

OCCASIONAL OFFICES

This third section of the Prayer Book contains what are known as the Occasional Offices. They are principally derived from the Sarum Manual, except for the Offices of Instruction, which are essentially the Catechism drawn up at the time of the Reformation, and the Order of Confirmation, which in medieval times formed part of the Bishop's book of services, the Pontifical.

The Ministration of Holy Baptism

together with

The Offices of Instruction

The Order of Confirmation

The Solemnization of Matrimony

The Thanksgiving after Child-birth

The Visitation of the Sick

The Communion of the Sick

The Burial of the Dead



Christian Initiation:

THE OFFICES OF BAPTISM, INSTRUCTION, AND CONFIRMATION

The Prayer Book Offices of Initiation into full Church membership consist of three separate services that originally formed one continuous sequence. In the early centuries catechetical instruction was given to converts prior to their initiation, in an intensive course under the supervision of the Bishop during the weeks of Lent, and both Baptism and Confirmation were administered to the candidates by the Bishop in the course of the liturgy on Easter Even, or, if necessary, on the Eve of Pentecost. Exceptions to this discipline were made only in cases of catechumens (i.e. learners) in imminent danger of death.

Beginning in the fourth century, and developing rapidly in the fifth, the separation of Baptism and Confirmation into two distinct rites, administered at different times, became customary. One reason for this change was the rapid growth of the Church's membership, which set in after the peace of the Church from persecution under Constantine, especially in areas remote from the larger cities where the bishops resided. To meet this need priests and deacons were allowed to baptize without the Bishop's presence, but the completion of the initiation by Confirmation was reserved until a time convenient for the Bishop to perform it. In the Eastern Churches, however, and also for a time in many Churches of the West, the personal participation of the Bishop in Confirmation was abandoned, and priests were permitted to confirm those whom they baptized, provided they used chrism (i.e. an ointment) that had been blessed by the Bishop. This custom still obtains in the Churches of Eastern Christendom.

In Italy the reservation of Confirmation to the personal act of the Bishop was maintained, thanks to the conservative influence of the see of Rome. In a letter of Pope Innocent I, written in 416 to an Italian bishop, the following judgment is handed down:

The sealing of the forehead of children is obviously a duty clearly reserved to the Bishop . . . Priests in baptizing, whether apart from the Bishop or in his presence, can anoint the baptized with chrism, so long as it has been consecrated by the Bishop; but they cannot anoint the forehead with this same oil. That is reserved solely to bishops, when they confer the Spirit.

The Roman customs became normative for the whole Western Church after the liturgical reforms of Charlemagne, when the Roman rites displaced all other rituals in Western Christendom. Thus the Western Church preserved the ancient tradition whereby the Bishop as chief shepherd of his flock received each member into full participation in the 'order of the laity,' in the same way he reserved to himself the conferring of the holy orders of the clergy.

Another factor which greatly hastened this development was the change from adult to infant baptism as the normative practice of the Church. The baptism of infants had been practiced in the Church from the earliest times, but in the first three centuries when the Church was a minority group engaged in missionary activity in a predominantly pagan and hostile environment its converts were for the most part adults, a circumstance similar to that prevailing in missionary fields today. With the nominal Christianizing of society in the fourth century, and later, the mass conversion of the barbarian peoples of the West, adult baptism ceased to be the common practice. Further impetus was given to infant baptism by the theological controversies of the fifth century regarding the nature of original sin, its guilt, and need of remission. In reply to the attack of the Pelagian heretics, who denied that Adam infected the human race with corruption and guilt (see Article ix), St. Augustine vigorously defended the traditional teaching of the Church that in infant baptism, no less than in adult baptism, remission of sin, of original sin as well as of any actual sins committed, was necessary, and that without this grace infants who died unbaptized had no earnest of eternal salvation.

One of the immediate results of the development of infant baptism was the disappearance of the old disciplines of catechetical preparation for initiation, since these had been designed for adults. Ceremonial vestiges of them continued to be part of the baptismal liturgy and may still be found in the Roman Ritual; but the instructions in Christian faith and ethic passed out of use. It was one of the great contributions of the Reformers of the sixteenth century that they restored a system of catechetical preparation. Since they retained infant baptism, however, they transformed the Offices of Instruction into a program of teaching and nurture in Christian truth between the time of Baptism and of Confirmation. At the same time they simplified the baptismal rite itself by eliminating most of the vestigial relics of the ancient catechetical offices. In the present Prayer Book liturgy only the invo-

cation and the lesson from the Gospel remain (p. 274), and the signing with the cross (p. 280), but this last has been transferred from the beginning of the Office to a position after the baptism of the candidate.

No little obscurity surrounds the origin and development of Christian initiatory rites in the first century, for though the New Testament contains abundant references to them, its testimonies are not readily harmonized and co-ordinated into a consistent pattern. The Christian ceremonies would seem to be a creative synthesis of usages and ideas drawn from a variety of sources, both Jewish and Gentile; their fundamental authority rested without doubt upon the example of our Lord's baptism at the hands of John the Baptist (Mark i.9-11; Matt. iii.13-17; Luke iii.21-2) and His commission to His disciples after His resurrection (Matt. xxviii.19-20). The Baptism of the Holy Spirit, experienced by the Church at its first Pentecost (Acts ii.1ff.), not only inaugurated a new dispensation of grace for the people of God but also fulfilled a promise long anticipated by prophetic utterance and foreshadowed by purificatory rites. It was the gift of the Holy Spirit which set the distinctive mark upon the Church's form of initiation into its fellowship.

The water baptism of repentance for the remission of sins, practiced by John the Baptist, was certainly a primary source of the Church's initiation ceremonies. It was a sign and pledge of participation in the Age to Come to those who repented and underwent a moral conversion, whether they were Jews by race or not, in readiness to face the imminent judgment of God upon the world and the coming of the 'Mightier One' Who would baptize with the Holy Spirit. In a very real sense John's baptism was a mark of regeneration, of a new birth unto righteousness in anticipation of the dawning Kingdom of the Christ. Its background in prophetic teaching is probably best seen in such a passage as Ezek. xxxvi.25-7.

Another factor in the development of Christian initiation was the Jewish ceremony for admission of Gentile proselytes into full fellowship with God's covenanted people. After a sufficient period of instruction and testing the proselyte was circumcised, or 'sealed' into the Covenant; baptized, or washed ceremonially from the stains of his heathen past; and brought into full communion with Israel by performing an act of sacrifice in the Temple. These actions were not considered as merely a ceremonial purification, but were associated with the forgiveness of sins; and many rabbis spoke of the baptized proselyte

as like unto a new-born child. (Some scholars have seen this order of initiation as furnishing the pattern of Christian initiation still followed in the Syrian liturgy: Confirmation, the sealing by the Spirit into the New Covenant; Baptism, the cleansing from sin; and Holy Communion, participation in the sacrifice of the Church. This pattern may well underlie the 'three that bear witness in earth, the Spirit, and the water, and the blood,' of 1 John v.8.)

The Gentile world also contributed to the Church's understanding of ritual initiation. Many of the pagan cults from which the first Christian converts were drawn had initiatory ceremonies of a dramatic character that claimed for their devotees a 'rebirth' and a guarantee of immortality by means of a mystic union consummated between the initiate and the hero-god of the cult, who in a remote mythological age of the past had himself undergone an experience of tragic death and restoration to life and bliss. It is true these pagan initiations were not concerned with moral 'rebirth' so much as with a metaphysical transformation of mortal nature into immortal. But when St. Paul spoke to his converts about our being baptized into Christ's death, or buried with Him in Baptism, that we might be raised with Him in glory and in newness of life (cf. Rom. vi.3-4; Col. ii.11-13), he was not using language beyond the comprehension of his hearers, though he gave these words an ethical emphasis new to their experience.

With the exception of the Syrian Church, already noted above, the Church's initiation rite in the early centuries followed a commonly accepted pattern best described for us in the early third-century work of St. Hippolytus of Rome, *The Apostolic Tradition*. The service took place towards dawn on Easter or Pentecost, after a lengthy vigil service of psalms, lessons, and prayers. When the water in the font had been blessed the candidates, stripped of all clothing and ornaments, made their triple renunciations of Satan, his pomps, and his works, and then descended into the font where they made their profession of faith in the words of the Creed. At each profession of belief, in the Father, the Son, and the Holy Spirit, they were baptized by one of the attending clergy. After they had put on their clothes they were immediately brought to the Bishop, presiding before the whole congregation, who laid his hand upon each one severally as he prayed for them the gift of the Holy Spirit. He then anointed and sealed each one upon the forehead with the consecrated chrism, and gave to each one the Kiss of Peace. The Holy Communion followed immediately,

beginning with the Offertory, and the newly baptized made their first Communion.

Inasmuch as this rite was one continuous action, no clear-cut distinction was made between the graces conferred at Baptism and at Confirmation. In general, however, it was considered that Baptism conferred remission of sin, regeneration, and adoption by God, and Confirmation bestowed the indwelling and strengthening Spirit as earnest of eternal redemption. The custom of the Bishop's laying his hand upon the candidates and anointing them with chrism in Confirmation goes back to apostolic times, though the two actions are not usually mentioned together in the New Testament (see Acts viii.14-17, xix.5-6; 2 Cor. i.21-2; Eph. i.13-14, iv.30; Heb. vi.2-5; and Tit. iii.5.). Both ceremonies were taken over from Judaism—the former representing a familiar form of conferring a blessing, the latter recalling the consecration of kings and of priests (cf. 1 Pet. ii.5; Rev. i.6).

When the rites of Baptism and of Confirmation came to be separated in the Western Church, for reasons already outlined, there developed new interpretations and emphases with respect to their meaning. First of all, the medieval theologians made of them two distinct sacraments, instead of viewing them as complementary parts of one sacrament. Baptism was considered necessary to salvation; Confirmation was not. Confirmation was thought of as an added grace, 'the gift of the Holy Spirit *for strength*,'—an increase of spiritual power, making a man strong to witness for the Faith and to combat its enemies. The medieval point of view was to some extent carried over into the Prayer Book's formularies, as may be seen by examination of Cranmer's wording of the prayers in the two services and of Articles xxv and xxvii. The result of this has been some ambiguity in Anglican theology concerning the necessity and the significance of Confirmation. The crux of the problem centers in the respective operations and gifts of the Spirit in the two rites. There are some who maintain that Baptism is full initiation and Confirmation only strengthens and increases graces already received; others consider that Confirmation is necessary to complete and seal the initial stages of initiation taken in Baptism.

Both of these tendencies of doctrine may lead to absurd extremes. In the former, Confirmation may come to be viewed as superfluous; in the latter, Baptism may be dissociated from any personal gift of the

Spirit. A truer statement of the case may be summed up in the words of the Rev. Dr. Oscar Hardman (*Bishoping*, pp. 21-2):

We are bound to believe that the Holy Spirit is able to bring His personal influence to bear upon the child's development at least as soon as we ourselves are able to do the same. From the moment when the living soul is brought forth into the world there is no point in his progress at which it may be plausibly represented that the Spirit of God is powerless to influence him. The Church initiates the child into the Christian relationship with the Spirit at the earliest possible moment, and when the child has grown so as to reach at length the point where it can claim him as a third party consciously and responsibly active in association with the Holy Spirit and the Church, the process of initiation may be duly completed.

HOLY BAPTISM

In drawing up the rite of Holy Baptism Cranmer combined about equally elements from the Sarum Office and from the form in Hermann's *Consultation*. The latter was in large measure taken from Luther's *Taufbüchlein* ('An Order of Baptism,' rev. 1526). In the 1549 Book there were two services, one for public baptism of infants in the church, the other for private baptism of infants 'in houses.' The 1662 Book added a third—for 'such as are of riper years, and able to answer for themselves.' The preface of this Book explained that this new Office was made necessary by the growth of Anabaptism (which rejected infant baptism) during the times of the Commonwealth, when the Prayer Book and its teaching had been suppressed; and it noted that it 'may be always useful for the baptizing of Natives in our plantations, and others converted to the Faith.' The 1928 revision co-ordinated and combined all these three Offices into the present single liturgy.

The rite consists of five parts: (1) the Preparation—all that survives from the elaborate catechetical ceremonies of the ancient Church; (2) the Promises of the candidates or their Sponsors; (3) the Blessing of the Water in the Font; (4) the Baptism proper; and (5) a final Thanksgiving.

The Ministration of Holy Baptism

- ¶ *The Minister of every Parish shall often admonish the People, that they defer not the Baptism of their Children, and that it is most convenient that Baptism should be administered upon Sundays and other Holy Days. Nevertheless, if necessity so require, Baptism may be administered upon any other day. And also he shall warn them that, except for urgent cause, they seek not to have their Children baptized in their houses.*
- ¶ *There shall be for every Male-child to be baptized, when they can be had, two Godfathers and one Godmother; and for every Female, one Godfather and two Godmothers; and Parents shall be admitted as Sponsors if it be desired.*
- ¶ *When there are Children to be baptized, the Parents or Sponsors shall give knowledge thereof to the Minister. And then the Godfathers and Godmothers, and the People with the Children, must be ready at the Font, either immediately after the Second Lesson at Morning or Evening Prayer, or at such other time as the Minister shall appoint.*
- ¶ *When any such Persons as are of riper years are to be baptized, timely notice shall be given to the Minister; that so due care may be taken for their examination, whether they be sufficiently instructed in the Principles of the Christian Religion; and that they may be exhorted to prepare themselves, with Prayers and Fasting, for the receiving of this holy Sacrament. And NOTE, That at the time of the Baptism of an Adult, there shall be present with him at the Font at least two Witnesses.*
- ¶ *The Minister, having come to the Font, which is then to be filled with pure Water, shall say as followeth, the People all standing.*

HATH this Child (Person) been already baptized, or no?

- ¶ *If they answer, No: then shall the Minister proceed as followeth.*

DEARLY beloved, forasmuch as our Saviour Christ saith, None can enter into the kingdom of God, except he be regenerate and born anew of Water and of the Holy Ghost; I beseech you to call upon God the Father, through

Rubrics. The first rubric sets two norms which are to be followed except in cases of necessity: (1) The baptism should be public in the presence of the congregation. Inasmuch as Baptism is our initiation into the fellowship of Christ's Church, it is only proper that the Church should be present and concerned to welcome a new member. In the English Book the rubric gives as reasons for this requirement: 'that the Congregation there present may testify the receiving of them' and that 'every Man present may be put in remembrance of his own profession made to God in his Baptism.' (2) The baptism should be on a Sunday or holy day, when there is more likelihood of a congregation being present. In the early Church Baptism was normally administered only on the Eves of Easter and Whitsunday, and also at times on Epiphany. This limitation passed out of use in the Middle Ages. Until the 1928 revision the rubrics specified that infants should be baptized not later than the second Sunday after their birth. The reason for this seeming haste was possibly a carry-over from medieval times, when infant mortality was high, and when people feared the thought of eternal damnation to infants dying unbaptized. On the positive side, however, it should be remembered that Baptism is a gift of God, and we should not delay to have it bestowed, especially since we are commanded in Scripture to bring little children to Christ. (Many parents are unpardonably lax in fulfilling this duty and privilege.)

The custom of Sponsors, required by the second rubric, goes back at least to the beginning of the third century, if not earlier. Among the ancient Jews we read of witnesses at proselyte-baptism who are sometimes denoted as patrons. The early Christians required Sponsors for adults as well as infants, to testify to the character and sincerity of the candidate, and to assure the Church that he was not a police spy. They were also expected to watch over the candidate during the time of his preparation to see that his duties were fulfilled and his vows kept. It was assumed, of course, that Sponsors were active communicants of the Church. Even parents, when acting as Sponsors, serve not *qua* parents, but as members of the Church. However, the sacrament is in no case invalidated if the Sponsors are lacking in faith or a right intention. As St. Augustine said, 'the presentation of the little ones to receive the spiritual grace is the act not so much of those by whose hands they are borne up . . . as of the whole society of saints and believers. For it is proper to regard the infants as presented by all

who take pleasure in their baptism, and through whose holy and perfectly-united love they are assisted in receiving the communion of the Holy Spirit' (*Epist.* 98, 5). In the Irish and South African Prayer Books it is distinctly stipulated that Sponsors must be members of the Church.

The American Book has never made the presence of Sponsors an absolute rule (notice the clause, 'when they can be had'), and it has always allowed parents to assume this responsibility. This relaxation of the traditional rules has been a response to the necessities of a 'frontier' society, where suitable Sponsors have often been lacking, and also a realistic acceptance of the mobility of our society, which all too frequently makes it impossible for Sponsors other than parents to keep a close personal association with their godchildren. Similar exceptions to traditional custom have been allowed in the recent Canadian, South African, and English Proposed Books. The requirement of three Sponsors began with the 1549 Book, though it had some precedent in rules of medieval synods. The Sarum Manual allowed two, but the general custom both of the early and medieval Church was to have only one Sponsor.

The direction of the third rubric that Baptism normally be administered after the Second Lesson at the Daily Offices goes back to 1549. This provision not only underscores the public ministration of the sacrament, in the presence of the congregation, but it also represents a return to primitive tradition, when Baptism took place at the conclusion of a vigil service (before the Holy Communion) consisting of psalms, lessons, and prayers. (It should be remembered that the Reformers expected that the Holy Communion would follow Morning Prayer every Sunday and holy day.) The fourth rubric, which concerns the baptism of adults, recalls ancient catechetical disciplines of instruction, and devotional and ascetical exercises.

The 1549 Book, following medieval custom, directed that the first part of the service be said at the church door. The 1552 Book changed this to the present directive, 'ready at the Font.' At the Savoy Conference in 1661 the Puritans requested that church fonts be placed where 'all the congregation may best see and hear the whole administration'; but the bishops replied that 'the font usually stands, as it did in primitive times, at or near the Church door, to signify that Baptism was the entrance into the Church mystical.' There is no warrant in our

Church's tradition for the font to be hidden in a small chapel or recess out of sight of the congregation as a whole.

The Preparation. The rubric that directs that the font be filled with pure water before each baptism was inserted in the 1662 Book. In the 1549 Book the water was changed once a month, when it was newly blessed (see p. 278). With the 1552 Book the water was blessed on every occasion of baptism; and the direction of the 1662 Book was designed to prevent any use of stagnant water which had become impure.

The Question. The opening question is not so necessary now as it was in the Middle Ages, when many parents out of superstition sought to obtain the grace of the sacrament for their children more than once, and when parish priests were not so careful as they are now to make due inquiries and give suitable instructions before the time of baptizing. Nonetheless the question serves to remind us that Baptism is a grace given once for all, and should never be repeated. (Cf. the form for Conditional Baptism, p. 282.)

The Exhortation. Cranmer adopted this address from Hermann's *Consultation*. It sets forth succinctly the primary meaning of Holy Baptism, based on our Lord's words in John iii.3, 5 (cf. p. 275). It is, first, an act of spiritual birth, given us of God by the operation of the Holy Spirit, whereby we receive an earnest of our inheritance in God's eternal Kingdom; and secondly, the means of our incorporation into the life of Christ's Church, which is His mystical Body. Baptism gives us a new birth, not into the sinful condition of man's earthly nature, but into the redeemed society and fellowship formed by our Lord and quickened by His Spirit.

The 1928 revision removed from the address the initial statement that 'all men are conceived and born in sin.' This was not intended in any way as a rejection of the doctrine of original sin, and the need of its remission; rather it was designed to prevent misunderstanding in associating original sin with sex, chiefly from a wrong interpretation of Psalm li.5 (see commentary, p. 60). The South African Office altered this statement as follows: 'Seeing that all men are born with a sinful nature'; and the Scottish (1929) rite reads: 'we are taught in Holy Scripture that all men from their birth are prone to sin, but that

our Lord Jesus Christ, that of his bounteous mercy he will grant to *this Child (this Person)* that which by nature *he* cannot have; that *he* may be baptized with Water and the Holy Ghost, and received into Christ's holy Church, and be made a living *member* of the same.

¶ *Then shall the Minister say,*

Let us pray.

ALMIGHTY and immortal God, the aid of all who need, the helper of all who flee to thee for succour, the life of those who believe, and the resurrection of the dead; We call upon thee for *this Child (this thy Servant)*, that *he*, coming to thy holy Baptism, may receive remission of sin, by spiritual regeneration. Receive *him*, O Lord, as thou hast promised by thy well-beloved Son, saying, Ask, and ye shall have; seek, and ye shall find; knock, and it shall be opened unto you. So give now unto us who ask; let us who seek, find; open the gate unto us who knock; that *this Child (this thy Servant)* may enjoy the everlasting benediction of thy heavenly washing, and may come to the eternal kingdom which thou hast promised by Christ our Lord. *Amen.*

¶ *Then the Minister shall say as followeth.*

Hear the words of the Gospel, written by Saint Mark, in the tenth Chapter, at the thirteenth Verse.

THEY brought young children to Christ, that he should touch them: and his disciples rebuked those that brought them. But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not: for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them.

God willeth all men to be saved, for God is love.' Our American revisers considered it sufficient merely to leave reference to our sinful nature in the phrase, 'that which by nature he cannot have.'

The Invocation. The prayer, 'Almighty and immortal God,' is a free rendering of one found in the Sarum Manual, which goes back to the Gregorian Sacramentary. Its ancient source is clearly revealed in the preamble's reference to the 'resurrection of the dead' (cf. John xi.25-6), the time when Baptism was normally administered at the Paschal mysteries. The original Latin of the invocation of this prayer is translated as follows: 'We invoke thee in behalf of this thy servant, N., who, seeking the gift of thy Baptism, desires to obtain thine eternal grace of spiritual rebirth.' It will be seen that Cranmer introduced here the reference to 'remission of sin.' The second part of the prayer is based upon our Lord's promise of God's readiness to 'give good things to them that ask him' (Matt. vii.7-11). Compare Titus iii.5 with the grandiose phrase, 'everlasting benediction of thy heavenly washing.'

The Lessons. The first of these lessons comes from the older service for the Baptism of Infants. Cranmer adopted from Hermann the use of Mark x.13-16. The Sarum rite had the parallel passage from Matthew. The second lesson is from the service of Baptism of Adults. The third was added in the 1928 revision, for use on either occasion, or when both infants and adults are to be baptized at the same time.

Mark x.13-16, though it contains no specific mention of Baptism, is no less convincing assurance that our Lord, far from intending to exclude children from the blessing of entrance into His Kingdom, taught His disciples that children were the very type and example of those who would enter into it (cf. p. 339); and He was much chagrined when His disciples tried to hinder those who brought little children to Him for His blessing. There is no evidence to show that from the earliest days of the Church infants were excluded from Baptism and incorporation into Christ's Body. Compare Article xxvii, where it is stated that the baptism of young children is 'most agreeable with the institution of Christ.'

¶ *Or this.*

Hear the words of the Gospel, written by Saint John, in the third Chapter, at the first Verse.

THERE was a man of the Pharisees, named Nicodemus, a ruler of the Jews: the same came to Jesus by night, and said unto him, Rabbi, we know that thou art a teacher come from God: for no man can do these miracles that thou doest, except God be with him. Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into his mother's womb, and be born? 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. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.

¶ *Or this.*

Hear the words of the Gospel, written by Saint Matthew, in the twenty-eighth Chapter, at the eighteenth Verse.

JESUS came and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye therefore, and make disciples of 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 alway, even unto the end of the world.

John iii.1-8 presents the first part of our Lord's colloquy with Nicodemus, a ruler of the Jews who had been impressed with Jesus' miracles and who had recognized in them a sign that He was 'a teacher come from God.' Our Lord, however, quickly turned to disabuse Nicodemus of any notion that the Kingdom of God is a thing of this world or visible in outward signs and wonders. The Kingdom is spiritual and can only be spiritually discerned. To do this we must become again as little children, be born again (or, literally, 'born from above'), not physically, but by the mysterious action of the Spirit of God, whose activity can be neither controlled nor predicted. In other words, our Lord tells Nicodemus here what he had taught His disciples (in the preceding lesson from Mark), that unless we 'receive the Kingdom of God as a little child'—in faith and trust and dependence upon God—we shall not be able to enter into it. The reference in verse 5 to 'water' is commonly understood by scholars to be a gloss due to a reading back of Christian Baptism into the words of Jesus concerning spiritual 'rebirth.' It cannot refer to any Jewish ceremonial, and conversely, these words were spoken before the sacrament of Baptism had been instituted.

Matthew xxviii.18-20 is the Great Commission of our Lord to His disciples before His final departure from the earth after His resurrection, and it is the only specific institution of Baptism by our Lord recorded in the Gospels. The authenticity of this institution has often been questioned by Biblical critics. At least this may be said: if our Lord did not in so many and such words command His disciples to baptize, they nonetheless believed the practice to be implicit in His commissioning of them to preach the gospel throughout the world. And hence from that first Pentecost (Acts ii.1ff.) Baptism has been the established means of admission into the fellowship of His believers.

¶ Then shall the Minister say,

AND now, being persuaded of the good will of our heavenly Father toward *this Child (this Person)*, declared by his Son Jesus Christ; let us faithfully and devoutly give thanks unto him, and say,

ALMIGHTY and everlasting God, heavenly Father, We give thee humble thanks, That thou ¶ *Minister and People.* hast vouchsafed to call us To the knowledge of thy grace, and faith in thee: Increase this knowledge, And confirm this faith in us evermore. Give thy Holy Spirit to *this Child (this thy Servant)*, That *he* may be born again, And be made *an heir* of everlasting salvation; Through our Lord Jesus Christ, Who liveth and reigneth with thee and the same Holy Spirit, Now and for ever. Amen.

¶ When the Office is used for Children, the Minister shall speak unto the Godfathers and Godmothers on this wise.

DEARLY beloved, ye have brought *this Child* here to be baptized; ye have prayed that our Lord Jesus Christ would vouchsafe to receive *him*, to release *him* from sin, to sanctify *him* with the Holy Ghost, to give *him* the kingdom of heaven, and everlasting life.

Dost thou, therefore, in the name of this Child, renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all; and, by God's help, will endeavour not to follow, nor be led by them.

Minister. Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?

Answer. I do.

Bidding and Thanksgiving. When the two services for infants and for adults were combined in the 1928 Book, the bidding was much reduced in length. In the 1549 Book the bidding was based upon the Gospel lesson from Mark, a relic of which still survives in the phrase 'being persuaded of the good will of our heavenly Father toward this Child.' The rite of Baptism for adults inserted in the 1662 Book based its bidding on the lesson from John. The Thanksgiving brings to a conclusion the first or preparatory part of the service. It was taken almost word for word from Hermann's *Consultation*. The opening address is a reminder to all Christian people that the primary graces of the sacrament are knowledge of God and faith in Him, which graces should normally grow and be strengthened in us. There is a hint here of the sealing and confirming of these graces in Confirmation. (Cf. the prayer, 'Defend, O Lord,' p. 297). The petition for the gift of the Holy Spirit was more carefully worded in Hermann's form, so as not to confuse the action of the Spirit in Baptism—namely, the effecting of regeneration and adoption—with His endowment conferred in Confirmation as an indwelling power. Hermann's form read: 'Give this Child thy Holy Spirit for new-birth, that he may become thy child and heir, an heir of eternal blessedness.'

The Promises. The promises of renunciation of Satan and the profession of faith in the words of the Creed go back to very ancient times, at least to the rituals of the second century. In the 1549 Book the renunciations were separately made: of Satan and his works; of the pomp and glory of the world with its covetous desires; and of the carnal desires of the flesh. This followed the traditional pattern of the Sarum Office. The 1552 Book, however, combined them all in one renunciation. It should be noted that in the ancient and medieval services the word "pomp" referred not to the world, but to Satan, and indicated his 'retinue' of demonic attendants. It should also be observed that in these promises we do not renounce as such either the world or the flesh, since these are created of God, but the pride and vainglory evident in them because of sinful rebellion against God's will and love.

The professions of faith were also traditionally made in a threefold form, corresponding to the three paragraphs of the Creed. The American Prayer Book is peculiar in omitting a full recital of the Creed, whether in interrogatory or declaratory form. The simple question

Minister. Wilt thou be baptized in this Faith?

Answer. That is my desire.

Minister. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will, by God's help.

Minister. Having now, in the name of this Child, made these promises, wilt thou also on thy part take heed that this Child learn the Creed, the Lord's Prayer, and the Ten Commandments, and all other things which a Christian ought to know and believe to his soul's health?

Answer. I will, by God's help.

Minister. Wilt thou take heed that this Child, so soon as sufficiently instructed, be brought to the Bishop to be confirmed by him?

Answer. I will, God being my helper.

¶ *When the Office is used for Adults, the Minister shall address them on this wise, the Persons to be baptized answering the questions for themselves.*

WELL-BELOVED, you have come hither desiring to receive holy Baptism. We have prayed that our Lord Jesus Christ would vouchsafe to receive you, to release you from sin, to sanctify you with the Holy Ghost, to give you the kingdom of heaven, and everlasting life.

DOST thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the sinful desires of the flesh, so that thou wilt not follow, nor be led by them?

Answer. I renounce them all; and, by God's help, will endeavour not to follow, nor be led by them.

of belief in 'all the Articles of the Christian Faith,' et cetera, derives from the Proposed Book of 1786. At first sight it may seem strange that a Creed so closely associated with Baptism in origin (see p. 284) should be dropped from the service; but it will be remembered that the rite was directed to be administered normally during Morning or Evening Prayer, in the course of which the Apostles' Creed is recited.

The 1662 Book added the promise of fidelity in obedience to God's will and commandments, a suggestion taken from Bishop Sanderson's *Liturgy in the times of rebellion*. The idea of such a promise was doubtless derived from a consideration of the contents of the Catechism, which includes instruction not only in the Creed but also in the Ten Commandments. An Exhortation to Sponsors, delivered at the conclusion of the service, specifically enjoined upon them the duty of teaching the child the Creed, the Lord's Prayer, and the Ten Commandments, 'and all other things which a Christian ought to know and believe to his soul's health,' and then, when so instructed, of bringing the child to the Bishop for Confirmation. The 1928 revision omitted this Exhortation and in its place framed the two final questions here appointed.

The alternative set of questions, for use at the baptism of adults, was placed here in 1928 when the Offices of infant and adult baptism were combined in one service. At that time two new questions were inserted between the renunciations and the profession of the Apostles' Creed. (Cf. the question in the Confirmation rite, p. 297.)

Minister. Dost thou believe in Jesus the Christ, the Son of the Living God?

Answer. I do.

Minister. Dost thou accept him, and desire to follow him as thy Saviour and Lord?

Answer. I do.

Minister. Dost thou believe all the Articles of the Christian Faith, as contained in the Apostles' Creed?

Answer. I do.

Minister. Wilt thou be baptized in this Faith?

Answer. That is my desire.

Minister. Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?

Answer. I will, by God's help.

¶ *Then shall the Minister say,*

○ MERCIFUL God, grant that like as Christ died and rose again, so *this Child* (*this thy Servant*) may die to sin and rise to newness of life. *Amen.*

Grant that all sinful affections may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. *Amen.*

Grant that *he* may have power and strength to have victory, and to triumph, against the devil, the world, and the flesh. *Amen.*

Grant that whosoever is here dedicated to thee by our office and ministry, may also be endued with heavenly virtues, and everlastingly rewarded, through thy mercy, O blessed Lord God, who dost live, and govern all things, world without end. *Amen.*

Minister. The Lord be with you.

Answer. And with thy spirit.

The Supplications. These four supplications, giving expression to the mystical and moral meanings of Holy Baptism, are surviving relics of a more elaborate form found in the 1549 Book for the Blessing of the Font, which Cranmer took from some Gallican source, very similar in substance to the old Spanish or Mozarabic liturgy. In the 1552 Book he reduced the number of these supplications from eight to four and clearly distinguished them from the prayer of Blessing which follows. It is therefore best to take these supplications as concluding responsories to the promises, in which the congregation joins, rather than as devotions anticipatory of the Blessing of the Font.

The Blessing of the Font. Prayers for the sanctification of the water of Baptism formed part of the initiatory liturgy from earliest times. They became a fixed part of the Easter Even and Whitsun Even rites, and in their fully developed forms, in both the Eastern and the Western liturgies, they are very elaborate, full of symbolical references to both the Old and New Testament, and accompanied by picturesque ceremonies. In the 1549 Book Cranmer provided a simplified form to be used once a month, when the water was changed in the font, and not necessarily on the occasion of each baptism. It consisted of the Supplications (see above) and a prayer, substantially similar to the present form. The 1552 Book reduced the length of the Supplications, as we have already seen, and directed that the prayers of blessing be used at every baptism. In the 1662 Book a specific invocation was inserted in the prayer: 'Sanctify this Water to the mystical washing away of sin' (cf. Eph. v.26), a phrase which would probably not have been acceptable to the Reformers, who were more chary about the blessing of material things. Our American revision of 1928, as also the recent Scottish and South African revisions, set the prayer in the ancient, Eucharistic form of a preface, preceded by the *Sursum corda* (cf. p. 76).

Only two of the many Biblical allusions contained in the medieval Latin form survive in the Prayer Book. One is the obscure reference of the Fourth Evangelist to the water and blood that flowed from our Lord's pierced side (John xix.34). Neither the ancient Fathers nor modern scholars have agreed concerning the significance of this symbolism in the mind of the gospel writer. Some referred it to the purifications of the Old Testament, others to the Baptism and Passion of our Lord, and still others to the two sacraments of the Gospel, Bap-

Minister. Lift up your hearts.

Answer. We lift them up unto the Lord.

Minister. Let us give thanks unto our Lord God.

Answer. It is meet and right so to do.

¶ *Then the Minister shall say,*

IT is very meet, right, and our bounden duty, that we should give thanks unto thee, O Lord, Holy Father, Almighty, Everlasting God, for that thy dearly beloved Son Jesus Christ, for the forgiveness of our sins, did shed out of his most precious side both water and blood; and gave commandment to his disciples, that they should go teach all nations, and baptize them In the Name of the Father, and of the Son, and of the Holy Ghost. Regard, we beseech thee, the supplications of thy congregation; sanctify this Water to the mystical washing away of sin; and grant that *this Child* (*this thy Servant*), now to be baptized therein, may receive the fulness of thy grace, and ever remain in the number of thy faithful children; through the same Jesus Christ our Lord, to whom, with thee, in the unity of the Holy Spirit, be all honour and glory, now and evermore. *Amen.*

¶ *Then the Minister shall take the Child into his arms, and shall say to the Godfathers and Godmothers,*

Name this Child.

¶ *And then, naming the Child after them, he shall dip him in the Water discreetly, or shall pour Water upon him, saying,*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

¶ *But NOTE, That if the Person to be baptized be an Adult, the Minister shall take him by the hand, and shall ask the Witnesses the Name; and then shall dip him in the Water, or pour Water upon him, using the same form of words.*

tism and the Eucharist. Doubtless Cranmer took it as a reference to the second of these interpretations. The other allusion is to our Lord's post-resurrection institution of Baptism (Matt. xxviii.19), which is contained in one of the lessons appointed for the service (see commentary, p. 275). The invocation for the sanctification of the water should not be misunderstood. The water itself receives no mystical or supernatural qualities enabling it of itself to wash away our sin. Rather it is set apart for a sacred use: namely, to be the outward and visible sign of an inward and spiritual cleansing, which God through His Holy Spirit works in us at the time of our baptism, and incorporation into the mystical Body of His Son, the Church.

The Baptism. Among the Jews a child receives his name at the time of his circumcision (cf. Luke i.59-60), but there is no evidence that this custom of naming was transferred by the early Christians to the rite of Baptism. We can trace the adoption by converts of a 'Christian' name at their baptism only as far back as the third century, yet even so it did not become a universal custom until well after the time when infant baptism was the generally accepted usage of the Church. In the Catechism (p. 283) special emphasis is laid upon the giving of this Christian name, for it has been well said that 'it is a thing in itself beautiful and likewise spiritually helpful that a man should be reminded of his Christian profession and privileges every time he thinks of his name.'

The formula of Baptism is, of course, taken from Matt. xxviii.19, and it has been universally used in the Church since the first century. In apostolic times Baptism was often administered in the Name of Jesus (cf. Acts ii.38, xix.5; cf. 1 Cor. i.13), but this seems to have been customary only in the case of Jewish converts who already held a belief in God the Father and in the Holy Spirit. Gentile converts, however, needed to profess their faith in all three Persons of the Godhead, and thence be baptized in the threefold Name. The pronouncement of the Name of God over the baptized involves much more than a recognition of the divine sanction for the act. It stamps the person so dedicated as belonging to God, as possessed by Him, and now subject to His power and influence. The Name symbolizes the Person, and marks the rightful Owner. In Holy Scripture the Name of God is often used as a synonym for God Himself—compare in the Lord's Prayer, 'Hallowed be thy Name.'

¶ Then the Minister shall say,

WE receive this Child (Person) into the congregation of Christ's flock; and do * sign him with the sign of the Cross, in token that hereafter he shall not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner, against sin, the world, and the devil; and to continue Christ's faithful soldier and servant unto his life's end. Amen.

* Here the Minister shall make a Cross upon the Child's (or Person's) forehead.

¶ Then shall the Minister say,

SEEING now, dearly beloved brethren, that *this Child (this Person)* is regenerate, and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *this Child (this Person)* may lead the rest of his life according to this beginning.

¶ Then shall be said,

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ Then shall the Minister say,

WE yield thee hearty thanks, most merciful Father, that it hath pleased thee to regenerate *this Child (this thy Servant)* with thy Holy Spirit, to receive him for thine own Child, and to incorporate him into thy holy Church. And humbly we beseech thee to grant, that he, being dead unto sin, may live unto righteousness, and being

The primitive mode of baptizing was by immersion, for the word 'baptize' literally means 'to dip.' But baptism by affusion, i.e. by pouring water over the candidate, was also practiced in the early Church in cases where lack of sufficient supply of water or danger to the health of the person being baptized necessitated this modification. The oldest pictorial representations of Baptism that have come down to us show the candidate standing naked in a stream or font while the baptizer pours water over him so that the whole body is washed. In lands of cold climate affusion has tended to displace immersion, and it is today the almost universally preferred custom in our Church. In the 1549 Book Cranmer adhered to the traditional practice of a threefold immersion, once at each naming of the Persons of the Trinity—'first dipping the right side; second the left side: the third time dipping the face toward the front.' However, he allowed that when 'the child be weak, it shall suffice to pour water upon it.' The 1552 Book made no reference to a trine immersion or affusion, but the practice of a threefold pouring of the water has not gone out of usage.

The signing of the new member of Christ with the cross is one of the most ancient ceremonies of Christian initiation. In the early Church this signing took place at the time of admission as a catechumen; and in the 1549 rite it retained its traditional position at the beginning of the service (after the prayer, p. 274). The 1552 Book removed it to the present place immediately after the baptism. It was one of the few bits of ceremonial retained in 1552, and it became one of the chief occasions for the Puritans' objection to the liturgy; in fact so great was the objection that in 1604 Canon 30 was drawn up in defense of its use. It seems strange today that anyone should have thought this custom superstitious, especially in the light of the magnificent statement of explanation that accompanies it. Yet the prejudice remained so strong that the American Book, up until the last revision of 1928, permitted its omission if the Sponsors objected to it. The 1549 rite included here two traditional ceremonies, dropped in 1552: the clothing of the newly baptized in a white vesture, known as the 'chrisom,' and an anointing of the forehead.

The Thanksgiving. This final section of the rite, consisting of Bidding, Lord's Prayer, and Thanksgiving, was added in 1552. In the 1549 Book only a brief exhortation to the Sponsors concluded the service.

buried with Christ in his death, may also be *partaker* of his resurrection; so that finally, with the residue of thy holy Church, *he* may be *an inheritor* of thine everlasting kingdom; through Christ our Lord. *Amen.*

¶ *Then the Minister shall add,*

THE Almighty God, the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named; Grant you to be strengthened with might by his Spirit in the inner man; that, Christ dwelling in your hearts by faith, ye may be filled with all the fulness of God. *Amen.*

¶ *It is expedient that every Adult, thus baptized, should be confirmed by the Bishop, so soon after his Baptism as conveniently may be; that so he may be admitted to the Holy Communion.*

PRIVATE BAPTISM.

¶ *When, in consideration of extreme sickness, necessity may require, then the following form shall suffice:*

¶ *The Child (or Person) being named by some one who is present, the Minister shall pour Water upon him, saying these words:*

N. I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. *Amen.*

¶ *After which shall be said the Lord's Prayer, and the Thanksgiving from this Office, beginning, We yield thee hearty thanks, etc.*

¶ *But NOTE, That in the case of an Adult, the Minister shall first ask the questions provided in this Office for the Baptism of Adults.*

¶ *In cases of extreme sickness, or any imminent peril, if a Minister cannot be procured, then any baptized person present may administer holy Baptism, using the foregoing form. Such Baptism shall be promptly reported to the Parish authorities.*

THE RECEIVING OF ONE PRIVATELY BAPTIZED.

¶ *It is expedient that a Child or Person so baptized be afterward*

This exhortation was omitted in 1928, and in its place a Blessing, based on Eph. iii.14-19, was inserted.

The Bidding and Thanksgiving state the two positive graces of Baptism, regeneration and incorporation into the membership of the Church. The petitions of the Thanksgiving are taken from 1 Pet. ii.24 and Rom. vi.4-6, and recall the primitive association of Baptism with the celebration of the death and resurrection of our Lord. Notice that the Lord's Prayer is not only climactic in this Office, but that it is quite properly appointed as the first prayer the new member says with his new family, the Church.

The rubric after the Blessing was taken by the 1928 revisers from the older service for the Baptism of Adults. It serves to remind us of the primitive custom associating Baptism, Confirmation, and first Communion together. Modern conditions often make it impossible to combine these services in one continuous rite. In any event the instruction of adults for Baptism should include preparation for Confirmation and full communicant status in the Church.

PRIVATE BAPTISM

These rubrics are a simplification of a separate service for private baptism, printed in full in the Prayer Book from 1549 until the 1928 revision. They provide for what is known as 'clinical baptism' of persons *in extremis* or in imminent peril of death. In the early Church this practice was often necessary in times of persecution. There is no warrant whatsoever for interpreting these rubrics in such a way as to permit private baptisms for the sake of mere convenience, either of the one to be baptized, or of parents and Sponsors.

The Church has always recognized the validity of baptism administered by a layman in cases of necessity, provided he uses water and the formula naming the Holy Trinity, and sincerely intends to perform the act according to the Church's purpose and teaching. Such occasions frequently arise when there is insufficient time, because of the imminence of death, to procure a minister, or in places where no minister may be resident or available.

brought to the Church, at which time these parts of the foregoing service shall be used:

The Gospel, the Questions (omitting the question Wilt thou be baptized in this Faith? and the answer thereto), the Declaration, We receive this Child (Person), etc., and the remainder of the Office.

CONDITIONAL BAPTISM.

¶ *If there be reasonable doubt whether any person was baptized with Water, In the Name of the Father, and of the Son, and of the Holy Ghost, (which are essential parts of Baptism), such person may be baptized in the form before appointed in this Office; saving that, at the immersion or the pouring of water, the Minister shall use this form of words:*

IF thou art not already baptized, N., I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

CONDITIONAL BAPTISM

Baptism is a sacrament that should never be repeated, for the grace given us by it is bestowed of God once for all. It sometimes happens that persons baptized in infancy have no certain records of their baptism or no assured knowledge that they were baptized with the proper form and matter—that is, with water in the Name of the Trinity. The present rubric and formulary is essentially that of the 1662 Book. In the 1549 and 1552 Books the rubric read thus: 'But if they which bring the infants to the church, do make an uncertain answer to the priest's questions, and say that they can not tell what they thought, did, or said in that great fear and trouble of mind, (as oftentimes it chanceth) . . . '—an interesting revelation of the ignorance of the laity concerning the Church's rites so common in the Middle Ages.

Offices of Instruction

FIRST OFFICE.

¶ *After the singing of a Hymn, shall be said by the Minister and People together, all kneeling, the following Prayer, the Minister first pronouncing,*

The Lord be with you.

Answer. And with thy spirit.

Let us pray.

LORD of all power and might, Who art the author and giver of all good things; Graft in our hearts the love of thy Name, Increase in us true religion, Nourish us with all goodness, And of thy great mercy keep us in the same; Through Jesus Christ our Lord. Amen.

¶ *Then, the People being seated, the Minister shall ask them the Questions which follow, the People reading or repeating the Answers as appointed.*

Question. What is your Christian Name?

Answer. My Christian Name is —.

Question. Who gave you this Name?

Answer. My Sponsors gave me this Name in Baptism; wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.

Question. What did your Sponsors then promise for you?

Answer. My Sponsors did promise and vow three things in my name: First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh; Secondly, that I should believe all the Articles of the Christian Faith; And Thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

Question. Do you not think that you are bound so to do?

Answer. Yes, verily; and by God's help so I will. And

OFFICES OF INSTRUCTION

The 1928 revision revamped the Catechism into the present form of a general service of worship, designed not only for those preparing for Confirmation, but also for all 'the people.' The Offices are so arranged that parts of them may be used to advantage by themselves, for they need supplemental exposition, both because the terminology is often technical and succinct, and because the language and style is archaic, and at times unreal, at least on the lips of twentieth-century children. The history of the Catechism will be found on page 577ff.

FIRST OFFICE

The First Office begins with the Collect for the Seventh Sunday after Trinity (p. 198), and then proceeds to a recalling of the baptismal service and its vows and promises. After this introduction it continues with expositions of the Apostles' Creed, the Ten Commandments, and the Lord's Prayer—those basic things 'which a Christian ought to know and believe to his soul's health' (cf. p. 277). In other words, it prepares a solid foundation for instruction in the Christian Faith, the Christian Ethic, and Christian Worship.

I heartily thank our heavenly Father, that he hath called me to this state of salvation, through Jesus Christ our Saviour. And I pray unto God to give me his grace, that I may continue in the same unto my life's end.

¶ *Then the Minister shall say,*

YOU said that your Sponsors promised and vowed that you should believe all the Articles of the Christian Faith. Recite the Articles of the Christian Faith as contained in the Apostles' Creed.

¶ *Then, all standing, shall be said the Apostles' Creed by the Minister and People.*

I BELIEVE in God the Father Almighty, Maker of heaven and earth:

And in Jesus Christ his only Son our Lord: Who was conceived by the Holy Ghost, Born of the Virgin Mary: Suffered under Pontius Pilate, Was crucified, dead, and buried: He descended into hell; The third day he rose again from the dead: He ascended into heaven, And sitteth on the right hand of God the Father Almighty: From thence he shall come to judge the quick and the dead.

I believe in the Holy Ghost: The holy Catholic Church; The Communion of Saints: The Forgiveness of sins: The Resurrection of the body: And the Life everlasting. Amen.

¶ *Then, the Minister, turning to the People, shall ask the Question following, the People responding.*

Question. What do you chiefly learn in these Articles of your Belief?

Answer. First, I learn to believe in God the Father, who hath made me, and all the world.

Secondly, in God the Son, who hath redeemed me, and all mankind.

The Apostles' Creed. This Creed, named according to a tradition that each one of the Twelve Apostles appointed by our Lord contributed a clause in its composition, is the oldest creed in continuous use in the Church. Although it is not of apostolic origin, the date of its formulation, with the exception of a few phrases, can be confidently established in the middle of the second century. It was drawn up at Rome with the express purpose of serving as a basis of doctrinal instruction for candidates preparing for Baptism. From Rome its use gradually spread to other churches of the West where it supplanted similar formulations of the 'Rule of Faith' made for the same purpose. It has never been used in the Eastern Churches. The Creed is not a complete summary of Christian doctrine; it is rather an expansion of the simple confession of faith in the Three Persons of the Godhead used since apostolic times in the rite of Baptism. The specific additions made to this primitive confession were designed to safeguard the Church's catechumens from the errors of the Gnostic heretics, who caused so much concern to the Church in the second century. These errors undercut the very foundations of Christian belief as the Church had received it from its apostolic founders and missionaries; they denied that the Creator God of the Old Testament was the Father of our Lord, and hence also our Father, and they also denied that our Lord had been born, and had suffered and died in the real substance of our flesh, and hence they rejected all belief in the resurrection of the body, whether of Christ or of ourselves.

Every statement in the Creed can be certainly proved from the testimony of the New Testament. The one clause about which there has been question in modern times (see p. 15) is: 'He descended into hell.' It is the latest addition to the Creed, and first appears in it at the beginning of the fifth century. Yet belief in our Lord's Descent into Hell (literally, Hades) is part of the earliest teaching of the Church, though its purpose and meaning were variously understood and interpreted (cf. Acts ii.31, 1 Pet. iii.19, iv.6; and with less probability, Rom. x.7, Eph. iv.9; see commentary, p. 161).

Thus it was thought that Christ went down in order to break the doors of Hades and show himself victor over Satan, or to lead thence the patriarchs and prophets and other pious Israelites, or to preach the gospel to the dead, or to complete his work of redemption and free his followers from the control of death, or to share in all respects the lot of men. The idea that Christ went down to suffer the torments of the damned in order to com-

Thirdly, in God the Holy Ghost, who sanctifieth me and all the people of God.

And this Holy Trinity, One God, I praise and magnify, saying,

GLORY be to the Father, and to the Son, and to the Holy Ghost; ¶ *Minister and People.*

As it was in the beginning, is now, and ever shall be, world without end. Amen.

¶ *Here may be sung a Hymn, after which the Minister, turning to the People, shall say,*

YOU said that your Sponsors promised and vowed that you should keep God's holy will and commandments. Tell me how many Commandments there are.

Answer. There are Ten Commandments, given in old time by God to the people of Israel.

¶ *Then shall the Minister say,*

Let us ask God's help to know and to keep them.

The Lord be with you.

Answer. And with thy spirit.

Let us pray.

¶ *Then shall be said this Prayer by the Minister and People together, all kneeling.*

O ALMIGHTY God, Who alone canst order the unruly wills and affections of sinful men; Grant unto thy people, That they may love the thing which thou commandest, And desire that which thou dost promise; That so, among the sundry and manifold changes of the world, Our hearts may surely there be fixed, Where true joys are to be found; Through Jesus Christ our Lord. Amen.

¶ *Then shall the Minister repeat the Ten Commandments, and after every Commandment the People shall say the response. But NOTE,*

plete thereby his expiatory work arose first in the middle ages. (From A. C. McGiffert, *The Apostles' Creed*, pp. 195-6.)

The brief summary exposition of the Creed, contained in this Office, is similar to the Invocations of the Litany (p. 54). It should not be misunderstood to imply that the several operations of creation, redemption, and sanctification belong exclusively to the several Persons of the Blessed Trinity respectively. All Three Persons, being One God and eternally the same, are associated in all three activities. But in the course of time the Godhead has been manifested or revealed to us successively as Father and Creator of the cosmos, as Son and Redeemer of men, and as Holy Spirit and Sanctifier of the faithful. The assertions of the *Gloria Patri* must balance the statements of the exposition.

The Ten Commandments. The Collect preceding this section of the Office is the one for the Fourth Sunday after Easter; the Collect closing it (p. 287) is the one for the Ninth Sunday after Trinity. The printing of the Commandments since the 1928 revision conforms to that employed in the Holy Communion (pp. 68-9), with clauses that may be omitted inset in smaller type.

That where so instructed, the People may repeat the Commandments, the Minister saying the response. And NOTE further, That the part of the Commandment which is inset may be omitted.

I. Thou shalt have none other gods but me.

Lord, have mercy upon us, and incline our hearts to keep this law.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them;

for I the LORD thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate me; and show mercy unto thousands in them that love me and keep my commandments.

Lord, have mercy upon us, and incline our hearts to keep this law.

III. Thou shalt not take the Name of the LORD thy God in vain;

for the LORD will not hold him guiltless, that taketh his Name in vain.

Lord, have mercy upon us, and incline our hearts to keep this law.

IV. Remember that thou keep holy the Sabbath-day.

Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy God. In it thou shalt do no manner of work; thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the seventh day, and hallowed it.

Lord, have mercy upon us, and incline our hearts to keep this law.

V. Honour thy father and thy mother;

The Decalogue is given in the Prayer Book in the version of Exodus xx.1-17, a post-exilic redaction of an earlier version found in Deuteronomy v.6-21, which was drawn up in the year 621 B.C. The chief difference between the two is the reason given for the Sabbath rest. Though some of these injunctions may well go back to the time of Moses—indeed some of the moral Commandments are common to all codes of law from the most primitive ages of organized society—the Ten Commandments as we know them show unmistakable influences of the teaching of the great prophets. They exhibit a remarkable fusion of the two major forces in the development of Hebrew religion, the priestly religion of ritual observances and the prophetic demands of righteous living. In the first four Commandments the old cult of Israel is purified of all heathen contaminations as a result of the prophets' insistence upon the uniqueness, the holiness, and the righteousness of God. In the last six the prophetic concern for ethical standards and right motives in social behavior is formalized into specific rules of conduct. It is no accident that the Ten Commandments were accepted by the Church as the finest summary of the religion of the law and the prophets which prepared the way for Christ. Our Lord Himself accepted them and gave to His disciples an interpretation of them rooted and grounded in His law of love, which deepened and extended their application beyond and exceeding 'the righteousness of the scribes and Pharisees' (see Matt. v.17ff.). He changed their negative precepts into positive principles of love and duty, and widened their scope to include not only outward actions but also inward thoughts and spoken words.

It is from the vantage point of our Lord's interpretation of the Decalogue that the exposition in this catechism proceeds. It begins with His own chosen summary of the law (Matt. xxii.37-40; see p. 69) in the two chief Commandments comprehending all others: the duty of an entire devotion and love of God, expressed in worship, reverence, and service; and a love of our neighbors according to the teaching of the Golden Rule (Matt. vii.12). The specific explanations of the 'moral' Commandments emphasize the inner, spiritual virtues of humility, charity, chastity, and truthfulness, no less than the outer actions springing from them.

Offices of Instruction

that thy days may be long in the land which the LORD thy God giveth thee.

Lord, have mercy upon us, and incline our hearts to keep this law.

VI. Thou shalt do no murder.

Lord, have mercy upon us, and incline our hearts to keep this law.

VII. Thou shalt not commit adultery.

Lord, have mercy upon us, and incline our hearts to keep this law.

VIII. Thou shalt not steal.

Lord, have mercy upon us, and incline our hearts to keep this law.

IX. Thou shalt not bear false witness against thy neighbour.

Lord, have mercy upon us, and incline our hearts to keep this law.

X. Thou shalt not covet

thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

¶ *Then shall the Minister say,*

GRANT to us, Lord, we beseech thee, the spirit to think and do always such things as are right; that we, who cannot do any thing that is good without thee, may by thee be enabled to live according to thy will; through Jesus Christ our Lord. *Amen.*

¶ *After this, the People being seated, the Minister, turning to them, shall ask the Questions which follow, the People reading or repeating the Answers.*

Offices of Instruction

Question. What does our Lord Jesus Christ teach us about these Commandments?

Answer. Our Lord Jesus Christ teaches us that they are summed up in these two Commandments: Thou shalt love the Lord thy God with all thy heart, with all thy mind, with all thy soul, and with all thy strength; this is the first and great Commandment. And the second is: Thou shalt love thy neighbour as thyself.

Question. What then do you chiefly learn from the Ten Commandments?

Answer. I learn two things from these Commandments; my duty towards God, and my duty towards my Neighbour.

Question. What is your duty towards God?

Answer. My duty towards God is To believe in him, to fear him, And to love him with all my heart, with all my mind, with all my soul, and with all my strength:

I., II. To worship him, to give him thanks: To put my whole trust in him, to call upon him:

III. To honour his holy Name and his Word:

IV. And to serve him truly all the days of my life.

Question. What is your duty towards your Neighbour?

Answer. My duty towards my Neighbour is To love him as myself, and to do to all men as I would they should do unto me:

V. To love, honour, and help my father and mother: To honour and obey the civil authority: To submit myself to all my governors, teachers, spiritual pastors and masters: And to order myself in that lowliness and reverence which becometh a servant of God:

VI. To hurt nobody by word or deed: To bear no malice nor hatred in my heart:

VII. To keep my body in temperance, soberness, and chastity:

VIII. To keep my hands from picking and stealing: To be true and just in all my dealings:

IX. To keep my tongue from evil speaking, lying, and slandering:

X. Not to covet nor desire other men's goods; But to learn and labour truly to earn mine own living, And to do my duty in that state of life unto which it shall please God to call me.

¶ *Then shall be sung a Hymn, after which the Minister shall say as followeth.*

KNOW this; that you are not able to do these things of yourself, nor to walk in the Commandments of God, and to serve him, without his special grace; which you must learn at all times to call for by diligent prayer. What is the prayer that our Lord taught us to pray?

Answer. The Lord's Prayer.

Minister. Let us pray, as our Saviour Christ hath taught us, and say,

¶ *Then shall be said by the Minister and People together, all kneeling,*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Modern readers may miss in these explanations much of the social emphasis in Christian ethics we are accustomed to expect today. They may consider the counsels and precepts here recorded as one-sidedly personal and individual, and as fostering overmuch contentment with conditions as we find them, and not enough discontent with the injustices and the lies that stain our political and economic and social activities, both in the national and the international spheres. Such a criticism is not altogether just. It should be remembered that these words were intended for children, who do not have responsibility in the larger matters of our common society, and that the intent of these precepts is to inculcate in them habits of mind and heart no less than of deed which shall prepare them for steady and unimpeachable witness to their faith when they reach maturity. In any case, the teacher of this catechism can give, if he so wishes, the broadest social interpretation to such phrases as, 'To bear no malice nor hatred in my heart,' or 'To be true and just in all my dealings,' or 'Not to covet nor desire other men's goods.' Such precepts can be applied to men and women engaged in politics or diplomacy no less than to boys and girls in schools and clubs.

The Lord's Prayer. For commentary on the Lord's Prayer. see page 82. The compilers of this Office in 1928 omitted the question and answer concerning the Lord's Prayer that is contained in the Catechism (see pp. 580-81), partly because it was inadequate and partly because it would be anti-climactic at the end of this Office. No brief statement can hope to do justice to the riches of meaning in this prayer, the model and pattern of all prayer. Moreover we learn how to pray by doing it, and God teaches us how to pray as we do it. The recounting by others of their experience and understanding of worship is always suggestive and helpful, but the secret of the power and the comfort of prayer is something each individual soul must learn for himself by the help of God. When our Lord's disciples asked Him to teach them to pray (Luke xi.1), He did not give them a discourse on the subject, but delivered to them the brief, but ever inexhaustible example, the 'Our Father.'

SECOND OFFICE.

¶ *After the singing of a Hymn, there shall be said the following Sentence by the Minister and People together.*

COME ye, and let us walk in the light of the Lord. And he will teach us of his ways, and we will walk in his paths.

Minister. Show thy servants thy work;

People. And their children thy glory.

Minister. Let thy merciful kindness, O Lord, be upon us;

People. As we do put our trust in thee.

Minister. Not unto us, O Lord, not unto us,

People. But unto thy Name be the praise.

Minister. Lord, hear our prayer.

People. And let our cry come unto thee.

Minister. The Lord be with you.

People. And with thy spirit.

Minister. Let us pray.

O ALMIGHTY God, who hast built thy Church upon the foundation of the Apostles and Prophets, Jesus Christ himself being the head corner-stone; Grant us so to be joined together in unity of spirit by their doctrine, that we may be made an holy temple acceptable unto thee; through the same Jesus Christ our Lord. *Amen.*

¶ *Here may be sung a Hymn, after which, the People being seated, the Minister shall ask them the Questions concerning the Church which follow, the People responding.*

WHEN were you made a member of the Church?

Answer. I was made a member of the Church when I was baptized.

Question. What is the Church?

Answer. The Church is the Body of which Jesus Christ is the Head, and all baptized people are the members.

SECOND OFFICE

The Second Office of Instruction deals with three subjects: the Church, the Sacraments, and the Ministry. The first and third of these subjects are not expounded in the Catechism, but in 1887 the Lower House of Convocation in the province of Canterbury drew up a supplement to the Catechism on these themes. It was not adopted by the Upper House, however, and therefore never authorized, but our American revisers in 1928 made extensive use of this material in compiling the present Office.

The service opens with a Sentence from Isaiah ii.5, 3, and four verses and responses from the Psalms: xc.16, xxxiii.21, cxv.1 and cii.1. The Collect is that appointed for the feast of SS. Simon and Jude (p. 254).

The exposition of the Church takes its basis from St. Paul's conception of it as a Body of which Christ is the Head (Col. ii.19; cf. Eph. i.22-3, iv.15), and each of us, one and all, are its several members (Rom. xii.4-5, 1 Cor. vi.15, xii.12ff.; cf. Eph. iv.25, v.30). It then sets forth: (1) a more extended definition of the Church, based upon the statements of the Creeds; (2) a listing of the duties of all members of the Church—to worship, work, pray, and give; and (3) the two primary means of grace whereby we are enabled to fulfil these duties and realize to the full our membership one with another in Christ—Confirmation and the Holy Communion. These last questions and answers lead therefore to the next section of the Office, a consideration of the nature and purpose of sacraments.

Offices of Instruction

Question. How is the Church described in the Apostles' and Nicene Creeds?

Answer. The Church is described in the Creeds as One, Holy, Catholic, and Apostolic.

Question. What do we mean by these words?

Answer. We mean that the Church is One; because it is one Body under one Head; Holy; because the Holy Spirit dwells in it, and sanctifies its members;

Catholic; because it is universal, holding earnestly the Faith for all time, in all countries, and for all people; and is sent to preach the Gospel to the whole world;

Apostolic; because it continues stedfastly in the Apostles' teaching and fellowship.

Question. What is your bounden duty as a member of the Church?

Answer. My bounden duty is to follow Christ, to worship God every Sunday in his Church; and to work and pray and give for the spread of his kingdom.

Question. What special means does the Church provide to help you to do all these things?

Answer. The Church provides the Laying on of Hands, or Confirmation, wherein, after renewing the promises and vows of my Baptism, and declaring my loyalty and devotion to Christ as my Master, I receive the strengthening gifts of the Holy Spirit.

Question. After you have been confirmed, what great privilege doth our Lord provide for you?

Answer. Our Lord provides the Sacrament of the Lord's Supper, or Holy Communion, for the continual strengthening and refreshing of my soul.

Offices of Instruction

¶ After another Hymn, the Minister shall proceed with the Questions on the Sacraments, as followeth.

HOW many Sacraments hath Christ ordained in his Church?

Answer. Christ hath ordained two Sacraments only, as generally necessary to salvation; that is to say, Baptism, and the Supper of the Lord.

Question. What do you mean by this word Sacrament?

Answer. I mean by this word Sacrament an outward and visible sign of an inward and spiritual grace given unto us; ordained by Christ himself, as a means whereby we receive this grace, and a pledge to assure us thereof.

Question. How many parts are there in a Sacrament?

Answer. There are two parts in a Sacrament; the outward and visible sign, and the inward and spiritual grace.

Question. What is the outward and visible sign or form in Baptism?

Answer. The outward and visible sign or form in Baptism is Water; wherein the person is baptized, *In the Name of the Father, and of the Son, and of the Holy Ghost.*

Question. What is the inward and spiritual grace in Baptism?

Answer. The inward and spiritual grace in Baptism is a death unto sin, and a new birth unto righteousness; whereby we are made the children of grace.

Question. What is required of persons to be baptized?

Answer. Repentance, whereby they forsake sin; and Faith, whereby they stedfastly believe the promises of God to them in that Sacrament.

Question. Why then are infants baptized, when by reason of their tender age they cannot perform them?

Answer. Because, by the faith of their Sponsors, infants are received into Christ's Church, become the recipients of his grace, and are trained in the household of faith.

Question. Why was the Sacrament of the Lord's Supper ordained?

Answer. The Sacrament of the Lord's Supper was ordained for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby.

Question. What is the outward part or sign of the Lord's Supper?

Answer. The outward part or sign of the Lord's Supper is, Bread and Wine, which the Lord hath commanded to be received.

Question. What is the inward part, or thing signified?

Answer. The inward part, or thing signified, is the Body and Blood of Christ, which are spiritually taken and received by the faithful in the Lord's Supper.

Question. What are the benefits whereof we are partakers in the Lord's Supper?

Answer. The benefits whereof we are partakers in the Lord's Supper are the strengthening and refreshing of our souls by the Body and Blood of Christ, as our bodies are strengthened and refreshed by the Bread and Wine.

Question. What is required of those who come to the Lord's Supper?

Answer. It is required of those who come to the Lord's Supper to examine themselves, whether they repent them truly of their former sins, with stedfast purpose to lead a new life; to have a lively faith in God's mercy through Christ, with a thankful remembrance of his death; and to be in charity with all men.

Sacraments are nowhere defined in the New Testament, since the early Christians lived in an age when the conception of a sacrament was generally familiar and experience of them common. The word 'sacrament' was widely applied to almost any object or action that had a sacred or mysterious significance and conveyed either directly or indirectly a spiritual benefit. St. Augustine's famous definition of a sacrament as 'a sign of a sacred thing' became axiomatic in Christian theology, and the scholastic writers of the Middle Ages worked diligently to improve the definition and to delimit the exact nature of a sacrament in distinction from other signs. The result of their labors was a common agreement that a sacrament was not merely 'a sign of a sacred thing,' but a sign actually conveying what it signified. In other words, a sacrament is both a symbol and an instrument (cf. the definition in Article xxv). Furthermore a sacrament, in the Christian sense at least, must be ordained of Christ. It was on this point that the Reformers took issue with Roman Catholic theology, which since the middle of the twelfth century had maintained there were seven sacraments instituted by our Lord, although not all seven were of equal dignity. The English Church maintains that the Gospels record only two sacraments as instituted by our Lord, and that the other five are partly of apostolic institution and partly 'states of life allowed in the Scriptures.'

The exposition of the two Gospel sacraments follows the simple pattern of stating the outward and visible sign of the sacrament, its inward, spiritual grace, and the requirements laid upon those who would receive its benefits. One should compare the teaching here with that of Articles xxvii and xxviii. The grace of Baptism, or regeneration, is defined in words of St. Paul (Rom. vi.4, 11) as 'a death unto sin, and a new birth unto righteousness,' and the requirements for this gift of God are repentance and faith (cf. Acts ii.38-9). The explanation of the Holy Communion follows closely the language of the Consecration Prayer of that service, and more particularly the long Exhortation on pages 85-6. The fourfold demands laid upon those who would receive its spiritual benefits are: repentance, faith, thanksgiving, and love.

¶ Here may be sung a Hymn, after which the Minister shall ask the People the following Questions concerning the Ministry, the People responding.

WHAT orders of Ministers are there in the Church?
Answer. Bishops, Priests, and Deacons; which orders have been in the Church from the earliest times.

Question. What is the office of a Bishop?

Answer. The office of a Bishop is, to be a chief pastor in the Church; to confer Holy Orders; and to administer Confirmation.

Question. What is the office of a Priest?

Answer. The office of a Priest is, to minister to the people committed to his care; to preach the Word of God; to baptize; to celebrate the Holy Communion; and to pronounce Absolution and Blessing in God's Name.

Question. What is the office of a Deacon?

Answer. The office of a Deacon is, to assist the Priest in Divine Service, and in his other ministrations, under the direction of the Bishop.

¶ Then shall the Minister add,

The Lord be with you.

People. And with thy spirit.

Let us pray.

GRANT, O Lord, that they who shall renew the promises and vows of their Baptism, and be confirmed by the Bishop, may receive such a measure of thy Holy Spirit, that they may grow in grace unto their life's end; through Jesus Christ our Lord. *Amen.*

GRANT, O Father, that when we receive the blessed Sacrament of the Body and Blood of Christ, coming to those holy mysteries in faith, and love, and true repentance, we may receive remission of our sins, and be

The brief exposition of the three Orders of the Ministry does not concern itself with their origin, any more than does the preface to the Ordinal, but it does describe their historic functions of ministration in language culled largely from the examinations contained in the Ordination services (see pp. 532-3, 541-3, and 554-5).

The two Collects that conclude the Office are taken from the Form of Consecration of a Church (p. 565). They belong specifically to the section of the Office dealing with the Sacraments.

The rubrics at the end of the Offices of Instruction are taken, with slight condensation, from those at the end of the Catechism (pp. 582-3). They go back to the 1549 Book. It is noteworthy that the Church places responsibility for the Christian nurture and instruction of its baptized children not only upon the clergy but equally upon parents and Sponsors. The postponement of Confirmation to the time when children are of 'a competent age,' (i.e. years of discretion) is one of the changes made by the Reformers, who considered it a valuable discipline to admit none to communicant status in the Church without benefit of a personal and responsible decision for Christ and His service by reaffirming baptismal vows publicly before the Bishop and the Church's congregation. In medieval times (and still in the Roman Catholic Church today) Confirmation was frequently administered to the very young, and was not in any way connected with admission to the Holy Communion.

filled with thy grace and heavenly benediction; through Jesus Christ our Lord. *Amen.*

THE grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

- ¶ *The Minister of every Parish shall diligently, upon Sundays and Holy Days, or on some other convenient occasions, openly in the Church, instruct or examine the Youth of his Parish.*
- ¶ *And all Fathers, Mothers, Guardians, and Sponsors shall bring those, for whose religious nurture they are responsible, to the Church at the time appointed, to receive instruction by the Minister.*
- ¶ *So soon as Children are come to a competent age, and can say the Creed, the Lord's Prayer, and the Ten Commandments, and are sufficiently instructed in the matter contained in these Offices, they shall be brought to the Bishop to be confirmed by him.*

THE ORDER OF CONFIRMATION

The Confirmation service consists of two parts. In the first, the candidates ratify and 'confirm' on their own decision and responsibility the promises made for them or by them at their Baptism. This section of the service stems from the Reformation and distinguishes the Anglican and Lutheran forms from the Roman Catholic and Orthodox rites. The second part of the service, which begins with the versicles on page 297, continues the ancient and medieval patterns of the Office, in which the candidates are 'confirmed' by God for the fulfilment of their promises by the strengthening gifts of the Holy Spirit imparted to them through the laying on of hands by the Bishop. In present-day usage it is common to use the Office as a distinct service by itself, or in combination with Morning or Evening Prayer or with the Holy Communion. The older Anglican tradition of preceding the service by the recital of the Catechism or the Offices of Instruction, either in whole or in part, still prevails in some instances. It is also the general custom for the Bishop to give a sermon or address either before or after the Office.

The present title was suggested by Bishop John Cosin and was inserted, with the opening rubric, in the 1662 Book. The 1892 Book added to the rubric the direction for the Bishop's position—'sitting in his chair near to the Holy Table'—as was the custom in the American Church. In England it has been more usual for the Bishop to take his seat at the chancel steps, that is, at the entrance to the choir.

Presentation. The 1928 Book eliminated the Preface to the service, read by the Bishop or some other minister, thus beginning the Office with the formal presentation of the candidates. This feature was first inserted in the 1892 Book, and has been adopted by the Canadian Book (1922). It is analogous to the presentation in the Ordination rites. Confirmation is commonly spoken of as the 'Ordination of the laity,' because in it a spiritual gift for ministry and witness to Christ is conveyed by the laying on of hands.

The Order of Confirmation Or Laying on of Hands upon Those that are Baptized, and come to Years of Discretion.

¶ *Upon the day appointed, all that are to be confirmed shall stand in order before the Bishop, sitting in his chair near to the Holy Table, the People all standing until the Lord's Prayer; and the Minister shall say,*

REVEREND Father in God, I present unto you these persons to receive the Laying on of Hands.

¶ *Then the Bishop, or some Minister appointed by him, may say,*

Hear the words of the Evangelist Saint Luke, in the eighth Chapter of the Acts of the Apostles.

WHEN the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John: who, when they were come down, prayed for them, that they might receive the Holy Ghost: for as yet he was fallen upon none of them: only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost.

¶ *Then shall the Bishop say,*

DO ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that ye made, or that was made in your name, at your Baptism; ratifying and confirming the same; and acknowledging yourselves bound to believe and to do all those things which ye then undertook, or your Sponsors then undertook for you?

¶ *And every one shall audibly answer,*

I do.

Lesson. The lesson from Acts viii.14-18 was another addition of the 1892 Book; the Canadian Book has also adopted it (with the addition of Acts xix.1-7 and Heb. v.12, vi.1-3). The reason for the insertion of this lesson has been aptly stated in this way, that the 'Church in America, surrounded by denominations which reject Confirmation, thought it worth while to adduce in its own ritual this testimony that the rite is both scriptural and necessary.' The lesson should not be interpreted strictly to imply that the Holy Spirit has not been imparted to those who have been baptized in His Name and incorporated into the fellowship of His love; but that in this rite, which stems from the practice of the apostles, the graces of the Holy Spirit are given and assured in a new and special sense (see commentary, p. 297).

Renewal of Vows. The first question stems from the 1662 Book. It was slightly revised in 1789, to make it conform to the American situation, namely, that many candidates for Confirmation had no Sponsors at their Baptism, since they were baptized in churches that do not require the presence and vows of Sponsors. In the recent revisions of other Anglican Prayer Books the baptismal vows are actually repeated, not summarized as here. The second question is an addition of the 1928 Book. It is an epitome of the decisions made at Confirmation—a promise of personal discipleship to our Lord (cf. Mark viii.34, John xii.26).

Versicles. These versicles from the Psalms (cxxiv.7, cxiii.2, and cii.1) are the original beginning of the Office, and derive from the Sarum form, except for the last pair. They lead up to the solemn prayer of invocation for the gifts of the Spirit.

The Prayer. This is one of the oldest prayers in the Prayer Book. Essentially its present form goes back to the Gelasian Sacramentary, but the substance of it can be found in the rite described by St. Hippolytus of Rome in his *Apostolic Tradition* (early third century). It stems therefore from the time when Baptism and Confirmation were co-ordinate parts of one continuous rite of Christian initiation. The preamble sums up the gifts of grace just received in Baptism, regeneration and 'forgiveness of all their sins,' and the petition proceeds to invoke the completion of initiation by requesting the indwelling Spirit in all His several virtues. This sequence of thought is clearer in the original Latin and in the 1549 form than in its present wording, which

¶ Then shall the Bishop say,

DO ye promise to follow Jesus Christ as your Lord and Saviour?

¶ And every one shall answer,

I do.

Bishop. Our help is in the Name of the Lord;

Answer. Who hath made heaven and earth.

Bishop. Blessed be the Name of the Lord;

Answer. Henceforth, world without end.

Bishop. Lord, hear our prayer.

Answer. And let our cry come unto thee.

Bishop. Let us pray.

ALMIGHTY and everliving God, who hast vouchsafed to regenerate these thy servants by Water and the Holy Ghost, and hast given unto them forgiveness of all their sins; Strengthen them, we beseech thee, O Lord, with the Holy Ghost, the Comforter, and daily increase in them thy manifold gifts of grace: the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness; and fill them, O Lord, with the spirit of thy holy fear, now and for ever. *Amen.*

¶ Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,

DEFEND, O Lord, this thy 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. *Amen.*

¶ Then shall the Bishop say,

The Lord be with you.

Answer. And with thy spirit.

stems from alterations made in the 1552 Book; originally it read, 'Send down from heaven . . . upon them thy Holy Spirit.' Cranmer, following medieval tradition, considered Confirmation a strengthening gift of 'increase' of the Spirit to those who had already been 'sealed' by the Spirit in Baptism—hence the change of phrase in the 1552 Book (see the Introduction, p. 271). The classic exposition of the gifts of the Spirit as sevenfold is based upon Isaiah xi.2, in the Septuagint or Greek version (the original Hebrew lists only six). The Rev. Dr. A. J. Mason, in his book *The Relation of Confirmation to Baptism* (1891, p. 481), made these pertinent remarks about the 'sevenfold gifts':

none of the gifts are directly gifts of moral virtue. They are gifts which set a man in a position to acquire moral virtues, and incline him to practice them; but they do not in any way supply him with virtues ready-made, or relieve their possessor from the necessity of carefully forming right habits of action and feeling. It seems that all the sanctifying work of the Holy Ghost is done by an inward *teaching*, which commends to us the true principles of moral choice, and an inward *strengthening*, by which the forces of Christ are imparted to us, that we may act, and act perseveringly, upon the convictions which the Holy Ghost has wrought in us.

The Laying on of Hands. The formula of prayer accompanying the ceremonial action of the Bishop is from the 1552 Book. Its thought and intention conform to the teaching of the preceding invocation. In the Sarum and 1549 rites the Bishop did not offer prayer at this point, but signed the forehead of the candidate with chrism as he laid his hand on the head, saying: 'N., I sign thee with the sign of the cross, and lay my hand upon thee. In the name of the Father, and of the Son, and of the Holy Ghost. Amen.' The anointing of the forehead with chrism has never been enjoined in the rubric—not even in 1549—but it is not prohibited, and many bishops continue to associate this ancient ceremonial with the laying on of hands. (The Scottish and South African Books have restored it.) It will be noted that the rubric says 'hand,' not 'hands.' This is the traditional custom, for frequently the Bishop confirms two persons at once, especially if the Confirmation class is a large one. The plural 'hands' slipped into the American Standard Book of 1793, and was continued in the 1892 Book, but the 1928 Book corrected the error. In England it is a common practice for the Bishop to mention the Christian name of the candidate immediately after 'this thy Child.'

Bishop. Let us pray.

¶ *Then shall the Bishop say the Lord's Prayer, the People kneeling and repeating it with him.*

OUR Father, who art in heaven, Hallowed be thy Name. Thy kingdom come. Thy will be done, On earth as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive those who trespass against us. And lead us not into temptation, But deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever and ever. Amen.

¶ *Then shall the Bishop say,*

ALMIGHTY and everliving God, who makest us both to will and to do those things which are good, and acceptable unto thy Divine Majesty; We make our humble supplications unto thee for these thy servants, upon whom, after the example of thy holy Apostles, we have now laid our hands, to certify them, by this sign, of thy favour and gracious goodness towards them. Let thy fatherly hand, we beseech thee, ever be over them; let thy Holy Spirit ever be with them; and so lead them in the knowledge and obedience of thy Word, that in the end they may obtain everlasting life; through our Lord Jesus Christ, who with thee and the same Holy Spirit liveth and reigneth ever, one God, world without end. *Amen.*

O ALMIGHTY Lord, and everlasting God, vouchsafe, we beseech thee, to direct, sanctify, and govern, both our hearts and bodies, in the ways of thy laws, and in the works of thy commandments; that, through thy most mighty protection, both here and ever, we may be preserved in body and soul; through our Lord and Saviour Jesus Christ. *Amen.*

Salutation and Lord's Prayer. In the Sarum and 1549 rites the Bishop gave the candidates the *Pax* ('The peace of the Lord abide with you,' 'And with thy spirit') before proceeding to the final prayer and Blessing. The 1552 Book omitted this. In its place the 1662 Book inserted the present Salutation and the Lord's Prayer. The position of the Lord's Prayer is both climactic and transitional. It serves, as in the other Offices, not only as an introductory model for the prayers which follow it, but also in this particular Office, just as in Baptism, as the first prayer the newly confirmed say together with the Church.

Final Prayers. The first of these prayers is Cranmer's skilful adaptation and condensation of a prayer in Archbishop Hermann of Cologne's *Consultation*, where it was placed before the laying on of hands. The second prayer was added in the 1662 Book and is taken from the Collects of the Sarum Office of Prime. The two prayers are complementary, the former being offered for the newly confirmed, the latter for the entire congregation present. Both serve to relate the service of the sanctuary to our everyday life of work and witness in the world, and to translate the self-dedication of promises here made into selfless service to our fellows in the Name of our Lord and Saviour. In the first prayer the phrase 'after the example of thy holy Apostles' recalls the lesson of the Office. A fine statement of the meaning of a sacrament—an outward and visible sign of an inward and spiritual grace—is contained in the clause, 'to certify them, by this sign, of thy favour and gracious goodness towards them.' The second prayer, by virtue of its frequent use in the Holy Communion service (see p. 70), suggests the chief privilege and assistance to spiritual growth now afforded to the newly confirmed: participation in the Lord's Supper (cf. the first rubric, p. 299).

The Blessing. This is the customary form of an episcopal Blessing employed in the Western Church from the early centuries. It occurs also in the second half of the Blessing at the Holy Communion (p. 84).

¶ *Then the Bishop shall bless them, saying thus,*

THE Blessing of God Almighty, the Father, the Son, and the Holy Ghost, be upon you, and remain with you for ever. *Amen.*

¶ *The Minister shall not omit earnestly to move the Persons confirmed to come, without delay, to the Lord's Supper.*

¶ *And there shall none be admitted to the Holy Communion, until such time as he be confirmed, or be ready and desirous to be confirmed.*

Rubrics. The first rubric is an addition of the 1892 Book. (Cf. the first rubric on p. 281.) It marks the return of the Church to the custom of primitive times and a distinct change in the devotional habits and sentiments that developed during the nineteenth century in the Church's sacramental practice. It is recorded of the Rev. Dr. William Augustus Muhlenberg (1796–1877), the great pioneer in liturgical experiment and enrichment, that he became a communicant two years after his confirmation, and that 'throughout his ministry he was wont to advise an interval between Confirmation and the partaking of the Holy Communion, at least for young persons, often saying in this connection, "One step at a time."'

The interpretation of the second rubric has, in recent times, been the subject of much debate whether it allows the admission of baptized Christians of denominations other than our own to the receiving of the Holy Communion in our Church. The first part of the rubric stems from the 1549 Book, which derived it from the Sarum Manual. This in turn goes back to a decree of Archbishop John Pecham of Canterbury (1279–92): 'that no one be admitted to the Sacrament of the Body and Blood of the Lord who has not been confirmed, unless he be at the point of death or unless he has been reasonably hindered from the reception of Confirmation.' The 1662 Book added the final clause to the rubric, 'or be ready and desirous to be confirmed.' This was done to meet the situation created by the period of the Commonwealth, when episcopacy was proscribed and as a consequence Confirmation had not been easily available. Also in the colonies there was no resident bishop, and a strict enforcement of the old rubric would have deprived almost all colonial churchmen of the benefit of the sacrament of Holy Communion. It is perfectly clear that the framers of the present rubric had in mind only a disciplinary regulation for the Church's own members and that they did not foresee the divisions of English Christianity that arose after their time. In general the admission of 'non-conformists' to the sacrament of the altar in our Church has been left to the discretion of the priest, acting under the advice and counsel of his bishop. At the Lambeth Conferences of 1920 and 1930 the bishops passed resolutions affirming that the rubric does not 'necessarily apply to the case of baptized persons who seek Communion under conditions that in the Bishop's judgment justify their admission thereto.'