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The Church of South India has **excited** interest throughout **Christianity** not only as an example of **Christian** unity, but because of its life and worship. In this study of the Church the Rev. T. S. Garrett looks at the Indian religious inheritance of the Church, its various expressions in prayer and lyric, and its assimilations from the West. "These varying contributions", he says, "have been transcended and a mere miscellany of existing practices avoided by our aim of re-appropriating the great classical tradition of Christian worship as found in the ancient liturgies, while subjecting it to the critical insights of the Reformation." Mr. Garrett's study reveals much of the inner life and spirit of the Church of South India.

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Garrett, T. S.

Worship in the Church

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CONTENTS

<i>Preface to the new edition</i>	<i>page 6</i>
I. THE CHURCH OF SOUTH INDIA AT WORSHIP	7
II. THE LITURGY COMMITTEE AT WORK	14
III. AN ORDER FOR THE LORD'S SUPPER OR THE HOLY EUCHARIST	19
IV. THE LORD'S SUPPER (CONTINUED)	34
V. CHRISTIAN INITIATION—BAPTISM	43
VI. CHRISTIAN INITIATION—CONFIRMATION AND COVENANT	56
VII. MORNING AND EVENING WORSHIP	66
VIII. OCCASIONAL SERVICES	72
IX. ORDINATION OF MINISTERS	77
INDEX	85

PREFACE TO THE NEW EDITION

THE FIRST EDITION contained an appendix which was written a few months after the main part of the book and gave an account of orders of service approved immediately before going to press in the early months of 1958. Its final paragraph mentioned preparation of orders for marriage and burial, the completion of the Revised Bible Readings and the revision of Baptism and Confirmation as "future tasks".

The undertakings projected then have since been completed. Above all, the fruits of the first thirteen years of the Liturgy Committee's work, hitherto published in separate booklets, have been brought together in *The Book of Common Worship* (1963, Oxford University Press, London, to whom acknowledgments are due for permission to quote).

The publication of this prayer book clearly demands a bringing up to date of what was written some six years ago, and in addition some preliminary account must be given of the work begun in 1962 of providing a Supplement to it containing an anthology of prayers and thanksgivings and services for special occasions. The first four chapters of the former edition have undergone changes, some of them extensive, and later chapters have been rewritten or added. This edition thus differs considerably from the one which it replaces.

I must express my thanks to my daughter, Elizabeth, for typing the new passages and chapters in the book, and to my wife for dispensing with some of her help in packing for Nigeria and other domestic tasks while she was doing it, and with some of my help while I was writing. By the time this appears in print we hope to be well embarked upon our new sphere of life.

Though for the time being, at any rate, I am no longer a minister of the C.S.I. and a missionary in its fellowship, many of my roots are still there, and the word "we" which appears in sentence after sentence of this book underlines my continued fellowship with my brethren there. Above all, the work to which I have been called is to help forward a venture in which the Churches in Nigeria hope to follow in South India's footsteps.

T. S. GARRETT

Selly Oak

December 1963

THE CHURCH OF SOUTH INDIA AT WORSHIP

THE FIRST OBJECT likely to catch the eye of someone entering a church in South India before the celebration of the Lord's Supper will be (if the recommendation in the introduction to the Order has been carried out) an alms dish, in which the worshippers are invited to place their offerings as they come in, and in which these will be presented later at the time of the offertory. As often as not, this "alms dish" will be a *chembu* or plain brass pot, such as can be bought by anyone from the brassmonger in the bazaar, identical in pattern and quality with the one that a woman uses to pour water on her child when giving him a bath beside the village well or to serve *rasam* (curried soup) to her hungry family. In such a vessel is the money which betokens man's daily work offered to God to be set apart for the fulfilment of His purpose. Indeed, some of the offerings, which will have to be set down beside the *chembu*, because they will not go into it, may well be the actual products of human labour; the first fruits of the plantain trees in the garden, the first egg that a pullet has laid, the first measure of milk from a newly purchased cow. These too may be taken up in the offertory procession, if those who have offered them have not preferred to lay them at the sanctuary steps beforehand.

All this is an illustration of what has now become a commonplace in liturgical studies and construction, namely that a living liturgy must grow out of the life of the worshipping community. How far, apart from the illustration just given, a proper relationship exists between South Indian society and the worship of the Church of South India must be judged as this book goes on. Part of the material for such a judgment must be some account—an all too brief one no doubt—of the kind of congregations whose worship has to be guided by the united Church and the way in which they live from day to day. To fail thus to sketch in the background, before proceeding to theological and liturgical points in our forms of worship, would be to display them without their relation to the people whom they most concern

and leave ourselves open to the criticism that *The Order for the Lord's Supper* and other forms of service, though pretending to have had their birth in South India, are really a miscellany of foreign liturgical writings, fabricated in the theologian's or liturgist's study rather than emerging from South India's worshipping congregations. There may be considerable truth in this criticism, and those who have been engaged in liturgical construction in the C.S.I. would be the first to acknowledge it. However, there are, I believe, factors to the contrary, and it is to discover these that we turn to the life of the Church as it is.

First of all, although the C.S.I. in all its component denominational heritages is older and more strongly established than is the Church in most other parts of India, and although in Kerala it has an infiltration of those whose Christian ancestry goes back further than that of many Christians in the West, it is still a predominantly young Church, and Christians are as yet only a small minority in the midst of a passively resisting, if not actively hostile, non-Christian environment.

In this situation, so like that of the Church in the early centuries, there are inevitably varying degrees in which Christians find themselves up against or dominated by a world that knows not the true God. At one end of the scale is the place where there are hardly any Christians at all. An old student of the theological college where I teach, not long ordained when I recently visited him, had only a handful of Christians even at the headquarters of his pastorate, and of these the majority were Christian students who were doing a year's course at a government women teachers' training school near by and were therefore only temporary residents. Labouring, as they were, under the pressure of the "common worship" which is imposed upon them in these "basic" training schools—an anthology of purple passages from the Hindu and Muslim scriptures with the Beatitudes and the Lord's Prayer chanted in much the same way—the worship to which they came in the pastor's house had a vital significance for their faith and witness. The house church too sounded the apostolic note. Was the liturgy of the C.S.I. sufficiently "missionary" for such a congregation, declaring the Gospel as it obeyed its command? Was it too magnificent in its classical form for this homely atmosphere, or could its very classicality help to bring home to these isolated believers that they were participating in the worship of the universal Church?

Another more promising congregation, also looked after by one of my old students, is that of about a dozen families of leather workers, all recent converts. The necessity of their trade in a rural community

gives them a status in society which is in some respects higher than that of several other groups, but in the Hindu caste system they are regarded as the lowest of the low. Yet a visit to them left one in no doubt that something had happened which had transformed their situation, giving them new corporateness and purpose, so that they were active in witnessing to their neighbours, and not only to those of their own community. Their pastor is the first of their people to be ordained. Problems there were, no doubt, in their common life, particularly those arising from the psychology of a suppressed people, the old Adam that still hangs about the convert's neck. What could the eucharistic liturgy mean to them? Perhaps rather, what an opportunity for them to take it and make their own contribution to it, particularly in view of their traditional, if somewhat barbaric, skill with the drum and other rustic musical instruments! And to see them perform their most popular folk dance taken and "baptized" without a break from their Hindu heritage, with the epic poem, which accompanied it in sing-song recitative, transformed from an account of the activities of a goddess into a proclamation of the Gospel, was to be prompted to the unorthodox question, why should they not have this dance in their liturgy? Their longer established Christian neighbours might well be scandalized at the thought.

It is to these that we must now turn, for the characteristic congregation of South India is one which may have been established fifty or more years ago and of which the majority of members have grown up from childhood in the faith. Illiteracy is steadily being banished from among them by the great national enterprise in education, of which Christian missions were the pioneers. But it is still sufficiently prevalent to make some measure of liturgical crystallization the norm even in congregations of a non-liturgical heritage. Such parts of the services as the congregation are expected to join in saying must be repeated in the same form Sunday by Sunday until they become familiar and eventually known by heart.

The Liturgy Committee in the drafting of the Church's orders of worship has clearly had congregations of this type in the forefront of its view. To such Christians the C.S.I. *Order for the Lord's Supper* has not come as something entirely new and "out of the blue". If they were formerly Anglicans, they will have been long familiar with an exact translation into their own language of the *Book of Common Prayer*, and in the Methodist Church of South India the Order for Holy Communion in use was practically identical with the Anglican.

To both these groups the new *Order for the Lord's Supper* must appear as but a development of the old. In the congregations of the former "South India United Church", comprising Congregationalists and Presbyterians, the Order for the Lord's Supper most commonly in use was not dissimilar to the first Order in the Congregationalist *A Book of Public Worship*.¹ Although the points of resemblance between this and the C.S.I. order may be fewer than is the case with the Anglican rite, the C.S.I. order has had an unexpectedly enthusiastic welcome in congregations of this heritage. Perhaps they have sensed that in using it they are claiming a richness in worship which was not always present in the traditions in which they were brought up. By so doing they are certainly not exchanging freedom for chains. Already the presence of a now happily diminishing number of illiterates in their congregations had necessitated forms of worship more liturgical than those current in congregations of similar heritage in the West; while the many alternatives given at different points in the new orders of worship and the place accorded in them to extempore prayer, if desired, preserve in them the freedom of the Spirit for which those Churches that in England are called the "Free Churches" stand.²

Perhaps, then, we may be permitted to give at this stage a preliminary answer to the question which has already been raised: How far have the liturgical developments in C.S.I. emerged from the life of the worshipping community?

The answer would seem to be that they have a definite relationship to the worship which was practised in the uniting Churches at the time of union, and, although there has been no bargaining about it, each order of worship has turned out to be a happy blend of contributions from the different heritages. At the same time these varying contributions have been transcended, and a mere miscellany of existing practices avoided, by our aim of reappropriating the great classical tradition of Christian worship, as found in the ancient liturgies, while subjecting it to the critical insights of the Reformation.

On the other hand, we cannot but admit that the liturgical forms in use in South India, whether pre-union or post-union, are for the most part imported from the West, and that even those elements in them which have had their birth in India show marked signs of Western

¹ 2nd edit., 1949, p. 135.

² This title has, of course, no meaning in a country where all denominations are, from one point of view, "disestablished" and, from another point of view, are each by the principle of comity "established" in the area allotted to it for expansion.

influence. This applies as much to the Syrian liturgies, which have been our main source for the recapturing of the classical heritage, as to Protestant forms of worship, in spite of their centuries of use on South Indian soil by the Christians of St. Thomas.¹ In our borrowings from this liturgical heritage we should not delude ourselves into thinking that we are making our liturgy more indigenous, though a detail such as the form of the Greeting of Peace, which the C.S.I. has taken from these Syrian Christians of Kerala, may be of Indian origin.

It would not, however, be fair to the Churches in India to say that, because their forms of worship are for the most part foreign in origin, they have therefore remained equally foreign in character after a period of use in India. Like many other Oriental countries, India has a faculty of assimilating foreign elements into her culture while still remaining essentially Indian; and no one from the West who has lived and worshipped with the Church in India for any length of time would say that such externals as church architecture in which Gothic predominates, or an Anglican order of service, make the worship offered any less the Indian Church's own. Somehow an Indian atmosphere always succeeds in asserting itself. Where worshippers are seated on the floor, as they mostly still are in South India, and where Carnatic music and musical instruments are preferred to Western, there can be no mistaking this.

It is probably in such accessory elements of worship that the Indian spirit will continue to be most clearly manifest. In all the major Indian languages there has been Christian poetic creativity in the tradition of the great *bhakti* poets of Hinduism. The movement of preference for these "Christian Lyrics", as they are called, is gaining ground, as against the translations of Western hymns which were at one time so popular. Indeed, India's Christian lyrical tradition may one day be discovered by the world as a classical contribution to literature. On the other hand, India's liturgical creativity has been distinctly jejune. Booklets such as *Ashram Japamalai* and *An Offering of Worship from India*² have a winsome air of sensitive devotion about them, but can hardly claim to be in a great liturgical tradition. These two South Indian examples have been mentioned because English translations of

¹ For an account of the worship of these Christians see L. W. Brown, *The Indian Christians of St. Thomas*, 1956, pp. 213-288.

² Published by Christu Kula Ashram, Tirupattur (1950), and Livingstone Press (1950), respectively. The latter is the joint effort of women trainees at Attungal Bible School, Kerala.

them are available; but it would be difficult to find other original productions as yet untranslated, which are of acknowledged liturgical merit. Perhaps the genius of Indian Christian devotion, apart from its sterling expression in the lyrics,¹ is best revealed in extempore prayer.

The foreigner who knows an Indian language can never fail to be inspired by the naturalness and grace with which many of the simplest of his Indian brethren offer prayer in their own words; but an impression of this is not easy to convey in other languages. For liturgical construction the Indian Church may well continue to be indebted in some measure to colleagues from the West, as has been the case with the liturgical developments of C.S.I. But this Western contribution has been gratefully accepted and not regarded as merely foreign. Where, as is mostly the case, it is based on the language and thought-forms of the Bible, it clearly transcends national differences and is part of the truly catholic heritage which Churches of all lands must claim as their own. Indeed the Indian Christian, with his predominantly rural background, is able to enter more easily into this heritage than his urbanized Western brother, so that an Indian congregation may be more at home with, say, the Anglican Prayer Book translated into their own language than a modern English congregation is with the sixteenth or seventeenth century original. At least the style and vocabulary is nearer to that of their own time in the former case than in the latter.

To end this chapter we must return to our survey of the different types of congregation found in the Indian Church. So far we have not mentioned the village in which the whole, or almost the whole, population is Christian. Such large Christian communities are at present rare, though the author happens to have been called to work in an area where there are several within a radius of ten miles. They are clearly the fruit of a movement of whole peoples towards Christian faith; and if we live in expectancy of the ultimate winning of India for Christ, our evangelistic strategy must be planned in the hope of the continued occurrence of such people's movements.

There is a tendency among such congregations to "sit at ease in

¹ Experimental editions of the Tamil *Order for the Lord's Supper* with translations into Tamil poetry of the passages which are said or sung by the congregation have been produced in Jaffna and Tirunelveli. These are set to traditional Tamil music. Perhaps the most genuine and significant Indian liturgical development will emerge in such poetic and musical adornment of material for worship received from the Churches of other lands.

Zion". One misses in them that spirit so evident in the early Church which one should expect to find wherever Christians of the younger Churches are still a minority group. Yet here are Christian social entities which we must inevitably look to as the prototypes of the Indian Christian civilization of our hopes, even though we may pray that future fulfilment will far transcend present realization. Their significance for our liturgical development is surely that the meaning of worship as the dedication of human society to God should find a richer expression in them than elsewhere. The liturgical productions of C.S.I. should be adaptable—perhaps more adaptable than they are—to the worship of the smallest and most backward group of the faithful, in their manward aspect declaring God's Word to His people and binding them together in a fellowship of witness, and in their Godward aspect giving expression to the Church's fundamental faith and self-offering in a form which the simplest can comprehend. These liturgical forms should, however, also look to the future and be capable of being instruments for the declaration that all life has as its end consecration to God and is intended to be a sacramental instrument of his kingly rule. The revival of the classical heritage in our worship, with particular stress on its corporate character, so that all have a part to play in "doing the liturgy", has this aim in mind. Those who have taken part in *The Order for the Lord's Supper*, giving to each other the Greeting of Peace, following the offertory procession with their prayers and self-offering and, after receiving the effective signs of their participation in the body and blood of Christ, confirming their self-offering in the post-communion prayer, may well have been vouchsafed a vision of the Indian Church of the future as in this sacramental act bringing the glory of the nation to the throne of Grace.

II

THE LITURGY COMMITTEE AT WORK

IN *The Constitution of the Church of South India* the principle is laid down: "No forms of worship which before the Union have been in use in any of the uniting churches shall be forbidden in the Church of South India, nor shall any wonted forms be changed or new forms introduced into the worship of any congregation without the agreement of the pastor and the congregation."¹

On the other hand, subject to this principle: "It is competent to the Synod of the Church to issue forms of worship to be used on special occasions, and regulations with regard to the essential elements or constituent parts of other services."²

In the section of the Constitution succeeding the one last quoted³ a detailed synopsis of elements desirable in a service of Holy Communion is given. This subsequently proved of great value in giving direction to the compilation of *The Order for the Lord's Supper*.

It was clear, then, from the start that the Church of South India would have to appoint a liturgy committee to give advice and prepare resolutions for the Synod on points likely to arise concerning these regulations. The committee appointed by the first Synod which met at Madura in 1948 was no doubt regarded as the successor to the committee appointed in 1943 by the Continuation Committee of the uniting Churches to prepare the service of Inauguration which was used on September 27, 1947, and the experimental Ordination services which have since been revised.⁴

While it was necessary to prepare an ordinal before union which could be accepted by all sections of the united Church from the inauguration, the Church at first had no intention of compiling any other orders of service for regular use. It was envisaged that the prin-

¹ Ch. II (Governing Principles of the Church), 12.

² *Op. cit.* X, 1.

³ *Op. cit.* X, 2.

⁴ Bengt Sundkler, *The Church of South India: The Movement Towards Union*, 1954, pp. 339 f.

ciple, already cited, of unity within variety would be maintained. Indeed, that principle still holds good in spite of later developments.

It was not long, however, before a new need was felt. In the newly-formed dioceses at meetings of diocesan councils, as well as at the meetings of the Synod, and on other major occasions when the heirs of different traditions were brought together, it was fitting that they should confirm their newly-found unity at the Lord's Table. But what order of Holy Communion should they use? No existing order could give satisfaction to all who participated. And so under pressure of this consciousness of a unity which transcended differences and of the general demand to which it gave expression, the Executive Committee of the Synod asked the Liturgy Committee to prepare an Order for the Lord's Supper to be used in the first instance at the second Synod which was to meet in January 1950.¹ At the same time the drafting of an Order for Confirmation was commissioned. Thus the process of liturgical creativity was started which has been described as one of the main "growing points of the united Church".

Dr. Marcus Ward when he described the Liturgy Committee as "for the most part liturgically illiterate"² may have been indulging in epigrammatic exaggeration. As a member of the Committee at the time of writing he was doubtless passing a humble judgment on himself, and the rest of us should doubtless be equally humble in accepting the judgment. At least two who have taken a prominent part at various times in the Committee's deliberations had acquired, before they took up their task, some specialized knowledge of particular branches of liturgical study; but in Churches whose councils can bring a heavy artillery of liturgical scholarship to bear on the revision of their formularies the liturgists might well have raised their eyebrows, had they taken the trouble to spy out our lack of credentials and training. However, what we lacked in knowledge we made up for in enthusiasm, some of it inspired by the timely publication of Dix's *The Shape of the Liturgy*, an undoubted *praeparatio liturgica* for the Church of South India, albeit one which we hope we have taken with a grain of salt.

¹ L. W. Brown: "The Making of a Liturgy", *Scottish Journal of Theology*, IV, 1951. This journal has from time to time published reports of the Liturgy Committee's progress. See also J. R. Macphail: "Doing Over a Liturgy", VII, 1954, and T. S. Garrett: "Baptism in the Church of South India", VIII, 1955, I am indebted to these essays for several points in this and the following chapters.

² *The Pilgrim Church*, 1953, p. 130. As well as being the history of the first five years of C.S.I., this book gives in Chapter VII a valuable account of the early liturgical developments.

Not a few of us have acquired a considerable amount of liturgical knowledge *ex nihilo* in the course of undertaking the projects set us, and we have sometimes reflected whimsically that our not being liturgists of profound learning may possibly have saved us from having liturgical bees in our bonnets. At least we have come to regard liturgiology as the handmaid rather than the mistress of *liturgiography*, which experience has taught us to be a distinct though related science.

Is all this rather unkind to the liturgical experts? We hope they will not take it so; for many of them have been very kind to us, putting their greater knowledge at our disposal and often entering with surprising ease into the spirit of the South Indian enterprise, even when they have not been entirely in sympathy with C.S.I.; not, that is, concerning themselves to advocate a particular liturgical standpoint, but understanding our aim of transcending the heritages. The study of liturgy, it seems, tends to produce a salutary cross-bench outlook, even among those of "catholic" upbringing, and liturgists of the Anglo-Catholic school have been amongst the most helpful, as they are in general the most informed. My colleagues in the Liturgy Committee will, I know, not mind my selecting them for special commendation, even though I be an ex-Anglican. We have got past that kind of partisanship. Doubtless liturgics have made us cross-bench too, though it was not always so. L. W. Brown (now Archbishop of Uganda), in an article published in 1951,¹ mentions strong division of opinion between those of the Reformed tradition and those of the Anglican over the form of the offertory and the nature of the eucharistic sacrifice, as well as concerning what should be done with the consecrated elements after communion. Somehow those fences seem to have been reduced in height with the passage of time and our growth in mutual understanding.

The composition of sacramental Orders is as much a theological task as a liturgical one. There have always been several members of the Committee competent to judge the theological issues involved, though here too we have been readily afforded expert open advice from many parts of the world, and the theologians who have helped us have been wider in their range of ecclesiastical background than the liturgists.

A reader of our present list of members and their addresses, which is not very different in representation from previous lists, might well wonder why the staffs of theological colleges were more strongly represented than the parochial ministry. And if he agreed that we must

¹ See p. 15, n. 1.

draw in all those available with technical knowledge, he might still question the scarcity in the list of twenty-five (of whom twelve are "corresponding members" with a right to attend the meetings of the committee if they can find their own travelling expenses) of laymen and women. The difficulties encountered by those responsible for nominating suitable people for election by the Synod are considerable. Certainly the episcopal members of the Committee with their experience of conducting services in parishes of every type often represent their people better than the laity could themselves and save us from liturgical ventures which are technically admirable but pastorally inadvisable. In any case the limitations and omissions in our membership are in a measure counterbalanced by the fact that many of the most important criticisms and suggestions come from the diocesan liturgy committees, where presbyters in charge of pastorates and the laity are well represented. All the drafts of services are submitted to the dioceses before they are presented to the Synod Liturgy Committee. The first draft for *Morning and Evening Worship* was prepared by a diocesan liturgy committee on the initiative of our one layman and presented by him to the Synod Committee, after which it went through some revision before reaching its final form.

This procedure is typical of the one we have generally adopted. A member of the Committee is asked to undertake the task of drafting. He produces a draft in consultation with local committees or with *ad hoc* groups, often composed of members either of the Synod or diocesan liturgy committees who find themselves taking a holiday at the same hill station. The preliminary drafts are often revised after criticism by a number of correspondents before they are presented to the Synod Committee by the person responsible for drafting.

This wider liturgical activity both keeps the Synod Committee in touch with the reactions of the Church as a whole to its work and also ensures a body of prayerful study and interest, without which a movement of liturgical renewal in the Church would be impossible.

The dioceses are also represented on a liturgy committee for each linguistic area. Hitherto its function has been mainly to provide agreed translations for the C.S.I. services as they have appeared in English. This is the only language common to all who have received higher education in India. The desirability of having universally accepted orders for Baptism, Holy Communion, Confirmation and Ordination has made it unavoidable that the originals of these orders should be in English, though the Committee has always endeavoured to keep the

idiom of the South Indian languages in mind in its choice of words and phrases, and the principle has of late been emphasized that in translation priority should be given to the style and idiom of the language into which the translation is being made, rather than to a literal rendering of the original. The Indian translations are, of course, of much more importance, in that they are much more frequently used, than the English editions. They should therefore be accorded at least an equal status with them. Moreover, there was a strong plea, which received the provisional approval of the Synod Committee in 1957, that in the case of other forms of public worship and the occasional services, more work should be done in the different linguistic areas and greater freedom given to each area to devise its own forms. The hope that this would lead to fruitful development and stimulate the latent Indian liturgical genius has in some measure been realized. Since that year a much greater proportion of the constructive tasks of the committee has been undertaken by its Indian members. Even though their work of drafting has been done in English, in order to make it available for use in paraphrase or translation in other areas, they have been able to draw on their own local experience and the heritage of worship in their own languages. Since 1962 the conveners of the four Area Liturgy committees have been *ex officio* members of the Synod Committee with a view to establishing closer contact between work done at the local and at the Synod level.

III

AN ORDER FOR THE LORD'S SUPPER OR THE HOLY EUCHARIST

IF I MAY be permitted to begin this chapter with a note of personal reminiscence, my mind goes back to the first occasion on which I had the privilege of celebrating the Eucharist according to this rite. I was present at the Commission on Intercommunion appointed by the World Conference on Faith and Order which met in 1950 to prepare for the Lund Conference. Although I was only a substitute for the regular C.S.I. member, the officers of the Commission decided that the most satisfactory way to give opportunity to those members who wished to meet together at the Lord's Table was to ask the C.S.I. presbyter present to celebrate and to invite the others to partake. *The Order for the Lord's Supper* had not then been published, and I had only one copy of the somewhat inadequately printed draft which had been presented to the Synod in January of that year. We cyclostyled an outline of the Order and such of the people's parts as were not already familiar from other liturgies, and I was given half an hour at the end of a Saturday evening's session of the Commission before the celebration on Sunday morning to expound this rite, with which I myself was not as yet very familiar. An Anglican took the part of "deacon", and members representing various denominations read the lections and took part in the offertory procession. In spite of the handicap of unfamiliarity, an Anglican liturgist who was present remarked that this was perhaps the best liturgy in Christendom. I have no wish to substantiate this passing judgment against other claims. Comparisons are odious! But it doubtless represents the impression of not a few who have come to the C.S.I. Order for the first time, that a new star has arisen in the realm of liturgy.

It is not surprising that the Liturgy had been liked well enough when it was first used at the Synod and had been authorized "for optional and experimental use on special occasions", the cautious implication of this being that normally the congregations would continue to receive communion according to the orders to which they had been

accustomed, former Anglicans and Methodists using almost identical editions of the Order contained in the *Book of Common Prayer*, and former members of the South India United Church (an earlier union of Presbyterians and Congregationalists) that contained in their *Directory of Worship*.

The original plan was to reconsider this experimental edition at the Synod of 1952; but things move slowly in India. The translations into the Indian languages had not long been published, so that the majority of congregations had not yet found occasion to use it. The experimental edition was therefore given another two years. In January 1954 a revised edition was "approved for general use wherever it is desired". Since then it has been steadily making its way. It is in regular use in all dioceses at ordinations, diocesan councils and other diocesan occasions. In many Churches of Methodist, Presbyterian, and Congregationalist origin it is now well established as the normal use, and though former Anglicans have shown a sturdier loyalty to their traditional formularies, there can be few congregations where occasional celebrations according to the new rite have not taken place. In one well-established congregation, consisting of an entire village of over three thousand souls, strong protest was at first registered against the proposal to introduce even occasionally the C.S.I. Order. When, however, a deputation from the Protestant Episcopal Church of America was received in 1956, a monthly use of the C.S.I. Order had already been accepted and the deputation was told in an address of welcome that it contained "the best consecration prayer in the world". The pattern of progress in the use of the other C.S.I. rites is not likely to be very different from this.

What then of the revision to which we have already referred as having been accepted by the Synod in 1954? The work of drafting the experimental edition had been done by the person responsible for compiling the draft in consultation with small groups and with a larger number of people by correspondence. It had been passed fairly rapidly in the full session of the Committee. Since its publication a number of comments had been received both from within India and from abroad on the basis of which a revised draft had been prepared. It was decided to devote the session of the Committee in September 1953 to a critical examination of this. J. R. Macphail, who had taken over the convener-ship from L. W. Brown after the latter had become Bishop of Uganda, writes:

"The recommendations that emerged, all of them unanimous, came

AN ORDER FOR THE LORD'S SUPPER OR THE HOLY EUCHARIST

as a surprise to the members themselves. Most of us expected, I think, that we should produce a new Liturgy, and many of us had axes of our own to grind. We thought that something would happen when the Liturgy was scrutinized in committee. . . . But as we settled to our task, with a lot of homework behind us, we came to be more and more convinced that the pattern or structure of our Liturgy had weathered well; time and again, after we had exhaustively considered some big change, this way or that, we found that 'our end was our beginning', and we were well content to make a few verbal emendations."¹

The most considerable changes made were: (1) the transfer of 1 Corinthians 11: 23-29, the Ten Commandments, Our Lord's Summary of the Law, and the Exhortation (adapted from the United Basel Mission Liturgy) from the place that they had occupied before the Confession, to a "preparatory service", intended to be used before a celebration of the Lord's Supper. Though it was not obligatory to read all these passages at this point in the eucharistic order, experience had shown that the service was often made unduly long and its movement arrested by their inclusion, though it is still permissible to read one or more of them before the Confession, if desired. (2) The Invitation to confession was rewritten to allow for a period of silent self-examination. (3) The latter part of the Confession, and (4) the Ordinary Preface were rewritten. Perhaps all these come under the category of verbal emendations, as no important doctrinal or liturgical issue was involved. The few other alterations in the text of the Order were of a very minor nature. We had, however, to devote some attention to the rubrics and it is hoped that the result has been to clarify them—always a difficult task until it has been discovered by experience what the minister and congregation actually do in their efforts to follow them.

At the same session of the Liturgy Committee the Order for the Lord's Supper was completed by the provision of *Bible Readings and Collects for Sundays and other Special Days with Proper Prefaces* (1954).² We had temporarily used the lectionary of the *Indian Liturgy* (an Anglican production based largely on the Liturgy of St. James), but had decided that for various reasons we could not continue to follow this as it stood.

We must now turn to the text of the order. As we have noted,

¹ *Scottish Journal of Theology*, VII, 1954, p. 377.

² Now radically revised under the title, *The Propers* (*The Book of Common Worship*, pp. 21-72). This section of the service is the only one which has undergone significant revision since 1954.

material is provided for use in a preparatory service, though wide liberty is given as to the form which this service should take. Opinions differ as to whether it is better to hold it the night before or when the congregation is gathered for the celebration with only a brief interval between the two.

In the opening procession of *The Order for the Lord's Supper*, which may take place during the singing of a hymn or psalm, the ministers come to the Lord's Table, one of them carrying the Bible from which the lessons are to be read. This is placed either on the Table or on a lectern. Those acquainted with the Byzantine liturgies will see in this an echo of the "Little Entrance", when the Gospel Book is carried in procession. Our more immediate exemplar has been the similar custom prevalent in the Church of Scotland. It marks the beginning of "the Ministry of the Word" which, as in the ancient liturgies, constitutes the first part of the service and is the necessary preparation for the administration of the sacrament.

There is a rubric that "the presbyter may stand behind the Table, facing the people". The structure of the eucharistic table in the ancient basilicas proves this position to have been the normal one in the early centuries of the Church's worship. Its revival has been much advocated by the Roman and Anglican Liturgical Movement. Here modern liturgical thinking and the practice of many of the Churches of the Reformation are at one. When the presbyter thus faces the people, the notion of God's being "out there" beyond the east window is avoided and our Lord's words, "where two or three are gathered together in my name, there am I in the midst of them", are given added meaning.¹ It has not, however, been possible to make this position obligatory, owing to the structure of the eucharistic tables in some churches and local sentiment in favour of the eastward position.

The entrance is followed by the preparatory Collect for Purity, familiar to Anglicans and Methodists. The congregation have been standing and break forth into the singing or recitation of the *Gloria in Excelsis*. This ancient hymn, which begins with the Angels' song at the birth of Christ and the Church's participation in that adoration, leads on to the plea for mercy and peace before "the Lamb of God, who taketh away the sin of the world". Our praise of God in his holiness and love thus naturally moves on to conviction of sin. This prepares the way for the confession which follows.

¹ See Basil Minchin, *The Celebration of the Eucharist facing the People*, 1954, for a fuller study and justification of this position.

AN ORDER FOR THE LORD'S SUPPER OR THE HOLY EUCHARIST

Alternative to this is the *Trisagion*, "the constant praise of the Jacobite Church":¹

Holy God,
Holy and mighty,
Holy and immortal,
Have mercy on us.

It is right that we should be permitted to join in this act of adoration hallowed by ancient use in India. A still further alternative is the "Liturgy of the Lamb", i.e. three verses from the Book of Revelation read by the minister with the response "Unto the Lamb be glory", and a final congregational response in the words of the celestial hymn from the same source: "Salvation unto our God . . ."²; or another hymn may be sung.

Many may wonder whether the plethora of alternatives here and elsewhere in our services is likely to engender confusion. Experience has not shown this to be the case, the tendency being perhaps too often to choose the first of the alternatives. In this instance the *ethos* of the C.S.I. in bringing together many different heritages is indicated by the fact that the *Gloria in Excelsis*, though originally written in Greek, has mainly Western associations, the second is Eastern with an ancient Indian Christian tradition behind it, the third is one of those many biblical acts of worship characteristic of the reformed Churches. It may well be argued, and we have proceeded on this assumption, that the New Testament reveals a worship developing within liturgical framework and order, but with the freedom of the Spirit, and that the later more rigid crystallization of the liturgies was a bondage from which those Churches of the Reformation which repudiated it were right to free themselves, even if some went too far in rejecting liturgy as a whole. We hope we have struck a right balance between these two antithetical positions.

Confession and Declaration of Forgiveness come rightly at this point, and it will be seen that there has been an imaginative rehandling of traditional material. The main structure is taken from the Anglican rite, but there is a new presentation of it. The invitation to Confession, though it included some of the well-known phrases, has been rewritten and divided into two parts, so as to include a period of silent self-examination. The form of Confession printed is taken with some

¹ L. W. Brown, *The Indian Christians of St. Thomas*, 1956, p. 218.

² Revelation 7: 10, 12.

revision from the alternative order for Holy Communion in the *Book of Common Order* of the Church of Scotland. It is admirable in its simplicity and directness and is generally used, though alternative forms of Confession are permitted. Next come the "comfortable words",¹ now introduced by "Hear the gracious Word of God to all who truly turn to him through Jesus Christ", printed in the Revised Version and without further introductory "Hear also . . .", the implication being that all belong to the biblical Word of God and we do not wish to bind ourselves to assertions of authorship which biblical scholarship may question.

The biblical declaration of forgiveness comes rightly before the presbyter, as God's representative to his people, pronounces the Church's form of declaration. Here, however, we have a theological and liturgical difference in our heritages which has not as yet been resolved, the Anglican heritage making use of a priestly absolution addressed to the congregation, the non-Anglican preferring a prayer to God for forgiveness in which the presbyter more clearly identifies himself with the people. As in other instances where we have agreed to differ within our united life, the C.S.I. has allowed both traditions to continue side by side; so that here the presbyter may say "us" and "our" for "you" and "your". If so, the prayer precedes the reading of the Gracious Word of God, which comes as the divine response to human penitence. The section concludes with the joyful response of the people "Amen. Thanks be to God."

The Ministry of the Word of God which follows is the culminating point of the first part of the service. To mark the fact that a new stage in the service has been reached, the mutual greeting of presbyter and people (no doubt of Jewish origin) is given:

The Lord be with you;
And with thy spirit.

This symbolizes the fact that celebrant and worshippers are united in Christ as they join in the liturgical act. The other great point at which this greeting is appropriately used is immediately before the *Sursum Corda*.

The Collect and Lessons for the day, including a lesson from the Old Testament as well as two from the New, come next. The two booklets

¹ The word "comfortable" has, of course, lost its old meaning in modern English.

AN ORDER FOR THE LORD'S SUPPER OR THE HOLY EUCHARIST

containing these, together with the Proper Prefaces, published experimentally in 1954 and 1956, were superseded in 1961 by a radical revision under the title of *The Propers*, still available in the form in which it was first issued as a separate booklet, but printed in *The Book of Common Worship* immediately after the Order for the Lord's Supper.

The Propers contains collects and lessons for use at celebrations of the Lord's Supper on the Sunday and Special Days for which they are appointed and (in the case of the Sunday Propers) at any celebration which takes place during the ensuing week, or for use at Morning Worship on the day concerned if no celebration takes place.¹

The traditional calendar of the Christian year developed haphazardly through the centuries, and most of its features are the result of historical contingency rather than ordered plan. If other Churches throughout the world agree to fix the date of Easter there is every reason to expect that C.S.I. will be among their number. For the present we have been content to follow tradition in our dating of the great festivals and to simplify and in some measure rationalize the calendar and lectionary within their framework.

All were agreed that the ancient tradition of a calendar of Sundays and other holy days with a sequence of collects and lections associated with them throughout the year was preferable to the practice of leaving the minister to choose his readings from the Bible without guidance or direction and without any particular commemoration or observance necessarily connected with any day. For the Christian calendar, used with discretion, can be a powerful aid to the fulfilment of Paul's maxim of "declaring the whole counsel of God" to his people. All, however, were equally agreed that no traditional calendar or lectionary satisfied this need as it stood. Even those well acquainted with the Anglican Prayer Book had no desire to defend the retention of Septuagesima and the two succeeding Sundays—incomprehensible to those who know no Latin and irrational to those who do understand their meaning. And there were a number of other features, apparently without rhyme or reason, which had no doughty champions to fight for them. We were thus uninhibited in launching forth into revision, though a comparison between what we did in 1954 and the final effort of 1961 will reveal that we had hardly got our bearings at the earlier stage of experiment,

¹ A series of lessons for Evening Worship on Sundays, at Christmas and in Holy Week related to the morning series is printed after the morning lessons for each day in the Propers. The Proper Prefaces, also found in this section of B.C.W., will be considered later.

whereas the later product is among the most satisfactory of the Committee's achievements. To its contents we must now turn.

The basic simplification of the Calendar contained therein lies in the division of the year into three seasons—Christmas, Easter and Pentecost—and the numbering of the other Sundays as before or after these great festivals. Advent and Lent are retained as subsidiary titles for the traditional seasons before Christmas and Easter. Ash Wednesday is retained as the first day of Lent; Passion Sunday and Palm Sunday appear as sub-titles for the two Sundays before Easter, and the Sunday after Ascension (the commemoration of which retains its traditional place on the previous Thursday) and Trinity Sunday for the Sixth Sunday after Easter and the Sunday after Pentecost. But the English idiosyncrasy of numbering subsequent Sundays "after Trinity" (said to have originated in the time of Thomas à Becket) has given place to the more ancient tradition of East and West by which they are numbered after Pentecost.

A more detailed examination of the Sundays and other Special Days in their sequence reveals the ordering of the plan. The Fourth Sunday before Christmas ("The Beginning of Advent") retains its theme of "casting away the works of darkness" and "putting on the armour of light" in preparation for the coming of the Lord. But the theme of the following Sunday is "Christ in the Old Testament". The collect recalls God's speaking by the prophets and His gift of Christ as the fulfilment of the hope of Israel and prays for "the coming of the day when all things shall be subject to Him". Those who wish to observe this Sunday as "Bible Sunday" may read the traditional Anglican collect as well as the one appointed, and the lessons appointed are very appropriate to this observance. But the theme of the Bible and the Anglican collect associated with it are transferred to the scheme for the Sundays after Pentecost. The Third Sunday in Advent retains its association with John the Baptist; but the theme of the ministry contained in the Anglican collect is transferred to its appropriate place after Pentecost, and our collect prays that "we, paying urgent heed to the message of repentance, may with hearts prepared await thy final coming to judge the world. . ." Together with the Sunday before Christmas, the theme of which is "God at Hand", this Advent sequence is distinctive in its concentration on the eschatological hope.

Some people studying the Propers for the first time may be surprised at the disappearance of Epiphany, an older feast than Christmas, until they notice that the Propers for the Second after Christmas are related

AN ORDER FOR THE LORD'S SUPPER OR THE HOLY EUCHARIST

to the visit of the Wise Men and that there is a rubric to say that these may be followed also on the traditional date for the Epiphany, January 6. If only for the sake of the children attending Sunday worship, it seemed desirable not to relegate the reading of Matthew 2: 1-12 in most years to a weekday. Nor is the theme of Epiphany forgotten in the following Sundays. On the Third after Christmas we commemorate the Presentation of Christ in the Temple, with again a rubric that these Propers may be followed also on the traditional date, February 2; on the Fourth the Baptism of Jesus, on the Fifth the first disciples, on the Sixth the first sign, on the Seventh the "new blessedness", the Beatitudes being the Gospel reading for the day and representing Christ's manifestation of His divine glory through His teaching. The Propers for these last three Sundays are followed only if there is room for them before the Easter sequence begins.

The Ninth and Eighth Sundays before Easter have their traditional association with the Creation and the Fall, and this sequence is completed on the Seventh Sunday by the theme of Redemption as a preparation for the fuller declaration of God's plan of salvation in Lent, Holy Week and Easter. The theme of love which Anglicans associate with this Sunday finds its place on the Eighteenth after Pentecost.

The Sundays in Lent begin with meditation on man's call to withstand temptation, to repent and to forgive one another. From the Fourth Sunday onwards our attention is directed to the Passion, beginning with the Transfiguration of Jesus as a foreshowing of it.¹ On Palm Sunday the Gospel Reading is either Mark 15 (Trial, Death and Burial) or John 12: 12-19 (The Triumphal Entry). The story of the passion is read again from St. John's Gospel on Good Friday; but appropriate lessons narrating the incidents associated with Holy Week from Monday to Thursday are all taken from St. Mark's Gospel, this choice being made because it is generally agreed to be the earliest account. No attempt is made to read the passion from all the Gospels during the week. The juxtaposition of old and new in our selection of collects may be illustrated by the printing of the Anglican collect for Palm Sunday (which may be said daily until Thursday evening) together with the following which is appointed for Palm Sunday only:

O Christ, the King of glory, who didst enter the holy city in meekness to be made perfect through the suffering of death: Give us grace, we beseech thee, in all our life here to take up our cross daily and follow thee, that

¹ Again these propers may be followed on August 6.

WORSHIP IN THE CHURCH OF SOUTH INDIA

hereafter we may rejoice with thee in thy heavenly kingdom; who livest and reignest with the Father and the Holy Spirit, God world without end. *Amen.*

The Sundays after Easter have their ordered scheme of teaching indicated by the theme-headings: "My Lord and my God", The Good Shepherd, The Light of the World, The Way, the Truth and the Life, Going to the Father, Christ the High Priest. Pentecost has a new collect, as also Trinity Sunday. The collect for the former reads:

O God, who according to thy promise hast given thy Holy Spirit to us thy people, that we might know the freedom of thy children and taste on earth our heavenly inheritance: Grant that we may ever hold fast the unity which He gives, and, living in His power, may be thy witnesses to all men; through Jesus Christ our Lord. *Amen.*

Perhaps we should not have attempted to concentrate most of the great Pauline affirmations concerning the Holy Spirit into a single prayer; but in answer to the objection that it is too heavily loaded we may say that the smoother and better balanced Anglican collect for the day hardly does justice to the full range and variety of the Spirit's work in us; and its prayer for "a right judgment in all things" savours of an antipathy to enthusiasm which may sometimes, but by no means always, be a sign of the Spirit's guidance.

Our most ambitious attempt at reconstruction is seen in the collects and readings for the Sundays after Pentecost. Here if anywhere was an opportunity to work out a series of themes covering the basic elements of Christian faith and life. This is what we have endeavoured to provide

The sequence divides into four sections:

God's Call	Pentecost 2-5
Bible, Church and Sacraments	Pentecost 6-11
The Life of Devotion	Pentecost 12-17
Life in the World	Pentecost 18-23
The End	Pentecost 24-27 ¹

To take just one example to illustrate the working of this scheme, the section "Life in the World" includes the themes Love towards Neighbour, The Family, The Church in the World, Daily Work, The State, Christian Giving. Our collect and lessons for the Twenty-first after Pentecost (Daily Work) are:

O God, who movest in love unceasing, and dost give to each man his appointed work: Help us steadfastly, and as in thy sight, to fulfil the duties

¹ The Propers for the Sunday Next Before Advent are separate from these. The Propers for Pentecost 25-27 are followed only when these Sundays occur.

AN ORDER FOR THE LORD'S SUPPER OR THE HOLY EUCHARIST

of our calling; that when our Lord shall take account of us, we may be found faithful in that which is least, and enter into His eternal joy. *Amen.*

Exodus 35:30-36:1

Bezalel

Psalms 104:14-24¹

"Thou dost cause"

2 Thessalonians 3:6-13

Daily Work

Matthew 25:14-30

The Talents

Nehemiah 4²

Building the Wall

1 Thessalonians 5:12-24

Spirit, Soul and Body

The observance of a number of Saints' Days was familiar to Anglicans among those who entered the united Church. There were others who held St. Andrew's Day and All Saints in honour; but it was agreed that some modified provision covering the whole year should be made at least for former Anglicans who wished to continue their observance. And so Table II appears in the Propers. To use a nomenclature not current in C.S.I., it corresponds to the Red Letter Days of older prayer books. Deviations from traditional propers to be noted are the disappearance from the list of Holy Innocents and the lesser Apostles,³ the transference of Stephen, John and Thomas to more suitable dates,⁴ the observance of January 1, as "The Day of the Covenant", the introduction of September 27, a day dear to C.S.I. as the commemoration of its Inauguration; the introduction too of the national commemorations, Republic Day and Independence Day and undated propers of importance for use as occasion demands, i.e. Thanksgiving for Harvest, Meetings of Synod, Diocesan Councils, etc. and the Dedication of a Church or its Anniversary. Our fixed days are variable to the extent that they may be transferred to any convenient day during the week

¹ The Psalm, as on other days, may be said or sung either as an "introit" at the beginning of the service, if there is no processional hymn, or as a "gradual" between the O.T. and N.T. lessons.

² The lessons appointed for Evening Worship.

³ Provision is made for the commemoration of these in the common form for Apostles in Table III.

⁴ We do honour to Stephen by recommending the Commemoration of him on February 15 (a period when there are no other special days) rather than December 26, when most are too busy with or tired by Christmas festivities to give him his due. October 6 is the traditional day in the Syrian Churches of Kerala for the Feast of Thomas, their patron saint. In accepting it we are following the lead of Anglicans in North India, Pakistan, Burma and Ceylon. We are not embarrassed by the fact that Rome has abolished the feast of John the Apostle on May 6. We do him honour too by transferring his commemoration from December 27 to this date.

following and *should* be so transferred if they fall on certain days in Table I which take precedence over any other day.

C.S.I. has not yet agreed as a Church about the advisability of approving a list of what other Churches might call "black letter saints". No one can object to commemorating with thanksgiving great men and women of God other than those mentioned in the New Testament. C.S.I. has committed itself in Table III of the Propers to such commemorations if desired by providing in this table a series of collects and lessons appropriate to apostles, martyrs, faithful women, preachers of the Gospel etc., and in many localities of C.S.I. there is such remembrance of pioneers, evangelists and martyrs, both Indian and foreign, even if a special day for the remembrance is not always fixed. Probably our list of names should be built up in the first place around the nucleus of local "saints" of S. India, in the same way as primitive calendars had this local origin.

This procedure was not fully followed in the experimental list presented to Synod in 1958. It contained some famous early and medieval names, such as Perpetua, Francis, Bernard, lights of the Reformation and subsequent Church history, such as Luther and Wesley, and not a few great Indian men and women of God, such as Pandita Ramabhai and Sadhu Sundar Singh. No one cavilled at this catholic selection. But there were other names of which those less well versed in Church History than the compilers complained that they had never heard; and so the Synod decided to defer the consideration of the proposal to have such a list until members of the Church had had more time to think about it.

Since then a new list has been compiled unofficially by a group convened by Mr. Rajaiah D. Paul, who has devoted such time as he has been able to spare from administrative responsibilities to no mean research into Indian Church history. The list is contained in a booklet entitled *Commemorable Names* (C.L.S., Madras), which has the merit of appending to each name a brief and clear biographical note, so that no one may have reason to complain again that they know nothing of the name proposed for commemoration. The booklet has been commended for study and experimental use. If it should become the basis at some future date of an approved list of such names, our calendar of the Christian year will have been enriched and our insight into the meaning of the "communion of saints" deepened.

We have given account of this section of the service at somewhat greater length, partly to stress the importance of it as the central act of

AN ORDER FOR THE LORD'S SUPPER OR THE HOLY EUCHARIST

the Ministry of the Word in the liturgy, partly to unfold what Gregory Dix in *The Shape of the Liturgy* called "the sanctification of time". By our ordered variation of prayers and Bible readings, associated as they are with revelatory events and dedicated people, we endeavour to signify that all human life belongs to God, and the events and people in whom He has most revealed His purpose must be remembered to His glory and taken as the means of His declaration of His Word to us in our present time.

Hence the importance of the sermon, which is obligatory and immediately follows the reading of Scripture; for it is the duty of the preacher to bring the Word of God spoken of old into living relation with the present. This is the sequence of the most ancient liturgies and can be traced back as far as Justin Martyr in the second century. At that time, of course, the Creed was not recited in the eucharistic liturgy; so we have no precedent to guide us in our placing of it after the Sermon rather than before it, as in the Anglican rite. But the order we have adopted seems the more natural one. The Creed thereby becomes the declaration of the Word by the Church in response to the hearing of it in Scripture and preaching. While the Nicene Creed is the one printed and normally recited, there are still many congregations with a large number of illiterates who would have difficulty in learning it and still greater difficulty in understanding it. The Apostles' Creed is therefore allowed as an alternative.

The announcements which follow should not be regarded as just an inevitable interruption to the service, but as relating the common life of the Church to its worship. They will doubtless contain topics for which special prayer is asked and therefore come fittingly before the intercessions.

The question as to when the collection of alms should take place presented a minor problem to the Committee. We have already noted¹ the practice which is becoming increasingly common of placing a receptacle at the door of the church in which the worshippers place their offerings as they enter. This manner of collection, as well as approximating to primitive use, can be a more prayerful and self-dedicatory action than the handing around of a bag with or without the accompaniment of a hymn. But many congregations still prefer the latter for various practical reasons and we could hardly forbid them their preference.

Failing the use of the alms dish at the door, the most appropriate

¹ P. 7.

time for collection, when all present are communicants, is immediately before the offertory procession. But non-communicants may leave before this. It is therefore permissible to take the collection before the intercessions, and it is presented together with the offering of bread and wine at a later stage in the service.

Having begun by offering God our praise and adoration, having realized our sinfulness and made our confession to Him and having heard His word of reconciliation and redemption, it is right that we should go on to offer our intercession for the Church and the world.

This is perhaps a suitable point at which to note the part of the "deacon" in the service. The title has been put in inverted commas, because, as often as not, he is not in deacon's orders, but may be either another presbyter who is assisting the celebrant, or a layman. C.S.I. has been inquiring into the functions of a deacon in the Church, and now that we are moving away from the rather unsatisfactory tradition in which the diaconate is but a stepping-stone to the presbyterate and experimenting instead with a permanent diaconate with functions differing in some respects from those at present expected of deacons, it may well be that every Church will have one or more actual deacons to take their part in the liturgy.

The "deacon" has already come to the Lord's Table with the celebrant, probably carrying the Bible from which the lections are read. We have not laid down any precise regulations as to where he should stand. The working out of this can be left to the local churches and it is probable that a different use in this and other minor details will develop in a congregation of Anglo-Catholic origin from that which will be found amongst the heirs of the Congregationalist tradition. We are not interested in uniformity, but in unity.

The deacon has also led the people in the general confession and other parts assigned to the people. He may have read one or more of the lections, though other members of the congregation, men or women, may do this. At a later point in the service he will receive the bread, wine and alms and present them to the celebrant at the Table. His part is similar to that of the deacon in the Eastern Liturgies. He is both the assistant of the celebrant and the representative of the people and, besides having particular actions assigned to himself, helps to link the worship of all into a single liturgical unity.

It is the deacon now who leads the intercessions, unless the presbyter chooses to offer intercessions in his own words. This is the point at which extempore prayer finds a rightful place, if desired, in accord-

ance with our assertion of the freedom of the Spirit. But more often than not the deacon, preferably kneeling in the midst of the people, reads one of the two printed Litanies of Intercession and the people respond.

The first Litany was taken with minor adaptations from a form of the Anglican rite authorized for use in the Diocese of Colombo. The suffrage, "That it may please thee that through thy heavenly benediction we may be saved from dearth and famine and may with thankful hearts enjoy the fruits of the earth in their season", is a reminder that failure of the crops is a danger which often threatens our rural congregations.

The second alternative is a selection of suffrages from the litany in the *Holy Qurbana*, or Syrian Liturgy of St. James, as used by the Indian Christians of St. Thomas. The actual form printed is closely similar to that found in the Prayer Book of the Episcopal Church of Scotland and now in the *Proposed Prayer Book* of the Church of India, Pakistan, Burma and Ceylon. It was first used in the C.S.I. at the Inauguration Service on September 27, 1947. Since then a few changes have been made to bring its petitions more closely into relation with the common life of the Church. The intercessions conclude with one of two collects (taken from the *Book of Common Prayer*) read by the celebrant. The former stresses God's foreknowledge of our needs and the latter sums up our petitions "for all estates of men" in the Church.

The Pauline Benediction of 2 Corinthians 13: 14 marks the end of this first part of the service. It is right that those not yet of communicant status, if they leave now, should receive a blessing before they go and that the Liturgy of the Word should be thus concluded.

IV

THE LORD'S SUPPER (continued)

WE NOW COME to the great action of the Sacrament, corresponding to the Liturgy of the Faithful in the ancient liturgies.

First of all there is the offertory, which is far more than the taking or presenting of the collection. It includes the offering of the bread and wine which are to be set apart in accordance with our Lord's command. Both the money and gifts in kind of the collection and the bread and wine are the products of man's daily labour and therefore symbolic of his whole life. All stand to show that they thus associate themselves with the gifts which are being offered.

The action begins with the offertory sentences:

Presbyter: Behold, how good and joyful a thing it is, brethren, to dwell together in unity.

We who are many are one bread, one body, for we all partake of the one bread.

People: I will offer in his dwelling an oblation with great gladness, I will sing and speak praises unto the Lord.

It is only in union with Christ in His self-offering and within the fellowship of the Church which is His Body that we can make an offering acceptable to God.

It is right that at this point we should make known our brotherly love by significant action. Here, therefore, the ancient greeting known as "The Peace" may be given. In the early Church it was a kiss (see 1 Thessalonians 5: 26 and elsewhere in the New Testament, as well as the early liturgies). This is in accordance with Jesus' teaching in Matthew 5: 23, 24. We can only worship God rightly if we are reconciled to our brethren. In the worship today even of the ancient Churches the Peace has survived only as a verbal greeting of the celebrant to the people and in some cases a salutation amongst the clergy. But the Indian Christians of St. Thomas have through the ages preserved the tradition of passing the greeting from the ministers to the people and the people from one to another throughout the congregation. They have modified the form to make it a rather more intimate

THE LORD'S SUPPER

variety of the ordinary South Indian social greeting, and C.S.I. has followed their example. As the directions for *The Order for the Lord's Supper* prescribe: "The giver places his right palm against the right palm of the receiver, and each closes his left hand over the other's right hand."¹ It is suggested that each person, as he gives the Peace to his neighbour, may say in a low voice, "The peace of God" or "The peace of God be with you".

A hymn is now sung and the offertory procession takes place. It is recommended that lay people should bring in the gifts. The deacon and other assistants, if any, receive the gifts and pass them on to the celebrant. While all remain standing, and the bearers of the offertory remain before the table, the celebrant reads the Offertory Prayer, echoing the Prayer of the Veil in the Liturgy of St. James, recalling "the new and living way to God's throne of grace" which Christ's death has opened for us (Hebrews 10: 19-25), and acknowledging that what we give to God already belongs to Him.

The offertory procession disperses and ministers and people fall to their knees to say together a very moving little prayer, as a preparation for that which is to come.

Be present, be present, O Jesus, thou good High Priest, as thou wast in the midst of the disciples, and make thyself known to us in the breaking of the bread, who livest and reignest with the Father and the Holy Spirit, one God, world without end. Amen.

The prayer is inspired by a passage in the Mozarabic Liturgy, a "Gallican" form of the Western rite which had its origin in Spain, but it is an echo of a much earlier prayer, so primitive that Paul quotes it in Aramaic and does not translate it into Greek—*Maranatha*, "Lord, Come!" Was this in effect the first eucharistic consecration prayer uttered by the whole *ecclesia*? And does Paul's quotation of it,² after mention of the Kiss of Peace and what may be a fencing of the Table, indicate that it came at much the same point in the primitive eucharistic rite?³ With us it declares that the laity are one with their minister as he proceeds, in accordance with our Lord's example and command, to take and bless and break and give.

And so in versicles and responses which are the common heritage of Christendom we lift our hearts to God on high and raise the psalm of thanksgiving which is what the *anaphora*, or prayer of setting apart, is

¹ B.C.W., p. xiii.

² 1 Corinthians 16: 22.

³ See O. Cullmann, *Early Christian Worship*, 1953, pp. 12-20.

intended to be. In fact, the title approved by C.S.I. is "The Great Thanksgiving", rather than any of the traditional names.

It was no doubt right that we should choose to be conservative in this central part of the Liturgy and follow a classical pattern as well as using mainly traditional language. The Preface begins as in the Roman and Anglican rites. Its second clause, as printed in the text and read when no Proper Preface is appointed, begins "Through Jesus Christ, Our Lord . . ." as in the Western Prefaces; for all our thanksgiving is through Him. But it speaks of Christ as God's agent in creation and redemption in words which are in part borrowed from the anaphoras of the Liturgies of St. Mark and St. James. Once again this younger Eastern Church has a very proper link with the ancient Eastern Churches of Egypt and Syria. In the fifteen Proper Prefaces provided¹ we have been indebted to the Taizé liturgy, as well as to Anglican and Scottish sources. The prefaces for Ordination are new compositions.

The *Sanctus* is sung or said by all throughout. This expansion of the song of the Seraphim in Isaiah's vision may well go back to the first century as a customary part of the eucharistic liturgy. The wording as we have it here has been taken unaltered from the *Book of Common Prayer*.

Again following an ancient tradition we echo the greeting of the crowds to Jesus as He rode into Jerusalem, but in the form found in the *Holy Qurbana*:

Blessed be he that hath come and is to come in the name of the Lord.
Hosanna in the Highest.

Our Lord's coming has more than one focus in time and we need to relate His coming in the Eucharist both to His coming of old and to His coming again.

As he begins the great prayer of thanksgiving, the celebrant takes up the praises which the people have just sung in the words "Truly holy, truly blessed art thou, O heavenly Father . . ." and continues in the words with which the parallel prayer in the Anglican rite begins, with the addition, however, of "to take our nature upon Him". This makes the passage a remembrance of the incarnation as well as of the atonement. The recalling of Christ's offering of Himself leads on directly to a remembrance of His command at the Last Supper and the reading of the narrative of the institution, during which the celebrant takes the paten and the cup into his hand. Thus the Church's faith in the atoning

¹ B.C.W., pp. 69 ff.

THE LORD'S SUPPER

work of Christ is linked with His interpretation of His coming death as a sacrifice and His effective sign that His disciples should participate in it. The Eucharist has its setting in the sacrifice of Calvary, and its sacrificial significance depends upon the one oblation once offered.

The people again identify themselves with the actions and words of the celebrant by responding in words found in the *Holy Qurbana* at this same point:

Amen. Thy death, O Lord, we commemorate, thy resurrection we confess, and thy second coming we await. Glory be to thee, O Christ.¹

In the Eucharist, redemption through Christ as an event revealed in history and the hope of the Parousia are linked together and made dynamically real to the believing Church in the presence of the risen and living Lord to whom we ascribe all glory.

Next, and in its traditional place, comes an *anamnesis* or remembrance of Christ's passion, resurrection and ascension, linked with the expression of our obedience to His command to do this in remembrance of Him and a reiteration of our thanksgiving for redemption. This is followed by another response by the people of praise and thanksgiving taken from the *Holy Qurbana*. Again and again in this central prayer the meaning of *eucharistia*—thanksgiving—is made plain.²

¹ The last sentence in the Syrian form, which was adopted in the experimental edition, is "Have mercy upon us".

² Comment on *The Order for the Lord's Supper* in some Anglo-Catholic and Roman Catholic circles has been favourable, notably an article in the Spring number of *Istina*, 1955, by Fr. Louis Bouyer. But, partly in answer to this, a searching criticism of the C.S.I. in general and of *The Order for the Lord's Supper* in particular appeared in the *Eastern Churches Quarterly*, Spring 1956, by an Anglican priest, the Rev. W. Grisbrooke. As his strongest censure was directed against the C.S.I. *Anamnesis*, it is worth noting here:

(1) That Mr. Grisbrooke is mistaken in his assumption that the only sources to which the C.S.I. Liturgy Committee was indebted in the drafting of the service are those cited in the "acknowledgements". These were only made where necessary in view of copyright; the compilers studied a number of liturgies ancient and modern before the final draft was made.

(2) He fails to note that wherever the C.S.I. rite differs from its alleged sources—e.g. in the Offertory Prayer, the *Anamnesis* and *Epiclesis*—the change is towards a use of scriptural words and phrases. If these, as he maintains, are "considerably less susceptible of a Catholic meaning" than the forms found in various Anglican liturgies and the order for Holy Communion in the *Book of Common Order*, the fault can hardly be laid at the door of C.S.I.! It is in the eucharistic teaching of the Bible that "catholic" and "protestant" can unite at the Lord's Table.

The *Epiclesis* or invocation of the Holy Spirit is found in most ancient liturgies, though it is absent from the Latin Mass. The form in which we have accepted it does not imply a "moment of consecration" alternative to or complementary to the recital of the Words of Institution. As we have seen, consecration is best regarded as the setting apart with thanksgiving which takes place in the whole movement of the liturgy rather than in the repetition of any particular formula. The *Epiclesis*, then, declares our ascription of the divine action in the Eucharist to all three persons of the Trinity. Without such mention of the Holy Spirit our eucharistic prayer would be incomplete. As the New Testament teaches us, the Spirit guides us into all truth by taking the things of Christ and declaring them to the Church.¹ The Church's intention in celebrating the sacrament and the believer's faith in receiving it are therefore the work of the Spirit. Moreover it is by the Spirit that we grow together in the unity of the Church and look forward in hope to the completion of that unity and growth. The expression of that hope in the words of Ephesians 4: 13, 15 brings to a sublime close the eucharistic prayer of a Church which is pledged to work for ever larger and deeper union in a divided Christendom.

(3) The alternative theories of consecration, to one or other of which Mr. Grisbrooke would require us to adhere, are recognized by all scholars to be late. This particularly applies to the consecration of more bread and wine by recital either of the Words of Institution or the *Epiclesis* or of the whole consecration prayer. A much earlier practice which still prevails in the Eastern Churches is consecration of more wine, at least, by contact with the remainder of what has already been consecrated. It would be possible to interpret the C.S.I. provision for further setting apart according to this view; though C.S.I. has no intention of making such an interpretation binding. The words that may be said when setting apart more bread and wine are certainly not a formula of consecration. They declare the Church's intention in performing the action, and link the fresh bread and wine with the act of consecration which *has already taken place*, not by the recital of any particular formulae but by the whole movement of the liturgy from offertory to communion. And what is "consecration" but a setting apart with thanksgiving for sacramental use, so that Christ may be present and act in and through His sacrament? Our preference for the words "setting apart" rather than "consecration" is to emphasize the truth that, while man sets apart his gifts, it is God who acts and uses them.

(4) The chief weakness of the line of criticism we have examined is that it ignores the fact that the C.S.I. liturgy is more in accordance with the "catholic" liturgical tradition than any of the liturgies which C.S.I. has inherited from the uniting denominations. The interest of Fr. Bouyer's article lies in his appreciation of this fact.

¹ John 16: 14.

THE LORD'S SUPPER

This prayer that the Holy Spirit may complete the unity of the Church is also a fitting prelude to our saying together "Our Father . . ." as fellow members of the household of God. We say it "boldly", as those who have received the Spirit of adoption through Christ.

And yet, together with the joy and freedom of our fellowship at God's board must go an acknowledgment that we are still sinners, "not worthy so much as to gather up the crumbs under God's table". And so, after silence to ponder on this and to prepare ourselves to receive the sacrament, we say together the Prayer of Humble Access, restored to the position for which it was originally intended by Cranmer, immediately before communion. One slight revision of the prayer has been made which has been deplored by some who love the cadences of the original, but which does not affect the translations into the Indian languages. The passage in question now reads:

Grant us therefore, gracious Lord, so to eat the Flesh of thy dear Son Jesus Christ, and to drink His Blood, that our sinful bodies and souls may be made clean by His most precious Body and Blood.

The prayer as we know it in the Anglican Prayer Book is open to the misinterpretation that Christ's Body cleanses our bodies and His Blood our souls.

The Fraction, or breaking of the bread, has been restored to its original place immediately before communion.¹ Its primary purpose is undoubtedly the practical one of distribution, but the Church has always seen in it a deeper symbolical meaning as signifying Christ's death and the fact that "we who are many are one bread, one body, for we all partake of the one bread".

The celebrant, as he breaks the bread, may say St. Paul's words of 1 Corinthians 10: 16, or else the phrase spoken in some ancient liturgies at the distribution, "The things of God for the people of God", or he may break the bread in silence.

There is a rubric in the Introduction (p. vii) that "Communion may be administered in the place and manner customary in the congregation". It is permissible, therefore, to use either the single cup of ancient tradition or the individual cups which have become the custom in many Free Churches. But the rubric goes on: "It is however recom-

¹ In the Syrian liturgies the Lord's Prayer comes after the Fraction and before communion, and some western liturgists have argued that this is the more ancient and appropriate order.

mended that communion may be given by 'tables', i.e. the people come forward to receive in front of the holy Table and each row remains kneeling till the presbyter dismisses them with a blessing such as 'The grace of the Lord Jesus Christ be with you all.' This is a contribution to the service from the Methodist heritage which has already become the normal C.S.I. use. Administration from the cup with a spoon, as in the Syrian Churches, has been introduced in some congregations, but on the whole has not been popular.

The words of administration printed in the text are:

The body of our Lord Jesus Christ, the bread of life.
The blood of our Lord Jesus Christ, the true vine.

Other forms of words are permitted (Introduction, p. viii). Indeed, the principle of unity in variety rather than uniformity is revealed most clearly in this part of the service. The *Agnus Dei* or some other hymn may be said or sung during the administration.

If the bread or wine set apart is insufficient, the formula for setting apart more is either, "obeying the command of Our Lord Jesus, we take this bread (wine) to be set apart for this holy use, in the name of the Father and of the Son and of the Holy Spirit. Amen", or the repetition of the words of institution. While the latter formula accords with Roman and Anglican use, the former is an adaptation of some words from the prayer of setting apart in the *Book of Common Order*. As we have already noted (p. 38 n.), it implies that consecration (or, as we prefer to call it, setting apart) has already taken place in the whole eucharistic action and that a fresh setting apart is performed by the taking up of more bread and wine into that action. Some form of words is needed to make clear the intention of the Church, as acting in obedience to Christ's command and in the name of the Triune God whose gift we receive, and the sole purpose of this formula is to provide such a clear statement of the meaning of the action.

When all have partaken, the celebrant calls the people to a final act of thanksgiving and self-oblation, saying: "Having now by faith received the sacrament of the Body and Blood of Christ, let us give thanks." Of the two alternative post-communion prayers, the first is a new composition based on scriptural passages, the second a conflation of the two alternative prayers in the *Book of Common Prayer*. In both cases there is thanksgiving for what we have received in the Eucharist and self-offering in the words of Romans 12: 1, 2. Cranmer's insight, to which he gave expression in the 1552 Prayer Book, that the

THE LORD'S SUPPER

eucharistic sacrifice is completed in our self-offering, after we have partaken of the effective signs of the self-offering of Christ, has thus been accepted and preserved.

The people may join in the post-communion prayer either vocally or silently. In either case they conclude with an ascription of blessing and glory to God in the words of Revelation 7: 12 and the celebrant gives the final benediction in the form taken from the Latin and Anglican rites. After this a hymn of praise or a part of Psalm 103, or the *Nunc Dimittis*, may be sung, during which the minister and his assistants return to the vestry carrying with them the Bible, the gifts of the people and the vessels used for communion. The final direction in the rubrics is that "any bread or wine set apart in the Service which remains over shall be carried out to the vestry, and may there be reverently consumed". Though there was variety of practice in this matter at the time of union, there is evidence that this way of completing the eucharistic action is now being widely accepted. It is regularly observed in the theological colleges of the C.S.I., and there can be little doubt that the generation of presbyters ordained within the united Church will come to regard it as the norm.

*A Short Order for the Lord's Supper*¹

Our C.S.I. order is intended for use as the main act of worship on a Sunday morning, and the mode of celebrating it envisaged corresponds to what many Anglicans have come to call "the Parish Communion". Some, however, in the Church have objected that for simple and largely illiterate congregations and in pastorates where the hard-pressed minister may have to celebrate in more than one congregation on a Sunday morning or evening it is too long. Also a shorter service has been desired for celebrations on weekdays.

To meet these needs the Short Order was published in 1962. All pressure to alter the section entitled "The Breaking of the Bread" was resisted, and the order is the same as in the full Order from the Offertory onwards, though the omission of the prayer "We do not presume . . ." is permitted. The abbreviations are all, therefore, in the first part of the service, where only two lessons are read and the Gospel alone is obligatory. Two verses only of the "Gracious Word of God" are read and these may be omitted if desired. The Creed printed is the Apostles' Creed, which may be omitted altogether. The Sermon may

¹ B.C.W., pp. 180 ff.

WORSHIP IN THE CHURCH OF SOUTH INDIA

be omitted if there is another service with a sermon the same week. The only hymn obligatory is at the Offertory.

Slightly differing prescriptions for the communion of the sick had previously been published. Both a celebration in the sick-room and reservation from the communion in Church are permitted.

V

CHRISTIAN INITIATION—BAPTISM

WHILE THE FIRST edition of *The Order for the Lord's Supper* was still being drafted, a second task assigned to the Liturgy Committee was the drafting of *The Order of Service for the Reception of Baptized Persons into the Full Membership of the Church*, commonly called Confirmation. There was a pastoral reason for giving priority to the publication of this. The variety of practice in the history of the Church and the different understandings of the meaning of Confirmation which have prevailed made it undesirable to impose uniformity at this final stage of initiation of the C.S.I.; but it is a fact of the first ten years of the united Church's history that episcopal Confirmation spread to such an extent that it is regarded as the norm, not only in congregations of the Anglican heritage who adhere to it as strictly as in the past, but even in the majority of those congregations to whom episcopacy is something new. While it is not denied that the presbyter in charge of a congregation has the authority to admit members of his flock to communicant status, the appropriateness of the laying on of hands by the Bishop who represents the universal Church to the local church soon received wide recognition.

There was therefore an urgent need for an order for Confirmation which would include other heritages than the Anglican. Baptism could wait; as the existing orders for the sacrament all contained the essential formula of Baptism with water in the name of the Trinity, they could continue in use as before. Thus the Order for Confirmation was published in 1950 and the Order for Baptism over four years later.

The Office for Making a Catechumen was prepared still later in 1957; but by then the revision of Baptism and Confirmation was already being considered and some thought had been given to the relation each to the other of the different stages of Christian Initiation. With the approval given by the Synod in 1958 to the Office for Making a Catechumen and a Service for the Reception of Baptized and Com-

municant Members from Other Churches,¹ and that given by the Synod of 1960 to the revised Orders for Baptism and Confirmation, we now have a complete and co-ordinated succession of rites of Christian Initiation which may be considered in their proper sequence.

Christians in India find themselves in very much the same position as members of the early Church—a minority in the midst of a non-Christian world. An effective catechumenate is therefore of primary importance. This is stressed in the directive concerning preparation for Baptism (B.C.W., p. xvii) which says that “Candidates able to answer for themselves must be well instructed in the Christian faith and way of life and approved by the minister and the representatives of the congregation before they are brought to baptism.” The Office for the Making of a Catechumen,² which is printed in B.C.W. immediately before the *Order for the Baptism of Persons Able to Answer for Themselves*, is intended to mark the beginning of this period of instruction. The questions and answers which form the central part of it are intended to establish that the catechumens desire Christian teaching and Baptism and are sincere in their profession of an initial faith in Christ as Lord and Saviour and in their desire to embark on the Christian way of life.

There are similarly emphatic directions (also on p. xvii of B.C.W.) concerning the need to teach parents of children brought to be baptized their responsibility for bringing them up in the Christian way. This, it is stated, is particularly necessary in the case of the first child. It is permissible to baptize the children of parents excommunicate, or otherwise under discipline, “if they still come regularly to church and show a sincere desire to bring up their children in the Christian way”; but normally parents must be in good standing and fully able to make the promises contained in the service of Infant Baptism. To those beset with the problem of what has been called “indiscriminate Baptism” all this

¹ This is only intended for use in the case of members of Churches not in communion with C.S.I., who wish for good reason to transfer their allegiance. It is not the policy of C.S.I. to seek adherents from other Christian bodies, and the initiative in seeking admission into its membership normally lies with the persons concerned. For this reason this service has been given as little prominence and publicity as possible and is only found in B.C.W. (pp. xxi ff.) as an appendix to the directions concerning Christian Initiation. It is a brief service which is conducted at public worship, preferably the Lord's Supper. Its purpose is to elicit by a few well-chosen questions that the person or persons seeking admission intend to be disciplined and orthodox members of the Church and to welcome them in the name of God with prayer and the right hand of fellowship.

² B.C.W., pp. 102 f.

may sound too good to be true. It would be misleading, therefore, not to admit that there have been irregularities and failures on the part of ministers and catechists in South India to fulfil their responsibility for adequate preparation of both parents of infants to be baptized and adult candidates. Those ministers who are prone to baptize too easily should pay stricter attention to these salutary provisions of their prayer book! Perhaps the commonest "back-door" to membership of the Church is what the late Bishop G. T. Selwyn once referred to in a charge to his diocesan clergy as "a baptism of convenience", i.e. the rather hurried and unprepared baptism of a Hindu bride or bridegroom in preparation for marriage with a Christian partner. The fact that such new adherents to the Church often revert after marriage to non-Christian beliefs and practices and sometimes lapse entirely is a judgment on the ministers who baptized them as much as on the lapsed themselves.

One of the regrettable consequences of the breakdown of the conversations towards union between C.S.I. and the Baptists of the Canadian Mission in Andhra is that C.S.I. has never had to face fully the Baptist position. In addition to this its leaders have been troubled with the problem of disciplining those who have been misled by piratical Baptist sects into receiving a second baptism. The consequent intransigence of attitude towards such sectarian practices which we have officially adopted can be justified only if we are concerned to take Baptism seriously and to maintain our avowed intention to prepare candidates adequately for it above reproach.

We must now turn our attention to the Orders for Holy Baptism themselves. The missionary, or "frontier", situation in which the Church in India is set is indicated by the fact that the *Order for the Baptism of Persons Able to Answer for Themselves* is printed first in B.C.W. and is clearly the primary form of Baptism. This may be contrasted with the baptismal rites of the period of the Reformation, those, for instance, in the Anglican Book of Common Prayer, which presuppose an at least nominally Christian nation and therefore imply that Baptism of infants is the norm, a rite for the Baptism of those of Riper Years only being provided as a secondary alternative for use when rare occasions demand it.

In Baptism, as in the Eucharist, there is a ministry of the Word which precedes the ministry of the Sacrament. This normally begins in our order with a hymn after which, as in the Church of Scotland rite to which this order is perhaps more indebted than to any other, the

minister says: "Our help is in the name of the Lord", and the people respond: "Who hath made heaven and earth." It is God who acts in every sacrament, and the Church's action is only in supplication to Him and in obedience to His command.

The ministry of the Word must include the message of the Old Testament as foreshowing the New, as well as of the New itself. No single lection from the Old Testament was found to be entirely satisfactory for this purpose. We have therefore at this point taken as our exemplar the Lutheran and Anglican rites in giving expression to the Old Testament's typifying of Baptism in the opening prayer. We could hardly avoid following the example of the apostles Peter and Paul in treating the Old Testament typologically in reference to Baptism. References, however, to the Flood and the Red Sea with the drowning of the Egyptians in it are hardly satisfactory, in spite of their apostolic sanction. They ill accord with the humanity which is the fruit of the Spirit in a Christian society. The true foreshowing of Baptism is surely the election of the People of God and the establishment with them of the Covenant. Our prayer therefore begins: "Almighty God, thou Shepherd of Israel, who didst deliver thy chosen people from the bondage of Egypt, and didst establish with them a sure covenant. . . ." The theme of the shepherd and the flock is prominent in the Mar Thoma Syrian Order for Baptism.

In the lections from the New Testament, just as the dominical Words of Institution are the warrant for the performance of the Eucharist, so too the words of the risen Christ to the Church in Matthew 28: 19 and the teaching of the conversation with Nicodemus (John 3: 5) are the Church's authority for administering Baptism. These two verses are therefore read immediately after the prefatory declaration that we are met together to administer Baptism to the candidates. A correspondent raised the question when the service was first drafted whether we were morally justified in prefacing these verses with the sentence: "Hear therefore the words of our Lord and Saviour Jesus Christ", in view of the doubts of scholars concerning the provenance of these words. Even those of us in the Committee who shared these doubts felt there were good pastoral reasons for ignoring them in the service and leaving the more sophisticated to interpret the verses in question, if they wished, along with the passages from the apostolic teaching concerning Baptism which follow. If Baptism has only a doubtful warrant in the *ipsissima verba* of our Lord, it most certainly has the authority of the Spirit given by Him, who guided the apostolic Church to baptize.

The passages to which we have referred as following the opening two are Acts 2: 38, part of the exhortation of Peter to the crowd assembled on the Day of Pentecost, Romans 6: 3, 4, the great Pauline passage concerning our death and resurrection with Christ in Baptism, and 1 Corinthians 12: 13. This last passage calls for comment: "By one Spirit we were all baptized into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit." It seemed to those who compiled the service to be crucial for our understanding of the meaning of Baptism, (a) as the effective sign of our incorporation into the one all-embracing body of the Church, and (b) as the entry by that incorporation into the fellowship in which the Spirit works. The passage is echoed again in the Litany which precedes the act of Baptism. Interpretation of Baptism in the light of this passage enables us to speak of the gift of the Spirit through it even to little children and to pray in the Litany that they may "be born again to eternal life"; for we believe that in the household of faith to which by baptism they belong they are brought within the sphere of the Spirit's operation, even though in their later years of discernment and faith the Spirit must operate in them in a new way. So too by Baptism they may be said to be "born again" into the family of the Church as the beginning of their realization of eternal life, just as their very recent birth in a natural way was birth into a family and the beginning of their realization of the human relationships of home and kindred.

A beginning it is, Baptism, and not an end. And yet the end is realized in advance at this beginning, while still awaiting more complete realization in the future. This is true of the whole of Christian life, which begins and is signified in Baptism. We already are heirs of eternal life, and yet we have to become what we are.

This "proleptic" character, as it has been called, of Baptism finds, as it must, frequent echoes of expression in the baptismal order. In the first prayer we ask that "these persons, who are by baptism to be received into thy heritage, may be delivered from the bondage of sin through thy covenant of grace, and attain the promise of eternal life which thou hast given us in thy Son our Saviour Jesus Christ". The prefatory declaration states our intention in administering the sacrament that those who receive it "may be sealed as members of Christ, children of God, and heirs of the kingdom of heaven". In the brief exhortation which follows the reading of the scriptural passages (if this is followed, rather than the prior alternative, which is that the minister should expound the teaching of Scripture concerning Baptism in his

own words) Pauline teaching is reflected in the assurance: "God is faithful who calls you and, having begun a good work in you, He will bring it to completion at the day of Jesus Christ." The clearest expression of the same theme comes when we pray after the act of Baptism that the newly baptized "may more and more show forth in their lives that which they now are by the calling; so that as they are made partakers of the death of thy Son, they may also be partakers of His resurrection, and finally, with all thy Church, inherit thine everlasting kingdom".

The passages chosen from Scripture for reading in the service have prompted us to discourse on the meaning of the rite as a whole. It is fitting that such exposition should come at the point in the service at which the minister is advised to expound the teaching of Scripture concerning Baptism. But we must turn again to the service as it moves forward. The vows come next and begin with the traditional renunciation of the devil, the world and the flesh, though with a little expansion of our own devising to bring out the meaning of this act. "Idolatry" may be specified as one of the "works of the devil", if the candidates have formerly practised idolatrous worship.

Then follows the profession of faith in the words of the Apostles' Creed, in which the whole congregation joins with the candidates, to show that those who have newly believed and confessed that Christ is their Saviour do so in union with the whole believing community and are strengthened in their faith by fellowship with other believers.

The candidates are asked if they desire to be baptized in this faith and reply, "I do". A promise to keep God's holy will and commandments follows, and is accompanied, in the case of candidates who are husband and wife, by a joint promise to continue together in love and nurture their children in the Christian faith.

In simple village congregations, where candidates may have little or no education, it is sometimes pastorally beneficial to put the questions in all these vows in the form of statements to be repeated phrase by phrase by the candidates after the minister. Also some ministers have found it useful to add supplementary questions of a concrete and particular character to bring home to the candidates the meaning of the vows they are making. Permission is given for this in the Directions for the service.

The promises, we felt, need a conclusion in the form of a blessing on the candidates before the service moves forward to its central act. The

words chosen for this¹ are derived with modification from the ancient ceremony of the *effeta* (from *ephphatha* = "be opened") which in the old rites precedes the renunciation of the devil and is intended as an exorcism. To us a declaration that the powers of evil have been put to flight seemed to come more appropriately after the renunciation of them by the candidates and their confession of their faith. And so with the freedom of the Spirit we have assumed to be ours throughout our work we culled this ancient liturgical passage and transposed it to this position. The echo of the *ephphatha* is heard in the benedictory prayer at its end: "May your ears be open to hear God's voice, and your mouth to declare the glory of His name."

We were equally regardless of the protestations of some liturgical experts who told us that the act of Baptism should follow immediately after the vows with no prayer interposed, as it still does in the Roman rite. From a practical point of view in ancient Rome, when candidates were shivering unclothed at the brink of the font after making their renunciation, it was doubtless necessary to baptize them without further delay. But there is no such reason nowadays for moving with such haste, and there is every reason for our following in Baptism the pattern we have in other orders of worship in which the sacramental act is preceded by prayer.

The prayer is silent for a space, after which the minister and people greet each other: "The Lord be with you: And with thy spirit"—to show (as in the Lord's Supper) that a new stage in the service is about to begin. The first alternative for the pre-baptismal prayer which follows is that the minister should pray in his own words. We are unwilling to lose the heritage of extempore prayer in the united Church. But if a prescribed prayer is preferred the one which we have is a transposition with radical adaptation of the short prayers which precede Baptism in the Anglican and other older rites into litany form, in order to associate the people more closely with the sacramental act.

Water is a natural God-given element which, we may argue, needs no setting apart for the sacramental act for which it is commanded. In any case, to "set apart" a river or a lake for baptism by immersion is hardly possible. The brief petition which we have in the litany for the blessing of the water lays most emphasis, therefore, on God's presence with the congregation assembled and prays that He may use his appointed means of water for His purpose. And this blessing of the water

¹ They are adapted from the experimental rite in A. G. Hebert's *An Essay in Baptismal Revision*, 1947.

is preceded by a blessing of God, in Jewish fashion, for His gift of the element of water as part of His creation, for the baptism of Christ in Jordan and His death and resurrection which were His greater baptism, for the descent of the Holy Spirit upon Christ in His baptism and upon the Church at Pentecost.

The blessing of the water is followed too by petitions for the candidates, so that blessing of it is as much blessing of them. We pray that they may be "born again to eternal life", and this is expanded and interpreted in the following suffrages as meaning a sharing in the fellowship of the Church and in Christ's victory over sin and death resulting in a new creation in Him. The final suffrage, "From darkness lead them to light; from death lead them to everlasting life", may claim to be of Indian origin. It is an echo of the oft-quoted prayer from the *Upanishads*:

From the unknown lead us to the known,
From darkness lead us to light,
From death lead us to life.

The implication is that this age-long desire of the soul of India finds its true fulfilment in Christian Baptism. The Baptism itself is either by immersion or affusion and according to the Trinitarian formula of universal tradition. It is followed by a declaration: "We have received (i.e. in Baptism) this person (child) into the congregation of Christ's flock. . . ." The signing with the Cross (which Cranmer transferred to this stage from the position before the renunciation which it occupies in the Roman and Lutheran rites) is optional. But whether the signing is given or not, the words adapted from the Anglican rite at this point—"May *these persons* never be ashamed to confess the faith of Christ crucified . . ."—are said for all the newly baptized.

One member of the committee objected to the words "soldier" and "fighting manfully" coming in here on the ground that they were foreign to the spirit of modern India with its reverence for the Gandhian principle of non-violence. We reflected that the feminine of "soldier" in the South Indian languages had to be coined by Christians for this context when girls are being baptized and gave in to him by omitting the offending words. Perhaps we should have been less ready to do so if India had been under threat of invasion at the time of drafting and even girls were marching through the streets in cadet uniform.

Then the Aaronic blessing may be said or sung, or another hymn of praise, and a procession may be made from the place of Baptism into the body of the church. If the font is at the west end of the church, it

may be thought fitting for the minister and the newly baptized to go in procession to the sanctuary steps. But the rubric referred to here is intended to apply chiefly to Baptism by immersion in the open air, after which it is most appropriate to bring the newly baptized to church for thanksgiving and final blessing; and if the Baptism is to be followed immediately by Confirmation and the Lord's Supper, this is a necessity.

The question whether additional ceremonies should be permitted in the service after Baptism engendered no controversy. In many congregations the wearing of new white clothes at Baptism is customary. Thousands of Christians come regularly to church in white, notably in Kerala, where the custom is universal, and the array of new white clothes on Christmas Day is a distinctive feature of Indian Church life. There are parallel customs amongst non-Christians. Why not therefore give this ceremonial apparelling, according, as it does, with both Indian and ancient Christian traditions, a definite place in the Baptismal liturgy, if desired, to symbolize the new life in Christ? And so we have done.

The only objection came from a missionary working in a poverty-stricken area who said this was a middle-class custom and that the really poor villagers would not be able to afford even the cheapest new loin-cloth or sari for their Baptism. We must hope for an Indian society of the future in which such extreme poverty will be done away.

Similarly, the lighting of small earthenware lamps or candles, sometimes from a tall upright brass lamp of Indian design placed in the sanctuary, is a feature of ancient Indian origin which is becoming increasingly popular at the "Family Festival". Here again ancient Christian and Indian tradition meet, and the newly baptized, holding their lamps or tapers, may be made aware that they are "children of the light".¹ But it is made clear in the introduction that these ceremonies "in no wise add to the efficacy of Baptism, but are intended only to represent the meaning of the sacrament".

It is fitting that as soon as the baptismal act is completed the newly baptized should join with the whole congregation in saying the Lord's Prayer, in accordance with Romans 8: 15: "The Spirit you have received is . . . a Spirit that makes us sons, enabling us to cry 'Abba! Father!'" This thought is reflected in the post-baptismal thanksgiving-prayer which follows the "Our Father", in which we praise God for receiving these His servants for His own children by adoption. The

¹ The giving of the Light alone is recommended in the Baptism of Infants. If parents desire a special baptismal robe for their children they will put it on before the service.

supplicatory part of the prayer, as we have already noted, looks forward in hope to the final fulfilment in the baptized of the salvation assured to them in their Baptism.

It is important that both the congregation present and the newly baptized should be made aware of their responsibilities and their mutual relation. A charge therefore follows with a response by the congregation (all the members of which are witnesses and in a real sense sponsors of their newly admitted brethren) who thereby promise to support them with their prayers, encourage them in the Christian life and welcome them into their fellowship. Then the newly baptized receive their charge and are reminded briefly of the meaning of their Baptism and of the new life into which they have entered. This homily may be given either in the minister's own words or in the printed form. After this a hymn may be sung and the thankoffering taken.

We have recommended that Baptism should normally take place at a public service of the Church.¹ But if it is administered at a separate meeting of the congregation, the people are dismissed with a blessing. In this we have followed the example of *The Book of Common Prayer* of the Church of India, Pakistan, Burma and Ceylon, and provided a benediction taken from St. Paul's prayer in Ephesians 3 :

May God almighty, the Father of our Lord Jesus Christ, grant you to be strengthened with might through His spirit in the inner man; that Christ may dwell in your hearts through faith, and that you may be filled with all the fulness of God.

Immediately before the *Order for the Baptism of Infants* is inserted "A Thanksgiving after Childbirth".² This derives more from Anglican practice than from that of other heritages in C.S.I. and may have some superstitious associations, as it often has in other parts of the Anglican Communion. But the heirs of other traditions in C.S.I. have been respectfully interested in it and have shown an equally respectful sur-

¹ B.C.W., p. xviii. Directions are given here and in the following pages for the combination of Baptism with the Lord's Supper or Morning or Evening worship, the combination of Adult and Infant Baptism when parents are baptized with their children and of Baptism and Confirmation when it is desired that converts should be baptized and confirmed in the same service. This permissive arrangement is part of our recognition that Baptism, Confirmation and first Communion are parts of one continuous rite of initiation. But to have all three in one continuous service imposes too great a trial of endurance both on the minister and the congregation, not least the candidates. We have not therefore recommended this.

² B.C.W., p. 113.

prise that a mother accustomed to this act of thanksgiving whose child has died will nevertheless come to church to make her thanksgiving for her own recovery from childbirth.

To avoid the notion of purification from the supposed uncleanness of childbirth and to stress the note of family rejoicing, we have directed that the mother should not come alone but that father and mother should take part in the thanksgiving together. Psalm 145: 1-8¹ has been chosen as a more suitable opening act of praise than the Anglican choice of Psalm 116. After the threefold *Kyrie* the Lord's Prayer is said by all present (the act takes place most frequently in former Anglican congregations immediately before a public service), and the minister reads two prayers, one stressing thanksgiving for a "safe and happy" childbirth and the other concerning the child who has been born. The old references to the "great danger" of childbirth have disappeared: in an age of advancing medical services and natal care such allusions are hardly appropriate, even if they were psychologically harmless to actual or potential mothers. Finally, before the blessing, father and mother say a brief but moving prayer together, thanking God for the gift of their child and praying that they may live together as a family in love, joy and peace and be given wisdom in their responsibility of parenthood. In this simple little act we have a good example of the way in which we have been enabled in a united Church to transform an old tradition of sometimes doubtful meaning and value and make it one that is above reproach.

We have already made some references to the *Baptism of Infants* earlier in this chapter. The Order appointed for it is basically the same in structure and content as the Order appointed for older candidates and we need only dwell briefly on the few significant differences.

In the first place we have adhered to our original choice of Mark 10: 13-16—the story of Jesus' blessing of the children—as one of the Scriptural readings. It seemed to us the obvious and appropriate passage, whatever some scholars may say against it as having nothing to do with infant Baptism. In any case it is a not unscholarly view that the narrative of the actions and words of our Lord in this incident was preserved by the Church as giving His authority for children to be members of the Church and participants in its fellowship and worship. We were not impressed either by the practical argument of some that the use of this passage lays the Church open to the complaint of a lapsed parent:

¹ If the child has died, Psalm 63: 1-8 is said instead of this, and another prayer is substituted for the prayers normally appointed.

“Jesus said ‘Suffer the little children to come unto me’; why then do you refuse to baptize my child?” When lapsed parents in India have thought of this retort, it will be time for us to think of an answer to it. The supreme merit of the passage is that it strikes a *welcoming* note, the welcome of Jesus Himself, to the parents and their child; and this is surely the right emphasis to have in the opening part of the service. The welcome is reiterated in the first paragraph of the brief exposition which follows (if the minister does not expound in his own words). This is taken with adaptations from the Anglican Proposed Prayer Book of 1928. The second paragraph is inspired by a passage in the Church of Scotland rite:

These little children belong with you to God. In Holy Baptism He establishes them in the family and household of faith, that they may grow up as members of Christ and heirs of the kingdom of heaven.

The first sentence accords well with Paul’s teaching in 1 Corinthians 7: 14 that the children even of a marriage in which only one partner is a believer are “holy”, i.e. belonging to God. Indeed, some have argued theologically that through the redemption of the world wrought by Christ this is true of all mankind. We cannot therefore tolerate the notion, which has no basis whatever in the teaching of Jesus, that newborn babes are children of wrath who need to be rescued from damnation by the water of Baptism. Baptism is rather the symbolic beginning of their participation in a heritage, which is already theirs by God’s gracious act in Christ, their membership of the redeemed and redeeming community as children of Christian parents. And this is what the homily we have quoted declares.

For the same reason it is symbolically meaningless for a renunciation of the world the flesh and the devil to be made “in the name of” the child, when the child, however troublesome he may already have been to his parents, cannot be said to have yielded to sin. The time for him to make this renunciation for himself will be at his Confirmation. Not only in the case of renunciation, but also in that of profession of faith and promises, to make such solemn vows in the name of an infant who knows nothing of them, and thereby to commit him irrevocably to them, dangerously resembles the solemnization of infant marriage, a practice which public opinion in India only came to discern to be immoral in the not very distant past.

It is not surprising, therefore, that our vows in Infant Baptism conform to a radically different pattern from that of those found in the

Anglican Prayer Book. Our exemplar has been the vows in the Methodist rite, though we may have improved on them in the direction of coherence and simplification. An important directive is that the parents of a child should take the prime responsibility in making the promises in respect of him, and that godparents, if any, are associates in the act of the parents. Their first act is a profession of faith in the Triune God, and the Apostles' Creed is said by all present in the congregation. This points to the truth that the children to be baptized are being received into a believing Church and that it is the faith of those who present them and those who are present to witness their reception with which we are concerned. Then come the promises, all three of which are pledges to bring up the children to be baptized in the Christian way. Finally the whole congregation is asked to be concerned with the upbringing in the faith, not only of these children, but of all children in their midst. The people promise to do so in a corporate response and welcome them into their fellowship. It would be not far from the truth to say that all faithful Christians in C.S.I. are called at every Baptism service to be godparents to every Christian child with whom they come in contact.

There is no Charge in the Baptism of Infants. The responsibilities of parents, godparents, if any, and the congregation have been adequately declared in the questions of the Promises. In the place occupied by the Charge in the Baptism of those Able to Answer for Themselves there is a prayer for the homes of the children. This again underlines the basic meaning of the sacrament as not an infusion of grace into the souls of individual recipients, but as their entry into the household of faith of which their membership of a Christian family is their first and most immediate experience.

VI

CHRISTIAN INITIATION— CONFIRMATION AND COVENANT

WE CONTINUE WITH our account of Christian Initiation of which Confirmation is the second stage and first Communion the completion.

An Order of Service for the Reception of Baptized Persons into full Membership of the Church, commonly called Confirmation—such was the cumbersome title to which the C.S.I. was committed for this rite when it was first published in 1950. As we have already noted, its drafting was commissioned at the same time as that of the Order for the Lord's Supper, and both services appeared in the same year. The desire for a united order for Confirmation was evident from the first, and now our Bishops, at least, use no other form.

Some of us cherished a mild hope that when the service was revised a shorter name would be favoured, and the title "An Order for Confirmation" was tentatively proposed; but it became clear in discussion that in our varied heritages two ways of referring to the rite still prevailed; and so the long name conflating the two had to remain. One change, however, was demanded: "*the full Fellowship*" was substituted for "full Membership".¹ No one could gainsay the objection to the old phrase that Christians are already members of the Church by their Baptism, and the distinction between "membership" and "*full membership*" was hard to defend. On the other hand, there is a real truth in the assertion that those who have made public profession of their faith, accepting Christianity for themselves, instead of, as in childhood, taking it on the authority of their parents, are by this rite introduced to a fuller and deeper fellowship within the Christian family, not least in their participation as communicants in the Lord's Supper.

In the Directions for the conduct of the service (B.C.W., p. xx) there is the following paragraph:

¹ Dr. Macphail, who has been for many years the Convener of the Liturgy Committee, mentions in an article on B.C.W., published in *The Scottish Journal of Theology*, June 1964, that one friend of his still insists on using the full title. But there can be few as punctilious as this.

CHRISTIAN INITIATION—CONFIRMATION AND COVENANT

In the Church of South India Confirmation is administered by the bishop or a presbyter. If a presbyter conducts the service, it is desirable that he should be the presbyter responsible for that congregation, or a presbyter appointed by the bishop.

This gives freedom to congregations to follow either mode of Confirmation according to their local tradition, and is in accord with the Constitution of the Church which provides that no unwonted forms of worship will be introduced into the worship of any congregation without its agreement.¹ The way in which the provision appears to have worked out in the life of the Church during the sixteen years since the Inauguration is that the former Anglican congregations have unfailingly adhered to episcopal confirmation which they had before union, while a considerable number of congregations of other heritages have followed them in this from the early years onwards. There is due respect for the conviction which still holds in some areas that the proper minister to perform the rite is the Presbyter in charge of the pastorate as the shepherd of his flock in that place. But the Direction we have quoted makes it clear that he should only do so—as is fitting in a sacramental action which confers communicant status in the whole Church and not only in the local congregation—when he has due authority from the Bishop as representing the wider Church to the local church.

The Direction previous to this concerning preparation for Confirmation leaves the mode and content of the preparation unspecified, except that it should be undertaken by the Presbyter of the congregation, or someone appointed by him. The manner and syllabus of instruction vary in different areas of the Church; but in general the Confirmation classes continue for several months and cover the fundamentals of the Creeds and of the Christian way of life. It is normal for the minister of Confirmation, whether he be Bishop or Presbyter, to meet and examine the candidates before the service, and the Directions state that he has a right to do so. In one diocese, at least, former Anglican congregations discovered that their Bishop who came from another heritage in the C.S.I. took this examination very seriously and put his candidates through a stiff ordeal of question and answer. But however exacting and far-ranging the questions he puts to them, one finds a cheerful expectancy and eagerness among the candidates to meet their Bishop on this great occasion. For the Bishop himself this meeting is a vitally

¹ Ch. II (Governing Principles of the Church), 12.

necessary means of ensuring that instruction has been properly given. Nor, if he is wise, does he make it a formal test in which candidates pass or fail, but rather a means of challenging and inspiring them at points where the instruction they have received may not have got home to them. He will also take the opportunity to advise those who have taught them on points where their teaching appears to have been inadequate. At no point in a Bishop's ministry does his role as Father-in-God to his people appear more manifest. When the Catechism in preparation by the C.S.I.-Lutheran Inter-Church Commission for use in both Churches as a prelude to union is finally agreed and published, the teaching given in preparation for Confirmation will doubtless become more unified and co-ordinated; but there will still be need of the kind of pastoral supervision we have depicted if it is to be used effectively.

Though the exact form and content of the preparation for Confirmation is unspecified and freedom is given for different approaches to it, its primary intention is made very clear in the Direction concerning it: "that in the power of the Holy Spirit they (the candidates) may give themselves to Christ". This is the first indication of an emphasis which runs through the service, and our chief indebtedness for it must be acknowledged as due to the Methodist heritage in the united Church. Our most important growth in fresh understanding of the meaning of Confirmation may well lie at this point.

The Roman rite of Confirmation, which is our most ancient source for the service and on which the Anglican rite is based, strikes the non-Roman reader as a somewhat jejune affair. It is difficult to interpret what it can mean for the seven-year-old children to whom it is normally administered, particularly as it is not related to their first Communion which has been given them before they are confirmed.

There is an enrichment and definition of purpose in the Anglican form with its emphasis in the introductory homily on the ratifying and confirming by the candidates of the promises made at their baptism "with their own mouth and consent, openly before the Church". Clearly Confirmation is for Anglicans a public profession of faith and determination to live the Christian life, followed by an outward and visible sign of assurance in the laying on of hands that God will give His Spirit in increasing measure to those who respond to His calling. But a certain formality and absence of challenge to Christian conviction remains in the rite, even though revised Anglican orders for it, such as that in use in India, have given it a richer content. Perhaps much the

same could be said of some other Confirmation rites of the Churches of the Reformation. Moreover, the Anglican stress on learning by heart the Creed, the Lord's Prayer and the Ten Commandments and being able to answer the questions of the Catechism has often given the impression that this exercise in memorization is the only pass required to communicant status. This impression has been prevalent not least among the young people of South India who are only too familiar with the art of learning ready-made answers by heart for their school and university examinations.

Former Methodists, not without reason, had a major share in the drafting of the first experimental order. It was up to them, then, to lead us to the acceptance of an insight which finds full value in their own Service of Admission to full Membership of the Church, and with dogged persistence to see that it was not diminished when the experimental order came to be revised.

Apart from the main aim of the preparation, which we have already noted as defined in the Directions, the brief introductory address makes professing faith in the Lord Jesus and consecration to Him the first and foremost purpose of the coming of the candidates to the service. Only so can they "receive the gifts which He is waiting to bestow". Again the recitation of the Apostles' Creed in the Vows is preceded by the question: "Do you accept the Lord Jesus Christ as your Saviour and the Saviour of the world?" And the final promise required, which sums up all the previous promises—the renunciation of world, flesh and devil, the profession of faith and the promise to keep God's will and commandments with its expansion into more specific pledges concerning responsible membership of the Church, is one which echoes and enlarges the declaration after Baptism: "Do you acknowledge yourselves bound to confess the faith of Christ crucified and risen . . . bearing witness to Him both in word and deed?" Every Christian is called to be a witness and to take his part in the furtherance of the Gospel. Finally, before the Confirmation prayer is read and those who are to be confirmed kneel before the minister for the laying on of hands, they make together, each one for himself, a very moving act of dedication and say: "... I am not my own, but thine. Relying on thy grace, I give myself to thee, as thy child, to love and serve thee faithfully all the days of my life."

But no one would wish to make personal conviction and commitment the only focus of the service; and so other points too are declared in the brief opening address which precedes the reading of passages

from Scripture.¹ First of all there is the sometimes vexed question of the relation between Baptism and Confirmation. We have not attempted to define this too closely, but rather to leave room for some variation in interpretation. At the same time the fact that there is a connexion, and that the two rites are continuous, must be stated. The address therefore begins by declaring that “. . . in your baptism you were received into the fellowship of Christ and sealed as members of the family and household of God”. Later in the address the intention of the laying on of hands is expressed as “praying that the Holy Spirit may strengthen you in every good work”. An attempt at a more precise definition, in as far as the language of worship allows theological precision, is found at the beginning of the Confirmation prayer:

Almighty God, our heavenly Father, who by Holy Baptism hast received these thy children into thy family: Establish them in faith, we beseech thee, by the Holy Spirit, and daily increase in them thy manifold gifts of grace. . . .²

“Established in faith by the Holy Spirit” was the phrase we had already used in the Baptism service in looking forward to Confirmation. We did not wish to imply anywhere that the Spirit was being

¹ These are intended to declare the meaning of life in the Spirit and are: Ezekiel 36: 26-28 (“A new heart will I give you”); Romans 8: 12-17; John 14: 15-17; Acts 1: 8.

² B.C.W., p. 128. This is an adaptation of Cranmer’s version of the Latin Confirmation prayer.

If the author may be permitted a personal reminiscence, when in England in 1959 and working on the revision he had a bright thought that it might be better to construct the confirmation prayer not around the seven-fold gifts of the Spirit of Isaiah 11: 2, but the Pauline list of the fruits of the Spirit in Galatians 5: 22 f. The former, describing as they do the Messianic King of prophecy, seem more appropriate to one called to high responsibility in the Church than to a teenager newly come to Christian faith. He showed a draft along these lines to a Cambridge New Testament scholar (later to become a well-known bishop) and a clergyman from U.S.A. who was engaged in research at Cambridge. Both were with him at heart in anything that smacked of radical revision, and the draft shuttled to and fro in the post before it acquired a form in which it could be presented to the Liturgy Committee.

But for once the members of the Committee were in conservative mood. Their rejection of the new form of the prayer, though regretted by its composers, may have been right; for every recipient of Confirmation is called to be united in the Spirit with Christ, the Messianic King; and that is presumably what the traditional prayer means. The new prayer, though rejected then, has not been lost. It may well appear with further amendment and adaptation as a prayer for those preparing for Confirmation in the anthology of occasional prayers which we have been engaged in compiling for a supplement to B.C.W.

given anew in Confirmation; for, as we have argued in the previous chapter, there is a true sense in which we can speak of the work of the Spirit in the life of a small child as he comes within the fellowship of the Spirit-guided Church. The Spirit therefore has been given even in the Baptism of infants. There is a correctness, then, in praying that God may "strengthen" His child by the Spirit, as we do in the prayer at the laying on of hands. The word "Confirmation" itself means "strengthening" or "establishing". To give this concept a more defined meaning we have spoken of "being established in faith". If further interpretation is needed of this perhaps it would be right to make it in this way. A child is in the household of God, which is the fellowship of the Spirit; but the work of the Spirit in him is largely in and through his environment and the influence of parents and teachers upon him. He takes his Christian faith on trust from them. But it is only when in later years faith becomes an immediate and personal reality to him and he publicly professes that he is a Christian that the Spirit can begin to work in his life in a new way. This is the stage of growth towards spiritual maturity of which Confirmation surely stands as the sign and seal. It is not easy to put this in the language of worship, and we must humbly acknowledge that the truth of the matter will always be greater than our expression of it.

We must go on from this to say that it is still the common life of the Church into which the Christian child has entered which remains the sphere of his onward-going Christian faith and life. The New Testament knows of no acceptance of Christ as Saviour, no personal commitment to Him and no gift of the Spirit apart from the fellowship of Christ's people. And so the prayer after the laying on of hands speaks of the Church as the temple of the Holy Spirit, and the address at the beginning of the service ends with reference to the welcome by the congregation that *together* we may worship and serve God. This welcome is the final act of the service and is taken with adaptation from the *Book of Common Order* of the United Church of Canada. The newly confirmed stand and face the congregation, while the minister and congregation stand and together utter their greeting to them "as partners in the common life of the Church" and pledge to them their friendship and prayers. As a token of their new-found status they are given a membership card and may also receive a Bible, New Testament or *Book of Common Worship*. The final sign of their reception as responsible members of the Christian family comes when the minister gives them the Greeting of Peace—the first of many times when they

will share in this symbol of Christian love before the breaking of the Bread at the Lord's Table.

In the work of revising a form of service there is sometimes loss as well as gain. One passage in the first experimental edition of Confirmation which is absent from the present rite is the long introductory homily with which it began. It is a sermon on the life in the Spirit which could fittingly be given the epithet "classical"; for there can be few finer expositions of the power of the Spirit as revealed to us in the New Testament. The difficulty, however, of keeping it in our service was that the Bishop or Presbyter presiding at Confirmation had to choose between reading it and saying all he wanted to say in his own sermon if he was to avoid losing the attention of the young people before him; and we found that most of those who were faced with this choice preferred to use the shorter introduction and not restrict their own preaching. And so we have left it out. There is much to be said for not losing it altogether, but printing it again in manuals intended for those who have to prepare candidates. And Bishops who still have the old edition on their bookshelves could not do better than refer to it from time to time to derive fresh inspiration for their Confirmation addresses.

The Covenant Service, or "Order of Service for such as would enter into or renew their Covenant with God", as it is called in the separate booklet in which it is also printed, comes fittingly in *The Book of Common Worship* immediately after Confirmation and may well be regarded as the calling to remembrance by the faithful of the vows they have made or renewed at their Baptism and Confirmation.

If it were Christian tradition, as it well might have been, to receive Communion only once in a lifetime we should need to devise some act of worship to remind ourselves of it from time to time. Baptism bears this unrepeatable character, and so does Confirmation, which is our immediate renewal of it. That is why the Church of the early centuries devised a service of renewal of baptismal vows to be held at the great Easter Vigil, when candidates in the early Church normally assembled for Baptism. This has been restored to its ancient place of importance by the Roman Catholic Church in the recent reform of the Holy Week Liturgy. It had lost the place due to it in the Middle Ages and was one of the elements in the ancient heritage of worship which failed to find acceptance in the Churches of the Reformation, though there have recently been attempts to restore it outside the Roman Catholic fold.¹

¹ E.g., in *The Book of Common Prayer* of the Church of India, Pakistan, Burma and Ceylon.

John Wesley, thinking quite independently of ancient tradition, became aware of this pastoral need among his followers, the people called Methodists, and devised their well-loved Covenant service for use at the beginning of each new year. Quite different, Methodists may say, from the Roman Renewal of Baptismal Vows both in the time of its observance and in the manner and content of the renewal to which it calls God's people; but it is surely not a misunderstanding of it to see in it a supply of the same spiritual requirement. Some of us would prefer to relate it not so much to the secular year, on the first Sunday of which it normally takes place, as to the Epiphany of the Christian Year and the ancient association with this feast in the Eastern Church of the Baptism of our Lord. To do so is to make it a renewal of the vows of Baptism and Confirmation in union of our Baptism with the Baptism of Christ, who by the supreme "baptism" of His death became the Mediator of the New Covenant.

Wesley, as is well known to those who have studied the matter, did not compose an entirely new form of service, but drew inspiration and material from a devotional work composed by a Puritan clergyman over a century before. Perhaps even when he published it there was an "old world" style about it which doubtless appealed to early Methodists and still attracts many of them. A form, in fact, not far removed from Wesley's original edition has been for long in use in South India, and the Diocese of Medak published a revision of it in 1952. Those not of the Methodist heritage who were asked to comment on this form of service, after studying it in some cases for the first time, were in general of the opinion that most people would need to know it very well, or to be very mature Christians, to use it with meaning and sincerity. It could be an admirable manual for private devotion or for a corporate act of self-dedication at a retreat for ministers, but made too great demands on the individual worshipper to be suitable for use in most congregations. There were many of the Methodist heritage too who agreed with this view. Moreover, the Methodist Conference in England had published a form more suited to general use in 1936. It was this latter which was used as a basis for the C.S.I. form with such revision as the Committee desired to make.¹

The climax of the order is the solemn affirmation of the Covenant.

¹ There were a few who knew and loved the old form who protested against this later form as a watering down of Wesley's stronger medicine. They have won their repeated plea to be allowed to add a supplement in the Indian language editions, where desired, containing the passages whose omission they regretted.

WORSHIP IN THE CHURCH OF SOUTH INDIA

After an exhortation by the minister, during which the people stand, all kneel and the minister prays:

O Lord God, Holy Father, who hast called us through Christ to be partakers in this gracious Covenant, we take upon ourselves with joy the yoke of obedience, and engage ourselves, for love of thee, to seek and do thy perfect will. We are no longer our own, but thine.

Here all the people join:

I am no longer my own, but thine. Put me to what thou wilt, rank me with whom thou wilt; put me to doing, put me to suffering; let me be employed for thee or laid aside for thee, exalted for thee or brought low for thee; let me be full, let me be empty; let me have all things, let me have nothing; I freely and heartily yield all things to thy pleasure and disposal.

And now, O glorious and blessed God, Father, Son and Holy Spirit, thou art mine and I am thine. So be it. And the Covenant which I have made on earth, let it be ratified in heaven. Amen.

This is preceded by acts of adoration, thanksgiving and confession in litany form, a collect and lections (Jeremiah 31: 31-33, Hebrews 12: 22-25a, Matthew 11: 27-30). It will be noticed that the distinctive feature of this order of service, in which it differs most markedly from its Methodist prototypes, is that the general framework is assimilated to that of the first two parts of *The Order for the Lord's Supper*. It is recommended in the Introduction (p. iv) that it be used, on the occasions for which it is appointed, as an alternative for this earlier part of the eucharistic rite and completed, wherever possible, by "the Breaking of the Bread", beginning at the Offertory Sentences. If this be done, the order for the renewal of the Covenant ends with a period of silence, and the Offertory Sentences are preceded by a versicle and response:

Jesus said: This cup is the New Covenant in my blood, even that which is poured out for you.

Praise be to Thee, O Christ.

We have suggested that it might be preferable to associate the Covenant with Epiphany rather than with the New Year; but New Year's Day has for long been an occasion for devout self-oblation in every congregation in South India, and in many churches, particularly those of the Anglican heritage, midnight celebrations of the Eucharist are as well attended as those at Christmas and Easter. This provision, therefore, of a renewal of the Covenant in connexion with the Eucharist is likely to meet a liturgical need. If there is no celebration, the service

ends with the Lord's Prayer, a hymn, during which offerings are received, and an ascription of glory to the Triune God. The likelihood of its being acceptable to the heirs of other traditions than the Methodist is evidenced by the fact that its first use in the official Tamil translation occurred at a conference of ministers in the ex-Anglican Diocese of Tinnevely immediately before the Diocesan Council. The form of service had to be rushed through the press to be ready for it.

A more recent experience by the author of its use was as a final act of dedication at a fraternal quiet day for the ministers of more than one denomination, including Roman Catholic priests. The author had a young Indian R.C. priest on his right and an older Seventh Day Adventist minister on his left. They and all others were joining in the act of dedication with the greatest recollection and reverence.

VII

MORNING AND EVENING WORSHIP

THE PROBLEM OF the size of pastorates and the shortage of ministers to staff them is long likely to be with the C.S.I. as with most other Churches of Asia and Africa too. It is not only a shortage of suitable candidates for the ministry. South India is not so badly off as some regions in that respect. The more acute question for the Church is how to finance the training and support of a larger full-time ministry. And though the possibilities of a "tent-making" ministry have been explored and some hopeful experiments made in a small way, too great a hope cannot yet be placed in this method of solving the difficulty.

Members of the more affluent Churches of the West who take for granted the facilities which they have for public worship need constantly to be reminded upon what short rations their brethren overseas often have to subsist. The place which the Order for the Lord's Supper occupies as the first service in *The Book of Common Worship* and the ample measure of its structure clearly imply that our goal is a celebration of the Lord's Supper in every place where Christians meet for public worship on every Lord's Day. But when can we hope that this will be possible?

Worse still: Christians who have been accustomed through necessity to a deficiency of this kind in their spiritual diet become inured to it, in the same way as many of them do to physical undernourishment, and are doubtful about having more celebrations of the Lord's Supper even if they are offered them. This was once brought home to the author when he happened to visit at Christmas a group of tea estates to take a service for British planters. There were a number of vigorous Tamil congregations scattered through the long mountainous vale of the estates and he offered to give them all a Christmas Communion, starting at midnight in one place and holding services in various places through the small hours and the following morning. The presbyter in charge of this parish lived nearly twenty miles away from the first of these estates and thirty-five from the most distant one. He had other congregations elsewhere, and some of them had always been on his programme

for Christmas Day itself. A Christmas Communion had therefore never before taken place in these congregations and simply did not fit into the pattern of their celebration of the day. They were polite enough about it and arranged the services; but it was clear that they were embarrassed by them, and the attendance was not as good as at a normal celebration. Now these congregations form a separate pastorate with a resident presbyter of their own, and we may hope that their worship will be enriched.

Non-Eucharistic Worship, then, is bound to be normal on a Sunday for most people. It is conducted by a catechist who is often a school-teacher, but whose training and ability to lead his people in worship and to declare God's Word to them is usually limited. What provision in our prayer book should be made to guide him and his congregation in this?

The fact that our first order of service for Morning and Evening Worship is "the first two parts of the Order for the Lord's Supper, the Preparation and the Ministry of the Word", with certain necessary adaptations, indicates that the Church wishes to prepare its people for the time when the Lord's Supper will be the usual morning service on the Lord's Day. If one cannot yet have this fullness of Christian worship it still makes a noble service of the Word, complete in adoration, confession, the reading of Scripture, the word of preaching and its response in the Creed and in intercession for the Church and the world. Unfortunately again, it does not fit into any congregation's accustomed pattern of worship, and South Indians are conservative in their adherence to custom. They feel that this order of service belongs to the Lord's Supper and should only be taken by a presbyter as a prelude to Communion. And so the old ways of worship have prevailed, former Anglican congregations adhering to the Anglican Morning and Evening Prayer and the heirs of other heritages to their "freer" modes of worship.

The Committee soon realized that besides recommending the first two parts of the Order for the Lord's Supper as their first choice, they could only give guidance in this normal Sunday worship by suggesting improvements in the varied existing ways of worship without trying to bring uniformity to them. In any case the unity upon which we have embarked does not depend upon uniformity. And so our Second and Third Orders are revisions, the former of the Anglican mode and the latter of the mode prevalent in congregations of "Free Church" heritage. Both are intended as guides to the conduct of worship to be

followed or varied at the discretion of the person conducting it rather than rigidly prescribed forms. Even if the Second Order, which is a modification of the Anglican forms of Morning and Evening Prayer, is followed precisely according to the letter, its greater elasticity and scope for variation is intended to liberate the Anglican heritage of worship from its traditional formalism. In contrast the Third Order, which represents the freer way of worship, aims at giving some order and structure to it which in the practice of many ministers and catechists may have been lacking.

Morning and Evening Prayer as conducted today in an Anglican parish church have one anomaly at the beginning, the oddness of which is obscured by our familiarity with it. After singing an opening hymn, saying the confession and the Lord's Prayer we pray "O Lord open thou our lips"! The reason is that this and the following versicles and responses belong to an older stratum of the service, and what we say and sing before them are later additions. But there is no point in being antiquarian; and so we have brought these versicles and responses to the beginning of the service immediately after the call to worship ("Let us worship God"—borrowed from the Presbyterian heritage) and the reading of a verse from Scripture appropriate to the day. One versicle and response—"Praise ye the Lord: the Lord's name be praised"—alone stand in their old place before the reading or singing of the Psalm for the day.

There are alternative acts of adoration with which to begin the service, one of them a translation of the Syrian *Kauma* or *Trisagion*—"the constant praise of the Syrian Church"—the other an address of praise to the Trinity taken with slight adaptation from the Scottish *Book of Common Order*. Confession, as in the Order for the Lord's Supper, is preceded by silent self-examination and may take one of two forms, followed by a brief declaration of God's forgiveness.

There has been some revision of the canticles and of the way in which the Psalms may be read. We could not improve on Cranmer's Evening Prayer, which has a classical perfection; so "The Song of the Virgin Mary" and "The Song of Simeon" stand in their old order. But in Morning Prayer is not Psalm 100, with its "Go your way into His gates with thanksgiving . . ." more suitable as an alternative to Psalm 95 as a first canticle than as the alternative last canticle? And does not the "Song of Zechariah", which seems to have one foot in the Old Testament and one in the New, come more appropriately between the Old Testament and New Testament lessons than after the New Testament

one, while the *Te Deum*, which we have called "The Song of the Church", is the fitting response to lessons concerning Christ, "the King of Glory"?

Whether Anglicans like them or not, these are the changes in order we have made. Our versification of the canticles follows *The Oxford Psalter* which should be used by choirs in singing them in English. In the "Song of the Church" there are a few modest revisions of the old translation. "When thou becamest man to deliver mankind", for instance, is more correct and more meaningful than the old translation. Only purists and traditionalists will abhor our freedom to use an evening canticle in the morning and a morning one in the evening. Why should those who come only to Morning Worship never hear the "Song of the Virgin Mary" and those who come only to Evening Worship never hear the "Song of the Church"?

Each Sunday and Special Day has its proper Psalm, as specified in the Propers. For those who use these services daily¹ either for public worship or private devotion two alternative tables of Psalms have been provided (B.C.W., pp. 100 f.). Both are bi-monthly, not venturing to impose on either clergy or laity the heroic Anglican exercise of reading the whole Psalter through in a month. The first is a longer one and makes very few omissions of Psalms or verses in them, though it rearranges the order slightly so as to avoid the absurdity of a morning Psalm being said in the evening and vice versa. The second table normally appoints only one Psalm for each service with two very short Psalms on some days. It has ruthlessly omitted all Psalms, or passages in Psalms, which in their literal meaning, at any rate, are unsuitable for Christian worship.

The sermon is incorporated into the service instead of being tacked on as an appendix, as in Anglican practice. It comes after the last canticle and so, as in the Lord's Supper, is related to the reading of Scripture and is fittingly followed by the Creed and the Prayers as the Church's response to the hearing of God's Word. In this last section Anglicans will find a few unfamiliar elements among the familiar. In the versicles and responses, "O Lord, guide our rulers: And give them wisdom from above", is new. "Lord of all power and might . . .", the Anglican collect for Trinity 7, which somehow failed to fit in anywhere in the scheme of our Propers, comes in very suitably as an alternative

¹ There is said to be an average total attendance of 20,000 at the daily services of Morning and Evening Prayer in the former Anglican diocese of Tirunelveli.

third collect at Morning Worship. Other alternatives too have been provided in this section.

To Anglicans who have taken the trouble to read the rubrics after the third collect in Morning and Evening Prayer in almost any modern revision of the Anglican Book of Common Prayer, our equivalent rubric providing for either liturgical or extempore prayer at this point will not come as a surprise or an innovation. But though Anglicans now have this freedom after centuries of bondage, how seldom do they dare to use it to its full extent!

Evocative "Responsive Readings" of selected verses of Scripture are a characteristic of the worship of many Churches, not least in U.S.A., and a selection of two of these comes at the beginning of the Third Order as part of the opening act of praise. There is a prayer for God's presence in our worship either in the minister's own words or following one of two printed forms. Confession and the Declaration of Forgiveness follow with variant alternative forms, and then the Lessons are read with a hymn preceding them, the Psalm or Psalms for the day between the Old Testament and the New Testament and one of the Songs (Canticles) from the Second Order, or a hymn, to follow. There is place for a children's address after this. The Sermon may be preached either here or after the prayers, and the people may respond to it with the Creed. At the end of the Prayers—"Intercessions and thanksgivings for the Church and the world"—the Lord's Prayer is said, and in both this and the Second Order there is a rubric giving directions concerning the collection of the offerings of the people, and two alternative prayers for the dedication of the offerings are given for the minister to read, if he does not prefer to pray in his own words. As in the Second Order, where five alternative benedictions are given, the minister brings the service to a close with a blessing.

It is not difficult to conflate material from these different orders, and perhaps that will be one of the ways in which we shall grow together in worship; but for the present we are content to present to the Church for its use these alternative ways and to allow the freedom and variety which is at the foundation of our unity to continue.

Nothing has so far been said about our Daily Bible Readings which are intended for use either for the lessons specified in Morning and Evening Worship, if these are used daily, or for reading at Family prayers (for which the Supplement to B.C.W. we are now preparing will provide guidance), or in private devotion. These follow the same simplified calendar as the Propers. They demanded of the drafter and

the Committee to whom he presented his work for criticism and amendment more exacting and headache-giving work than any other part of the prayer book. Distinctive features of them are:

(a) An attempt is made to appoint the reading of prophetic passages in the Old Testament and the Epistles in the New Testament in their chronological order, as far as we can be sure of it. This should obviously be done now that so much biblical scholarship is available to throw light on the Bible's chronology. It is strange that no other compilers of lectionaries have so far attempted to do this.

(b) There is a welcome alternation of periods of reading of the historical and prophetic books in the Old Testament and of the Gospels, Acts and Epistles in the New Testament.

(c) We normally follow a book through from beginning to end; but in the days or weeks proximate to the Great Festivals selected readings related to the Festival or to subjects appropriate to it are appointed. Some "extra weeks" with selective readings have had to be provided for use either in the last weeks after Christmas or the last weeks after Pentecost according to the dating of Easter in any particular year. Alternative to the Old Testament lessons appointed for reading in these extra weeks a fortnight of readings from the Apocrypha is provided.

(d) To provide a shorter scheme of reading for those whose time or inclination is limited, half the passages in both Old Testament and New Testament are marked with an asterisk for optional omission.

While the only passages omitted from the New Testament are the genealogies in Matthew and Luke, we have had to be very selective in our choice of passages from the Old Testament to cover it all with readings of reasonable brevity during a single year. The omission of several readable passages and the truncation of some others for the sake of brevity is unfortunate. Those who had a hand in compiling this lectionary would be the last to say that it was the perfect or only possible one and should never be revised. One suggestion for a radical reconstruction which should be considered by any committee entrusted with the task of revision is that the readings from the Old Testament at least should be stretched to a two-year cycle instead of a single year. Some of the great passages would have to come in every year; but there are many passages left out which ought to be read at least every other year and would be included if we were to give ourselves two years in which to peruse the record of God's revelation under the Old Covenant.

VIII

OCCASIONAL SERVICES

OF ALL THE vivid and dramatic events of India's social life a marriage provides as popular a diversion as any for the relatives and friends attending it. Here if anywhere was an opportunity for us to introduce Indian colour into the accepted Christian tradition to a greater extent than has hitherto been customary, and South India has not lacked fertility of ideas as to how it should be done. A memory stands out of a rather stodgy meeting of a diocesan liturgy committee suddenly coming alive when we turned to this subject with a view to giving advice to the Synod Liturgy Committee. The Bishop and leading clergy with merry twinkles in their eyes drew upon their experience of a thousand and one weddings to make striking suggestions for the enlivenment of the projected C.S.I. service.

Not all these were considered worth passing on, and still fewer of those that came to the Synod for consideration found final acceptance. Even though we had before us the experiments of Tilak and Bishop Azariah in composing marriage services for India, as well as proposals from several localities made at this time, in general we decided that discretion was the better part of valour. There were good reasons for this caution.

In the first place, marriage customs differ from area to area and in the different social strata which still survive for good or ill within the Indian Church. Few could therefore be prescribed for the Church as a whole. If they were to be introduced at all they would have to be as local variations.

Secondly, and at least of equal importance, we were conscious of the deep impression which the already established pattern of a Christian wedding often made on non-Christians who attended it as more dignified and meaningful than the variegated rites of their own tradition. Anything we introduced in the way of local colour must not be allowed to obscure this meaning and dignity or diminish the witness of Christian marriage to the non-Christian world around us.

Already Christian marriage services in India had incorporated one

universal Indian feature, the use of the *mangalasutra* (*tali*), which is a wedding necklace, in place of the Western wedding ring. It is not so easy for the bridegroom to manipulate as he gives it to the bride, particularly if she has adopted the Western bridal veil, or if the silk thread with which it is sometimes tied to her neck has been replaced by the more secure but more elusive golden screw. Many have been the amusing moments of suspense while the bridegroom, guided by the minister, fumbles desperately with this delicate contrivance; but no one would wish to give up the use of the *tali* because of that little difficulty; and so, of course, its "tying" is there in our service. Sometimes too the bride gives a ring to the bridegroom, and provision is made for this in the service if desired.

The only other Indian ceremonies which find a place, and that only an optional one, in the service are an exchange of garlands between bridegroom and bride near its beginning, which may be taken to symbolize the give and take of a Christian home, and the *Saptapadi* (Seven Steps), which is one of the commonest features of Hindu weddings. The Hindu bride and bridegroom take these seven steps together in a ritual pattern around a lighted lamp while *mantras* are muttered by the priest. In our service they are steps forward after the marriage has been solemnized in the procession of the married pair to kneel at the Lord's Table while the final prayers are said and the final blessing given. One of the Psalms appointed to be said or sung during this procession (Psalm 67) happens to have seven verses and the steps may be taken one by one during a pause at the end of each verse. It is not very difficult to find a fully "baptized" mystic meaning in this action.

One fears, however, that even these modest innovations have their difficulties and may not often be used in the more respectable and long-established congregations. Keep the garlanding, people will say, to the unofficial ceremonies which always have taken and will take place in the marriage house. Quite enough garlanding goes on there in any case without bringing it into church as well. As for the *Saptapadi*, only in larger church buildings will there be space enough to take seven steps between the chancel steps and the Lord's Table, and not enough even in these churches if the Table is brought forward nearer the People, as the liturgical experts would wish it. So perhaps after all our C.S.I. weddings will not differ markedly from those which came before the publication of the C.S.I. Marriage Service.

There is one old-fashioned point preserved from the older marriage services—the promise of the wife to "obey" her husband. The Com-

mittee could not make up its mind whether this should be in or not and left the matter to Synod to decide. There were several moderns who wanted it cut out, including one Indian bishop's wife. But her vigorous and eloquent pleading could not sway the Synod, and conservative and thoroughly Indian sentiment prevailed.

There was another direction in which we had no hesitation in showing greater boldness, that of simplifying the language and removing archaisms. This comes out well in the admirable introductory address in which it is stated that marriage is ordained:

That husband and wife may give to each other life-long companionship, help, and comfort, both in prosperity and adversity;

That God may hallow and direct the natural instincts and affections created by Himself, and redeemed in Christ;

That children may be born and brought up in families in the knowledge of our Lord Jesus Christ to the glory of God;

That, marriage being thus held in honour, human society may stand upon firm foundations.

We wish we could be sure that the translations of this and other services will also be in the contemporary style of the Indian language concerned. Some attempt has been made in this direction in translations into Tamil, the only language of which the author can write with first-hand knowledge. But the "Christian Tamil" of the translations of Bible and prayer books first made in the last century dies hard in conservative Christian minds. In its day it was an important pioneering adventure in the use of the language for ordinary, popular, prose writing, as distinct from the high style of poetry and commentary on it, which only scholars understood, and from the colloquial style of common speech. But Tamil has undergone a revolutionary renaissance in the last two or three decades, and the Tamil Bible and the services of worship assimilated to it in style now sound old-fashioned to modern ears. It was unfortunate that a very scholarly and accurate revision of the Tamil Bible took place at the beginning of the transitional period, when the fashion of preferring words of Dravidian origin to those derived from Sanskrit had not yet become established and was expected to be a passing fad. In consequence our Revised Version has even more Sanskrit words than the older, and still more popular, version. Some of the words in it have never even been heard by young people whose schooling has been in the '50s and '60s. We are just as much in danger of perpetuating a language of worship not understood by the people as if

we used Latin or Syriac. And as a Secretary of the Bible Society once observed after attending a heated debate on this question, there seems to be more difference of opinion amongst Tamil literary men as to what is good Tamil style and what is not than one finds in any other Asian language. He may not have realized that Tamils, whether they are professors or farm labourers, are never happier or better friends than when engaged in an argument which sounds as though it ought to lead to blows!

Christian burial offered much less opportunity for assimilation to Indian custom, and the importance of not obscuring the Christian hope of life after death was even greater. Not long ago a much beloved woman missionary who had retired in South India died at an advanced age. Women in this part of India usually only hear the prayers offered around the coffin of the departed in the house before the funeral procession begins. Few come to the service in church and none to the service at the graveside, even when the burial is of a woman or child. This absence of women is doubtless a custom which ought to be done away in the light of the Christian hope. But on this occasion the hundreds of women converted or befriended by this great woman of God insisted on seeing the burial through, in most cases the first time that they had done so. All alike were impressed and even astonished to discover what a glorious service of hope it was. This is a treasure which must on no account be hidden or lost, and so the few changes we have made in the pattern and content of the material derived from services which went before—and we have relied heavily on the Anglican Prayer Book—have been to enhance if possible the emphasis on hope. The scriptural passages we have chosen to be read at various points of the service are all directed to this end. The service concludes triumphantly with the blessing of Hebrews 13: 20, 21: “Now may the God of peace who brought again from the dead our Lord Jesus, the great Shepherd of the sheep. . . .”

These two occasional services in our prayer book have a status which sets them apart from other occasional services, and in the case of Marriage there is a legal aspect. But the occasional section of *The Book of Common Worship* is, so to speak, an open and unfinished structure. The same Synod that approved the publication of B.C.W. entrusted an impressive list of new tasks in this field to the Liturgy Committee; so that its members had no respite, and work still goes on at much the same tempo as before. Already forms for the installation of a minister and the dedication of a Church are ready for approval and publication,

and an anthology of occasional prayers and thanksgivings, forms for private confession, for family worship, harvest thanksgiving, the laying of a foundation stone, and the blessing of a private house have had their preliminary drafting,¹ while other rites of less or more importance await assignment for future years. The time has not yet come to write on any of them in detail or to commit oneself to opinions about them. Unless the Synod decides to give the Committee a sabbatical rest, it will be occupied for several years to come.

A Methodist theologian in England who has often helped us in our work was a little perturbed when he received by post a copy of the Committee's formidable new programme and wondered whether it was Anglican influence that had led us to embark on it in an effort to provide an approved formula for every possible occasion. It was with considerable relish that I replied to him that some of the people who had been most fertile of bright ideas on this subject were former Methodists.

There is certainly room for difference of opinion whether the provision of formulae for the blessing, commissioning or otherwise dedicating of every class of person and every conceivable inanimate object connected with Christian life is a good or bad thing. Are we to have commissionings of Christian lawyers and lorry-drivers—two professions that often need more Christian commitment and dedication than they have? Are we to provide forms of blessing of everything from the stones or bricks which we ceremoniously trowel into the sandy trenches of our church and school foundations to the mountains of rice and cauldrons of curry which await consumption at a church feast?

In so far as these many and varied formulae lead to a greater sense of the sanctification of all life and ensure that even our less important religious occasions are undertaken with decency and order they will be all to the good. They will be of more doubtful value if they stifle creativity and the power of extempore prayer in our ministers by giving them a complete set of ready-made forms; so that all they have to do is to thumb up the one appropriate to the occasion in a handbook and gabble it off. May there always be some gaps in our liturgical equipment.

¹ Some of these are now published in *A Supplement to the Book of Common Worship, Part I*, (O.U.P., 1964).

IX

ORDINATION OF MINISTERS

IN DIOCESES WHERE ordinations normally take place in the cathedral few people have the chance of being present when their ministers are ordained. In consequence ordination may seem to them rather remote from the ordinary occasions of Christian worship. In South India this need not be so, as the Bishops, even those who prefer to ordain all their candidates together at a single service, have adopted the practice of holding the ordinations in different churches each time. At least the congregations of churches which are large enough for a diocesan ordination will be present at one once in about five years. Some Bishops have followed Presbyterian and Congregationalist precedent and decided to ordain each candidate in the pastorate to which he has been appointed, so that the response of the people at the presentation of their minister-to-be, "We trust that he is worthy; to God be the glory", will have real meaning for them. This is an adaptation of the "*Axios esti*" and "*Dignus est*" of the ancient Greek and Latin rites, and we had some theological debate about the exact meaning we should give to the word "worthy". We decided that the best way to safeguard the Pauline doctrine of justification by faith and not works was to put this response in the above form and preface it and the Bishop's question which precedes it with Paul's own words: "We are not sufficient of ourselves; our sufficiency is of God."

The importance of this question and answer lies in the fact that they represent the final assent of the people to the process of selection of candidates for the ministry which has gone before. Taken together with the "Amen. Thanks be to God", which the people exclaim after the ordination has been completed, they mean that the men are ordained within the framework of the assent of the people to whom they are called to minister. In the first edition of the revised rites there was opportunity for people to voice objections to the candidates at their presentation; but when objections by ill-disposed persons had actually taken place at the consecration of a Bishop, the Committee was asked to think again. Now the directions concerning these services at the

beginning of the book state that objections, if any, must be notified at an earlier date.

As we have indicated, these services are not the first orders for ordination which we have had in C.S.I. No church can replenish its ministry without approved rites of ordination; so the Ordinal was a necessary adjunct to the plan of union and had to be prepared before the Inauguration of it. Perhaps it was inevitable that the ordination services thus prepared for the ordination of Deacons and Presbyters and the Consecration of Bishops should lean heavily on Anglican liturgical tradition; for the Anglican Book of Common Prayer was more widely known than the service books of the other uniting Churches, and Anglicans both in South India and elsewhere were likely to be more precise and punctilious about the correctness of rites of ordination.

Owing to the pressure and greater urgency of other work the policy of revision after five years of experimental use was not implemented in this case, and the work of revision was only begun in 1955. The first draft was criticized as not going far enough and further radical work had to be done before the revised rites were finally approved and published in 1958.

One factor in the process of compilation is of some historical interest. At about the same time as C.S.I. began to think about revision of its Ordinal the Negotiating Committee of the Churches desiring union in North India and Pakistan was debating the form which the ordination of Presbyters in the projected united Church should take. The first draft presented to the Committee in 1955 was of the same general shape as that which C.S.I. had accepted in 1947 and was still using for its ordinations; but the Committee decided that it was unacceptable in some respects, and a fresh drafting committee was appointed with advice to base its work on the Ordinal of the Church of Scotland. It happened that at the end of that year a member of the C.S.I. Liturgy Committee was staying for a short period in North India and was invited to join the drafting committee. Inspiration and results came with some rapidity. In fact a preliminary draft, presentable to a meeting of the Negotiating Committee to be held a few days later at Serampore, was worked out in less than a day! Perhaps this was not so difficult an accomplishment, as it represented a conflation of material of Anglican origin mediated through the first C.S.I. Ordinal with material from the Scottish Ordinal, notably the Scottish Ordination Prayer. This, as we shall see when we come to it, was much more of the pattern approved for ordination prayers by the liturgical scholarship of today, whatever

its denominational allegiance, than the mode of ordination in the Anglican rite.

The Negotiating Committee had some useful suggestions to make for the improvement of this hurried piece of work, but accepted it with these amendments; and the visitor from South India, when he returned there a few weeks later, found a ready reception for the result in C.S.I. It is not always as easy to maintain liaison between different parts of Asia as between those parts and London or New York. In consequence the two Committees in the North and the South of India's sub-continent went on working independently with only a minimum of inter-communication, making their own amendments to the service for the ordination of Presbyters and drafting services along the same lines for the ordination of Deacons and the consecration of Bishops. But it will be of significance when North India and Pakistan are united that the three Churches, which one hopes the world will come to regard as three provinces of one united Church, will have substantially the same rites for the ordination of their ministers.

All C.S.I. ordinations take place during the celebration of the Lord's Supper, and the service begins with the first part, i.e. the Preparation. We have already written of the Presentation of the candidates, which is substantially the same for Deacons and Presbyters and only varies slightly for a Bishop-elect. The Ministry of the Word of God follows with different lessons appointed for each service.¹ The Nicene Creed is followed by a hymn, and then comes the Examination of the candidates or Bishop-elect.

As in many other parts of the world-wide Church, thought has been given in C.S.I. in recent years to the place and functions of Deacons in the ministry. Is it necessary for those called to be Presbyters to serve a year's apprenticeship as Deacons before they are ordained to the presbyterate? Our answer to this question has been that there should be freedom for variant opinion and practice in this matter, and that in dioceses where there is a strong conviction that this temporary diaconate is not necessary men chosen for the ministry may be given a period of lay probation in pastoral work and then ordained Presbyters without ever being Deacons. If this practice is widely adopted it will by no means lead to the disappearance of the diaconate; for we have a plan which has already been experimentally inaugurated for a permanent

¹ In the Directions for the Ordinal the manner of ordaining both Deacons and Presbyters at the same service is specified, though this combination of the two ordinations is not recommended.

diaconate of men in various lay avocations who are fully committed to the service of the Church, and who are called to dedicate their service by being made Deacons, while still continuing in their former occupations. When we have had some experience of the working of this manner of the diaconate it will doubtless be necessary to revise the Examination of Deacons in the service and still more the statement of their functions with which the Examination is prefaced.

The questions put to those about to be ordained or consecrated are the clearest definition we have of the purpose and work of their ministry.

The Preface to our Ordinal avoids speaking of Bishops, Presbyters and Deacons as belonging to three different "orders" of the ministry. In this it is in accord with the earliest Christian Fathers who wrote of one "order" of the ministry. Instead it is stated that "from the beginning God has entrusted particular ministries to particular persons". Those who wish to study what these particular ministries are in C.S.I. and the different responsibilities we believe they have could not do better than begin their inquiry by a careful reading of the questions of the Examination. Those to be ordained Presbyters and those to be consecrated Bishops are required alike to make the same affirmations with regard to the truth of their call and their sincerity in accepting it. In both cases the same affirmations of faith are demanded. But it is clear from the questions which follow that the Bishop in distinction from the Presbyter is called to exercise a more than local oversight of the Church and to be the shepherd of shepherds. Both are called to be "ambassadors for Christ"; but this apostolic role is given a more emphatic accentuation in the case of the Bishop. It is appropriate in our day, when the Church, not only in Asia and Africa, but throughout the world, is on the "missionary frontier", that Bishops should be delineated at their consecration not as pastors only of an already gathered flock and still less as mere administrators. In the picturesque and Gallican echo of Isaiah in the Roman order for episcopal consecration: "May his [the Bishop's] feet be beautiful to preach the Gospel of thy good tidings, to preach the Gospel of thy peace." Our C.S.I. Order for Consecration endeavours to give expression to this same prayer in more straightforward and modern language.

The Examination ended, the Bishop or Moderator utters a benedictory assurance that God who has given those to be ordained the will to fulfil their ministry will also give them the grace to do so. He then calls the people to silent prayer in preparation for the act of ordination

which is to follow. The hymn "Come Holy Ghost", or an equivalent in the Indian languages, is sung kneeling, after which the Bishop stands.¹

The C.S.I. Ordinal has received some warm commendation from liturgists as a suitable model for liturgical revision elsewhere.² Not least of its merits in their eyes is its restoration of the ancient pattern of laying on of hands with prayer to God instead of with a formula addressed to the person ordained, as in the Anglican and former C.S.I. rites. There was a practical difficulty in making this restoration: the Ordination prayer is of necessity fairly long, and to repeat it *in toto* for each ordinand, when many are being ordained, would appreciably lengthen the service and weary all the participants. This is not a problem for Presbyterians and others who gave us the example we have followed; for they invariably ordain each man separately in the parish in which he is to begin his ministry. The Roman Catholic Church from ancient times has adopted the expedient of a silent laying on of hands *before* the ordination prayer, and, because this action was not very clear in its meaning to those present at the service, an addition was made in the Middle Ages of a second laying on of hands at a later point in the service with the words addressed to the person ordained: "Receive the Holy Spirit." This certainly caused confusion, not least in the liturgical composition of the Anglican Reformers who mistook this secondary accretion for the ancient mode and adopted it in the Book of Common Prayer.

Our expedient, suggested by the structure of the ordination prayer itself, is to direct that hands should be laid on each ordinand during the recital of the second paragraph of the prayer, which is the specific petition that God will give His Holy Spirit to the man ordained and the declaration of the ministry to which he is ordained. This paragraph is repeated for each ordinand as hands are laid upon his head, while the

¹ Together with the Presbyters who are to join him in the laying on of hands in Presbyters' Ordination. In the consecration of a Bishop the Moderator, or his deputy, is joined in the laying on of hands by at least two other Bishops and also, if desired, by representatives of the Presbyterate who are normally the three Presbyters who have presented the Bishop-elect. This participation by Presbyters in the consecration has been questioned by some and is not observed in every diocese; but it has some ancient precedent and a symbolic meaning which many deem to be of value as signifying the essential unity in the ministry of Bishops and Presbyters and the continuity of our C.S.I. ministry with all the ministries of the uniting Churches.

² See E. C. Ratcliff's article in *Theology*, January 1960.

first and third paragraphs of the prayer are said once only for all alike. At the ordinations at which the author has been present this device at the act of ordination appears to have worked well enough in practice. Indeed when the Ordinal was presented to the Liturgy Committee and the Synod we had some experimental demonstrations of it to make sure that it would. Its one possible disadvantage is that to the undiscerning—and the undiscerning alone—it may seem like three separate prayers instead of what it is: one continuous prayer divided into three paragraphs.

Of all the services in the Church's cycle of liturgy the rites of ordination, representing, as they do, the calling and commissioning of men to special forms of discipleship and apostleship, are fraught with the most dynamic drama. And it is not surprising that the Church through the ages should have endeavoured to pick out and underline this dramatic content by the addition of other ceremonial actions to the central act of the laying on of hands with prayer. It may have been inevitable, though unfortunate, that some of these extra ceremonies should have outshone the central act in theatrical colour and acquired the status of essential parts of the rite, not only in the minds of the unlearned but even in the considered statements of the hierarchy. The history of ordinations both in the Eastern and Western Church provides some curious illustrations of this, the presentation of the paten and chalice, for instance, to priests in the West and the presentation of the pastoral staff to a Bishop in some of the Eastern Churches.

In C.S.I., in spite of this danger, we have thought it right to include a modified and limited sequence of such additional actions: the presentation of the Bible in each ordination as a token of the authority of the newly ordained, whether he be Deacon, Presbyter or Bishop, to be a minister of the Word and the Sacraments which have their basis in the Word; the presentation of the pastoral staff to the Bishop as a sign that he is appointed shepherd of his people; and the giving of the "right hand of fellowship" in each service, an echo of Galatians 2: 9, which symbolizes the partnership of the newly ordained with their seniors in the whole body of the ministry. But we have added a pointed word of caution in the last sentence of the Preface: "These ceremonies, however valuable for their symbolism, are not essential elements in the rites of ordination."

Are the C.S.I. ordination services the first in Christian history to make mention of the wives of ministers? It is not surprising that in ages which glorified celibacy and commended it in the clergy, even if it was

only later enforced, the minister's wife should have had no liturgical recognition. But we have not forgotten them and the work of witness and pastoral care that they have been called to share with their husbands. It is possible for the wife of a minister in the West to embark upon an entirely independent professional life of her own and to take no share in parochial life; but this seldom if ever happens in India. And so the wife of the newly ordained minister, if he is married, and his home in any case, are the subject of a suffrage added to the Litany for the Church in the Lord's Supper, as it moves to its completion after the ordination. But more than this, the wife of a newly ordained minister has her place beside her husband at the Lord's Table and receives communion together with him immediately after the Bishop and his assistants. Do not, we pray, dismiss these novel insertions as mere sentiment. If Pauline teaching about marriage as representing the mystical union between Christ and His Church means anything at all, it means this in respect of a minister and his wife.

But there are many unmarried women in C.S.I. who are fully committed to the service of the Church in various ways; our women teachers, doctors, nurses, evangelists and church workers. To bind those, who are called among them to be so bound, into a fellowship of ministry we have the C.S.I. Order of Sisters and their Associates which is the spearhead of women's work in the Church. Orders for the reception and commissioning of these committed women were prepared when the Sisterhood was first inaugurated. They were revised in the autumn of 1962 after *The Book of Common Worship* had been approved for publication, and the revision received the final approval of Synod in January 1964. Besides a little tidying up of the services, particularly in some of the phrasing and the rubrics, the more important alteration was to bring these services into line with the ordination services by making the act of commissioning simultaneous with the prayer of commissioning instead of separate from it. But the services have a distinct character of their own and have not otherwise been assimilated to the ordination of male ministers. This is in line with the conviction which undoubtedly at present prevails in the Church that the ministry to which women are called is different in kind from that of men. When opposition in the Anglican Communion to C.S.I. at the outset of its united life was strong, an Anglican Church newspaper, in an uncharitable and perverse mood of which it has now repented, ventured to assert that it was possible in C.S.I. for a woman to become a bishop. Nothing could be further from the facts. If C.S.I.

ever admits women to the presbyterate or episcopate, it is most unlikely that it will be the first to do so, or that it will act in this matter without proper consultation with and approval of Churches with which it is in communion. At present talk of women Presbyters or Bishops appears to be entirely absent from its debates.

The rites of ordination, though in their original form they were the first in the united Church's possession, come last in *The Book of Common Worship*. It is right and fitting that our study of the Church's developing worship should end with consideration of their meaning; for so much depends in the ongoing life of the Church on the calling of fit men for the ministry and the sharing of committed women in the fellowship of the Sisters. Nor must their ministry even be limited to the care of those who are already within the fold. As we have already remarked in our comment on the ordination services, the note is struck in them again and again of witness to the world. Dr. Anthony Hanson, a former Presbyter of C.S.I., rightly chose for his thought-provoking study of the place and work of ministers in the Church the title, *The Pioneer Ministry*. It is the calling of the minister, like an explorer of unknown paths and frontiers, to open up the way in order that the whole Church may follow.

INDEX

ALMS, 7, 31, 32
Anamnesis, 37

BAPTISM, 17, 43-55
Book of Common Order (Canada), 61
Book of Common Order (Scotland), 24,
40, 68
Book of Common Prayer, 9, 20, 33, 36,
39, 40, 70
Book of Public Worship, 10
Burial, 75

CALENDAR, 25
Catechumens, 43 f.
Commemorable Names, 30
Communion of Sick, 42
Confirmation, 15, 17, 43, 56 f.
Consecration Prayer, 20
Covenant, 29, 62 f.
Creed, 31, 41, 48, 55, 59

DEACON, 19, 32
Directory of Worship, 20

EPICLESIS, 37 n., 38
Evening Worship, 17, 25, 66 f.

HARVEST, 29

JAMES, Liturgy of St., 21, 33, 35 f.

LECTIONARY, 21, 25
Litany, 33
Lord's Supper, 7-10, 15, 19-42

MARRIAGE, 72
Morning Worship, 17, 25, 66 f.

OFFERTORY, 7, 13, 16, 19, 34 f.
Ordination, 14, 17, 77 f.

PEACE, Kiss of, 13, 34 f.
Prayer, extempore, 10, 12, 70
Propers, The, 25 f.
Psalter, The Oxford, 69

SACRIFICE, 16, 37, 41
Short Order for the Lord's Supper, 41
Syrian Liturgies, 11

THANKSGIVING after Childbirth, 52

WOMEN: Order of Sisters and their
Associates, 83

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