

The second need was felt to be some method of giving 'beginners' a taste of what this kind of worship might feel like. The Diocesan Video Group was therefore approached and a short video, showing extracts from four very different Pram Services, was produced. This remains an on-going resource to help individual parishes to look at an aspect of worship which may not be familiar to them.

With these new resources to hand, two half-day Consultations were planned, identical in structure, but happening on different days and in different parts of the diocese. Creche facilities were offered. In all, about 75 people from 30 parishes took part. One creche attracted 30 very small children, while the other had only 2 customers!

The programme began with a very short act of worship which aimed at easing people from the stress of the day so far to a more relaxed feeling. An introduction followed, addressing some of the reasons for holding mid-week worship with the under-fives and beginning to look at some of the ways in which very young people learn and express their spirituality. The video was then used, one section at a time, to develop these questions further. To complete this section, participants were invited to try to see the *pram service in the context of parochial worship*. Do members of the congregation know of its existence? If so, would they rate it as 'real' worship? When tots become schoolchildren, when do they gather for worship? And their parents?

After a coffee break (during which a hugely popular book-stall was open for business) the children joined us for a truly active second half. One group of old and young alike took to the floor for a story and activity session, while the rest considered the use of music in these ventures and learned some of the commissioned songs. All came together, finally, for some closing worship, drawing on the group activities which had just been happening.

Enthusiasm and appreciation abounded at the end of each Consultation. Roughly one in six of the parishes of our diocese were already offering mid-week worship for the under-fives. If the enthusiasm has been translated into action, it may well be one in five by now!

Brian Hall (Secretary)

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News of Liturgy

Editor: Colin Buchanan

Issue No. 237

September 1994

Editorial

One of the joys of unfinished journalism is that one can indulge in unfinished assessments. So it is this month that I turn to 'the Toronto experience'. To many students and practitioners of liturgy, this may well sound as plausible as a form of Christian experience as would 'the Poseidon adventure'—and certainly when I had an Anglican liturgist and pastor from Toronto staying with me in early August, he had not heard of 'the Toronto experience'! We had to enlighten him in England. Yet not far from where I write, and in other parts of England as well, there are pastors and other church leaders flying off to Toronto to discover at first-hand that which travellers' tales have brought to them. And they in turn come back to offer the message to their churches.

At this point, the academic liturgists who read this journal had best switch off. We are looking at somewhat spontaneous phenomena amongst congregations, and not in the first instance at liturgical programmes. Yet they may be connected, and the occasional excursion into charismatic phenomenology is a proper and responsible variation of the agenda for a journal of liturgy anyway. However, I should quickly add that at this point I have no first-hand evidence to offer—I have not encountered the 'phenomenon' direct at all. I simply snuff the wind, and detect there is a fairly brisk breeze blowing from this Toronto point of origin at the moment.

So what *is* the phenomenon? Well, the Toronto church concerned is the Vineyard church (i.e. of the John Wimber network) near Toronto airport (some reports have called it 'the Airport Church'). This church has reported widespread 'laughing in the Spirit'—sometimes heard by others as more like a nervous giggle, but approved by friends of the movement as gentle and relaxed laughter which has come upon individuals and also groups as they have prayed and ministered to each other, usually at the end of congregational worship. As far as I can tell, it has not so generally been experienced upon a whole congregation at once. It appears to be distinctive, and probably 'catching'. So a movement has arisen, all within a matter of weeks as far as England is concerned, and its participants and beneficiaries believe it is a whole new level of Christian experience, and thus may betoken the coming of a widespread and deep-reaching revival. In charismatic circles there is no lack of people to go out on a limb to evaluate the phenomenon.

Just as claims that a majority in Synod represent the work of the Spirit are hard to verify, so is the reality-claim of the work of the Spirit in this experiential field difficult to assess. On the positive side, it sounds as though at best this experience is not whipped-up, is not exclusive of the mental faculties, and is the accompaniment of deep repentance, deep need, or deep love for God. The word often used about it is 'refreshment'—people emerge from laughing in the Spirit refreshed as from a shower.

The Lord Jesus is at the heart of what they experience, and their discipleship to him is deepened and purified in and through the encounter with him in this style. Where all this is so, onlookers should scarce forbear to cheer.

The downside would hardly read like the same experience. The chasing across the world to discover the secret and bring it back to England appears hardly consistent with the New Testament. The hope or expectation (or even intention) that one's own congregation would have the same experience might well be a readiness to hop on a bandwagon, just as an actual predilection to laugh may well have bogus (or should we say 'carnal?') laughing imitating 'the real thing' all in the same room. There also appears to be a secondary phenomenon of shaking, which is described to me as a compulsive twitch. I think at other times this phenomenon might have been viewed as unwanted, and it might even have been the subject of prayer for healing! Other reports which I cannot confirm include roaring like a wild animal or barking like a dog! I suspect that the Toronto experience, even as reported by its own friends, gives plenty of scope for armchair critics to mock.

So am I being but an armchair critic myself? Not so—I am nearer to Gamaliel. But I would like to do some more mapwork, and that is, I suppose, a chairborne job, even if not an armchair one. So here goes.

Firstly, for the more than thirty years that the charismatic movement has been around in England, it has had constant new waves of experience, mostly (so it would seem) with precedents if not actual causes in other countries. Let me list a few in a rough order of outbreak in this country (I use the terms most usually employed within the movement, without bothering with quotation marks):

1. Baptism in the Holy Spirit
2. Tongues and interpretation
3. Prophecy
4. Healings
5. Singing in the Spirit
6. Having (prophetic) pictures in the mind (and/or dreams)
7. Being slain in the Spirit
8. Words of knowledge (and/or discernment)
9. Signs and wonders (which resolve into super-miracles of healing)
10. Laughing in the Spirit (and accompaniments mentioned above)

In other countries I have heard of:

1. Food-multiplication (sadly in America not Africa)
2. Raising the dead
3. Handling snakes

And so the lists might go on (a wonderful addition I saw on a video of Morris Cerullo was the offer of debt-cancellation from Matt. 17.27, but I do not know the date or provenance of the Cerullo event, and was not therefore in position to take up the offer—nor to recommend the possibility to various Third World governments: and Cerullo appears now to be in trouble).

You will see why I told the more formal liturgists to skip this editorial. But I persist. Some of the items on the list are mentioned in one way or another in the New Testament. If so, then we have to ask of contemporary

our discipleship stems, and should therefore be expressed as a consequence, I suspect there are also issues about the nature and status of confirmation, and I am interested to discover that no mention is made of the possibility of dunking at baptism . . . I guess I am also unexcited by questions which are answered by 'I do', which I had always understood to be a Hollywood marriage formula (though it does have English precedent in the 1662 confirmation rite).

But, of course, we must remember that the rites here are not mandatory, and are not necessarily therefore even norms. Or are they?

COB

WORSHIP AUDIT

Calling all DLC's! Grove Books is hoping to publish a booklet in its *Worship* series in 1995 on the growing area of 'Worship Audit' and 'Liturgical Consultancy'. If you have material that you are using in your diocese we'd be glad to be aware of it, and, if possible, to see a copy of it. Credits and copyright strictly respected, of course. Any information or enquiries to the Rev. Mark Earey, 6 Thrush Close, Chatham, Kent, ME5 7TG. Tel. (0634) 685828. Many thanks.

DIOCESAN REPORT 17: BIRMINGHAM

Yes, under the aegis of 'the Decade', we have highlighted the evangelistic dimensions of worship at a clergy conference led by David Stancliffe and Trevor Lloyd; our latest commission under the same banner is to review available material and good practice in respect of Services for the Bereaved and Services for the Renewal of Marriage Vows. Michael Sadgrove joined the committee at one meeting to introduce us to the concept of 'Worship Audit' citing Coventry's programme—it is likely that the topic will feature at the triennial Swanwick Clergy Conference in '95. Various members of the committee have attended Praxis events and the recently-formed Midlands Dioceses Liturgical Network.

Undoubtedly our most innovative work has been in the Nursery Department!

For a number of years there had been considerable evidence in the diocese of growing interest in and experimentation with mid-week worship with the under-fives. The Committee therefore decided it would be valuable to offer support and inspiration to those already involved and practical advice to those keen to launch out into this area.

In the early stages of planning it became clear that two tangible resources would be enormously helpful. Firstly, a collection of suitable songs was badly needed—so the Committee commissioned Peter and Sophie Churchill to write *Ten Songs for Toddlers*. This was produced within the Diocesan Office and about 100 copies have now been sold.

5. Declaration—a gospel address to the child candidate:

for you Jesus Christ came into the world;
for you he lived and showed God's love . . .
All this he did for you, *N*.
though you do not know it yet . . .

6. Baptism—by pouring or sprinkling (sic!) with Trinitarian formula.

7. Blessing—two forms of blessing followed by welcome into 'the one, holy, catholic and apostolic Church'.

8. Promise—the parents undertake to teach the child and bring her up within the life and worship of the Church.

9. Commitment of the Congregation—the congregation are asked to support and uphold the newly baptized, and all say together
We will nurture one another in faith,
uphold one another in prayer,
encourage one another in service'

10. Prayers—a selection of prayers including the Lord's Prayer.

For adults, the service for which follows, the question at no. 3 is to the candidate direct, but the whole congregation professes the Apostles' Creed. In no. 5 the candidate is addressed, and a parallel is kept by this wording:

'all this he did for you, *N*.
before you knew anything of it.'

Then at no. 9 a wholly new pattern emerges—confirmation. The candidate undertakes a detailed pattern of discipleship ('Do you promise to give a fitting proportion of your time, talents, and money for the Church's work in the world?—'I do'). Then she kneels, the minister lays hands on her, and prays—wait for it—'Defend, O Lord, your servant *N* . . . with your heavenly grace . . .'. She then stands and is welcomed to the fellowship of the Lord's Table, and receives the greeting of peace (not yet well developed in the Kirk; one suspects) and is offered the right hand of fellowship, and she may also be given a Bible. Then nos. 10 and 11 are as 9 and 10 with a child. There is little suggestion that the Lord's Supper actually happens then.

The next service is confirmation with baptism (whereas this last one was baptism with confirmation, a distinction I do not quite understand—but suspect it is where the greater proportion of those being confirmed were earlier baptized as infants). In this case the confirmation candidates are treated as the baptismal candidates were in the previous two services—they receive the outward rite first and undertake their discipleship consequentially. Otherwise the rite is similar to the adult baptism rite.

The theological points at issue centre on the question of the weight of vows (though not the totality) coming *after* the administration of the rite, as a kind of liturgical spelling out of the priority of God's grace from which

phenomena 'Is this that?' (the title of a chapter in the Doctrine Commission's report, *We Believe in the Holy Spirit*—itself derived from Acts 2.16). On that basis, the contemporary exercise of 'tongues', or the claims to a 'word of knowledge' have a point of reference. Ideally, the New Testament phenomenon can be identified by some characteristics and a comparison made with current practice—and we can also discover whether the phenomenon is commanded to all, or is available to all, or is a specific benefit for specific people.

However, some of the items on the list have no point of reference in the New Testament. That would certainly be true of being 'slain in the Spirit' (a daft terminology if ever was one). It would also seem to be true of the 'Toronto experience'. This means we can immediately come to one firm conclusion: this cannot be commanded by God; no-one is under any ordinary requirement to seek it; and apostolic Christianity can safely continue without reference to it. No-one is to be jealous of its occurrence elsewhere or in other people; and if it does happen to the some—no doubt through the gracious sovereign work of the Holy Spirit—then all that others can do is rejoice. We may pray for the same deep-seated work of the Spirit in our lives, and may ask God to reveal it outwardly in our lives how he sees fit—but to tell ourselves in any generation that *this* phenomenon is how we may know God is most fully at work in us, when that phenomenon is without scriptural command or even precedent, *that* is coming loose from our moorings. There has been discussion recently as to whether falling down (i.e. being 'slain in the Spirit') has any scriptural warrant (*it sounds thin*). But surely there is none for 'laughing in the Spirit' (citing instances of 'joy' will not do)? So I submit we are left to rejoice with others at that which makes them glad and gives them refreshment, but be concerned for the depth of our own discipleship in the first instance, and leave the issue of passing phenomena in the hands of God.

You can see why I began by calling this unfinished.

Colin Buchanan

THE LITURGY OF THE CHURCH OF NIGERIA

We have been sent a booklet entitled 'A Liturgy for the Church of Nigeria (Anglican Communion)'. It lacks publisher, price or date, and so it may not be newly published at all. It is clearly in continuity with the 1983 rite, which ran all too close to Rite A from the ASB, and it may be best to describe it by the additions and alterations from that very cautious 1983 venture. Penitence now comes at the beginning; there is a new congregational confession; there is a variety of provision of intercessions; all sorts of things have come in at 'The Preparation of the Gifts'—'ceremonial washing of hands', 'I wash my hands in innocence . . .

Roman Catholic 'offertory' prayers (mandatory apparently!), and an alternative prayer at the offering of alms; there is an alternative eucharistic prayer which has a heavy dependence upon the Church of South India; and in the appendixes there is a doubled number of Proper Prefaces, and a set of Proper Sentences, one for each Sunday or principal Holy Day, and some exhortations carried over from 1662.

It has to be acknowledged that, whilst the rite has moved forward an inch or two from 1983 (though not as much as the rites seem to be moving in England), yet there is virtually no evidence of inculturation. No doubt the forces of caution and conservatism were fairly strong around the table, but it is nevertheless sad that an African Province which can produce thinking on inculturation such as Solomon Amusan's contribution to *Anglican Liturgical Inculturation in Africa* is so unadventurously traditionally European in its own domestic liturgy.

THE CHURCH SERVICE SOCIETY

The Church Service Society is the Alcuin Club of the Church of Scotland, with perhaps a hint of the Methodist Sacramental Fellowship also! It has a long history, endeavouring to promote the use of liturgical prayers by the ministers leading worship—the idea of congregational audible participation being beyond the wildest ambitions of the most committed Presbyterian liturgist—at least in Scotland or in most parts of it. Its president in 1993-94 was Bryan Spinks, a unique instance of an Anglican—let alone an Anglican in England—holding this office.

During my visit to Edinburgh in May for the General Assembly (which I reported in the June NOL), I had the privilege of attending the AGM of the Society, and hearing a lecture I was unlikely to get in England—the Rev. Dr. Buick Knox on 'The Doctrine and Practice of Worship in the Irish Presbyterian Tradition'. I had missed the celebrations (festive and liturgical) of the Liturgy of St. James, led by Donald Allchin, to mark the 250th anniversary of Rattray's *The Liturgy of St. James*. The Scottish Episcopal Church had promoted this, but the Church Service Society were glad to advertise it.

The journal of the Society—entitled *The Record* and dated 'Trinity-tide'—contains fascinating material, not least a reprint from sixty-five years ago of an article by J. F. Fleishman on 'The Holy Table'. The editor asked for comment on *Common Order*, but I fear I have not notified NOL readers in time.

Membership (to which Anglicans are presumably admissible) costs £10 per annum, and application should be made to the secretary, the Rev. Tom A. Davidson Kelly, Govan Old Parish Church, Pearce Institute, 840 Govan Road, Glasgow G51 3UU.

CONFERENCE ON COMPUTERS AND LITURGY

Rochester Diocesan Liturgical Committee are sponsoring an open meeting at lunch-time on Tuesday 25 October on computers and liturgy. The meeting is at Meopham School, on the A227 to the south of Meopham village—about 15 minutes from the Dartford Crossing by car. It lasts from 12.30 till 2, costs £2.50, and will be led by Michael Perry, Richard Freeman, and Tim Anderson (of Hodder and Stoughton—and *Worship-master*). Bring a sandwich lunch. For more details ring COB on the number on the back of NOL, or ring Michael Perry's office on 0732 770962.

Dear Colin,
Last week I attended a wedding, that was also a 'nuptial mass'. Only the bride, groom, and celebrant received holy communion. During the Eucharistic Prayer, the prayer was offered that 'these gifts of bread and wine may be to "Doris" and "Wayne" his body and his blood.'

It would be interesting to know how celebrants of limited-access holy communion at weddings deal with the ASB wording, if indeed they make any changes.

Yours sincerely,
John Howard

[Surely the president would have to include himself or herself? Or at one of those school eucharists where no-one is going to receive would the president say '... may be to me alone his body and his blood'? And does not any of these solutions demonstrate a strongly 'receptionist' view of the Rite A epiclesis? COB]

POST-NATAL (AND OTHER) SECULAR SERVICES

We do not view secular 'liturgy' as really within our (Christian) self-imposed terms of operation, but we briefly draw attention to a firm called 'The Family Covenant Association' of 66 High Street, Pershore, Worcestershire. They publish texts and suggestions for secular or humanistic family 'occasions', including rites of passage. We are hoping to obtain their material for (uncovenanted) review, but readers are encouraged—if interested—to make their own enquiries.

BAPTISM IN THE KIRK'S COMMON ORDER

NOL gave a part-review in June to *Common Order*, the new worship book of the Church of Scotland. However, I was not able then to comment on the baptism/confirmation set of services, so here is a supplement now.

The 'child' baptism service comes first. It was part of the one question asked in the Assembly, as the candidate in this rite is 'she' (a convention, which is balanced by the use of 'he' in the funeral service!). In this service the structure is as follows:

1. Words of Institution (sic!)—a range of scriptural texts.
2. Statement—a short, set-piece, theological rationale for baptism and infant baptism.
3. Confession—the parental acceptance of the faith as in the Apostles' Creed.
4. Prayer—a prayer over the water, including the lines:
'Send your Holy Spirit
upon us and upon this water,
that *N* [may get the benefit]'

Correspondence

Dear Colin,

It was gratifying to see a small mention in *News of Liturgy* of the recent vote in favour of the ordination of women to the priesthood within the Scottish Episcopal Church.

The actual ordinations will take place after a six month delay to enable all concerned to take stock and prepare. It is hoped that as many as possible of our dioceses will hold their services on Saturday 17 December so enabling the new priests to celebrate at Christmas.

Responsibility for the organization of the episcopal services (institutions, collations, ordinations etc.) within our church falls to the Dean of the diocese. I am charged with planning the ordination for the Edinburgh diocese when we hope to ordain over twenty deacons as presbyters in St. Mary's Cathedral.

I wonder whether any of your readers could offer any advice or help following on their experiences (either as observers or participants) at similar services in the Church of England over the past year. In particular we are seeking some means of establishing how the laying on of hands can be seen to be collegial without deteriorating into a loose maul more appropriate to an England vs Scotland game of Murrayfield.

Finally, for your information, the Liturgy Committee of the Episcopal Church (on which I also sit) are presently involved in revising our alternative Eucharistic prayers, which have a more seasonal flavour than those just produced in England, and revising our funeral liturgies and drawing up new initiation rites following the Toronto principles.

Your sincerely,
Tim Morris
Dean of Edinburgh

Dear Colin,

In the March issue of NOL Michael Perry of Durham asks why the priests, the newly ordained women priests, in Bristol Cathedral altered their own stoles. I do not know the answer to this question, but I wonder if it were to make the point that everyone is ordained at the same time during an ordination service in contrast to, and to make the deliberate point against, all the nonsense in the press about Susan Bernhers-Wilson (have I spelt the name correctly?) being the first women priest in the Church of England? Whether or not this particular piece of ceremonial was deliberately designed to give this effect, I found it a very moving and effective piece of symbolism and, if it was deliberate, it certainly worked.

While I am writing may I commend St. Deiniol's Library, Hawarden, to readers of NOL as a very suitable place to spend short periods of time for concentrated study, reading and writing. Leaflets enclosed.

Gyda Chyfarchion,
Yours sincerely,
Richard F. Buxton

Book Reviews

M. J. Joseph, *Gleanings* (Printon Offset, Madras, 1994, 116pp., \$5)

This book is intended to be a study book for first communicants. In fact it provides a most useful introduction to the Mar Thoma Church, and is a must for those interested in our Syrian sister church. There are chapters reviewing the history of the church, and others on its theology with particular reference to the sacraments. Each of the chapters is written by one of the pillars of the church. In the appendix there are extracts from the constitution and information on the ministry. There are sections on the marriage service, revealing a solidly eastern liturgy. The book also includes a translation of 'The Dedication Service for First Communicants', I think this is the first time that this service is printed in English. It is a sort of confirmation service, a point where the Mar Thoma have adapted Anglican practice, using eastern liturgical material. This book will be of help to many both inside and outside the Mar Thoma Church.

Phillip Tovey
[NB: The text of 'The Dedication Service for first Communicants' was published in NOL in June—COB]

Simon Heathfield, *Rave On: A Guide to worship for youth groups and their leaders* (CPAS, 1994, 64pp. (A4 format), £4.95)

I must declare an interest—the author has been a close colleague of mine for nearly three years, and I have much admiration for him. It may help in approaching the book if I set out some of his own strengths which come through in the book:

1. He is great at training others, and the book displays that;
2. He loves the Bible, and makes no apology for its place in and undergirding worship;
3. Despite all provocations, he has a love for the institutional church, and wants young people to be *there*, and not just out on their own somewhere;
4. He is fairly well immersed (I lack the criteria or vantage point to judge how fully) in what is known as youth culture, and comes at his subject wanting to begin where young people are.

The upshot is a book, judiciously based in a biblical theology, actually grappling with the task in hand for youth leaders. Now I am not pretending to be a youth leader for (a) I am too old and square, and (b) most of my recent years I have had Simon himself in just that role. But I *think* that the book engages with the real problems—and I take as an instance pages 24 to 27. The first of these four pages is about 'Leading a meeting or event', and tips are marshalled under headings: 'Role of the meeting leader', 'Preparation beforehand', 'Delivering the goods', and 'flexibility'. The next three pages answer likely difficulties: 'But what if we have no musicians?', 'But what if my group will not pray?', and 'But what if my group find reading very hard?' But this is but a first taste. The truth is that I am introducing the book but not really reviewing it. If any reader would volunteer a youth leader (in up to his or her ears) who would give it a proper once-over, and write in with a recommendation and name and address, then NOL will be pleased to provide the book and receive the review.

Brother Tristram, SSF, and David Stancliffe, *Celebrating Common Prayer: Pocket Version* (Mowbray, September, 1994, 320pp., hardback, £7.99)

This has just come to hand as we go to press, and a fuller review may yet come. It has offices for each day of the week, and built-in scripture passages and psalms—and it is in a truly pocket-sized format. But it needs a detailed comparison with the full version for a true review.

Christopher Irvine, *Making Present: The Practice of Catholic Life and Liturgy* (DLT, 1994, 28pp., np)

This booklet is in the 'Affirming Catholicism' series, a series which overall bids to present a face to a 'movement' (as they call it) within modern English anglo-catholicism, a movement particularly provoked by the decision-making process about the ordination of women as presbyters. That is not to say that all in the movement are in favour of that decision, but they are by definition the stayers in the Church of England, the Anglican Catholics (as I think they like to be called) who can live with it and perhaps even be glad about it. This is to distance themselves from Forward in Faith and others who are leaving or at least teetering on the edge—and it may mean that there are pressures upon them to prove themselves good 'catholics' in other respects.

Certainly Christopher Irvine's credentials are fine. He is moving this month from being vice-principal of St. Stephen's House to being vicar of St. John's Cowley—the shortest possible move open to him either geographically or ecclesiastically. And he is a learned liturgist. So this booklet is part of the arrayed apologia for Affirming Catholicism as still credible Catholicism—and in the field which all Catholicism has traditionally reckoned was its own.

Having said that I find this a difficult booklet to report, as its lines of thought are woven together rather than classified or set out linearly. 18 pages are about 'The Components of Worship' and small two-page appendages are about 'The Effects of Worship' and 'Real Presences'. And, whilst 'Components' does discuss texts, its main thrust seems to be in the area 'Symbol and ritual'. Here he has a defined scale—he calls it an 'interpretative grid' in which he sets out four categories thus:

Signals—signs—codes/cyphers—symbol

It will be obvious that the distinctions of category and the mode of progress from one to the next will be dependent upon his definitions and our own ability to relate to them. And here I confess to some unclarity. A 'signal', for instance, is a school bell ('a precise form of communication, an unambiguous sign', it is 'to indicate a change of lesson'). But alongside that 'A good example of a conventional sign is a road or traffic sign . . . the crucial point about conventional signs is that their meaning has to be learnt'. Here I am stuck—does not the meaning of a school bell have to be learned? And may it not be ambiguous also—as, e.g., when rung as a fire alarm, or when simply pushed by mistake? And is not a picture of horses, or of a tight bend at least as informative at first sight as a school bell is at first hearing? And if a musical score is a good example of a code (as we are told) the mere fact that the reader of it does some interpreting in his or her rendering of the music does not mean all that the score is ambiguous or

opaque—it says no more than that anyone reading words aloud will inflect them differently from anyone else; and it does not thereby make the words ambiguous in themselves. Of course the point that we are approaching is the identification of sacraments with 'symbols', and these are going to be the most ambiguous and multivalent of the lot—and, wonderfully, a symbol *will contain within itself* what it symbolizes—whilst a sign and the thing signified have an 'essential disjunction'. I have a nasty un-catholic suspicion that the whole business involves arranging language to suit certain already known ends, rather than actually discerning some given pattern of actuality which is objectively 'there' prior to its being discerned.

And yet this is not to dismiss the treatment. It is simply to fire a naive shot at it. I invite Christopher Irvine (or fellow Affirmants) to respond, and NOL will gladly give space for this review to be refuted.

COB

This month's Publication . . .

. . . is Alcuin/GROW Joint Liturgical Study no. 29-30, *On Baptismal Fonts: Ancient and Modern*, by S. Anita Stauffer, from the Lutheran World Federation in Geneva. Those who have heard Anita Stauffer lecture (along with slides of the various archaeological sites where ancient fonts and baptisteries are located) will lick their chops in anticipation of this double-sized, illustrated Joint Liturgical Study.

One small point which NOL would like to register is well emphasized by Anita Stauffer. It is the simple point of language for modes of baptism. She picks up again and stresses that complete dunking should be called 'submersion', whilst the word 'immersion' should be used for sousing which fall short of dunking. (We are not helped when our Baptist and Brethren friends refer to 'total immersion', which might be just defensible, and then lapse into calling it 'immersion'. We were also not helped, in this single respect, by the Toronto Statement which at this point used 'immersion' to signify 'submersion' ('Toronto' in this context is the Toronto to which the letter of the Dean of Edinburgh refers, not the Toronto to which the Editorial here refers . . .))

. . . and a matching video

is also available from Grove Books. It is *Re-examining Baptismal Fonts: Baptismal Space for the Contemporary Church* by S. Anita Stauffer. It runs for 36 minutes and costs £14.45, including VAT, postage and packing. It was originally produced in America, from which Anita Stauffer comes, but is now handled in Britain at her request by Grove Books Ltd.

. . . and next month's Booklet

is Worship Series no. 130, *Understanding Anglican Worship*, by David Kennedy. The study of liturgy should not be confined to the ritual programme being followed, but should also include the deeper questions about the 'formation' of the worshippers, and the impact of the liturgical programme upon them. The booklet does address these questions with a view to deepening participation and spiritual growth.