

# Holy Spirit Anglican Church Newsletter

April, May, June 2020

1133 West Orvilla Road  
Hatfield, PA 19440  
215-453-7452

Rev. Robert T. Tufton – Rector

Visit our website: [www.holyspiritanglicanhatfield.com](http://www.holyspiritanglicanhatfield.com)

Editor: Greg Gibson  
2201 Kerr Road # A  
Harleysville, PA 19438  
(484) 678-7093  
gregorygibson@fuller.edu

## From the Pastor's Desk

- *Do not let your worries get the best of you; Remember, Moses started out as a basket case.*
- *Many folks want to serve God, but only as advisors.*
- *Be ye fishers of men. You catch 'em – He'll clean 'em.*
- *The Will of God never takes you to where the Grace of God will not protect you.*
- *Opportunity may knock once, but temptation bangs on the front door forever.*

## Parish News and Announcements

- April 9<sup>th</sup> – Maundy Thursday
- April 10<sup>th</sup> – Good Friday
- April 11<sup>th</sup> – Easter Sunday
- May 31<sup>st</sup> – Whitsunday (Pentecost Sunday)
- June 7<sup>th</sup> – Trinity Sunday

## Prayer Requests:

### Special Needs

Leighanne, Ann, Jim, Marge, Tami, Iiene, Melea, Chris, Matt, Diane, Annie and DJ, Bill, Angela, Paul, Ben, Laura, Ricard, Chad and Becca

### Sick

Cindy

### Shut-in

Marlene, Ann, Ruth

### Studying for Ministry

Greg

### Serving in the Armed Forces and Law Enforcement

Jim, Charles, William, Tommy

All those serving our country here and abroad.  
All police officers and 1st responders.

### **Note regarding the Prayer List**

Please remember the parish prayer list is purged every month. If someone you know requires continued prayers, please ask that they remain on the list.

### Birthdays

April 13	Bryan Alderfer
May 5	Laura Forwood
May 15	Jay Francis
May 30	Esther Miller

### Anniversaries

June 3	Father Bob & Eileen
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## Ask the Seminarian

### **Why do Anglicans baptize babies? What is the difference between paedobaptism (infant baptism) and baby dedication?**

All churches believe Baptism and the Eucharist are two sacraments because they were instituted by Jesus. The synoptic Gospels (Matthew 3:13-17, Mark 1:9-11, and Luke 3:21-22) record Jesus being baptized. Jesus instituted Baptism in the Great Commission in Matthew 28:19-20 when He said, *Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.* Our *Book of Common Prayer* informs us that a sacrament is an outward and visible sign of an inward and spiritual grace. In Baptism, the outward sign is the water in the name of the Father, the Son, and the Holy Ghost. The spiritual grace is the death to sin and a new birth into righteousness. Baptism moves a person from their state of original sin to being a child or an heir of grace. Through Baptism, God acts on a person's soul.

The other important Scripture passage for Baptism is Jesus' interaction with Nicodemus in John 3:1-21. Verse 5 being the key as it says, *Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.* Therefore, being baptized means we are cleansed with water from our sins, endowed with the Holy Spirit, and granted entrance into the kingdom of God. Baptism is the initiation rite into the mystical body of Christ and the physical church community. The church takes vows to help the baptized to grow in the Christian faith. There is accountability. The vows, at Baptism, are to renounce Satan and evil works, to believe in God, and to serve Him.

The Talmud is a resource, in the Jewish tradition, to provide extra information and elaborates on Jewish baptism. There was ritual bathing in Judaism which is related to Baptism. New converts to Judaism washed to rid themselves of idolatry and to purify themselves for God. A family which converted to Judaism was allowed to

have their entire household which included babies be washed; although, the child could reject the faith and the Baptism later on in life. Children born into Judaism were not baptized because they were born into the faith. Judaism was based on the patriarch. Therefore, if the father was Jewish or converted, his whole household was or became Jewish. Households included children of all ages. Therefore, household baptisms would adhere to the new religion. The accounts in Acts (16:14-15, 16:27-34, 18:8) speaks of households or houses being baptized. There are two circumstances according to the Jewish custom in which an infant could be baptized. First was if the parents were converts and were being baptized. The second was to baptize a convert whose father was not available for consultation.

Infants are baptized, in the Anglican tradition, because their parents and godparents make a promise for the child which the child is bound to perform when they come of age. Therefore, it should be understood the sponsors answer for the child and not themselves. Baptism is a covenant between God and the child; however, the sponsors serves as an interim for the child until they partake in the sacrament of Confirmation. A covenant, in theological terms, is an agreement to have a committed relationship with God. The sponsors must be Christians and lead good, moral lives to be an example for the child. It is reasonable to baptize infants because it is never too early to be transferred from a state of original sin to a state of grace. A baby being baptized means all sin is remitted both original and actual. Baptizing a baby bestows a sanctifying grace. It makes the baby a child of God, a member of Christ, and an inheritor of the kingdom of God. The child benefits from the prayers of the congregation as well.

Furthermore, it is crucial to understand the church as being a covenantal community. Being in a church has its advantages. One is children are part of the heritage and have rites. The advantages are the congregation's prayers, Christian instruction, fellowship, and the Bible. God uses the family to transmit the Gospel and is a part of the divine operation. The covenant people have the privilege of having their children be accepted into the community as another advantage.

In addition, being a part of the covenant community has signs. The Passover is equivalent to the Lord's Supper and circumcision is equal to Baptism. These are observances practiced in obedience. These signs are more than simple commemorative actions which remind us of how God worked in the past. The purpose of these signs and seals is to be annexed to the covenant and be applied to all members of the covenant community. Paul tells us circumcision was given to Abraham as a sign of righteousness for his faith. A sign cannot precede the covenant as Abraham had to believe first. Once Abraham believed, circumcision could be administered to those through faith who wished to be included in the covenantal relationship and attain its blessings. Even with the circumcision, it did not confer an inward faith. Circumcision was the sign and seal indicating membership in the covenantal community and is consistent with the spiritual circumcision of believers who share Abraham's inward faith.

Functionally, Baptism parallels circumcision. Baptism is the fulfilled covenant through Jesus' death and resurrection. Through baptism, there is a vivid nature of faith and testifies to dying and rising with Christ. As with circumcision, Baptism does not grant faith. Baptism is the external ceremony in which the sign of membership in the covenant community is bestowed. At the same time, through God's gracious operation, there can be an inward reality which can be present in infants and adults. No human action can accomplish the external sign and the inward reality of the covenantal relationship. The sign is meant for everyone who belongs externally in the covenantal community and the children of those who profess the faith.

Finally, the covenant testifies to the triune God. A covenant is a two-sided agreement. The church covenant is not balanced equally as God is the basis and Lord of the covenant. God's work establishes the covenant. The fulfillment is possible only if God carries it through the human side along with the divine. The work of God constitutes the sacraments which are the signs and seals of the covenant. God the Father's work is elective to choose a person, God the Son's work is substitutionary to take the place as a sacrifice for

sin, and God the Holy Spirit's work is regenerative to reform a person's soul. The covenant is the outworking of this divine, sovereign operation as it constitutes the covenant people and attests to the sacraments.

This bears on baptism and specifically infant baptism because, first of all, it is God's work which always precedes the human response. Hearing the Word of God comes before faith; however, the sign of the covenant may precede a verbal profession of faith since it is the act of God. Secondly, there should be a witness which is the church to Christ's saving work and the fact that atonement was made for all even before there could be repentance and belief. Third of all, it is maintained that the Holy Spirit effectually calls to true repentance and faith. Fourth of all, the meaning of what baptism signifies cannot be reduced to a single moment conversion. Lastly, the sign is the ultimate ground of assurance of God's work and not on anything humans do.

In baby dedication, Christian parents make a commitment before God to raise the child according to the Christian faith and practice. The dedication is a celebration of a child's birth into the church. People who dedicate their child believe baptism comes later in life when the child makes a decision to be baptized. Whenever a child enters the family, it is exciting. It is a great moment when parents acknowledge their child is a gift from God. Baby dedication recognizes God's sovereignty over the parents and their child. Parents present their child before God asking for grace and wisdom. The parents pray their child will one day trust Jesus as their Savior and believe their sins are forgiven by Him. The congregation joins the parents in prayer and commits to being supportive in the parents' endeavor.

The practice of baby dedication is rooted in Deuteronomy 6:4-7: *Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart: And thou shalt teach them diligently unto thy **children**, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.*

The command, in Deuteronomy 6, is for parents to love God. Parents must desire for their child to love and follow God. Therefore, the parents' lives ought to be an example. These verses give parents the opportunity to contemplate their own relationship with God. It, also, makes clear it is the responsibility and duty of parents to teach their children. Ultimately, baby dedication is a family's promise to raise their child in a manner consistent with the spiritual community.

There are no specific command or practice, in the Bible, for baby dedication. Therefore, baby dedication is not a requirement. It serves to encourage those involved and establish positive, familial roles. Two passages seem to indicate baby dedication. 1 Samuel 1:1-28 has Hannah pray for a child with a conditional promise to give that child to the Lord. In Luke 2:22-29, Mary and Joseph take Jesus to the temple, which was a common practice under Jewish law, to be dedicated.

Historically, the reason for baby dedication is because of the Protestant Reformation where there was a break from the Roman Catholic Church. People had ill feelings toward the Roman Catholic Church which included its practices. Therefore, infant baptism was rejected because people thought baptizing should be for only those who professed faith in Jesus. However, parents still wanted to entrust their child to the Lord after being born.

Baptism and baby dedication are both rooted in Scripture which is a good place to start. However, there are differences between Baptism and baby dedication. Baptism is an act of regeneration or purification, and a declaration of a dedication to Jesus and the church. Water symbolizes the washing away of a person's sins. Baby dedication is where the parents or family pledges their infant to God. The parents make a commitment to submit their child to God's will and raise the child in the Christian faith. Therefore, Baptism identifies what Christ did on the cross. It is an act of faith and not a medium for salvation. On the other hand, baby dedication is a commitment to surrender the child to God's will. The two main differences are Baptism is a profession of faith in Jesus while baby dedication is a commitment to raise the child in God's ways, and Baptism uses water to cleanse a person from their sins while baby

dedication does not use water or cleanse an infant from their sins. A final important difference is Baptism focuses on God's work while baby dedication focuses on the parents' role to bring up the child properly.

**Do you have a question you would like to ask the Seminarian? If so, please submit them to me in person, by email, or by phone.**

**Faithfully,**

**Greg**

### **Pastor's Teaching**

#### **Why do we read prayers and repeat so much?**

*1 Peter 2:9*

*"But you are a chosen race, a royal priesthood, a holy nation, a people of God's own possession, that you may proclaim the excellencies of Him who has called you out of darkness into His marvelous light."*

The whole Church is called a royal priesthood. Since the people of God are priests, they should be actively involved in worship. They should be the ones conducting worship. In Anglican services, the ministers lead, but the people are actually performing the worship. The people are able to do this because they know how to worship. They have been trained with a tool called *The Book of Common Prayer*. It is not intended to replace the Bible. The prayer book, though, is to worship what the hymnal is to music. It is designed to equip the people for doing the work of the priesthood.

The recited prayers are part of the training manual for worship. The set prayers follow biblical examples such as the Lord's Prayer. They are usually well-stated prayers that uniquely express the common needs of God's people. They are called "collects" because they are a collection of the needs of Christians brought to God by the minister.

Set prayers are prayers that have a unique history to them. For example, the following prayer has a special story attached to it:

*"O God, who art the author of peace and lover of concord, in knowledge of whom standeth our eternal life, whose service is perfect freedom; defend us thy humble servants in all assault of our enemies; that we, surely trusting in thy defense, may not fear the power of any adversaries, through the might of Jesus Christ our Lord. Amen."*

This prayer was written, by a minister, in the city of Rome sometime during the fourth century A.D. It was composed, at a time, when barbarians were about to conquer the city. On the night it was prayed, the barbarians mysteriously left and never came back. The Church has kept this prayer which God so profoundly honored.

The common objection to read prayers is that they are not sincere. But that is not the case. People read vows at a wedding, but that does not mean they are insincere. In fact, human beings very carefully choose their words when they really have to mean them.

But how about the repetition? Does that not lead to deadness? No! Humans usually like to repeat what they love such as the 23<sup>rd</sup> Psalm, the Lord's Prayer, and the Beatitudes. The same holds true about certain hymns like "Jesus Loves me" or Christmas carols. These are repeated by people over and over. Does the repetition mean they are insincere or do not mean what they say? Not at all! They are repeating what they love and mean. In fact, repetition is difficult when people do not mean what they are saying. This is true of every aspect of worship.

Finally, repetition has been called the "mother of learning". Repetition is a way of learning basic elements of anything, including worship. Many Christians do not know how to worship because they have been led to believe that it comes naturally. It does not come naturally any more than anything else in the Christian life. It must be learned. And since repetition is the most effective way of learning, the worship service involves repeating certain important parts.

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### **From the Anglicana Website**

*Your source for learning about our Anglican Heritage*

Go to: [www.holyspiritanglicanhatfield.org](http://www.holyspiritanglicanhatfield.org) and then click on the link for Anglicana

Did You Know? From An Anglican Glossary

### **Easter Vigil**

On this night a new fire is kindled, and the Paschal candle lighted from it. This takes place in

the back of a darkened church (in lieu of "the porch"). Catechumens (converts) traditionally were baptized on Holy Saturday. The baptismal water is blessed either now, or after the Exultet in the Sanctuary. The Baptismal vows are renewed.



(Lighting the Paschal candle from the new fire.)

The Paschal candle is large and made of pure beeswax. It is decorated with a cross, the Greek letters Alpha and Omega (Christ "the first and the last"), five grains of incense representing the nails, and with the year. As it is carried through the church to its place in the sanctuary, the people light their candles from its flame and pass the light along.



(A Paschal candle)

Lumen Christi is chanted three times during the procession. The Exultet is sung, and all the lights go on in the church. The lessons are read, and the First Mass of Easter is celebrated.

**Sunday Worship Service: 10 AM**  
**(Other Services as announced)**

*Biblical Teaching - Apostolic Faith - Liturgical  
Worship - Sacramental Theology*

**We are a Traditional, Conservative  
Christian Church.**

WE BELIEVE that the nature and will of God were revealed once and for all by His Divine Son, Jesus Christ, our Lord, and that this revelation recorded in Holy Scripture cannot and must not be altered or reinterpreted to meet the changing desires of man.

WE SUBSCRIBE to the Faith and Order of the One, Holy, Catholic, and Apostolic Church as clearly expressed in the Apostles', Nicene, and Athanasian Creeds, and that the Holy Scriptures contain all things necessary for salvation.

WE ARE MEMBERS of the Body of Christ under the Spiritual Leadership of faithful Bishops in Apostolic Succession adhering to traditional Christian doctrine and principles.

WE WELCOME ALL who seek a firm and unchanging foundation for their Christian Faith in this confused and troubled world.

Most Sundays we celebrate Holy Communion according to the 1928 Book of Common Prayer.

Our Schedule of Worship Services embraces Anglicanism in its' broadest liturgical forms.

We also provide a Healing Service including prayers, the laying on of hands and/or anointing with oil. The Healing Service is at 11:15AM on the 1st and 3rd Sunday of the month.

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