

News of Liturgy

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Editorial

INITIATION SERVICES NOT PUBLISHED AS PROMISED

Despite the notice last month that I intended to pursue the question of reservation and the communion of the sick, an emergency has supervened, and this issue of *NOL* is largely a response to it. The simple fact is that the authorized initiation services are not available as promised, and that the authorization date—Pentecost, 3 June—is coming on fast without the faintest prospect that the texts will be ready.

It may be worth recalling the system. Nowadays (unlike the 1960s), when services are given 'final approval' in Synod their authorization runs from a date several weeks ahead. This timelag has been built into the system *specifically to ensure that texts are available by authorization day*. In this particular case the initiation services were finally approved in Synod on 21 February. Publication of AS 330, the booklet of services, was announced for 17 May, (see previous numbers of *NOL*), and two and a half weeks would then have elapsed prior to Pentecost. 86 days existed from 21 February to 17 May—and even then more had been available, as the texts had existed since the November Synod, and there was no reason why they should not have reached proof-stage by February. At Grove Books, we had originally expected texts by around 3 May, which is why I scheduled my commentary (booklet no. 65) as the April booklet. Even whilst that was in preparation during early April there was no hint of trouble. Robin Brookes of SPCK kindly showed me page-proofs of AS 330 as a check for my own commentary during early April. All they needed was correcting (infinitesimally, I should have thought) and running off. Yet, when I took my car to London on 15 May to pick up copies in order to post to our 100-odd customers who wanted them, not only did the texts not exist, the evidence was that they were not even being printed at the time, that they were unlikely to appear in the next month, and that no-one at SPCK was prepared to put a date on it. I asked Robin Brookes to get a notice into the Church press that week, which he kindly did, and we here wasted a lot of time sending out a slip to our customers to tell them what had happened. And that is where the matter rests.

Except, of course, that this does not tell us anything at all! What has gone wrong? SPCK avow that the hold-up is with the Alternative Services Book authorities (presumably in the last analysis the Bishop of Durham). There is, we assume, something in the proposed layout or pagination or typeface which has caused an attack of indecision or straight confrontation among the ASB people. But we do not know what it is. We can only respond and say that this could (it would seem) have been sorted out *before* February if sufficient despatch had been shown, and it is a singularly unfortunate occurrence to befall a text which is only authorized till 31 October 1980 anyway.

Meanwhile, *NOL*, which is usually scrupulous about such things, is entering into piracy. Please find overleaf the text of the infant baptism rite. It is

authorized from 3 June, and churches are invited to copy it and use it. Its publication is in breach of copyright and without permission. But, as one of those who has worked fairly hard over the years to get this text ready, indeed as one who is itching to circulate the official booklet if only he can obtain it, I believe that at this moment we owe a greater duty to the Liturgical Commission, the Synod and the parishes than we do to the copyright holders. There is precedent.

If there are still no booklets by the end of June, we will then publish other services from AS 330. Meanwhile we retain the orders sent us and will despatch AS 330 as soon as it is available.

Colin Buchanan

This month's booklet . . .

. . . is no. 66, *Encountering Westindian Pentecostalism: Its Ministry and Worship*, by John Root. This is a very useful survey of the history, customs and denominations of the 'Westindian' (apparently the one-word nomenclature is in) Churches in England. (At the same time, we are circulating an advert about another publication on this subject, at John Root's request) . . . and next month's

is Liturgical Study no. 18, *Charles Simeon Preacher Extraordinary*, by Hugh Evan Hopkins. This study has been designed to meet the celebrations in Cambridge of the bi-centenary of Simeon's conversion, and, whilst the subject is certainly specialist in that it covers a narrow field, it is also true that the intimate knowledge of the author with his subject (he wrote the definitive *Charles Simeon of Cambridge* (Hodder, 1977) makes the work lively and interesting for all readers. It is perhaps all the more valuable for those who have not been able to afford the big book.

A EUCHARISTIC PRAYER FOR USE WITH CHILDREN

The third of the eucharistic prayers which were deleted from Series 3 Revised in February 1978 by the House of Bishops was one 'for use with children'. It bore close resemblances to the first of the Roman Catholic eucharistic prayers for Masses with Children, but had undergone a light revision. After this deletion, a similar prayer was proposed on the Revision Committee for inclusion in the appendix along with the one prayer for use with the sick which did get approval from the Revision Committee. But the prayer to be used with children came unstuck for the second time when the Revision Committee voted on it. It did seem that there were some who doubted the whole concept—i.e. they did not think the special texts ought to be provided specifically for non-communicating attenders. The rationale of this opposition on principle would be that, although children might on occasion, or indeed frequently, be present at the eucharist, it is not possible within traditional Anglican guidelines to devise eucharistic services which are so specifically for children as to mean that the eucharistic prayer should be re-written for them. There were others on the Revision Committee who were happy about the principle but still unhappy about the actual text proposed.

Twice down, and once to go. For it is in this category alone that an amendment was tabled for debating in full Synod. Mr. Peter Dixon has put down the text that follows to be included in the appendix. In his letter to the Secretary-General he links Mrs. Jean Mayland's name with his own in moving it. The text as actually proposed is somewhat unremarkable, though (or because) it is further from the Roman Catholic texts than those previously refused.

THE PROPOSED PRAYER

The Lord be with you or The Lord is here
And also with you **His Spirit is with us**

Lift up your hearts
We lift them to the Lord

Let us give thanks to the Lord our God
It is right to give him thanks and praise

Holy Father, it is indeed our duty and our joy
at all times and in all places to give you thanks and praise,
because you love us and we are your friends.

You have given us this beautiful world
and filled us with your breath of life;

and so we say to you
with everyone here on earth
and those who are in heaven:

Hosanna, hosanna in the highest

We thank you loving Father for Jesus Christ your Son,
You sent him to us

to let us see how much you love us.

Through him you have taught us to love you,
by loving one another.

Through him you have saved us from the slavery of sin.
He died for us and you raised him from the dead.

Through him you have made us into your own family,
and have given us the gift of your Spirit.

With Jesus we sing your praise:

Hosanna, hosanna in the highest

On the night before he died,
taking bread into his hands

he thanked you, his loving Father;
and breaking the bread

he gave it to his friends and said,

'Take eat, this is my body which is given for you;
Do this in remembrance of me.'

Again after supper he took the cup of wine
he thanked you once more,

and gave it to his friends and said,

'Drink this all of you,

for this is my blood of the New Covenant
which is shed for you and for many for the forgiveness of sins.

Do this as often as you drink it, in remembrance of me.'

With Jesus we sing your praise:

We praise you, we bless you, we thank you

Hosanna in the highest.

Review

Cyril Pocknee *The Eucharist across the Centuries* (C.L.A., 1979) 40pp. 85p. 3 illustrations, 1 on each cover, and a frontispiece.

A useful little volume which traces the development of the Eucharist from its beginnings to the present day. The first four chapters take the story to 1500, and the fifth deals with the time 'since the Reformation'. There are also two excursuses, a short bibliography and some limited notes.

The booklet is an expansion of a series of Lenten addresses, and this origin shows up at various points. It is also written from a traditional 'Catholic' viewpoint and takes up attitudes, particularly in the last chapter, with which evangelicals might well take issue.

As can be seen by the analysis of its structure above, the work betrays a serious lack of balance, only four pages out of thirty-three being devoted to the last 470 years. Needless to say, they fail to do these years anything like full justice.

However, the other twenty-nine pages form an excellent outline of the story of the Eucharist and show clearly the way in which its theology developed, and hence the ways in which the Eucharist was celebrated.

On balance then, a helpful introduction to the subject, only marred by inadequate treatment of the modern period.

Derek Billings

We have American and Australian Prayer Books in stock again.

. . . and some news of Ethics booklets and an extra . . .

we are engaged on an attempt to reprint Ethics numbers 1, 9, 13, 14 and 16 (at the very least), and 13 has just been done. At the same time, we have taken on trade distribution for Michael Seward's *And So To Bed?* (the book *they* would not publish etc. etc.—in fact he found a publisher who then went out of business and has passed on distribution to us—so the book is not remaindered, though the publisher is!). It costs £1 postfree.

BITS AND PIECES

Almanack: we are again ready to send out the Almanack material for the period 10 June (Pentecost 1) to 18 August (the Saturday after Pentecost 10). Please send a sticky label and 20p in stamps, unless you have already fixed a standing order.

Errors last month: we *think* we are reducing 'em. It is presumably true that 'Word' with a capital 'H' is no help' (see p.7 last month). But it might be thought redundant for us to say so.

A naughty thought: re the ordination of women. Synod is soon to debate whether to accept as presbyters women ordained in other parts of the Anglican Communion. If they do so vote, they will pull out the rug from under the refusal to ordain them themselves. If they do not so vote, presumably the problem will not go away. Already American women are due to do training in England for American ordination—and already English women are reputed to be flying to the States to get American orders. The naughty thought is: could these latter English women be saved their air fares, if American bishops asked English bishops to give them American orders by Letters Dmissory? But it is only a passing naughty thought.

9p per copy (£2 by post for the year 1979 (£2.40 by air))

GROVE BOOKS
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THE BAPTISM OF CHILDREN

[N.B. The opening 'Notes' are omitted here]

The Duties of Parents and Godparents

40 *The priest says*

Children who are too young to profess the Christian faith are baptized on the understanding that they are brought up as Christians within the family of the Church.

As they grow up, they need the help and encouragement of that family, so that they learn to be faithful in public worship and private prayer, to live by trust in God, and come to confirmation.

Parents and godparents, the *children* whom you have brought for baptism depend chiefly on you for the help and encouragement *they need*. Are you willing to give it to *them* by your prayers, by your example, and by your teaching?

Parents and Godparents

I am willing.

(41) *And if the child is old enough to understand, the priest speaks to him in these or similar words:*

N, when you are baptized you become a member of a new family. God takes you for his own child, and all Christian people will be your brothers and sisters.

The Ministry of the Word

Sections 42, 43 and 44 may be omitted when Baptism is administered at Morning or Evening Prayer or Holy Communion.

42 *Priest* The Lord is loving to everyone;

All **and his mercy is over all his works.**

(43) *Priest* God is the creator of all things, and by the birth of children he gives to parents a share in the work and joy of creation. But we who are born of earthly parents need to be born again. For in the Gospel Jesus tells us that 'Unless a man has been born again, he cannot see the Kingdom of God'. And so God gives us the way to a second birth, a new creation, and life in union with him.

Baptism is the sign and seal of this new birth. In St. Matthew's Gospel we read of the risen Christ commanding his followers to make disciples of all nations and to baptize men everywhere, and in the Acts of the Apostles we read of St. Peter preaching in these words: 'Repent and be baptized in the name of Jesus Christ for the forgiveness of sins; and you shall receive the gift of the Holy Spirit. For the promise is to you and your children and to all that are far off, everyone whom the Lord calls to him.'

In obedience to this same command we ourselves were baptized and now bring *these children* to baptism.

44 *Priest* We thank God therefore for our own baptism to life in Christ, and we pray for *these children* (*N*) and say together,

All **Heavenly Father, in your love
you have called us to know you,
led us to trust you,
and bound our life with yours.
Surround these children with your love;
protect them from evil;
fill them with your Holy Spirit;
and receive them into the family of your Church;
that they may walk with us in the way of Christ
and grow in the knowledge of your love. Amen.**

The Decision

45 *The parents and godparents stand, and the priest says to them,*

Those who bring children to be baptized must affirm their allegiance to Christ and their rejection of all that is evil. It is your duty to bring up *these children* to fight against evil and to follow Christ.

46 Therefore I ask these questions which you must answer for yourselves and for *these children*.

Do you turn to Christ?

Answer I turn to Christ.

Do you repent of your sins?

Answer I repent of my sins.

Do you renounce evil?

Answer I renounce evil.

47 *Either here or in section 54 the priest makes the sign of the cross on the forehead of each child, saying to each*

I sign you with the cross, the sign of Christ.

After the signing of each or all, he says

Do not be ashamed to confess the faith of Christ crucified.

All **Fight valiantly under the banner of Christ
against sin, the world, and the devil,
and continue his faithful soldiers and servants
to the end of your lives.**

48 *Priest* May Almighty God deliver you from the powers of darkness, and lead you in the light and obedience of Christ.

All **Amen.**

The Baptism

(49) *A hymn or psalm may be sung.*

50 *The priest stands before the waters of baptism and says*

Praise God who made heaven and earth

All **who keeps his promise for ever.**

Priest Almighty God, whose Son Jesus Christ was baptized in the river Jordan,

we thank you for the gift of water to cleanse us and revive us;

we thank you that through the waters of the Red Sea you led your people out of slavery to freedom in the promised land;

we thank you that through the deep waters of death you brought your Son, and raised him to life in triumph.

Bless this water, that your *servants* who are washed in it may be made one with Christ in his death and in his resurrection, to be cleansed and delivered from all sin. Send your Holy Spirit upon *them* to bring *them* to new birth in the family of your Church, and raise *them* with Christ to full and eternal life.

For all might, majesty, authority, and power are yours, now and for ever.

All **Amen.**

51 *The priest says to the parents and godparents*

You have brought *these children* to baptism. You must now declare before God and his Church the Christian faith into which *they are* to be baptized, and in which you will help *them* to grow. You must answer for yourselves and for *these children*.

Do you believe and trust in God the Father, who made the world?

Answer I believe and trust in him.

Do you believe and trust in his Son Jesus Christ, who redeemed mankind?

Answer I believe and trust in him.

Do you believe and trust in his Holy Spirit, who gives life to the people of God?

Answer I believe and trust in him.

52 *The priest turns to the congregation and says*

This is the faith of the Church.

All **This is our faith.
We believe and trust in one God,
Father, Son, and Holy Spirit.**

53 *The parents and godparents being present with each child, the priest baptizes him. He dips him in the water or pours water on him, addressing him by name.*

N, I baptize you in the name of the Father, and the Son, and of the Holy Spirit.

And each one of his sponsors answers
Amen.

54 *The priest makes the sign of the cross on the forehead of each child, if he has not already done so. The appropriate words are printed at section 47.*

(55) *The priest or other person may give to a parent or godparent of each child a lighted candle, saying to each*

Receive this light.

And when a candle has been given to each one, he says

This is to show that you have passed from darkness to light.

All **Shine as a light in the world
to the glory of God the Father.**

56 *The congregation, representing the whole Church, welcomes the newly-baptized.*

Priest God has received you by baptism into his Church.

All **We welcome you into the Lord's family
We are members together of the body of Christ;
we are children of the same heavenly father;
we are inheritors together of the kingdom of God.
We welcome you.**

The Prayers

57 *Priest* Lord God our Father, maker of heaven and earth, we thank you that by your Holy Spirit *these children* have been born again into new life, adopted for your own, and received into the fellowship of your Church:

grant that *they* may grow in the faith into which *they have* been baptized, that *they* may profess it for *themselves* when *they come* to be confirmed, and that all things belonging to the Spirit may live and grow in *them*.

58 *Priest* Heavenly Father, we pray for the parents of *these children* give them the spirit of wisdom and love, that their homes may reflect the joy of your eternal kingdom.

All **Amen.**

59 *Priest* Almighty God, we thank you for our fellowship in the household of faith with all those who have been baptized in your name. Keep us faithful to our baptism, and so make us ready for that day when the whole creation shall be made perfect in your Son our Saviour Jesus Christ.

All **Amen.**

60 *All* **Our Father in heaven,
Hallowed be your Name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Do not bring us to the time of trial
but deliver us from evil.
For the kingdom, the power, and the glory are yours
now and for ever. Amen.**

61 *Priest* The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with us all evermore.

All **Amen.**