

STOP PRESS—just published is Paul Bradshaw's *The Search for the Origins of Christian Worship* (SPCK, £15). This will be reviewed next month.

DIOCESAN REPORTS?

None again.

A DECLARATION BEFORE MARRIAGE

The editor used the following recently.

We, N and N, have been cohabiting without being married, each of us having been previously married, having had children, and having been divorced. We love each other, and are grateful to God for each other, and have made a home together within which we have had a secure and loving family life. However, we have recently become disciples of Jesus Christ, and now deeply regret both the impossibility of keeping our previous marriage vows, and also our own living together without getting married. If we had been Christian believers earlier, we would not have cohabited in this way, and now believe it to be a wrong use of God's gift of love and physical union. N was baptized into Jesus Christ a week ago at Easter and testified then to her conversion, and N, who had been baptized as an infant and later confirmed, took upon himself a renewal of baptismal vows in the baptismal waters. We have been living apart whilst the banns have been called and the baptism and renewal vows were undertaken. We come now in the presence of God and of St. Mark's congregation with both repentance and joy to pledge ourselves to each other in marriage for the rest of our earthly lives.

This month's booklet . . .

. . . is Worship Series no. 121, *The Heart of Sunday Worship* by Colin Buchanan, bringing up to date in a Decade of Evangelism the subject matter of *Patterns of Sunday Worship* from twenty years ago.

. . . and next month's

is Evangelism Series no. 18, *Finding a Youth Evangelism Strategy that Works*, by Phil Moon.

. . . and a reprint

is Worship Series no. 104, *The Laying on of Hands in a Parish Healing Ministry*, by Carolyn Headley. This has sold well over the years despite an impossibly faint yellow cover which made it almost anonymous. The reprint has a bolder cover.

. . . and those elusive Joint Liturgical Studies

are the subject of yet another shuffle. In March there was no Joint Liturgical Study because of the Alcuin Club pattern. However, we are now expecting to publish no. 21, *The Anglican Eucharist in New Zealand*, by Bosco Peters, in June, and still do the double-size one in September. We will keep you posted.

ISSN 0263-7170

30p

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

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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. 208

April 1992

Editorial

On 28 April there was published *'Multi-Faith Worship'* (Church House Publishing, 66 pages, £3.50). It is a report, long anticipated, from the Inter-Faith Consultative Group of the Board of Mission of General Synod, and it will be debated in General Synod in July. The Group itself is of notable weight and authority, including Michael Nazir-Ali, Christopher Lamb, and Roger Hooker—a well-trying team of persons with both a concern for the objective truth and God-giveness of Christianity (and of Jesus Christ himself) and a warm and sensitive caring and understanding for the other religions which are now part of British society.

The Preface to the report (by the Bishop of Lichfield, the chairman of the Board of Mission) says 'This is not a doctrinal report . . . The Booklet is practically focussed' (p.6), and it directs theological enquirers to the bibliography. However, the report necessarily touches upon theological issues, and speaks from a theological standpoint. To do this, it has a special treatment in chapter 3, a chapter which develops the 1984 report of the same Group, *Towards a Theology for Inter-Faith Dialogue*. It is a pity that the critique of that report by Chris Sugden, *Christ's Exclusive Claims and Inter-Faith Dialogue* (Grove Pastoral Series no. 22, 1985) is never cited, as it is at least arguable that the 1984 report was somewhat too 'inclusivist'. However, it is perhaps not surprising that Michael Nazir Ali's own critique (for he was not on the Group then) is cited (p.18), and it certainly steers the present Group from the brink. However, the asserted reasonableness of the 1984 report is then re-demonstrated by reference to the more radical and even indifferentist 'developments' from it of Kenneth Cracknell and John Hick. That discussion is concluded by a statement that the present authors have failed to reach a consensus (p.19).

Two earlier features of this report should be noted. In chapter 1, a set of vignettes of particular situations demonstrates that both 'multi-faith' and 'worship' are somewhat elastic and imprecise terms. That is no doubt a pity (oh, if only we could rule a straight line through complex situations and deem *this* side of it 'on-limits' and *that* side 'off-limits'); but it is well that the difficulty is fully presented. It would not of itself prevent us reaching broad distinctions—such as between hill-country and plains, even though there the point where one finishes and the other starts is hard to distinguish, and any line imposed for descriptive purposes may well be not only arbitrary but also both invisible on the ground and misleading in the cartography. And yet there is a difference.

Chapter 2 gives an overview of a quarter of a century of past resolutions and reports. Interestingly (to us) it gives the largest space to the first Grove Booklet on the subject, Ministry and Worship Booklet no. 52 *Inter-Faith Worship?* by Peter Akehurst and Dick Wootton (1977). This had a carefully nuanced presentation of a subject still very young and troubling to

many Grove Booklet readers, and it is good to see it laid under contribution (and it is still in print . . .). One area which I missed in this review is that of the sale (and leasing) of church buildings—I recall vast fusses in Synod over proposals to let 'consecrated' buildings pass into the hands of Hindus or Sikhs, with concern about the prospects for 'Christian Symbols' and the kind of message given by such alienation of Christian places of worship. The principles there are surely the same—the kind of message given by the kind of activity and the theological understanding to which that message is open?

I have a regret about two other omissions—both apparently arising from the fact that the text of the report must have been finalized last July at the latest. Our (very good) Grove Worship Series no. 117, *Interfaith Worship and Christian Truth* by David Bookless (which was written to bring the Akehurst and Wootton one up to date) is only mentioned in a footnote on page 16 (it was 'published after the text of the present booklet was completed'). This means that *a fortiori* the December 1991 'Open Letter' does not rank even such a footnoted mention. Yet this Open Letter has been a most important marker on the English church scene: all kinds of debate and even tensions run on from its publication: and there is a slight sense of unreality conveyed here by a report which is published nearly five months after that Open Letter, but could not take any steps at all to respond to it or evaluate it.

On the 'practical' side (which is its advertised thrust) there are chapters on visiting places of worship of other faiths, and on welcoming adherents of other faiths to Christian services. Both those issues are undemanding. When it comes to looking at true 'multi-faith' issues, much space is given to repeating the kind of vignettes we had in chapter 1. One of the most crucial areas—schools—is deliberately omitted. (Silence, of course, which is highly recommended on p.56 and elsewhere, has its own problems in school assemblies . . .)

Finally, we come to the 'Legal Position'. This seems to be strongly against almost every form of multi-faith activity—at least on church premises or led by a clergyperson. There are ways of getting round laws, however, and even ways of ignoring them.

My own reflection is that we cannot escape the theological issue, and it may be that we shall have a different theological critique of different religions. Perhaps I may point the matter up by reference to the local situation where I am. We do have in the area Sikhism and Hinduism in some force—but the *nearest* 'other religions' are spiritualism and Satanism! Both are strongly and centrally anti-Christian. I can conceive of no way of befriending them *as religions* with a view to joint religious activities. I am sure that readers will agree thus far. So the question then arises as to whether there are other, more respectable, other faiths *which are also basically anti-Christian?* I leave the question hanging.

I write this on Easter Eve—and find the Easter sermon I must now write a great relief to the spirit. But it is not that I want to turn away from the issue. It is part of the British scene, and growingly so.

Colin Buchanan

ordination and marriage, where people are initiated into Holy Orders, the married community etc. Her section on ordination I found the weakest part of the whole book—it was really about the lack of vocations to the priesthood and how to foster more of them. She assumes that the priesthood must remain celibate and male. On the whole, however, this is a useful book and provides a vision which it is worth working at in many aspects of our church life.

Charles Read

Ritual Abuse (Council of Churches of Britain and Ireland, 8pp. 20p)

I suppose if it is 'ritual' it is a liturgical concern. But this is anti-Christian liturgy—and often revolting as well as wholly immoral and exploitative. I mention Satanism in my editorial of this issue, and it is in this context I have encountered what is (discreetly) told here. Whilst there may be secular child-abusers who invent the devil for the sake of terrifying children into silence, this report clearly insists that there are groups who are sexually abusing children within their satanic or similar rituals, groups to whom such abuse is not incidental but is itself ritually satisfying. From all such evil, good Lord deliver us.

COB

Sabastian Sandys (ed.) *Embracing the Mystery: Prayerful Responses to AIDS* (SPCK, 1992, 106pp., £5.99)

There is no doubt that our world has been changed by AIDS—and perhaps we still do not know what it has meant across the continent of Africa. This book is an anthology of scripture passages, poetry, meditations, and personal diary accounts, all to give resources for coming to the AIDS-bedside. There are so many sentiments to be expressed—not only the crying out to God of 'why?', but also the separations that death from AIDS entails—as well as the separations (often from family) that life with AIDS also entails. There is guilt, and there is striving against guilt. The editor knows his stuff and knows his people. Those of us at a longer distance from those bed-sides had better speak but few words and good ones.

COB

A PRE-LITURGICAL TEXT

A Yorkshire correspondent sends us a text which is almost beyond the range of liturgy as such. The report goes like this:

Gildersome, in the Diocese of Wakefield, is on the edge of Leeds, near junction 27 on the M62. The splendid new church of St. Peter is due to be consecrated on St. Peter's day this year.

The foundation stone was laid on the Eve of St. Peter's Day 1989, and its inscription reads:

May
Almighty God
the Father of our Lord Jesus Christ
be glorified
in the building erected here, in the
living stones who will be gathered here, and
in the community for which this place will be
a centre for worship, witness, and service in
the power of the Holy Spirit.

Not a bad place for a parish to place its mission statement.

Julie Upton, *A Church for the Next Generation* (The Liturgical Press, 1990)

The subtitle of this book is *Sacraments in Transition* and it is essentially a reflection on RCIA from a North American Roman Catholic Professor. The reflection is not just on RCIA itself but on applying what might be called the RCIA way of doing things to other sacraments (taking penance, ordination, marriage etc., as sacraments).

Upton begins with a history of RCIA and its link with the post-Vatican II atmosphere and ethos in the Roman Catholic Church. Sacraments used to be seen as ends, in RCIA they are beginnings. The process is important too and so there is a strong emphasis on the Rites of Passage type of approach.

There is an analysis of RCIA and its implications for the spiritual life as well as the life of the congregation. On the RCIA model, the congregation can become a supportive community as catechumens process through the various stages. Thus RCIA leads to the Church growing as a community again, as in the Early Church. This, argues Upton, leads to sacraments becoming real and meaningful and not simply minimalist.

I found Upton's brief history of RCIA and her setting of it in a wider ecclesial context helpful. Her understanding of the aims of RCIA is laudable—we all want our churches to become real communities in which people can grow in faith, supported by those around them. I wonder, however, if there is an element of romanticism in this book, as in RCIA itself. Was the Early Church really and always the glowing example of community life which she seems to think it was?

The bulk of the book is taken up with applying RCIA principles to other sacraments. On infant baptism she offers some thoughts which might help in Church of England debates about which infants to baptize and about admission to communion before confirmation. If RCIA stresses the initiation of adults, where does this leave infant baptism as a practice? This section of the book ends with a consideration of the place of children in church which echoes *Children in the Way*.

Her section on confirmation includes the usual list of historical and theological difficulties. She tries to sort out the pastoral muddle of confirmation but fails to grasp the nettle and suggest its abolition, because she sees confirmation as a sacrament separate from baptism and so will not quite say that it is baptism that admits you to the eucharist.

On healing and funerals, Upton sees ministry to the sick and dying as being the job of the whole church and not just of the priest. Perhaps a question she might have addressed here is how such a vision is affected if your church contains some pseudo-charismatic crackpots who believe that one word of faith from them will banish all spirits of sickness from the vicinity ...

One of the lessons which Upton wants the Church to learn is that the community itself has to take responsibility for incorporating new members. In RCIA, the initiation is into the eucharistic community. There are parallels in

TOVEY'S LITURGICAL DIARY

Phillip Tovey reports as follows from an unusual liturgical week (with some non-liturgical bits too):

FIVE DAYS IN A SYRIAN MONASTERY

Monday, flew to Amsterdam and drove to St. Ephrem's Syrian Orthodox Monastery on the German border. The nun who opened the door looked a bit surprised, but when the archdeacon (not a priest) returned we received a warm welcome. In the evening, we went to the church in Enschede which was packed for the beginning of Holy Week. The service seemed to be the night office. Most of it sung by two choirs antiphonally, the priest reading the gospel.

Tuesday, discover that this is a fasting week, so we have gone veggie. Some very tasty lentil soups and rice in vine leaves. Must buy a lenten cook book. At midday celebrate the lesser hours in one block. Begin to find that the tunes are growing on me—the whole service is sung. Lots of crossing and prostration in the services. Visit Münster in the afternoon the home of reformation radicals, and Bishop von Galen who stood against Hitler. The Catholic cathedral is very restrained and so feel at home.

Wednesday. Begin to hear stories about life in their homeland, Tûr Abdin in Turkey. Christians not allowed to have any government job, including caretaker and roadsweeper, Christian shops looted with no protection from the police, Monks forcibly evicted from monasteries; then they are used for cattle sheds. The majority of the Syrian community therefore has moved to Europe. Admire the tenacity of these people to remain Christian in the face of such oppression. All of this has happened in the last 20 years!

Thursday. Go to church again for the Maundy Thursday Liturgy. Discover a huge number of minor orders, and a quite restrained celebration. It only took 1½ hours, but the numbers for communion are great, so go to have coffee with some people while the administration continues. Learn that Syrians were caught up in the Armenian genocide after WW1 and encourage the idea of a book collecting the stories of the elderly. In the evening get interviewed by the young people who run a Syrian slot on local radio. Have a huge discussion about the life of young Christians from an old church in a new land.

Friday. Return to rain.

A LATE SPRING LUKE-WARM FROST

(Part of a lecture given in Australia recently by Professor David Frost)

Readers of *Church Scene* [which was quoting NOL] will know from an article last December headed 'Frost thaws very cautiously' that I appear to have climbed down, and have agreed (with my Hebraist colleagues) to try and do a 'non-sexist' or 'inclusive language' version of our Psalm translation in *An Australian Prayer Book*. So I'd like to explain just where I now stand.

I do not believe that any of the objections I made in 1986 to 'inclusive language' are false. The attempt to change the English language originated outside the Church, in radical feminism; and the argument that language itself was unfairly masculine was part of a feminist myth as to the universal tyranny women had suffered at the hands of men, a tyranny which Judaism and Christianity, with their masculine images of God and their male-dominated structures, were believed to maintain. What has made the argument so persuasive is that it is based on a half-truth: English does use the masculine third person singular, 'he' 'his', at times when persons of both sexes are meant; 'man' is the word for the human race, but with an article 'a man' usually means the male of the species; the plural 'men' has been used to mean both 'a group of males' and also 'a group of human beings'. Such features of the language could be taken to imply, as feminists assert, that males are to be taken as the norm, and that women are a variation, even an aberration. It is *possible*—though I do not think it has been proved—that some women, even before feminist propaganda taught them to do so, *did* feel that talk in church about 'children of men', 'sons of God', 'brethren', cut them out.

In trying to persuade our Church not to give in to demands for so-called 'inclusive language', I argued that the changes required couldn't be done: the offending forms are so entrenched in the structure of the language that unless we are prepared to (for example) 'man, woman and child the lifeboats', we will at best do only a token cleaning-up. We would unnecessarily restrict the expressive capacity of the language: 'God and Man, is a much more punchy title for a book than 'God and Humankind'—and it suggests the personal encounter of the individual with his maker rather than God meeting the race in a bunch. We would, I argued, be doing something the Church had never done before: trying to change the development of a language rather than communicate the faith and the scriptures in the language that existed at the time. And I pointed to the failures over the years of conscious attempts to change language to the danger that the Church would be left, after fashion had turned, with a liturgy that proclaimed its flirtation, some years back, with bourgeois, left-wing feminists. I suggested there was something sinister and un-Christian in trying to do something about relationships between the sexes by fiddling with language: we aim to influence behaviour by changing hearts, not by changing languages so as to make it impossible to think wrong things. Last, by analysing Luke's Gospel, I demonstrated that, from his recorded utterances, Jesus Christ not only failed to appoint according to the principles of Equal Opportunity, but also extensively used 'sexist language', talked of the male when the female was also implied, and used for his parables a far higher proportion of material drawn from male experience.

Kathleen Hughes, *The Monk's Tale: A Biography of Godfrey Diekmann, OSB* (Liturgical Press, distributed by Columba Bookservice, Dublin, 1991, 382pp., £10.99)

I do not suppose the name Godfrey Diekmann had crossed the pages of the mind of this reviewer more than half a dozen times in a lifetime of involvement in liturgical studies and liturgical renewal. Certainly I had never registered it as significant. So much the worse for me, as I learned when I read this careful but enthusiastic biography. For here through the work of one man, is another kind of history of the Liturgical Movement in the Roman Catholic Church from the mid-1920s to the late 1980s. And in respect of the Pre-Vatican II years, the Council itself, and the subsequent work of liturgical renewal Godfrey Diekmann was always near the centre of the international action. Indeed, the sense of disappointment when he is overlooked as a *peritus* for the first session of the Council in Autumn 1962 is one that the reader finds himself sharing—and the sense of relief when he gets in on the act the following year is equally great.

Diekmann came from a German-American family, where German was still the language of his community, but found himself from early days as a monk engaged in the task of introducing liturgical renewal into an American Catholic society that did not want it. In the process the story is full of wonderful vignettes—liturgical snuff (has any reader ever encountered this?), visits from his Roman seminary period to Maria Laach (when Nazism was—to his horror—brewing up in Germany), being a witness to Mussolini's wedding, then his taking over the editorship of *Orate Fratres* (and renaming it *Worship*, as a Latin name gave precisely the opposite message from its contents), the building of a new St. John's Abbey at Collegeville in the fifties (with every disputed feature of the Liturgical Movement up for grabs in the design stages), and countless others. After the Council there was ICEL and a vast task in disseminating through the world the fruits of Vatican II. In the process there arose a new relationship with non-Roman Christians and he became an ardent ecumenist. He had a hand in founding Tantur.

But perhaps I may add a not-very liturgical snippet from the book:

'In September 1984 Godfrey was looking for watercress [he was a passionately committed cook] and sank up to his hips in a swamp . . . He told the story in his Christmas letter of 1984 with this addendum "What now bothers me is that during the entire ordeal of twenty-five minutes I didn't have a single pious thought. What does that say for my more than fifty years of monastic life? Do I have to start all over again?"'

But

. . . the following year, he had another brush with death, and this time his fifty years of monastic life did not fail him . . . [he] slipped on ice and fell, breaking his hip and lying immobile for over an hour in below zero weather . . .

'I knew this was the end but it didn't bother me. I just thought: this means I am going to meet Christ. This was the opposite of what had happened when I was mired in the watercress swamp . . .

Liturgical history is a hundred times a better read when read out of the lives of its creators.

Book Reviews

Gail Ramshaw (ed.) *Intercessions for the Christian People* (Pueblo Publishing Company, 1991, 216pp., £13.50)

This North American publication provides forms of intercessory prayer for use at the Eucharist. The book is ecumenical in scope in that it draws on the 3-year lectionaries of the Roman Catholic, Episcopal and Lutheran Churches, which while not identical, share much in common. Forms of prayer are provided for each Sunday of the 3-year cycle with a selection of other major feast days, selected saints' days and a final set of prayers for the unity of the Church. The forms of prayer follow a set pattern: an introduction recalling the theme of the day, biddings or petitions with repeated response, and concluding collect. The fact that there are fifty-one contributors ensures a diversity of language and style although, inevitably, some contributions read better than others.

For Churches using the two-year JLG lectionary, the book is easily adapted during the 'active' part of the Church year. However, I would see it as a resource book providing models and ideas for training purposes rather than a kind of 'Colquhoun' equivalent for the Eucharist. 'The Prayers of the People' need to be truly 'of the people'; manuals can help but surely this part of the liturgy must spring from local hopes, aspirations, and struggles and be couched in local forms of language.

David Kennedy

Cheslyn Jones, Geoffrey Wainwright, Edward Yarnold SJ and Paul Bradshaw (eds.) *The Study of Liturgy (Revised Edition)* (SPCK, 1992, xxviii/600pp., £20)

This title was first produced in 1978, an ecumenical symposium by authors with a vaguely Oxford connection uniting them. Time has overtaken that first edition, and, when a revision was indicated, Cheslyn Jones had died, and he is replaced here by Paul Bradshaw. It is difficult to check at first sight how far the book has actually been revised, but it has certainly been updated in that there is a plethora of books, liturgies, pamphlets, and other reports mentioned in sweeping round-ups of the 1970s and 1980s.

When I reviewed the first edition, I did so specifically as a teaching consumer, and had to point out that actual revision of eucharistic texts in the Church of England could not be found in the book—for the ecumenical spread is so wide as to allow almost nothing by way of description of any particular Church's current uses or of the influences that produced them. Bibliographies are a bit scant also (and I found small errors in the index). So to learn about Rite A (to give as an example a current need in Anglican studies for ordination) is not only impossible from within the book, but is also without much in the way of starting points for those who simply want to be told where to look. The ASB can just be found mentioned—the words 'Rite A' are I think totally missing.

This is not to criticize the book for what it is (a fast-moving overview of all Christian liturgical history)—as such it has rightly sold endlessly and will go in selling. It is merely that it is useless to go to it for what it is not.

COB

As far as I know, no one has replied to these arguments; but it is also true that the Church, by and large, has not been persuaded by them. So, as I told the Liturgical Commission in November, I find myself in the position of a doctor who advises someone to give up smoking, but finds the patient can't or won't take the advice. Does the doctor wash his hands of the problem? or does he try and minimize the danger to his patient's health? The Commission will ask the General Synod in July if it wants to go ahead with a 'non-sexist' version of the Psalter, and that will be anyone's last chance to call a halt. I wish the Church would not ask for an 'inclusive language' version of the Psalms; but since it looks as if it will, I'm prepared to do the best I can, and preserve as much of the sense of the original scriptures as is possible in the circumstances.

I say 'preserve as much as possible of the sense of the scriptures', because any translation of the Bible into a language acceptable to the feminists and their sympathizers must pay a price. Hebrew and Greek are much like English in their tendency to use masculine forms when they mean the whole race, male and female. The makers of the *New Revised Standard Version* admitted in their preface that, when following their mandates to avoid so-called 'linguistic sexism' and eliminate 'masculine-oriented language' yet at the same time produce an honest translation of a work that emanated from 'a patriarchal culture', they found 'more than once' (and I quote) 'that the several mandates stood in tension and even in conflict'. The *New RSV* has slipped into the pew sheets in Newcastle Cathedral that give us the Sunday readings, so I have had the chance to observe some of the price. The Sunday before last, we lost the memorable phrase 'I will make you fishers of men'; Christ promised Peter and Andrew that 'I will make you fish for people' (Matthew 4.19). The substitute phrase is gauche and ambiguous; but the elimination throughout the translation of all but one use of 'man', 'men', in the generic sense has a further and most unfortunate effect. They don't (unlike some other 'non-sexist' versions) dare to tamper with Christ's term for himself in the Gospels, 'Son of Man'; but by eliminating every other use of 'man' to mean the species, they have begun to turn Christ's title into a statement that he is the offspring of a male—which is not what the title signifies. Moreover, they have removed one source in the Old Testament for understanding what Christ implied by the title, since in the vision of Daniel 7.13, we no longer have one 'like a Son of Man' presenting himself before the 'Ancient of Days': now, 'one like a human being . . . came to the Ancient One'.

I could pile up instances of a loss of meaning in translation consequent on the attempt to use 'inclusive language'. In the Psalms, I am faced with the problem what to do about verses which proclaim 'Blessed is the man who has not walked in the counsel of the ungodly' (Psalm 1.1). To turn it, as *NRSV* does, into the plural—'happy are those who do not follow the advice of the wicked'—is to turn a statement about an individual into a statement about a group or class.

(Correspondence can be sent to David Frost, Department of English, The University of Newcastle, NSW, Australia—or can come to NOL—Ed.).

NB: This material can be cut out or photo-copied and pasted into the booklet.

CHILDREN IN COMMUNION

(An updating to April 1992 of Appendix 1 of Grove Worship Series no. 112, *Children in Communion*, by Colin Buchanan (Grove Books Ltd., April 1990)).

An Addendum

(Despite footnote 1 on page 21 of *Children in Communion*, no report is given there of the debate on the Knaresborough report in General Synod in November 1985.) 'Knaresborough' came there on 20 November 1985 introduced by a brief report from the Board of Education, for a debate on the motion to 'take note' of it. Some opposition was expressed, but the Synod at large welcomed it, and the motion to 'take note' was passed by 263 votes to 106. It was from that point onward that the issue rested with the House of Bishops, as recorded on page 22 of the booklet.

The 1991 debate

The House of Bishops finally brought motions before General Synod in July 1991. When the motions were first published, they were greeted with astonishment. Instead of proposing regulations for implementing the proposals of the Knaresborough Report, the House was attempting to reverse the tide completely.¹ The motions read as follows:

'That this Synod

- (a) affirm the traditional sequence of Baptism—Confirmation—admission to Communion as normative in the Church of England;
- (b) accept that within this sequence Confirmation can take place at an early age when this is deemed appropriate by the parish priest and the bishop;
- (c) agree that experiments of admission to Communion before Confirmation should be discontinued at a rate which gives due regard to the pastoral difficulties in individual dioceses and parishes;
- (d) ask the Liturgical Commission to prepare a series of rites described as Route 3 in GS Misc 366 for the renewal of baptismal vows, for the reception of members of another Church, and for the reception of members of another Church, and for reconciliation and healing;
- (e) ask the House of Bishops in consultation with the Board of Education and the Liturgical Commission to prepare a paper on patterns of nurture in the faith, including the Catechumenate.

The total message of this composite motion was clear (though not all members of the House of Bishops were committed to it). It was not what the Synod was expecting, and the Synod took some steps to change it, whilst it also dithered in respect of parts of the motion.

The decisive action was to strike out paragraph (c) above by 252 votes to 161. After some other minor amending the main motion was then accepted on a show of hands. And then a 'following motion' from the diocese of Rochester was moved:

'That this Synod request the House of Bishops to prepare draft regulations that enable children to be admitted to Holy Communion before Confirmation.'

¹ Apart from a short report from the House of Bishops in support of their motion, there was also available a more general background report (sub-titled 'A Discussion Paper by Canon Martin Reardon'), *Christian Initiation—A Policy for the Church of England* (Church House Publishing, 1991). This was originally occasioned by a 1989 General Synod motion on infant baptismal practice but on pp.40-41 and 50-51 reflected coolly upon possibilities in the field of admission to communion.

This would, of course, have finally brought the issue of actual regulations into play. The motion was debated very briefly, and was resisted by the Bishop of Guildford more or less on behalf of the House of Bishops. Nevertheless the resultant voting was

	Ayes	Noes
Bishops	7	34
Clergy	112	105
Laity	116	102

Whilst the motion was therefore lost, it was clear that it was lost solely through the blocking of the House of Bishops.

The matter was again brought before the House of Bishops in October 1991, and the House asked three bishops to evaluate existing 'experiments'¹, prior to the next consideration of the issue by the House. It remains to be seen how long this will take or how beneficial the outcome will be.

International Anglicanism

Meanwhile the international Anglican world has not stood still. Quite apart from the Lambeth resolution 69, asking for reports from each Province to be sent to the ACC, as reported on page 21 of *Children in Communion*, the issue was in view for the Fourth International Anglican Liturgical Consultation at Toronto in August 1991, when 'initiation' was to be the theme.² Furthermore, just before that Consultation met, in April and May 1991 both the Church in Wales and the Church of Ireland asked working parties to consider the issue.

63 members of the Anglican Communion, from 17 different Provinces, met at Toronto from 6 to 10 August 1991. They produced a set of recommendations, along with four major statements from four separate sections, all contained together in the overall statement 'Walk in Newness of Life'.³ The relevant recommendations are as follows:

- b. Baptism is for people of all ages, both adults and infants . . .
- c. Baptism is complete sacramental initiation and leads to participation in the eucharist. Confirmation and other rites of affirmation have a continuing pastoral role in the renewal of faith among the baptized but are in no way to be seen as a completion of baptism or as necessary for admission to communion . . .

The Consultation also endorsed the findings of the First Consultation at Boston in 1985 (see page 21 above in *Children in Communion*). It included five current members of the Church of England Liturgical Commission (though two of them did not accept the sentence on confirmation in (c) above), as well as various past members. From the Consultation there is still to come, at the time of writing, a collected volumes of essays by the participants.

¹ It is arguable that the word 'experiments' was introduced (as in section (c) of the House of Bishops' motion) deliberately to be pejorative, and to sway opinion against such practices. Obviously we do not want to 'experiment' with children's spirituality. 'Projects' is the more respectable word.

² The narrower issue of 'children and communion' had been the theme of the First Consultation at Boston (see page 21 in *Children in Communion*). This theme was broader in principle, though it was certain to overlap strongly with the Boston one.

³ This is published under the title *Christian Initiation in the Anglican Communion* (ed. David Holeton) as Grove Worship Series no. 118 (1991).