

Others who attended the first meeting are as follows:

**Emma Joy Gregory**, a young teacher and member of General Synod from Bath and Wells.

**Rosemary Lyon**, retired teacher, member of General Synod and of the National Society for Promoting Religious Education from the Diocese of Blackburn.

**Clare Williams**, Head of Schools and Family Learning in the Diocese of Norwich.

**Alex Honey and Tatiana Kalveks**, young ordinands from St Stephen's House, Oxford.

**Alexa Tewkesbury**, author of numerous Christian books and resources for children, and proofreader of *The Prayer Book Today*.

I have stated committee members' fields of expertise so that readers can see the areas in which we want the PBS to be engaged. By Adam's invitation, I am also part of the group; my role is to be the link between the new group and the Churches and Ministry Committee, chaired by the Revd Dr Daniel Newman, which has responsibility for the implementation of the 2030 Vision.

It is too early to outline any clear plans for the future, but I can tell you that the initial discussion touched on the following areas: the use of the BCP in CofE schools; catechetical resources (Baptism guide, Confirmation course etc); lectionary-based resources for use by children during services or in Sunday Schools; family devotions; video resources; work with church, cathedral and college choirs; and much more.

There is no doubt that the work of this new group will be vitally important if we are to keep the Book of Common Prayer at the heart of church life, so please keep the group in your prayers as they discern the way forward.

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## Prayer Book Society celebration for the Feast of St George



### John King

Wonderful—that's the word for this event. It was held at Stanway House in Gloucestershire and the attached church of St Peter's.

We began with a tour conducted by the Earl of Wemyss and March himself. This started in the Great Hall, a lovely room with the most enormous bay window at least twelve feet across and twenty-five feet high. He gave fascinating details of why one didn't—in the early 1500s—argue with the Catholic Church, when writing a will, over not giving the expected donation of approximately one third of the cash assets.

We saw the Audit Room where he meets his tenants every quarter for the collection of rents and a discussion of mutual requirements. The room had some marvellous marine paintings on which he gave expert commentary.

Outside, we took in the main house's south aspect—glowing yellow sandstone in full sunshine with a quantity of very large, old windows.

Back inside, we took in the Great Parlour and the Best Parlour—designed to be reserved for the royal visits, which were often, in effect, a deliberate tax on the hosts. Fortunately, no royal visits to Stanway occurred. We saw a variety of remarkable treasures—most remarkably the pair of beyond-valuable, unique Chinese-Chippendale day-beds. At intervals, we could hear the five church bells being thoroughly rung by the local campanologists. These too have been recently restored, in 2015.

The Great Fountain was put on display: built in 2004, this rises to over 300 feet and, on our beautifully sunlit visit, created its own rainbow.

Next, we went to the immediately adjacent church to take part in a wonderful full-sung Evensong with an excellent contingent of choristers from Gloucester Cathedral. As mere congregants, we had to be content with singing with full gusto the hymns: one at the beginning and three at the end—'Guide Me O Thou Great Redeemer', 'For All the Saints' and the allowed two verses of 'God Save the Queen'.

The sermon was delivered by Monsignor Nazir-Ali—previously the Anglican Bishop of Rochester and, from last September, a recent transferee to the (Catholic) Ordinariate.

He was very pleased to be able to attend this first successful attempt at celebrating St George's Day in three years—some pandemic panic or other has got in the way previously.

He spoke then of the importance of martyrdom and sacrifice, as exemplified by St George and St Mark, whose Saints' Days are 23rd and 25th April respectively. He reminded us that much of the story of St George is legend but there are many reports that ring true of both his martyrdom and sacrifice. The brief story is that he was an officer of Diocletian's Praetorian Guard and was executed in 303 for declaring himself a Christian in front of the emperor at a time when Christianity was still not tolerated. This was the last major Roman persecution of Christians. Just three years later, Constantine became emperor; he became a Christian in 312 and declared tolerance for the faith in 313.

Both then and later when the Monsignor spoke briefly in the Great Hall, he talked about the (Catholic) Ordinariate being allowed to use considerable sections of the Book of Common Prayer as part of the mutual agreement with the Catholic Church itself. Interestingly, he was very clear that some Catholics were already being attracted by this slightly amended BCP, as so many of its roots hark back to the Early Church.

For the dinner, the 40 plus participants spread around the Great Hall and Audit Room. The Long Table was used—this being a twenty-foot single piece of tree. The twelve or fourteen who sat there would have been well cast as the partakers either of the Last Supper or some other event of great ceremony. The PBS Chairman, Bradley Smith, welcomed everyone to the evening on behalf of the PBS. This being the 50th year of the PBS was also mentioned. Finally, it was great news to hear that there is now a new member almost every day and that many are under 40.

Tony Hilder, Treasurer for PBS Gloucester and organiser of the whole event, also spoke and thanked all the contributors. Interestingly, Lord Charteris, a previous President of the PBS, uncle of Lord Wemyss and former Private Secretary to Her Majesty the Queen, is buried in the churchyard.

Every part of the event was lovely, if not sumptuous. House, view, tour, service, tea and dinner—excellent; and most especially the company, which was truly delightful.



## ‘Wind up our clock,’ says Lewes church

Historic St Thomas à Becket Church in Cliffe, Lewes, a PBS Corporate Member, is inviting local people to help wind up their 350-year-old clock—every day. The clock is situated up 43 steep, narrow, spiral stairs in the tower. When the stair, currently closed for safety work, is open again, the church aims to attract a team of volunteer winders.

‘There is one snag,’ says St Thomas’ associate vicar, Father Herbert Bennett. ‘We need to raise another £10,000 first, to match the £10,000 we’ve already raised, to meet the cost of new handrails, lighting and new stone flooring. We have List B permission already and when it’s done, there’s ample chance for Lewes residents to do some winding—because the clock needs winding by hand every day.

## ‘We’re told it’s the second-oldest turret clock in Sussex, installed in 1670, for five pounds ten shillings’

‘We’re told it’s the second-oldest turret clock in Sussex, installed in 1670 by Ditchling blacksmith, James Looker, for five pounds ten shillings. It replaced an even earlier clock repaired in 1650–51 by a “Mr Gorynge” of Lewes. We’re hugely proud of it and can’t wait to hear it chiming the hours again. We hope that everyone will donate to our appeal, now launched, and later give us a hand, literally, by joining the clock-winding team, with some training, whether for a few days or for a longer term. We want people to be able to say they have contributed to the life of the clock and the town. And there will be an added bonus—guided tours up the tower for the first time, to see the clock room, but also up 57 steps altogether to see the belfry, where two of the four bells date from around 400 years ago.’

St Thomas à Becket Church has origins in pre-Norman times but has just joined the twenty-first century by installing a self-service credit card reader in the church, which accepts donations, using Dona with SumUp. Nevertheless, the congregation continues to delight in the BCP and the King James Bible.

‘Do pop into our lovely old church at the end of Cliffe High Street,’ says Father Herbert. ‘We are open all day, there’s a free information leaflet, and donations large and small will be most gratefully received. Once we’re in sight of our appeal target, we will be inviting would-be clock-winders to apply.’

Online giving is also easy at [st-thomas-lewes.org.uk/clock](https://st-thomas-lewes.org.uk/clock).

## Auckland Project receives PBS publications



*Auckland Project staff and PBS representatives (left to right):  
Amina Wright, Senior Curator, Faith, The Auckland Project,  
Rosemary Hall, representing Durham Branch PBS, the Revd Adam  
Gaunt, PBS Trustee and Rector of Loftus-in-Cleveland,  
Gemma Scott, Learning Officer, The Auckland Project*

An altar copy of the 1662 Book of Common Prayer and several of the Prayer Book Society’s most recent publications were presented to the Auckland Project for the castle’s Reference Library, Education Department, and Faith Exhibition. The material has been very well received.

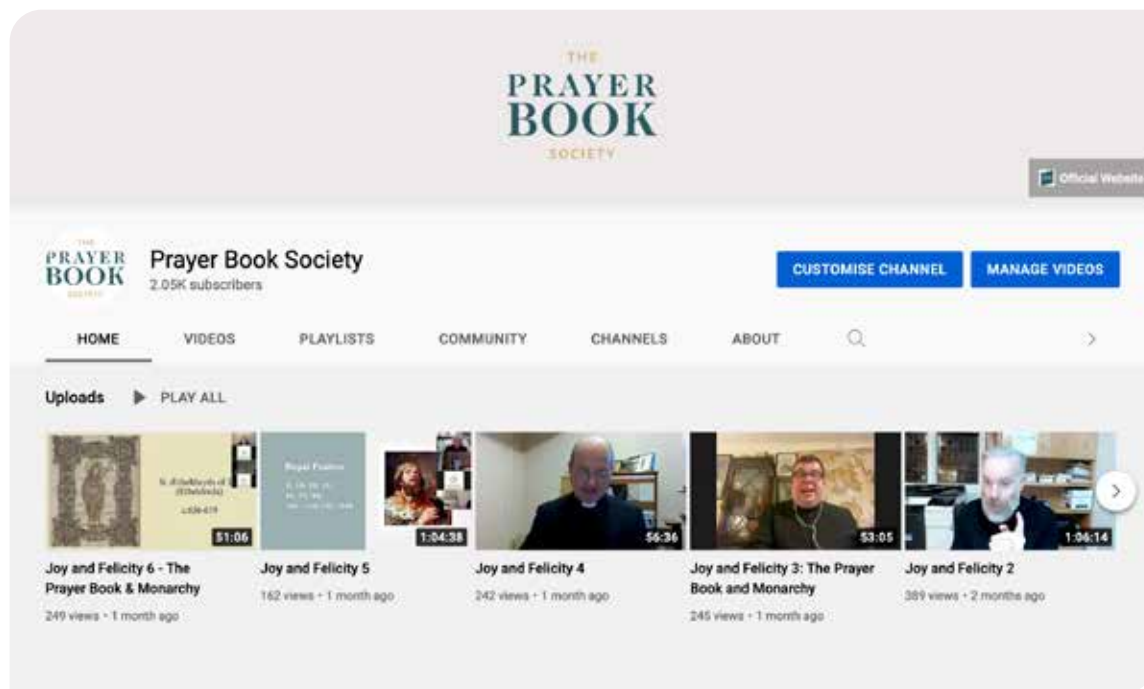
The Project builds on thousands of years of history, and offers seven sites in one setting at the castle, depicting art, faith and heritage.

Telling a big story, the first permanent Exhibition/Museum of Faith in England opens in 2023, and the Prayer Book Society has been monitoring its progress since a visit by John Service in 2016, followed up by Trustee David Richardson, George & Joanna Comer, and Rosemary Hall. A brand-new building at the gate of the castle will house the Exhibition in four galleries. Inevitably the years of COVID restrictions have delayed the completion of the interior displays, but work is now progressing apace. Using historic and contemporary objects, works of art and stories, the Exhibition poses three main questions: What is faith? How has faith shaped Britain? What does faith mean for me? Visitors will be able to discover stories of faith from 5,000 years of British history, from the beliefs of communities in the deep past to today’s multi-faith society. The displays will reflect on the experience of faith so that visitors can better understand why it has mattered to people in the past and still matters to people now.

One of the Prayer Book Society’s special interests is that the ‘Restoration Bishop’ of Durham, John Cosin, was pre-eminent amongst the bishops appointed to revise the 1559 Book of Common Prayer. Bishop Cosin created a magnificent new chapel at Auckland Castle and did much to put in hand the replacement of woodwork in Durham’s cathedral and churches, which had been destroyed or damaged during the years of war.

# The Lent Seminars 2022

Richard Bimson



This Platinum Jubilee year affords many opportunities for reflection on monarchy, considering it both specifically, in the light of the reign of Her Majesty the Queen, and more generally, the institution itself. It therefore came as no surprise that the Prayer Book Society should choose this theme in its series of Lenten seminars: 'Joy and Felicity: The Prayer Book and Monarchy'. The breadth of topics covered and the richness of the material presented are clear testimony to the fact that there is still plenty upon which to reflect.

The series opened with an insight into the use of the Prayer Book in Her Majesty's own Chapel Royal, particularly that of Hampton Court Palace. The Revd Canon Anthony Howe gave his own personal reflection on worship there. The use of the Book of Common Prayer in the Chapel Royal, he expounded, is not to mark it apart from the rest of the Church of England, but to show it to be a 'living liturgy, a resource for spirituality, prayer and pastoral solace'. The royal liturgies associated with Epiphany, Maundy Thursday and, historically, the rite for Touching for the King's Evil all demonstrate that monarchy is more than splendour and power but is about service and sacrifice. In addition, the chapel itself speaks much of our understanding of monarchy; its ceiling serves to remind monarchs of their place in the divine cosmos.

The second seminar focused on the Accession Service. It began by looking at the historical development of the service, which originated in the reign of Gloriana; the original predecessor of the current service dates from 1576. The Revd Paul Thomas then took us masterfully through the developments of the service, culminating in the revisions

in the reign of Victoria, which is the form of service we have inherited. The talk continued with a reflection on the theological themes of the service: the sovereignty of God, the nature of servanthood, the ordering of the kingdom and the eschatological nature of monarchy, the fulfilment of whose purpose is not found in this world but in the one which is to come.

The Revd Philip Corbett followed a similar structure as he sought to place the lost state services for Gunpowder Treason,

Charles the Martyr, and Restoration Day within their historical context, whilst then exploring how these services still hold a relevance for our understanding of monarchy today. It might seem to a casual observer that these sets of prayers, in many ways simply commemorations of historical political events abolished in the reign of Victoria, are entirely anachronistic. This would be, he observed, to miss a deeper theological understanding that these prayers have to offer. At their heart are the themes of corporate repentance and

thanksgiving. These are fundamental threads throughout the whole of the Prayer Book and are indeed as relevant today as then. Whilst the use of the prayers for 5th November might be more problematic, those for King Charles still receive a modest amount of attention on his fast day and those for the Restoration point towards ideas of right governance of the nation. These services, therefore, at their core, point us towards God.

The Revd Dr Michael Brydon's evocatively entitled presentation, 'They that Go Down to the Sea in Ships: the Prayers of Her Majesty's Navy', placed the naval prayers within their historic, literary and theological contexts. The sovereign's

*Paul Thomas then took us masterfully through the developments of the service, culminating in the revisions in the reign of Victoria*



role as Commander-in-Chief and the Royal Family's long association with the Navy, especially most recently in the person of HRH the Duke of Edinburgh, more than justify their inclusion in this series. Prayers at sea had originally been ordered by the Privy Council of Elizabeth I, an alternative offering sanctioned by the Long Parliament, and their current form in the 1662 Prayer Book then provided for the recently refounded Navy of Charles II. They have not always held universal acclaim; both Samuel Pepys and Percy Dearmer were decidedly sniffy about them. The prayers feature in at least one novel and are referenced in the title of a 1942 film, not to mention many other literary references where the sea is used allegorically to represent our journey through life. Thus, whilst the prayers are clearly designed specifically for those on the sea, they can also be read within a wider theological context.

A detailed study of the Royal Psalms was the theme of the Revd Canon Professor Susan Gillingham's presentation. Her biblical scholarship brought a further insight into our understanding of monarchy. The Royal Psalms, nine in number, are scattered throughout the Book of Psalms and are therefore not easily classified. Atypical of restrained Old Testament appraisals of monarchy, they suggest an authorship of royal scribes for royal use. Their Jewish use as a symbol of a return to an idealised monarchy, a renewal of the Davidic covenant, and the expectation of a messianic figure of the royal line were explored. This understanding was transformed in the Christian era and used to support theories of the ideal monarch in the time of Constantine; they were more widely interpreted in the light of a suffering royal deliverer, Christ as servant nailed to the cross. In reciting the complete psalter each month, the Prayer Book affords us the opportunity to reflect on what these Royal Psalms have to say to us about monarchy.

The final presentation, by Dr Eleanor Parker, highlighted the reintroduction of four royal English saints into the Kalendar in 1561. All four were Anglo-Saxons: Etheldreda, Edmund King and Martyr, Edward King of the West Saxons and Edward the Confessor. Their inclusion reflects the priorities of the mid-sixteenth century; many more popular medieval saints were not restored to the Kalendar, and so it is incumbent to ask why these four were. Black letter saints days had no liturgical provision made for them and to some extent the reason for their inclusion is more cultural than spiritual. Their reintroduction coincides with the birth of modern Anglo-Saxon scholarship, a factor which should not be underestimated. The influence of royal patronage also played its part in promoting veneration of these saints, particularly that of the two Edwards. Above all, perhaps, it was impossible for the reformers to break totally from the past; these royal saints were an important part of English history and the very notion of Englishness, and these saints' inclusion points to that heritage.

*Prayers at sea had  
originally been ordered  
by the Privy Council of  
Elizabeth I*

The Prayer Book Society is to be congratulated for once again embracing modern technology in the furtherance of knowledge and understanding of the Prayer Book. The

Lent and Advent series over the past two years, since the pandemic, have allowed a greater proportion of the membership to engage with, and participate in, activities organised by the Society. This can only be a good thing. Furthermore, the talks are available for everyone to view on the Society's YouTube channel and warrant watching, whether coming to them for the first time or to revisit the topics for further

reflection. Currently the series has seen a combined total of 1531 views.

I look forward to future series, and if this reviewer could be granted one wish, it would be that in the anniversary year of 2023, the epilogue of this current series would be a lecture on the coronation. In that rite, the sovereign promises 'to maintain and preserve inviolably the settlement of the Church of England, and the doctrine, worship, discipline and governance thereof, as by law established'. A lecture exploring the richness of the rite's liturgy would be a fitting conclusion to this series.

You can watch the Lent Seminars in full on the PBS YouTube Channel.

Richard Bimson is a churchwarden and a PBS member in Leicester Diocese.

## The PBS's Annual Conference returns in September

The Conference's theme will be 'All Sorts and Conditions'.

Guest speakers include the Revd Alan Pierce-Jones, Managing Chaplain at HMP Berwyn.

Dr Hanna Rijken, Assistant Professor, Theological University of Amsterdam.

The Rt Revd Humphrey Southern, Principal of Ripon College, Cuddesdon.

The Revd Hugh Bearn, Chaplain of St Anselm Hall, University of Manchester.

[www.pbs.org.uk/event/pbs-annual-conference](http://www.pbs.org.uk/event/pbs-annual-conference)



# Correspondence

Dear Editor,

At our last Branch meeting, the question was asked: 'What do you do with your old copies of *The Prayer Book Today*?' The immediate reply was: 'When you've read them, you pass them on to anyone you know who may be interested.' I confess this simple method of spreading the message had not occurred to me. The thought, I feel, is worth passing on to fellow PBS members.

Yours sincerely,  
Anna Joyce (Chelmsford Branch)

Dear Editor,

I always look forward to the arrival of *The Prayer Book Today*, and I fully understand the need for economy, but I doubt if I am alone in struggling with the smaller font, especially when printed in white on a sand-coloured ground. And, oh, how I miss the beautiful full-page photographs on the front cover. Sadly, it gives the whole magazine a mean-looking appearance, which is so at odds with the glorious subject of the publication. Unfortunately, not all change is improvement. However, my thanks go to yourself and all your contributors, who provide us with so much of interest to read.

Yours sincerely,  
Helen Cooper (Rochester)

Dear Editor

Congratulations on the new-look magazine and website. The layout and impact of the new image are very appealing. Perhaps some might think an organisation for preserving something should have an old-fashioned look, but if we want to make the Prayer Book relevant to new and younger

members, then this clear and attractive new presentation is for the good. It's a bold step forward and a very welcome one. For the first time, the website is 'phone-friendly' and this is a great improvement. This may be the first time I have bothered to read the magazine in full—it really is much better. Well done.

Yours sincerely,  
Stephen Hogg

Dear friends,

I would just like to say how much I have enjoyed all the Lent talks, so far. It was a brilliant idea to link the Book of Common Prayer to our dear Queen. Every one concerned has put so much thought and work into the series. I did wonder if the transcripts would be available in one of your publications sometime soon? There must be a lot of people who for some reason missed these excellent talks. I am looking forward to hearing the next one! And it's good to keep a copy of them. I was especially pleased to hear this evening's talk, partly as my godfather was a naval chaplain, but gave up his life to go down to sick-bay to be with those too incapacitated to be taken off when his ship, HMS Penelope, was torpedoed and sank. I can imagine him reading some of those prayers in comforting those men.

My other reason for my gratitude is that I should have been at a PCC meeting this evening, but tested positive for COVID and had to isolate. Perhaps every cloud does have a silver lining! Thank you for an excellent series. It is the first time I have joined you, and I will certainly do so next year!

In gratitude, and with best wishes,  
Ruth Wiffen



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## New Corporate Members

Bradley Smith

Continued from page 15

Diocese of Manchester is as diverse as the community it serves. The rector, the Revd Daniel Valentine, is himself a member of the PBS, and Prayer Book services are used alongside contemporary forms by a large and growing congregation of all ages.

The charming church of St Peter, Terwick, stands alone among fields and woodland, against the distant background of the Sussex South Downs. It has an atmosphere of rare tranquillity. There has never been a village of Terwick as the soil near the church is poor; in fact, the name 'Terwick' may mean 'rubbish (turd) farm'. St Peter's is very much a Prayer Book church with regular services of Matins, Evensong and Holy Communion.

St Botolph's, Hardham, and St Nicholas Church, Houghton, are two small churches in the Arun churches group, also in the Diocese of Chichester. At St Botolph's, the walls are covered in paintings thought to have been created by a group of artists known as the Lewes Group shortly after 1100. The interior of St Nicholas is very simple. Although it was refashioned during nineteenth-century renovations, in style it harks back to the austerity of the seventeenth and eighteenth centuries. Prayer Book services alternate between the two churches.

Corporate Members of the Society are churches, schools, college chapels and other institutions where there is a substantial commitment to Prayer Book worship and a desire

to see the BCP tradition thrive in the future. Our existing Corporate Members, like our individual members, represent every shade of churchmanship and background, and can be found in villages, towns and cities all across the country.

The annual fee for Corporate Membership is £60, which supports the Society's key work with theological colleges and training institutions, schools, prisons and parishes. Corporate Members receive free copies of the Society's regular publications, and are entitled to nominate a representative with full voting rights at the AGM. The PBS is very

happy to promote special services and events organised by Corporate Members.


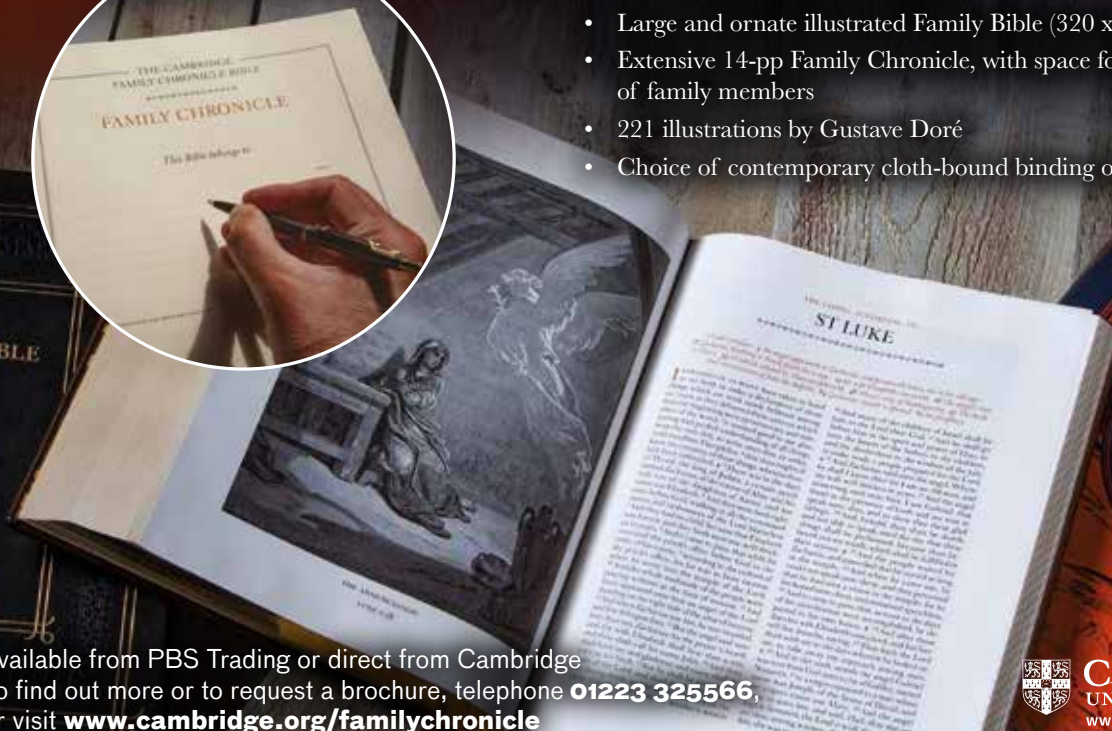
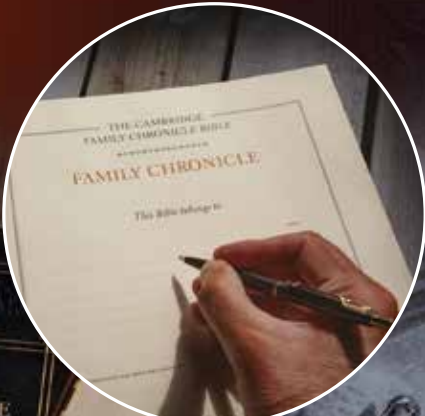
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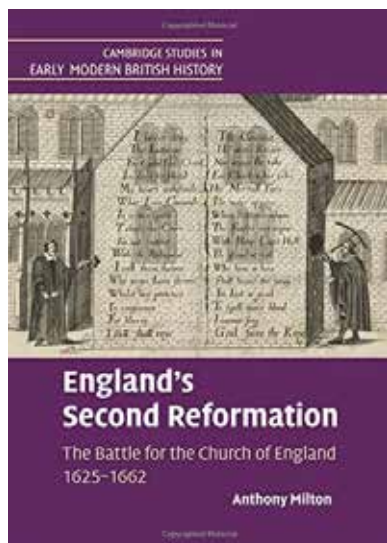
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# Two new titles from the PBS



## England's Second Reformation: The Battle for the Church of England 1625–1662

Anthony Milton. Cambridge University Press, 2021. Hardback, 450 pages.  
RRP £34.99. OUR PRICE £31.50.  
Order code 911

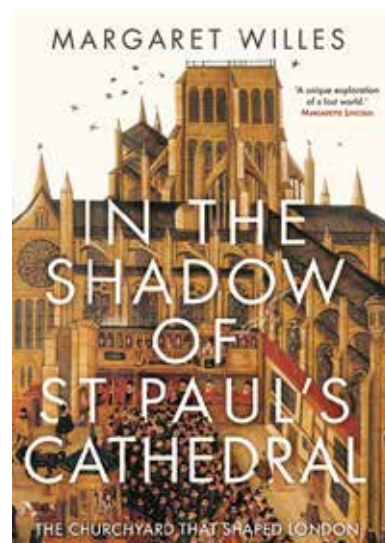
England's Second Reformation reassesses the religious upheavals of mid-seventeenth-century England, situating them within the broader history of the Church of England and its earlier Reformations.

Rather than seeing the Civil War years as a destructive aberration, Anthony Milton demonstrates how they were integral to (and indeed the climax of) the Church of England's early history. All religious groups – parliamentarian and royalist alike – envisaged changes to the pre-war church, and all were forced to adapt their religious ideas and practices in response to the tumultuous events.

Similarly, all saw themselves and their preferred reforms as standing in continuity with the Church's earlier history. By viewing this as a revolutionary 'second Reformation', which necessarily involved everyone and forced them to reconsider what the established Church was and how its past should be understood, Milton presents a compelling case for rethinking England's religious history.

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## In The Shadow of St Paul's Cathedral: The Churchyard that Shaped London

Margaret Willes. Yale University Press, 2022.  
Illustrated hardback, 300 pages.  
RRP £25. OUR PRICE £22.50.  
Order code 235

The extraordinary story of St Paul's Churchyard—the area of London that was a centre of social and intellectual life for more than a millennium.

St Paul's Cathedral stands at the heart of London, an enduring symbol of the city. Less well known is the neighbourhood at its base that hummed with life for over a thousand years, becoming a theatre for debate and protest, knowledge and gossip.

For the first time Margaret Willes tells the full story of the area. She explores the dramatic religious debates at Paul's Cross, the bookshops where Shakespeare came in search of inspiration, and the theatre where boy actors performed plays by leading dramatists. After the Great Fire of 1666, the Churchyard became the centre of the English literary world, its bookshops nestling among establishments offering luxury goods.

This remarkable community came to an abrupt end with the Blitz. First the soaring spire of Old St Paul's and then Wren's splendid Baroque dome had dominated the area, but now the vibrant secular society that had lived in their shadow was no more.



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**After Lunch Speaker:**  
Bradley Smith,  
Chairman of the  
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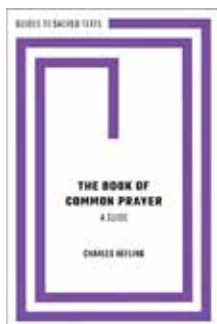


To book your place for lunch contact Josh Gaskell on  
07523179434 or manchesterpbs@gmail.com



# Top ten books

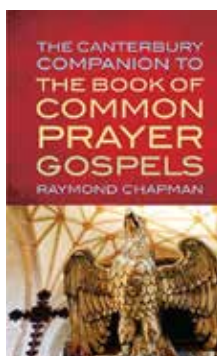
Recent years have seen the publication of numerous books on the history and contemporary relevance of the Book of Common Prayer. We have highlighted ten outstanding titles, all published over the past decade, which are now in stock online ([www.pbs.org.uk/shop](http://www.pbs.org.uk/shop)) and at Copyhold Farm (0118 984 2582).



£16.99 Order code 52

**The Book of Common Prayer. A Guide**  
Charles Hefling. Oxford University Press, 2021.

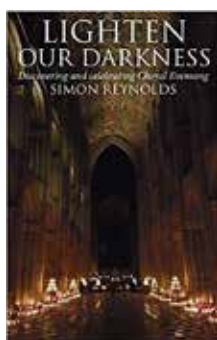
In this brief, accessible account, Charles Hefling examines the historical and theological context of the Prayer Book's origins, the changes it has undergone, the controversies it has touched off, and its reception in England, Scotland, and America. Readers are introduced to the political as well as the spiritual influence of the Book of Common Prayer, and to its enduring place in English-speaking religion.



RRP £16.99  
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**The Canterbury Companion to the BCP Gospels**  
Raymond Chapman. Canterbury Press, 2014.

This helpful companion provides commentary and devotional reflection on each of the Gospel readings appointed for Sundays and Holy Days in the Book of Common Prayer. Each reflection is followed by a prayer in traditional language and a quotation drawn from the breadth of the Christian tradition.



RRP £16.99  
OUR PRICE £13.99  
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**Lighten our Darkness. Discovering and Celebrating Choral Evensong**  
Simon Reynolds. DLT, 2021.

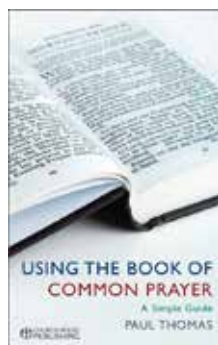
Choral Evensong is becoming a significant part of the Church of England's mission. This bestselling title provides the definitive guide to Evensong, and will be a fascinating introduction for newcomers to this historic form of worship, and for clergy and students wishing to explore its roots.



£5.99 Order code 56

**PBS Teen Guide to the Book of Common Prayer**  
Thomas Plant. The Prayer Book Society, 2020.

Commissioned by the PBS in 2020, this excellent introduction to the Book of Common Prayer summarises its history, development and contemporary relevance in an attractive and accessible way, as well as



£12.99 Order code 709

offering a great deal of practical information to help young people explore and engage with its contents.

**Using the Book of Common Prayer. A Simple Guide**  
Paul Thomas.  
Church House Publishing, 2012.

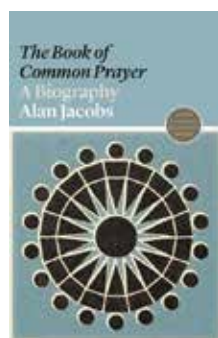
The first part of this book explores the history, theology and liturgical character of the BCP. The second part offers general practical advice on the principal services of the BCP, how to use them, and where flexibility is permitted. The PBS presents a copy of this excellent book, together with a copy of the BCP, to every CofE ordinand in training.



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**The Book of Common Prayer. A Very Short Introduction**  
Brian Cummings.  
Oxford University Press, 2018.

'One of the foremost British scholars of Renaissance and Reformation literature, Brian Cummings, has given us a vivid and multi-dimensional portrait of how one of the most influential books in the English language was constructed, reconstructed, and disseminated across several centuries, helping us see just how it played the role it did in shaping a common imagination as well as a common spirituality.'  
Rowan Williams.

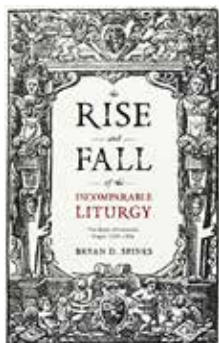


£16.95 Order code 710

**The Book of Common Prayer. A Biography**  
Alan Jacobs. Princeton University Press, 2019.

Like the words of the King James Bible and Shakespeare, the language of the Prayer Book has saturated English culture and letters. Here Alan Jacobs tells its story. He shows how The Book of Common Prayer from its beginnings in the reign of Henry VIII to its worldwide presence today became a venerable work whose cadences continue to express the heart of religious life for millions.



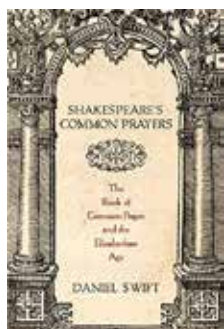


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## The Rise and Fall of the Incomparable Liturgy. The Book of Common Prayer, 1559-1906

Bryan D. Spinks. SPCK, 2017.

The Rise and Fall is the first study to trace the evolution and reception of the BCP, from the Elizabethan settlement of 1559 to the Royal Commission report of 1906, when work on a new prayer book was begun. Written by a world authority, this illuminating and highly readable account was published in association with the Alcuin Club, founded in 1897 to promote the study of Christian liturgy.

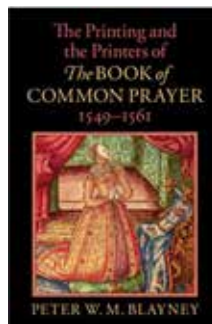


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## Shakespeare's Common Prayers. The Book of Common Prayer and the Elizabethan Age

Daniel Swift. Oxford University Press, 2013.

Daniel Swift offers a study of Shakespeare at work: of his imagination at play upon a set of literary materials from which he both borrowed and learned, of his manipulation of the explosive chemistry of word and action that comprised early modern liturgy. Swift argues that the BCP mediates between the secular and the devotional, producing a



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tension that helps make Shakespeare's plays so powerful and exceptional. Tracing the Prayer Book's lines and motions through *As You Like It*, *Hamlet*, *Twelfth Night*, *Measure for Measure*, *Othello*, and particularly *Macbeth*, Swift redirects scholarly attention to the religious heart of Shakespeare's work and time.

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

Peter W. M. Blayney.

Cambridge University Press, 2022.

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. Through relentless scrutiny of the evidence, Peter Blayney reveals that the contents of the 1549 version continued to evolve both during and after the printing of the first edition, and that changes were still being made to the Elizabethan revision weeks after the Act of Uniformity was passed. This major, revisionist work is a remarkable book about a remarkable book.

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**The deadline for contributions for the next edition is:**

Friday 19th August 2022 (preferably submitted electronically)

**Publication date:**

Monday 26th September 2022

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