

BOOK REVIEW

Alan Dunstan, *Growth through Worship* (British and Foreign Bible Society, 1996, pp78, np).

People will find this book either marvellously extensive, or infuriatingly shallow, depending on their expectations and purposes. Alan Dunstan gives us a whistle-stop tour of the worshipping life of a local church, and food for thought on how to worship well. For if we do, he says, not only will we grow in spiritual maturity, but we will also grow in numbers because we will be better equipped to explain things to our non-churchgoing friends. And when they actually encounter our worship, it will engage them too.

The descriptions and issues raised have a strongly Anglican flavour, enhanced by a plentiful sprinkling of insights from other denominations, and are accompanied by a number of ideas, suggestions, and references to resource books from which we can plan our worship. The book is not difficult to read and is divided up into short chapters each concluded by three questions. It is not made explicit, but it is clearly intended as a catalyst for discussion groups.

Infuriatingly shallow? Well it has to be, given its breadth. It can only whet the appetite and has little space to provide anything substantial on any one issue—but if it gets you interested, then you can always dig deeper elsewhere. Subjects covered range through the Word, sacraments, rites of passage, special services, buildings, leaders, music, language and change.

I wasn't sure that the discussion questions at the end of each chapter really worked: they don't follow naturally from the preceding chapter, without our having first taken several leaps; they are also couched in very general terms. Discussion group leaders might do well to rephrase them, inserting introductory questions and tailoring them to the local situation.

As an overview of worship, however, this is a helpful book, and will give clear insights into why we do what we do, and how best to do it. It will be a useful book to use as a basis of group study—especially for members of a worship planning team, but also for congregations at large.

Gilly Myers

CHANGE OF ADDRESS

From 19 December I have been resident at 8B Hillyfields Crescent, London SE4 1QA (0181-469-0013—FAX 0181-694-8309). This is a temporary address and there will be a further move to Forest Hill in March.

COB

ISSN 0263-7170

50p

Editorial address: 8B Hillyfields Crescent, London SE4 1QA
Telephone: 0181-469-0013 Fax: 0181-694-8309

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 265

January 1997

EDITORIAL

In November last year, there was published the 'Report of the Informal Conversations between the Methodist Church and the Church of England'. It is entitled *Commitment to Mission and Unity* (published by Church House Publishing and Methodist Publishing House jointly @ £1.95). It is overtly a report of 'talks about talks', and it is getting the substantive talks going that is its big aim. It is to be debated in our General Synod in November this year, and in the Methodist Conference in Summer 1998, with a view to formal conversations beginning in Autumn 1998.

Part of the report handles agreed matters. Another part is 'Issues to be resolved'. Most of these relate to ministers and ministerial functions (though I am glad to see 'The Relation of Church and State' among them).

It looks as though the Talkers (if I may so call them) thought lay presidency worth mentioning, though they completely mishandled recent synodical history in stating 'The Church of England's position, which does not allow for lay presidency, was recently restated by the General Synod' (p 8). The General Synod did say in 1994 that lay presidency is 'incompatible with Anglican tradition', but that portentous set of words only means we have never done it officially hitherto. The ordination of women was similarly 'incompatible with Anglican tradition'—but we did it (see my editorial in *NOL* for August 1994). So the Synod did not actually then restate any position bearing upon the future, but rather asked the House of Bishops to bring forward a statement on the subject.

There is an underlying expectation that Methodists will find ways of accommodating themselves to the 'threefold ministry' stemming from and through the 'historic episcopate'. It is probably also being expected that the Church of England will get round to having women bishops, which would be a necessary provision to bring Methodism into the historic episcopate.

The report then lists the reconciliation of ministries. It will be recalled that the infamous 'Service of Reconciliation' was a major factor in the defeat of the 1963-72 Scheme (and I was personally involved in outlining the theological deceit and consequent moral woolliness of the concept). That process was to inaugurate 'Stage One' in the old Scheme. This time it is not clear whether there are to be two definitive 'Stages' or not—though the implications of all the words like 'growth in fellowship' suggest a starting point, and later some point of arrival.

However, although there is unclarity at that point, there is startling reactionary clarity in an area which could well have been indicated as one for change.

There would, during the 'growth' period, be shared ordinations in which all those being newly ordained would be visibly 'episcopally' done. But what of the existing presbyters (the report tactfully calls them 'presbyters')? Ah, these would be invited to 'offer themselves freely for the laying on of hands in the other church' (p 17). And here is all the echo of the old flawed Scheme. Note the presuppositions leading in this direction:

- (a) It is *assumed* the Church of England cannot and will not give recognition and acceptance to non-episcopal ministries;
- (b) It is *implied* that Methodist ministers can gain that acceptance by 'offering themselves freely for the laying on of hands in the other church';
- (c) It is *fantasized* that Church of England ministers, who can currently become in effect Methodist ministers in addition to their being Anglicans by being 'R and R' (recognized and received), would somehow benefit by now queuing up for the laying on of Methodist hands.

Each of these mirrors the 1963-72 Scheme, and the only differences are that such mutual laying on of hands are not now deemed mandatory (but of course they could not have been enforced even then, and provision had in time to be made for those who would not go through them), and they are not to be done within the same rite, but in a piecemeal and *ad hoc* way over a period of time. All three presuppositions are flawed beyond credibility or acceptability.

Presupposition (a) is the supreme offence, the *fons et origo*, from which the others stem. If the Church of England could, in the context of a growing together, recognize Methodist presbyters as 'presbyters in the Church of God', all would then be well. A conscience clause could operate to salvage the problem of individuals who would not so recognize them. This is what happened in South India. It was agreed by the apparently polarized (but actually agreed) authors of *Growing into Union* in 1970. It is what was proposed and in principle accepted on both sides in the Covenanting proposals (1978-82, completely overlooked in this report). And it is what is in effect built into Canon B44 of Local Ecumenical Projects (now redubbed 'Partnerships'). Furthermore it is reinforced by overseas examples, for which see page 9 below. But all that is unknown or ignored here.

Presuppositions (b) and (c) follow from the appalling (a). The concealed factor in (b) is that we are not told whether the laying on of hands is or is not episcopal ordination. If it is, it is nakedly reinforcing the invalidity of Methodist ordinations. If it is not, it will not make good the defect it is supposed to make good and will not make such ministers acceptable under the existing rules. These are very uncomfortable horns of a dilemma, and they could tempt the proposers to head for a deliberate ambiguity—a rite which can be sold to Methodists on the grounds that it affirms and does not call in question their existing orders, but which can be sold to Anglicans on the grounds that the Methodists have

AN ACT OF PENITENCE FOR OUR DIVISION:

God so loved the world that he gave his only Son, that whoever believes in him should not perish but have everlasting life.

If we say we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just, and will forgive our sins and cleanse us from all unrighteousness.

This is my commandment, that you love one another as I have loved you. No one has greater love than this, to lay down one's life for one's friends.

We are the body of Christ. In the one Spirit we were all baptised into one body. Let us then pursue all that makes for peace and builds up the common life.

PRAYER OF CONFESSION (Begins with a period of silence):

Your Son prayed that we might be one, yet we have allowed your Church to be divided.

Silence

Lord have mercy

Christ have mercy

We have resorted to arrogance and self-righteousness in the face of our brothers and sisters.

Silence

Lord have mercy

Christ have mercy

We have been ready to exclude others on the basis of dogma and tradition.

Silence

Lord have mercy

Christ have mercy

We have failed to accept your children as our sisters and brothers in Christ.

Silence

Lord have mercy

Christ have Mercy

We have not been ready to recognise our sin and to turn to you in penitence.

Silence

Lord have mercy

Christ have mercy

We have fallen short in our faithfulness to you and we have not always discerned the Body of your Son, Jesus.

Silence

Lord have mercy

Christ have mercy

We have failed to love you with our heart, soul, mind and strength, and our neighbours as ourselves.

Silence

Lord have mercy

Christ have mercy

[To be completed next month]

For much of its history, the divisions of the Church have been more apparent than its unity.

In South Africa it has been divided from the beginning. Missionaries came from many lands and many traditions and frequent disagreements and quarrels led to a multiplication of denominations and fellowships.

In recent years there has been a growing together throughout the world and also in our land. The struggle against apartheid united us in protest and resistance. The emergence of democracy challenges us in a new way and reinforces our Lord's command to be reconciled with each other that we may be instruments of reconciliation in the wider community.

The member denominations of the Church Unity Commission represent the Anglican, Methodist and Reformed traditions. They developed from the work and witness of Christians from Great Britain, the United States and Switzerland but have all become churches of this sub-continent. In 1974 they declared their intention to seek unity. They recognised each others' baptisms and the reality and effectiveness of each others' ministry and established mutual eucharistic hospitality. Since 1989 they have recognised each others' membership on the basis of baptism and profession of faith.

In 1995 the member denominations took a further step forward when their assemblies accepted that the ordained ministers of each member church have been called by God and ordained by God in Christ through his Church and exercise a sacramental, preaching, teaching and pastoral ministry in the Church of God and not simply in the particular church to which they belong. They further resolved to permit such ministers, while remaining ministers of their own churches, to exercise such ministry within each of them when duly authorised or appointed to do so.

In this act of worship we recognise this decision. We shall receive the ministry of the Word; come to God in penitence for our division; seek God's blessing in silence and in prayer; proceed to an act of mutual acceptance of our ordained ministries; share the peace and celebrate the Lord's Supper together.

This we shall do acknowledging that we have not yet reached full unity among ourselves, and that we are called to reach out in love to those who do not presently participate in the fellowship which God has given us.

MINISTRY OF THE WORD:

PRAYER FOR ILLUMINATION

OLD TESTAMENT LESSON: Ezekiel 37.1-14

PSALMS 133 and 134

NEW TESTAMENT LESSON: 1 Corinthians 12.12-13, 27-31

HYMN: 'Alleluia, alleluia, give thanks to the risen Lord,'

GOSPEL: John 17.11-13

SERMON

HYMN: 'The Church's one foundation'

been (subliminally) episcopally ordained in it. This is the form of recognition which we once duplicitously gave to the presbyters of the uniting Churches at the point of inauguration of the Churches of North India and Pakistan. One wonders whether the talkers ever talked about this dilemma—or did they not notice it?

Presupposition (c) is, of course, totally absurd when Church of England presbyters can be 'R and R' already without it; it is wholly unclear what would be contained within such a rite; and it is clearly a cosmetic proposal to make it look as though a symmetrical set of opportunities and possibilities were being set up as between the two ministries, when everybody knows *the situation has no symmetry about it at all*.

All this would be sad enough if this team were having a first go at the issues, and some of us would have to object. But it is not only sad, it is near to perversity when all the issues have come before us before, and all have been turned down for precisely the reasons shown above. The ignoring of *Growing into Union*, the Covenant, Canon B44 and new overseas examples appears to be a case of deliberate shutting of the Anglican eyes—and perhaps the Methodists still have not got either the nerve or the insight to tell Anglicans to come off their apostolic succession horse and recognize ministers in the church of God *as* ministers in the church of God. Such hesitant politeness when straight talking is needed is deeply damaging to true ecumenism.

The case is actually worse. For what has happened is that the Talkers have gone specific where they had no need to. They could have said that existing presbyters had to be brought into a single college of presbyters, and then *either* said nothing, *or* set out a range of possible ways of doing it. They were supposed to be identifying problems, not solving them.

I have to add that I am a member of the General Synod's Council for Christian Unity. I do not believe that the team was well made up on the Anglican side, where a robustness was needed on behalf of existing Methodist ordinations. I had reason to protest about the balance of the compositions of our Talks team, and the outcome reflects just what I feared. The CCU has had little scope for having any influence on the report before or since publication; because two sides were involved in writing it, it could not be stopped from our side but had to be published. But that in turn means that the Council for Christian Unity has not, and must not be represented as having, endorsed this report. Those who ignore history, we are told, are doomed to repeat it. That is how the Talkers have gone about their business. The rest of us will have to make it our business—a difficult one in the light of their report—to accept only the identifying of problems in the report, not the prescriptive material which is so self-evidently wrong.

I now permit myself two brief flanking (and perhaps hardly liturgical) com-

ments on my launching service as Bishop of Woolwich on 30 November. The liturgy (which I greatly enjoyed, for its symbolism as well as its actual content) would need a more objective reporter than I can pretend to be.

So I report what I can: firstly, that a notable scholar commented to me that he was surprised I had missed such a good opportunity for book selling (I too am surprised at myself); and, secondly, that the *New Christian Herald* had a genuine photo of the seated mitred Bishop of Southwark with mitred suffragans beside him addressing the kneeling bare-headed Bishop of Woolwich before him, but, whereas the photo was genuine, the superimposed balloon from the diocesan bishop's mouth was fake. It read 'Sorry chum, it's not my fault your cracker didn't have a hat in it.'

I held back this issue till some mention of the Swanwick Conference could be in it. We have the official press release this month and would like to have personal impressions next month.

On rereading the contents of this issue, I am aware that the obituary to Michael Perry is longer than our usual tribute, but my only temptation is to lengthen it. He was a good friend, a great gift of God to his church, and is greatly missed.

Colin Buchanan

IN MEMORIAM—MICHAEL PERRY

Michael Perry died on 9 December 1996, a friend so many will miss, and only 54 years of age. He had been vicar of Tonbridge since 1989, and a Canon of Rochester since 1995. He was chairman of the Church Pastoral-Aid Society; and he had represented the clergy of both Winchester and Rochester on General Synod at different times in the past. He was a highly active member of the Revision Committee which produce the six eucharistic prayers in 1995. He wrote frequently to *NOL* about copyright issues. He led a PRAXIS day only a year ago about the computer-future of liturgy. His last public ministry (as far as I know) was when he illustrated 'words and music' (i.e. voice-over techniques) at a Rochester diocesan liturgical committee teaching day on music in worship in April 1996. He was a wonderfully sunny and humble person. But his claims to a place in these columns were his skills and energies in writing liturgy, and in composing poetry, which, when sung, became hymnody. At his funeral—for which an amazingly tightly packed and deeply moved congregation gathered at Tonbridge on 17 December—three of the four hymns were written by Michael himself, and a poem was read (against a gentle musical backing, typical of Michael's own creativity) which he had written when he had first learned of his brain tumour early in 1996. This is reprinted below.

Michael was for many years secretary of Jubilate Hymns Ltd, and his work

'And herein I require you most especially to pray for the Queen's most excellent Majesty..., and ye shall also pray for Elizabeth the Queen Mother, Philip Duke of Edinburgh, Charles Prince of Wales, and all the Royal Family.'

Thirdly, there was a rumour around the press in the weekend after Christmas that the Prince of Wales intends (in the words of *The Times*' second leader of 30 December) 'to devote a larger proportion of his time to the Church of England'. *The Times* also hinted that his interest might prove to be not only architectural (especially in respect of the proposed South Bank Christian development) but also partisan:

'To describe all contemporary change within the Church, especially the introduction of women priests, as proceeding from trendy notions would be as harsh a misinterpretation as that from which the Prince himself suspects he himself has suffered.'

OVERSEAS RECOGNITION OF MINISTRIES

In Southern Africa, the Church of the Province has joined in a mutual recognition of ordained ministries, resulting from the work of the Church Unity Commission which included CPSA, the Methodist Church, the Presbyterian Church of South Africa and the United Congregational Church of South Africa. The recognition was celebrated by local services across South Africa on Sunday 24 November, and the crucial part of the liturgical text of those services is reprinted below (though part will follow next month). All the ministers of the participating Churches may now interchange freely, or even accept actual ministerial appointment in one of the other Churches. This is a most far-reaching breach by Anglicans in the provision of the 1662 Preface to the Ordinal. It comes slightly ahead of the proposal to the ECUSA General Convention this September of a similar deal between ECUSA and the Evangelical Lutheran Church of America (ELCA)—the proposal being in a draft 'Concordat', one of the terms of which is that the Preface to the Ordinal should be 'suspended', again in order that 'mutual recognition' and acceptance should be implemented.

O si sic omnes.

A SERVICE TO CELEBRATE THE MUTUAL ACCEPTANCE OF THE ORDAINED MINISTRIES OF THE MEMBER CHURCHES

24 NOVEMBER 1996

CALL TO WORSHIP

HYMN: 'O for a thousand tongues'

STATEMENT OF PURPOSE:

Our Lord Jesus Christ prayed on the eve of his passion that we might be one.

already, and are about to step up the flow of Grove Booklets, as well as trying to make the fruits of the conference available in permanent form, to provide extra resources as the 'post-2000' situation gets nearer, and (if popular demand has weight) to arrange another similar conference perhaps early in 2000.

NOTICE BOARD

This Month's Publication...

...is Worship Series No 139, *Responding to Preaching*, by John Leach. It is a question which is intriguing as well as highly practical as to what is happening within an outwardly silent congregation when the word of God is being preached.

Resignation from the Liturgical Commission: Dr Jeremy Begbie, vice-principal of Ridley Hall, has resigned from his membership of the Liturgical Commission; he had obviously been the archiepiscopal flavour of the month, being appointed to both the Doctrinal and the Liturgical Commissions last year. He has now decided to concentrate his efforts in the Doctrinal Commission.

Report of Proceedings needed: If any reader has a General Synod *Report of Proceedings* of November 1995 to spare, COB would be delighted to hear from him or her—and offers good cash for the volume.

THE ROYAL WARRANT CATCHES UP WITH THE ROYAL DIVORCE

There has been circulated from Lambeth Palace a letter (dated 2 December 1996) in the names of the two Archbishops to notify the ministers of the Church of England of a Royal Warrant (dated 21 November 1996) deleting the name of Princess Diana or any reference to the 'Princess of Wales' from the State Prayers. Thus the form (in both the BCP 'Prayer for the Royal Family' and the ASB 'State Prayers') is now 'Charles Prince of Wales', as it was before his marriage in 1981. The letter says 'the Archbishops wish to stress that, although the Princess will no longer be singled out for special mention by name, she is included in the phrase "and all the royal family".' This, however, is surely the Archbishops' own gloss and not a necessary understanding of the scope of the phrase? There are three slightly odd footnotes to this:

Firstly, we have it from the horse's mouth that the change was made slightly earlier in the daily prayers in the House of Commons, and we are led to assume that there would have been no change made there without a palatial nudge or wink. Was the Commons being treated as a laboratory experiment (without full Warrant) to test reaction?

Secondly, to our genuine amazement we are reminded by the Lambeth letter of Canon B19, which continues the thrust of the old Canon 55 of 1604 'Of the Bidding Prayer which may be used by a Preacher before His Sermon' which has the preacher saying to the congregation:

with and for Jubilate will, I hope, be properly recorded in *News of Hymnody*. But I would add, as an aside, that perhaps his most lasting popular work of hymnody will be the 'Calypso Carol' ('See him lying on a bed of straw'). Strictly speaking, I am here celebrating his prose works; so, in order to make sure I did not miss items as I was moving house, I put aside books which had his name on the cover and thus filled a small briefcase, which I brought to my new address in my own car and have now opened.

First in the list is *Church Family Worship* (Hodder, 1986) of which he was overall editor—but also a strong contributor. The next I have is *The Dramatised Bible* ((Marshall Pickering, 1989). This is an astonishing 1300-page job, not only bringing passage after passage of the Bible alive for inclusion (with two or more voices reading) in worship or drama, but also exhibiting Michael's own deep sense of how to split scripture along the grain rather than across it. I find also in the briefcase *Prayers for the People* (Marshall Pickering, 1992—both a hardback 'Leader's Edition' and a paperback 'People's Edition'), which I see from a note in front of it that I was supposed to be reviewing here in *NOL* (a deed I never did, I fear, but he was always patient). I have also a fat *Bible Praying* (HarperCollins, 1992), with the same Perry gifts again wonderfully displayed. I note from the lists on covers that there are all sorts of titles I missed when packing my books, but I do have a book called *Singing To God: Hymns and Songs 1965-1995* by Michael Perry (Hope Publishing, Carol Stream, Ill, USA, 1995). Technically, this a collection of hymns and is *NOH* business; but it got into the briefcase by having his name on the cover, and it has a Foreword by the American publisher (is 'Carol Stream' an hebraism indicating the products of the place?). He writes:

'Michael is a very modest individual. He models his life after the Christ he serves.... Michael Perry's hymns travel well. They are not stilted or mundane. They sing and sound just as good in Toledo as they do in Tonbridge...'

George Shorney might almost have been writing Michael's obituary, whilst he was still alive; and I sympathize with that, for I was asked to do the same thing. There is a further Perry book awaited—*Bible Prayers for Worship* (HarperCollins, 1997); and, whilst Michael was alive, even if without great grounds for hope of recovery, he asked me to write a Foreword. I then drafted (though it will not look like this in the book to be published):

'I can hardly ... write of his crafting of the prayers in this book without also adding that I have had the deeply moving opportunity in this year, 1996, to have glimpses into his life as he has fought against a life-threatening invasive growth on the brain. So I think that all who ever pick up this book, or pray these prayers, or unite a congregation in these responses, should reflect

on both their place of origin, the Bible, and the channel down which they come to you, the skilled ingenuity of a determined Bible scholar and worship leader, but also of a man who has had to look God's eternity squarely in the face and mean from the heart what he has been saying as he has written it. It is impossible at the point where I write to know whether he will be dead or alive, as far as this earth is concerned, at the point where you the reader browse in this book in a shop or on a book stall, or open it in your study as you prepare to bring its materials into an act of worship. But if he is alive, then doff your cap to a man who with the help of God has won a great fight; and if he is dead, then rejoice that "death is but the gate to life immortal", or, as he would have us say,

"God has rescued us
from the power of darkness,
and brought us safe
into the kingdom of his dear Son." (No 14.31 below)

And, if it was ever true of any believer, then of Michael it must be said "He, though he is dead, yet speaks" (Heb.11.4). Listen when he speaks to you—his words are the words of the living God.'

At that memorable funeral the service-sheet contained the following:

'(Michael wrote the following poem/hymn at the start of his illness based on Philippians 1 which was given to him independently by several people.)

My Lord, I want to be with you beyond the towering skies,
and yet I would not lightly leave this human enterprise;
For love of love, and love of life, and all these loves afford,
I cannot tear myself away, O everlasting Lord.

I long for rest from mortal fears, for lasting peace of mind
where sleep is sweet till dawn appears and dreams are swift and kind;
and yet I cannot reach for heaven until my work is sealed,
nor would I pain the souls that care and pray I might be healed.

My Lord, I want to be with you, and know to die is gain;
to live is Christ—and in his work I gladly would remain:
so will you come to be with me and share my mortal days,
until at last we pierce the skies and sing eternal praise.'

Michael Perry 1996, Copyright Hope Publishing Company,
Coral Stream, Illinois, USA
COB

EVANGELICAL ANGLICANS AND WORSHIP BEYOND 2000—PRESS RELEASE

The Group for Renewal of Worship (GROW) held a three-day conference at Swanwick from 6 to 8 January 1997 under the title 'Evangelical Anglicans and Worship Beyond 2000.' Whilst the main purpose was to address the future, the date was also chosen to coincide with the twenty-fifth anniversary of the first-ever Grove Booklet—a well-known name and format which continues to the present day in seven different series of 'Grove Booklets'; of these GROW itself continues the responsibility for the 'Grove Worship Series', a series which reaches no 139 this month. The Group is chaired by Bishop Colin Buchanan and Archdeacon Trevor Lloyd is the vice-chairman.

Nearly 240 people came to Swanwick, clergy and lay, men and women, old and young. They followed an intensive programme, which included great varieties of actual worship in experience (ably resourced by Geoff Weaver, the Course Director of the Royal School of Church Music, described by the chairman, and recognized in practice by the conference, as part of 'the new face of the RSCM'). The major thrust of the Conference came from main addresses, partly from members of the Liturgical Commission, looking towards the future, but the conference was also divided into workshops and sub-plenaries addressing a large number of specific issues from 'Eucharistic doctrine' to 'Alternative worship' and from 'One wedding and one funeral' to "'Horse-trading and fudge?"—principles of textual revision.' Charismatic issues—and bridging the supposed gaps between charismatics and not-quite-renewed evangelicals—were given a large space on the agenda. There were late-night sessions, one addressing the future of computers and liturgy, the next creating what was claimed as a 'first' in the history of liturgy—a 'Liturgists Revue'! The conference finished with what was a 'first' for Swanwick: a lunch-time agape in the dining hall there combined a structured eucharist with a full lunch menu, presided over by Trevor Lloyd, led musically by instrumentalists and singers, and with James Jones, the Bishop of Hull, as the preacher. Another highlight proved to be both the act of worship and the separate seminar led by George Kovoor, a presbyter of the Church of North India and a member of General Synod, giving an internationalism to the conference and stretching both minds and spirits towards the East.

The broad mood of the conference was one of an optimistic yet critical grappling with the needs of the future, in the fields of textual revision, unofficial resources, coaching material, training courses, spirituality and pastoral practice (and other fields as well). There was seen to be a great need of good communication at a time of rapid change, and also a clear determination for evangelicals to engage with the Church of England's agenda for change and influence it greatly. The conference revealed a great range of talents and experience—and asked for the convening Group to do more to resource them. The Group for their part provide booklets (and the monthly journal *News of Liturgy*)