

**Not authorized for liturgical use**  
(except in accordance with any designation under Canon B5A)

# **Christian Initiation Additional Texts in Accessible Language**

**Report by the Liturgical Commission**

## INTRODUCTION

### Background and process

1. At the February 2011 Group of Sessions the General Synod passed the following resolution, in response to a motion from the Diocese of Liverpool:  
  
“That this Synod request the House of Bishops to ask the Liturgical Commission to prepare material to supplement the Common Worship Initiation provision, including additional forms of the Decision, the Prayer over the Water and the Commission, expressed in accessible language.”
2. Accordingly, the House of Bishops asked the Liturgical Commission to prepare additional texts for consideration. The Commission presented a set of proposed texts to the May 2013 meeting of the House of Bishops. The House requested that the Liturgical Commission reconsider the prayers in the light of the points made during the discussion, with particular emphasis on the Decision and Profession of Faith, and return revised prayers to its December 2013 meeting.
3. At the December 2013 meeting, revised texts for the Decision and Commission were presented. After consideration, no alternative proposals for the Profession of Faith were included with the revised material on the basis that *Common Worship Initiation Services* already allowed an authorized alternative Profession of Faith to be used ‘when there are strong pastoral reasons’ (*Common Worship Initiation Services* pp. 88 & 178), and that the drafting of further options would not add anything distinctive to existing provision.
4. At the same meeting, the House agreed that the texts were now sufficiently mature for them to be issued for experimental use under Canon B5A. The texts were then sent out to a wide cross-section of 510 parishes nominated by diocesan bishops for a trial period lasting until 20 April 2014 (Easter Day).
5. The Liturgical Commission met in May 2014 to consider the responses to the trial process, to amend the texts as considered necessary in the light of the feedback, and agree the framework of the accompanying report.
6. The Commission’s recommendations were submitted to the House of Bishops in May 2014. After further discussion and the agreement of some small amendments, the House approved the texts for first consideration at the July 2014 sessions of the General Synod.

## Principles

7. The Synod motion arose from concerns that the *Common Worship* Initiation texts in their present authorized form are not accessible to those who are unused to attending church. Clergy frequently find themselves conducting baptisms for ‘un-churched’ families, sometimes at services separate from the main Sunday morning act of worship. On these occasions, there may be few people present who have a developed understanding of the Church’s language and symbolism. For the majority of those attending, the existing provision can seem complex and inaccessible. The additional texts offered for consideration are a response to this pastoral need.
8. In referring these concerns to the Liturgical Commission, the House of Bishops made it clear that it did not desire a wholesale rewriting of the *Common Worship* Holy Baptism service. Specifically, the Commission was asked to focus on the Decision, the Prayer over the Water, and the Commission, and to review any other sections of the service which it felt needed revision.
9. At its meeting in May 2014, the Commission considered the responses of those who had taken part in the authorized trial use of the Initiation texts. A full summary of those responses appears at Annex B. In the light of that feedback, the Commission made further revisions to the texts for submission to the House of Bishops later in May 2014. In particular, there were further revisions to the text for the Decision so that candidates can affirm their intention to turn away from all that separates them from God using language that is meaningful to them.
10. Other key considerations of the revision process included:
  - revised texts for the Presentation of the Candidates, in order to make a clearer distinction between those making the promises on behalf of infants, and those candidates old enough to make the promises themselves;
  - concern to balance the clarity and flow of the liturgical language with imagery which is rooted in biblical texts and rich in symbolism;
  - a framework for the Commission, both in the main text and accompanying notes, which makes clear that the newly-baptized are members of the Church in both universal and local dimensions.
11. Annex C shows how the texts might be incorporated in a complete order of service for the baptism of children separate from the main Sunday service. A possible timetable for the completion of the authorization process is included as Annex D.

On behalf of the Liturgical Commission

✘ Robert Sodor as Mannin  
Acting Chairman

June 2014



1 **The Decision**

2  
3 We all wander from God and lose our way:  
4 Christ comes to find us and welcomes us home.  
5 In baptism we respond to his call.

6  
7 Therefore I ask:

8  
9 Do you turn away from sin?  
10 **I turn away from sin.**

11  
12 Do you reject evil?  
13 **I reject evil.**

14  
15 *The candidates, together with their parents, godparents and sponsors, may now turn to face the*  
16 *font, a cross, or the large candle.*

17  
18 Do you turn to Christ?  
19 **I turn to Christ.**

20  
21 Do you give your life to him?  
22 **I give my life to him.**

23  
24 **Signing with the Cross**

25  
26 *The president or another minister makes the sign of the cross on the forehead of each candidate,*  
27 *saying*

28  
29 Christ claims you for his own.  
30 Receive the sign of the cross.

31  
32 *The president may invite parents, godparents and sponsors to sign the candidates with the cross.*  
33 *When all the candidates have been signed, the president says*

34  
35 Do not be ashamed of Christ.  
36 You are his for ever.  
37 **All Stand bravely with him,**  
38 **Fight against the power of evil,**  
39 **and remain faithful to Christ to the end of your life.**

40  
41 May almighty God deliver you from the powers of darkness,  
42 and lead you in the light and obedience of Christ.

43 **All Amen.**

1 **Prayer over the Water**

2  
3  
4  
5  
6  
7  
8  
9  
10  
11  
12  
13  
14  
15  
16  
17  
18  
19  
20  
21  
22  
23  
24  
25  
26  
27  
28  
29  
30  
31  
32  
33  
34

*EITHER*

Loving Father,  
we thank you for your servant Moses  
who led your people through the waters of the Red Sea  
to freedom in the Promised Land.  
We thank you for your Son Jesus,  
who has rescued us from the deep waters of sin and shown us the way of salvation.  
Now send your Spirit,  
that those who are washed in this water  
may share Christ's death and resurrection,  
and find true freedom as your children,  
risen with Christ for ever.

*All* **Amen.**

*OR*

We praise you, loving Father,  
for the gift of your Son Jesus.  
At his baptism in the River Jordan  
you poured your Spirit on him.  
He sent his followers  
to baptize all who turn to him.  
And so, Father, we ask you to bless this water,  
that those who are baptized in it  
may be cleansed in the water of life,  
filled with your Spirit  
and know themselves loved as your children,  
safe in Christ for ever.

*All* **Amen.**

1 **Commission**

2

3 *EITHER*

4

5 *Where the newly baptized are unable to answer for themselves, a minister addresses the*  
6 *congregation, parents and godparents. The address includes*

7

- 8 • The welcome of the Church, local and universal
- 9 • The importance of belonging to the Christian community
- 10 • The responsibilities of parents and godparents
- 11 • The challenge to grow in Christian faith, prayer and practice

12

13 *OR*

14

15 *Where the newly baptized are able to answer for themselves, a minister addresses them. The*  
16 *address includes*

17

- 18 • The welcome of the Church, local and universal
- 19 • The importance of belonging to the Christian community
- 20 • The challenge to grow in Christian faith, prayer and practice
- 21 • The call to share God's love

## GUIDANCE NOTES

A set of draft Guidance Notes follows. These notes are intended to complement the liturgical texts with suggestions for making the rite more accessible when actually performed. The notes emphasise movement and symbolism as important components in conveying meaning. Unlike the texts, the Guidance Notes do not require Synodical authorization.

### GUIDANCE NOTES

#### *Introduction*

To make a baptism service accessible to those who are not used to being in church is to think seriously, both about the texts that are to be used, and about the way the whole rite is articulated. A rite is made up of more than words: movement, action, silence and gesture are also of primary importance. These notes complement the provision of additional texts with suggestions for their use in practice.

#### **1.     *The Decision***

The Decision includes two pairs of questions. The first pair represents a movement of separation from the old order of sin and death, from the old Adam. The second pair represents a turning towards newness of life and an adherence to Christ. This separation and turning can be well expressed through a physical movement of turning. The articulation of the movement will depend on the layout of the church. The first pair of questions might typically be answered facing away from the east end, and the second pair after turning to face a symbolic location of new life in the risen Christ, such as the font, holy table, or the Easter Candle. (Ministers should think carefully about where they themselves stand at this point, so that the symbolic turning does not appear as a turning towards the minister).

#### **2.     *Signing with the Cross***

When the Signing takes place immediately after the Decision, the minister may trace the sign of the cross on the candidate's forehead with olive oil (also called the oil of catechumens). The roots of this anointing lie in the enrolment of catechumens at the beginning of the preparation period for baptism. Parents, godparents and sponsors may also be invited to sign the candidate with oil. There is rich biblical symbolism associated with anointing. It is an image of cleansing, of blessing, of consecration to God's purpose, of preparation for athletic contest which is itself an image of the struggle of the Christian life (cf. 1 Sam 16.13, Psalm 23.5, Psalm 45.7, Psalm 133.2).

Anointing with the oil of chrism may accompany the prayer after baptism, possibly by pouring the oil over the crown of the candidate's head. Alternatively, if the Signing with the Cross takes place after baptism (rather than as a response to the Decision), oil of chrism can be used for it. Chrism is a fragrant oil, evoking the presence and joy of Jesus Christ, and the blessings of the Holy Spirit.



Many parishes use oil which has been blessed by the Bishop. This underlines the fact that each individual baptism is an act of the whole Church.

### **3. Prayer over the Water**

Given that water is essential to the performance of a baptism, and that the symbolism of water is central to the meaning of the rite, it is worth drawing attention to the water. It can be poured into the font from a jug, visibly and audibly, possibly by a godparent, before the prayer over the water.

### **4. White robes**

Immediately after the baptism, the newly baptised can be wrapped in a white scarf or shawl, symbolic of being clothed with Christ.

### **5. The Commission**

It is intended that the minister will talk directly and simply in his or her own words to the parents, godparents and congregation, or to the newly baptized in the case of the baptism of those able to answer for themselves, covering the topics listed in the bullet points. Some ministers may find it helpful to speak from notes held in the hand, but it is desirable to avoid giving the impression that a written text is simply being read aloud. As an example, the address might be something like the following:

Parents and godparents, we are glad to have welcomed you here for the baptism of *N and N*. Today they have joined us on our Christian journey. Baptism unites us with Christ and to his whole Church, on earth and in heaven.

Here, we shall do all that we can to ensure that there is a welcoming place for you. We will play our part in helping you guide *these children* along the way of faith.

Bringing up children as Christians has its challenges. *N and N* will need to learn the story of Christ's birth, death and resurrection, the pattern of his loving life, and the teaching that he gave. We pray that *they* will come closer to God as *they* grow in faith, and make *their* baptismal promises for *themselves* when *they* come to confirmation.

As well as worshipping with the church, Christians are called to stand up for truth and justice, and show compassion to those in need. They are to be faithful and loving. The example that you give by prayer and the life that you lead will affect *N and N* for *their* whole life. Remember to ask for God's help, and pray for *them* often, as we now pray for you.

Or, at the baptism of those able to answer for themselves:

*N*, we are glad to have welcomed you to (*name of church*) for your baptism. There will always be a place for you here. Your baptism joins you to Christ and to his whole Church, in every part of the world, in the past and in the future, on earth and in heaven.

Even before today, God began his work in you, but it will take the whole of your life to complete that work. There will be moments when the journey ahead is a delight and there will be times when it is hard, but you will never be alone. You will always have the support of other Christians. There will be many milestones on your journey: confirmation will be one of them.

Remember that in Jesus heaven has touched our world. Belonging to him will change your life. Through worship, prayer and caring for others you will grow more and more like Jesus. Stand up for fairness, truth and kindness.

God's love is for you, and for everyone. Share with other people the good news of his love.

## **6.     *The Giving of the Candle***

The candle given to the newly baptized is appropriately lit from the Easter candle in churches which use one, and will itself often be a miniature copy of the Easter candle. It needs to be clearly explained that the candle is for the family to take home. They can be encouraged to light it at future birthdays, on the anniversary of baptism, or other special occasions.

## **7.     *Welcoming a child into the wider congregation***

Where a baptism has taken place at a separate service, the family can be invited to return at a main Sunday service for the child to be welcomed by the wider congregation.

## SUMMARY OF FEEDBACK FOLLOWING EXPERIMENTAL USE OF TEXTS

### General

There were 163 responses from a total survey field of 510 places of worship, a response rate of 32%. This compares favourably with other surveys and was felt to provide a sufficient evidence base from which to draw conclusions. The majority of responses had used the texts in Baptism services outside the main Sunday service and the majority of candidates were below one year of age. Out of 101 answers to the question, 96 felt that the regular congregation was more engaged than with the CW texts and 117 out of 121 felt there was higher level of engagement from guests. 40 out of 140 respondents indicated that adverse media coverage had adversely affected their expectations or experience of using the texts.

### Overall Impression of the Texts

In the majority of cases the feedback was positive about the new material. Of the 143 respondents who answered the question on their overall impression of the texts, 113 were exclusively positive with 30 less so. For example one respondent wrote, *'My overall impression is that they are a huge improvement in the old texts in terms of accessibility.'* Objections fell into two broad categories. Some felt they did not go far enough (*'They were much better but still very wordy'*) and some felt they went too far in the direction of accessibility (*'In an attempt to become more user friendly . . . there were some concerns over the watering down of the language'*).

### Guidance Notes

The guidance material was scored by 58% of respondents at the highest scores of 5/6 or 6/6 with 5% scoring it at 0/6 or 1/6. Most felt it was thorough and well put together. Two respondents expressed concern with the way that the use of oil was made to sound as if it is the norm and that the notes imply that 'we should be moving towards a more 'Catholic' way of doing things liturgically'.

### Presentation of the Candidates

The majority (63%) of respondents gave the Presentation of the Candidates a score of 5/6 or 6/6 with 2% scoring it at 0/6 or 1/6. There were many positive comments with respondents appreciating the brevity of the text and the clear, 'unchurchy' yet scriptural language. A number particularly appreciated the opening statement of the alternative question to the congregation, 'Let the children come to me.' Some respondents did not like the use of the image of the 'family' and three mentioned their regret at the shortening of the CW response, 'With the help of God, we will,' to 'We will.' In other responses there was concern about the promise to 'care for' candidates as parents and godparents will be doing that anyway. Some also regretted a lack of emphasis on the role of godparents in encouraging children to share regularly in public worship.

## **The Decision**

The response to this text was more divided and, whilst again 42% rated it at 5/6 or 6/6, 22% rated it at 0/6 or 1/6. A significant number of respondents appreciated the dropping of the word 'Devil' and many noted how much easier it was for families to be asked instead to use the language of evil. One respondent wrote *'The language is simplified but still holds the core significance of Christian discipleship'*. Again the majority of constructive comments noted the simplicity of the language. There were a number of strong opinions expressed by respondents when invited to say what they found less helpful. Three found the repetitious nature of the responses unhelpful and sought a simpler response such as 'I do.' There were a number of objections to the phrase 'follow him for ever.' A larger number felt that the language was too bland or dumbed down and several felt there were too many questions. Many called for a return to the use of the language of 'sin' and several expressed the view that the text represented no improvement on the ASB Decision which many continue to employ. Several regretted the loss of the Devil. There was also concern expressed about the vagueness of the phrase 'all that destroys.' Overall the Decision invited strong but contradictory reactions, some passionately in favour, one saying *'it is nothing short of dire!'*

## **The Signing with the Cross**

Reaction to this was largely positive with 63% rating it at 5/6 or 6/6 and just 8% rating it at 0/6 or 1/6. The phrase 'you are his for ever' was appreciated by a number of respondents and a very large number also appreciated the softening of the military imagery. One respondent wrote *'I believe this is a very powerful part of the Service and the new words capture more of the power of this moment.'* When it came to those parts of this text that were less helpful, many expressed their view that the CW phrase 'restore in you the image of his glory' was not accessible. Some also felt that the phrase 'stand valiantly' was too passive. Several wanted to see the phrase 'faithful disciple' expressed in simpler language. However, most respondents had little negative to say about this text.

## **First Prayer over the Water**

[NB Because the order of prayers was changed in the revision process, this is now the second Prayer over the Water in the TEXTS FOR AUTHORIZATION and SAMPLE SERVICE AT ANNEX C]

The majority of respondents opted for the first Prayer over the Water and nearly 67% rated it at 5/6 or 6/6. 6% gave it a rating of 0/6 or 1/6. The vast majority noted its brevity the clarity of its language. *'BREVITY!! Fewer assumptions of Biblical knowledge, much simpler, crisper language – hurray!'* wrote one. Many noted appreciation of the final sentence 'safe in Christ for ever.' On the negative side, there were one or two objections to some particular words ('cleansed', 'and so', 'water of life') and some regretted the loss of theological depth. One said that *'chopping the existing well-crafted salvation history into two alternatives was simplistic and lazy.'* But the vast majority of respondents had no negative comments to make.

## **Second Prayer over the Water**

[NB Because the order of prayers was changed in the revision process, this is now the first Prayer over the Water in the TEXTS FOR AUTHORIZATION and SAMPLE SERVICE AT ANNEX C]

There were only 81 responses to this with most rating it at 3/6 or 4/6. Some felt it was more poetic than the first prayer and again the vast majority of positive comments cited its brevity. When asked what they found less helpful, the majority stated that they preferred a NT theme

to an OT one and many commented that they felt that the Moses imagery would be lost on many unchurched families. One wrote, 'Having reference to both Moses and Jesus in the same few lines was a source of confusion for some.'

## Holy Baptism: A Sample Service

*The following shows how the revised texts might be combined with existing Common Worship provision to create an order of service for the baptism of children at an occasion outside the main Sunday service.*

### The Greeting

*The president says*

The grace of our Lord Jesus Christ,  
the love of God  
and the fellowship of the Holy Spirit  
be with you all

*All*     **and also with you.**

### Introduction

*The president may use these or other words.*

Our Lord Jesus Christ has told us  
that to enter the kingdom of heaven  
we must be born again of water and the Spirit,  
and has given us baptism as the sign and seal of this new birth.  
Here we are washed by the Holy Spirit and made clean.  
Here we are clothed with Christ,  
dying to sin that we may live his risen life.  
As children of God, we have a new dignity  
and God calls us to fullness of life.

## The Collect

*The president introduces a period of silent prayer with the words 'Let us pray' or a more specific bidding.*

Heavenly Father,  
by the power of your Holy Spirit  
you give your faithful people  
new life in the water of baptism.  
Guide and strengthen us by the same Spirit,  
that we who are born again  
may serve you in faith and love,  
and grow into the full stature of your Son, Jesus Christ,  
who is alive and reigns with you,  
in the unity of the Holy Spirit,  
one God, now and for ever.

*All*     **Amen.**

## Gospel Reading

*When the Gospel is announced the reader says*

          Hear the Gospel of our Lord Jesus Christ according to *N.*  
*All*     **Glory to you, O Lord.**

*At the end*

          This is the Gospel of the Lord.  
*All*     **Praise to you, O Christ.**

## Sermon

## Presentation of the Candidates

*The candidates may be presented to the congregation. Where appropriate, they may be presented by their godparents or sponsors.*

*EITHER*

*At the baptism of infants, the president addresses the whole congregation.*

Jesus said, 'Let the children come to me. Do not stop them'.

We thank God for *N and N* who have come to be baptized today.  
Christ welcomes them into his Church.

So I ask you all:

Will you help *these children* to become part of God's family?

*All*     **We will.**

Will you promise to support *them* as *they* begin *their* journey of faith?

*All*     **We will.**

*The president then addresses the parents and godparents:*

Parents and godparents, you speak for *these children* today.  
God knows *them* by name and *they* are his.  
Will you pray for *them*,  
and help *them* to follow Christ?

*All*     **We will.**

*OR*

*The president asks those candidates for baptism who are able to answer for themselves*

Do you wish to be baptized?  
**I do.**

*Testimony by the candidate(s) may follow.*

*The president addresses the whole congregation*

We thank God for *N and N* who have come to be baptized today.  
Christ welcomes *them* into his Church.  
Will you promise to support *them* on *their* journey of faith?

*All*     **We will.**



## The Decision

We all wander from God and lose our way:  
Christ comes to find us and welcomes us home.  
In baptism we respond to his call.

Therefore I ask:

Do you turn away from sin?  
**I turn away from sin.**

Do you reject evil?  
**I reject evil.**

*The candidates, together with their parents, godparents and sponsors, may now turn to face the font, a cross, or the large candle.*

Do you turn to Christ?  
**I turn to Christ.**

Do you give your life to him?  
**I give my life to him.**

## **Signing with the Cross**

*The president or another minister makes the sign of the cross on the forehead of each candidate, saying*

Christ claims you for his own.  
Receive the sign of the cross.

*The president may invite parents, godparents and sponsors to sign the candidates with the cross. When all the candidates have been signed, the president says*

Do not be ashamed of Christ.  
You are his for ever.

*All*     **Stand bravely with him.  
Oppose the power of evil,  
and remain faithful to Christ to the end of your life.**

May almighty God deliver you from the powers of darkness  
and lead you in the light and obedience of Christ.

*All*     **Amen.**

## Prayer over the Water

*The president stands before the water of baptism and says*

*EITHER*

Loving Father,  
we thank you for your servant Moses  
who led your people through the waters of the Red Sea  
to freedom in the Promised Land.  
We thank you for your Son Jesus,  
who has rescued us from the deep waters of sin and shown us the way of salvation.  
Now send your Spirit upon this water,  
that those who are washed in it  
may share Christ's death and resurrection,  
and find true freedom as your children,  
risen with Christ for ever.

*All*     **Amen.**

*OR*

We praise you, loving Father,  
for the gift of your Son Jesus.  
At his baptism in the River Jordan  
you poured your Spirit on him.  
He sent his followers  
to baptize all who turn to him.  
And so, Father, we ask you to bless this water,  
that those who are baptized in it  
may be cleansed in the water of life,  
filled with your Spirit  
and know themselves loved as your children,  
safe in Christ for ever.

*All*     **Amen.**

## Profession of Faith

*The president says*

Let us affirm,  
together with *N and N* [or these who are being baptized],  
our common faith in Jesus Christ.

Do you believe and trust in God the Father,  
source of all being and life,  
the one for whom we exist?

*All* **I believe and trust in him.**

Do you believe and trust in God the Son,  
who took our human nature,  
died for us an rose again?

*All* **I believe and trust in him.**

Do you believe and trust in God the Holy Spirit,  
who gives life to the people of God  
and makes Christ known in the world?

*All* **I believe and trust in him.**

This is the faith of the Church.

*All* **This is our faith.  
We believe and trust in one God,  
Father, Son and Holy Spirit.**

## Baptism

*The president or another minister dips each candidate in water, or pours water on them, saying*

*N*, I baptize you  
in the name of the Father,  
and of the Son,  
and of the Holy Spirit.

*All* **Amen.**

*The president says*

May God, who has received you by baptism  
into his Church,  
pour upon you the riches of his grace,  
that within the company of Christ's pilgrim people  
you may daily be renewed by his anointing Spirit,  
and come to the inheritance of the saints in glory.

*All* **Amen.**

## Commission

### EITHER

*Where the newly baptized are unable to answer for themselves, a minister addresses the congregation, parents and godparents. The address includes*

- The welcome of the Church, local and universal
- The importance of belonging to the Christian community
- The responsibilities of parents and godparents
- The challenge to grow in Christian faith, prayer and practice

### OR

*Where the newly baptized are able to answer for themselves, a minister addresses them. The address includes*

- The welcome of the Church, local and universal
- The importance of belonging to the Christian community
- The challenge to grow in Christian faith, prayer and practice
- The call to share God's love

Therefore let us now pray for grace in guiding *these children* in the way of faith.

Faithful and loving God,  
bless those who care for *these children*  
and grant them your gifts of love, wisdom and faith.  
Pour upon them your healing and reconciling love,  
and protect their home from all evil.  
Fill them with the light of your presence  
and establish them in the joy of your kingdom,  
through Jesus Christ our Lord.

All **Amen.**

*Other prayers and intercessions may follow.*

## The Lord's Prayer

Let us pray with confidence as our Saviour has taught us

*All* **Our Father, who art in heaven,  
hallowed be thy name;  
thy kingdom come;  
thy will be done;  
on earth as it is in heaven.  
Give us this day our daily bread.  
And forgive us our trespasses,  
as we forgive those who trespass against us.  
And lead us not into temptation;  
but deliver us from evil.  
For thine is the kingdom,  
the power and the glory,  
for ever and ever.  
Amen.**

## The Welcome and Peace

There is one Lord, one faith, one baptism:  
*N and N*, by one Spirit we are all baptized into one body.

*All* **We welcome you into the fellowship of faith;  
we are children of the same heavenly Father;  
we welcome you.**

*The congregation may greet the newly baptized.*

*The president introduces the Peace in these or other suitable words.*

We are all one in Christ Jesus.  
We belong to him through faith,  
heirs of the promise of the Spirit of peace.

*All* **The peace of the Lord be always with you  
and also with you.**

*A minister may say*

Let us offer one another a sign of peace.

*All may exchange a sign of peace.*

## The Blessing

*The president may use a seasonal blessing, or another suitable blessing, or*

The God of all grace,  
who called you to his eternal glory in Christ Jesus,  
establish, strengthen and settle you in the faith:  
and the blessing of God almighty,  
the Father, the Son, and the Holy Spirit,  
be among you and remain with you always.

*All*     **Amen.**

## Giving of a Lighted Candle

*The president or another person may give each of the newly baptized a lighted candle. These may be lit from the candle used at the Decision.*

*When all the newly baptized have received a candle, the president says*

God has delivered us from the dominion of darkness  
and has given us a place with the saints in light.  
You have received the light of Christ;  
walk in this light all the days of your life.

*All*     **Shine as a light in the world  
to the glory of God the Father.**

## The Dismissal

Go in the light and peace of Christ.

*All*     **Thanks be to God.**

**PROVISIONAL TIMETABLE**

**2014**

July–November                      Revision Committee meets

**2015**

February                              Revision stage at the General Synod  
May                                      House of Bishops (if no further revision stage)  
July                                      Reference to Convocations and House of Laity (if required)  
July                                      Final approval at General Synod (if no further revision stage)

**Published by the General Synod of the Church of England  
and on sale at the Church House Bookshop**

**31 Great Smith Street, London SW1P 3BN**

**Copyright © The Archbishops' Council 2014**

**£5**