

News of Liturgy

Editor: Colin Buchanan

Issue no. 201

September 1991

'if you missed the Offertory when you arrived, there will still be boxes at the entrance when you leave'.
a form of dismissal obviously designed to ensure the congregation were aware that at the end of the eucharist they were being sent out into the real world again!

The most recent involvement of the Committee followed a visit to the diocese from David Silk in October last year. The subject for the day was 'Presidency of the Eucharist and the Distribution of the Reserved Sacrament'. As a result of that day, the Bishop invited three members of the Liturgical Committee to join with him and two or three others, in looking at the subject further. Our brief was to revise the Bishop's guidelines for the distribution of the Holy Communion by the laity, both within and outside the Eucharist, and to devise a new Order of Service. The administration of Holy Communion in the church, but outside the eucharist, was seen and affirmed as one of the proper roles of a Deacon by virtue of his or her ordination. Administration by the laity, however, would still require the Bishop's licence, which would only be granted in exceptional circumstances where there was seen to be a pastoral need. In the Order of Service as finally approved, the consecrated elements are placed on the altar at the beginning of the service. The first part of the service (in ASB Rite A for example this would be sections 1-31) is taken by the person officiating from a position away from the altar, and he or she does not move to the altar until after section 31. When at the altar, the person officiating then makes this statement:-

'The Church of God, of which we are members, has taken bread and wine and given thanks over them according to our Lord's Command. I bring these holy gifts (from the Cathedral, or from St. (N's) Church) that you may share in the communion of the Lord's body and blood. We who are many are one body because we all share in one bread.'
No part of the Consecration Prayer of 1662 should be used of course, and neither should any of the Eucharistic Prayers of Rites A or B be used. Care should always be taken by the person officiating to ensure that the congregation are fully informed about exactly what is taking place. Hopefully this will enable them more clearly to see the service as an extension of the eucharist previously celebrated in another church, and a sacramental link between the two congregations.

The Liturgical Committee in Worcester resolved some time ago to meet only when it had something to meet for. We therefore come together no more than three or four times a year. Our next meeting is in October when, according to the agenda, we shall be looking at Remembrance Sunday; the debate on Initiation; the use of Drama in Worship; the role of the Cathedral in Worship, and then taking a look in general at *Towards Liturgy 2000*. It could well be a busy afternoon!

Colin Fowler—Secretary

ISSN 0263-7170

28p

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

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Gillingham, Kent ME7 5UA (Tel. 0634-51818; Fax 0634-573549)

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

Editorial

This issue carries news of the publication (as Grove Worship Series no. 118) of the Toronto Statement 'Walk in Newness of Life', published under the title *Christian Initiation in the Anglican Communion*. All readers of NOL are encouraged to get a copy, and to seek to bring its findings to bear upon the initiation practices in their respective Churches and Provinces.

Some of the issues surrounding admission of children to communion before confirmation (including the character of confirmation itself) have been the subject of discussion in these columns in recent months (and the Bishop of Chester is promising us more on the rite of 'Commitment' in response to my article in August on 'Early Confirmation?') However, there has been little on the issue of the conditions for administering infant baptism. So, I quote from the Toronto Statement, from Section 1 and paragraphs 7-9:

'Baptism of infants

- 7 The context of the baptism of infants is the faith of the church as mediated by believing parents, other sponsors, and other Christians. This faith is extended in love and responsibility to the child and in this way the child is nurtured in the faith into which he or she has been baptized. Hence it is appropriate to baptize infants when there is a reasonable expectation that the child will in fact be nurtured within the community of faith. Ordinarily, therefore, the baptism of infants requires the support of a believing parent.
- 8 This principle stands over against the practice of apparently indiscriminate baptism of all infants soon after birth. We regret that in the past the church has contributed to various popular misunderstandings of baptism, e.g., as a form of "insurance" for infants in case they die. This has resulted in the baptism of many who otherwise have no association with the church.
- 9 The current renewal of baptismal theology and consequent efforts to end indiscriminate baptism have significant implications for pastoral practice. Parents who have not participated actively in the eucharistic fellowship should be integrated into the worshipping community prior to the baptism of their children. Efforts to encourage a family's active participation in the community after the child's baptism are predictably unsuccessful where a parent has not already been integrated. Without prejudice to exceptional pastoral cases, it may be best for these families to defer the baptism of their children until the children can make their own profession of faith, or until parent(s) and other members of the Christian community are prepared to nurture them actively in the Christian faith.

I draw attention to various features of these three paragraphs:

Firstly, the Statement requires that parents should not only *profess* the faith (a requirement which is not even stated here but taken for granted), but should also provide 'reasonable expectation' (para. 7) that the child will be brought up within the context of faith, prayer and worship.

Secondly, the Statement alludes (in para 8) to the Lima Text's warnings about 'apparently indiscriminate' practices. The Church of England has tended to fudge this warning.

Thirdly, the Statement calls for strong evangelistic approaches to parents *prior to any baptism*, and makes a clear report from the history of indiscriminate practice that integrating people into the life of the church *after* giving baptism is fraught with difficulties. The key sentence is 'Parents who have not participated actively in the eucharistic fellowship should be integrated into the worshipping community prior to the baptism of their children' (para. 9). This both preserves the doctrinal basis for infant baptism, and gives good hope of the child being brought up as a believer.

All this—it should be added—seemed simply plain sense to the participants at Toronto, including 14 out of 64 from the Church of England itself, and those 14 including one Mark Dalby who was actually in the group which drafted this section of the Statement . . .

I should add that there was a general sense in Toronto of the International Consultation saying the opposite of the General Synod motions of the House of Bishops here in England. Indeed from the perspective of Toronto those English motions looked as though they belonged to *Looking Glass Land*, and of course the English members of the Consultation knew it.

The Toronto Consultation had various preparatory papers before it, and they are now being edited by David R. Holeton into a major (perhaps hardback) book on Christian Initiation, to be published by the Anglican Book Centre in Toronto in the New Year.

Colin Buchanan

SOCIETAS LITURGICA TORONTO 1991

The thirteenth Congress of *Societas Liturgica* this August in Toronto saw around two hundred liturgists from most countries in the world grappling with the theme 'Bible and Liturgy'. The main issue facing liturgists and churches in this area is whether it will be possible at some stage for all the churches to agree on a common lectionary pattern. This is highly relevant to the English scene, with the publication of new proposals by the Joint Liturgical Group for a four-year lectionary, continuing calls for the Church of England to adopt the Roman three-year lectionary, and new lectionary proposals in *The Promise of His Glory* which give us (together with those already in print in *Lent, Holy Week, Easter*) a revised three-year lectionary for two-thirds of the year, plus a set of alternative lectionary proposals for churches to buy into at will outside the main festival times.

The idea of the Questionnaire was not that it should be returned, but simply looked at and then honestly completed with perhaps the assistance of the church's worship committee of PCC. How many have actually done so or will do so, we shall, of course, never know, but the fact that we did not ask for the Questionnaire to be returned may enable the questions to be answered more truthfully. Although, as I said, there was no request to come back to the Committee, we made it known on the Questionnaire that, if approached, we were always willing to offer help; and already we have received requests from parishes to send a representative to Parish Days where worship is one of the items on the agenda and, in one parish, the major item in fact. We have in recent years offered evenings for Readers and Intercessors and these have been encouragingly well attended and fruitful. There have also been evenings on Family Worship which have been equally rewarding.

The quality and standard of worship within the diocese is a matter very close to the heart of the Diocesan Bishop, as I am sure it is to the heart of every other Diocesan Bishop. In the past, the Worcester Liturgical Committee has been content to be a rather 'low key' Committee, but the Bishop has recently 'transposed' it up a little to give it, as he says, 'a higher profile within the diocese'. To help promote this higher profile, we have once again the Dean of Worcester on the Committee to give it some extra weight, in the nicest sense of that word of course. There is also within the Committee a broad spectrum of churchmanship and expertise, with the presence of the Adult Education and Ministerial Training Officer for the Diocese; the Audio-Visual Media Adviser; the Chaplain to people who are deaf; the Adviser on Drama, and one member who is also a member of the Diocesan Music Committee. This is an important link with a Committee whose concerns so often over-lap with our own, and where much is gained by the occasional joint meeting of the two.

Unlike a number of other Liturgical Committees, including our neighbours in the Diocese of Hereford, we are not over 'immersed in the perennial drafting and re-drafting of Institution and Induction Services' (Hereford Report—May 1991), although this has been one of the tasks in the past. No doubt it will in due course be one of the tasks in the future but, for the present, the existing services appear to be fulfilling all that is generally expected on such occasions. We did some time ago pen a form of Service for the Dedication of Church Officers. In this, the churchwardens, the sidespeople, and the members of the PCC, are reminded of the responsibilities of their office which, in the presence of the congregation, they then undertake to perform. The value and significance of these lay ministries having been explained to the congregation, they in turn agree to affirm and uphold the officers in their performance of them.

Noteworthy amongst other Services to which we have been invited to contribute in the past is the open air Eucharist to mark 1300 years of the 'Life, Witness and Work of the Church in Worcester'. The concelebrated Eucharist took place at the Worcestershire County Cricket Ground in the presence of the then Archbishop of Canterbury. I mention it, not to make comment on the liturgical content of the service, but to refer quickly and not too seriously to a footnote on the last page. The service provided for the collection to be taken as the people entered the Ground, but so that no one should perhaps feel they had been excluded from it, there was this gracefully poignant note on the back page:

This month's publication . . .

is Joint Liturgical Study no. 19, *The Testamentum Domini: A Text for Students*, edited by Grant Sperry-White of Notre Dame University.

. . . but there is also an extra

in the Worship Series, no. 118, *Christian Initiation in the Anglican Communion—The Toronto Statement 'Walk in Newness of Life'*, edited with an Introduction by David Holeton. (This is being sent on Standing Order to those who take Worship booklets, and they are free to send it back for credit if they object to getting one more than the contract).

. . . and next month's

is the (regular) Worship Series no. 119, *Shall we Dance?*, by Anne Barton. This is a simple introduction to both the ideology and the practicalities of dance in worship, and Grove Books offers its apologies to the author who has appeared in our lists as 'Anne Baxter', which she isn't.

. . . and next year's prices

include quite a leap in airmail figures. This is due to the increase to 12 pages, which reminded us that the journal had long since broken the 10gm barrier, and needed to be more realistically priced to include true postage costs. You can pay as soon as you like, but you will probably get an official renewal form next month.

DIOCESAN REPORT 11—WORCESTER

If the beginning of this final decade of the twentieth century has anything liturgically in common with the beginning of the penultimate decade, it is perhaps the introduction of important works of liturgical revision. In 1980 we had the Alternative Service Book and now we have *Patterns for Worship* and *The Promise of His Glory*. If that is a similarity, there is, however, also a difference; a difference now of acceptance; a perceived wider willingness, even eagerness, to accept and explore.

In 1980 the Alternative Service Book was seen in many areas as the end of a time of much liturgical revision and activity—Series 1, 2 and 3 etc., and a number of Liturgical Committees seemed then to wind themselves up, their work done, 'the strife being o'er'. But as to whether or not the battle had been won, opinion of course varied.

With *Patterns for Worship* and *The Promise of His Glory*, however, liturgical revision and renewal appears now more readily to be seen as something ongoing, involving quite rightly both clergy and laity, with both being ready to play their part in its development. Liturgical formation has, therefore, over the last eighteen months or so, occupied much of the Worcester Liturgical Committee's time. Following a visit to the Committee by Michael Perham, and a 'commercial' by the Committee's Chairman at this year's Diocesan Clergy Day, two evenings were set aside for an introduction to *Patterns* and *Promise*. These were held in June; one in the North of the Diocese and one in the South. Although it was not 'Standing room only' at either of them, there was, however, a genuine interest from those present to want to know more, and to know when the revised and approved edition of *The Promise of His Glory* would be available for purchase.

On Clergy Day, we also took the daring step of actually asking the clergy to go away and look at the worship in their own individual churches. This was done by way of a Questionnaire given out to everyone in attendance and, as Clergy Day is a 'three line whip', attendance was good. One notable absentee however, on the day the Questionnaire was given out, was the Liturgical Committee Secretary himself who, by some strange coincidence, just happened to be out of the country at that time!!

The preparatory issue of *Studia Liturgica* (Vol. 21, No. 1, 1991) set the scene, with articles on the different competing systems:

1 The Roman Catholic three-year Lectionary (1969), with one year for each of the synoptics and John being read at festival time, a traditional calendar arrangement, a substantial amount of scripture, with semi-continuous reading from Gospels and epistles, the Old Testament being chosen simply to illustrate the Gospel theme.

2 The (North American) Consultation on Common Texts Common Lectionary (1983), a three-year lectionary accepting the principles and calendar of the Roman lectionary, but providing for semi-continuous reading of the Old Testament and the enlarging of some other passages to provide a suitable preaching base in churches which do not have a weekly eucharistic pattern.

3 The British Joint Liturgical Group Lectionary (1967), two-year 'thematic' lectionary, with a slightly remodelled calendar, which is in use in the ASB and the new service books of the URC and Church of Scotland. The new JLG *Four Year Lectionary* (1990) has a year for each of the Gospels, retains the JLG calendar and abandons 'themes' but retains the principle of 'links' between the readings.

These essays were helpful in indicating that the almost irreconcilable diversity between the different systems reflected differences in the underlying principles upon which they were constructed. Clearly there would have to be agreement about the principles before there was any hope of agreeing a united lectionary. Perhaps the most encouraging feature of the present situation is the involvement of the English Language Liturgical Consultation (ELLC), together with members of JLG and of course CCT, in the revision of the Common Lectionary, with some hope also of Roman Catholic involvement.

In the event, partly due to its nature as a fairly leisurely academic exchange, partly due to the method of reading set papers in the three conference languages with little opportunity for working together at the issues in a way that would take things further, the congress failed to grasp the opportunity of having most of those creatively involved in lectionary construction together in one place. However, much preparatory work was done on the underlying principles—and the divergence on these seems to remain as wide as ever.

Paul Bradshaw, in a well-researched paper on historical perspectives, gave us a list of four functions of reading the Bible in liturgy:

- 1 Didactic:** historically, emphasis on this is likely to produce a *lectio continua* pattern, especially if the public reading and preaching is the only way of doing bible study.
- 2 Anamnetic or Kerygmatic:** This, basically giving the warrant for the rite, will reflect the liturgical year and keep close to the tradition.
- 3 Paraclitic:** here an emphasis on meeting the current spiritual needs of the congregation will tend to produce a different selection.
- 4 Doxological:** scripture leading the congregation in praise: putting the main emphasis here will affect, for instance, the length as well as the choice of passages.

It was left to Horace Allen to spell out the implications of this for the current competing lectionary systems, and in doing so he added more functions. In the didactic function, he separated *catechetics* from *preaching* (the German Lutheran lectionaries of 1978, while maintaining a one-year traditional lectionary, have a six-year lectionary of preaching passages). Bradshaw's anamnestic function, reflecting the seasons, is paralleled by two of Allen's categories: *Feasts, Festivals and Seasons* (here he welcomes the growing use of the traditional calendar in Protestant churches) and *Culture and its Seasons*, the pressure of local secular culture on both calendar and lectionary which is seen for instance in the work of the Joint Liturgical Group. He also adds *Historical and Ecumenical Witness*, and comments on the dangers of the *Doxological* emphasis subordinating the Word to eucharistic liturgy and overwhelming the kerygmatic and proclamatory function. He ended up pleading, on the basis of North American experience of unity around the 'table of the Word' as priests, pastors and ministers study and prepare together, for the Roman Catholic Church to allow the use of the Common Lectionary.

That there is clearly a lot more work to be done before that point can be reached was indicated by some of the other contributions, notably that of Marjorie Proctor-Smith with a critique 'from the margins' of feminist thinking. She (and others in shorter papers) helped us explore the *Inclusive Language Lectionary* and the *Lectionary for the Christian People* which, as well as providing alternatives for such divisive passages as Ephesians 5 and 1 Timothy 2, also highlight racist and anti-Jewish statements. This particular minefield serves to remind us of those discussions about the nature of the canon and of the authority of scripture which are basic to any contemplation of united lectionary revision. Perhaps the eventual publication of the Congress papers—including some provocative thoughts from John Baldovin on biblical preaching—will bring us back to discussion of the basics.

Trevor Lloyd

THE WELSH BAPTISMAL RITE

Robert Paterson writes from Gabalfa, Cardiff, to suggest that our review in July of the new Church in Wales baptismal rites overlooked points important to the compilers at least. He lists the following:

- (a) real Bible Readings;
- (b) a move from particularity ('this child . . .') to a community context ('we are born again . . .');
- (c) confirmation may be delegated by the Bishop to an appropriate minister;
- (d) the new 'Blessing of the Waters' prayer has been widely acclaimed and is worth noting;
- (e) there is a rubric in the baptism with confirmation rite; *'Baptism is the universal sign of admission to the Church of Christ.'*
- (f) the rite of Commitment to Christian Service is intended, at least in part, to provide an opportunity for someone converted after baptism/confirmation to give their testimony and make a public declaration of faith. Of course it has other uses as well.

continues the quest for 'the communion of all the baptized' (but particularly of the baptized children: Thomas Talley from New York sees the ASB lectionary as the fruit of 'something of the giddiness of that era' (i.e. a *penchant* for novelty). Martin Kitchen (on 'The Bible in Worship') has a strong sense of the establishment of the Church of England (very unlike the approach of the North Americans). Christopher Cocksworth, in the longest chapter in the book, reflects on tensions in eucharistic theology, and some of the resultant impact on texts. Paul Bradshaw handles the daily offices, calling for 'not so much a change in external forms as a renewal of the inner spirituality', but also giving tolerably good marks to the Canadian 1985 Book for giving *explanations* as to the purpose of the offices. Paul Roberts tackles initiation in a very short chapter, with an element of 'Let us wait and see' about it. Bryan Spinks echoes his own theme elsewhere when he writes '... the eucharistic prayer ... will be more like the language of the Song of Songs than of the Nicene Creed', and he is ready to espouse variant structures and theological emphases to this end. Kenneth Stevenson tours a disparate set of 'The Pastoral Offices' and emerges with a few common principles, including flexibility, a true pastoral concern for change 'in people's lives—their *whole* lives', and a plug for indigenization in real cultures (with a bouquet for the 1989 New Zealand Book). The chapter by Bryan Spinks and Gianfranco Telling on ordination might be thought to illustrate the principle that the more questions you ask about orders, the harder the task of giving liturgical expression to the answers becomes . . . David Stancliffe wrestles briefly with 'Is there an "Anglican" liturgical style?', but is torn between the descriptive and the prescriptive. Donald Gray is equally brief on 'Liturgy and Society' (a suggestive title), but is concerned for texts which 'take seriously the needs of those outside the Church' (but is this a right concern?). There is fun at the end: George Mathew (a Mar Thoma presbyter) on 'Whose culture and why?'; Dinis Sengulane, Bishop of Lebombo, Mozambique, on 'An African Perspective' (but is this not to acknowledge the previous 'Anglicanism' of the book as a North Atlantic parochial regionalism?); John Baldovin, a Roman Catholic, on a (sympathetic) 'outsider's view'; and, of course, Gordon Wakefield, whose Methodism has always been in spirit somewhere within an old-fashioned Anglicanism. Kenneth Stevenson's *motif* in the last chapter is 'a chapter of accidents', and I leave that title hanging in the air as a trailer to intrigue.

It all makes for most stimulating readings, partly archaeological, partly exploratory, partly pushing tentatively into the future. But its title could well deceive—the book will be little help to those who want to identify Anglican identity as such through some desired liturgical ethos, style, or programme. This is a ghost which disappears entirely as the machine it was supposed to inhabit is subjected to close scrutiny.

COB

A Private Publication Grove Books are Distributing

We have available copies of *Episcopacy Today and Tomorrow* by Bishop Michael Whinney. This is a 92-page booklet, costing £3 postfree from Grove Books, and complementing our own Pastoral no. 46, *Deliberate Oversight?* Its format is that of a (thick) Grove Booklet, and its style is in the form of an 'Open Letter' to a mythical newly appointed bishop. Recommended to all with a staff (or even mitre) in their knapsacks.

NOW MORE KENYAN TEXTS

Following the major set of new materials from the Kenyan Commission (see *NOL* in July and August for details), some of their drafts are now available in booklet form at *Modern Services—Morning Prayer; Evening Prayer; Baptism; Admission to Holy Communion; Confirmation and Commissioning* (Uzima Press, PO Box 48127, Nairobi). The booklet's format matches that of the modern eucharistic rite, with 80 pages, and a price (before carriage) of 20 Kenyan shillings. Grove Books have a few copies for £2 including postage, to private customers, and we hope to provide trade copies at a lower price at a later date.

The daily offices are marked by innovative and interesting scriptural canticles; by 'The Lord's Prayer in Song' (still using the 1970 ICET original texts in the English version); by some bold versicles and responses; and by some wide-ranging prayers. The baptismal rite is intended for adults and infants, and includes scope for 'brief testimony' and has a litany-type 'Thanksgiving over the Water' (but like no litany in England). It also has a mystery—as the opening notes refer to anointing (section 23) and to admission of adults immediately to communion (section 24)—but in each of the copies sent us from Kenya pages 57 and 58 have been carefully torn out, and the baptism service finishes in an unfinished way at section 22, and we cannot see what we have lost. We will hope to unravel this one in due course.

The final two draft services have not yet been authorized for use, but only for study. They would give expression to the proposal to admit to communion long before confirmation, and thus the candidates are presented to the incumbent by a catechist, and they themselves (at a suggested age of 6 or 7) renew their baptismal vows as the basis for such admission. The 'confirmation' service is a bishop's service, and it includes questions such as 'Will you be willing to tell your neighbours about the love of Christ?'

Book Review

Kenneth Stevenson and Bryan Spinks (eds.) *The Identity of Anglican Worship* (Mowbray, 196pp., £12.95)

Henry Chadwick's Foreword tells us that this set of essays is a tribute to the memory of Geoffrey Cuming, and the editors confirm this in their Preface, whilst also noting the 'opportunity' that the coming of new worship books round the Anglican world offers. They say the essays are 'to carry on Anglicanism's conversation with itself, with its sister churches, and above all with its *roots*' (page x). So the essays are not definitive statements, but a series of inspections of various parts of the liturgical playing fields. Perhaps the best service I can offer readers is to give a brief note on each of the contents.

Rowan Williams sees the genius of Anglican Liturgy—particularly eucharistic liturgy—as relating the kingdom of God to our present society, and he proposes ways in which this aim can be furthered. David Holeton

(He also points out that the full address of C/W publications is: Woodlands Place, Penarth, South Glamorgan, CF5 2EX—we for our part respond that publishing houses which do not put their own address on their publications will usually get that lacuna reproduced in any reviews ...)

Much of the thrust of the six points would run near to the Toronto concerns. We append the 'Blessing of the Waters' text for further 'wide acclaim'. And the actual rubric to which Robert Paterson refers in (c) above reads as follows:

The Bishop may delegate appropriate parts of the service to other ministers.

We venture to wonder whether the Canons and other regulations of the Church in Wales would lead anyone to think that the central act of confirmation was 'appropriate' for delegation, as our correspondent (who is on the C/W Commission) clearly thinks. This would be ahead of Toronto.

THE BLESSING OF THE BAPTISMAL WATERS

Holy Father,
we give you thanks and praise
that in the beginning the Holy Spirit
moved over the surface of the waters
and life was created.
By the gift of water
all life is nourished and sustained.
We give you thanks
that through the waters of the Red Sea,
you led your people out of slavery to freedom
in the promised land,
We give you thanks
that in the waters of Jordan
your Son was baptized by John
and anointed with the Holy Spirit.
We give you thanks
that by the death and resurrection of your Son,
you have freed us from bondage to sin and death
and opened to us eternal life.
We give you thanks
that by the water of life
flowing from the throne of the Lamb
you bring healing to the nations.
Sanctify this water,
that *your servants* who *are* washed in it
may be made one with Christ,
cleansed and delivered from all sin.
Anoint *them* with your Holy Spirit
and bring *them* to new birth
in the family of your Church,
that *they* may become *inheritors* of your kingdom.
We ask this through Jesus Christ our Lord,
who lives and reigns with you
in the unity of the Holy Spirit,
now and for ever. **Amen.**

REFLECTIONS ON THE INITIATION DEBATES

Like many others, not least in this diocese, I could hardly believe the news that the General Synod was to debate a proposal to throw into reverse experiments in admitting children to communion before confirmation. The ensuing debate in Synod itself and in the media, about this and about baptismal policies, has set me thinking . . .

- (1) In the end, Synod threw out the proposal to reverse experimentation, but it appears to have accepted that the sequence baptism-confirmation-communion is the norm. In doing this, it has failed to grasp the *theological* nettle. The case for seeing baptism alone as the initiatory rite is very strong, yet Synod appears not to have debated this—and the House of Bishops seems yet again unaware of the weight of modern liturgical scholarship. And I always thought Bishops were supposed to be intelligent and well-read. . . .
- (2) There is the familiar complaint that experiments at admitting children to communion before confirmation are unmonitored, but in this diocese, Jan Ainsworth had undertaken quite extensive evaluation and monitoring of schemes. Perhaps other dioceses have done the same.
- (3) The pattern of baptism-confirmation-communion can only be regarded as the norm in the Church of England since the coming of the railways which brought with it easier episcopal travel. As Richard Buxton used to tell us, there is a thesis waiting to be written on the correlation between the growth of the railways and the incidence of episcopal confirmation.
- (4) In the debates on baptism policies, we are still hearing the old misunderstanding that, in baptism, we are giving the child a name. This was voiced on the *Heart of the Matter* programme shown during Synod and is even to be heard from some Bishops. Yet surely every ordinand knows this very point, so frequently drummed into us by that other erstwhile liturgy teacher at Manchester University, Kenneth Stevenson, that baptism has nothing whatever to do with naming anybody.
- (5) The idea that baptism should be unconditionally available to anybody in England, almost as part of their English birth-right, is quite prevalent among people who come asking for baptism. Even the Archbishop of Canterbury seems to have come close to saying this. This only further diminishes any notion that there are serious promises to be made in a conscientious way at a baptism. Last night a couple asked me if two Jewish friends could be godparents 'although they won't want to make any promises involving Jesus'.

A combination of Synodical muddled thinking and recalcitrant parents in the parish is moving me in a more 'discriminatory' direction about baptism. Someone had better send me a form to join MORIB before I change my mind. . . .

Charles Read,
Diocese of Manchester

AN OUTLINE PROGRAMME IN AUSTRALIA

The existing Australian modern Anglican service book is *An Australian Prayer Book*, dating from 1978. It is very handy in its format (A5 and slim like the Irish APB), and it passed into almost universal use quite quickly after it was first authorized. But it is now thirteen years old, it was cautious in the first place, and in particular is pre-inclusive in its English language usage. There have been some supplementary productions authorized since its publication, including *Alternative Collects 1985*, *The Ordination of Deacons*, *Holy Communion—An Outline Order*, published in March 1988 for use in informal circumstances, and *Ministry with the Sick*, 1989. This year has seen a revised order for *Holy Baptism with the Laying on of Hands 1990*.

The Australian Liturgical Commission is now planning to bring a report to the July 1992 meeting of General Synod which will show the ways in which a further round of revision might be implemented, and the contents of a possible new book. If the report is backed by General Synod, then the Commission will reckon to bring to the General Synod next following (probably in 1995) a complete draft book for authorization.

One incidental feature of this project was a joy to hear. The Commission has coralled David Frost again. Readers will recall he resigned a few years ago in protest at the inclusive language programme, and made a public *cause celebre* of his protest. However, he has now been faced with a choice of two evils, it seems. Either he is to dub 'his' psalter into inclusive speech, or someone else will do it for him. This latter threat (rather like a choice between self-inflicted hemlock, or somebody else's garrotting . . .) has led him to do the work himself. So he is back into the work of liturgical revision—a compromised but welcome returner from the wilderness. Perhaps we may look for further high-grade collects and other prayers from him too.

SOME FLEETING LITURGICAL IMPRESSIONS

This is not exactly a diary, but is simply a note of points remembered from six successive Sundays in five countries: in Canada the Gilbert Scott architecture and inflexibly stiff resultant liturgy in Trinity College chapel in Toronto (and a same-ness of chanting too); in the USA, the evergreen pleasure of administering communion to very young children coming with their parents (and the discovery that lay-people reading lections in church have to be approved by the bishop); in Peru the musical instruments (and those protestant ponchos); in New Zealand complaints that rabbits (a form of pest) are not proper subjects for liturgical thanksgivings; and in Australia the slight shock of being back in non-inclusive language (preparing me for return to Britain), and a pleasure at being back with *An Australian Hymn Book* which has worn very well indeed (it is *With One Voice* in England).

One not-quite-liturgical point causing comment in Australia is the decision just made by the Presbyterian Church in Australia to rescind the provision for ordaining women as ministers and elders. The original provision was apparently made in 1974, prior to the 1977 union of Methodists, Congregationalists, and Presbyterians. The 'continuing' Presbyterian Church is viewed as very reactionary, and is now proving it.