

THE BAPTISM PROJECT

Eugene Fairweather's contribution to the *Book of Alternative Services*

or how ERF saved both the baby and the bath water

Eugene Fairweather's contributions to the work of the national Doctrine and Worship Committee (D&W) and to the Book of Alternative Services (BAS) lay primarily in two areas: un-muddling the impasse between the House of Bishops (HoB) and D&W in the work towards new rites of Christian Initiation and drafting the rites of Ordination.

by David Holeton

Throughout the period of Eugene's membership on D&W, the committee invariably met in Toronto – a ten-minute walk from Trinity College. Thus he felt that he could maintain his regular teaching schedule at the College and attend the biennial meetings of the committee. The result was that Eugene usually arrived a little late or part way through a session and always breathless. When the committee was dealing with material that had not been under his direct purview, he did not often comment. When he did, the remark was well honed and often veiled in his acerbic wit. His personal stature gave great weight to every observation. On a number of occasions, when the committee was being cautioned by some in the direction of a conservatism that valued "Anglican" tradition over the tradition as a whole, Eugene would remind those present that a church whose heritage included the reformation of the sixteenth century should not be afraid to reform itself once again.

Of all the new rites produced in the course of its work towards what became the *Book of Alternative Services*, there was none that were as controversial or which needed as much political negotiation as

the renewal of the rites of Christian Initiation. In order to trace Eugene Fairweather's major role in this matter, it is necessary to rehearse at some length the history of the renewal of Christian Initiation in the Anglican Church of Canada.

By the 1960s, it was becoming clear that confirmation was in a state of crisis throughout the Anglican Communion and province after province gradually came to realize that to address the confirmation question meant that Anglican baptismal practice needed also to be addressed. This was brought into clear focus at the 1968 Lambeth Congress. Afterwards, provincial theological commissions generally concluded that present Anglican baptismal practice was really the product of a long period of devolution during which baptism, "confirmation," and first communion became separated from one another in time. The often-reached conclusion was that a renewed baptismal rite would include water baptism, the imposition of hands ("confirmation" in the minds of some), and the communion of all the newly baptized – regardless of age.¹

D&W addressed the question of Christian Initiation at its very first meeting in November 1969 (the committee had been created when General Synod reorganized



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the church's committee structure earlier that year). At its second meeting in May 1970, the committee received a notice of motion to the effect that:

This committee recommends that water baptism in the name of the Trinity be regarded as not only the sacramental means of entrance to the Christian community and faith in Christ, but also as valid grounds for admission to and reception of the Eucharist.²

This notice of motion was brought to the attention of the HoB "for their information and comment" by the committee's chair, Bishop Robert Seaborn of Newfoundland.

This notice of motion had the effect of beginning a long and often acrimonious relationship between the HoB and D&W. Over a period of years D&W, through its Task Force on Christian Initiation, continued to push ahead on a reform of initiation patterns which would

"affirm the essential unity of the act of Christian Initiation" so that water baptism, the laying-on-of-hands and communion would, together, constitute parts of a single baptismal rite which would be used for all candidates, regardless of age. The committee asked that it be allowed to prepare rites to that effect which would be allowed for interim use at the discretion of diocesan bishops. While General Synod in 1971 accepted the theological direction being taken by the Task Force, the HoB rejected any possibility of interim use on grounds that were pastoral rather than theological. (At a meeting of the HoB in January 1971 there had been concern expressed about "the practical difficulties foreseen in administering the elements to babes in arms, and also, the impossibility of the bishop of a large diocese being the chief minister at all baptisms," suggesting that the matter needed further study.³)

The bishops' expressed fear that any reform in the patterns of Christian initiation might be divisive in the Canadian church was clearly an expression of

concern not only for the Anglican Church of Canada as a whole (and the church was probably more diverse than the Task Force realized at the time) but, more profoundly, a fear for the internal unity of the HoB where opinion was very badly divided. When the initial notice of motion was presented to the HoB, only Ralph Dean of Cariboo gave it unambiguous support.⁴ In retrospect it is difficult to tell if the root cause of the difficulties was a general opposition in the HoB to theological premises on which the reforms were based or whether there was a corporate episcopal crisis of identity, many bishops not knowing just what the implications of the proposed pattern of initiation would be for their own self-understanding of episcopal ministry in which the regular administration of confirmation to adolescents played such a significant role.⁵

Almost the entire decade of the 1970s saw tension between D&W and the HoB. General Synod in

1971 affirmed the essential unity of the act of Christian Initiation and asked that D&W come to the next General Synod with appropriate liturgies and pastoral liturgies to implement this principle. A third part of the resolution, which would have approved the interim use (with the consent of the diocesan) of experimental liturgies based on this reformed shape of Christian Initiation was rejected by the HoB. Thus, while General Synod had accepted the renewed theology of Christian Initiation there was to be no implementation of the practice – at least officially as there already were parts of the Canadian church where unconfirmed children were regular communicants. This was to set the course for years to come: D&W through its Task Force continued to work ahead on the principle of the "essential unity" of Christian Initiation; the actions of the HoB appeared to subvert that principle.

After ongoing discussion between the Task Force and the HoB a proposed *Order of Holy Baptism* closely modelled on the current *Services for Trial Use* of the Ameri-

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can Episcopal Church was prepared and sent to the 1973 General Synod where it was approved. The HoB was asked to “give careful pastoral consideration” along with “carefully defined trial use” of the rite. Those baptized using the rite were to be admitted to communion and dispensation from the last rubric in the Prayer Book confirmation rite (requiring confirmation before communion) was to be given. Christian Initiation was to be the subject of intensive study by the Canadian Church and the preparation of materials was to be entrusted to D&W. Christian Initiation was to appear on the agenda of the next General Synod.⁶

The December 1973 meeting of the HoB responded to part of this Act of General Synod by issuing a set of Guidelines which allowed (where permitted by the diocesan) unconfirmed children to receive communion. Among other things, the Guidelines specified that baptized children could receive communion “subject to the decision of their parents and the parish priest”; “No child should be admitted to Communion under the age of five”; and “Each child should be given appropriate instruction as to the meaning of Communion and how to receive the Sacrament.” The Guidelines were posted to members of D&W on 14 December and then to all clergy in the Anglican Church of Canada on 22 December. They were to go into effect immediately.

The Task Force and D&W saw this as an effective evisceration of their work. The “essential unity” of the rite was lost as there was no place given to the laying-on-of-hands. The Guidelines simply allowed (under certain circumstances and with the approval of the diocesan) unconfirmed children to receive communion. Leaving a child’s communicant status to a decision of the parents and parish priest (and prohibiting it before age five) flew in the face of the renewed theology of initiation proposed by the

Task Force and approved by General Synod. Having affirmed the “essential unity” of Christian Initiation, to postpone communion or to leave it to a decision of parents and priest made as much theological sense as suggesting that there could be negotiation between parents and priest over whether or not water would be used for baptism. A line was drawn between D&W and the HoB.

A Joint Task Force with members from D&W and the HoB was established in February 1974 and its members were charged by the Primate (Ted Scott) “to bring together the guidelines which the Bishops adopted on Christian Initiation and the work the Doctrine and Worship Committee has undertaken on Christian Initia-

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tion, and which has been approved in principle by two General Synods.”⁷ The task was unenviable and, in the end, unachievable. Acrimony and impasse were to continue.

In October 1974 the Affirmation Sub-Committee suspended its work as it believed its task had become purposeless because the Bishops’ Guidelines had changed the presumed order of initiation from that proposed by D&W (baptism, laying-on-of-hands, communion) with an affirmation of faith (repeatable) in later years to baptism, communion, confirmation, reaffirmation. In December of the same year the HoB refused to emend their Guidelines and make provision for children who had become communicants in one parish but were being refused communion when they moved with their parents to another parish or diocese which did not permit unconfirmed children to receive communion.

In March 1976 the Joint Task Force

was reconstituted with Reginald Hollis, Bishop of Montreal, as its chair. Its task as articulated by the Primate was to be irenic: to identify the differences of approach underlying conflicting initiatory patterns, seeking to classify differences as doctrinal, liturgical, pastoral, etc. and then to identify initiation patterns which would accommodate these different approaches and to visualize transition processes between the different patterns which might encourage convergence.⁸ The Joint Task Force set about its work by conducting a survey of actual practice throughout the Anglican Church of Canada.

A meeting of the HoB in November 1976 was unable to achieve consensus in favour of any pattern of Christian Initiation. Subsequently, the episcopal members of the Joint Task Force surveyed the HoB in an attempt to determine the state of mind of the House. When, in January 1977, a summary of the survey was sent to the bishops it was

noted that it “only revealed our divided state.” The bishops were equally divided over whether there should be a continuing attempt to accommodate both the Prayer Book pattern (no communion until after confirmation) and a pattern that would admit young children to communion. Most bishops supported a formula in which laying-on-of-hands would precede communion and the principle that children be at an age when they could “approach the Sacrament with faith and reverence before being admitted to Holy Communion.”⁹ This maintained the sequence long held by D&W and, while not ideal in D&W’s eyes, allowed for some sort of affirmation of faith and “reverent reception” by young communicants, two things deemed necessary by the majority of the bishops. D&W and the HoB seemed as if they were at a point where they could proceed with a commonly agreed set of principles

which they could jointly take to the General Synod to be held later that year. These were duly approved by both bodies at their February 1977 meetings and it was these that were to be taken to General Synod.

What looked like a way forward was not to be. At the HoB meeting immediately before General Synod, Bishop Hollis presented a paper of his own creation entitled "Reflections on the Statement on Christian Initiation." In it he did a complete *volte face* and contradicted the proposals worked out by the Joint Committee of which he, himself, was chair. The bishops found it a good paper and agreed that it expressed their own opinion on the matter. The delicate balance that had been achieved between the HoB and D&W was shattered.

Subsequently, as Bishop Hollis held firmly to his position, the Joint Task Force became completely inoperable.

In order to forge a way ahead, I was asked by D&W in November 1979 to prepare a new baptismal rite – based on the *Order of Baptism* of 1971 (itself based on the *American Services for Trial Use*). When the rite was presented to D&W at its February 1980 meeting, I made it clear that the rite was clearly interim and was prepared with the intention that it be presented to General Synod as a means of circumventing the impasse in the Joint Task Force.¹⁰ While General Synod referred *Holy Baptism: An Interim Rite* back to D&W for further consultation with the HoB (on the rather odd grounds, argued at Synod, that a baptismal rite for our age should make no mention of forgiveness of sin but, rather, emphasize membership in the Christian family), other events at Synod were to overtake the question. It was the Peterborough Synod of 1980 that passed the motion that enabled the creation of what was to become the BAS. Such a book would be impossible without rites of Christian Initiation.

A delegate to General Synod,

Eugene Fairweather was elected to D&W and was appointed by it to the new Joint Task Force on Christian Initiation. From the outset he brought the entirety of his personal stature and enthusiasm to bear on the task at hand. In February 1981 he reported to D&W that the aim of the Task Force as he saw it "would be to affirm baptism as the one means of admission to Holy Communion."¹¹ This heralded a significant new approach to the question. The laying-on-of-hands which had heretofore been given equal weight along with baptism in water and communion no longer was to figure as an independent element in the pattern of Christian Initiation. Instead, it was to take its place among the post-baptismal

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rites which helped to unpack or explain baptism – a status which could be more easily justified by the historical origins and development of baptism than was the independent status given to hand-laying in the earlier work of D&W.

At the October 1982 meeting of the Joint Task Force Fr. Fairweather presented a paper entitled "Christian Initiation: Our Present Situation." The text was Fairweather at his best. Beginning with the General Synod resolution of 1980, part of which cited and reaffirmed the 1971 resolution on the "essential unity of the act of Christian initiation" Fairweather put the long and troubled history of the past decade in a nutshell noting that "numerous and diverse actions taken by the House of Bishops and by various Diocesan Synods have negated or at least confused the consensus apparently reached in 1971." He went on to say "that in the opinion of the joint task force, a

thorough and comprehensive review of Christian Initiation is not only necessary but also dangerously overdue."¹² The paper then rehearses the fractured state of affairs in the Anglican Church of Canada and concludes "that our church is in a dangerous state of confusion and that some clarification is urgently needed."¹³ Fairweather then notes two considerations that must be addressed:

Our present confusion is pastorally unacceptable. Apart from anything else, it places an intolerable and unnecessary burden on many baptized children and their parents. In the wake of the General Synod decision of 1971 ... many thousands of Canadian Anglican children have begun their communicant life at an early age. ... we may well ask our church as a whole to weigh the spiritual harm done to many children and their parents by the on-again off-again effects of our present confusion. ... The real

question is this: Can we, in the midst of our current disagreements, find a responsible and sensitive way of dealing with our Anglican families? If we decline to work at that question, we had better start formulating some good answers for use on the day of judgement.

Our present confusion imposes an impossible demand on the Doctrine and Worship Committee of General Synod. The Committee has been instructed to produce and present a new baptismal liturgy. But it cannot begin to do so until our church has achieved a basic consensus on the meaning and implications of Baptism and the essential content of a baptismal rite. To put the point very practically, the Doctrine and Worship Committee will simply be unable to produce the Alternative Service Book commissioned by General Synod unless a *modus vivendi* is

achieved on the question of Christian Initiation.¹⁴

This is classic Fairweather. The issues are neatly delineated: First the church must resolve the pastoral crisis which has come to rest on the shoulders of communicant children who find themselves denied the sacrament as they move or travel with their parents to dioceses where children are refused the sacrament and, second, without resolving the initiation question there will simply be no BAS. Both these issues were long-time passions for Fr.

Fairweather. A great friend of children, he had written very convincingly in favour of their admission to communion and of their ministry as communicants to adults.¹⁵ His regular column in *The Anglican* had usually dealt with matters of liturgical renewal and had done much to pave the ground for its implantation in many Toronto parishes.

Having described the crisis facing the Canadian church, the report places responsibility for its resolution squarely on the bishops' shoulders insisting that:

The joint task force believes that the ultimate responsibility for serious theological reflection and considered proposals for action rests with the House of Bishops. It respectfully insists that our current impasse, damaging as it is to the spiritual life of many Anglican households, demands the immediate and serious attention of our chief pastors.¹⁶

The report continues with "A Modest Proposal" another favourite Fairweather device which he would often use to unuddle a seemingly impossible situation. This modest proposal suggested that the way forward was to adopt the pattern of Christian Initiation found in the Episcopal Prayer Book of 1979. The report went on to argue that the pattern had been "reflected upon at a level which puts most of our Canadian efforts to shame" and that it had behind it considerable working

practice.

The document went on to argue that the "doctrine and theological basis" of the pattern in the American book was "both substantial and coherent." Without putting it into words, the report was clearly suggesting that the theological coherence of the pattern approved by General Synod in 1971 had been eviscerated by a decade of episcopal tinkering and was now in tatters. The American pattern allowed for a "reasonable pluralism of practice" which ought to accommodate "the various responsible schools of thought" in the Canadian church.

Attaching the American baptismal rite as an appendix, the report outlined several features which it held to

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be most salient for its commendation suggesting that it: 1) "assumes the classical Anglican thesis embodied in the traditional Prayer Book rites and Catechism and repeatedly affirmed by authoritative Anglican sources that "Holy Baptism is full initiation by water and the Holy Spirit into Christ's Body the Church"; 2) allows for the optional use of chrism as an enrichment while excluding the view that its use "is essential for a valid celebration of baptism"; 3) establishes that the Eucharist is the setting in which baptism is administered but leaves room for the postponement of the communion of the newly baptized; and 4) makes provision for the "pluriform use of the episcopal Imposition of Hands – as 'Confirmation,' as 'Reception,' and as 'Reaffirmation'" [and thereby] accommodates both those who wish to continue the "conventional use of 'Confirmation'" as well as those who are looking for new patterns of affirma-

tion.¹⁷

The "modest proposal" was a political accommodation which did an end-run around the impasse. While the report's introduction had expressed sympathy for the 1971 General Synod resolution with its affirmation of the "essential unity" of Christian Initiation it went about doing its initiation theology in a quite different manner. Baptism was full initiation into the Body of Christ, the use of chrism (historically one with the laying-on-of-hands in the evolution of baptism) was an "enrichment" but not essential, baptism admits to the Eucharist but first communion may be delayed in time, and episcopal hand-laying may be used for a variety of purposes none of which are initiatory.

The report then sets out seven principles which, because of the important role they played in resolving the impasse, need to be quoted in full:

1) Baptism in water in the name of the Trinity is both the essential and the sufficient sacramen-

tal sign of incorporation into the Body of Christ, the One Holy Catholic and Apostolic Church. The full meaning of Christian conversion, discipleship, and life is expressed and, in principle, conveyed, in this sacrament.

2) As the one sacramental sign of incorporation into the Body of Christ, Baptism is the sole sacramental condition of admission to Communion. Consequently, no separate sacramental liturgical actions should be imposed between Baptism and Communion.

3) The primary and essential condition of Baptism, in the case both of children and of adults, is the living reality of the church as the community of grace and faith. Adult candidates are rightly expected to affirm their personal allegiance to the church's common faith, while children are accepted in expectation of their nurture in the same faith. But both are re-

ceived on an equal footing, as recipients of the grace which the church confesses and accepts in faith. Consequently, all the baptized, both adults and children, are eligible for admission to the Lord's Table; indeed, their Baptism demands such admission.

4) Granted that Baptism implies profession of, or promise of nurture in, faith, the necessity of catechesis obviously follows. Those who are received into the community of faith must be helped to enter into the community's faith, at their own level of receptivity. It is therefore improper to administer Baptism apart from catechetical instruction – of the individual, in the case of adult Baptism, and of the parents and other sponsors, in the case of infant Baptism.

5) Supplemental ritual actions, such as post-baptismal unction, should be seen as explications of the content of Baptism, rather than as separately meaningful sacramental signs. They should not, therefore, be imposed as conditions of admission to Communion, over and above baptismal initiation.

6) "Confirmation," in the sense of a rite separate from Baptism, and therefore extrinsic to the basic sacramental action of Christian Initiation, belongs in the context of ongoing catechesis. It should be construed and practised as the affirmation and consecration of renewed and enlarged commitment.

7) Neither the basic initiatory rite of Baptism nor the punctuation of catechesis by "Confirmation/Affirmation" requires, in principle, the presence and action of the bishop. While the bishop is the supremely appropriate minister of word and sacrament in the church, his one indispensable role is the ministry of ordination. Consequently, presbyters, as well as bishops, may baptize, anoint, and

impose hands, as the church in its discretion determines.¹⁸

These principles drafted by Fr. Fairweather and adopted by the Joint Task Force provided a basis for a way forward both for D&W and the HoB. They were received "with approval" at the October 1981 meeting of D&W and Fr. Fairweather and I were asked to begin preliminary work on a baptismal rite embodying these principles. Fr. Fairweather delegated that work to me and, as it was the *American Prayer Book* rite that had been commended as the model of the "modest proposal," it was that model I was to use for my work.

Discussion of the report, which was given a major place on the agenda of the February 1982 meeting

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of the HoB, saw, for the first time in almost a decade, major headway on the question of Christian Initiation in that House. Five significant resolutions were passed:

- 1) the American baptismal rite was to be the pattern for the new Canadian rite;
- 2) "admission to communicant status in any part of the Anglican Communion conveys communicant status in all parts of the Anglican Church of Canada";
- 3) D&W was to prepare a confirmation rite based on pattern of the American rite;
- 4) the House received the seven principles of the Joint Task Force report as those underlying the new Canadian Initiation rites;
- 5) mature affirmation of faith with episcopal hand-laying be normative and that further episcopal hand-laying is appropriate at significant points in the Christian life.¹⁹

The extent to which Eugene Fairweather's personal qualities, his status as a theologian and teacher, and his quick wit in the context of debate cannot be underestimated in steering the report through that meeting of the HoB. One clerical member of D&W, now an archbishop, would often remark that Eugene's visits to the HoB were like a teacher appearing before his former pupils – rather intimidating and awesome. While that may have been the effect on a few, I believe Eugene Fairweather's success at that meeting is more plausibly attributed to his passion for the question at hand and his self-assurance of the rightness of the proposals.

With the HoB's acceptance of the seven principles it became possible to complete the work begun on a baptismal rite and to prepare a confirmation rite. While the American BCP served as the basic model, there were some significant developments during the preparation of the rite.

The opening line of the "Concerning the Service" section of the American rite reads: "Holy Baptism is full initiation by water and the Holy Spirit into Christ's Body the Church." When I asked Fr. Fairweather at a meeting of D&W if any church father (save Gennadius and that in an emergency situation²⁰) would agree that baptism without communion constituted full initiation into the Church, he agreed that, for the patristic church, communion was considered as necessary as baptism for full incorporation into the Body of Christ. There was clearly no politically acceptable way of making that point in the introduction to the rite so the line was changed to the present (and innocuous): "Christian baptism is administered with water in the name of the Father, the Son, and the Holy Spirit" this, at least, avoiding the less-than-true American assertion.

John Hill who, perhaps more than any other single person, has devoted

himself to the renewal of Christian Initiation practices in the Anglican Church of Canada, presented D&W with a draft in which he proposed a number of changes to the American shape. The most important of these and the one which D&W incorporated into its draft was to move "The Baptismal Covenant" from after the renunciations and adhesions (where it is found in the Episcopal rite) to immediately before the baptism itself. This conjunction of the candidates' verbal entry into covenant and their incorporation into that covenant through immersion in the waters of baptism considerably strengthened the rite theologically and ritually through the juxtaposition of word and sign-act.

Unlike the American rite, no provision is made for the blessing of chrism at the baptism itself. This is to take place at a service of Blessing of Oil not provided for in the American BCP. The signation itself (with optional use of chrism) was moved immediately after the water baptism so that it would be more clearly seen as explicating baptism and not adding something to it. The Prayer Book language of signing with the cross and marking the candidate as Christ's own for ever, which was lost in the American rite, is placed in immediate proximity to baptism after which follows the thanksgiving for the gifts received in baptism and the prayer for empowerment in the gifts of the Spirit. The separate BAS Confirmation rite is placed after the Blessing of Oil rather than as the first of the Pastoral Offices. This follows the historic use of including the service in the bishop's book (the pontifical) rather than the priest's book (the agenda or manual).

With these changes the rite was ready for presentation to General Synod when it met in 1983 along with the other rites prepared for the BAS. Subsequent changes were of a minor character with one exception. At the very last meeting of the HoB held in Aylmer, Quebec, and before the BAS

was sent to press, Ted Scott (then Primate) asked that one of the questions addressed to the parents and sponsors be changed to read: Will you be responsible for seeing that the child you present is nurtured in the faith and life of the Christian community?

rather than "... in the Christian faith and life?" The change, while seemingly small, was intended as a useful instrument in liturgical catechesis, making it clear that Christian nurture takes place in the context of an actual community and not in isolation.

Reginald Hollis, who sat alone and apart from his episcopal colleagues at the meeting, made a final attempt to eliminate the possible use of chrism

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in baptism. The motion gained three votes.

Twenty years on, it is possible to evaluate the BAS and its contents relatively dispassionately. As a book, it is still generally acknowledged by liturgists as the best of its generation of Anglican liturgical texts and the changes made to the American baptismal rite (particularly the placement of the Baptismal Covenant) are regarded as improvements. Much has gone on in the life of the churches in the area of Christian Initiation over the last 20 years. When the drafting process begins for new rites, it would be surprising if they did not include provision for some form of catechumenate marked by various liturgical celebrations before the actual baptism.²¹ Now that it is clear that post-baptismal ceremonies are explicative of what God has done in baptism and that they do not add something to it, they have lost their controversial character and seem to

be widely accepted. It seems likely that a revision of the baptismal rite would see their enrichment (at least a white garment for the newly baptized, perhaps, putting them on a par with white-clad infants?). Communion as an integral part of Christian Initiation could now probably be made explicit in the liturgical text rather than relying on the Eucharistic context to make the point that baptism leads to communion – a point that still seems to escape some. In the meantime, many parishes still need to take seriously the rites they have and to celebrate them in a fulsome and generous fashion. In far too many parishes, the fundamental baptismal symbols of death and new birth, the gracious outpouring of God's Holy

Spirit, and finding a place at the eschatological banquet lie gagged in fonts that are the size of bird baths, oil stocks that accommodate mere droplets (turning anointing into dubbing) and tables at which the fare is anything but generous

and has little to do with anything most would recognize as a meal.

Each time the BAS rites are celebrated, the Canadian church stands in the debt of Eugene Fairweather for, without his masterly work in crafting "Christian Initiation: Our Present Situation" with its "modest proposal" and seven "basic principles," there was no sign that the impasse between D&W and the HoB could have been broken in a manner that would satisfy all parties concerned and give the church the basis for rites with some theological integrity. That work broke not just an impasse but has served the whole church well as it sets out to renew its life and mission – both of which grow from the new life given through the waters of rebirth.

The Ordinal

The ordination rites, in the light of Eugene Fairweather's contributions to the development of Christian Initiation, will seem like a rather short

afterword. Unlike the well-documented work on Christian Initiation, there is very little that can be pieced together of the rationale for the BAS ordination rites. Fr. Fairweather was their sole drafter and he kept them very close to his chest. Early drafts were not circulated to members of D&W in advance. Fr. Fairweather would arrive with them in hand, distribute them, explain what lay before us and then, because of what he regarded as their ecumenical sensitivity, would often gather them up again after his presentation.

It was undoubtedly Eugene Fairweather's ecumenical involvement that was the driving force in his work on the ordinal. His first-hand experience of the failed Anglican-United Church union negotiations in which an ordinal figured largely, his close interest in the English Anglican-Methodist negotiations in which another ordinal had also been produced, and his membership on the Anglican-Roman Catholic International Commission all figured in his discourse at meetings of D&W. One also had the sense that *Apostolicae Curae* hung like a dark spectre in the background. It was these ecumenical considerations, rather than an extensive knowledge of the development and evolution of the ordinal, that played the upper hand in the preparation of the *BAS* ordination rites. Unlike many of the other rites found in the *BAS*, there was little attempt to sort out layers of historical development with preference being given to older models from antiquity which often involved a pruning of later accretions. As a result, more ancient practices sit alongside later (usually Gallican) accretions leaving scholars whose field of expertise is the ordinal (and two of them are Anglicans teaching liturgy in Canada) a little bewildered at how all this came about. In light of the recommendations of the Berkeley Statement of the Sixth International Anglican Liturgical Consultation, "To Equip the Saints," any new ordinal for the Anglican Church of Canada will likely be the subject of considerable revision. That said, the church also

stands in Eugene Fairweather's debt as it ordains men and women to the three orders of ministry. It is easier to believe that ordinations today are actions of the whole church in which men and women are consecrated for particular ministries in the church and the world rather than ceremonies from a Tudor court which is the dominant impression left by ordinations in the not-too-distant past. ☒

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END NOTES

1. I review this work in "Christian Initiation in some Anglican Provinces," *Studia Liturgica* 12, 2/3 (1977) 129-150.
2. Minutes of the Doctrine and Worship Committee of the Anglican Church of Canada, May 1970, 7.
3. Minutes of the House of Bishops, January 1971, 21.
4. Having just returned to Canada after serving as Executive Officer of the Anglican Communion would have found him well acquainted with the documents and resolutions of the 1968 Lambeth Conference which put the issue of the renewal of Christian initiation before the whole Communion. His own background as an evangelical and an academic in England at the time G.W.E. Lampe published *The Seal of the Spirit* would certainly have made him familiar with and sympathetic to the intent of the motion itself.
5. This is clear from "A Statement and a Request," prepared by Bishop Barry Valentine for the December 1972 meeting of the HoB and sent to D&W. D&W was asked to "provide a picture of the custom and practice which they envisage and intend will sooner or later emerge in the Church as he formative impacts of the liturgy take effect." Having asked about how old candidates for baptism would be, whether or under what conditions baptism would admit to the Eucharist and, whether there would be forms of adult commissioning, they conclude by asking: "What roles must or might the bishops play?" Minutes of the HoB, December 1972, 36-7.
6. Act 53. General Synod Journal 1973, M-31.
7. D&W Minutes, October 1974, 5.
8. Joint Working Group on Christian Initiation Minutes, 11 March 1976, 1-2.
9. Letter from Bishop Hollis to the HoB dated 7 January 1977.
10. D&W Minutes, February 1980, 7.
11. D&W Minutes, February 1981, 6.
12. "Christian Initiation: Our Present Situation," attached to D&W Minutes, October 1981.
13. Ibid.
14. Ibid.
15. Notably in an article in *The Anglican* (the Toronto diocesan newspaper). Fr. Fairweather was also a participant at the Boston Consultation, the first meeting of what was to become the International Anglican Liturgical Consultation where he presented a valuable paper on the theology of the communion of young children and infants. The paper was not distributed at the Consultation and try as I might, and despite many promises, I was never able to extract a copy of this paper for inclusion in the collected Boston papers (Colin Buchanan ed., *Nurturing Children in Communion*, [Grove Liturgical Study No. 44] Bramcote, 1985) or the expanded collection of papers on the subject (Ruth Meyers ed., *Children at the Table: The Communion of All the Baptized in Anglicanism Today*, New York, 1995).
16. Ibid.
17. Ibid.
18. Ibid.
19. Minutes of the HoB February, 1982, 6-7.
20. The context is a pastoral question about the salvation of someone who died at the Easter Vigil between their baptism and communion.
21. The D&W Sub-Committee on Catechesis made its first report to D&W in February 1981. The original thought had been to include a catechism in the *BAS* along the lines of that in the *Episcopal Prayer Book*. From the outset, the question was put in the larger context of the role of catechesis within a renewed understanding of Christian Initiation. It was agreed at that meeting that a catechism should not be included in the *BAS* and that D&W take the time necessary to work on the larger question of catechesis (Minutes of D&W, February 1981, 7). The question of finding an appropriate expression for a catechumenate in the Anglican Church of Canada (including liturgical rites) proved a matter of considerable controversy and was not included in the *Book of Occasional Celebrations* as had been planned.

