

is tuned, the will engaged, and the senses stilled. Music as mistress of the word, serving the liturgy, is well suited to steer us.

Let the theme of the Sunday in its season guide the choice of hymns and music and influence the words and mood. Is there sufficient variety in the shape of tunes and length of verses in our overall selection? Does a particular Sunday lend itself to a concentration of a single emotion, grief or joy? Does the liturgy dare at this or that point to pause to be silent? Release the music to allow this to happen, and know when to hold back.

Sometimes several Sundays can be pulled together by a musical idea—the penitential seasons lend themselves to this. For example during Lent an Easter Tree (the Christmas tree stripped of its branches, two of them lashed horizontally to form the cross piece) can be introduced on Ash Wednesday as a focus for prayer; the quiet singing of the Taizé chant 'Jesus, remember me when you come into your kingdom' could be used throughout the seasons; during the singing, week by week, a symbol could be added to the tree (a bag of coins, a lash, purple cloth etc.) followed by a time of silence. These gathering points and an accumulation of reflected thought centred on them prepare for the chant's words to be read in the Good Friday Gospel.

Music gathers and focuses. It can take us on from words into wordless reflection. If soloists aren't available play good recordings through reliable sound systems and let the imagination play over what has already been worked into the service. Vaughan Williams' 'The Lark Ascending' during Communion lets the soul soar and opens the way for communion between it and Christ.

There is work to be done in this area. If we allow music to play its full part we will allow the integrated operation of will, knowledge and emotion to upbuild our faith and we will grow as we worship.

Brian Hall
Secretary

ISSN 0263-7170

40p

Editorial address: 173 Canterbury Street, Gillingham, Kent ME7 5UA
Telephone (01634) 851818 or 855252 Fax (01634) 573549

Postal subscription for 1997 £7.50 (by air £10.00, US\$20.00)

GROVE BOOKS LIMITED

RIDLEY HALL RD CAMBRIDGE CB3 9HU

Tel: 01223 464748 Fax: 01223 464849

News of Liturgy

Editor: Colin Buchanan

Issue No 262

October 1996

EDITORIAL

Richard Holloway, the Bishop of Edinburgh and Primus of the Scottish Episcopal Church, got some fleeting headlines last month for a sermon he preached at Trondheim in Norway on 1 September to celebrate the inauguration of the Porvoo Agreement (we are having one in England at Westminster Abbey on 28 November). The headlines were fleeting because they got quickly overtaken in ecclesiastical (yes, and secular) media by Robert Runcie's candid taped memoirs, and these in turn were speedily and totally eclipsed by the misdemeanours of a Roman Catholic bishop in Scotland. Neither of these latter news items appears to be directly liturgical, so—true to my last—I revert to the shocking iconoclasm of the erstwhile ceremonialist Richard Holloway (after all, he was vicar of St Mary Magdalene, Oxford once, and he does refer to that). I quote from his sermon (and not only the bit that got the headlines):

'In the Porvoo Statement we make much of the emerging consensus on the historic episcopate that values it *as a sign of the unity and continuity of the Church*. These are careful words which we all welcome, but they do not acknowledge the shadow that has hung over the debates about the nature of Christian ministry down the centuries. In the tradition in which I was trained bishops were thought of as much more than signs of continuity: they were held to guarantee the essential nature of the Church and the validity of its ordinances, they afforded us an apostolic certainty that justified the claims we made about ourselves. Others might declare our orders to be absolutely null and utterly void [September, he was perhaps covertly recalling, saw the actual centenary of *Apostolicae Curae*], but we knew that we possessed the righteousness that came through the unbroken chain of apostolic succession, not as a metaphor, not as a potent symbol of continuity, but as a hard empirical fact, a law, that placed us in the major apostolic league. We were episcopal pelagians. We justified ourselves by the pipeline theory of grace, rather than by the glory of God's insane generosity. If we are going to be honest about episcopacy today, we have to acknowledge that some of us have treated it as an idol that justified us and that its practice has reflected the standards of the rulers of this world as much as the example of the servant lord, who warned us that among the Gentiles the great make their authority felt, *but it shall not be so among you*. Of course, it has been so among us, which is why so many churches have rejected episcopacy, with its un-Christlike tendency to pomp and self-importance...

DIOCESAN REPORT 17: BIRMINGHAM

For a variety of reasons our committee has been through a quiet period with rather a 'thin' active membership. During this time we have considered areas mentioned by many other contributors—*Patterns*, worship consultancy etc... A major effort to explore the relationship of Worship and Mission was staged at our diocesan clergy residential conference and, more recently, in conjunction with the Board for Ministries and as a follow-up to the conference, we ran a day of workshops entitled 'New Hopes of Heaven'. Subjects addressed included the Power of Symbol, Lay Formation, Healing and Worship, Re-ordering Buildings, Experiencing Changes in Worship, New Musical Resources and the Imaginative use of Music in Worship.

The Rev Hilary Benson has contributed the following notes which formed the basis of the last of the workshops listed.

'Think, when we talk of horses, that you see them,
Printing their proud hoofs i' the receiving earth;
For 'tis your thoughts that now must deck our kings,
Carry them here and there, jumping o'er times,
Turning th' accomplishment of many years
Into an hour glass:...' (King Henry V, Prologue)

Shakespeare invites his audience to open their mind's eye and imagination. He enlists his audience to play their part in the drama. This is akin to what a congregation is called to do in worship.

When we speak of a congregation's musical gifts do we limit them to the practical musicians, the instrumentalists and singers, forgetting that the imagination stirred by music to open the mind's eye or play around a thought or theme is a gift to be nurtured in each person? This was the starting point for the workshop.

Music and theology are interconnected. Luther said, 'I place music next to theology and give it highest praises.' The Lutheran Church took that seriously. Pastors were given a musical education and church musicians a theological training. The high point of their connection was reached in Bach's church cantatas which preached the word in music and drew a congregation deep into the gospel teaching. Week by week through the Church's year they were exposed to the different aspects of salvation history and the whole gamut of the experience of faith.

How can our services enlist the powerful language of music to serve these same ends today and so draw our people into the drama of liturgy, to do theology as we worship?

In a fast-moving modern world the mind and emotions are too often scattered and bruised. To focus on God in worship is a gradual process as the heart

'Thomas Merton, in a letter to Czeslaw Milosz, a Polish poet and member of the socialist resistance movement during World War II, talked about the need to undermine *this comfortable and social Catholicism, this lining up of cassocks, this regimenting of birettas. I throw my biretta in the river.* That has given me an idea. It is rumoured that when the bishops of the Anglican Communion come to Canterbury for the 1998 Lambeth Conference we are being taken on a cruise on the Thames. I am starting a movement to persuade the bishops to bring their mitres with them and throw them into the Thames as a sign of our commitment to a new understanding of episcopacy. Maybe the bishops of the Nordic and Baltic churches would like to join us in a mass drowning of the mitres, those symbols of prelatical pomposity, so that together we can move into a simpler, more Christlike understanding of the Church...'

I wrote for the text of this sermon, because of what had been reported about mitres. When I got it, I realized something far more far-reaching was being said about episcopacy, and I could only have wished the preacher would have applied his doctrine—our common doctrine—of justification to non-episcopal ministries. As it is, I think his paragraph about justification and episcopacy worth printing here in any case for its seminal (and also iconoclastic) implications, and I hope to make fuller use of it elsewhere. But my disappointment was that, from the splendidly deployed justification argument, he drew conclusions not about our acceptance of non-episcopal ministries (to which surely the logic pointed?), but instead about the *style* of episcopal ministry. But I leave that aside and pursue my original purpose and so look at what he said about mitres.

When the sermon was reported on the BBC, Richard Holloway was asked if the Archbishop of Canterbury was present; and he replied 'Yes, indeed, he was there with his mitre, and in a sense became exhibit A'. It sounded as though the Archbishop was comfortable with the sermon (was he? we are writing to ask), and might therefore have been slightly uncomfortable with the mitre. Perhaps we shall see in 1998.

I was particularly seized by the proximity of the Thames to Southwark (this at the exact moment that I was being asked to go to Southwark cathedral for—wait for it—a head-measuring for mitre-fitting). I am of course one under authority and will choose my ground carefully for any martyrdom I intend to incur, and so I submitted to the head-measuring (after all, I do possess a mitre—and so does Richard Holloway, and he presumably intends to keep his till 1998...). But perhaps I may permit myself (compromised personal position and all) one or two reflections, whilst promising not to give too much space to such an esoteric subject more than once every quarter of a century. I have given the issue some rough handling in the Joint Liturgical Study I edited, no. 6 (1988), *The Bishop in Liturgy* (which is supposed to be on the list of training manuals for new bishops).

Here then are my jottings on the subject:

DIOCESAN REPORT 16: LICHFIELD 'DLC'

The past twelve months or so have seen a major overhaul of the structure and *modus operandi* of the DLC. As used to be the case in many other dioceses, the responsibility for liturgical issues/formation lay with the *Bishop's* Liturgical Committee, as and when (and if) it was consulted. Not untypically, the Committee was made up of those invited by the Bishop, usually on a regional/representational basis. It had no budget as such, but was able to fund some events and materials out of the very limited resources of the Bishop's Discretionary Fund. But it was neither accountable to Diocesan Synod nor, as a consequence, did it enjoy a central, affirmed place in the life of the diocese.

However, in 1995 the Committee was incorporated as the Worship and Prayer Group of the Diocesan Board for Mission and Unity. The membership has been expanded to include elected members of the Board together with others who offer specific skills, eg: music, drama, DAC, as well as 'general' liturgists. The Chairman functions as an Officer of the Board alongside the Diocesan Missioner, the Ecumenical Officer and the Officer for Overseas Partnerships. We also now have access to an agreed and fairly substantial budget.

Lichfield is a large and varied diocese, encompassing the industrial heartlands of the Black Country and the Potteries, all of Staffordshire, and much of Shropshire up to, and in some places across, the Welsh border: three episcopal areas with a total of over 500 parishes/congregations. So the potential and the needs are tremendous. We are still preparing to launch our liturgical roadshow; but already members have been invited to work with parishes and deaneries in various and varied parts of the diocese, all with different needs but each concerned to take their worship seriously. The prospects are indeed encouraging. Many are waking up to the impending 'ASB 2000', and are genuinely interested in the likely shape and content. It is interesting to note that several, not least in rural areas which one might expect to be more conservative, are concerned that plans to bring back more Cranmerian material and 'Sundays after Trinity' smack of retrogression. But then by far the great majority of our General Synod members voted in favour of allowing experimental use of 'The Six Eucharistic Prayers'...

Incidentally, we have taken to holding our committee meetings from mid-morning to mid-afternoon, so as to include a lunch break together. This has served to bind us together not only in work but in friendship; and it's worth noting how the ideas begin to flow after a glass or two, as well as refreshing from some to discover that there is, after all, laughter in liturgy. Perhaps we should commission another supplement, 'Enlivening the Liturgical Committee Year'. True, there may not be much money in it...but if we price it at £17.50 a copy, who knows?

Canon Charles Taylor
(Chairman, Lichfield Worship and Prayer Group)

- (a) mitres are aesthetically absurd (prospective bishops who hope to wear one should have to get a faculty, and should have to call in the DAC—with English Heritage included—to inspect the aesthetic merits or otherwise of the proposal, including whether the desired object was appropriate to its facial surroundings, before a faculty could be issued; and controverted decisions should be brought before a consistory court); I have never bought one (the one I possess was given to me), nor have I scanned the price-lists, but I am ready to aver also that they are ridiculously expensive, and, in terms of value for the money, they rank as negatively cost-effective.
- (b) mitres represent a *very short tradition* in the Anglican Communion—largely traceable to (saintly—one always has to get that adjective in) Bishop King of Lincoln (1885-1910); and, in the case of Archbishops of Canterbury, they are no earlier than the proud prelatial Cosmo Lang in 1929 (well within the lifetime of many alive today); indeed, if we may quote from a phrase that has been used recently about the ordination of women and about lay presidency of the eucharist, a century ago (no more) the mitre could well have been synodically stigmatized as 'incompatible with the Anglican tradition'. Perhaps it set a fashion for incompatibilities. (It is also worth noting that it is not very early in the patristic traditions either—you would have been unlikely to find one perched on the head of those ultra-episcopalians Ignatius of Antioch or Cyprian of Carthage. Richard Holloway is surely right to relate them to pomp and prelacy?)
- (c) The hat has no conceivable *liturgical* use. Yet even bishops who acknowledge that it is inappropriate wear for articulating prayer, and would never dream of uttering a eucharistic prayer behatted, nevertheless don the thing to administer confirmation and ordination both of which are centrally forms of prayer. Equally, it would be unusual to preach in a hat, or read the scriptures, or lead the peace thus; so what is it for? Well, the most uncontroversial notion would be processing (*I will go thus far myself, if urgently requested*); a regular use is for absolving and blessing (though these are very close to being prayer—indeed it is odd if they are not prayer...); and the main remaining possibility is that a bishop should don his hat for sitting whilst somebody else does something, and that seems a rather passive liturgical role. (And a footnote to this part is a dire warning that mitres, when not being worn, should be neither stood up puffed out nor alternatively laid out flat on the communion table—which is not a show-case for episcopal regalia (ditto copes and crooks...). No, really.)
- (d) Interestingly, it has no rubrical or canonical standing. Its use is entirely a matter of convention and of *who takes responsibility* for directing episcopal services. I am well accustomed to events at Rochester cathedral where, as a spare-part bishop, I have appeared at intervals robed as part of the diocesan episcopate, with a briefing paper in front of me punctuated with instructions 'mitres on' and 'mitres off'. But no official rite of the C/E—and cer-

tainly not the 1662 Book—gives any status to this weird headgear. Which means that bishops who put their foot down may keep their heads bare. The only issue then is the importance or unimportance of the issue about which to make a fuss. You hear me cravenly declining to be too awkward about that.

(e) There is a kind of sub-plot to all this. Evangelicals are known to be most unhappy about the mitre syndrome, and usually suggest simpler wear to bishops ministering in their parishes. But the vocal hard-line evangelicals (yes, and Frank Pickard among Catholics!) are now to be heard complaining that, without doctrinal compulsion, evangelicals fall in love with their hats once they are made bishops and kid themselves they need to wear them when actually they don't. It is not, for instance, that standard smart dress for bishops in church (or cathedral) is mitred, and it is a special concession occasionally to leave it off—at the most there is a twin tradition in which a bishop is largely free to make his own choice. It is certainly sad if evangelicals believe they are hearing voices clamouring for it when they in fact have yielded to an inner voice of their own. And it will be doubly sad if Richard Holloway dispenses with his whilst English bishops are still clinging to theirs. What a good thing he has that date with them (er, us) on the Thames.

From all vain pomp and prelaty of the episcopate, Good Lord deliver us...later.
Colin Buchanan

PRAXIS—WINTER 1996-97 PROGRAMME

The PRAXIS programme has come round at last. All one-day events run from 10.30am to 4pm. All London ones are at St. Matthew's, Westminster. The list looks like this:

Tuesday, 22 October (London): 'Liturgy for Conferences and Retreats'—Michael Perham and Robert Willis

Friday, 1 November (London): 'How we get our Liturgy'—Michael Vasey and David Hebblethwaite

Wednesday, 20 November (Leeds Church Institute, Vicar Lane, Leeds): 'How we get our Liturgy' (repeat programme, including Stephen Oliver also)

Thursday, 21 November (London): 'Charismatic Liturgy'—John Leach and Denis Bradshaw

Saturday, 11 January 1997 (Worcester Cathedral): 'Music Leaders in the Local Church'—Geoff Weaver and Adrian Lucas

Thursday, 16 January (London): 'Come to the Water'—Michael Vasey and Nicholas Henshall

Wednesday, 26 February (London): 'Liturgy and Creation'—Michael Vasey, Trevor Lloyd and Christopher Cocksworth

Saturday, 15 March (Peterborough Cathedral) 'Children at Communion'—COB and Paul Bradshaw

Monday, 28 April (London): 'The Future of Catholic Liturgy'—David Stancliffe

church, and to pledge himself to fulfil his ministry with due diligence and dedication etc. Then the church members were asked to acknowledge and receive the Minister and to promise to support him and work with him. This was followed by informal prayers with laying on of hands for the Minister.

After a song, the new Minister was greeted informally by local church leaders and various representatives of the Baptist Association.

New Church: There was no liturgy, and nothing printed (not surprisingly). For the 'Appointment' the two new elders came to the front. Paul's charge to Timothy was read ('...I give you this charge: Preach the word, be prepared in season and out of season...' 2 Tim 4.1-5) and the service leader asked them, 'do you accept this charge?', to which they replied informally in the affirmative (this bit had apparently been prepared beforehand). This was followed by long and informal prayer with laying on of hands by elders from other local New Frontiers churches. The congregation's part was to stand (as a sign of love and support for the new elders) and to pray in their own hearts. There were also prayers for the new elders' wives (with other elders' wives laying on hands—though it was stressed that 'elder's wife' is not itself a ministry as such...) and finally prayers for the congregation as they receive these new elders.

At both the Baptist and New Church the Bible reading was an Old Testament passage about anointing (though one was the anointing of Saul, the other the anointing of David!). The theme of 'God's anointing' seemed central to the understanding of Christian leadership. The Methodist service had the footwashing at the Last Supper (John 13) as the reading, and 'service' as the controlling theme.

It has been an enjoyable week. Each service was different and in its own way has left its mark on my own mind (!). However, what struck me most was two things they all had in common:

1. They all involved some senior regional leader/s to lead the service and oversee the induction/appointment
2. I counted a total of fifteen leaders involved in being appointed or doing the appointing, and a further four people leading prayers or doing readings—not one of them was a woman and all of them were ordained (or were elders at the New Church).

Mark Earey

of a new minister at a local Baptist church. Sunday was the 'Appointment of two new Elders' at a nearby 'New Church' (part of the New Frontiers family of churches, which meets in an old Baptist chapel). It has formed a fascinating 'compare and contrast' exercise.

Structure of Service

Methodist: *Word—Welcome and Affirmation—Intercessions—Lord's supper.* All with hymns interspersed.

Baptist: *Word—Induction and laying on of hands (though not for ordination, which had already taken place)—more Word.* Hymns and songs interspersed (and lengthy introductions to each).

New Church: *Musical worship (35 minutes solid)—Word—Appointment of elders (including laying on of hands)—final song.*

Part played by the newly appointed

Methodist: None (ie. passive: being welcomed and thanking them for it).

Baptist: Shared his testimony, including circumstances of his call to this church. Gave the final benediction.

New Church: None (ie. passive,—being appointed and prayed for).

Vesture of service leaders etc.

Methodist: Assorted cassocks (grey and black), gowns etc.

Baptist: Suits (almost all black).

New Church: Open-neck check shirts (it seems to be important that they are check pattern—not a stripe to be seen!).

'Liturgical' content

Methodist: The basic structure of the service was 'liturgical', as it fitted into a normal Communion service.

The 'Welcome' involved the District Chairman presenting the new Minister to the people and a Circuit Steward, a representative of the local Churches Together and the congregation all pledging to pray for and work with the new minister.

Baptist: The service was a standard hymn-prayer sandwich, culminating in the sermon. The 'Induction and Welcome' began with both church and minister giving testimony to God's guidance in the appointment. It then involved scripted 'liturgical' questions and answers: the Superintendent Minister of the SE Area asking the Minister to declare his conviction that he is called to serve this

and Victor Stock

Saturday, 3 May (Church of the Good Shepherd, Brighton): 'Challenge the Choir—Broaden the Repertoire'—Geoff Weaver

Tuesday, 15 July (Heslington Parish Church, York): 'The Future of Catholic Liturgy'—(As on 28 April, with Jeffrey John in place of Victor Stock)

PRAXIS also has residential conferences on 12-14 May, 19-21 May, 23-25 June—details here next month.

Write in to PRAXIS, St. Matthew's House, 20 Great Peter Street, London SW1P 2BU, (phone 0171-222-3704) to register (send £10, but £5 each for additional people from your own parish), or to discover more about events, or to affiliate to PRAXIS. An SAE is always appreciated.

BOOK REVIEW

Raymond Chapman, *Draw Near With Faith: The Service of Holy Communion for New Communicants* (Lutterworth Press, 1996, 32pp, np)

This is a book written for people 'Taking Holy Communion for the first time' (to quote from the blurb on the outside back cover). It is a slight oblong job, with line drawings (including 'high' and 'low' clergy presiding at communion), and it is indeed struck at a level of simple introductions to the parts of the rite and explanations of their respective meanings. But I fear the real interest in the book must lie in what it does not say—for the astonishing truth is that this little book is not only itself wholly devoted to the 1662 communion service, but is also innocent of all mention that there exist any other rites in the Church of England at all. The sub-title on the front cover is '*The Service of Holy Communion for New Communicants*'; then in the 'Acknowledgments' we learn 'A proposed revision in 1928 was not officially authorised but has been extensively used'. And that is the limit of the concessions to the twentieth century. I checked the date of publication—could this be a reprint of a work from the 1950s? No, there the date looked unblinkingly back at me—'1995'. I wonder how many new communicants today receive communion first of all at a 1662 rite, and how many do so without anyone having to mention that there are other rites? Earlier investigations suggest that the use of the 1662 confirmation service is probably providing considerably less than 100 newly confirmed persons each year (I have twice in the last eleven years had to advise on how to splice 1662 confirmation with 1662 communion—and in each case it was the only time in the particular bishop's life that this had ever happened to him; and there are very rare occasions of 1662 confirmation without communion). So it would seem the general run of new communicants are being confirmed at a modern confirmation service, almost invariably with first communion included. So looking at Raymond Chapman's book is like picking up an unblushing horse-bus timetable for Oxford Street, and finding it dated '1995' also.

COB

NOTICE BOARD

Wales and Women Presbyters

The Governing Body of the Church in Wales voted in favour of the ordination of women as presbyters on 19 September. The majorities in favour were: Bishops 6-0; Clergy 85-40; Laity 136-47. A two-thirds majority was needed in each House. The bishops announced during the debate that they would appoint a 'flying bishop' who would give pastoral help to those opposed to the decision; and there is also a plan for giving financial assistance to any clergy who in conscience decide they must resign from their ministry.

This Month's Publication...

...is No 138, *Dressing for Worship*, by Dick Hines, the first and last Grove Booklet ever devoted to robes and vesture.

1997 Office Almanack

Hillfield Friary (Dorchester, Dorset DT2 7BE) have now available *Celebrating Common Prayer, 1997* (send them or COB an SAE with 50p), the 'almanack' which relates the CCP calendar and lectionary to the particular year.

Prices

After a three-year standstill on Grove Books' prices, there does now have to come a rise from the beginning of 1997, but (despite warnings earlier) it only applies to NOL and NOH—the price of Booklets (£1.95) and of Joint Liturgical Studies (£3.95) is sustained without increase through 1997.

The Silver Jubilee of Grove Booklets—The January Conference on 'Evangelical Anglicans and Worship Beyond 2000' (being held 6-8 January 1997 and hosted and resourced by GROW) is receiving bookings daily, and the hope is that we shall have 200 participants (and there will be room for more by negotiation). A brochure was circulated with the July NOL, but, if you have mislaid yours, write to Grove Books, or to COB, or to the Conference Secretary, Mrs Judith Read, St James' Rectory, Great Cheetham Street East, High Broughton, Salford M7 0UH. Don't miss it—you will be pleased to tell your grandchildren you were there.

and Sarum College

is now on stream, and Christopher Walsh is in residence as Principal. He announces residential conferences on 'MARANATHA: CELEBRATING ADVENT AND CHRISTMAS' running from 1 to 3 November, and 'TYING THE KNOT: CELEBRATING MARRIAGE INTO THE NEXT CENTURY' running from 1 to 3 December. The cost is £95 (or £65 for non-residents). Details from the Principal, Sarum College, 19 The Close, Salisbury, Wiltshire SP1 2EE (Tel: 01722-332235 Fax: 01722-338508).

SOCIETY FOR LITURGICAL STUDY CONFERENCE

27-29 AUGUST 1996

About 30 attended the SLS Conference held at Plater College in Oxford for a stimulating 48 hours of papers, discussion, worship and general sociability. We opened on the Tuesday with two theological papers: Charles Read on 'Moltmann's Eucharistic Theology', and David Kennedy on the 'Epiclesis in the Anglican Communion', drawing on his recently completed doctoral thesis. Wednesday began with Martin Stringer helping us to explore the relevance of ethnography to public worship, which for the majority of those present was a new and fresh slant on liturgy. This was followed by an equally stimulating paper by Carol Wilkinson who summarized her research findings on liturgical life in the Fylde Coast in Lancashire. This was an honest and sobering lay account of worship as it had been observed in a 10-year period (1983-1993) in over 200 Catholic and Anglican churches, and there was much to ponder from Carol's work. The two other papers on Wednesday were 'Liturgical Inculturation in India' (Sally Stutz), and 'The Gospel and the Catechumenate in the Third Century' (Paul Bradshaw).

Thursday morning took us from the Reformation through to the 1990s in three papers. The first was by a musician, Stefan Scott, in which he engaged the Prayer Book scholars present with some intriguing work on 'Textual Anomalies in Tudor Musical Settings of the BCP'. We then had a Methodist contribution by Tim McQuinben (Chaplain of Westminster College, Oxford), entitled 'Methodist Worship 1780-1826', and this was appropriately followed by a paper by James Steven on 'A Comparison of Early Methodist Hymnody and Charismatic Songs' drawing on recent research in charismatic Anglican parishes.

There were small disappointments. The conference body found itself heavily weighted towards Anglicanism, with only two Methodists and two Roman Catholics present, and we missed fresh liturgical news since there was no representative from the Liturgical Commission. The domestic crisis of a closed Plater College bar was hardly missed thanks to the sparkling quality of each others' company and the discovery of a friendly local pub!

Thanks to those who organized the conference for a wonderful opportunity to learn from others, to share expertise, and to make and renew friendships.

James Steven

BEGINNING A NEW WORK

September must be the month for fresh starts—I have just been to three services for new church leaders in the space of six days, and none of them Anglican.

On Tuesday I attended the 'Service of Welcome' of a new Methodist minister (it was combined with an 'Affirmation' of a newly appointed Circuit Superintendent Minister). Saturday brought the 'Service of Induction and Welcome'