

THE GLOUCESTER DIOCESAN LITURGICAL GROUP

The Gloucester Diocesan Liturgical Group has over the years been concerned with the construction of such services for diocesan use as the commissioning of a Rural Dean or the consecration of an additional churchyard, and like most other groups has been asked to revise services of institution, induction and licensing; our efforts in this last direction have received honourable mention in these columns. This was a time-consuming operation, but much more difficult was the drawing up of a service of Affirmation/Commitment for those whose original request was for re-baptism. We have had Diocesan 'days' for *Patterns for Worship* and *The Promise of His Glory*, and hope, in cooperation with RSCM, to do the same for *In Tune with Heaven*.

Our former Bishop was concerned about improvements in the details of week by week worship, and invited us to produce a manual of good liturgical practice. We tried to do this; but the arrival of a new member in the group finally undermined the wavering confidence that we had in the project. We felt that such a booklet would either be totally ignored or regarded as an irritant, and with the Bishop's agreement we decided instead to offer to Parishes and Deaneries workshops on a variety of subjects under which matters of liturgical practice would often be introduced. This has gone out in the clergy mailing and we have received a trickle rather than a flood of requests. We should be interested to know whether groups in other dioceses have been more successful in making their availability known and accepted.

Bishop Peter has managed to be with us for one meeting since his enthronement in April. He is anxious that this Diocese—in conformity with many others—should have a form of renewal of ordination vows in connection with the blessing of oils, and this will be held next year in Passiontide though not necessarily on Maundy Thursday. The Bishop has asked our help in the drawing up of a service which would appeal to more than one style of churchmanship.

Alan Dunstan

MORE NEED OF 'DIOCESAN' SERVICES

The Derby Worship Advisory Group would be glad to receive copies of services from other dioceses for the Admission of a Rural Dean and the Dedication of a New Church. Please send copies of any drafts dating from the last five years to Dr. J. V. Lewis, 10 Rother Avenue, Brimington, Chesterfield, Derbyshire S43 1LE.

ISSN 0263-7170

Postal Subscription for 1992 **£5.50** (by air **£8** or **US\$16**)

30p

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GROVE BOOKS LIMITED BRAMCOTE NOTTS. NG9 3DS
(Tel: 0602 430786 Fax: 0602 220134)

Printed by Hassall & Lucking Ltd., Cross Street, Long Eaton Nottingham NG10 1HD Tel. (0602) 733292

News of Liturgy

Editor: Colin Buchanan

Issue no. 211

July 1992

Editorial

The July sessions of General Synod covered four days, and involved a whole series of oblique approaches to liturgy. So I offer this month my 'Liturgical Business' Diary.

We began, of course, with the 'separate reference' of the legislation about the ordination of women. The five Houses voted as follows on the Measure itself (with very slight variations on the next two motions, which concerned the Canons which give force to the Measure):

	Ayes	Noes
Upper House of Canterbury	21	7
Upper House of York	10	6
Lower House of Canterbury	114	48
Lower House of York	50	26
House of Laity	148	93

It is no secret that the House of Laity figure will take some cracking in November, when a two-thirds majority is needed in each House on Final Approval. But this is for the record—it is no great part of NOL's agenda. At this stage the legislation needed only a simple majority in each of the five Houses.

Then on the Saturday afternoon we tackled the revision of the liturgical Canons giving 'General Consideration' to the proposals which I set out in full in NOL last month. The Bishop of Winchester gave a characteristically gentle introduction, but a lively debate followed. Several motifs emerged:

- What (and where) is 'Common Prayer'?
- Liturgical guidelines are provided for the sake of a liturgical spirituality;
- Where should powers lie, as between Synod and Bishop and parish?
- Non-eucharistic family services are very widespread and will not easily come under control. (See my Editorial in NOL last month about the new concept of 'a form of worship'.)
- At the heart of the mass verbiage proposed is a serious attempt to provide for lawful short-term experiment, of a more tentative sort than such as to need full synodical authorization.

Some minor points were made:

Carole Cull: 'The Canons are unavailable, not in print.'

Paul Nener: 'You cannot get the dying to sing a chorus of "Shine, Jesus, Shine".'

John Sentamu: 'We tend to worship the great "I WAS".'

I added some grist myself, in particular raising the oddity of classifying 'a part of a service' as a 'service' for these purposes and also querying the extraordinary emphasis laid upon details of dress. The Bishop of Winchester had said there was no point in keeping dead letters in the rules so I pointed out a few he had overlooked. The Bishop, in replying to the debate, said that members of the Commission will be publishing a book on 'Common Prayer' in the New Year—it will be, I gather, not exactly a report from the Commission, but a book planned in and by the Commission.

The text of the Canons concerned is now committed to a Revision Committee, to be chaired by Pat Nappin, and to include various members of the Liturgical Commission as a Steering Committee. Specific amendments are to be sent to the Secretary-General (Church House, Great Smith Street, London SW1P 3NZ) by 24 August. People outside the Synod have no rights in respect of amendments, but suggestions made are often considered by Revision Committees—so check the proposals in last month's NOL, and send in your suggestions.

Question-Time produced only one tabled for the Liturgical Commission. It raised a hoary old chestnut:

'Could the Synod be advised of a form of words for use by lay-people distributing the elements at Holy Communion when they are approached by non-communicant adults as well as children?'

Of course, no-one ever had officially suggested a form of words, and this Editorial hopes they never do (and wangled a supplementary question to reinforce the point). Unless I am greatly mistaken, the questioner thinks that a lay-person cannot 'give a blessing', even though he or she *can* administer elements and say 'the body of Christ keep you in eternal life'. Brief inspection reveals that grammatically *this is a blessing*. How this issue is different for adult non-recipients than for children I cannot think, but perhaps the questioner knows. Any superficial student of the ASB knows various places where lay people are rubricated to pronounce what in grammar are 'blessings', and it cannot be necessary to set out that evidence here (see NOL for February 1982, if you still have it . . .).

The 'co-habitation' debate on the Saturday evening provided almost less than no guidance for the liturgists. There was much appreciative comment on different kinds of domestic arrangements but no reflection at all upon the moral and public significance of the marriage rite. This evaluation is bound to come into play when marriage is contrasted with cohabitation and that contrast must surely happen at some time in the progress of the debate?

The Board of Mission's report, *Multi-faith Worship?*, came up on the Sunday afternoon. There was a high standard of anecdotal information, and the Archbishop of Canterbury pitched in with a firm statement both of loving other religions as they are and also of trying to convert their practitioners. There was concern lest the report was light on theology, and the platform motion was refined by an amendment moved by David Edwards,

DECADE OF EVANGELISM

Selection of prayers from round the Anglican Communion Season of Pentecost

Supplied by the Co-ordinator of Evangelism of the Anglican Communion

I give my hands to you, Lord	Give your hands to me, Lord
I offer the work I do, Lord	Let me have your joy, Lord
I give my thoughts to you, Lord	Set me free to love, Lord
I give my plans to you, Lord	Lead me in your truth, Lord
I give my words to you, Lord	Give your words to me, Lord
	Keep me close to you, Lord

Amen

Church of Wales

Father, pour out your Spirit upon your people,
and grant to us:
a new vision of your glory;
a new faithfulness to your Word;
a new consecration to your service;
that your life may grow among us,
and your kingdom come; through Jesus Christ our Lord. **Amen**
Church in Australia

Lord, may your will be done wherever two or three are gathered in your name; may we witness to your saving love through telling the good news, caring for those in pain, and working for the justice of your Kingdom on earth, as in heaven through Jesus Christ our Redeemer. **Amen**
World Council of Churches

Almighty God, our heavenly Father, the privilege is ours to be called to share in the loving, healing and reconciling mission of your Son Jesus Christ our Lord in this age and wherever we are. Since without you we can do no good thing:

may your Spirit make us wise;
may your Spirit guide us;
may your Spirit renew us;
may your Spirit strengthen us
so that we will be:

Strong in Faith;
Discerning in proclamation;
Courageous in witness;
Persistent in good deeds.
This we ask through the same Jesus Christ our Lord. **Amen**
Church of the West Indies

Almighty God, we thank you for having renewed your Church, at various times and in various ways, by rekindling the fire of love for you through the work of your Holy Spirit. Rekindle your love in our hearts and renew us to fulfil the Great Commission which your Son committed to us; so that, individually and collectively, as members of your Church we may help many to know Jesus Christ as their Lord and Saviour. Empower us by your Spirit to share, with our neighbours and friends, our human stories in the context of your divine story; through Jesus Christ our Lord. **Amen**
West Malaysia

On the back page there is a one-person proposal for a central feature of the rite, and we reprint it, by permission, entire:

UNAUTHORIZED AFTERWORD: A PERSONAL VIEW

The church is prepared for a eucharist, or for morning or evening prayer. Dignitaries and robed visiting clergy are kept to the absolute minimum. A hymn is sung, or other music performed, as the bishop, archdeacon, rural dean and new parish priest enter, with any other priests or ministers of that church

Bishop

We mark today the start of a new ministry in this parish. Our *brother N* comes to you to teach you about God in worship and in word, so listen to him.

It is not his calling first and foremost to be an administrator, a businessman or the curator of a fine building; in these things you must help him, and I shall expect you to do so. He has not necessarily come to make this church outwardly successful, well-spoken of, or popular.

He comes as a guide in the wilderness, a pilot on the ocean. His first duty is to search for God with every fibre of his being, and to make known the living God to others.

Do not drag him down in petty matters, but strive to share his vision. Ask him often of the things of God, and do not hide from him the hardness of your life or your questions—for thus you and he will grow in understanding together.

Be honest with him and ask him to be honest with you: the pressures on a priest to be what he is not, and to hide behind certainties he has not yet tested or learnt in experience, are great.

Do not tempt him to be shallow to hide you from truth. Expect him to launch you out on the vast ocean of God and there, amid storms and swells and vast horizons, to test the currents and winds and gaze at the stars, as together you risk God's journey in your lives.

Remember that he is not the ideal son you never had, or the father who will protect you from life's size and danger—if he begins to play these games, upbraid him. He is not here to be loved as an end in itself, or to love you as an end in itself. He is here to love God, and to help you know and love him better.

The priest kneels before the bishop, who blesses him in his own words. The priest stands and the archdeacon presents him to the people

Archdeacon

N stands before you as your new priest. May the Lord preserve his going out and his coming in today and always

Applause may be appropriate here

The Bishop and Archdeacon retire to suitable seats, and the Incumbent conducts the rest of the service. The sermon is preached either by the Bishop or by the Archdeacon

This Month's Booklet . . .

is Worship Series No. 122, *Keeping in Tune With Heaven* by Jane, Sinclair. Jane Sinclair was a member of the Archbishops' Commission (as well as being a member of the Liturgical Commission), and writes from inside the Commission a commentary of their report, *In Tune With Heaven*.

And an 'extra' . . .

Is a 16-page guide by Colin Buchanan, *Infant Baptism in the Church of England: A Guide to the Official Position of the Church in its Formularies*, and its costs £1.25. This booklet sets out the current Canons and liturgical text on its left-hand pages and demonstrates their meaning in a careful commentary on the facing right-hand pages. The text has been vetted by a Senior Ecclesiastical Lawyer. This booklet is *not* being distributed in an 'inertia sell' to subscribers (unless they are members of MORIB, who are taking several hundred for their own members). It needs therefore to be ordered separately.

. . . and an extra—and non-liturgical—'extra'

is *From Scepticism to Hope: One Black-led Church's Response To Social Responsibility* by Selwyn Arnold, the National Overseer of the New Testament Church of God. This is a 120-page recounting of the story of the development of social responsibility in a large denomination (it has over 100 congregations in England), and the book (with a four-colour cover and spine) costs £6.95. NTCG approached COB to publish this as a result of a trusting relationship developed in Handsworth. The Archbishop of Canterbury writes a Commendation and Pat Dearnley and Bishop Wilfred Wood a Foreword.

the Provost of Southwark, so that the final motion was passed as follows:

that this Synod

- (a) commend the report *Multi-faith Worship?* for study in dioceses;
- (b) encourage further attention to the theology of multi-faith questions in the coming years even if a full consensus on such issues is never likely to be reached;
- (c) ask the House of Bishops to consider what guidance should be given to clergy and laity faced with situations described in the Report.'

The Bishop of Ely declared his intention to vote against the Edwards' amendment (para (b) in the above motion) because 'the final phrase is too optimistic'!

Finally, we came to *In Tune With Heaven* on the Tuesday morning. The Bishop of Portsmouth, who had chaired the Commission, moved the motion, and it was passed in the following form:

that this Synod

- (a) invite dioceses, cathedrals and parishes, and others to whom the recommendations in chapter 30 of *In Tune With Heaven* are directed, to consider the Commission Report;
- (b) encourage the Archbishops of Canterbury and York, in conjunction with the Standing Committee, to set up a small group, drawing together all interested parties, to consider recommendations 47-50.'

These recommendations are worth citing here in their main substance:

47. 'That . . . the Archbishops be asked to appoint as soon as possible a small working party to implement the recommendations which follow . . .
48. 'That the Royal School of Church Music be recognized as the Church of England's official body for church music, on the understanding that it continued to broaden its approach . . .
49. 'That a Consultative Council for Worship be established for the Church of England . . .
50. 'That means be found for the appointment of a full-time national liturgy officer and the establishment of an ecumenical liturgy centre.'

I reflect that the condition for the 'recognition' of the RSCM is that 'it continue to broaden its approach'. Whilst it certainly has been broadening it to most people's perceptions, it is a somewhat precarious move to suspend our recognition upon such a subjective condition and one wonders how the condition can properly be either verifiable or falsifiable.

Technically, we had *no* liturgical business in Synod. But this diary has certainly kept me busy.

Colin Buchanan

EVANGELICALS IN TUNE WITH HEAVEN?

Several speakers at a recent Praxis meeting on music in Church of England worship noted that evangelical churches lead the way in having 'set people free' through full-time or part-time paid employment to serve parishes as directors of music.

The meeting focused attention on the recent Report *In Tune with Heaven* from the Archbishops' Commission on Church Music. The Bishop of Portsmouth, Timothy Bavin, who chaired the Commission introduced the Report to a remarkably diverse gathering of some 75 people which included members of General Synod, cathedral precentors and organists, theological college and Royal Academy staff, parish clergy, organists and music directors.

Harry Brama, director of the Royal School of Church Music, offered a musician's viewpoint on the Report. 'If the Church of England wants to take people seriously it must take music seriously' he insisted. He urged that development of the musical gifts of the people of God is vitally important in order to offer them back to God in worship and thanksgiving. Inspired by a visit last month to Soweto in South Africa where he experienced a thousand-strong congregation which 'ignited' into singing unaccompanied and in perfect harmony, Harry Brama was provoked into suggesting that a certain unsophisticated 'folk' element—requiring no books or other written material—needs to be recovered in our own land, as a possible antidote to dull and lifeless parish worship.

Jacque Webb, Director of Music of the evangelical charismatic church of St. Andrew, Chorleywood—herself a member of the Music Commission—spoke of the practical and pastoral challenges facing parishes who take their worship and music seriously. 'Music directors should share with the clergy in the pastoral care and encouragement of musicians and singers', she said. 'They must give a lead to all concerned in the discipline of personal preparation before leading others in worship; and they must take courage as they hold together a range of styles and preferences in hymn, song and musical accompaniment'.

Speakers and lively questioners echoed the Commission's Report in sounding warnings about the future. Students from the Royal Academy of Music reported their eagerness to serve parishes as well as cathedrals but tempting offers from America are difficult to resist when opportunities exist at home. And the subject of payment to church organists and choir-masters proved to be as contentious as ever.

But a stirring and prophetic note was sounded at one point by Harry Brama. 'The Lord does mind about the standard of music and singing in our churches', he asserted, 'and it is untheological to think otherwise!'. He confidently predicted that in the future traditional church music will not disappear and that the quality of new and 'popular' songs and music styles will continue to improve.

Dick Hines, PRAXIS

they are known as the lumpers and the splitters. The lumpers like to put many languages into few families. The splitters like to inspect the resulting lumps and find fault lines" . . . In the field of early Christian liturgical study, I am a self-confessed splitter in an arena traditionally dominated by lumpers, who have tried to arrange the evidence so as to suggest that a single coherent line of liturgical evolution can be traced from the apostolic age to the fourth century. This book, therefore, is an attempt to present the case for the splitters' view of primitive Christian worship.'

The ground-plan of the book is then in three parts: firstly a survey of pre-Christian and first century Christian sources, then a propounding of 'Ten Principles for Interpreting Early Christian Liturgical Evidence' (chapter 3), and then five chapters surveying the post-apostolic literature partly documented by document and partly thematically.

One's first instinct is simply to cheer and announce that the splitters have won by a knock-out. They win as much as anything through the paucity of the evidence. When we think in how many places of worship, in how many languages and cultures, under how many different presidencies, Christian worship was conducted during the 5,000+ Sundays of the second century, and how much that had multiplied in the 5,000+ Sundays of the third century, then the tiny scraps of evidence we have come into focus—is it that we canonize them as the *only* evidence, or that we grow cautious before the vast unknown sea of uncharted materials, almost certainly lost to us forever? Well, or course our interest is aroused when texts from different places in different centuries exhibit resemblances—but splitters will see various hypotheses of tangential relationships as fitting those phenomena just as readily as a theory of straight dependence would. The puzzle is beautifully set up on page 81, where the 'church orders' appear in diagrammatic form with their titles impressed on higgledy-piggledy jig-saw pieces, awaiting someone who can find the relationships and fit the pieces together. Even an unpractised inspection will show that they will not in fact fit neatly, and the later diagrams in the chapter do not solve the jig-saw model, but instead abandon it.

But the centre-piece of the book is the 'Ten Principles'. Various lumping theorists, from Bishop and Baumstark to Dix and even Taft, are put under scrutiny—and then up come the splitter's principles. I offer two only:

1. What is most common is not necessarily most ancient, and what is least common is not necessarily least ancient.'
2. The so-called Constantinian revolution served as much to intensify existing trends as it did to initiate new ones.'

And so the pet theories go down like sacred cows—which clears the ground for a refreshing new look at the early sources in their own right.

COB

SOUTHWARK LITURGY

The secretary of the Southwark Diocesan Liturgical Committee, Dr. John Thewlis, sends us a copy of *Southwark Liturgy*, a new 4-page half-yearly bulletin. We think the one sent us is volume 1 number 1 (dated 'Easter 1992'). It starts with joyous news (to be envied by half the other DLCs in the country) 'The Bishop has authorized the final version of the new service for the inauguration of a new ministry. It has gone through more than a dozen drafts . . . (There must have been some nervousness there when a new Bishop arrived at page-proof stage).

So, in this randomly selected extract, here are my two surprising adjectives. Jim Packer, in his Foreword, predictably commends the freshness of approach of a total outsider: but even so, I guess few could have ever have expected to find the BCP called either 'evangelistic' (note the subtitle as well as the quotation above) or 'revivalist', a word which figures twice in the passage above, and is in the book a key description of the whole of Cranmer's liturgical work.

I could tell you more. Naturally the author is keen on the influence of Martyr and Bucer. Naturally his treatments of the Oxford Movement and of the Alternative Services era are wholly unsympathetic. Not surprisingly his bibliography is as lop-sided as a one-legged turkey. But still we are left sweating over the *revivalist* character of the great man's liturgical work, a revivalism which, we gather, shrieks at us even from the Prayers for the Queen and (as above) from the choice of scripture to encourage financial giving. I have a nasty fear the effect is the opposite—where everything is 'revivalist', arguably nothing is. And *Cui Bono?* Is all this determined toothcombing simply there to gain 'hurrahs' from the Prayer Book Society? Or is it simply a irrepressible cheer of his own, which has no obvious disciples in view? Or is he actually trying to change the course of academic history in respect of Cranmer's liturgical work? I fear his eulogies are no more likely to make Cranmer's 'bequest' truly 'immortal' than are the savagings of Gregory Dix. Massive, learned and persistent though the book is, I would have difficulty putting it on a basic reading-list.

Indeed, where 'revivalism' and 'evangelism' are sought in our church services, I doubt whether anyone to-day would turn to the 'immortal bequest'. So there is something cockeyed somewhere. COB

Peter Ball, *Adult Way to Faith: A Practical Handbook with Resources to Photo-Copy* (Mowbray, July 1992, viii/104pp. £8.99).

Peter Ball has long been the Church of England's 'Mr. Catechumenate', and he adds here another contribution to his list. Just like the original catechism in the Prayer Book (and the status of the Revised Catechism to-day) it lurks half-way between education and liturgy. (In Grove Books we have had a Worship Booklet (no. 102) and an Evangelism Booklet (no. 15) on the Catechumenate.) Much of this new book is therefore necessarily devoted to patterns of nurture (including lay sponsors, an integral and very valuable feature of the system). But the last part of the book sets out rites, some of them drawn from the work of John Hill in Toronto. There are services of 'Welcome' at the time of enrolling, and these include various forms of commissioning sponsors. And there are rites to 'celebrate God's Call' which mark the decision that the candidate will proceed to baptism and/or confirmation. The last of these includes the presentation of a book—even a Revised Catechism. Overall the texts provide resources for adaptation as much as finished material for unthinking wholesale adoption.

Paul Bradshaw *The Search for the Origins of Christian Worship* (SPCK, 1992, pp.xii/217, £15)

This book will assuredly become famous for its central organizing principle, set out on the first page of the Preface:

... Robert Wright maintained that "there are two kinds of people. In different fields they go by different names. In comparative linguistics

RENEWING MARRIAGE VOWS

Charles Hutchins, Team Rector of Kingswood, Bristol writes about a recent renewal of Marriage Vows:

'How about a renewal of marriage vows?' said Olive, a member of the congregation. 'Everyone could dress up again in their wedding gowns'. The idea was sown and a somewhat reluctant Team Rector encouraged the said Olive to do something to make her vision a reality. Thus, one Sunday afternoon in June, with a prepared Order of Service to include well-tryed wedding hymns, organ solos, voluntaries such as Bridal and Wedding Marches, the choir with Anthems and the Music Group with songs, the 1662 exhortation and the ASB introduction, the Curate ready to read 1 Corinthians 13, we awaited customers.

66 people were present in church and the general view afterwards was that those present were people who had a reason to be present without voyeurism. Three brides resplendent in their dresses, with husbands duly matching, and other couples in their Sunday best.

It had been advertised as offering the opportunity to renew vows and have rings blessed but the surprise on the day, was the ministry requested. At the beginning of the service I explained that there would be three opportunities which couples could chose from (or be involved in all):

1. to stand and say a simple prayer of thanks for their marriage;
2. to come to the chancel step and renew vows to each other, led by me for the men and my wife for the women;
3. to come to the communion rail for blessing or prayer or special ministry.

It was the last option which caused the greatest surprise and saw perhaps twelve couples come forward and many deep needs were ministered to by the Team Vicar and myself at the rail. Some wanted to receive a blessing on jewellery, or on themselves to say 'thank you' for their relationship of 25 years or 40 years; some asked for prayer for strength because of a bad relationship patch, or current illness. After the ministry the Music Group sang to lead into the prayers which included one for those who now walk alone.

In the past I have periodically performed one-off services privately for particular needs—blessing a new wedding ring, or saying 'thank you' at silver weddings or other anniversaries—but this was something special and corporate and which none will soon forget.

THE AUSTRALIAN GENERAL SYNOD

The General Synod in Australia is only required to meet once every four years. However, the present Synod will re-convene in November, to give it another chance of passing a Canon which would allow dioceses to take their own decisions about ordaining women.

THE RC EUCHARISTIC PRAYER FOR THE DEAF

We published last month the Roman Catholic official eucharistic prayer for use with the deaf. We should make it clear that it did not come 'cold' from the Congregation in Rome. The covering letter included the instruction: 'It is asked that it be understood that this Eucharistic Prayer must always be pronounced by the celebrant, and is for use only in those celebrations specifically for the Deaf. Since this Prayer was presented as a text to be signed it should never be used unless it is signed.'

The material circulated by the Liturgy Office in Westminster includes considerable introductory material also, partly liberating and facilitative, partly restrictive and defensive.

We have now consulted our resident specialist in British Sign Language and ministry among the deaf, John LeMarchand, who next January is contributing to our Worship Series a booklet entitled *Liturgy for the Deaf: Transcultural Worship*. He writes about the Roman Catholic provision (quoting from the introductory material at intervals) as follows:

'There are some very good points . . . But, and it is an enormous but, I think the whole concept is flawed at the very start. "The prelingually deaf child achieves language and speech with the greatest difficulty and rarely with complete success." (para. 1 line 4) This is true, but *only if this sentence refers to the acquisition of the English language*. It is not true if the sentence refers to the acquisition of Sign language, where it has been proved that children born of signing parents in fact are able to learn vocabulary about two or three months *in advance* of children born of speaking parents. Their ability to string together sentences exactly matches that of children born of speaking parents. The difficulties referred to are not because of the inability of the deaf child to appreciate language, but because of the ignorance of the hearing community to provide the environment where the deaf child's innate ability is nurtured and fostered . . .

'The basic attitude of the paper is betrayed in para 2(a) "abstract thinking and linguistic skills *beyond the abilities of the deaf*" and 2(b) 'Imaginery and symbolism *beyond their reach*'. I find it a most extraordinarily patronizing attitude to think that imagery and symbolism can only be appreciated by those who have knowledge of a lingual language; for heaven's sake, what on earth is the basis of sign language if it is not imagery and symbolism? This attitude is further confirmed by para 7 (last line) "limitations of sign language and finger-spelling" as if they are in some way compatible or similar—but they are fundamentally different, the latter being based upon hearing lingual language. And then footnote 4, "Sign language . . . is a much less systematic collection of individual shorthand gestures . . . which *nevertheless* (!!!!) provide the chief means of communication . . .": this is total rubbish. Sign is extremely systematized, and its syntax far more complicated than any lingual language because it actually uses a dimension that lingual languages cannot! Moreover the use of the word "nevertheless" really betrays what can only be described as LCP (lingual chauvinistic patronizing!). And then footnote 4 talks about finger-spelling being a "simple and attractive system"—well, so it is, but only for people who have got English and for priests who are not prepared to wrestle with their faith, learned through hearing and writing, to find appropriate signs for a congregation of faithful deaf people! . . .

' . . . What in fact we have done, and what this paper does too, is to have taken our own total failure to provide the means for sign language users to worship God in their own way, and to have projected it onto their inability to cope with a hearing liturgy. Of course they cannot cope with a hearing liturgy; but if we were to ask the question "Why should they?" with any thought of getting an answer, then we would be colluding with the age-old game "Hearing is best" . . .

' . . . However, I just wonder, on a more positive note, whether a text which cannot be spoken *unless it be signed* does not actually establish a principle whereby the signing validates the spoken word. Of course I still retain a suspicion that there is a more reactionary rationale at work—that is, that it is only the spoken word which validly consecrates—but I am sufficiently charitable to be interested in the alternative basis I suggest here . . .

Stand by for John LeMarchand's Grove Booklet in January . . .

Book Reviews

Samuel Leuenberger, *Archbishop Cranmer's Immortal Bequest—The Book of Common Prayer of the Church of England: An Evangelistic Liturgy* (ed. by the author and his father-in-law, with Foreword by J. I. Packer, Eerdmans 1990, imported by Fowler Wright, £18.95)

This book on Cranmer's liturgical work is written by a Swiss scholar-pastor. No wonder my eyebrows went up when I first saw it advertised. Now I have a copy in my hands, and I am still reeling slightly in surprise.

So what is the book? It is a eulogy for the Book of Common Prayer. But it is not the eulogy given in an intimate and 'warts-and-all' way by an affectionate but honest member of the deceased's family; no, this is the formal, academic, salute of an outsider which finds professional virtues which members of the family would have totally overlooked. Its consistent undifferentiated praise is horrifically boring; but its choice of professional terminology is quite eyebrow-raising.

Let me give two lines to the unceasing laudations. 100 pages of its total of over 300 are a single chapter on the 1662 BCP. This chapter has a historical introduction, and then methodically takes us through every sentence, syllable and rubric of the book—usually demonstrating an overt puritanism in the book (one which escaped the actual puritans in 1661). Perhaps a sample on an obscure bit will give the picture:

Quotations from Scripture in the Introduction to the Offertory The quotations from Scripture in the introduction to the offertory establish the primacy of the Word of Scripture. Here we are dealing with an emphasis on the readiness to sacrifice which occurs in a typically fundamentalist way just as one finds it in the thinking of revivalist circles.

This collection of Scripture quotations reminds one of the thinking processes which time and again forcefully distinguish the evangelistically focused Christian. Thus there are present in these offertory verses some important structural elements of revivalist theology . . . (p.169).