

The Prayer Book TODAY

Thoughts on 'belonging'

Music commission for PBS 50th anniversary

Holy Land pilgrimage

Michaelmas 2023

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Key dates 2023

Winchester & Portsmouth Branch Festival

Saturday, 4th November at Winchester Cathedral

12.30p.m. Sherry reception and lunch

2.30p.m. Meeting of members

Guest speaker: The Revd Canon Angela Tilby

5.30p.m. Choral Evensong

Contact the Revd Dominik Chmielewski for further information—master@hospitalofstcross.co.uk

Cover photo: Evensong in the Lady Chapel of Liverpool Cathedral. Photo Adam Gaunt.

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Bradley Smith shares thoughts on ‘belonging’

One of the greatest privileges of my role in the Prayer Book Society is that I am able to accept invitations to a wide variety of churches all around the country. I’m away so often, I sometimes worry that the people of my own church in West Sussex will start to wonder who I am!

I must tell you honestly, though, that when I’m not at St Mary’s, Barnham on a Sunday morning, I really miss it. That doesn’t mean I don’t enjoy my visits to other places—indeed, I am greatly looking forward to being at St Mary Steps in Exeter tomorrow morning—but I miss the building which has come to mean such a lot to me over the years, and of course I miss the *living stones* that make up my local church family. Belonging to a place and to a community where we have a shared story is very important to many of us. It is a natural human instinct to want to belong; and whether we realise it or not, we each bring our own story and our own experiences, and they are woven into a bigger story, which has been told in the same place over many years.

I often sit in my seat before Evening Prayer on weekdays, thinking about the people who have come into that building, who have sat in the same seats and occupied the same space; who have come forward to the altar and knelt to receive the Body and Blood of Christ; the hundreds of thousands of feet that have stepped into that sacred space; the weary souls who have found peace and quiet, and have left with their burdens lightened; all who have been baptised in the font, or married at the altar, or whose bodies rested there before their funeral.

When we are part of something—when we belong—we have a deep connection with those who went before us. I sometimes think they are so close we could almost touch them. They are part of our shared history and our shared memory.

One of the many wonderful things about the Prayer Book is that it gives us a deep sense of connection with those who have gone before us. We pray the same words people have prayed over hundreds of years; we are given a sense of belonging to something very ancient, but still very much alive. And I’m aware that, when I visit other churches, I have the tremendous privilege of sharing in the story of another community and being part of it for just a little while.

That struck me a couple of Sundays ago when I attended a service in one of the two chapels at the Tower of London. The chapel is the resting place of some of the most famous prisoners of the Tower, including three queens: Katherine Howard, Lady Jane Grey and Anne Boleyn. Worshipping in that historic setting, one gets bound up in the rich tapestry of history that exists there.

Most of the other places I visit are not so grand: they are mainly village churches, where ordinary local folk have come, Sunday by Sunday, and laid their burdens before the Lord, seeking His strength to keep going on the journey of life; where the Bread of Life has nourished and sustained them for the week ahead. And for a moment, I get to share that deep and rich history of another community.

I sense that for many people, *belonging* is increasingly important. Many of the young people who are turning to the Prayer Book tell me that what they find in this little book is something that connects them; that roots them into a bigger picture; into something that has stood the test of time; that has endured while so many alternatives have long since faded away; that gives meaning and rhythm and shape to their lives; and which speaks to them with absolute clarity about the right relationship that we should have with our God.

Lex orandi, Lex credendi is a Christian motto which stresses that prayer and belief are inseparably linked. What we pray is what we believe, and what we believe is what we pray. Our prayer and

belief together influence how we live our lives and shape our witness to the wider world. In the Church of England’s self-understanding, the Prayer Book is the touchstone of our doctrine. Detached from that *common* doctrinal framework, and with no liturgy in *common*, it is little wonder that our Church is so badly fractured.

Many of the people I come into contact with long for that solid framework of belief and prayer that no fresh composition on a disposable service sheet can provide. They long for that firm foundation that our traditional Anglican heritage provides, and not the sinking sands of never-ending revision and innovation.

There is a movement in the Church today—largely amongst young clergy and laity—for a return to the beauty of holiness; a return to a pattern of worship which provides a framework for the whole life of discipleship; for a spiritual life which is orthodox, robust and rooted. They want to belong, and they want to *belong* to something authentic.

They are not yet the majority. They will be dismissed by bishops who think they know what young people want. But there is a movement. I speak to many enthusiastic young people for whom the Book of Common Prayer is an increasingly important part of their lives. And I thank God for them, and for this movement. I can’t possibly predict what might be round the corner. For all I know, the Church of England might finally collapse before our eyes. But let us never lose hope. Let us never be discouraged, always looking for signs of life and renewal in our beloved society.

I firmly believe the Prayer Book’s time is coming again. Many have grown tired of experimentation and innovation



PBS Chairman Bradley Smith welcoming delegates to the Annual Conference held in Liverpool

I have said many times that I firmly believe the Prayer Book's time is coming again. Many have grown tired of experimentation and innovation; they crave that sense of belonging which is precious to me, and I dare say it is precious to you too. There is a movement. I recommit myself before God and before you to working to the best of my ability to ensure that the Book of Common Prayer is drawn back from the margins to which it has been pushed, and restored to its proper place at the heart of the Church of England.

That is a big task, but it is an urgent one. It is one you are engaged in, in your own ways, in your own communities and in your own circumstances; and I thank you sincerely for your dedication to our common mission. The Prayer Book Society's vision is for people of all ages to find life in Christ through a growing Prayer Book service in every benefice. May that vision become a reality in our time.

Bradley Smith is Chairman of the Prayer Book Society. This article is an extract from a talk given to the Exeter Diocese Branch of the PBS.

Commissioned composer marks PBS 50th anniversary

Jack Oades, a multi-award-winning composer, sound designer and freelance organist, has written a new anthem to mark the 50th anniversary of the Prayer Book Society.

Commissioned jointly by the PBS and the Royal School of Church Music (RSCM), the musician, based in Exeter, was asked to set the words of the Collect for the sixteenth Sunday after Trinity to music:

O Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; and, because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness; through Jesus Christ our Lord. Amen.

'It is a wonderful text,' says Jack.

The music came first when Jack was approached by Hugh Morris, the Director of the RSCM, for a piece for the organisation's summer school to be held in Bath Abbey. 'I wanted the work to have an extended organ

introduction to make the most of the Abbey's wonderful organ, for it to make reference to a couple of my favourite anthems often heard at Choral Evensong, and importantly, that it should not be too difficult to learn or sing,' says Jack.

'I went to Bath Abbey and looked at the East window. I had the text in front of me and the music just wrote itself from that point.'

Jack, whose work has been featured on BBC Radio 3 and performed all over the world, says the majority of his choral compositions are designed to be accessible for proficient amateur musicians.

Jack's advice to aspiring composers is, 'Don't be afraid to write something that's easy to learn. Musicians are always happy to perform simpler music. However, make sure you don't compromise your compositional vision,' he says.

The piece had its premiere at the RSCM's summer gathering in



Jack Oades joined by Jon Riding, PBS Trustee (left) and Hugh Morris, Director of the RSCM (right) in Bath Abbey

Bath. 'It was lovely to hear it. As the choir sang the final Amen, which is my favourite bit, I found it very beautiful as I looked at the East window, which had been instrumental in the composition's genesis.'

The choir and organist of St Margaret's Church, Westminster will perform Jack's anthem at the PBS 50th anniversary celebrations in October.

Nick Clarke
Communications Consultant

The PBS Annual Conference 2023



Answering the call to holiness: PBS Annual Conference 2023

Christopher Hancock

The flyleaf of the Prayer Book I take with me when I travel records the Accession of Charles III on 8th September 2022, which was the first day of the 2022 PBS Conference. It bears the scars of those days as manuscript amendments, hastily made to the state and other prayers to replace the late Queen with our new King. A year on and memories of those events were very much in our minds as we returned to Liverpool Hope University for this year's conference: 'Lively sacrifice: the Prayer Book and the call to holiness'.

It was wonderful to see ordinands, deacons, priests, academics and laity of all ages and from all over England, Scotland and Wales gathering together united in love for the Prayer Book. Many had attended the previous year and, of the younger group, several were freshly collared having been ordained in the interim.

As always at a PBS event, the Prayer Book Offices provided the spinal cord of the conference, attaching the various lectures to the liturgy of the Prayer Book and the attendees to one another in corporate prayer. A series of devotional addresses in which we were instructed, 'Ye shall be holy for I the LORD your God am Holy' (Leviticus 19:2), were given by the Revd Jonathan Beswick. Responding to the call to holiness requires a continual and repeated turning to God. Yet we were reminded that holiness can be found in actions as apparently mundane as doing the washing-up. As John Keble wrote in his hymn 'New every morning':

*The trivial round, the common task,
will furnish all we need to ask,
room to deny ourselves, a road
to bring us daily nearer God.*

Having found 'joy in the everyday, holy in the ordinary', we were encouraged by Father Jonathan not to keep it to ourselves but rather to be 'annoyingly happy' as an outward sign of our holiness.

The Revd Dr Catherine Reid, Chaplain to the University of York, kicked off our excellent conference talks by speaking on the first evening on 'Godly and sober life—penitence in the Prayer Book and the call to holiness', in which she demonstrated how the acts of Confession and Absolution in the BCP are used at the outset of the services of Morning and Evening Prayer to establish a regular (ideally daily) increasing holiness, by moving us towards God and removing the barriers of our sin. By contrast, she noted that, in the BCP Communion rite, the Confession comes later (and later than in other Eucharistic liturgies), almost immediately before the Consecration, putting these events in sequence and



The Revd Dr Catherine Reid

relationship. As the Orthodox say, 'The closer you are to your sins, the closer you are to God'. Overall, she pointed out a 'method of penitence' in the BCP, 'freeing us to praise God and to receive His communion'.

In our second lecture, the Revd Mark Broadway, Associate Vicar of Porthcawl, Diocese of Llandaff, took us on a tour of the Offices of the BCP, which he presented as offering a sacramental life of 'birthday cake and daily bread'. Through its Daily Offices and Holy Communion, and through the special life event services of Baptism, Confirmation, Marriage, Ordination and, not least, the Burial of the Dead, the Prayer Book breaks down the barrier between the natural and the spiritual by encouraging us to lay down our lives sacrificially as we give up in order to go on. He saw this process suffused with 'the heavenly scent of an ascent into holiness'. In the ensuing Q&A, a lively debate took place on the appropriate periodicity and preparation, and indeed meaning, of the 'reception' of Holy Communion.

The conference provides an occasion for the holding of the Society's AGM, with the accounts presented by our hard-working Treasurer, Paul Meitner, the re-election of Trustees (Fi Rosen and Christopher Hancock) and a vote to amend the Articles by reducing the quorum for the AGM from 40 to 15. Chairman, Bradley Smith, gave an update on the Society's activities, in particular the encouraging signs he sees in engagement with the Prayer Book by younger people, the revitalisation of dormant Branches and the progress towards establishing a Prayer Book Missioner. He concluded by welcoming the increasing recognition of the Prayer Book as a place where people can find meaning in their lives which is 'orthodox, robust and authentic, in a way which a disposable service sheet, video screen or weblink can never do'.

Trustee, Jon Riding, spoke about the exciting new partnership the Society is building with the Royal School of Church Music, which kicked off at the RSCM's summer school in Bath in August.

In the afternoon, attendees took a double-decker bus to Liverpool Cathedral, where they received a guided tour

Opposite: Art installation in Liverpool Cathedral. Photo Jon Riding

of this remarkable building, designed by Giles Gilbert Scott (architect of Battersea Power Station), which took 74 years to complete. A talk from Canon Dr Philip Anderson, Cathedral Precentor, explained the history of the choral tradition at the cathedral, and how the lack of a choir school has encouraged the cathedral to build relationships with city schools.

Evensong in the Lady Chapel followed, with a professional choir, whose singing was itself a call to holiness, and to which the Society's members responded memorably as they recited the Apostles' Creed together with one confident voice in the rich acoustic of this special place.

Following the conference drinks' reception and three-course meal, our after-dinner speaker, the Revd Canon Kate Wharton, Vicar of St Bartholomew's, Roby, near Liverpool, spoke passionately and with conscious irony of the need to be hungry for God.

Our final speaker was our John Cosin Scholar, the Revd Luke Ayles, Assistant Curate of St Peter's and St James', Hereford. Luke is researching the understanding of vocation in the Church and examined the question of whether there is a doctrine of vocation in the Prayer Book. In a presentation sumptuously illustrated with Sturt's eighteenth-century engravings from the Prayer Book, Luke noted that the vast majority of the language of calling in the Prayer Book is directed to the whole people of God, who are all called to be members of His one Church, not least in the Second Collect for Good Friday:

*ALMIGHTY and everlasting God, by whose Spirit
the whole body of the Church is governed and
sanctified; Receive our supplications and prayers,
which we offer before thee for all estates of men
in thy holy Church, that every member of the
same, in his vocation and ministry, may truly and
godly serve thee; through our Lord and Saviour
Jesus Christ. Amen.*

The conference was a rich and wonderful event, an eclectic gathering of 'all estates of men', united in their love of the Prayer Book and their hunger for holiness. Huge thanks go to the indomitable Rosemary Hall, who once again provided the mainstay of the conference organisation, and whose regular housekeeping announcements are one of the peculiar joys of the occasion.

All lectures, as well as Father Jonathan's devotional addresses can be found on Facebook www.facebook.com/prayerbooksociety/videos or on the PBS YouTube channel at www.youtube.com/@prayerbooksociety2984/videos.

The Revd Christopher Hancock
Trustee of the Prayer Book Society.



Canon Dr Philip Anderson



The Revd Luke Ayles



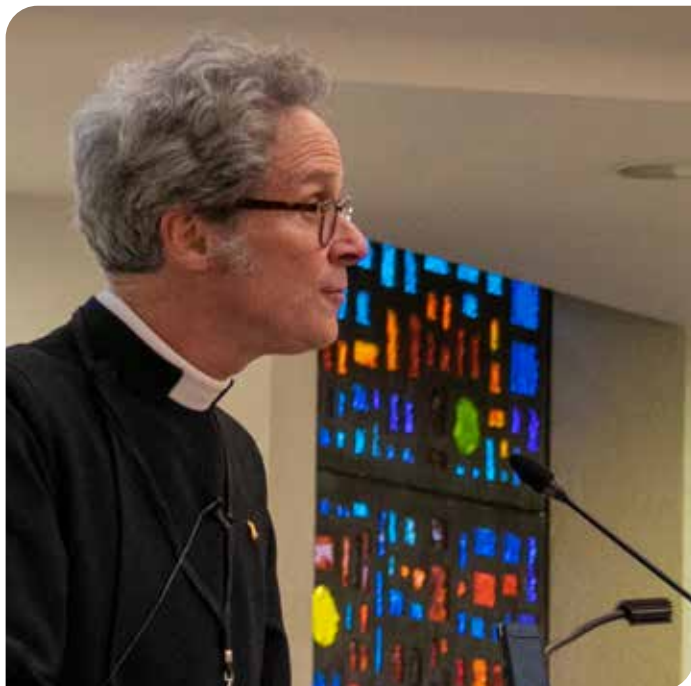
Conference mainstay Rosemary Hall



The Revd Mark Broadway

Why does holiness matter?

The Revd Jonathan Beswick, Rector of St Peter's, London Docks with St John of Wapping gave three devotional addresses to the conference. Here is the text of the first.



*But as he which hath called you is holy, so
be ye holy in all manner of conversation;
Because it is written,
Be ye holy; for I am holy.
(1 Peter 1:15–16)*

'The vocation to holiness' is a wonderful and unfashionable theme for a conference—unfashionable perhaps precisely because it is wonderful. I use the word 'wonderful' with particular care because we live and serve in a Church where the headlines are seldom, if ever, about holiness.

St Peter is quite clear in his message about holiness, as he helps the emerging Church to discern its identity as the holy people of God. He is of course recalling his audience, as he recalls us, to those familiar words from Leviticus: 'For I am the Lord your God: ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy' (Leviticus 11:44). This phrase comes at the end of the long list of the foods that are forbidden to God's people. Most of us are, I suspect, reassured that there is scriptural mandate for us to dine without our tables being burdened with *'the weasel, and the mouse, and the tortoise after his kind, And the ferret, and the chameleon, and*

the lizard, and the snail, and the mole' (Leviticus 11:29–30). That said, Mr Chairman, I hope we aren't in for any unwelcome surprises over the next 48 hours!

To be holy is to be set apart for God, for His purposes, be those purposes known or unknown to us. It is to holiness of life that we are explicitly and primarily called through the liturgical texts of the BCP, and thanks be to God for this. The Christian is called to be holy both because God is holy but also that we might be known to belong to God: in the world but not of it, yet living signs directing others towards the Kingdom and her King. Directing not through any merit or virtue of our own, but from our having been awakened to our absolute dependence on the mercy and grace of God.

People can usually tell when a church is a house of prayer—that is when the stones, bricks and timbers are saturated with the prayers of years and generations past. Increasingly, churches are used for other sociable activities, often wholesome and lifegiving in their own way: but if our primary activity is that of prayer and worship, ideally each day, then that will leave its mark and others will detect this mark. And they will find it attractive. On taking up an incumbency many years ago, I sought the advice of an old and wise priest: what should I do and how should I go about it? His response was simple: offer God-centred worship and the rest will fall into place. Holiness is attractive.

God gave His Commandments to His people all those years ago not only for their own good—a life lived according to the Commandments will, of course, be a good and wholesome life—but also to distinguish the people from all other peoples as belonging to God and thus a sign of His life in the world.

Poor old Jeremiah was really up against it, as we have heard again in the first lesson this evening, battling to recall the people to God's ways and Commandments in the face of manifold temptations and distractions. For their failure to grant liberty to their servants, in accord with the sabbatical rules, the Lord promises them a new liberty—the 'liberty' of the sword, the pestilence and the famine. He promises dissolution in exchange for their unfaithfulness.

We too are living in a time of dissolution, both within the Church and within society more generally. Now, more than for a long while, it matters that we allow ourselves to be recalled, without embarrassment, to live lives of holiness: there is no other remedy for the ills that beset the Church! As holy people gathering in hallowed and holy churches to worship and serve the Holy One of Israel—then, walking from henceforth in His holy ways, allowing our reluctant selves to be led on by the 'kindly light', one step at a time, we shall see the change that our hearts so desire to see.

A tale of two towers

Andrew Bailey and Jonathan Beswick

Choral Evensong offered at the Tower of London

On Monday, 17th July, just before 5p.m., a long procession of eighteen choristers and accompanying 'high-vizzed' adults set off from St Peter's, London Docks. It was a fine, hot summer evening. We were on our way to sing Choral Evensong at the Chapel of St Peter ad Vincula in His Majesty's Tower of London. We made our way through the streets of Wapping, via St Katherine Dock, passing below the splendid mass of Tower Bridge, to walk along the wharf to the Eastern Gate. Here, we were welcomed by a member of the chapel staff. We climbed the hill to the chapel, this time to be welcomed by the chaplain himself, with his characteristic warmth, *joie de vivre* and fine scarlet cassock.

Following the usual shedding of backpacks, water bottles etc (in the crypt, whence one million arrows for Agincourt were despatched!), we gathered and were ready for a 6.30p.m. start. One of our churchwardens made his way back to the Eastern Gate to check in the 120 members of family, friends and parishioners who were waiting to enter.

For many of our choristers, it was their first experience of singing Evensong and it made quite an impression: a simple setting of the *Mag* and *Nunc*, with ferial responses, three well-known and well-loved hymns and a poignantly beautiful setting of the *Sanctus* by Schubert. With a bit of fierce growling from the rector, discipline in the stalls was maintained and Gabriella, our choir director, brought the very best out of the assembled adults and children as they sang God's evening praises in this historic and holy place.

After the service, we just about managed to round up the exuberant children (some of whom cartwheeled their way back across the Green to the gatehouse) and returned to the capacious bosom of the *Moretown Belle* for refreshing ice-creams and drinks. The *Belle* is the nearest parish pub to H. M. Tower and the landlord (a regular member of our 10.30a.m. Sunday congregation, together with his young family) and his team offered us the warmest of welcomes. Family members and friends stayed and enjoyed one another's company as the sun set on a rewarding and happy day in the life of the parish. In the street, in subsequent weeks, many parishioners came up to me and extolled the happiness of the occasion.

Some of my own earliest memories of Christian worship are of similar 'away fixtures' with my childhood parish church in Somerset. Although the logistics are always demanding (especially when you include a royal palace in the mix), it was most certainly worth every ounce of effort. We trust that it will linger long in the memories and hearts of our young choristers and perhaps be the beginning of their own lifelong participation in the traditional choral worship of the Church of England.

The Revd Jonathan Beswick, Rector of St Peter's, London Docks with St John of Wapping.

Regular BCP worship restored in an eighteenth-century London tower chapel

The Chapel of St John of Wapping is part of the Parish of St Peter's, London Docks. In the early seventeenth century, it began life as a chapel of ease to St Mary's Church, Whitechapel, becoming a parish church in its own right in 1694. The current tower was constructed, together with the church, in 1756 by Joel Johnson, and served generations of people in Wapping until it took a direct hit from a bomb during the Blitz. Just as St Paul's Cathedral became a symbol of hope and defiance during the war, the tower became the same symbol to the people of Wapping, with the church being destroyed but the tower standing defiantly as an emblem of hope and survival. The bell tower was then restored after the war, and a chapel installed at the base of the tower. This became a chapel of ease to the parish of St Peter's. The tower has since featured in television shows such as *Friends*, and flats were constructed around it on the footprint of the original church. Sadly, services in the chapel stopped in the early 1990s and the tower is now in need of some major restoration work.

As a parish, we aim, during a feasibility period, to explore if we can take on the responsibility for the maintenance of the tower from the Diocese of London and restore it to the glory it deserves, retaining it as an iconic landmark and place of hope through the gospel to the people of Wapping. To this end, we are reviving services in the chapel, keeping it faithful to the history of St John's, which is a Prayer Book parish. We are holding regular Offices and Services of Holy Communion according to the Book of Common Prayer 1662, keeping the services traditional in following the rubrics and full service as it is written in the Prayer Book. So far this has been welcomed by the people of Wapping, with between eight and twelve people attending the weekly service of Holy Communion in a chapel that has seating for ten—it is potentially the smallest chapel in London.

If you live nearby or are visiting the area, why not come and join us for a service according to the Book of Common Prayer. You can find out our service times by either joining our mailing list or by contacting us on stjohnsofwapping@gmail.com or following our Facebook page.

Footnote: the 'decidedly Dickensian past' of the parish is a reference to the fact that Charles Dickens visited the workhouse of St John of Wapping and used what he witnessed there as the basis for his own subsequent descriptions of workhouse life, most famously perhaps in *Oliver Twist*. His visit is recorded in full detail in his series of pieces entitled 'The Uncommercial Traveller', published in 1860–1861 in the journal, *All the Year Round*. The workhouse was demolished towards the end of the nineteenth century and the foundations were then used for the building of the Roman Catholic Church of St Patrick.

The Revd Andrew Bailey, Assistant Curate of St Peter's, London Docks with St John of Wapping.

The East London Evensong Choir: exciting developments



It's 3.30p.m. on a mild Wednesday afternoon in Bethnal Green. A hint of sunlight presses against green and blue, 1960s stained glass. Thirteen children assemble in purposeful excitement, ready to sing Evensong in a humble parish church, populated by curious locals and proud parents.

Nothing should be less deserving of an article. Such an occasion ought to have ranked with the growth of leaves or quacking of ducks in the neighbouring park for its sheer lack of noteworthiness. And yet, how quickly the ubiquitous—at least in our half-imagined, modern vision of Anglicanism past—has become the eccentric, even as rallying cries for youth engagement in the Church swell.

Sure, cathedrals and minsters continue to flourish, offering the exceptional musical education we have come to expect. Sure, the most opulent of liturgical spectacles are mounted at some expense, week by week, in the most prosperous quarters of the same city. But what of the child without four evenings a week to spare? What of the ordinary parish, in the self-deprecating parlance of a particularly supportive local cleric, 'St Bogbrush'? No praise is too great, of course, for the noble army of churches which do continue to offer choristerships; but how have its ranks become so stricken by casualties?

In August 2023, two *Let's Make a Choir* courses took place in Tower Hamlets, generously supported by the Prayer Book Society. Under the guidance of music leaders and clergy, across three days, local children learned to sing Choral Evensong. And with its wealth of exciting new words, its brevity, its pointed, no-nonsense flow and breathlessness, and even periodic opportunities to stand up and sit down, what educationalist could design a more child-friendly service?

Our second course took place in Poplar at All Saints' Church—an ideal home for another BCP project, the East London Evensong Choir. In a conspicuous failure to digress from its *Call the Midwife* image, the area is choc-full of

families, with no fewer than eight primary schools in the parish. Prior to summer, All Saints' worked with its church school to present three services of 'Mini Matins', soon to be a monthly offering. Though perhaps unlikely to attract liturgical purists, we devised a fifteen-minute Prayer Book-style liturgy, including the Responses, a Canticle and a dollop of Coverdale Psalmody, that could be inhabited by children and enjoyed by their families, followed by an all-age homily. Meanwhile, a newly reconstituted adult choir now leads a monthly Choral Matins and a monthly Choral Eucharist in BCP language.

Sharing the riches of this liturgical tradition with those who are new to it, or feel it might not be 'for them', isn't always easy. Even where abstract missives to parents and families about *choristers* or *Evensong* are understood, they scarcely suggest exciting rivals to football or gymnastics. These courses aimed to give children a hands-on, fully immersive taste of this new and unfamiliar world—and to allow parents to experience our liturgical heritage not as a fusty anachronism, but as something their children could lead and love. Hopefully the seeds of repeat business and long-lasting work have been sown.

We know that the Prayer Book is special. We know that its language and rhythm are special; that it is used in special places on special occasions; that it has provided a foundation for countless special pieces of music. But does the notion of 'specialness' drift too easily into the lexicon of the BCP's detractors: exceptional, peculiar, unusual, fancy, elitist, rarified? What if we pushed for the very opposite? The notion that, like the countless children, adults and parishes it has yet to touch, the BCP should be profoundly unremarkable—though always unique, of course, and never ordinary.

Jonathan Pease

Founder of the East London Evensong Choir.

How do we become holy?

The second of three devotional addresses delivered by the Revd Jonathan Beswick at the Prayer Book Society Conference.

... in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality (2 Corinthians 8:2)

There is something irritating about cheerful Christians; about those who have a strange and deep-seated cheerfulness, joy, holiness even, in the depths of their being; irritating to the unbeliever or sceptic and especially to those who would or even *do* persecute them. But not irritating to us, because we are those irritatingly cheerful, joyful Christians about whom I am talking! It never ceases to amaze me how many cheerless or joyless people one encounters in church life. But not in first-century Macedonia (as we have just heard in the second lesson) and certainly not in the Prayer Book Society.

How do we acquire and maintain a share of that same cheerfulness, holiness and joy? We all have good days and bad days, days when the road falls before our feet and days of uphill toil. John Keble, pioneering Tractarian, gives us a clue in the beloved and familiar hymn, 'New every morning': 'The trivial round, the common task, would furnish all we ought to ask...'—which is not unlike George Herbert's 'tincture' in the hymn 'Teach me, my God and King', the 'tincture' that makes all things 'grow bright and clean'. Herbert's 'tincture' is of course to do everything for the sake of God; to hand ourselves over to Him in every aspect of our daily lives. This means there is nothing in life—from emptying the dishwasher to serving on General Synod; from handing out hymn books to being PCC treasurer; from weeding the front path to leading worship on a Sunday—nothing which cannot be done for the sake of God. Herbert and Keble, in common with so many of the saints, that is the 'holy ones of God', teach us that it is in the *everyday and ordinary things* of life that we find the arena of our spiritual formation. Here, too, will we discover the means of the renewal of the Church: not in the grand five-year plans or in decades dedicated to this, that or the other. But rather in the mostly hidden, day-to-day and largely unglamorous activities of our daily lives *lived for God*.

And here, for us, the BCP has such peculiar strength. There are no quick fixes proffered; rather the day-by-day hallowing of time and season, recognising that for most people at most times and in most places we face the same challenges and are beset by the same difficulties. In particular we are 'conformed to Christ' through the rhythms and texts of the BCP in a way that doesn't happen elsewhere.

Two weeks ago, in a wonderful old bookshop called

Camillas, in Eastbourne, I bought a copy of the *ASB*. Now, you didn't expect me to say that and some of you may even be too young to know what I'm talking about! I can't quite put my finger on why I did it: perhaps it was an action born out of a slightly sentimental feeling for the old foe I had been brought up to reject, even before I really knew what it was? Perhaps out of a desire to have an accurate account to hand of how things had progressed during the iconoclastic years in which the PBS was founded? Anyhow, for a mere five pounds, it is carefully bound in red French Morocco with gilt blocking; it has a presentation box, having been given to a young lady called Sarah for her confirmation in 1985; and, reassuringly, it shows little sign of use. I don't think the *ASB* has aged well as a set of texts, for reasons I shall not rehearse here. My point is this: that the BCP is such a good companion by comparison. Compact, simple, handy, portable; almost ubiquitous in our churches and undistracted by the changes and chances of this fleeting world. The particular concerns of each generation—call them matters of social justice if we will—pass very quickly. But the timeless experience of the human condition before God is unchanging. In this, the BCP is a sure and trusty guide.

In my third and final curacy twenty-five years ago, I was required by my incumbent to fill a skip at the back of the church with the several hundred largely unused *ASBs*. They had finally been rendered redundant by the advent of *Common Worship*. I didn't need to be asked twice and I did so with zeal! There can't be many *ASBs* left on the shelves of our churches; but almost every church still has its supply of BCPs and, contained in them, is the simple and enduring programme of training for holiness of life. The BCP takes sin seriously as it takes the glory of God seriously. It proffers the remedy for sin and leads us into a closer walk with God, always setting before us the cause of our joy and the hope of glory. Because of the lectionary—both that for the Daily Offices and that for the Sunday celebration—we are conformed to God's ways and not allowed to wander off into favourite pastures of our choosing. Interestingly, the 1922 lectionary for daily Matins and Evensong, as still published in the front of our BCPs, will lead us through most of the Old Testament once in the course of the year and the New Testament twice. No thin gruel for us! And thus, being bound to Christ through the simple and robust texts of the BCP, we are conformed to His likeness and our hearts are replenished with His joy. I am sure we can all think of a number of Christians with whom we have shared our life at church who, nearing the end of their earthly pilgrimage, are beginning to glow gently with that light of holiness? Not showy or professional; not often headline-grabbing or dramatic; but the sort that comes from many years of just keeping on going—of applying Herbert's 'tincture' and recognising in the domestic, in the ordinary and the everyday, the things of the Kingdom of Heaven. I think that's what those early Christians might have been doing in Macedonia. You see, when we catch a glimpse of what God is up to, of how His grace transforms our lives and the world around us, it knocks all other plans into a cocked hat.



The Book of Common Prayer and ice cream

Ian Stockton

In mid-July, I had the joy of preaching and presiding at a Prayer Book service. I had been to Kettlethorpe before but not for two years. I'd talked with members of the congregation over coffee after their service, but I'd never before experienced ice cream at a BCP Eucharist.

At Kettlethorpe, which belongs to the Saxilby and Stow Group of Parishes, there is an almost weekly 9a.m. Prayer Book Holy Communion. It always feels different from an 8a.m. BCP Eucharist in other parish churches, or a midday Prayer Book service at the cathedral. At Kettlethorpe, there are always hymns, a sermon and an organist, and there's a warm welcome from a congregation whose members care for one another. As mentioned, I've enjoyed coffee with them after a service, but the ice cream was a surprise at ten o'clock on a Sunday morning.

Kettlethorpe is a village lying ten miles west of Lincoln and, with the neighbouring villages of Laughterton and Drinsey Nook, has a population of about 400 inhabitants. The fourteenth-century Church of St Peter and St Paul is situated on a no through road and is adjacent to Kettlethorpe Manor. This moated property is the home of Lord and Lady Douglas Hogg, and was where Katherine Swynford, mistress and later wife to John of Gaunt, lived. The church has a new display and booklet about Katherine, and also a second-hand bookstall. It is a place with a rich history, a strong tradition of Prayer Book worship, a small, enthusiastic and vibrant congregation and, on this occasion, ice cream.

In time past, I was used to there being about fifteen people in the congregation, with the preacher likely the youngest person there. On this July day, there were twenty-

*I'd never before experienced ice cream
at a BCP Eucharist*

five people present, including two young couples, five small children and two teenagers. The children were remarkably quiet and as well behaved as the adults, who listened intently to a sermon on the Parable of the Sower. One teenager and two bells and played an extra voluntary as a guest (second) organist, and there was the surprise of ice cream too.

When I reached the west end at the finish of the service, I turned to see, in a square of pews, the young children sitting with ice lollies. One mother and I agreed that it was a special treat so early in the day. After that conversation, I saw that, in the main body of the nave, older adults were sitting eating choc ices. I accepted coffee, declined a Magnum-type ice cream, but then changed my mind, and enjoyed the ice cream/coffee combination, the Prayer Book, and a committed, caring congregation.

You may wonder whether the size and age range of this village congregation is because of the novelty of BCP with ice cream. I think it's rather a reflection that in Kettlethorpe, traditional patterns of worship are combined with enthusiasm and the practices of welcome, care, and openness to new initiatives.

The Revd Dr Ian Stockton
Formerly Canon Chancellor at Blackburn Cathedral.

A visit to the Tower of London

Sarah Tripp

On 11th June this year, I had the privilege of joining a group of around 80 members and supporters of the Prayer Book Society for a very special visit to the Chapel Royal of St Peter ad Vincula (St Peter in Chains) at the Tower of London. Having never visited the Tower before, I wasn't really aware of the existence of the chapel. It turns out there are two chapels at the Tower; the other, dedicated to St John the Evangelist, is found in the White Tower.

Having bypassed crowds of excited tourists awaiting admission to the Tower grounds, we made our way to the entrance of the chapel, where the choir could be heard rehearsing; then, upon entering the ancient house of prayer, our eyes fell upon its beauty. All around there are signs of the chapel's long history. Indeed, the chapel is the final resting place of many of the Tower's most famous prisoners, including three former Queens of England. But it is very definitely a living place of worship.

As for the service itself, what a treat! The beauty of Prayer Book Matins, a rich feast of choral music sung by the incredible chapel choir, and a marvellous sermon by the Revd Richard Smail, Chaplain to the Oxford Branch of the Prayer Book Society. The life of Dr Samuel Johnson was the subject of the sermon—and a very appropriate one too, for Dr Johnson was a man who readily acknowledged his own shortcomings, and showed a real determination to do better. He was aware of the need for self-examination, and careful, prayerful preparation before receiving Holy Communion; he saw great value in private reading of the Scriptures; and his private prayer and reading of the Bible inspired his many acts of charity. A model of Prayer Book piety, perhaps?

At the end of the service, the organist's rousing voluntary was greeted by thunderous applause. We then enjoyed a drinks reception, kindly sponsored by the Prayer Book Society, and met members of the regular congregation, visitors and other PBS members from around the country. It was a very hot day, so we were all ready for some liquid refreshment after the spiritual refreshment of the service.

Suitably revived, we braved the heat of the day and made our way to a nearby restaurant, where a group of us had booked a table for lunch. It was a truly uplifting and memorable day, and I look forward to attending again next year. Look out for the date of next year's visit and do try to come along if you can. You won't be disappointed.

Sarah Tripp

Hon. Advertising Manager.

A Prayer Book prayer

The last issue of *The Prayer Book Today* (Trinity 2023) contained the words of the anthem, 'We pray Thee, hear us from above, using the liturgy that we love', written by Neil Inkley and set to music by Robin Stopford. It has been sung in several places and was the introit at Matins at this year's Blackburn Branch Festival. Both Neil and Robin have waived all matters of copyright and, if others wish to use the anthem, the musical scores may be drawn down free of charge from rcs5south@aol.com. It is available in two versions. One is written for two-part singing, which is suitable for most choirs. The four-part version (the full score) is suitable for more ambitious choirs. Click on 'simplified version' or 'full score' as required.

French first for the PBS



St Paul's Church in Monte Carlo has become the first PBS Corporate Member on the French mainland.

The church, consecrated in 1924 and opened a year later by the Bishop of Gibraltar, lies in the sovereign city state of Monaco on the French Riviera.

'As the newly licensed Chaplain of the Anglican Church of St Paul in Monte Carlo, I am delighted that the Church Council unanimously decided to become a Corporate Member of the Prayer Book Society,' says the Revd Hugh Bearn.

'The celebration of Holy Communion according to the 1662 Book of Common Prayer has recently been introduced on Sunday, alongside other occasional Offices including Holy Matrimony and the Burial of the Dead. Choral Evensong under the Director of Music, Errol Girdlestone will take place on Remembrance Sunday this year, and it is hoped that this will lead to a regular pattern.'

Welcoming St Paul's as a Corporate Member, Bradley Smith, Chairman of the PBS said, 'We hope that St Paul's will be the first of many European churches who benefit from the support and resources that membership of the Society has to offer.'

St Paul's is just one of the nearly 40 new Corporate Members who have joined the Society in the last year. PCCs and other organisations have recognised the benefits of membership. These include publicity for the church community's ministry and mission, new and expanding BCP resources and active promotion of the parish's next vacancy.



Correspondence

Dear Members,

First, can I apologise for a joke I made some years ago, at the Society's expense? I was a Trustee of the late General Humphry Tollemache, fire-eater extraordinaire, and, as I sat at his memorial service in Portsmouth Cathedral, my neighbour asked me who I thought a squadron of desperadoes, armed to the teeth with daggers might be. I explained that they were representatives of the Prayer Book Society...

I am trying to save a monumental tapestry, commissioned by Henry VIII to proclaim his new role as Supreme Head of the Church of England. At twenty feet by twelve feet, it is an artefact of exquisite quality, woven out of wool, silk, silver-and-gold braid. It has been described by Dr Thomas Campbell as the Holy Grail of Tudor tapestry.

This encomium was given not only because of the quality of the object but also due to its central significance in the history of the Church of England. The previous year, Henry VIII had declared himself the Supreme Head of the Church of England, and the subject matter of the tapestry—St Paul burning the heathen books—was a carefully nuanced statement that its head was now the King, not the Pope, yet the 'catholicity' of the Church itself remained as before. We can see clearly today that the blue touchpaper was a first step towards a Reformed Church of England—this tapestry declared the moment that this new Church was

born. I call the tapestry the Certificate of Baptism of the Church of England.

Is it more important, I wonder, than the Bayeux Tapestry? Those tapestries celebrated a regime change; this celebrates the arrival of the most significant of all the world's Reformed Churches—include the Anglican Communion (and the Methodists and other spin-offs...)—and it is a Church of over 100 million people.

First, it needs to be saved for our country. Is 'saved' too strong a word? It is currently in Spain, where it went as an orphan object, its significance unrecognised after it left Windsor Castle sometime after 1770. Spain's Ministry of Culture has graciously said they will lift the ban if there is evidence that Britain really wants it back. This means it has to be bought—at a cost of more than £4 million. There also needs to be evidence of widespread support: these twin objectives can best be achieved by a lot of people giving a little.

We have a crowdfunding in place, which can be accessed on www.justgiving.com/campaign/tapestry. We suggest a donation of £20, because that represents the cost of a Certificate of Baptism for a child christened today in an Anglican church (actually, £18, to which we add a notional £2 p&p). So far, 500 people have donated, raising nearly £400,000. We need to raise £1 million, and are hoping the Lottery Fund will do the heavy lifting—they, too, want to see that there is a weight of people behind it.

There are so many calls on our goodwill. If this one strikes a chord, do chip in!

Jonathan Ruffer

Sir,

The article in the Trinity issue of *The Prayer Book Today* about the Hospital of St Cross was both interesting and uplifting.

Your readers might be interested to know that Anthony Trollope's novel, *The Warden*, was inspired by enquiries made by the Revd Henry Holloway in 1849 into the use of the income of the St Cross Foundation. Your readers will probably recall that *The Warden* was the tale of Hiram's Hospital and its Warden, Dr Harding, who derived an income of £800 a year from the Foundation, which housed just twelve poor men, the 'bedesmen'. When Holloway made his enquiries, the then Earl of Guilford received an annual income of £2,000 from the St Cross Foundation as its Master, not much less than £300,000 in today's money. The reform of Hiram's Hospital in *The Warden* is an object lesson in the urge to reform ancient institutions, disrupting social relations in Bassetshire and discomforting the bedesmen without conferring any advantages on them.

It is nice to know that, in contrast, the real nineteenth-century reform of St Cross has resulted in an institution that still does good today and preserves the use of the Book of Common Prayer.

Simon McKie



PBS Pilgrimage to the Holy Land 2023

Forty pilgrims have recently returned from ten days exploring the sacred sights of Israel and Palestine.

Led by Bishops Michael Langrish and John Ford the travellers toured extensively in Jerusalem, the Judean desert and Galilee.

In Bethlehem, they visited the Church of the Nativity, where pilgrims descended steep steps to honour the place where Christ was born. For the celebration of Holy Communion, they used the Prayer Book texts appointed for Christmas Day, and sang traditional carols. It was a moving experience to recite the words of the Gloria—*Glory be to God on high, and in earth peace, goodwill towards men*—in the Shepherds’ fields.

While in Jerusalem, the pilgrims followed the Biblical Way of the Cross through the crowded streets of the city. Here, pilgrims read from the Authorised Version, and used Collects from the Prayer Book. Their devotion concluded at the ancient church of the Holy Sepulchre, visited by countless numbers of Christians over the centuries.

Before moving on to Galilee, there was a hot day in the Judean wilderness for a visit to Qumran (where the Dead Sea Scrolls were discovered), and Herod’s desert fortress of Masada.

While staying at Tiberius, the group visited many of the sites of Our Lord’s lakeside ministry, including Nazareth, Capernaum and the Mount

of Beatitudes’ church and garden. The pilgrimage concluded with a visit to the Roman capital of Caesarea.

One of the pilgrim’s posts on Facebook concluded with a sentence that summed up ten days in the Holy Land. ‘We have explored many holy sites: familiar passages of scripture have taken on new meaning; and we have known Christ to be with us on this special day.’

Full coverage of the visit can be read on our Facebook page and the News page of the PBS website.

Photographers:
Adam Gaunt and Andy Berry

What are the consequences of a holy people?

The last of three devotional addresses delivered by the Revd Jonathan Beswick at the Prayer Book Society Conference.

*Do all things without grumbling or questioning,
that you may be blameless and innocent, children
of God without blemish in the midst of a crooked
and perverse generation, among whom you shine as
lights in the world... (Philippians 2:14–15, RSV)*

Field Marshall Montgomery, great General of the Second World War, on the eve of battle would leave his hermit-like caravan and inspect the troops, checking all was ready: boots polished, weapons cleaned and oiled, ammunition pouches full. From time to time, as he walked along the line, he would stop and lift the helmet or cap of a particular soldier. It was assumed he was checking that his hair was cut to regulation length. When questioned about this he replied, 'No, I am looking for the light of battle in the eyes of my men.' I once knew an ancient and holy Kelham priest, now long gone to a well-earned rest, who had a light in his eyes, a twinkle—you'll know what I mean. At his funeral service, the preacher described it as 'the light of victory'. Whether we call it the light of battle or the light of victory, we Christians are in the business of being 'lit up' and that is one of the consequences of holiness: to bear His light, to be light-bearers, in the darkness of the world—the lights of the world in their several generations', as it says in the prayer.

We are not only to be bearers of the light of God but also those who know ourselves to be forgiven and free; which brings us back to the irritating joy and cheerfulness that is our Christian birthright. The English 'spiritual way', however, is not generally given to melodrama, unlike that of some of our brothers and sisters from sunnier realms. Our temperate climate tends towards a temperate spiritual expression.

This is mediated beautifully through the patient cadence and texture of the BCP, marathon rather than sprint, which suffuses the Church with a deep-rooted and steady Christian character, associating spiritual modesty with a liturgical and devotional register that has stood, and will stand, the test of time.

Churches that use the BCP regularly are churches that cannot but be preoccupied with the things of God, walking in His ways and learning to prize holiness of life. They will be places where His love is known; where, in the words of the hymn, the 'wideness in God's mercy' is encountered. One of the most significant consequences for us of allowing ourselves to be formed as God's holy people is that others will know that God is in our midst. We are bombarded (in most dioceses) with an ever-evolving kaleidoscope of mission initiatives, a feverish activity of good works, too often forgetting that, at the heart of our life, there needs to be a willingness to inhabit the stillness of the presence of God. For that, in the various forms which it takes, the people do long. Of this divine stillness, this divine immanence, we are made both agents and ambassadors for those whom He came to serve and to save.

Let us pray:

*O GOD, the protector of all that trust in thee,
without whom nothing is strong, nothing is holy;
Increase and multiply upon us thy mercy; that, thou
being our ruler and guide, we may so pass through
things temporal, that we finally lose not the things
eternal: Grant this, O heavenly Father, for Jesus
Christ's sake our Lord. Amen.*

Kilmister Award for Sally Tipping

On 1st July, Sally Tipping became the third recipient of the new Kilmister Award for distinguished voluntary service to the Prayer Book Society.

Nominated in recognition of her dedicated work as the Society's Overseas Secretary, a role she has held for over 20 years, Sally opted to receive her Award during a meeting of the Exeter Branch at the Wickham Hall, Bovey Tracey.

'I took over the responsibility for overseas members of the PBS from Mrs Shirley Trefusis in 2003. She had been the original secretary since her

husband, Jack Trefusis, had co-founded the Society with Tony Kilmister,' says Sally.

'I was quite taken aback when I heard I had been nominated for the Kilmister Award. I had already decided it was time to give up, since I had been in charge of the overseas members for two decades! On reflection, it came to me how much I had received back from this interesting and devoted group of people. Many would not have attended a Prayer Book service in decades, so contact with the PBS, its activities and

publications was literally a lifeline. That was what made my voluntary activity worthwhile.'

Commenting on Sally's nomination, Bradley Smith says, 'Sally Tipping has served the Prayer Book Society, and our valued overseas members in particular, with great dedication over many years. I know how much her work has been appreciated by our members across the globe.'

We send Sally our warmest thanks and congratulations.

An Oak Apple Day sermon

Michael Brydon

Northampton continues to mark the Restoration of the Monarchy every 29th May. A service takes place in All Saints', and the statue of Charles II is then wreathed with oak leaves. The service is an important part of the civic calendar.

It was following the Restoration of Charles II that tea-drinking took off, so it was perhaps appropriate that one of the commemorative items I received to mark the Coronation of Charles III was a tea cosy showing the King in the Imperial State Crown. Commemorative chinaware also seems to have taken off under Charles II and I hope to buy myself a Charles III Coronation tankard. What I really would have loved to have been in a position to acquire were some of the items on sale at the recent Sotheby's Coronation Auction. One of the only two surviving copies of the Declaration of Breda was on sale. This is the document in which Charles II laid out the foundation for how the monarchy would be restored.

The version which survives is the one that Samuel Pepys, the famous diarist, read from at the meeting where the Navy made its decision to support the King. Pepys stepped aboard the naval flagship, the *Naseby*—named after the battle at which Charles I had been defeated fifteen years earlier—and addressed the senior members of the fleet. He recalled in his diary how 'the seamen did all of them cry out, "God bless King Charles!" with the greatest joy imaginable'.

The *Naseby* was diplomatically renamed *HMS Royal Charles* before it sailed to collect Charles II. Pepys records how, on the return voyage, the King regaled the quarterdeck with the story of his dramatic escape after the Battle of Worcester. At the end of this service, we are going to place a wreath of oak leaves on the statue of King Charles in memory of the way he successfully hid in the oak tree from the soldiers searching for him. It's a good story, which explains why even today the Royal Oak remains the third most popular pub name.

The fact that Charles II had to hide in the oak, however, also led to the final defeat of one part of the British Isles, which had remained unconquered by Parliament. I refer to the Isle of Man, which is where I live. Many people mix the Isle of Man up with the Isle of Wight, so humour me by imagining a map of the British Isles, including Ireland, and stick a mental pin at the centre. Your pin should land on the Isle of Man, which is situated in the middle of the Irish Sea. We are part of the British Isles but not part of the United Kingdom, as we are a self-governing Crown Dependency with the world's oldest continuous Parliament.

At the time of Charles I, the Lord of Mann was the seventh Earl of Derby. When Charles I was executed, Derby remained loyal to Charles II and refused the suggestion that, because England had submitted to Parliament, he might like to do the same. He wrote a strong letter in response to General Ireton's request that he should surrender:

I... abhor your treason, and am so far from delivering up this Island to your advantage, that I will keep it to the utmost of my power and your destruction... [I]f you trouble me with any more messages on this occasion, I will burn the paper and hang the bearer...

His Majesty's most Loyal and obedient Servant, Derby.

Derby remained loyal to the end and brought 300 Manxmen with him to fight for Charles at Worcester. He was captured following the battle, tried by court-martial and afterwards executed. The Isle of Man was then peacefully occupied until the Restoration, when the next Earl was similarly restored to the Lordship of Mann.

England experienced rather more trauma through both the Civil War and the dramatic changes in its forms of government than the Isle of Man ever did. The fact that most English castles are in ruins is thanks to the destructive hands of the Parliamentarians; Northampton being an exception, when it was the other way round! It was also catastrophic for ancient woodlands as so many of them were made over to the Parliamentarian army in lieu of pay and turned into farmland. Some forests disappeared altogether and the New Forest, which had had some 124,000 trees at the start of the seventeenth century, had barely 12,500 by the end. The Restoration halting of the destruction of even more ancient oaks is another reason why we wear their leaves on 29th May.

Oaks speak of continuity and stability, and there was a real longing for good and confident government by 1660 as chaos descended upon the country. There was also a desire for government that did not depend upon an army to enforce it. Today's lesson from the First Epistle General of Peter spoke of the importance of government. The statue of Charles II on this church is decked out in Roman costume and St Peter, when he wrote his letter, was encouraging his readers to give thanks for the peace they enjoyed through good Roman government. The lesson from Peter was chosen to be read every Restoration Day, but it was also the traditional first lesson at the Coronation of English Kings.

Charles II certainly heard it when he was crowned in Westminster Abbey. All the Crown Jewels, except the anointing spoon, had to be recreated for him. Charles II was King from the death of his father, but his Coronation was the

moment the Church did what she could to sustain him to be a good king through both anointing and fortifying him with the gift of Holy Communion; two things that happened again on 6th May. When Charles II was restored, he would have been especially conscious of the need for thanksgiving to Almighty God. His Coronation regalia is very splendid, but it also shows that earthly monarchs are below God and have responsibilities to govern well. The orb, a golden ball with the cross on top, makes the point that the world is subject to Christ. The three swords show how that works out by reminding the King of the importance of spiritual and temporal justice and the need to temper that with mercy, which is why one of the swords is blunt. Charles II was insistent that St Edward's staff should be remade for his Coronation; it is thought that it was based on the shepherd's staff to show that the King should follow Christ the Good Shepherd, which is all any of us can do.

The Restoration obviously did much to reconnect this land with its historic roots. I think, in our increasingly fractured world, we could do with being more secure in our roots, which would help us to flourish in the present. But we also need to have a vision for the future. Charles II was not afraid of innovation and, to pick a frivolous point, can claim to have been the first monarch to have enjoyed both ice cream and home-grown pineapple. There were some more important things which came out of the Restoration, such as the 1662 Prayer Book. It had a new section with prayers for the Royal Navy, which both showed Charles' affection for it and his enthusiasm for improved ship building. We might also think of his involvement in the rebuilding of London, Northampton, and the construction of the Royal Hospital, Chelsea.

The Chelsea Pensioners at the Royal Hospital mark Oak Apple Day each year with a parade, which concludes with three cheers for their 'Pious Founder'. Soldiers are not always known for their piety, but these former ones do have a very fine chapel to worship in and they also take part in a ceremony at Westminster Cathedral every Maundy Thursday, in which their feet are washed as a reminder of the way Christ served others by doing this. Charles II also washed feet on Maundy Thursday, even in times of plague, and was widely admired for this display of service to others.

The importance of service to others is what I would like you to take away from this sermon, if you remember nothing else. Plenty of regimes have been based on coercion and the abuse of power, but the Restoration of a Christian monarchy in 1660 said that we believe in the right use of power, under God, and of service to others. We may fall short, but the vision is there. This is a splendid occasion in which we do give thanks for the generous way Charles II served the people of Northampton, but it has also done something to build community, today, by bringing us all together. The cross which topped the crown worn by Charles II speaks of sacrificial, selfless love. May we strive to walk in that sacrificial path of service also.

The Revd Dr Michael Brydon
Chaplain to the Bishop of Sodor and Man.

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New Corporate Members

We are delighted to report that, since the last issue of this journal went to print, the Prayer Book Society has gained a further ten new Corporate Members: two are found overseas, and the others represent eight different dioceses as far apart as York and Exeter. We warmly welcome them all.

The parish church of St Lawrence, York, prides itself on the fact that three out of four of its weekly Sunday services follow the 1662 Book of Common Prayer: every Sunday, Matins, Holy Communion and Choral Evensong are celebrated, while the principal Sung Eucharist largely follows the 1928 rite. Music, hospitality and student outreach are key to the flourishing of the parish, as was observed by a PBS member, who recently sent us this glowing review of a Sunday morning visit to St Lawrence's:

On Sunday morning, I worshipped at St Lawrence's, York, a church so large that it is known locally as the Minster-without-the-Walls. It is not that long ago that St Lawrence's was being considered for closure, but it is once again thriving. I can't think of many churches where the congregation for an 8a.m. Sunday Matins would be primarily made up of people under the age of twenty-one. The numbers grew again at the early celebration of Holy Communion and again at the later sung celebration. It was a real pleasure chatting to all the young members of St Lawrence's and hearing how committed they are to their church, and about all the time and effort they have invested in it. Equally important, of course, are the older people, who have stayed faithful, have a vision, continue to do so much to promote a supportive Christian family atmosphere, and have a wealth of wisdom to share. My only disappointment was not being able to stay for Choral Evensong.

While the glorious, Minster-like interior of St Lawrence's, York, can easily accommodate over 400 worshippers, the charming Wiltshire church of St Mary's, Milston, seats but 80 people. One of seven parishes in the Avon River Team

ministry, St Mary's serves the hamlets of Milston and Brigmerston (a total of 50 dwellings) and offers regular services of Matins and Holy Communion, all celebrated according to the Prayer Book.

Situated on the banks of the River Thames, St Mary's, Henley, has joined its sister church of St Nicholas', Remenham, just over the river, as a Corporate Member of the Prayer Book Society. This handsome church, the foundation of which can be traced back almost one thousand years, boasts a light and spacious interior, with a particularly fine acoustic; and the parish is rightly proud of its strong liturgical and choral tradition. On Sundays there is an early celebration of Holy Communion according to the Prayer Book, as well as a monthly Choral Evensong sung by a fine parish choir. The Prayer Book is also used for public Morning Prayer on weekdays.

The isolated twelfth-century church of St Catherine stands between the old manor house and farm buildings in Swell, a hamlet just west of Curry Rivel in Somerset. The south porch entrance boasts a magnificent Norman chevron arch, and the font is also of a similar date. A beautifully carved Jacobean wooden pulpit and desk date from 1634. Regular services in this charming candlelit church include Holy Communion and Evensong. A member of the regular congregation says, 'Those of us who attend St Catherine's Church feel supported by the history of her past, whilst benefitting from the quiet and reflective ambiance of the present.'

At the heart of the Smithfield area of London, with its hospital, pubs, restaurants and market, St Bartholomew the Great is a church built when Henry I, son of William the Conqueror, was King of England. It survived the Great Fire of 1666 as well as the bombs dropped in Zeppelin raids in World War I and during the Blitz in World War II. The church has a reputation not only for its wonderful Romanesque



Left to right: St Lawrence York, St Mary's Milston, St Mary's Henley-on-Thames, St Bartholomew's Smithfield

architecture but also for traditional, formal worship, outstanding music and intelligent preaching. The Prayer Book is used for Holy Communion and Choral Evensong every Sunday. St Bartholmew's is also home to 'Evensong in the City', an initiative that combines the glories of the Prayer Book with excellent food and fellowship, attracting scores of young City workers seeking spiritual nourishment at the end of the day.

The contrast between Great St Bart's and the parish of Broughton, Marton and Thornton could not be greater. Consisting of three ancient churches, covering one small village and four hamlets on the edge of the Yorkshire Dales, the parish is situated at the point where the Pennine Way (marking the spine of England) crosses the Leeds–Liverpool Canal (marking the east–west line across the middle of Britain). Local people therefore like to think of their parish as the intersection of the cross that marks the centre of the nation. Two of the three churches, namely All Saints', Broughton-in-Airedale, and St Peter's, Martons Both, are Prayer Book strongholds. All Saints' is the most completely rural of the three churches, offering Evensong and Holy Communion on Sunday evenings. At St Peter's, the main service is BCP Holy Communion, with Matins monthly. The Communion is used at the beginning of Lent, and the Athanasian Creed is recited on Trinity Sunday.

St Mary's Steps, a historic Anglo-Catholic church in Exeter, featured in the Trinity 2023 issue of *The Prayer Book Today*. Here, the Prayer Book has recently been adopted for the principal Sunday service, attracting a diverse and growing congregation. Announcing the parish's decision to join the PBS, the Revd Ben Rabjohns says, 'We are delighted to become a Corporate Member of the Prayer Book Society. The Society's support and the regular use of the Book of Common Prayer have helped to renew our worshipping life.' The principal service is at 9.15a.m. and visitors to this unique church will be made very welcome.

The picturesque church of St Mary and St Thomas of Canterbury, Knebworth, near Stevenage, is popular for weddings. It once stood at the heart of the mediaeval village, but when Knebworth Park was created, most probably in the late thirteenth century, the settlement was relocated about half a kilometre to the south, leaving only the church and some earthworks as evidence of the mediaeval village itself. The pulpit is of eighteenth-century oak, but it has on it four Flemish carved panels dating from about 1567. In 1914, work started on a new church, St Martin's, to serve the main population centre of Knebworth. However, St Mary and St Thomas remained in use, offering regular services of Holy Communion and Evensong according to the Book of Common Prayer.

Moore Theological College is an evangelical foundation based in Sydney, Australia. Its vision is evangelical and international, training gospel workers from multiple denominational backgrounds to serve in various locations around the world. The College Library joined the Prayer Book Society in August 2023 in order to share with its students the riches of the English Prayer Book tradition, as well as the resources offered by the PBS.

The Society's expanding directory of Corporate Members includes churches and chapels in a wide variety of settings across the country and beyond. But as well as churches, our Corporate Members include a bookshop, a choir, a library, a publisher, an almshouse chapel, and two theological colleges! Will your church or organisation be next to join us?



Left to right: St Paul's Monte Carlo, St Mary's Steps Exeter, St Mary & St Thomas of Canterbury Knebworth, Moore Theological College

The PBS at St James's Palace

Christopher Hancock



On 20th May this year, a group of twenty-four Society members took advantage of the kind invitation of the Revd Canon Paul Wright LVO, Sub-Dean, to attend a service of Choral Matins, followed by a tour of the Chapel Royal at St James's Palace. The service was sung by the Gentlemen in Ordinary (the boys in their distinctive red uniforms being on an extended half-term break to recover from the exacting preparations for the Coronation). There was nothing ordinary, however, about the singing, which was of the highest quality, and thoughts that were already turned upwards for Ascensiontide were propelled to the heavens as the voices soared and intertwined in the setting of Tomkins's First Service.

Our readings (the anointing of Solomon in 1 Kings 1:38–48 and the Accession Service reading of 1 Peter 2:11–17) reminded us of the links between religion and kingship, which provide the warp and weft of much of British history and are at the heart of the Prayer Book. The verses of Psalm 103 set for the day spoke of the mortality of us all and the mercy of the Lord to those who fear

Him. It then felt a peculiar pleasure and an important duty to pray for the King's 'everlasting joy and felicity' in this, His Majesty's own chapel.

Following the service, Canon Wright explained the historical and architectural context of the building, constructed by Henry VIII on the site of a former leper colony, in what is now the most senior royal palace in the kingdom. The beautifully decorated ceiling is its glory, with repeated use of the harp (representing the recently acquired kingdom of Ireland) and the initials 'HA'—Henry and Anne—dividing scholars as to whether this is Anne Boleyn or Anne of Cleves.

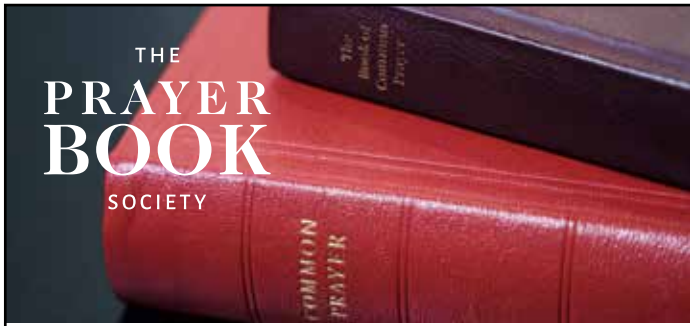
Henry's daughter by the former of these, Queen Elizabeth I, had her bedchamber (or closet) at the rear of the chapel and Canon Wright, as Deputy Clerk of the Closet, is the King's personal chaplain.

The altar faces north and the window above it captures the passions of our late sovereign lady Queen Elizabeth II, with a depiction of the Holy Spirit soaring over Windsor Castle, which in turn nestles in a tree, the

branches of which represent all the countries of the Commonwealth. This tree was the basis for the design of the screen used in the Anointing at the Coronation of King Charles III.

The secular guardian of the chapel is the Serjeant of the Vestry, Jon Simpson, a former policeman, who is entrusted with, among many other things, looking after the Chapel Royal's collection of silver gilt plate from the Coronation of Charles II. These are extraordinary objects, richly illustrated at a time when imagery in church was barely allowed, and then only on Communion vessels. Amongst them is the magnificent alms dish: three feet in diameter, it depicts the Last Supper and includes a Cavalier King Charles Spaniel feasting in the foreground. It was questioned whether the Bible records a canine presence at this first Eucharist, 'yet,' it was noted, 'the dogs eat of the crumbs which fall from their masters' table' (Matthew 15:27).

Christopher Hancock
Trustee of the Prayer Book Society.



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A Prayer for the Royal Family:

ALMIGHTY God, the fountain of all goodness, we humbly beseech thee to bless Camille, the Queen Consort, William Prince of Wales, Princess of Wales, and all the Royal Family: so that they may be enriched with the Holy Spirit; enrich them with thy grace; prosper them with all thy mercies; and preserve them in thy peace.

Chichester West

On 30th April, Branch members were invited to SS Peter and Paul, Rustington, for Choral Evensong. Being the Sunday before the Coronation, Bradley Smith gave a talk on its spiritual significance, and encouraged those present to familiarise themselves with the royal prayers in the BCP. Following the service, the parish kindly made a donation of £100 towards the work of the Prayer Book Society.



SS Peter and Paul, Rustington

Our May meeting was held at St Mary Magdalene, Madehurst, near Arundel. After tea and cakes, Dr Alan Thurlow (Master of the Choristers, Chichester Cathedral, 1980–2008) gave a short recital on the charming 'Father Willis' organ. This was followed by Evensong, with a lively sermon by the Revd Peter Dyson.

On 18th June, we were invited to join the regular congregation of All Saints', Highbrook, for Evensong. Bradley Smith gave a talk during the service, encouraging the congregation to remain faithful during the interregnum. Little did he know that, at the end of the service, the churchwardens would announce the happy news of a new appointment to the benefice. Celebratory refreshments followed.

The following Sunday, Branch members attended a Patronal Festival Evensong at St Peter's, Terwick, by kind invitation of the Revd Edward Doyle and Lady Bridget Nixon. The guest preacher was the Archdeacon of Chichester. This was an opportunity for members to see the redecorated church and hear the new organ. After the service, Terwick's legendary refreshments were enjoyed in the churchyard.

July's meeting was held at the wonderfully atmospheric church of St Andrew, Didling. A local historian gave a

News from

fascinating talk on the history of the 'Shepherd's Church' and its surroundings, and members enjoyed a delicious tea, kindly prepared by the people of the parish, before Evensong, conducted by the Revd Harriet Neale-Stevens. The hymns and canticles were sung unaccompanied since the electronic keyboard's batteries were discovered to be flat!

On 26th August, we joined the congregation of St Bartholomew's, Egdean, for their Patronal Festival Evensong on the 400th anniversary of the rebuilding of the church. The Revd Canon John Green's sermon was one of two parts: half in praise of the parish's martyred patron, and half in praise of the Book of Common Prayer and its continued use at Egdean.



Coombes Parish Church

The next day, members were invited to another ancient Downland gem: Coombes Parish Church. Singing Evensong in this beautiful, candlelit setting, surrounded by ancient wall-painting, is deeply moving. The church was full, and the incumbent, the Revd Ian Edgar, praised the work of the Prayer Book Society, of which Coombes, together with its sister church, St James', Lancing, is a Corporate Member.

We are delighted to have a strong relationship with many parishes in West Sussex. We have enjoyed our visits to these beautiful churches, where the Prayer Book is at the heart of parish life, and we hope they are an encouragement to the local congregations. We look forward to similar visits in the summer of 2024.

Coventry

The church of St John Baptist, Honiley (a Corporate Member), is celebrating 300 years of the church standing on this site. A full 1662 Choral Matins service was held on 25th June, when the Bishop of Coventry attended and preached. The choir, Music with Friends, was led by Mr Peter Robertson. There were 86 people in the church and four children—being a small church, it was full to capacity. The bells were rung by regular ringers from the Coventry Diocesan Guild.

There was also a flower festival at the church on 24th June, with many visitors coming to see the displays.

the Branches

Gloucester

Members of the Gloucester Diocese Branch of The Prayer Book Society were invited by the congregation to the historic church of St Mary's, Beverston, in its quintessential English setting (complete with ruined castle), to join them for Matins on 23rd July 2023. We lifted a glass of bubbly after the service to welcome the church and its congregation to the Society. The rector, who preached the sermon, was enthusiastic about the Prayer Book, and our worship was greatly enhanced by the presence of a skilful and lively choir and organist. The church has a very clear website so I do urge anyone who is nearby and able to, to attend one of their services, as I'm sure you will receive a warm welcome.

Leeds

On a lovely summer's evening on 13th August, members of the Leeds Branch met for Choral Evensong at All Saints' Parish Church, Darton, Barnsley, to welcome the church as a new Corporate Member of the Society. All Saints' Church dates from 1517 but is on the site of an earlier (twelfth-century) building. The church was built by the friars of nearby Monk Bretton Priory, which was dissolved in 1538 under the 'Dissolution'. Darton lies on the western edge of the Yorkshire Coalfield—mining in the area was recorded as far back as the fifteenth century.

The brilliant visiting choir was the St John's Singers, originally from the nearby village of Hoylandswaine. The service was two days before the Holy Day of the Blessed Virgin Mary (15th August in Common Worship), so the chosen hymns were appropriate to that day, and the anthem was by Thomas Tallis—'O nata lux de lumine'. The service was led by Father Tim Stevens, Vicar of All Saints', assisted by the Revd Emily Lawrence, Curate, and the Revd Jean Daykin, Hon. Assistant Priest. The occasion was completed by an excellent tea of homemade cakes (supplied by the ladies of the parish) and even wine!



The Revd Mike Read at keyboard of the 'mighty' Wurlitzer

Manchester

The Revd Joshua Gaskell, Manchester Diocese Branch Coordinator for the Prayer Book Society, is very pleased to welcome the Revd Mike Read as new Branch Chaplain after what has been an extremely busy and enjoyable year.

Born in Kent, Mike moved to Liverpool in his teens. He studied Theology at the University of Lancaster, completing his ordination training at Cranmer Hall, Durham. His curacy was served in inner city Liverpool at St Anne's, Stanley, with Canon Myles Davies, later Precentor of Liverpool Cathedral. The Revd Mike became Diocesan Ecumenical Officer in 2020, and moved to his third and current living in October 2022 as Team Rector of the Heaton in Stockport.

He enjoys playing the cinema/Wurlitzer organ, which he has done both as an amateur and professionally since he was in his twenties. Mike enjoys model railways and has built a number of layouts in the vicarage, including one in his coffee table.

Regarding the Book of Common Prayer, Mike has commented, 'The BCP gives us a liturgy that inspires an uplifting energy for the gospel. It provides us with a tradition of faith and belief that, through its words, gives us a firm foundation in an ever-changing world.'

The Revd Mike Read was inducted as Branch Chaplain at All Saints' Parish Church, Heaton Norris, SK4 1QA on Saturday, 23rd September at 11a.m. during a BCP Choral Communion service, with Blackburn Branch Chaplain, the Revd Mark John Williams, preaching. A buffet lunch followed.

Can we have your email address?

The cost of postage is soaring. A second class stamp now costs 75p. Add in the cost of paper, envelopes and staff time and each letter the PBS sends out to members costs over £1.00.

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Capturing the moment

A good photograph can be worth a whole page of words.

As humans, we react positively to images of other human faces. Consequently, we need to work on photos where faces predominate.

The aim of this article is to offer some advice on the photos you take to improve your skills.

The tricky group shot

We've all seen group photos where, almost straight off the parade ground of Horseguards, a straight line of individuals is stretched out across the photo. More often than not, that entails the photographer having to step so far back to get everyone in, that faces become indistinct and, in the worst cases, the legs and feet of the subjects appear in the shot as well.

There are two useful techniques to get many more people in while getting the camera much closer.

First, ask the group to stand in a semi-circle. That means the photographer can step in closer. Secondly, if you have a large number of faces to feature, arrange the participants in rows (tallest at the back etc).

Using these two simple techniques, you'll be surprised how many faces you can feature.



We all have a 'good' side

Human faces are asymmetric. We're not the same either side of our nose. Consequently, we all have a 'good' side. Some Hollywood actors will only allow close-ups on that side.

So, if the subject of the photo is an individual (a new arrival, a new office holder), fill the frame of the camera with the head and shoulders of the person. Ask them to point one shoulder towards the camera. Once you have captured that view, invite them to turn the other shoulder to the camera. When you review the two photos, one side will appear more attractive. That's their good side. Use that image.

Capturing photos on the QT

Using a camera at a social event often produces useful photos. Try taking those sorts of informal shots and see what results. Combine this technique with the one below.

Crop for the essence of the photo

You should look for the heart of the photo. If you have software that will allow you to crop away extraneous elements to find the core of the shot, then use it. Always look to see if cropping the shot will improve its message.



Can you use a prop?

Is there a good prop to illustrate the story? Daisy was one of the finalists at this year's Cranmer Awards in Liverpool. Our photographer invited her to hold the day's programme, which adds an important subliminal element to the photo.

But I can't smile

Here's a quick tip for the subject who can't/won't smile. Invite them to say aloud, 'whisky'. Click the shutter on the second syllable. You'll capture a smile.

Please do keep sending in photographs of your PBS events and occasions. They are so useful, and we hope these tips will help you take better pictures.

Nick Clarke

Communications Consultant for the PBS



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Available now is a booklet entitled **Introducing The Book of Common Prayer**. Originally written in the 1990s by the Revd Canon Arthur Dobb, largely to assist candidates for Guild examinations, this guide will be of interest to anyone who loves The Book of Common Prayer. It is a thorough revision, by Hugh Benham and Roger Wilkes, with additional material about the projected 1928 Book, but without detailed reference to more recent forms of Anglican liturgy.

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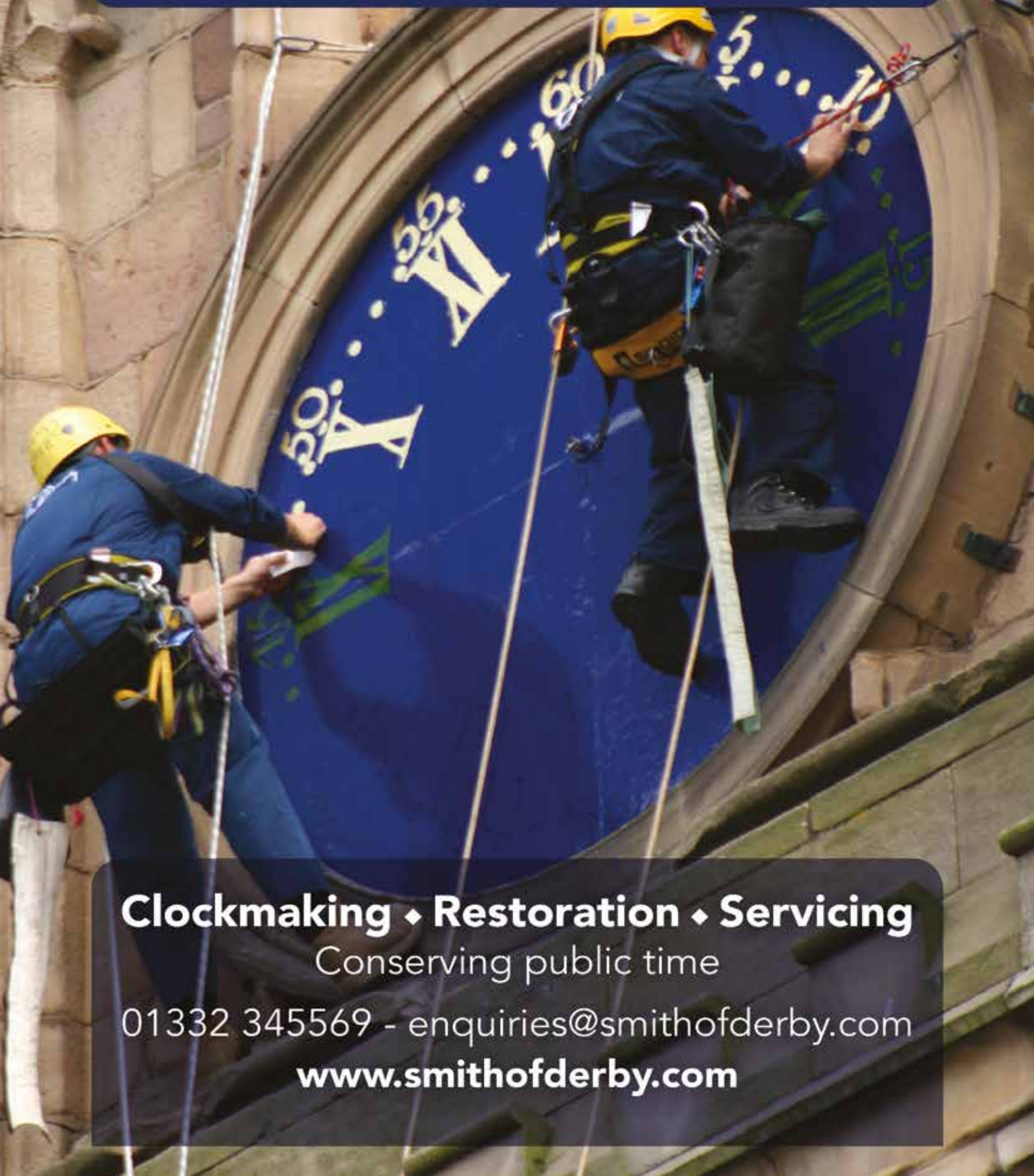
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