The study of liturgy

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eyes, nostrils, mouth, ears, breast, hands, and feet, saving at each anointing `The seal of the gift of the Holy Spirit, Amen'.

The baptismal rites are concluded with a brief form of the synaxis, with an appropriate epistle and Gospel. There is no provision in the modern books for the celebration of the eucharistic liturgy as an integral part of the baptismal rite, and this is the most marked change from the rite as given in the Barberini Euchologion; the other apparent major change is that in the older form, chrismation is even more closely integrated with baptism than it is in the modern service, but this may be the result of a minor accidental transposition in the manuscript.

6 Lutheran, Anglican, and Reformed Rites

J. D. C. FISHER

Hubert, F., Die Strassburger Liturgischen Ordnungen im Zeitalter der Reformation. Göttingen 900.
Made not Born: Nero Perspectives on Christian Initiation and the Catechumenate, University of Notre Dame Press 1976. (ch. 3) N. D. Mitchell, `Dissolution of the Rite of Christian Initiation'. (ch. 4) L. L. Mitchell, `Christian Initiation:
The sixteenth-century Reformers criticized the medieval rite of baptism on five main counts. (τ) Since it could be shown from Scripture that by divine appointment baptism must be administered with water in the name of the Trinity, nothing else was essential to the rite; the blessing of the font and the use of oil, candles, salt and spittle being therefore unnecessary additions introduced by men. (2) These additions gave rise to superstition. (3) The prevalent custom of baptizing children at any time in an almost empty church detracted from the honour due to a holy sacrament, and obscured the ecclesial element in baptism. (4) Not enough care was taken to choose suitable godparents. (5) The service was not meaningful because it was in Latin.

Although they greatly emphasized the need for personal faith in all who would be Christians, the Reformers for the most part retained the practice of infant baptism. Relying solely on the authority of Scripture, they had to go to the Bible to justify the baptism of infants against the criticism of the Anabaptists. To this end, they relied on five principal arguments: (τ) Since God has made a covenant with Abraham, promising to be his God and the God of his seed, therefore the children of Christian parents, coming within the scope of his new covenant, were eligible for the sacrament that conferred membership in God's people. (2) Since the infant sons of Jews were received into God's people by circumcision, therefore, the infant children of Christians should be received into the new Israel by baptism, the Christian counterpart of Jewish circumcision. (3) Since our Lord welcomed and blessed the little children brought to him, the Church should likewise welcome little children by baptism. (4) If the children of one believing parent were deemed holy, so also were the children of two believing parents. Being therefore holy, they were eligible for baptism. (5) Some of the households that the New Testament shows to have been baptized must have included some little children.
The first reformed rite of baptism in the vernacular is found in Luther’s first *Taufbüchlein* published in 1523. It is noteworthy for its ‘Flood Prayer’, in which the Flood and the Exodus are treated as types of baptism. More radical revisions were introduced by Zwingli in Zurich and by Bucer in Strasbourg both in 1525 and by Luther in his second *Taufbüchlein* in 1526. This latter work included the Flood Prayer, an exorcism of the child, the Gospel (Mark 10.13-16) and the Lord’s Prayer said by all. Through his godparents, the child renounces the devil and all his works and all his ways, and responds to a threefold interrogative creed. As the child is dipped in the font, the priest pronounces the Trinitarian formula. Finally, the child is vested in a white robe (Works 53, pp. 106-9; J. D. C. Fisher, *Christian Initiation*, pp. 23ff). Zwingli's order of baptism, equally brief, was one from which all additions 'which have no foundation in Scripture have been removed' (CR 91, pp. 334ff; J. D. C. Fisher, *Christian Initiation*, pp. 129ff). In Bucer's rite, the godparents are charged to teach this child Christian order, discipline and fear of God'. Then the minister, having asked the godparents to name the child, pours water upon it, at the same time pronouncing the Trinitarian formula (F. Hubert, *Die Strassburger*, pp. 37f; J. D. C. Fisher, *Christian Initiation*, pp. 34-7). In each of these three rites, the Gospel reading is Mark o. 3 – 6, and the act of dipping in water and the Trinitarian formula are made to stand out as the only essential matter and form of baptism.

In the *Pia Deλiberatio or Consultation*, which he and Melanchthon produced in 1545 at the request of Hermann von Wied, the reforming archbishop of Cologne, Bucer, recognizing that the old custom of baptizing only at Easter and Pentecost could not be restored, ordered baptism to be administered on Sundays or holy days when a congregation would be present, except in the case of children who might not survive till the next holy day, so that the sacrament called Eucharist might be joined with baptism, as in the manner of the primitive church (J. D. C. Fisher, *Christian Initiation*, p. 55).

In 1542, Calvin drew up an order of baptism for his church in Geneva. Children are to be brought to baptism either on Sunday afternoon at the time of the catechism, or on weekdays after the morning sermon. In a long discourse the meaning of baptism is expounded: through it, God incorporates us into his Church, and testifies before us his forgiveness of our sins; water is the sign that he wishes to cleanse our souls; baptism is a sure testimony that God wishes to be a merciful Father to us and to assist us by his Holy Spirit to combat the devil, man and the desires of the flesh; the benefits of baptism are received by us if we do not by ingratitude destroy the force of the sacrament; opportunity is taken to
justify infant baptism out of Scripture. After the reading of the Matthean version of the blessing of the little children, a prayer for the child and a charge to the godparents, the child is baptized in the threefold name. In this extremely simple rite, which reveals the influence of Bucer, Calvin believed that in abolishing the many ancient ceremonies that were not commanded by God he had recovered a form of baptism such as `Jesus Christ has ordered, as the apostles have preserved and followed, as the primitive church has used' (CR 34, cols. 185-92; J. D. C. Fisher, *Christian Initiation*, pp. 13-17).

The rite used by John Knox when he was in Geneva from 1555 to 1559 is very similar in its opening address and charge to the godparents (W. D. Maxwell, *The Liturgical Portions*, pp. 105-11; J. D. C. Fisher, *Christian Initiation*, pp. 119-23). The minister takes water in his hand and lays it upon the child's head, at the same time pronouncing the Trinitarian formula. In Knox's view, baptism is `the seal of justice and the sign of regeneration, but neither the cause, neither yet the effect and virtue'. The seal once received `is durable and needeth not be iterate, lest that by iteration and multiplication of the sign, the office of the Holy Spirit, which is to illuminate, regenerate, and to purge be attributed to it' (Works, Laing 4.122; J. D. C. Fisher, *Christian Initiation*, p. 19). Indeed for Knox and for Calvin the washing in water is a demonstration and proof of the benefits that God wills to confer rather than the instrumental means by which he confers them.

In the Prayer Book of 1549 (J. D. C. Fisher, *Christian Initiation*, pp. 154-6) Cranmer used the *Consultation*, but not exclusively. He followed Bucer in requiring baptism to be administered on `Sunda ys and other holy days when the most number of people may come together', except that he ordered the baptismal party to be ready at the church door not at the beginning of the Eucharist but before the last canticles at morning or evening prayer. The first part of the service, a relic of the old order for the making of a catechumen, took place at the church door. It consisted of a signing of the child's forehead and breast `in token that thou shalt not be ashamed to confess the faith of Christ crucified', an exorcism taken from the *Serum* rite, the reading of the Gospel (Mark 10), the saving of the Lord's Prayer and the Apostles' Creed. The final prayer, 'Almighty and everlasting God, we give thee humble thanks ...', is taken entirely from the *Consultation*. The priest then conducts the child by the right hand into the church.

Arrived at the font, the priest dips the child `discreetly and warily' three times in the water, saying the Trinitarian formula. If the child is weak, baptism by affusion is permitted. The child is then vested in a chrisom (baptismal garment) and finally anointed on the head. The
accompanying prayer is an adaptation of the old prayer at the presbyteral unction after baptism:

Almighty God, the Father of our Lord Jesus Christ, who hath regenerated thee by water and the Holy Ghost, and hath given unto thee remission of all thy sins, he vouchsafe to anoint thee with the unction of his Holy Spirit, and bring thee to the inheritance of everlasting life.

There is a noteworthy alteration to this prayer as it stood in the Sarum Manual where the ending is: `himself anoints thee with the chrism of salvation in the name of his Son our Lord Jesus Christ unto eternal life'. Here there is no suggestion that this unction is intended to convey the Holy Spirit, whereas Cranmer's deliberately altered version can be so interpreted, so as to give the unction the force of a presbyteral confirmation (M. J. Hatchett, Commentary, pp. 262f). On the other hand, if this view of the prayer (derived partly from the Sarum Manual and partly from Luther's Taufbüchlein) is pressed too far, it could render otiose the bishop's prayer in the subsequent confirmation service, `Send down from heaven, we beseech thee, O Lord, upon them thy Holy Spirit, the Comforter, with the manifold gifts of grace'.

The service ends with a charge to the godparents to see that the child is brought up to know what a solemn vow, promise, and profession it has made, through them; in particular, they are to see that it hears sermons, and learns the Creed, the Lord's Prayer, and the ten Commandments in English. The final rubric requires children to be presented for confirmation, so soon as they can repeat those things in the vulgar tongue and have been further instructed in the catechism.

The form for the blessing of the font is placed by itself after the service of private baptism, because the water once consecrated can be reserved for up to one month for future use. The first prayer, after referring to the descent of the Spirit upon Our Lord, includes the petition, `Send down, we beseech thee, the same thy Holy Spirit to assist us, and to be present at this our invocation of thy holy name: sanctify this fountain of baptism, thou that art the sanctifier of all things.' The water is then signed with the cross. In the concluding prayer the water is said to have been `prepared for the ministration of thy holy sacrament'. If this does not add up to a consecration of the water, there would be no point in reserving it.

Among the criticisms of this rite made by Bucer in his Censura are these: (τ) Baptism should not take place during morning or evening prayer, but `when the congregation is still present in the greatest numbers, before the administration of the Holy Supper is begun'. (2) The service at the church door is `possessed of enough decency, order
and edification' for it to take place inside the church in the hearing of the congregation. (3) The prayer at the signing of the child, the questions concerning the renunciation, and the Creed are all addressed to the child, who cannot understand. (4) Inanimate objects such as water ought not to be blessed. (5) Exorcism is appropriate only in the case of demoniacs. (6) The giving of the chrisom and the anointing, though ancient signs, are no longer edifying but promote superstition (E. C. Whitaker, Martin Bucer, pp. 82-100; J. D. C. Fisher, Christian Initiation, pp. 96-104).

In the second Prayer Book of 1552, some notice was taken of these criticisms. The opening rubrics continue to incorporate baptism into morning or evening prayer, apparently because many of those present were in the habit of leaving the church before the Eucharist itself began. The service at the church door has been abolished, everything now taking place at the font. This entailed some rearrangement of the material. In a revised version of Luther's Flood Prayer there is retained the statement that by his own baptism our Lord sanctified the flood Jordan and all other waters to the mystical washing away of sin, but this was not held to imply 'a superstitious belief that a kind of sanctifying in the waters is imposed upon the baptism of Christ' (E. C. Whitaker, Martin Bucer, p. 88). The prayer at the signing of the child is no longer addressed to the child: the signing of the breast and forehead becomes a signing of the forehead only and is transferred to a point immediately after the actual baptism, and in such close proximity to it that it has often been taken for the essential matter and form of baptism. The exorcism is abolished. There is no statement that the water has been prepared for the ministration of the sacrament, no consignation and no invocation of the Holy Spirit, the intention plainly being to avoid any suggestion that the water is consecrated. The child is dipped in the water, it seems, only once. The child's name is no longer used in the preliminaries of baptism, and is now used once only at the very moment of baptism, so encouraging the mistaken notion that christening and naming are synonymous. The giving of the white robe and the use of chrism are abolished (J. D. C. Fisher, Christian Initiation, pp. 106-11).

The order of baptism in the Prayer Book of 1662 is substantially that of 1552. The godparents, however, are asked to renounce the devil, but in the name of the child. Although the prayer before the baptism has no invocation of the Holy Spirit, it now includes the petition, 'Sanctify this water to the mystical washing away of sin'. Two rubrics appear at the end: (τ) 'It is certain by God's word that children which are baptized, dying before they commit actual sin, are undoubtedly saved.' The doctrinal implication of this rubric becomes apparent when it is compared with
the statement in the *Bishops' Book* of 1537 that `infants and children dying in their infancy shall undoubtedly be saved thereby and *else not*. (2) The sign of the cross in baptism is justified by reference to Canon 30 of the Canons of 1604.

The need for privacy at baptism ended when it could be assumed that all candidates for baptism were infants. Hence in the Middle Ages, in the baptismal churches fonts large enough to permit the dipping of an infant in the water began to be erected, usually at the west end of the church near the door in order to signify that the infant was by baptism just entering the fellowship of the Church. In the sixteenth century, Anglican churches retained the medieval fonts at the back of the church. Basins placed near the pulpit or table were used in Calvinistic churches, while the Lutherans placed the font at the east end near the table and pulpit, so that word and sacrament could be ministered in the full view of the whole congregation.

For the attitude of the Prayer Book to adult baptism, see pp. 168-9.

**PRIVATE BAPTISM**

The *Saxon Church Order* of 1539 forbade private baptism except in grave emergency, when it sufficed to say the Lord's Prayer and then baptize in the threefold name. A child thus baptized did not need to be baptized again. At the reception into church of one privately baptized, the pastor had to ask who was present at the baptism, who performed it, whether the Lord's Prayer was said, whether water and the Trinitarian formula were used. If the answers were satisfactory, the Gospel (Mark 10) was read, followed by a brief prayer; if, however, the answers were uncertain, the child was to be baptized (J. D. C. Fisher, *Christian Initiation*, pp. 137ff).

This procedure was closely followed by Bucer in the *Consultation* (J. D. C. Fisher, *Christian Initiation*, pp. 140-3), which in turn was followed by Cranmer. In the Prayer Books of 1549 and 1552, private baptism, forbidden except in grave necessity, consists in the saying of the Lord's Prayer and baptism in the threefold name. Children thus baptized, if they recover, are to be brought to church, when the same questions have to be asked about the baptism. If all has been done correctly, the Gospel (Mark 10) is read, the minister and godparents say the Lord's Prayer and the Creed, and there follow the renunciation and confession of faith and (in 1549 only) the giving of the chrisom. The service concludes with a thanksgiving and charge to the godparents. If there is any doubt whether the baptism has been correctly performed,
conditional baptism, although rejected by the Lutherans, is required (J. D. C. Fisher, *Christian Initiation*, pp. 144-7).

The opening rubric orders the clergy frequently to warn their people not to defer the baptism of their children longer than the Sunday or holy day next after birth. In 1662 some alterations were made. Baptism must not be deferred beyond the first or second Sunday after birth. The Lord's Prayer and such other prayers from the service of public baptism as time permits are to be said before the baptism, and after it is to be said the prayer of thanksgiving for the regeneration of the child. If the child recovers, the same procedure is to be followed when it is brought to church, except that after the response to the Creed and the promise to keep God's holy will and commandments, the priest receives the child into the congregation of Christ's flock and signs it with the sign of the cross, as in the service of public baptism. Conditional baptism is again enjoined where doubt has arisen.

**CONFIRMATION**

Luther rejected the medieval rite of confirmation on the ground that it was a merely human invention, not divinely appointed, and consequently neither a sacrament nor a means of grace; to say that it conferred the Holy Spirit was to detract from baptism. Where in Scripture it is said that the apostles laid their hands on the baptized, the Holy Spirit was given with outward signs, causing them to speak in other languages in order to preach the gospel; but this only happened for a time (J. D. C. Fisher, *Christian Initiation*, pp. 171f).

So Luther produced no order of confirmation as such, but issued a shorter and a longer catechism to be learnt by children before they were admitted to communion. Nevertheless, in two sermons he expressed a willingness to allow confirmation on certain conditions. 'I would permit confirmation so long as it is understood that God knows nothing of it, has said nothing about it, and that what the bishops claim for it is untrue.' That was in 1526 (J. D. C. Fisher, *Christian Initiation*, p. 172). Again in 1533: 'Confirmation should not be observed as the bishops desire it. Nevertheless we do not find fault if every pastor exercises the faith of the children to see whether it is good and sincere, lays hands on them, and confirms them' (J. D. C. Fisher, *Christian Initiation*, p. 173).

This is an example of the preparation for communion without confirmation in a Lutheran church in 1564:

Such an examination and exercise takes place here at Onoltzbach on weekda\(^t\)s for the city children at twelve o'clock, for one hour each
day, between Easter and Pentecost, and for the village children who belong to the parish, on Sundays and the festivals at one o'clock during the period of Reminiscere and Exaudi. In this way all may receive the Lord's Supper on Pentecost after each one has made his confession on the previous day (L. L. Mitchell, Baptismal Auointiug, p. 86).

In other Lutheran circles, however, admission to communion was preceded not only by a public profession of faith but also by a ceremony. In a work published in 1522, Erasmus had made this recommendation:

It seems to me that it would be not moderately conducive to this matter if boys who are baptized, when they arrive at puberty, were ordered to be present at discourses on this sort, in which it is clearly declared to them what the baptismal profession involves.... They should be asked whether they ratify what their godparents promised in their name in baptism. If they answer that they ratify it, then let that profession be renewed in public at a gathering of their equals, and that with solemn ceremonies.... These things indeed will have greater authority if they are performed by the bishops themselves, not by the parish priest or by hired suffragans (J. D. C. Fisher, Christian Initiation, p. 169).

Probably among these solemn ceremonies Erasmus included an episcopal laying on of hands. Erasmus' words are important for the influence that they were to have on Bucer and the Book of Common Prayer.

In the Ziegenhain Order of Church Discipline that Bucer compiled in 1538 at the invitation of Philip, Landgrave of Hesse, children were to be presented in church at one of the great festivals to be examined in the faith by the pastor. When they had answered the questions, the pastor asked the prayers of the congregation that the children might have perseverance and an increase of the Holy Spirit; finally, he laid his hands upon them, confirming them in the name of the Lord and establishing them in the Christian fellowship. Then they were admitted to the Lord's Table (E. Sehling, Die Evangelischen, 8.102ff; J. D. C. Fisher, Christian Initiation, p. 179). Bucer believed that he was reviving ancient practice because in he had pleaded that confirmation be recovered in the ancient form in which `bishops laid their hands on the baptized and thereby gave them the Holy Spirit according to the example of the apostles in Samaria, Acts 8'.

The Cassel Church Order of 1539, embodying the regulations of Ziegenhain, requires confirmation with laying on of hands to be used in all parishes at Christmas, Easter and Pentecost, at the time of the public preaching. It included a long prayer followed by a laying on of hands.
with the petition, `receive the Holy Spirit, protection and guard against all evil and help to all goodness from the gracious hand of God the Father, Son and Holy Spirit' (E. Sehling, Die Evangelișchen, 8.124f; J. D. C. Fisher, Christian Initiation, p. 180).

In the Consultation, Bucer said that those baptized in infancy cannot at their baptism confess their faith or give themselves to the obedience of Christ; they must do this when they have been instructed and understand the great benefits of baptism. When they do this, the congregation must be present to pray for them and ask for them the increase of the Holy Spirit so that they may persevere in the faith. The sign used is laying on of hands in accordance with the example of Christ and his apostles. Whereas in former times the minister of confirmation was the bishop, now dioceses are so large that he cannot pay an annual visit to every parish in his diocese to confirm those who had been catechized; therefore it is better that confirmation be administered by visitors, than that it be deferred. The laying on of hands was accompanied by a prayer of which the chief petition is, `Confirm this thy servant with the Holy Spirit, that he may continue in the obedience of the Gospel and strongly resist the devil and his own weakness' (J. D. C. Fisher, Christian Initiation, p. 202). Evidently Bucer believed that children, endowed with the Holy Spirit at their baptism, received an increase of the Holy Spirit at their confirmation.

In the Prayer Book of 1549 confirmation is to be administered only to such as can say in their mother tongue the Creed, Lord's Prayer and the Ten Commandments, and can answer such questions out of the catechism as the bishop may ask them. This rubric effectively put an end to the confirmation of infants, which, although rare in the later Middle Ages, was still permissible as late as 1533, when the Princess Elizabeth was baptized and confirmed three days after her birth.

The candidates, arrived at 'years of discretion', openly before the church ratify and confirm the promises made for them at their baptism. Because by imposition of hands and prayer they receive strength and protection against temptation to sin, confirmation should be administered at the age when children begin to be in danger of falling into sin. The deferment of confirmation does not imperil the salvation of young children, because it is certain by God's word that children baptized, if they depart this life in their infancy, are undoubtedly saved.

The bishop is the only minister for confirmation. The rite begins with the catechizing. The bishop says the prayer for the sevenfold Spirit, the traditional confirmation prayer of the West, which expresses the intention of the rite: `Send down from heaven ... upon them thy Holy Ghost the Comforter with the manifold gifts of grace ...'. There follows this
prayer: `Sign them, O Lord, and mark them to be thine for ever by the virtue of thy holy cross and passion. Confirm and strengthen them with the inward unction of the Holy Spirit unto everlasting life.' The bishop then signs the candidates on the forehead and lays his hand on their heads, saying, `N, I sign thee with the sign of the cross and lay my hand upon thee in the name ...' Finally he gives the pax.

The parish priest is ordered to instruct in the catechism for half an hour before evening prayer at least once in six weeks the children, servants, and prentices whom their parents, masters and dames are enjoined to send along to him. None is to be admitted to the Holy Communion until he has been confirmed. Thus confirmation appears to have lost its ancient connection with baptism and to be now instead the necessary prelude to communion. In this way it was hoped that all communicants would approach the sacrament with understanding. This rite is virtually the Sarum rite in English without any chrismation (J. D. C. Fisher, *Christian Initiation*, pp. 236-43).

In the Prayer Book of 1552 catechizing continued as in 1549, but the confirmation service was revised, the signing of the head and the pax being abolished, and the bishop's prayer being amended to read, `Strengthen them ... with the Holy Ghost, the Comforter, and daily increase in them thy manifold gifts of grace ...'. Thus is played down the idea that there is any objective giving of the Holy Spirit at that moment: the prayer is turned into a petition that henceforth the confirmed may grow in the grace of the Holy Spirit. At the laying on of his hand the bishop prays: `Defend, O Lord, this child with thy heavenly grace that he may continue thine for ever, and daily increase in thy Holy Spirit more and more, until he come unto thy everlasting kingdom' (J. D. C. Fisher, *Christian Initiation* pp. 251ff). As Cosin observed, this prayer seems to be rather a prayer that may be said by any minister than a confirmation that was reserved only to the bishop (PS 5, P 489).

In the Prayer Book of 1662 the catechism is separated from the order of confirmation. The priest is assumed to have catechized on previous Sundays and holy days those whom he considers ready for confirmation. Instead of questioning them in the catechism, the bishop asks them to `renew the solemn promise and vow that was made in your name at your baptism, ratifying and confirming the same in your own persons. ...'. The confirmation service itself is as in 1552. To the final rubric on admission to communion is added, `or be ready and desirous to be confirmed', indicating that in some places episcopal visitations might be infrequent.

Calvin denounced the medieval rite of confirmation as a pretended sacrament nowhere recommended in Scripture; the teaching that con-
firmation armed the Christian to fight the battles of life lopped off half the efficacy of baptism, because all who had been baptized into Christ had put on Christ with his gifts; the rule that only bishops might confirm was unscriptural because Ananias, a disciple, laid his hands on Paul; in Acts 8 the laying on of hands was a sign which lasted only for a time, ceasing when the effects ceased (J. D. C. Fisher, *Christian Initiation*, pp. 254-9).

Calvin believed that back in apostolic times the children of Christians were baptized in infancy, and at years of discretion were presented to a bishop to make the promises required of adult candidates for baptism, and that to add dignity to this exercise laying on of hands was practised; thus a youth having given satisfactory evidence of his faith was dismissed with a solemn blessing (*Institutes* IV, 19,4,17; J. D. C. Fisher, *Christian Initiation*, p. 258). This procedure, Calvin mistakenly believed, was the pure and original form of confirmation before it became corrupted with additions such as chrismation. Other instances of this belief are to be found in Bucer (J. D. C. Fisher, *Christian Initiation*, p. 194), Cranmer (PS 2, p. 419), Jewell (PS 2, p. 125) and Whitgift (PS 3, pp. 479f). But be this practice primitive or not, Calvin did not introduce it in his church in Geneva. Knox, too, dispensed with a rite of confirmation as such, admitting children to communion as soon as they could say the Lord's Prayer, Creed and Ten Commandments.

In the rites of baptism so far considered (but see the next chapter), it was assumed that all the candidates for baptism were newly born infants. In the mission field, however, numbers of adults were converted to the faith—for instance, in India and South America. For them it would have been possible for the old catechism to be revived. But this did not happen. They were baptized with little or no instruction beforehand; and it may well be asked how many of them received adequate instruction before being admitted to communion (see L. L. Mitchell, *Baptismal Anointing*, pp. 83f). Not till 1662 did any Anglican Prayer Book show an awareness that candidates for baptism might not all be little children. So then appeared an order for the baptism of those of riper years, namely those who had failed to be baptized during the period of the Commonwealth and for those converted by overseas missionary work in the plantations. But this service was the infant baptism service slightly adapted for the use of adults. Confirmation and admission to communion were intended to take place as soon afterwards as possible. The opportunity was missed of drawing up an order of adult initiation based on third- and fourth-century models.

Finally, in this study of past practice there has been revealed a strong determination that confession of faith by proxy should be supplemented
Initiation

by personal confession of the faith by baptized infants when they grew old enough to do so. Before they had done this, they could not be said to have experienced all that the New Testament understands by baptism. Initiation therefore takes place in two steps (see D. B. Stevick, `Christian Initiation', pp. 40. The same can be said of a discipline that admits infants to the Christian family by baptism but excludes them from participation in the sacred meal of the family until they have reached years of discretion (see A. Kavanagh's essay in Made not Born, p. 125).

E. A. Achelis, Lehrbuch des Praktischen Theologie, 2, quoted by L. L. Mitchell, in Baptismal Anointing, q. 87.

7 The Radical Reformation

D. H. TRIPP

Hubmaier, B., Schriften in Quellen zur Geschichte der Täufer IX (1962).

The Hussites and the Czech Brethren used infant baptism, with a simple rite of extempore prayer and singing, and baptized adults only in the case of converts from Roman Catholicism and the Utraquist communities. Even as late as 1526, the Conference of Czech Brethren and German Evangelicals at Austerlitz did not question infant baptism, although the Czech custom of infant communion was there severely attacked. The Czech Brethren gave up the practice of rebaptism in 1534 (partly under political pressure), but continued with infant baptism from then into the present.

Among the `radical elements' of the Reformation, the critique of infant baptism seems to have begun only in 1524 with Conrad Grebe'.

Zollikon and elsewhere in the area of Zürich. The Anabaptist preacher
Reublin took the campaign to Waldshut in 1524, where the local Reforming leader Huhmaier was himself rebaptized on 15 April 1525.

The typical rite began with the candidate's confession of his or her sins before the preacher and others (either at an open service or at home) and asking for baptism. The preacher asked those present if they had any objections. If there were none, the candidate knelt, and the officiant poured on water from a ladle or his hand: 'I baptize you in the name of God the Father, God the Son, and God the Holy Spirit'.

Baptism by immersion was rare in the extreme until the Baptists of England and the Low Countries began to influence the older Anabaptist communities, particularly in the second half of the eighteenth century.

Pre-baptismal catechesis became general among Anabaptists, and their baptisms begin with an examination of the candidate's grasp of basic doctrine. English Baptists often added imposition of hands, but this faded away. In recent years, if not for generations, a welcome into the Church has been customary.

8 The Modern Period
PETER HINCHLIFF
revised by CHARLES BROCK and THE EDITORS

Crichton, J. D., et al., articles on 'Baptism' in NDLW.
Faith and Order, REM.
Principles of Prayer Book Revision. SPCK 1957.

If the baptismal rites of the Reformers corrected some of the failings of the medieval Church, they did not deal with all of the problems and
difficulties. There were, indeed, aspects of the matter that became far worse after the Reformation. It was taken for granted, for instance, in most of Christendom that the practice of dividing the initiation rite into a service of baptism for infants and some form of confirmation later, was not only normal but basic. (In the East the ancient practice of combining baptism with water, anointing with episcopally consecrated oil in confirmation, and the Eucharist, in one single ceremony, was continued. The whole, single rite was administered to infants.) In the West, the term `baptism' was used to refer exclusively to the first part of initiation, administered in infancy except by Baptists. The Roman Church continued to administer confirmation and first communion as separate rites and not necessarily in that order. In the Church of England confirmation was normally a precondition for admission to communion. The idea that this rite was chiefly an opportunity for the candidates to renew the baptismal promises on their own account once they reached the age of discretion tended to overshadow any sacramental theology about the gift of the Spirit. The baptism of infants with water was identified with everything said in the NT about baptism. Confirmation tended to become something added, no longer initiatory but almost a rite of passage to Christian adulthood. The same thing might be said, perhaps with even more force, about the confirmation services of most of the Churches of the Reformation and of the Free Churches in England. Those Churches that rejected infant baptism did so principally on the ground that a personal affirmation of faith was essential to the rite. In these traditions, confirmation, viewed as a renewal of baptismal promises, could have no place. There was, therefore, a wide variety of `solutions' to the problems caused by the fragmentation of the original initiatory rite. The Western fragmentation led some to treat confirmation as a separate and second giving of the Spirit; others to treat it as a renewal of vows and regard water-baptism as the complete and only sacrament of initiation; yet others to insist on water-baptism of believers, reject infant baptism, and abandon confirmation.

Rigid and separate theologies of baptism, therefore, developed in the Churches and the rites used did not always directly reflect the theologies. In the Prayer Book of 1662, for instance, a service for the baptism of adults was included for the benefit of those who, through the growth of Anabaptism, had grown up during the Commonwealth and had not been baptized as infants, and of adult native converts in the plantations. But it was assumed that infant baptism was still the norm, in theology as well as practice. The adult rite was modelled on that for infants, not vice versa. It was simply adapted for candidates who could speak for themselves. This meant that the vestiges of the medieval admission of cat-
echumens, transferred in 1552 to a point immediately after the actual immersion or affusion, were retained in that position, and the baptismal vows, though made by adult candidates themselves (the godparents are witnesses), still had to be renewed by them at confirmation without any recognition of the fact that they had already made a personal affirmation of faith. This was to create immense liturgical confusion in those parts of the Anglican Communion that were in a genuinely missionary situation. Their converts were adults. Several of the provinces wished to revive a service for the admission of catechumens. They then found that they were repeating some liturgical features in the admission service and in baptism, in baptism and in confirmation.

Real discomfort over this divergence and confusion was not felt until the nineteenth century. The Oxford Movement caused some Anglicans to take a new interest in liturgical matters, often in an archaic form, and to wish to stress the sacramental importance of confirmation. Dom Guéranger and his work in the abbey of Solesmes led to a revival of liturgical scholarship in the Roman Church of the same period; and early in the present century came the beginnings of the liturgical movement. Since the concept of the Church as the people of God and body of Christ was at the heart of the movement, the initiatory rites were bound to be seen as something more than a private ceremony for the benefit of the individual. Baptism, confirmation, and the ceremonies of Holy Week began to acquire a new importance as expressions of the nature of the Church. Moreover, in all Churches, the missionary expansion of the nineteenth and early twentieth centuries compelled a new interest in adult baptism and a tendency to recover the belief that baptism and confirmation, as a single rite of Christian initiation administered to adult believers, should be the theological norm even if not the usual practice.

It was, nevertheless, a long time before these ideas affected actual liturgical revision. The 1928 Prayer Book (see p. 109) made few significant changes in the practice of the Church of England, except to allow for a greater emphasis to be placed upon the sacramental character of the rite. In the 193 OS most of the Anglican provinces adopted rites based on the pattern of 928. Those provinces where Anglo-Catholic traditions were strong tended to use Acts 8.14-17 as the lection at confirmation and made chrismation at least an optional addition to the laying on of hands, thus implying that the rite was essentially for the giving of the Holy Spirit and raising a further theological issue about the nature of water-baptism: has the baptized infant received the Holy Spirit? If he or she has, what is the difference between baptism and confirmation?

After the Second World War, when the `modern' period can be held
to have begun, the progress of the ecumenical movement led to a new interest in the theology of baptism. There was a general expectation that a study of baptism might lead to a greater unity because the Churches recognized each other's baptism and because baptism was widely regarded as that which bound all Christians together. When the Faith and Order Commission met at Louvain in 1971 it received a report on 'Baptism, Confirmation and Eucharist' which represented the results of a study conducted under the auspices of the World Council of Churches and stretching back to the 1920s. The report revealed that there is far less ecumenical agreement than had been supposed and that there is considerable confusion within each Church about the meaning and practice even of its own rites. And between the Churches the confusion is even greater. 'Baptism' can mean the whole initiatory process or simply the act of sacramental laying with water. 'Confirmation' can mean chrismation (by bishop or priest), the laying on of hands, or the renewal of baptismal vows, or two or more of these together. The point in the process at which a person can be said to become a member of the Church varies from tradition to tradition. Sometimes being member of the Church' is not the same as being full member', The Churches differ about whether the whole process, or a part only, is necessary for admission to communion. They also differ about whether the actual eucharistic rite should be part of the liturgical form for initiation.

Additional complexity is introduced by two recent developments. Pentecostal experiences have begun to appear, and to be valued, in all Christian traditions. Some members of the movement talk of speaking with tongues as if it were to be identified absolutely with the 'gift of the Spirit', and of the reception of that gift as 'baptism in the Spirit'. This departs from more conventional thought and language about confirmation. Moreover, the practice of some independent African churches has been to repeat the act of baptism several times upon the same person, for healing, and for forgiveness of sins. This not only conflicts with the once-for-all character traditionally ascribed to baptism, it also cuts across the role more often ascribed to the rites of the Easter vigil or to sacramental penance and unction.

Progress towards resolving these disagreements is shown by the 1982 Faith and Order document BEM, in the production of which theologians from all the main denominations were involved. The essential elements of initiation are defined as follows:

- the proclamation of the scriptures referring to baptism;
- an invocation of the Holy Spirit;
- a renunciation of evil;
- a profession of faith in Christ and the Holy Trinity;
- the use of water;
- a declaration that the persons
baptized have acquired a new identity as sons and daughters of God, and as members of the Church, called to be witnesses of the Gospel. Some churches consider that Christian initiation is not complete without the sealing of the baptized with the gift of the Holy Spirit and participation in holy communion (n. 20).

It is recognized, however, that `Christians differ in their understanding as to where the sign of the gift of the Spirit is to be found': the water rite, anointing with chrism, or the laying on of hands (n. 14).

While acknowledging differences of theory and practice with regard to infant baptism, the document goes some of the way towards resolving them. Infant baptism `emphasizes the corporate faith and the faith which the child shares with its parents'; by means of the sacrament `the promise and claim of the Gospel are laid on the child' (n. 12 commentary). However, the personal response of which a baptized baby is incapable must be made later in life (n. 12). Churches who practise infant baptism `must guard themselves against the practice of apparently indiscriminate baptism and take more seriously their responsibility for the nurture of baptized children to mature commitment to Christ' (n. 16).

BEM itself does not register agreement among the churches, but is simply a convergence of understanding among the theologians who represent them. The churches' views can, however, be seen in their official responses to the document that are contained in Faith and Order Paper 49.4 Most of the churches endorsed the document, though some warned against possible ambiguities. Several Baptist responses could not endorse the approval that BEM gives to infant baptism. Different positions were expressed with regard to confirmation. Typical of one side is the RC view that `chrismation/confirmation is a sacrament distinct from baptism'; on the other side, confirmation is seen as a renewal of the repentance and faith expressed in the baby's name at baptism. Orthodox responses insist that chrismation is an essential part of the process of initiation. Consequently, at the end of the process, the document's affirmation that `our common baptism, which unites us to Christ in faith, is thus a basic bond of unity' (BEM, n. 6), though true of the fact of baptism, is still not totally true of the churches' understanding of the sacrament.

A further complicating factor is that liturgical revision has probably never been such a self-conscious or highly technical process as it is at present. In fact, committees and commissions are not so much revising old liturgies as creating new ones. In the field of initiation-rites, the experts are attempting to reduce the confusion by producing forms that express a coherent understanding of the meaning of baptism and
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confirmation. This understanding has sometimes been based upon a
particular theological viewpoint or, perhaps more often, upon the belief
that the practice of a particular period, or the pattern exhibited by a
particular liturgical document, ought to be treated as normative. In either
case, the committee is able to produce a rite that is neat, consistent and
capable of being explained logically. The committee, however, seldom
has the power to authorize the use of the rite. Modifications are intro-
duced by those who have that power but not the expertise: the pattern
is destroyed once more.

All this makes it difficult to treat the profusion of modern rites system-
atically or thoroughly. Each revision is almost sui generis and it is impos-
sible even to treat them in `families' like ancient eucharistic liturgies.
There are similarities between rites, of course, but they are due to a
common dependence upon theological ideas and an eclectic borrowing
from one another rather than to a generic descent. There is no discern-
ible geographical or even denominational grouping that overrides other
patterns. Any given rite may exhibit features common to so many other
types as to defy any kind of classification at all. All that can be done here
is to survey some of the more representative of the modern rites.

Anglican revisions show wide variety, but also exhibit sufficient
common characteristics to allow some classification. The majority of
provinces have adopted as their archetypal rite some combined form of
baptism, confirmation, and Eucharist for adult candidates, with separate
rites for the baptism of infants and the confirmation of those baptized in
infancy. Where they differ most markedly from one another, however, is
in the relationship between confirmation and admission to communion.

In England, for example, the ASB has a single archetypal rite of Bap-
tism, Confirmation, and Holy Communion', which is intended to provide
for a variety of situations—the baptism and confirmation of adults, the
baptism of families and confirmation of adults, the baptism of adults,5
the baptism of families, the baptism of children, and the confirmation of
those already baptized—but there are also separate services for the bap-
tism of children and for the confirmation of those already baptized when
either of these is to be administered on its own. Candidates who are old
enough to answer for themselves make a threefold act of renunciation
and commitment (called `The Decision'), which may optionally be
accompanied by the making of the sign of the cross on the forehead (with
oil if desired); and after prayer over the water they make a threefold
profession of faith immediately prior to the baptism itself. In the case
of children who are too young to answer for themselves, parents and
godparents are required to perform these two actions both as expressions
of their own commitment and faith and also in the name of the children.
After the immersion, each of the newly baptized receives the sign of the cross on the forehead (if that has not already been done before the baptism), and may also be given a lighted candle.

At present in England it is not the practice to administer confirmation to young children, nor normally to admit to communion those who have not been confirmed. Hence confirmation follows immediately only for older candidates, and others continue to be confirmed at a much later age (varying according to the discretion of the bishop) in a separate rite that includes the renewal of baptismal vows, and acts as the gateway to communicant status. In each case the confirmation prayer asks that the sevenfold gifts of the Holy Spirit may "rest upon" the candidates. This language was carefully chosen (from Isa. 1.2 in the RSV) to encompass the variety of theological positions within Anglicanism, permitting both the interpretation that a separate gift of the Holy Spirit is bestowed in confirmation and also the belief that what is being sought is a renewal or increase in the gift given in baptism. The imposition of hands on each candidate, and (optionally) anointing with oil follows the prayer.

In the Episcopal Church in the United States, the archetypal rite is broadly similar, though it involves both a threefold renunciation and a threefold act of commitment, as well as requesting responses from parents and godparents and from the congregation concerning their intention to support the candidates in their Christian life. The profession of faith (called "The Baptismal Covenant") includes the full Apostles' Creed as well as a series of questions about future intentions in the Christian life, and is made by the candidates and the whole congregation together. With regard to confirmation, the Episcopal Church made a conscious decision to separate the post-baptismal seal of the Spirit from the formal ratification of the promises made in baptism. All who are baptized, of whatever age, under normal circumstances receive the laying on of hands (and optional anointing) with prayer for the Holy Spirit immediately after the immersion, and this may be done by either a priest or a bishop. The prayer asks God to "sustain them ... in your Holy Spirit', and the formula accompanying the imposition of hands declares: 'N., you are sealed by the Holy Spirit in Baptism and marked as Christ's own for ever.' All who are baptized are regarded as communicants, though many parents defer presenting their very young children for communion for several years.

Confirmation, therefore, no longer functions in ECUSA as the gateway to communion, but is instead intended to be used when those baptized before they were old enough to make their own profession of faith eventually come before the bishop to do this. The bishop lays a hand on each one and prays for the increase or strengthening of the Holy Spirit.
The rite also provides alternative forms of prayer for those being received from other churches and for any wishing to reaffirm their baptismal vows. The latter is also meant to be used for those adults whose baptism was administered by a priest, although some bishops insist on using the confirmation prayer instead.

The other provinces of the Anglican Communion that have introduced new initiation rites in the last decade generally tend to follow the model of the English or the American church.

Roman Catholic revision has been much more systematic. In the first place, the theological issues were dealt with before the revision was undertaken and at an extremely authoritative level. This has considerable advantages over a system which allows the revising liturgical committee to deal with the theology in passing. The process has, moreover, been centrally directed and there is consequently far less variation from one part of the world to another, though the process of translation into the vernacular and the effect of local custom and regulation has modified this somewhat.

The Second Vatican Council enacted the Constitution on the Sacred Liturgy in December 1963. Though baptism and confirmation do not occupy a prominent position in the document, many of the general principles enunciated applied to those rites and some clear directives were given. The adult catechumenate was to be reintroduced in a revised rite for the baptism of adults; the rite for the baptism of infants should abandon the fiction that babies could be addressed like grown-ups; the connection between confirmation and baptism was to be made more evident.

The immediate practical effect of the Constitution was the translation of the existing Roman rite into various vernacular languages. A 'council' was appointed to proceed with the actual work of revising the rites, applying the theological principles of the Constitution to the creation of archetypal liturgies. The initiation-rites were considered quite early in the life of the council, and a remarkable feature of the work was the presence of observers from other Churches at some of the sessions, an ecumenical approach that was further evidenced when an early draft of the proposed rites was shown to a WCC theological commission on worship.

Of the actual revised rites, the Ordo Baptismi Parvolorum was issued first, in 1969. In addition to an introduction to the particular rite itself, it was issued with a general introduction to the whole proposed liturgical complex of initiation setting out the theological principles behind the revision, the most important of which is that baptism, confirmation and first communion together form the sacraments of Christian initiation.
The Modern Committee on English in the Liturgy produced its translation in the same year. The celebrant's questions at the church door are now addressed to the parents and godparents, who, instead of speaking on behalf of the child, declare their own faith and intentions, for it is in their faith and the faith of the whole Church that the baby is baptized. As is normal in the new rites, a short liturgy of the word is included. The exorcism is in the form of a prayer that the candidates may be delivered from the power of sin rather than a direct command to the devil to depart. An anointing of the breast with oil for strength follows, and then a blessing of the font in the form of a prayer of praise and an epiclesis. After this, the parents and godparents make the baptismal promises, renouncing Satan and professing their faith in Christ. The actual baptismal formula is in the traditional Matthaean form with a triple immersion or pouring. The function of the ceremonies that follow baptism—the 'Messianic' anointing of the head with chrism (see p. 128), the white garment and lighted candle—is made clear by their title 'Explanatory Rites'. The Effeta ceremony (see p. 135) has been made optional, and moved to the end of the service after the giving of the candle. Salt is no longer administered. The rite concludes with the Lord's Prayer and blessings. Emphasis is placed on the role of the local community; the rite is a public celebration, which may take place at the Sunday Mass. Perhaps the most important pastoral feature of the revised rite is that the parents have specifically to declare that they wish the child to be baptized and brought up in the Christian faith. The parish priest is directed to discuss this undertaking with them beforehand and to refuse to baptize unless there are good grounds for thinking that it will be fulfilled.

The new rite of confirmation was instituted by the bull *Divinum Consortium Naturae* of 1971, which follows closely the theological lines laid down by Vatican II. No support is given to the views that the purpose of the sacrament is to provide an opportunity for a mature commitment of faith or to impart the strength of the Holy Spirit for the general challenges of Christian living. The significance of the sacrament is rather to continue' the process of Christian initiation and to endow the candidates with the Holy Spirit for the task of sharing in apostolic witness. The paradox that was present in Western theology since patristic times is still not resolved: if in baptism we are reborn by the Holy Spirit who comes to dwell within us, in what sense is a new endowment of the Spirit imparted at confirmation? The traditional order of the sacraments of initiation, viz, baptism and confirmation leading to first communion, is reaffirmed, although according to the practice of many countries first communion about the age of seven generally precedes confirmation.
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conferring some time during adolescence (though a few bishops have restored the correct order by reducing the age of confirmation). The rite is designed to be used in the setting of the Mass, immediately after the Gospel. After a homily comes the renewal of the baptismal vows, which is intended to express the link between baptism and confirmation; for the same reason it is urged that one of the godparents should act as the sponsor at confirmation. The permission for priests to be ministers of confirmation in special circumstances, already granted before Vatican II, is now extended. If priests are to assist the bishop in conferring the sacrament, they are to receive the chrism they will use from the bishop's hands. The bishop and the assistant priests extend hands over the candidates collectively while the bishop asks the Father to send down the Holy Spirit with his sevenfold gifts. This collective 'laying on of hands' before confirmation is included in deference to the Latin tradition; however, it is the act of chrismation itself that constitutes the imposition of hands which is an essential element of the rite. The bishop or an assistant priest makes the sign of the cross on the candidate's forehead with the words: 'N., be sealed with the gift of the Holy Spirit'—words that, as Paul VI explained, were chosen from 'the very ancient formulary belonging to the Byzantine rite' in preference to the traditional Latin words: 'I sign you with the sign of the cross and confirm you with the chrism of salvation in the name ...'.

This part of the agenda of Vatican II was completed with the promulgation in 1972 of The Rite for the Christian Initiation of Adults (RCIA), which fulfilled the Council's intention of restoring a catechumenate for adults. Closely following the fourth-century pattern, the catechumenate is divided into four 'periods': precatechumenate, catechumenate, enlightenment and mystagogy; they are punctuated by three 'steps': acceptance into the order of catechumens, election or enrolment, and the celebration of the three sacraments of initiation, preferably at the Easter vigil (with enrolment taking place at the beginning of Lent). Confirmation follows immediately after baptism, even if the minister is only a priest. The catechumenate is seen as a process not only of instruction, but of deepening conversion, growing faith, and progressive integration into the life of the local church; for this reason much emphasis is placed on the role of sponsors, godparents and the whole community. The focus of the candidate's spiritual development is the celebration of the three scrutinies on the third, fourth and fifth Sundays of Lent; but these are now taken to be moments of intense self-scrutiny by the candidate rather than the scrutiny of the candidate by the bishop (see above, p. 133). It has been stated with some justification" that the 1972 Order implies that the baptism of believing adults according to the RCIA is
now to be taken as the `norm', even if in most cases baptism continues to be conferred on babies (who can undergo no cat-echumenate nor make any act of faith) several years before confirmation and first communion. Possibly because this use of the word `norm' was considered open to misinterpretation, the Congregation for the Doctrine of the Faith in 1980 published an Instruction on infant baptism entitled *Pastoralis actio,*\(^\text{12}\) in which it was denied that `the Church prefers the postponement of baptism ... or regards it as normal'.

Anglicans and Roman Catholics are not, of course, the only Churches that have revised the initiatory rites in recent years. The 1960s and 1970s were, in fact, particularly fertile years for study and revision in the field of baptism and confirmation.\(^\text{13}\) In 1962 a first attempt was made to provide agreed orders of baptism and confirmation for eight North American Lutheran churches.\(^\text{14}\) Much further work was done before the 1978 *Lutheran Book of Worship,* in which we may note the reintroduction of a `Flood-prayer' into a composite order of baptism for adults and children, which includes also an imposition of hands and a consignation (optionally with oil), with the formula `N., child of God, you have been sealed by the Holy Spirit and marked with the cross of Christ for ever'. In some Protestant churches, unofficial forms of service may be preferred\(^\text{15}\) or one may be devised *ad hoc.* It would appear, however, that there are two broad generalizations that may be made about at least such official rites as have been produced in Britain.\(^\text{16}\) First, they appear to favour the incorporation of a version of the 1662 prayer `Defend, O Lord ...'\(^\text{17}\) with or without an act of laying on of hands. This suggests that there has been a general tendency for other `English' rites to conform to an Anglican pattern for confirmation or, at least, to assume that confirmation is a quite separate and specific quasi-sacramental office. This view is reinforced by a second fact, that, in those cases in which a single rite for baptism of adults and their reception into full membership is provided,\(^\text{18}\) it includes an act of confirmation. This act cannot, therefore, simply be regarded as a renewal of baptismal vows. It must be conceived to have some separate character and purpose of its own.

The revised *Methodist Service Book,* authorized by the British Conference and published in 1975, illustrates the ecumenical tendencies of much modern revision. The rite for the baptism of infants, like the RC *Ordo* of 1969, lays much stress on the preliminary pastoral preparation. After the lections and prayers come the promises, which are in an unusual form. The parents are asked to promise to provide a Christian home and upbringing, to help the infant to renounce evil and to trust in Christ, and to encourage it to enter into full membership of the Church and to serve Christ in the world. The sponsors are then asked to assist the
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parents in these undertakings. In other words, the questions are—as they had been since the Methodist *Book of Offices* of 1936—a means of eliciting from the parents and sponsors a declaration of what they intend to do for the child, rather than promises made on the child's behalf. It can be argued that they are the real questions that need to be put and that they make the meaning of what is being done quite explicit; and, since the Apostles' Creed follows immediately afterwards, it can also be argued that a confession of faith is still made on the infant's behalf. On the other hand, since the promises made at the baptism of an adult are in the traditional form, the difference is bound to raise very sharply the question whether the infant's and believer's baptism is the same sacrament in any real sense.

The baptismal formula, in both cases, is the Matthean one. In the case of the baptism of infants it is followed by a prayer based on the 1662 form for the reception of the child into the congregation of Christ's flock, but modifying it so that the ambiguities of 1662 are removed and it is made plain that it is baptism itself which `receives' the child into the Church. In the form for baptism of adults the actual baptism with water is followed immediately by the `reception into full membership or confirmation'. This rite, whether it follows upon adult baptism or upon the making of promises by those baptized in infancy, consists of a prayer for the sevenfold gifts of the Spirit and the formula (which is a development of the ASB formula with echoes of the prayer `Defend, O Lord, ...'), `Lord, confirm your servant hi., by your Holy Spirit that he may continue to be yours for ever.' The laying on of hands at confirmation is optional.

The Church of Scotland produced a revised baptismal rite in 1979 which was written by their Committee on Public Worship and Aids to Devotion. The service for adult baptism includes a confession of faith, a prayer of repentance, and a promise to be in fellowship with the Church. The Apostles' Creed is said, followed by a prayer for the blessing of the people and the water. The service of infant baptism asks the parents or other sponsors to confess their faith and to bring up the child in the truths and duties of the faith.

In 1989 the URC published a new service book. A number of changes were made, including a more traditional and ecumenically oriented order for baptism. Only one baptismal service was written, which includes options for adults or infants. The first of the baptismal prayers follows the *ASB* closely with references to the primal waters, the flood, the Red Sea and the Jordan, as well as the picture in Revelation and the Gospel of John of the healing waters that will flow from Christ for all nations. The service provides fora candle to be given. A separate
confirmation service includes a renewal of baptismal promises and a prayer invoking the Holy Spirit.

The URC also includes a thanksgiving for the birth of a child which is distinguished from baptism. Though it sounds like a baptismal rite without water, the idea is to welcome rather than to initiate. Joining the church is, then, up to each person when reaching adulthood, which is variously defined by parents and/or local churches. This service takes into account the growing practice of adult baptism in many Reformed churches and also recognizes the basis of the union of the URC with branches of the Disciples of Christ, who only practise adult baptism. Any repetition of baptism, though sometimes practised, is contrary to the written constitution of that denomination.

In its completed service book the Uniting Church in Australia includes baptism within the normal Sunday service, as is the normal practice in most Protestant churches. The adult and infant rites are very similar except that in the latter the sponsors make the renunciation of evil and the pledge of allegiance to Christ for themselves and not for the infants, and parents and congregation promise to help the child to grow in the knowledge and love of God. The prayer over the font mentions the Red Sea and the Jordan as types of baptism.

Baptists, like many other Protestants throughout the world, do not rely on set words or orders of service for their rites, and often their baptismal prayer will be extempore. The triune name is, however, generally invoked.

The tendency for modern revisions of all kinds to move towards similar patterns raises the question of the effect of ecumenism on liturgical practice. While there has been much agreement, it is clear that the effect of the ecumenical movement has been patchy and erratic, but sometimes very fruitful. Negotiations for reunion have occasionally produced liturgical forms for common use, either to provide a positive means for the growing together of participating Churches or with an eye to the practice of the united Church in the future. The Churches of East Africa produced such a baptismal liturgy, based on that of South India and the Consultation on Church Union in the United States prepared draft proposals for a rite of initiation of a more radical kind. This latter rite was plainly intended as a single act of initiation, for use with both infants and adults. After baptism with water and the name of the Trinity it proceeds immediately to the laying on of hands (with an optional chrismation) accompanying the words You are sealed by the Holy Spirit.

The case of the CSI is interesting because it brings together churches of the Anglican, Methodist and Reformed traditions. The rites them-
selves are not at all radical. One gets the impression that infant baptism is still regarded as the norm. Though provision is made in the `Directions to Ministers' for combining baptism and confirmation in the case of adult candidates, there is no attempt to impose any rationale upon the liturgy of initiation as a whole. Theological questions about when the Spirit is given or when the candidate becomes a `full member' of the Church are left open. The baptismal rite begins with an exhortation and a lection; then follow the profession of faith (the Apostles' Creed), the promises and prayer for the candidates, then the baptism with water and the name of the Trinity, the reception into the Church (adapted from 1662), optional ceremonies of the giving of a lighted taper and a white garment and concluding prayers of thanksgiving. Confirmation is `for the reception of baptized persons into the full fellowship of the Church'. The renewal of baptismal vows is extended so that the candidates make promises to be faithful in matters such as prayer, Bible-reading and almsgiving. The laying on of hands is performed by a presbyter with a prayer that is an adaptation of `Defend, O Lord ...'. There is a separate and emphatic act of reception into the fellowship of the Church with a welcome said by the whole congregation and the giving of the peace.

The Church of North India and that of Pakistan contain those who conscientiously hold (as former Baptists) that baptism ought to be administered only to candidates who are able to make a conscious profession of personal faith, and those who, equally conscientiously, hold that it is right to baptize infants. Forms of service that will hold together these divergent views on baptism and yet avoid ambiguity and confusion are obviously not easy to devise. For this reason, the Order of Confirmation approved for use in the Church of North India in 1974 is obviously an important document. The service begins with a salutation and an exhortation, which declares that the purpose of confirmation is that the candidates (who have already been baptized) may publicly accept for themselves God's promise of salvation and that, through the laying on of hands, they may increasingly experience the grace and power of God's Holy Spirit. Thus, while the reality of infant baptism is asserted, confirmation becomes much more than a renewal of baptismal promises. The
same theme is expressed again in the bishop's address to the candidates, which follows. He refers to the fact that they will be giving their own 'free and deliberate assent to the pledge which was then made in your name', but adds, You have come to declare your faith in the Lord Jesus Christ, your acceptance of him as your Saviour, and your commitment to him for ever.' This is entirely in line with statements made by the Baptists at the time of union, that they were able to accept the provision of infant baptism on the understanding that confirmation would provide an opportunity for precisely this kind of public profession of faith. The same note reappears later, after the lections, in three successive sections of the service called 'the profession of personal discipleship', 'the declaration of faith', and 'the promises'. In the first of these the bishop puts three questions to each candidate individually, beginning '[N.] ... do you accept Jesus Christ as your Lord and Saviour?' and including a renunciation of evil. The second consists of three questions, as in the ASH, concerning 'belief and trust' in the Trinity and the recitation of the Apostles' Creed. The third follows the CSI pattern in extending the promises to cover prayer and Bible-reading, attendance at public worship and proper stewardship of material possessions. This part of the service ends with an act of self-dedication. Then follows the actual confirmation, consisting of a prayer that those who in baptism were made God's children and members of his Church by the water of rebirth and the power of the Holy Spirit may be granted 'the fullness of the same Spirit, the Spirit of wisdom and understanding...' and so on, through the seven-fold gifts. The bishop then lays his hands on the head of each candidate with the formula, 'Confirm, O Lord, your child ... in your Holy Spirit', and, after all have been confirmed, he says a slightly modified version of the prayer 'Defend, O Lord ...'. The service ends with the Lord's Prayer, another prayer, and an act of receiving and welcoming the newly confirmed into the congregation.

It would seem that, at the cost of making the service very long, and somewhat overburdened with questions and promises, the compilers have done a good job. The rite is clear and coherent, recognizes the validity of infant baptism while requiring an unequivocal public profession of personal commitment and faith. This apparent coherence is somewhat spoiled, however, by a note at the end of the service which permits the rite to be used 'immediately after believer's baptism, if all the candidates have been specially prepared to be baptized and confirmed at the same service'. The note directs that, in that case, the bishop's address to the candidates at the beginning of the service, and the prayer that follows it, 'must be appropriately modified'. Reference back to those sections quickly reveals that almost everything that is said about baptism
there is entirely inappropriate to the case of adult believers who have just that moment been baptized.

A final trend to be noted, particularly strong at first in North America, is the provision of liturgical opportunity for the `renewal' of a baptism whose permanency it is not intended to contest. In 1976 the United Methodist Church published an `alternate text' for Baptism and Renewal. Confirmation is seen as `the first renewal of the baptismal faith', and `other renewals of the baptismal covenant' may take place among whole congregations or in individual cases. The 1978 Lutheran Book of Worship includes confirmation, reception into membership from other denominations, and restoration of membership all under though Contemporary Worship 8 had in 1974 tried to move away from an unrepeatable quasi-sacramental confirmation). The final Lutheran pattern is close to that of the Episcopal BCP (1979) at `confirmation, reception, or reaffirmation'. Several Churches now provide for `the renewal of baptismal vows' by the congregation at an Easter Vigil, after the manner introduced by the Roman revision of the Paschal Vigil in 1951-5. In Uniting in Worship (1988) the Uniting Church in Australia provides not only for such a `congregational reaffirmation of baptism' at Easter or Pentecost but also for a `personal reaffirmation of baptism' at any point in an individual's life; for good measure, Uniting in Worship also includes on this theme a service for the annual renewal of the covenant that is familiar in the Methodist tradition.

τ Printed in Faith and Order, Louvain 1971, Faith and Order Paper no. 59, " 'CC, pp. 35ff. Information about baptism in various traditions, but concerning practice rather than the rite itself, .may be found in the article 'Baptism' in NDLW.
5 Although it is hoped that as far as possible adults who arc to be baptized will also be confirmed at the same service, it is sometimes necessary for there to be a short delay between baptism and confirmation, since the bishop alone may administer confirmation.
For more details of the ECUSA rites, see D. B. Stevick, Baptismal Moments: Baptismal Meanings (New York, Church Housen Corporation 1987).
7 On the work of the consilium in drawing up the new rites, see A. Bugnini, pp. 584-625.
8 See P.J. Jagger, Christian Initiation pp. 275ff. It is included with the other rites of initiation in The Rites of the Catholic Church, vol. IA, initiation (New York, Pueblo 988).
9 For a discussion of this rite, see A. P. Milner, *The Theology of Confirmation*, and G. Austin, *Anointing with the Spirit*.

10 Many studies of this rite have been published; see, for example, J. D. Crichton, *Christian Celebration: the Sacraments*, pp. 29–64.


14 *Occasional Services and Additional Orders, Joint Commission on Liturgy and Hymnal 1962*; see also P. J. Jagger, *Christian Initiation*, p. 28ff.


16 The texts in P. J. Jagger, *Christian Initiation*, are almost all drawn from British sources.


18 P. J. Jagger, *Christian Initiation*, pp. 214ff (Moravian), 243ff (Methodist; similarly in the 1975 *Service Book*) and 266ff (Church of Scotland).


21 *Uniting in Worship* (Melbourne 1988).

22 However, two modern English Baptist rites of baptism are described by R. Burnish, *The Meaning of Baptism*, pp. 160-6. See above, p. 177 with n. 15.


25 *An Order for the Celebrations of Holy Baptism* (preliminary draft), Consultation on Church Union 1972.


27 *The Book of Common Worship* (OUP 1963). Leaflets containing separate services were published before 1962, see *SL* τ (1962), p. 74.
