

GIVING OF THE GOSPEL

A copy of a Gospel is presented, with these words

Receive this book.

It is the good news of God's love.

Take it as your guide.

The minister may address the supporting friends and say

Will you do all that you can to help and support *N and N* in the bringing up of *N*?

With the help of God, we will.

The minister may address the wider family and friends and say

Will you do all that you can to help and support *this family*?

With the help of God, we will

PRAYERS

This prayer may be said by the parents or by the whole congregation

God our creator,

**we thank you for the gift of these children,
entrusted to our care.**

May we be patient and understanding,

ready to guide and to forgive,

so that through our love

they may come to know your love;

through Jesus Christ our Lord. Amen.

The minister says [a blessing]

GROW SWANWICK CONFERENCE—'COMMON WORSHIP AND BEYOND'

A Conference brochure should come with this copy of NOL. If it does not, please ring COB's number below and report the omission. All other queries to COB also.

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News of Liturgy

Editor: Colin Buchanan

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EDITORIAL

Once again NOL cannot strike closely to General Synod's decision-making. All is to come on 28 and 29 February and 1 March. Much of it is predictable, but can hardly be reported in advance. When the votes have been taken, the progress to Common Worship this Autumn is then totally clear. So I advert here to a minor theme underlying the blowing of trumpets and the selling of books. It is a sobering theme. It may even chill your spine. It is occasioned in my own life by a percipient colleague in Southwark Diocesan Liturgical doings, one John Ansell, who used the awful pulse-halting word 'pulp' in my hearing. It precipitates a painful but necessary look at—

THE PHYSICAL END OF THE ASB?

We may have been a bit slow in reporting the helpful *Informal Bulletins* being put out by the Liturgical Publishing Group. They tend to arrive to the stipendiary clergy along with the Church Commissioners' monthly notice of stipend. Presumably no church stipend means no informal bulletins? No 7 last November, along with a plug for NOL, raised the problem of waste liturgical texts, a very strong signal that Autumn 2000 is drawing near. The heading to the section in the leaflet reads:

What shall we do with our ASBs?

The text then reads as follows:

'There is no central scheme to recycle old copies of ASBs so this is up to you to decide.

We are sure you will be aware that disposing of books can be an emotive issue, especially if they were originally paid for by members of the congregation in memory of loved ones, or by using money left in a legacy or another form of gift.

SUGGESTIONS:

- Contact your local paper merchant to see if they will collect your ASBs and recycle them.
- Be sensitive how you handle this issue.'

I confess I was slow on this—partly because in my own life I do not throw away old Prayer Books, but hang onto them for the historical record on the one hand,

and the possibility they may turn into Penny Blacks on the other. (Not that I would buy up quantities as a sound financial investment . . .) In the case of the ASB I might have had one copy set aside to be buried (or cremated) with my corpse in due course. But now the awfulness of the hour has dawned on me. For we have to go back to 1645 for a comparable moment in English Church history, the moment of the disposal of the newly illegalized worship books. There is no great comparison anyway. In those days, of course, parishes probably only had one copy each of the Elizabeth or James I Prayer Books, and often hid them in private homes against Cromwell's thought-police. There may have been public burnings of confiscated books, done by the magistrate or hangman (can anyone throw light?), but probably none by the actual owners.

But now there are parishes with some hundreds to incinerate on New Year's Eve this year. Shall we have more flames beside the Thames? Or sorrowing ceremonial processions to the pyre by the ASB Preservation Society? Will boroughs be buying them up for civic museums? Will the Prayer Book Society be dancing on their grave? Will a new illicit band of dealers appear, buying up illegal underground stocks and supplying addicts?

However this obviously raises a pastoral problem. The LPG is aware it is treading on holy ground. The leaflet gives few hints about private retention of outlawed liturgy books—it fixes instead on clean disposal and possible recycling. But it also hints darkly to the clergy *to keep it secret*. It is, admittedly, only a hint—there may of course be laity around in England with a strong enough stomach to contemplate the massive pulping exercise of their much-loved book; but the leaflet is rightly advising the clergy not to take it for granted that their own congregations can arbitrarily be treated as among these sainted super-persons. Instead sensitivity is needed. Perhaps, before the dustcart is ordered, a working-party of the PCC might have a go at the problem (indeed, it may be, the *temptation*) of illicit liturgy books lying around the back of the church or even in the pew. But such a working party must be sensitively picked, and must work in total confidentiality and be given plenty of time through the year slowly to accustom the people to the Shakespearean tragedy (with its appalling last scene) which is approaching. If the working-party is not viable, then, our pastoral advisers seem to be saying, let the vicar do the deed at dead of night without anyone knowing, if necessary getting the dustcart under cover of darkness, and hope the people are so hooked on the new CW forms that they never miss the old books.

But perhaps the overlap of time will help. CW services are authorized from Advent Sunday. Get the rites into the PCC in October or November, the LPG are saying to us; get the new rites authorized from Advent Sunday, 3 December; do not let the issue of the old ASBs even get into the discussion; buy 150 copies of CW and have them very visible and actually in use from 3 December; and then, if anyone does ask about their old liturgical friends, you can gently reassure them that the new rites are so popular that ditching the old friends is totally appropriate and they need not spare a tear for them.

The minister says

God our creator,
we thank you for the wonder of new life
and for the mystery of human love.
We thank you for all whose support and skill
surround and sustain the beginning of life.

We thank you that we are known to you by name
and loved by you from all eternity.

We thank you for Jesus Christ,
who has opened to us the way of love.

We praise you, Father, Son and Holy Spirit.

Blessed be God for ever.

The minister may say for each child

What name have you given this child?

A parent or supporting friend replies

His/her name is N.

The minister may take the child, and says

As Jesus took children in his arms and blessed them,
so now we ask God's blessing on N.

Heavenly Father, we praise you for *his/her* birth;
surround *him/her* with your blessing
that *he/she* may know your love,
and be protected from evil,
and know your goodness all *his/her* days.

When all the children have been prayed for

**May they learn to love all that is true,
grow in wisdom and strength
and, in due time, come through faith and baptism
to the fullness of your grace;
through Jesus Christ, our Lord. Amen**

The minister prays for the parents

May God the Father of all bless *these parents*
and give *them* grace to love and care for *their children*.
May God give *them* wisdom, patience and faith,
help *them* to provide for *the children's* needs
and, by *their* example,
reveal the love and truth that are in Jesus Christ. **Amen.**

Simpson in 1972. This was retained in the ASB rite—and is retained again in this service.

INTRODUCTION

The minister welcomes the people using a liturgical greeting (see Appendix 1) or other suitable words. A hymn or song may be sung, and the service may be introduced in these or similar words

We are here today to give thanks for *these* children, with *their* family/families and friends, and to support *their* parents in their responsibilities with prayer and love. God became one of us in Jesus, and understands all that surrounds the arrival and upbringing of children. It is God's purpose that children should know love within the stability of their home, grow in faith, and come at last to the eternal city where his love reigns supreme.

The following may be used

The works of the Lord are great:

his mercy endures for ever.

Mary gave birth to a child and called him Jesus:

he will save his people from their sins.

He will be called the Prince of Peace:

his kingdom will last for ever.

The minister says

Loving God,
you hold all things in life
and call us into your kingdom of peace;
help us to walk the path of your truth
and fill our lives with gratitude and faith,
through Jesus Christ our Lord. **Amen**

READING(S) AND SERMON

One of the readings in Appendix 2 (or another suitable passage from the Bible) is read.

Sermon

A hymn may be sung.

THANKSGIVING AND BLESSING

Where parents wish to recognize the role of supporting friends it may be appropriate for them to stand with the parents at the thanksgiving. One of them may present the children to the minister, and informal words may be said.

The minister says

Do you receive *these* children as a gift from God?

We do.

Do you wish to give thanks to God and seek his blessing?

We do.

Even the bereaved can forget. Widowers may keep their deceased partners' clothes in the wardrobe for a while. But widowers do take new wives and it is usual then to throw out the relics of the old era. It may cause a pang. It must only be done sensitively. But it can be done. And how much better for the good of charity if what is thrown out can be usefully recycled. How touching too would be the prospect of recycled ASB's returning to us as CW Books—how wonderful if Rite A went through transmigration of the pulp and came back as the 1662 parts of CW (see last month's editorial).

NOL offers a small prize for the best (and most sensitive) way of losing the old stock. And are there any proposals for terminal rites—the last and conclusive use of ASB provision on the last day of the year—appropriately a Sunday?

Colin Buchanan

THE NICENE CREED

It looks as though the end has come and the C/E text of the Nicene Creed is now to be decided. The House of Bishops, having consulted the Synod twice in an informal way, now has to make up its mind. And it has done so with breathtaking decisiveness. Those who follow this sport (who do not include the present writer) will recall that the run-off in November was between

'was incarnate of the Holy Spirit and the Virgin Mary'

and

'was incarnate by the Holy Spirit of the Virgin Mary'

and the first of these won easily.

Ah but that was not a Cup match, only a friendly. When it came to the Cup the House of Bishops put a November loser back into the encounters and, lo and behold, it saw off both the texts which had defeated it then. So now we have

'was incarnate from the Holy Spirit and the Virgin Mary'

The House of Bishops now bring forward the text for Final Approval—and a distinct two-thirds majority of each House. It is being treated as a separate liturgical item, away from the text of the Eucharist itself, and, if it is defeated, the Eucharistic text will simply have to say '*An authorized text of the Nicene Creed may be used*' at this point. But there won't be much in the way of authorized texts outside of the BCP.

A non-doctrinal footnote to this is the opinion of this reporter that no doctrinal stakes, and virtually no accuracy-of-translation stakes, hang upon this at all. Whichever were to win, all deserve prizes. (And let no-one allege there was some hidden Mariolatrous agenda being pursued through one or other of the texts—try as I will, I cannot find it.)

COB

PRAYER H—THE LATEST DRAFT OF THE REVISION COMMITTEE

The text below has been drafted by the Revision Committee, which held a reconvened meeting on 22 December (as reported in earlier editions) and from it has now proposed the following to the Synod (in GS 1299D). As already indicated, there will be a (special or extraordinary) Second Revision Stage in Synod on the afternoon of 28 February, and the hope is that the text will then be approved by the House of Bishops on 29 February and join the whole package of the eucharistic rites which will be up for Final Approval during the morning of 1 March. The draft is introduced by the Revision Committee's report (GS1299W), in which the members discuss a serious question which the Synod has raised and with which the Committee has wrestled—namely, for whose benefit has Prayer H been drafted? Is it, or is it not, another attempt to meet the bill for celebrations 'when children are present'. The Committee concludes—rightly in my judgment—that this is not a main purpose in the drafting, and that the interactive character of the prayer is right in itself and is needed in itself. One might add that it is nevertheless quite child-friendly and only time and trial will tell. It is clear that the Committee have found themselves addressing a kind of category change—that the interactive prayer works very differently from the standard 'monologue-with-occasional-interjections' prayer, and it needs a different kind of creativity and of getting inside the skin of the responding congregation by its drafters. Here then is its semi-final text—perhaps even its final . . .

It is right to praise you, Father, Lord of all creation;
in your love you made us for yourself.
When we turned away
you did not reject us
but came to meet us in your Son.
**You embraced us as your children
and welcomed us to sit and eat with you.**

In Christ, you shared our life.
that we might live in him and he in us.
**He opened his arms of love upon the cross
and made for all the perfect sacrifice for sin.**

On the night he was betrayed,
at supper with his friends
he took bread, and gave you thanks;
he broke it, and gave it to them saying:
Take, eat; this is my body which is given for you;
do this in remembrance of me.
**Father, we do this in remembrance of him:
his body is the bread of life.**

WORSHIP IN THE DOME

Correction to last month's trailer: daily worship in the Dome is now occurring at 11.30 am and 4 pm. But pass by the Prayer Space when you first get there, and check the board outside—and introduce yourself to a chaplain. And if you cannot be there for a worship time, do write your prayer requests in the book on display.

PROPOSED PASTORAL INTRODUCTION TO THE BAPTISM SERVICE

The idea is that all rites should have a pastoral introduction, and the following text is being supplied to go with the (infant) baptism rite published in *Common Worship*: 'Baptism marks the start of an adventure with God which will continue for the rest of our lives, a step of commitment on the journey of faith. For all involved, whether candidates or parents and godparents (sometimes with a faith reawakened by the wonder of a baby's arrival) it is a serious moment of making promises and declaring the faith. For the wider family of the local church and friends it is a time of rejoicing and welcoming, promising support and prayer for the future. Hearing and doing these things gives everyone a chance to remember their own baptism and reflect on the progress made on that journey, now to be shared with this new member.

The service is full of pictures about what happens on the Christian way. There is water, to wash us clean from sin, and the sign of the cross to remind us of Christ's death for us. Baptism unites us to that death, and we are said to die to sin and be raised to new life in Christ, a picture vividly brought home if the person being baptized goes right under the water and comes up from it again. Water also reminds us of birth and of the Holy Spirit, as we are born again by God's Spirit. Then there is a lighted candle, a picture of the light of Christ, in whose light we walk for the rest of our lives.

So many pieces of the baptism kaleidoscope! Try taking just one picture as you pray for the candidates, yourself and the whole family of the church, going on a journey into fullness of Christ's love.

Jesus said, "I came that they might have life, and have it abundantly".'

THANKSGIVING FOR THE GIFT OF A CHILD

The Thanksgiving for the Gift of a Child was one of the 'Pastoral Rites' which went through Synod virtually unchallenged, and is now due to take its place in both *Common Worship* and the secondary volume of texts to be published this Autumn as *Pastoral Services*. It owes much to the genius of Michael Vasey. It has been authorized by General Synod in November, though (it should be noted) it is not actually an 'alternative' service, as it corresponds to no rite in the BCP. An interesting feature is the survival of the 'Giving of a Gospel', a ceremony originally provided in Grove Booklet on Ministry and Worship no. 5 by Christopher Byworth and John

Canterbury, speaking from South Africa with a firsthand knowledge of the 'Colenso schism', deprecated the action strongly, pointing out that the Primates are due to meet next month and this kind of issue was to be on the agenda. It sounds as though most people in the diocese of Singapore and in the Province of SE Asia are fairly tight-lipped about an event of which they knew only rumours. It would certainly appear threatening to them if a bishop were consecrated in USA for missionary (and reclamatory) work in Singapore.

None of this is to approve the reported liberalism of the USA. It is only to suggest that there is some merit in thinking an issue through to its likely conclusions. But then those consecrated are taking the view that the lights are about to go out and only a bold unprecedented step can rescue them. They could well be wrong on both counts. One must hope they are.

But the lingering theological problem is of a different sort. The difficulty, on the Augustinian theory of orders (to which as Anglicans we seem to be bound), is that bishops *can* be 'intercontinental ballistic missiles'. Maybe they should not be, but nothing can actually stop them so being, once the motivation and mobility is there. Consecrated by a true bishop, one is oneself a bishop. Once a bishop (however irregularly) in one place, always a bishop in every place. It is arguable that our own historic episcopate found its way through the Reformation by almost identical means (though with a touch of royal muscle to assist). So it is hard to undercut the Augustinian basis of action, even if the result is a deliberately created Donatism.

CORRESPONDENCE

Dear Colin

As always NOL is full of interesting matter for the non-Anglican. May I make a point from your obituary of Leslie Brown? You write, p. 8, on the CSI liturgy: 'it pioneered the notion that the sermon follows the Gospel and the creed responds to the preaching.'

My trusty Jungmann has, 'The sermon (with its embellishments) is delivered in the vernacular after the Gospel. . . it belongs to the earliest constituent parts, indeed to the pre-Christian elements of the liturgy.' (Vol.1;p.456) and 'On Sundays and on certain feast days the last lesson (or the homily, as the case might be) is followed by the *Credo* as a sort of re-enforced echo.' (Vol.1; p.461).

May I claim the Roman Rite as pioneer? Jungmann's use of 'embellishments' in the first quotation is interesting, and is not illuminated by a foot-note. One can but wonder what he meant.

With best wishes for the Holy Year (which avoids all the Millennium problems).

Yours sincerely

James Cassidy

(Roman Catholic priest in Harlow)

[I have replied to James—a long-standing friendly reader—and have at least questioned his conclusion; but what other evidence would bear on his claim?—Ed]

At the end of supper, taking a cup of wine
he gave you thanks, and said:
Drink this, all of you; this is my blood of the new covenant
which is shed for you for the forgiveness of sins;
do this in remembrance of me.
**Father, we do this in remembrance of him:
his blood is shed for all.**

As we proclaim his death and celebrate his rising in glory,
send your Holy Spirit that this bread and wine
may be to us the body and blood of your dear Son.
**As we eat and drink these holy gifts,
so make us one in Christ, our risen Lord.**

With your whole church throughout the world
we offer you this sacrifice of praise,
and lift our voice to join the eternal song of heaven:
**Holy, holy, holy Lord,
God of power and might.
Heaven and earth are full of your glory.
Hosanna in the highest!**

RULES TO ORDER THE SERVICE AND OTHER MISCELLANEOUS LITURGICAL PROPOSALS

GS1342B contains last re-touching by the House of Bishops of this set of texts. NOL has never got very excited about it. But it is worth noting one odd possibility the re-touching sets up, an addition to the existing amendments to the initiation services:

Where there are strong pastoral reasons the following may be used in place of the Decision in the service of Holy Baptism:

Therefore I ask
Do you turn to Christ?
I turn to Christ.
Do you repent of your sins?
I repent of my sins.
Do you renounce evil?
I renounce evil.

There has been a lot of hankering in quite high quarters for the 'directness' of the ASB text, and the above is the upshot. It is difficult to discern what would be the sufficiently *strong pastoral reasons* or who would adjudicate; and it is even odder that in the process the run-in to the questions from both rites has gone missing, and that the six questions of the new rite have telescoped down to three.

EXTENDED PREFACES OF THE DRAFT EUCHARISTIC PRAYERS

The following are more of the long extended prefaces 'to replace all the material . . . [in prayers A, B and E]...before the *Sanctus*'.

PENTECOST

It is indeed right, it is our duty and our joy,
always and everywhere to give you thanks,
holy Father, almighty and everlasting God,
through Jesus Christ, your only Son our Lord.
This day we give you thanks
because in fulfilment of your promise
you pour out your Spirit upon us,
filling us with your gifts, leading us into all truth,
and uniting peoples of many tongues in the confession of one faith.
Your Spirit gives us grace to call you Father,
to proclaim your gospel to all nations
and to serve you as a royal priesthood.
Therefore we join our voices with angels and archangels,
and with all those in whom the Spirit dwells,
to proclaim the glory of your name,
for ever praising you and saying

TRINITY SUNDAY

It is indeed right, our duty and our joy,
always and everywhere to give you thanks,
holy Father, almighty and eternal God.
For with your only-begotten Son and the Holy Spirit
you are one God, one Lord.
All that you reveal of your glory,
the same we believe of the Son
and of the Holy Spirit, without any difference of inequality.
We, your holy Church, acclaim you.
Father of majesty unbounded,
your true and only Son worthy of all worship,
and the Holy Spirit advocate and guide.
Three persons we adore,
one in being and equal in majesty.
And so with angels and archangels,
with cherubim and seraphim,
we sing for ever of your glory:

EPISCOPI VAGANTES ET RECLAMANTES

In Singapore cathedral on 29 January two Archbishops with four bishops assisting consecrated two presbyters of the Episcopal Church of the USA as bishops. The liturgy used is probably of itself relatively uninteresting, but, as with the marriage rite issues (or the ordination of women), the standing and identity of the candidates was all-important. For these two men—John Rodgers Jr. and Chuck Murphy III—were being consecrated to wean the parishes of the existing dioceses of ECUSA into an orthodox network under their episcopal care. The basic assumption was that ECUSA is so far gone in liberalism and in abandoning the gospel (which is a tautology) that this kind of rescue is the only hope of recovery. But the question has immediately been raised round the world in this form: even granted the diagnosis (which in fact the Presiding Bishop of ECUSA vigorously denies), is not the prescribed cure worse than the disease?

The following appear as the main suspect features of the event:

1. Bishops are being consecrated for territories which not only have not asked for them, but already have bishops in place;
2. Bishops are being consecrated without any known process of choosing them being in place;
3. Arguably therefore they are consecrated simply because it 'seemed a good idea' to somebody (or perhaps to two archbishops) to send them.
4. They are therefore not bound by any Canons or constitutions or lawful place of accountability whatsoever (indeed it is not even clear whether they have any duties to each other);
5. It does not appear that the event had any standing or authorization within the diocese of Singapore;
6. As only 30 persons were present (largely friends and relatives), it does not appear that popular assent could be evinced at the service;
7. Indeed it appears that no advance public notice of the consecrations was given, so no opportunity to protest existed—the event was, on the strictest definitions, a private one for invited guests only.

Now, it may, in a way, 'work'. Episcopal parishes have great autonomy and self-sufficiency (as long as they are self-sufficient financially). They may perhaps, like Tulsa of old, ask a wandering bishop to do a confirmation (or, indeed, a weekend of mission). They may form a close and spiritually fruitful link. They may in the process find they are quitting ECUSA and joining something else. Or they may find that bishops of existing dioceses are calling upon their parishes to treat these two new bishops as invaders with whom one must not sup.

But we should always put it on a larger canvas. The Archbishop of Sydney, whose concern for the unity of the Communion we have recently highlighted, has expressed his dismay. The Presiding Bishop of ECUSA we have reported higher up. The Primate of the Anglican Canada, Archbishop Michael Peers, says in a press release: 'Bishops are not intercontinental ballistic missiles, manufactured in one continent and fired into another as an act of aggression.' The Archbishop of