

*THE PROTECTION OF OUR ENGLISH CHURCHES: The History of the Council for the Care of Churches 1921–1996.* DONALD FINDLAY. Council for the Care of Churches (1996) xii+130 pp. inc. appendices (paperback £4.95), ISBN 0 7151 7575 0.

A Review by Christopher Downs, RIBA.

Published to celebrate the 75th anniversary of the establishment of what was originally designated the Central Committee for the Protection of English Churches and their Treasures, this is a well-researched and comprehensive account of the Church of England's record of conservation and adaptation of the buildings in its care, as reflected in the work of the Council. Arranged in a straightforward chronological sequence, this history encompasses the origin of the 'ecclesiastical exemption' from secular listed building controls and the formation of the Diocesan Advisory Committees in response to criticism from preservationist groups outside the church and the ever-present threat of loss of the exemption. It describes how the Central Committee was formed to co-ordinate both the activities of these local committees and the compilation of inventories of church property, and then charts the increasing range and influence of this body to its present position. Following this narrative is a chapter discussing treatment of certain specialist elements of church buildings, including wallpaintings, stained glass, organs, bells, churchyards, etc. The penultimate chapter deals respectively with inspection and repair of churches, state aid, redundant churches, cathedrals and new churches. A short conclusion suggests further areas in which the Council's role could usefully be extended, notably in the education of ordinands and in the design of new church buildings.

The relevance of Donald Findlay's very readable narrative stems from the breadth of his coverage—this is a history of much more than the Council itself—and from his careful accounts of the arguments which led to the establishment of the Council. These have continued to the present day, as we work through the implications of the Care of Churches and Ecclesiastical Jurisdiction Measure 1991. In the light of this historical sequence, the Measure can be seen as yet another strengthening of the procedures intended to protect church buildings, in response to pressures from outside the Church.

Throughout the narrative, proper regard is given to issues of church furnishing, including a helpful synopsis of developments in liturgical thinking leading up to and covering the last seventy-five years. Due emphasis is placed on the Council's fundamental concern that the buildings should continue to serve as places of Divine Worship, playing their part in the propagation of the Gospel. Over the years opinions have clearly differed as to ritual and forms of worship and the fact that the process of experimentation and renewal has been able to continue within the context of historic buildings is a testament to the flexibility and sensitivity of the Advisory Committee system as part of the strategy to ensure continued care and protection for church buildings.

Another consistent theme is the educative role of the Council, in organizing exhibitions, preparing papers to stimulate debate and, perhaps most influential of all, its excellent range of publications. A list of the latter, including those no longer in print, forms one of the several valuable appendices.

The Council has benefited considerably from the wisdom, knowledge and unstinting service of its members, but particularly in the early years from the, at times, unpaid and, at best, scantily-rewarded work of its secretaries. Donald Findlay gives us some splendid insights into the principal characters, and describes the interplay between personalities and organizations, both those on or serving the Council and some of those opposed to the system of controls of which it forms a part, adding a dash of colour to the narrative.

The black and white photographs chosen to illustrate this account are rather variable but this reflects the source material, often representing the only visual record of buildings now lost. Some are poignantly evocative of what has gone; others uplifting in showing what can be and has been achieved.

Perhaps inevitably the horror stories of important buildings lost or disfigured remain in the mind but the overwhelming impression is one of consistent dedicated effort ensuring through the multitude of everyday cases that the vast majority of the buildings we have inherited are passed on to future generations in good order. This book does much to set the work of Diocesan Advisory Committees in context, and can be warmly recommended to all concerned with the care, protection, adaptation and continued use of our precious legacy of ecclesiastical buildings, be they members of Diocesan Advisory Committees, Diocesan legal advisers, Archdeacons or incumbents. A wealth of information is packed into this concise booklet; there is something here for everyone.

*A BROAD AND LIVING WAY—CHURCH AND STATE A CONTINUING ESTABLISHMENT*, JOHN MOSES, Canterbury Press, Norwich, 1995, 260 pp. £11.95, ISBN 1 85311 112 0.

and

*THE MONARCHY AND THE CONSTITUTION*, VERNON BOGDANOR, Clarendon Press, Oxford, 1995, 328 pp, £19.99, ISBN 0 19 827769 5.

A review by Canon Peter Boulton

The first of these books is by the former Provost of Chelmsford, now Dean of St Paul's, and provides a thoroughgoing and erudite analysis of the inevitable encounter of an incarnational and redemptorist Church with the world, in terms of its organised statehood, from its earliest days to the present. Although his declared aim is 'to argue unashamedly for a continuing establishment of religion in England', Dr Moses deserves to be taken seriously by all involved in the contemporary debate from inside and outside the Church of England and whether for or against its establishment. His thesis divides into four parts, each of about sixty well-packed pages and three to four chapters with end-notes.

In Part 1, 'On Being the Church', we are taken through the first 500 years of the Church's life, when the priority of mission unavoidably brought contact with world and state in some form. New Testament and early Church history bear out the author's analysis, which gives us a broad interpretative method, for tracing the steps of a Church committed to the task of mission. It is increasingly 'woven into the fabric of society through the activity of its members'; nevertheless it retains 'a fair degree of spiritual detachment' by the witness of its bishops, prophets and martyrs to 'a Kingdom not of this world'. Moses forces us to face the truth that both in Medieval and post-Reformation Europe all churches (not solely the Roman) attempted the 'Empire' model, but he fails to grapple with the fact that the *locus classicus* is already there in the vision of the last New Testament theologian, as a Kingdom in which 'the kingdoms of this world are become the kingdoms of our Lord and of his Christ'. The history of such attempts, however well-meaning, has turned both in ecclesiology and in practice towards the humbler paths of the Servant Church of the Man for Others. This change is most vividly to be seen in our own century in the contrast of the Roman Catholic decrees of Vatican I and Vatican II with the subsequent Canon Law Codes of 1918 and 1983.

The question this book raises for all branches of the Universal Church, with