

**THEO 60403 - RITES OF CHRISTIAN INITIATION**

**T, Th: 2-3:15 pm, Malloy 320**

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Office Hours: TBA  
Or by Appointment (#1-4118)**

**Course Description:**

This course will trace the historical development of the liturgies and theological interpretations of Christian Initiation in East and West from the New Testament period to the modern period of ecumenical convergence. In light of this historical investigation some modern forms of these rites (e.g., RCIA, LBW, BCP, etc.) will be considered theologically and ecumenically with an eye toward pastoral appropriations and implications.

**Goals and Objectives:**

This course is about the acquisition of **knowledge** with a view toward the critical **evaluation** of the shape of Christian Initiation especially within the Roman Catholic Church and in a variety of contemporary churches today. While pastoral issues may certainly be considered, the course is **neither** a "how-to-do-the rites" course **nor** is it concerned with offering **blueprints** for pastoral practice in the variety of settings from which students come or to which they are going. Rather, this course takes as its premise that the only way to **know** what the Rites of Christian Initiation are is to study their manifestation as they actually appear within the various strata of the Christian tradition. Only then can one adequately **evaluate** their current shape(s). This means, concretely, both **history** of the Rites and history of their **theological interpretation**.

More specifically, this course intends to assist MTS, M.A. students in Liturgical Studies, MDiv students, and others in acquiring:

1. A thorough **knowledge** of the history and theology of the Rites of Christian Initiation in preparation for either further research and study or serving in various pastoral ministries in an **informed** and **intelligent** manner;
2. An ability to **articulate, express, and evaluate** the distinct theologies of those rites in the life of the Church; and
3. An ability to celebrate "fully, actively, and consciously" those Rites of Christian Initiation as they take place in the Sundays, feasts, and seasons of the liturgical year.

**Course Requirements:**

With the exception of Goal # 3 above, which is not measurable in the context of the course, the above goals and objectives will be met by:

1. Attendance at and participation (discussion, dialogue, etc.) in all class sessions;

2. Keeping up with the assigned reading (**Note:** the readings indicated for each class session are probably impossible to complete and so must be prioritized according to the sources and studies required/recommended for the course).
3. **Two** take-home essay examinations due as indicated on the syllabus; and

**A. One** 10 –15 (double-spaced) essay on one (or a combination) of the following questions, **due April 5:**

- Should infant or adult baptism be considered "normative?"
- What role, if any, should the catechumenate have in the process of Christian initiation?
- Is there any **good** justification for the rite of confirmation as a rite separate from baptism itself today?
- Can the withholding of communion from baptized infants be adequately justified today?
- When is the Holy Spirit given in Christian initiation?

**OR**

**B. Two** of the following topics (**due April 5**):

1. The Parish Council has requested that you, as Parish Liturgy Director, prepare a series of 4-5 one-page bulletin inserts on the "parish catechumenal process." Please prepare such a series of inserts.
2. Same as number #1, but inserts on "the period of purification and enlightenment," the Lenten journey.
3. Same as number #1, but on the "Great Vigil."
4. You have been asked to do a one-hour presentation on the "Rites of Christian Initiation." Please outline such a presentation to be given as a component of the adult education series in your parish.
5. Your parish is divided over the issue of "infant baptism at the Sunday Eucharist." Please prepare a paper justifying this practice, using both your theological and liturgical knowledge.
6. Your bishop has requested that you prepare a theological brief on the "age of confirmation" as part of the input he will use to determine diocesan confirmation policy.
7. You have been asked to prepare a presentation for parents who are presenting their infants or young children for baptism. Please outline such a presentation and comment on content of each major portion of the presentation.
8. You have just been appointed as Pastoral Administrator of Sts. Preserve & Protectus Parish. The baptismal practice has been baptisms at Mass on the first Sunday of the month. Would you continue this practice or choose specific Sundays, Feasts and Seasons for infant/child baptism?
9. The burgeoning Church of the Blinding Light in your neighborhood has been celebrating Christian baptism in the name of the "Creator, Redeemer and Sanctifier." At

the same time the Church of All Truth has been baptizing “in the name of Jesus.” Since the religion page of the local newspaper made mention of these practices in the Saturday Faith section, your parishioners are raising questions about the traditional baptismal formula. How do you respond to their queries?

## **REQUIRED TEXTS AND READING:**

### *Sources:*

*The Rites of the Catholic Church*. Vol. 1. Study Edition.  
Collegeville: The Liturgical Press, 1990.

### *Studies:*

G. Austin, *Anointing with the Spirit*. New York/Collegeville: Pueblo, 1985.

M. Johnson, *The Rites of Christian Initiation: Their Evolution and Interpretation* Collegeville: Pueblo, Revised and Expanded Edition (Collegeville: The Liturgical Press, Pueblo, 2007).

M. Johnson, *Images of Baptism*. Forum Essays 6. Chicago: LTP, 2001.

Paul Turner, *When Other Christians Become Catholic* (Collegeville: The Liturgical Press, Pueblo, 2007).

D. Yamane and Sarah MacMillan, *Real Stories of Christian Initiation* (Collegeville: The Liturgical Press, 2006).

## **RECOMMENDED TEXTS:**

M. Johnson (ed.), *Living Water, Sealing Spirit: Readings on Christian Initiation*. Collegeville: Pueblo, 1995.

A. Kavanagh, *Confirmation: Origins and Reform*. New York: Pueblo, 1988.

A. Kavanagh, *The Shape of Baptism*. New York/Collegeville: Pueblo, 1978.

A. Kreider, *The Change of Conversion and the Origin of Christendom*. Harrisburg, Pennsylvania: Trinity Press International, 1999. ISBN 1-56338-298-9.

### **Additional Supplemental Readings On Library Reserve:**

Bradshaw. P. Essays in Early Eastern Initiation. Alcuin/GROW Liturgical Study 8. Bramcote/Nottingham 1989.

Cross, F.L. St. Cyril of Jerusalem's Lectures on the Christian Sacraments: The Procatechesis and the Five Mystagogical Catecheses. London 1951.

Daniélou, J. The Bible and the Liturgy . Notre Dame: University of Notre Dame Press, 1966.

Dujarier, M. A History of the Catechumenate: The First Six Centuries. New York: Sadlier, 1979.

Fisher, J.D.C. Christian Initiation. Baptism in the Medieval West (= Alcuin Club Collections 47). London 1965.

- Fisher, J.D.C. Christian Initiation: The Reformation Period (= Alcuin Club Collections 51). London 1970.
- Finn, T.M. The Liturgy of Baptism in the Baptismal Instructions of St. John Chrysostom (= Stud. in Christian Antiquity 15). Washington 1967.
- Instruction on Infant Baptism. Vatican City: Vatican Polyglot Press, 1980.
- Lampe, G.W.H. The Seal of the Spirit. A Study in the Doctrine of Baptism and Confirmation in the New Testament and the Fathers. London 1967.
- Murphy Center for Liturgical Research. Made, Not Born: New Perspectives on Christian Initiation and the Catechumenate. Notre Dame: University of Notre Dame Press, 1976.
- Mitchell, L.L. Baptismal Anointing (= Alcuin Club Collections 48). London 1966.
- Neunheuser, B. Baptism and Confirmation. New York 1964.
- Riley, H.M. Christian Initiation: A Comparative Study of the Interpretation of the Baptismal Liturgy in the Mystagogical Writings of Cyril of Jerusalem, John Chrysostom, Theodore of Mopsuestia and Ambrose of Milan (= Studies in Christian Antiquity 17). Washington 1974.
- Searle, M. Christening: The Making of Christians. Collegeville: The Liturgical Press, 1980.
- E.C. Whitaker, Documents of the Baptismal Liturgy. London, SPCK: 1970.
- Wilkinson, J. Egeria's Travels. London 1971.
- World Council of Churches, Baptism, Eucharist, Ministry. Geneva, 1982.
- E. Yarnold, The Awe-Inspiring Rites of Initiation: Baptismal Homilies of the Fourth Century. New, revised edition, Collegeville, 1994.

## **GRADING:**

Grades will be determined on the basis of "full, active, and conscious participation," the two short papers, take-home exams, and final oral presentation. **NOTE:** The grade **A** is reserved for what is considered to be exceptional work on the graduate level; an **A-/ B+** means that work is at a level of solid and high quality, a level above what is necessary to complete successfully the requirements for the course; a **B** is good solid work, the average and minimum required (and expected of graduate students) for the successful completion of a graduate-level course; a **B-, C+** is a passing grade for graduate-level study meaning that an assignment was completed but in need of improvement and/or further development or clarification; and a **C**, although a passing grade, indicates some serious problems.

## TENTATIVE SCHEDULE OF CLASSES, TOPICS, AND SUGGESTED READING

**NOTE:** For background on Patristic authors, sources, and theological issues, students should consult P. Bradshaw, The Search for the Origins of Christian Worship (London 1992), J. Quasten, Patrology, B. Altaner, Patrology, and F.L. Cross, The Oxford Dictionary of the Christian Church. For Medieval sources see C. Vogel, Medieval Liturgy: An Introduction to the Sources and/or E. Palazzo, A History of Liturgical Books.

### Abbreviations

**AIRI** = Awe-Inspiring Rites of Initiation

**IMAGES** = Images of Baptism

**LWSS** = Living Water, Sealing Spirit

**RCI** = Rites of Christian Initiation: Evolution and Interpretation

**SL** = Studia Liturgica

### **T, Jan. 16: Introduction to the Course**

### **Th, Jan. 18: Two Models of Initiation and Church**

**Req. Reading:** Kavanagh, "Christian Initiation in Post-Conciliar Catholicism," **LWSS**, 1-10.

### **T, Jan 24: The Origins of Christian Initiation**

**Req. Reading:** **RCI**, Chapter 1; A. Collins, "The Origin of Christian Baptism," **LWSS**, 35-57; Kavanagh, Shape, Chapter 1

**Sup. Reading:** Fuller, "Christian Initiation in the New Testament," in Made, Not Born, Chapter 1; Dujarier, History, 9-28; L. Mitchell, Baptismal Anointing, Chs. I and II

### **Th, Jan. 26: The Pre-Nicene Period I - Eastern**

**Req. Reading:** **RCI**, Chapter 2; Kreider, chapters 1-3; G. Kretschmar, "Recent Research on Christian Initiation," **LWSS**, 11-34; G. Winkler, "'The Original Meaning of the Prebaptismal Anointing and its Implications,'" **LWSS**, 58-81; P. Bradshaw, "Baptismal Practice in the Alexandrian Tradition," **LWSS**, 82-100; J. Laporte, "Models from Philo in Origen's Teaching on Original Sin," **LWSS**, 101-117; Kavanagh, Shape, 35-54.

**Sup. Reading:** Dujarier, History, 29-76; L. Mitchell, Baptismal Anointing, Ch. III, 30-36

### **T, Jan 31: The Pre-Nicene Period II - Western**

**Req. Reading:** **RCI**, Chapter 3; Kavanagh, "Confirmation: A Suggestion from Structure," **LWSS**, 148-158; Paul Turner, "The Origins of Confirmation," **LWSS**, 238-258; Kavanagh, Shape, 35-54; Austin, Anointing, 3-12;

**Sup. Reading:** Kavanagh, Confirmation, Chapters 1 and 2 (especially pages 39-53).

**Th, Feb. 2: Summary and Comparison of Pre-Nicene Period in East and West**

**T, Feb. 7: Initiation in the Fourth and Fifth Centuries I: East**

**Req. Reading:** RCI, Ch 4; Kreider, Chapters 4-5; Review G. Winkler, "The Original Meaning of the Pre-baptismal Anointing and its Implications," LWSS, 58-81; P. Bradshaw, "Baptismal Practice in the Alexandrian Tradition," LWSS, 82-100

**Sup. Reading:** L. Mitchell, Baptismal Anointing, Ch. III, 36-50, Ch. IV, 60-73; T.M. Finn, Liturgy of Baptism; H.M. Riley, Christian Initiation; R. Meyers, "The Structure of the Syrian Baptismal Rite," in Essays in Early Eastern Initiation, 31-43; Dujarier, History, 77-119; E. Yarnold, AIRI (Cyril of Jerusalem, Theodore of Mopsuestia, and John Chrysostom); R. Taft, "Historicism Revisited," in Beyond East and West, 15-30; J. Baldovin, Liturgy in Ancient Jerusalem, 11-20; M. Johnson, "Reconciling Cyril and Egeria," in Essays in Early Eastern Initiation, 18-30

**Th, Feb. 9: Initiation in the Fourth and Fifth Centuries II: West**

**Req. Reading:** RCI, Chapter 5;

**Sup. Reading:** Kreider, chapters 6-7; M. Johnson, "The Postchrismational Structure of **Apostolic Tradition** 21, the Witness of Ambrose of Milan, and a Tentative Hypothesis Regarding the Current Reform of Confirmation in the Roman Rite," Worship 70, 1 (1996): 16-34

Kavanagh, Confirmation, 52-64; Yarnold, AIRI (Ambrose of Milan); Dujarier, History, 77-119; H.M. Riley, Christian Initiation; L. Mitchell, Baptismal Anointing, Ch. V, 80-102

**Take Home Exam #1 Distributed**

**T, Feb. 14: Excursus I: The Evolution of the Baptismal Font**

**Th, Feb. 16: Excursus II: Initiation in the Fourth and Fifth Centuries III - Sacramental Theology (Donatism, Pelagianism, and Augustine)**

**Req. Reading:** Review RCI, 66-72; 147-157

**T, Feb. 21: Excursus III: Baptismal Preparation and the Origins/Evolution of "Lent"**

**Req. Reading:** RCI, Excursus; M. Johnson, "From Three Weeks to Forty Days: Baptismal Preparation and the Origins of Lent," LWSS, 118-136; P. Bradshaw, "Diem baptismo sollemnioem": Initiation and Easter in Christian Antiquity," LWSS, 137-147

**Th, Feb. 23: Summary and Comparison of Fourth and Fifth Centuries in East and West**

**No Additional Reading Assigned**

**T, Feb. 28: Initiation in the Middle Ages I**

**Req. Reading:** RCI, Ch 6; G. Winkler, "Confirmation or Chrismation? A Study in Comparative Liturgy," LWSS, 202-218; J. Levesque, "The Theology of the Postbaptismal Rites in the Seventh and Eighth Century Gallican Church," LWSS, 159-201; F. Quinn,

"Confirmation Reconsidered: Rite and Meaning," LWSS, 219-237 Austin, Anointing, 12-37; Kavanagh, Shape, 54-78

**Sup. Reading:** Kavanagh, Confirmation, 65-78; ; J.D.C. Fisher, Baptism in the Medieval West 1-101; L. Mitchell, Baptismal Anointing, Ch.V; N. Mitchell, "Dissolution of the Rite of Christian Initiation," in Made, Not Born, 50-82

**Take-Home Exam I due!**

**Th, Mar 1: Initiation in the Middle Ages II**

**Req. Reading** as above for Feb, 24

**T, Mar. 6: Initiation in the Middle Ages III: The Christian East**

**Req. Reading:** RCI, Chapter 7

**Th, Mar. 8: The Reformation I - Baptism**

**Req. Reading:** RCI, Ch 8

**Sup. Reading:** J.D.C. Fisher, Christian Initiation: The Reformation Period, 3-16, 23-25, 54-69, 87-117; 126-131; 140-143, 171-173, 179-181, 194-203, 236-260; Luther's Works vol. 35, 25-43; vol. 36, 3-126 (especially 57-81, 91-92); vol. 53, 95-103, 106-109; L. Mitchell, "Christian Initiation: The Reformation Period," in Made, Not Born, 83-98

**MAR. 11– 18: MID-SEMESTER BREAK**

**T, Mar. 20: The Reformation II - Confirmation and Christian Initiation at Trent**

**Req. Reading:** RCI, Ch 8

**Sup. Reading:** Same as above, and Schroeder (trans.), Canons and Decrees of the Council of Trent, Seventh Session; J.D.C. Fisher, Baptism in the Medieval West, Appendix V, 182-185; B. Neunheuser, Baptism and Confirmation, 221-231

**Th, Mar. 22: From the Tridentine Books to the Present**

**Req. Reading:** RCI, Ch 8; Kavanagh, Shape, 81-101

**Sup. Reading:** D. Stevick, "Christian Initiation: Post-Reformation to the Present Era," in Made, Not Born, 99-117.

**T, Mar. 27: Christian Initiation Today I - The Rites (Roman Catholic RCIA)**

**Req. Reading:** RCI, Ch 9; Kavanagh, "Unfinished and Unbegun Revisited: The Rite of Christian Initiation of Adults," LWSS, 259-273; Kavanagh, Shape, 102-149

**Sup. Reading:** Kavanagh, "Christian Initiation of Adults: The Rites," in Made, Not Born, 118-137.

**Th, Mar. 29: Christian Initiation Today II - The Rites (Roman Catholic RBC and Confirmation)**

**Req. Reading: The Rites;** RCI, Ch 9;Kavanagh, Shape, 153-203; P. Covino, "The Postconciliar Infant Baptism Debate...", LWSS, 327-349; M. Searle, "Infant Baptism Reconsidered," LWSS, 365-410; E. Brand, "Baptism and Communion of Infants," LWSS, 350-364

**Sup. Reading:** Kavanagh, Confirmation, 81-122 ; R. Keifer, "Christian Initiation: The State of the Question," in Made, Not Born, 138-151

**T, Apr 3: Christian Initiation Today III - The Rites (Select Protestant Rites)**

**Req. Reading: RCI**, Ch 9; Select Protestant Rites (Episcopal and Lutheran) in "Rites of Christian Initiation: Supplemental Readings;" WCC, Baptism, Eucharist, and Ministry; Austin, Anointing, 41-156; B. Spinks, "Vivid Signs of the Gift of the Spirit?" LWSS, 310-326;

**Apr 5 – Apr 8 –PASCHAL TRIDUUM**

**T, Apr. 10: Christian Initiation Today IV - Theological and Pastoral Issues**

**Req. reading:** M. Johnson, "Let's Stop Making 'Converts' at Easter," P. Turner, "Forum: Confusion Over Confirmation," Worship 71, 6 (1997): 537-545; Paul Turner, *When Other Christians Become Catholic* and D. Yamane and Sarah MacMillan, *Real Stories of Christian Initiation*.

**Take-Home Exam 2 Distributed!!**

**Th, Apr. 12: Ecumenical Convergence – Baptism, Eucharist, Ministry**

**T, Apr. 17: Images of Baptism I – Death, Burial, and Resurrection in Christ**

**Req. Reading:** IMAGES, ch. 1

**Th, Apr. 19: Images of Baptism II – New Birth and Adoption in Water and the Holy Spirit**

**Req. Reading:** IMAGES, ch. 2

**T, Apr. 24: Images of Baptism III – Baptism as the Sacrament and "Seal" of the Holy Spirit**

**Req. Reading:** IMAGES, ch. 3

**Th, Apr. 26: Images of Baptism IV – Baptism as Incorporation into the Body of Christ**

**Req. Reading:** IMAGES, ch. 4

**Take-Home Exam II due!**



**T, May 1: Toward a Baptismal Spirituality**

**Req. Reading: RCI, Ch 10**

**Th, May 3: Final Class**

## THE RITES OF CHRISTIAN INITIATION: A SELECT BIBLIOGRAPHY

**Maxwell E. Johnson**  
**Dept. of Theology**  
**University of Notre Dame**  
**Notre Dame, IN**  
**January, 2004**

\* = The essay is also included in M. Johnson (ed.), *Living Water, Sealing Spirit: Readings on Christian Initiation* (Collegeville 1995).

### RITUAL AND SYMBOL

- M. Eliade, *Birth and Rebirth*. New York 1958 = *Rites and Symbols of Initiation* . 1965  
A. Van Gennep, *The Rites of Passage* . Chicago 1960.  
L. Mitchell, *The Meaning of Ritual* (New York 1977)  
V. Turner, "Passages, Margins and Poverty: Religious Symbols of Communitas," *Worship* 46 (1972) 390-412, 482-395.  
\_\_\_\_\_, *The Ritual Process: Structure and Anti-Structure* . Chicago 1969.

### GENERAL HISTORIES/TEXTS

- J.G. Davies, *The Architectural Setting of Baptism* . London 1962.  
T.M. Finn, *Early Christian Baptism and the Catechumenate* (= *Message of the Fathers of the Fathers of the Church 5 and 6* ) vol. 5: *West and East Syria* ; vol. 6: *Italy, North Africa, and Egypt* Collegeville 1992.  
M. Johnson (ed.), *Living Water, Sealing Spirit: Readings on Christian Initiation* . Collegeville 1995.  
\_\_\_\_\_, Revised Edition of E.C. Whitaker, *Documents of the Baptismal Liturgy* London; SPCK, Collegeville: Pueblo, 2003.  
\_\_\_\_\_, *The Rites of Christian Initiation: Their Evolution and Interpretation* . Collegeville 1999.  
R. Kuehn, *A Place for Baptism* Chicago 1992.  
Murphy Center for Liturgical Research, *Made, Not Born: New Perspectives on Christian Initiation and the Catechumenate*. Notre Dame 1976.  
A. Scheer, "The Influence of Culture on the Liturgy as shown in the History of the Initiation Rite," *Christian Initiation* . London 1969.  
S.A. Stauffer, *On Baptismal Fonts: Ancient and Modern*. Alcuin/GROW Liturgical Study 29-30, Bramcote/Nottingham 1994.  
\_\_\_\_\_, (ed.), *Worship and Culture in Dialogue* . Geneva 1994.  
P. Turner, *Sources of Confirmation: From the Fathers Through the Reformers*. Collegeville 1993.  
G. Wainwright, *Christian Initiation* . London 1969.  
\_\_\_\_\_, "The Rites and Ceremonies of Christian Initiation: Developments in the Past," *Studia Liturgica* 10 (1974) 2-24.  
E.C. Whitaker, *The Baptismal Liturgy*. London 1965; 2nd edn 1981.  
\_\_\_\_\_, *Documents of the Baptismal Liturgy* . London 1970. Revised Edition by Maxwell E. Johnson (London; SPCK, Collegeville: Pueblo, 2003).  
\_\_\_\_\_, "The History of the Baptismal Formula," *Journal of Ecclesiastical History*

16 (1965) 1-12.

### NEW TESTAMENT

- \*A. Collins, "The Origin of Christian Baptism," *Studia Liturgica* 19, 1 (1989): 28-46.  
 G.P. Beasley-Murray, *Baptism in the New Testament*. London 1962=1972.  
 M.E. Boismard, *Le baptême Chrétien selon le nouveau testament*. Paris: Cerf, 2001.  
 R. Brown, "We Confess One Baptism for the Remission of Sins," *Worship* 40 (1966) 260-271.  
 O. Cullmann, *Baptism in the New Testament*.. London 1950.  
 W. F. Flemington, *The New Testament Doctrine of Baptism*. London 1964.  
 A. George (ed), *Baptism in the New Testament: a Symposium*. London 1964.  
 L. Hartman, 'Into the Name of the Lord Jesus': *Baptism in the Early Church*.  
 Studies of the New Testament and its World. (Edinburgh: T&T Clark, 1997).  
 G. Lathrop, "Baptism in the New Testament and its Cultural Settings," in S. A. Stauffer (ed.),  
*Worship and Culture in Dialogue* (Geneva 1994): 17-38.  
 T.W. Manson, "Entry into Membership of the Early Church," *Journal of Theological Studies* 48  
 (1947) 1964.  
 B. Van Meenen, "Un esprit inaugural: don de l'esprit et commencement de la vie  
 chrétienne selon quelques textes du Nouveau Testament." *QL* 79 (1998): 202-213.  
 E. Nodet, *Baptême et resurrection: le témoignage de Joseph*. Paris: Éditions du Cerf, 1999.  
 S. E. Porter and A.R. Cross (eds.), *Dimensions of baptism : Biblical and theological studies*  
 London ; New York : Sheffield Academic Press, 2002.  
 \_\_\_\_\_, *Baptism, the New Testament, and the Church:  
 Historical and Contemporary Studies in Honour of R. E. O. White*. Sheffield,  
 England: Sheffield Academic Press, 1999  
 D.H. Tripp, "Eperotema (1 Peter 3.21). A Liturgist's Note," *Expository Times* 92 (1981)  
 267-270.  
 G. Wagner, *Pauline Baptism and the Pagan Mysteries*. Edinburgh 1967.  
 R.E.O. White, *The Biblical Doctrine of Initiation*. London 1960.

### EARLY CHRISTIAN RITES

- A. Benoit, *Le baptême au second siècle*. Paris 1953.  
 Soo Choi Bong. *Justin Martyr's Baptism and the Ancient Mystery Religions: A Textual  
 and Religio-historical Analysis of their Relationship*. Unpublished Ph.D.  
 Dissertation, Temple University, 2002.  
 E. Boone, "L'onction pré-baptismale: sens et origine. Un exemple dans les *Actes de  
 Thomas*." *Studia Patristica* 30 (1997): 291-29.  
 B. Botte, "Post-Baptismal Anointing in the Ancient Patriarchate of Antioch," in J. Vellian  
 (ed), *Studies in Syrian Baptismal Rites* (Kottayam 1973: Syrian Churches Series  
 6) 63-71.  
 P. Bradshaw, *Early Christian Worship: A Basic Introduction to Ideas and Practice*.  
 London 1996.  
 \_\_\_\_\_ (ed.), *Essays in Early Eastern Initiation*. Alcuin/GROW Liturgical Study  
 8. Bramcote/Nottingham 1989.  
 S. P. Brock, "Some Early Syriac Baptismal Commentaries," *Orientalia Christiana  
 Periodica* 46 (1980)  
 \_\_\_\_\_, "Studies in the early History of the Syrian Orthodox Baptismal Liturgy,"  
*Journal of Theological Studies* 23 (1972) 16-64.  
 \_\_\_\_\_, *The Holy Spirit in the Syrian Baptismal Tradition*. Kottayam 1979: Syrian  
 Churches Series 9.  
 \_\_\_\_\_, "The Syrian Baptismal Ordines," *Studia Liturgica* 12 (1977) 177-183.

- \_\_\_\_\_, "The Syrian Baptismal Rites," *Concilium* 122 (1979) 98-104.
- \_\_\_\_\_, "The Transition to a Post-baptismal Anointing in the Antiochene Rite," in B. Spinks (ed), *The Sacrifice of Praise* (Rome 1981) 215-225.
- R. Burnish, *The Meaning of Baptism*. London 1985: ACC 67.
- \_\_\_\_\_, "The Role of the Godfather in the East in the Fourth Century," *Studia Patristica* 17 (1982) 558-64.
- J.P. Burns, "On Rebaptism: Social Organization in the Third Century," *Journal of Early Christian Studies* I, 4 (1993) 367-403.
- \_\_\_\_\_, "Salvation: Two Patristic Traditions," *Theological Studies* 37 (1976) 598-611.
- R. Burris, *Where is the Church?: The Sacrament of Baptism in the Teaching of Cyprian, Parmenian, Petilian, & Augustine* (Ph.D. Dissertation, Graduate Theological Union). Ann Arbor, Michigan: UMI, 2003.
- J. Chalassery, *The Holy Spirit and Christian Initiation in the East Syrian Tradition*. Rome: Mar Thoma Yogam, 1995.
- F. Chan, *Baptismal Typology in Melito of Sardis' Peri pascha: A Study in the Interpretation of Exodus 12 in the Second Century*. Unpublished Ph.D. Dissertation, Westminster Theological Seminary, 2001.
- F.L. Cross. *St. Cyril of Jerusalem's Lectures on the Christian Sacraments: The Procatechesis and the Five Mystagogical Catecheses*. London 1951.
- A. Cunningham, "Patristic Catechesis for Baptism: A Pedagogy for Christian Living," in J.A. Wilde (ed.), *Before and After Baptism: The Work of Teachers and Catechists*. Chicago 1988.
- J. Daniélou. *The Bible and the Liturgy*. Notre Dame 1966.
- P. De Clerck, "Les évolutions de la confirmation à travers les siècles." *QL* 79 (1998): 214-228.
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- \_\_\_\_\_, "Saint Augustin et le baptême: Étude liturgico-historique du rituel baptismal des enfants chez saint Augustin," *Questions Liturgiques* 57 (1976) 51-55.
- M. Driscoll, "The Baptism of Clovis and French Baptismal Consciousness," in *Proceedings of the North American Academy of Liturgy*. Valparaiso 1997. Pp.133-146.
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- E.J. Duncan, *Baptism in the Demonstrations of Aphraates the Persian Sage*. Washington 1945.
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- A.Field, *From Darkness to Light. What it Meant to Become a Christian in the Early Church*. Ann Arbor 1978.
- T.M. Finn, *From Death to Rebirth: Ritual and Conversion in Antiquity*. New York/Mahwah 1997.
- \_\_\_\_\_, "It Happened One Saturday Night: Ritual and Conversion in Augustine's North Africa," *Journal of the American Academy of Religion* 58 (1990) 589-616.
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## MODERN RITES

(See also under **INFANT BAPTISM/COMMUNION and CONFIRMATION** above)

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## **BAPTISMAL INTERPRETATION IN THE NEW TESTAMENT**

### **A. Antecedents to/Origins of Christian Baptism**

#### **1. The Baptismal Practice of John**

- a. Ritual Washings of the Essenes
- b. Jewish Proselyte (Convert) Baptism
- c. Old Testament Prophetic Symbolism

#### **2. Jesus' Own Baptism by John**

#### **3. Did Jesus Himself Baptize?**

#### **4. Footwashing as Initiation?**

### **B. New Testament Images and Themes**

1. Forgiveness of sins (Acts 2:38)
2. Birth Ritual (John 3:5; Titus 3:5-7)
3. Death Ritual (Romans 6)
4. Initiation or Incorporation into Christ's Body (1 Cor. 12:13; Acts 2)
5. Enlightenment (Hebrews 6:4; 10:32; 1 Peter 2:9)
6. Putting off the "old nature;" putting on the "new" (Galatians 3:27; Colossians 3:9-10)
7. Anointed with the Holy Spirit (2 Corinthians 1:21f; 1 John 2:20-27)
8. Membership in a Royal Priesthood (1 Peter 2:5; Rev. 1:6; 5:10)
9. Marked or "Sealed" as belonging to God's people (2 Cor. 1:21-22; Ephesians 1:13-14)

**NOTE:** For the ways in which the Fathers used these New Testament texts -- as well as the Old Testament -- typologically to explain the Mystery of Baptism see the classic study of J. Daniélou, *The Bible and the Liturgy* (Notre Dame: Univ. of Notre Dame Press, 1956).

## STRUCTURE OF INITIATION RITES: APOSTOLIC TRADITION

### Manuscripts/Translations:

	LATIN	SAHIDIC	ARABIC	ETHIOPIC	BOHAIRIC
<b>Trans.</b>	c. 350	before 700	1295	after 1295	1804
<b>Oldest Ms.</b>	c. 500	1006	14th cent.	15 cent.	after 1804

### 1. Catechumenate

- Ch. xv: preliminary examination
- Ch. xvi: conditions
- Ch. xvii: length of catechumenate
- Ch. xviii: catechumens to be separated from the baptized
- Ch. xix: dismissal and baptism of martyrdom

### 2. Final Preparation:

- Ch. xx, 1-2: scrutiny of electi
- 3-4: exorcisms
- 7-8: fasting, prayer, exorcism, breathing, sealing
- 9-10: vigil

### 3. Baptism Proper

- Ch. xxi, 1: Prayer over the Water
- 4: children baptized first with adults
- 6-8: consecration of two oils (exorcism and thanksgiving)
- 9: renunciation
- 10: exorcism by anointing
- 11: ceremony of baptism by presbyter with deacon(s)

**(NOTE: None of the above is supplied by the Latin ms. which begins only now after the following has already begun!!)**

- 12-18: triple interrogative profession with immersion
- 19: anointing with oil of thanksgiving by presbyter
- 20: entry into the assembly

### 4. Post-Baptismal Rites:

- Ch. xxi, 21: imposition of hand(s) and prayer (for "grace") by bishop
- 22: anointing with oil of thanksgiving by bishop on forehead
- 23: sealing and kiss

### 5. Eucharist:

- Ch. xxi, 25: prayers with the faithful
- 26: kiss of peace
- Ch. xxi, 27-: Eucharistic reception includes addition of milk, honey, and water

## RECONSTRUCTION OF ApTrad 21

Let those who are appointed for baptism be taught  
to...wash themselves on the fifth day of the week.  
If a woman is in her time of menstruation, let her be  
set aside and receive baptism on another day. Let



those who will receive baptism fast on the day of preparation of the Sabbath. On the Sabbath, when those who will receive baptism gather in one place....let them spend the whole night awake, being read to and instructed.

At the time when the cock crows, first let prayer be made over the water, water from a river, running and pure. Let it be thus unless there is some necessity; if the necessity is permanent and urgent, use what water you can find. They shall take off their clothes. Baptize the little ones first. All those who can speak for themselves shall do so. As for those who cannot speak for themselves, their parents or someone from their family shall speak for them. Then baptize the men, and lastly the women, who shall have loosened all their hair, and laid down the gold and silver ornaments which they have on them. Let no one take any alien object down into the water.

[As he who is to be baptized is descending into the water, let him who baptizes him say thus [as he lays his hand upon him], 'Do you believe in God the Father Almighty?' And let the one being baptized say, 'I believe.']\*<sup>1</sup> And the giver...shall baptize him once.

And then he shall say: 'Do you believe in Christ Jesus, the Son of God....?' And when he has said, 'I believe,' he shall be baptized again.

And he shall say again: 'Do you believe in the holy Spirit....?' Then he who is being baptized shall say, 'I believe,' and thus he shall be baptized a third time.

And so each of them shall wipe themselves and put on their clothes, and then they shall enter the church....And then they shall pray together with all the people: they do not pray with the faithful until they have carried out all these things. And when they have prayed, they shall give the kiss of peace.

And then let the oblation be presented and let thanks [over] the bread [be given] [and over] the cup mixed with wine; [and over] milk and honey mixed together;

And breaking the bread [and] distributing individual pieces,

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<sup>1</sup>This part of the text is from **TD**.

let him [the presider?] say: Heavenly bread  
 in Christ Jesus. And let he who receives respond: Amen.  
 And let those who receive [the cups] taste of each, he who  
 gives saying three times: In God the Father almighty. And  
 let he who receives say: Amen. And in the Lord Jesus Christ.  
 And in the holy spirit and the holy church. And let him  
 say: Amen. So let it be done with each one. And when  
 these things have been done, let each one hasten to do good  
 work....

### **Further Development in the Textual Development of ApTrad 21**

1. The above reconstructed text = parallels to *Didache* 7 and the description provided by Justin Martyr in *First Apology* 65.
2. The addition of materials related to the precise role of the bishop in Christian initiation: postbaptismal prayer with imposition, consignation (and anointing?), kiss, and greeting.
3. The addition of detailed instructions related to presbyters and deacons, oil blessings, renunciation and anointing with "exorcised" oil, presbyteral postbaptismal anointing.
4. Episcopal postbaptismal prayer with imposition gets pneumaticized and consignation becomes anointing; creedal formulae become standardized along the lines of development of "Apostles" (= *Roman* baptismal) creed.
5. Final shape in place by mid to late fourth century (general date assumed for the Verona Latin translation)
6. Hence, ApTrad 21 "is...not a single coherent rite as practiced by a particular local church but a conflation of different traditions from different periods, and very probably different places"

## CHRISTIAN INITIATION IN FOURTH-CENTURY JERUSALEM

MC = Mystagogical Catecheses ascribed to Cyril of Jerusalem

### I. PREBAPTISMAL RITES

#### A. In outer hall of baptistery (MC 1.2)

1. Face West with outstretched hands; renunciation of Satan, works, pomp, and service (MC 1.2-8)
2. Turn East; profession of faith (*syntaxis* ?) in Trinity and "one baptism of repentance" (MC 1.9)

#### B. In inner chamber (MC 2.2)

1. Stripping (MC 2.2)
2. Full body anointing with "exorcized oil" (MC 2.3)

### II. BAPTISM PROPER

#### A. Consecration of Waters/Font?

(See Baptismal Catechesis 3: "...the plain water, after the invocation of the Holy Spirit, and Christ, and Father, acquires a power of sanctification")

#### B. Three-fold trinitarian interrogation and response with (before/during?) three-fold immersion

### III. POSTBAPTISMAL RITES

#### A. Anointing with Chrism

1. Blessing of Chrism? (seems to be implied in MC 3.3: "...after the invocation...the gift of Christ.")
2. forehead, ears, nostrils, and breast are anointed

#### B. Garment? (Egeria 38.1)

#### C. Entrance to Assembly

1. Procession with bishop (Egeria 38.2)

### IV. EUCHARISTIC LITURGY

#### A. Preparation Rites

1. Lavabo (MC 5.2)
2. Kiss of Peace (MC 5.3)

## B. Anaphora

**MC 5.4-10**

Dialogue  
 Praise for Creation  
 Sanctus

Epiclesis  
 Intercessions

**JAS**

Dialogue  
 Praise for Creation  
 Sanctus  
 Economy of Salvation  
 Words of Institution  
 Anamnesis  
 Epiclesis  
 Intercessions

## C. Our Father (MC 5.11-18)

## D. Invitation to Communion (MC 5.19-20)

## E. Instructions on Communion Reception (MC 5.21-22)

## A. Hallowing of the senses with the Eucharistic Gifts

## IMAGES ASSOCIATED WITH THE BAPTISMAL WATER/FONT

### EPHREM

(De virginitate VII, De ecclesia XXXVI)

#### De eccl.:

The river in which he is baptized conceived him again symbolically, the moist womb of the water conceived him in purity, bore him in chastity, made him ascend in glory.

#### De virg.:

...they go down sordid with sin, they go up pure like children, for baptism is a second womb for them. Rebirth in the font rejuvenates the old...O womb that gives birth...to the children of the kingdom!

### ACTS OF JOHN

(DBL, p. 23)

And he said: Lord God Almighty, let thy Spirit of Holiness come and rest and dwell...upon the water...Yea, Lord sanctify this water with thy voice which resounded over the Jordan and pointed out our Lord Jesus as with the finger saying: This is my beloved Son, in whom I am well pleased, hear ye him. Thou art here who wast on the Jordan...

### ARMENIAN HYMNS OF THE BAPTISMAL LITURGY

You who are the creator with the Father and the Son ...through whom the creatures are born to life in the water. Today you beget sons of God from the water.

You , who brooding over the waters, created the creatures...descending into the font You beget sons of God.

### SARAPION OF THMUIS

...as your only-begotten Word, when he descended upon the waters of the Jordan made them holy, so also now let him descend into these. Let him make them holy and spiritual in order that those who are baptized may no longer be flesh and blood but spiritual and able to give worship to you...

### CYRIL OF JERUSALEM

(DBL, p. 29)

After these things ye were led to the... pool as Christ was carried from the cross to sepulchre which is before your eyes...and you...descended three times into the water, and you ascended again; here also covertly pointing...at the three days of burial; For as our Saviour passed three days in the heart of the earth, so you also in your first ascent out of the water represented the first day of Christ....

### APOSTOLIC CONSTITUTIONS

(DBL, p. 34)

...let the priest...say: Look down from heaven and sanctify this water and give it grace and power, so he that is baptized, according to the command of thy Christ, may be crucified with him, and may die with him and may be buried with him, and may rise with him...

### AMBROSE OF MILAN

(DBL, p. 130)

Yesterday we discoursed on the font, whose appearance is somewhat like that of a tomb in shape...

(DBL, p. 129)

...the font should be consecrated first...For as soon as the priest enters, he makes an exorcism over the element of water; afterwards he offers an invocation.

### CYPRIAN OF CARTHAGE

(DBL, p. 11)

It is required that the water should first be cleansed and sanctified by the priest...

## rites of Christian Initiation in the Medieval Roman West

### 1. Summary/Texts of Rites

#### A. *Gelasian Sacramentary* and *Ordo Romanus XI* (6th, 7th century Roman Practice)

##### PREPARATION

Catechumens (now primarily infants) Enrolled "Elected" on the Monday of the Third Week in Lent; BUT

Scrutinies (public rites for the "elect" which include being signed with the cross, imposition of hands, prayer, readings from Scripture, exorcism, and dismissal)

Three Scrutinies in the *Gelasian Sacramentary* related to the Third, Fourth, and Fifth Sundays in Lent: Gospel readings are, respectively, John 4:5-42 (The woman at the well of Samaria), John 9:1-38 (the healing of the man born blind) and John 11:1-54 (the raising of Lazarus). On the Fourth Sunday in Lent the "elect" receive the Gospels, the Creed, and the Our Father.

Ordo XI has 7 scrutinies on weekdays - Sunday readings for Lent III, IV, and V have shifted to weekdays to accommodate this

Holy Saturday Morning: elect meet with bishop:

1. "Opening" - nostrils and ears touched with spittle
2. Anointing with exorcised oil and Renunciation of Satan
3. Prayer and Dismissal

#### THE RITES (at Easter Vigil, Holy Saturday Night after the Old Testament Readings)

##### Pre-Baptismal

Blessing of the Font

##### Baptism Proper

Three-fold dipping in relationship to the three credal questions: Do you believe in...?

##### Post-Baptismal

Anointing with chrism by presbyter: "The Almighty God, the Father of our Lord Jesus Christ, who has made you to be regenerated of water and the Holy Spirit, and has given you remission of all your sins, himself anoints you with the chrism of salvation in Christ Jesus unto eternal life. Amen

Vested in white and led to bishop who lays hands on them and says Prayer for the Seven-fold gift of the Holy Spirit

Bishop anoints with chrism saying: The sign of Christ unto life eternal. Amen.  
Peace be with you. Amen.

**Easter Mass** begins with the Kyrie and Gloria. **NOTE:** OR XI says "...all the infants receive communion. Care is to be taken lest after they have been baptized they receive any food or suckling before they communicate."

## REINTEGRATION

OR XI: "Afterwards let them come to Mass every day for the whole week of Pascha (Easter) and let their parents make oblations (offerings) for them."

### B. Alternatives in the Post-Baptismal Section of Later Documents

Pontifical = ritual book for the use of a bishop

Romano Germanic Pontifical (10th century): The bishop raises his hand over the heads of all the newly baptized infants (collectively) and prays for the sevenfold gifts of the Holy Spirit. He then makes the sign of the cross with chrism on the forehead of each praying: "I confirm and sign you in the name of the Father, and of the Son, and of the Holy Spirit."

Roman Pontifical of the Twelfth Century: formula is "I sign you with the sign of the cross and I confirm you with the chrism of salvation. In the name of the Father...."

Pontifical of William Durandus (13th century): After the bishop signs with chrism, "he gives him a light blow (alapa) on the cheek, saying, "Peace be with you."

**NOTE:** The formula of the 12th century Roman Pontifical and the additional "light blow on the cheek" become the standard confirmation practice of the Roman rite until the current reforms. Hence, pattern becomes:

1. Baptism in infancy with the post-baptismal anointing with chrism given by a presbyter (priest)
2. Confirmation by a bishop at age seven (or later)
3. Rite of Confirmation includes: Hand-laying and prayer for 7-fold gift of the Spirit; Anointing with chrism ("I sign you...and I confirm you..."); "light blow on the cheek" with "Peace be with you"

## TEXTS ILLUSTRATING DEVELOPMENT OF CONFIRMATION AS A SEPARATE RITE IN THE MEDIEVAL WEST

### From The Letter of Pope Innocent I to Decentius of Gubbio, 416

Concerning the consignation of infants, it is clear that this should not be done by any but the bishop. For presbyters, although they are priests, have not attained the highest rank of the pontificate. The right of bishops alone to seal and to deliver the Spirit the Paraclete is proved not only by the custom of the Church but also by that reading in the Acts of the Apostles which tells how Peter and John were directed to deliver the Holy Spirit to people who were already baptized. For it is permissible for presbyters, either in the absence of a bishop, or when they baptize in his presence, to anoint the baptized with chrism, but only with such as has been consecrated by the bishop; and even then they are not to sign the brow with that oil, for this is reserved to bishops alone when they deliver the Spirit the Paraclete.

### From Canon 2 of the First Council of Orange, 441 (in southern Gaul (modern France))

No minister who has the office of baptizing shall begin without chrism: for that it was agreed among us that there shall be one chrismation. When anyone for any reason does not receive chrism in baptism, the bishop shall be advised of this at the confirmation (in confirmatione). For chrism can confer its blessing once; and we say this not to any man's prejudice, but that the repetition of chrismation should not be thought necessary.

### From a Pentecost Homily attributed to (Pseudo-) Faustus of Riez (ca. 450, so. Gaul)

In baptism we are born anew for life, after baptism we are confirmed for battle; in baptism we are washed, after baptism we are strengthened.

### Saint Thomas Aquinas, Summa 3:72, 1 (ca. 1225-1274)

...in confirmation people receive as it were a certain mature age of spiritual life. For this reason, Pope Melchiades (sic!) says, "The Holy Spirit who descends upon the waters of baptism in a salvific falling bestows on the font a fullness toward innocence. In confirmation it presents an increase for grace. In baptism we are reborn for life. After baptism we are strengthened." And therefore it is clear that confirmation is a special sacrament.

### Council of Florence (1439)

The effect of the sacrament [confirmation] is that in it the Holy Spirit is given for strength, as it was given to the apostles on the day of Pentecost, and namely that a Christian may boldly confess the name of Christ.



**THEO 60403: Rites of Christian Initiation****(Johnson)****LUTHER'S REFORM OF BAPTISMAL RITES****1523 (First Taufbüchlein)**

Closely follows medieval rites

*At church entrance:*

Exsufflation/exorcism

signation

blessing/giving of salt

Flood Prayer

Exorcism

Mark 10:13-16 read

Our Father given

Ephatha

*In the church:*

triple renunciation

triple profession

Desire for baptism

pre-baptismal anointing

Baptism (with formula)

post-baptismal anointing

garment given

candle

**1526 (Second Taufbüchlein)**

Drastically revised to emphasize what he considered to be essential in distinction to "human ceremonies"

"Come out" - no exsufflation

signation

Two prayers/Flood Prayer

Exorcism with sign of the cross

Mark 10:13-16 read

Our Father

Led to font

triple renunciation

triple profession

Desire for baptism

Baptism (with formula)

anointing *prayer* revised to accompany baptismal garment; no anointing

peace

**OUTLINE OF LUTHER'S *SMALL CATECHISM* (1529)****PREFACE****PART I: THE TEN COMMANDMENTS\*****PART II: THE CREED****PART III: THE LORD'S PRAYER****PART IV: THE SACRAMENT OF HOLY BAPTISM****PART V: CONFESSION AND ABSOLUTION (1531 replacement of 1529 "Short Method of Confessing")****PART VI: THE SACRAMENT OF THE ALTAR****PART VII: MORNING AND EVENING PRAYER (adapted from the Monastic - Augustinian Breviary, especially from the (now defunct) Office of Prime)****PART VIII: GRACE AT TABLE (again adapted from the Monastic-Augustinian Breviary and Rituale)****PART IX: TABLE OF DUTIES**

\*Medieval instruction manuals gave the following sequence for instruction: The Lord's Prayer, the Creed, and the Ten Commandments. Luther deliberately reversed the order for theological reasons. The "Law" (ten commandments) comes first to convict one of sin and the need for a savior, the Creed reveals God's salvation in Christ, and in the gift of the Spirit leads one to address God as "Abba" in the Lord's Prayer. In so doing Luther, perhaps unconsciously, modelled his catechism on a Patristic pattern of catechesis in which the moral life and character was a significant part of the pre-baptismal catechumenate.

## **SOME TEXTS RELATING TO CONFIRMATION IN THE LATE MEDIEVAL, REFORMATION, AND COUNTER-REFORMATION PERIODS**

### Council of Florence (1439)

The effect of the sacrament [confirmation] is that in it the Holy Spirit is given for strength, as it was given to the apostles on the day of Pentecost, and namely that a Christian may boldly confess the name of Christ.

### Martin Luther (1483-1546)

...we seek sacraments divinely instituted, among which we find no reason that we should number confirmation. Indeed, for the constitution of a sacrament there is required above all things a word of divine promise, by which faith may be exercised. But we read that Christ promised nothing anywhere about confirmation....This is why it is enough to have confirmation as a certain ecclesiastical rite or sacramental ceremony, similar to other ceremonies of consecrating water and other things.

### Luther

Confirmation as the bishops want it should not be bothered with. Nevertheless we do not fault any pastor who might scrutinize the faith from children. If it be good and sincere, he may impose hands and confirm.

### John Calvin (1483-1564)

I hasten to declare that I am certainly not of the number of those who think that confirmation, as observed under the Roman papacy, is an idle ceremony, inasmuch as I regard it as one of the most deadly wiles of Satan. Let us remember that this pretended sacrament is nowhere recommended in Scripture, either under this name or with this ritual, or this signification....Let the Romanists produce the word, if they wish us to contemplate in the oil anything beyond the oil itself....[E]ven if they could prove themselves to imitate the apostles in the imposition of hands,...whence do they derive their oil, which they call the oil of salvation? Who has taught them to seek salvation in oil? Who has taught them to attribute to it the property of imparting spiritual strength?....And with this they joined detestable blasphemy, because they said that sins were only forgiven by baptism, and that the Spirit of regeneration is given by that rotten oil which they presumed to bring in without the word of God.

This was once the custom, that the children of Christians after they had grown up were stood up before the bishop that they might fulfill that duty which was required of those adults who were offering them for baptism....Therefore, those who had been initiated at baptism as infants, because they had not then performed a confession of faith before the Church towards the end of childhood -- or as adolescence was beginning -- were again presented by the parents, were examined by the bishop according to a formula of catechism which people held definite and universal. But so that this action, which otherwise deservedly ought to have been weighty and holy, might have all the more of reverence and dignity, the ceremony of the imposition of hands was also being used.

### Martin Bucer (1491-1551)

...it is ordered in this place that no one be admitted to holy communion unless he or she has been confirmed. This precept will be exceedingly salutary if also people be not solemnly confirmed unless they have confirmed the confession of their mouth with a proper life, and if it can be known also from their morals that they are making a confession of their own faith and not another's.

### The Council of Trent (1547)

If people say that confirmation of the baptized is an idle ceremony and not rather a true and proper sacrament, or that once it was nothing other than a kind of catechesis by which those close to adolescence explained the reasoning of their faith before the assembly, let them be accursed.

## **EASTERN RITES**

### **Baptismal Formulae**

#### Armenian Rite:

N is Baptized in the name of the Father, Son, and Holy Spirit, redeemed by the blood of Christ from the slavery of sin, received the freedom of adoption as son of the

heavenly Father, having become a co-heir with Christ, and a temple of the Holy Spirit. Now and ever and for eternity (x3).

Byzantine Rite:

N is Baptized in the name of the Father, Amen [1st immersion] and the Son, Amen [2nd immersion] and the Holy Spirit Amen [3rd immersion].

Coptic Rite:

I baptize you, son/daughter of N in the name of the Father [1st immersion] and the Son [2nd immersion] and the Holy Spirit [3rd immersion].

Ethiopian Rite:

As above (see Coptic)

East Syrian:

N is Baptized in the name of the Father, Amen [1st immersion] and the Son, Amen [2nd immersion] and the Holy Spirit Amen [3rd immersion].

West Syrian:

N is Baptized in the name of the Father, Amen [1st immersion] and the Son, Amen [2nd immersion] and the Holy Spirit Amen [3rd immersion] in life eternal.

Maronite:

I baptize you N, lamb in the flock of Christ, in the name of the Father and the Son and the Holy Spirit.

## Chrismation Formulae

### Armenian Rite:

Forehead: A fragrant oil poured out in the name of the Christ, the seal of heavenly gifts.

Eyes: The seal which is in the name of Christ, may it enlighten your eyes, that you may not ever sleep in death.

Ears: May the anointing of holiness be for you unto hearing of the divine commandments.

Nostrils: May this seal of Christ be to you for the sweet smell from life to life.

Mouth: May this seal be to you a watch set before your mouth and a door to keep your lips.

Hands: May this seal of Christ be for you a means of doing good, of virtuous actions and living

Backbone: May this seal which is in the name of Christ be for you a shield and buckler, whereby you may be able to quench all the fiery darts of the evil one.

Feet: May this divine seal guide your steps aright unto life immortal.

### Byzantine Rite:

The Seal of the Gift of the Holy Spirit

### Coptic Rite:

In the name of the Father and the Son and the Holy Spirit. An unction of the grace of the Holy Spirit. An unction of the pledge of the kingdom of heaven. An unction of participation in eternal and immortal life. A holy unction of Christ our God, and a seal that should not be loosed. The perfection of the grace of the Holy Spirit, and the breastplate of the faith and the truth. You are anointed, son/daughter of N with holy oil, in the Name of the Father and the Son and the Holy Spirit.

### Ethiopian Rite:

As above (see Coptic)

### East Syrian:

N is baptized and completed in the name of the Father and the Son and the Holy Spirit for ever.

### West Syrian:

N is signed with the holy chrism, the sweet smell of Christ, the mark of true faith, the many gifts of the Holy Spirit, in the name of the Father and the Son and the Spirit, living and holy, in life eternal. Amen.

### Maronite:

God omnipotent, Father of our Lord Jesus Christ, you who regenerated him/her through water and Holy Spirit, the same may you anoint with the salvific chrism, in Christ Jesus our Lord, for life eternal.

## **BYZANTINE RITE**

### Catechesis

1. The Inscription
2. The Exorcisms
3. The Renunciation and the Adherence
4. Call to Baptism

## Baptism Proper

### 1. Baptism

Enarxis and Petitions

Prayer of Invocation for the Consecration of the waters

Prayer over the "Oil of Gladness"

The Anointing of the font and the Catechumenate with the Oil of Gladness

Baptism with 3 immersions

Singing of Psalm 31(32)

### 2. Chrismation

Prayer for the administration of Chrism

Anointing with the Chrism

Robing

### 3. Eucharist

The Baptismal Trisagion (Gal. 3:27) and procession

The Readings (Rom. 6:3-11; Mt. 28:16-20)

The Fervent Litany

Holy Communion

### 4. The Rites of the Eighth Day

The Ablution

Tonsure and the Laying on of hands

Dismissal

## Pre-Baptismal Rites:

\*Service of the First Day of Birth

\*Rite of the Eighth Day-The Naming of the Child

\*Rite of the 40th Day

**THEO 60403****Vatican I Profession of Faith****(Johnson)**

I, N.N.,...years of age, born outside the Catholic Church, have held and believed errors contrary to her teaching. Now, enlightened by divine grace, I kneel before you, Reverend Father N.N., having before my eyes and touching with my hands the holy Gospels; and with a firm faith I believe and profess each and all the articles that are contained in the Apostles' Creed, that is: I believe in God..., and life everlasting. Amen. I admit and embrace most firmly the apostolic and ecclesiastical traditions and all the other constitutions and prescriptions of the Church. I admit the sacred Scriptures according to the sense which has been held and is still held by Holy Mother Church, whose duty it is to judge the true sense and interpretation of the sacred Scriptures, and I shall never accept or interpret them except according to the unanimous consent of the Fathers. I profess that the sacraments of the New Law are, truly and precisely, seven in number, instituted for the salvation of mankind, though all are not necessary for each individual: baptism, confirmation, Eucharist, penance, extreme unction, holy orders, and matrimony. I profess that all confer grace and that of these baptism, confirmation, and holy orders cannot be repeated without sacrilege. I also accept and admit the ritual of the Catholic Church in the solemn administration of all the above mentioned sacraments. I accept and hold, in each and every part, all that has been defined and declared by the Sacred Council of Trent concerning original sin and justification. I profess that in the Mass is offered to God a true, real, and propitiatory sacrifice for the living and the dead; that in the holy sacrament of the Eucharist is really, truly, and substantially the Body and Blood together with the Soul and Divinity of our Lord Jesus Christ, and that there takes place what the Church calls transubstantiation, that is, the change of all the substance of the bread into the Body and of all the substance of the wine into the Blood. I confess also that in receiving under either of these species one receives Jesus Christ, whole and entire. I firmly hold that purgatory exists and that the souls detained there can be helped by the prayers of the faithful. Likewise I hold that the saints, who reign with Jesus Christ, should be venerated and invoked, that they offer prayers to God for us, and that their relics are to be venerated. I profess firmly that the images of Jesus Christ and of the Mother of God, ever Virgin, as well as of all the saints, should be given due honor and veneration. I also affirm that Jesus Christ left to the Church the faculty to grant indulgences and that their use is most salutary to the Christian people. I recognize the holy, Roman, Catholic, and Apostolic Church as the mother and teacher of all the Churches and I promise and swear true obedience to the Roman Pontiff, successor of Saint Peter, Prince of the Apostles, and Vicar of Jesus Christ. Besides I accept, without hesitation, and profess all that has been handed down, defined, and declared by the sacred canons and by the general councils, especially by the Sacred Council of Trent and by the Vatican General Council, and in a special manner concerning the primacy and infallibility of the Roman Pontiff. At the same time I condemn and reprove all that the Church has condemned and reprovved. This same Catholic faith, outside of which nobody can be saved, which I now freely profess and to which I truly adhere, the same I promise and swear to maintain and profess, with the help of God, entire, inviolate, and with firm constancy until the last breath of life; and I shall strive, as far as possible, that this same faith shall be held, taught, and publicly professed by all those who depend on me and by those of whom I shall have charge. So help me God and these holy Gospels.<sup>2</sup>

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<sup>2</sup>The 1964 English Ritual: *Collectio Rituum* (Collegeville: The Liturgical Press, 1964), pp. 193-195. For "the uneducated and for those who do not have the religious development to understand the longer formula," the following "Alternative Form" was also provided: "I, N.N., touching with my hands God's holy Gospels, enlightened by divine grace, profess the faith which the Catholic, Apostolic, Roman Church teaches. I believe that Church to be the one true Church which Jesus Christ founded on earth, to which I submit with all my heart. I believe in God..., and life everlasting. Amen. I profess that seven sacraments were instituted by Jesus Christ for the salvation of mankind, namely, baptism, confirmation, Eucharist, penance, extreme unction, holy orders, and matrimony."

## **CONTEMPORARY INITIATION RITES: ROMAN**

### **I. Publication of Rites:**

- Baptism of Children: 1969
- Confirmation: 1971
- RCIA, 1972 (final form in 1985; mandatory in U.S. from 1988 on)

### **II. "Normativity" of RCIA**

"The three sacraments of initiation...closely combine to bring us, the faithful of Christ to his full stature" (2)

Images: Paschal Mystery (1:6); Adoption/Rebirth (2:5) - but not of primary emphasis

Confirmation seen as "completing" baptism and bringing a special gift of the Holy Spirit

### **III. RCIA: 4 Periods; 3 Liturgical Steps**

#### **PERIODS**

1. Evangelization and Precatechumenate

2. Catechumenate (1 year in U.S.)

Various Rites and Dismissals

3. Purification and Enlightenment (Lent)

4. Mystagoga (1 year in U.S. with monthly assemblies expected)

#### **LITURGICAL STEPS**

A. Entrance to Catechumenate

B. Election or Enrollment

C. Rites of Initiation at Easter Vigil

### **IV. Adaptations and Problems**



**STRUCTURE AND CONTENTS OF THE EASTER VIGIL  
BEFORE THE MISSAL OF PAUL VI**

(Restored to Holy Saturday night by Pope Pius XII in 1951 as a "one year" experiment - had been celebrated on Holy Saturday **morning** since promulgation of Missal of Pius V in 1570; Pius V had forbidden all afternoon and evening masses in 1566).

**A. LIGHT**

1. Blessing of New Fire
2. Blessing of the Paschal Candle
3. Solemn procession (Lumen Christi/Deo Gratias) and Praeconium Paschale (Exsultet)

**B. VIGIL READINGS** (Prior to Pius XII's reform there were 12 Old Testament readings:

<u>Before 1951</u>	<u>1951 to 1969</u>
<ol style="list-style-type: none"> <li>1. <b>Gen. 1:1-31; 2:1-2</b></li> <li>2. Gen. 5:6; 7 and 8</li> <li>3. Gen. 22:1-19</li> <li>4. <b>Exodus 14:24-31; 15:1 (with tract: Ex. 15:1-2)</b></li> <li>5. Isaiah 54:17; 55:1-11</li> <li>6. Baruch 3:9-38</li> <li>7. Ezekiel 37:1-14</li> <li>8. <b>Isaiah 4:1-6 (with tract: Isa. 5:1-2)</b></li> <li>9. Exodus 12:1-11</li> <li>10. Jonah 3:1-10</li> <li>11. <b>Deuteronomy 31:22-30 (with tract: Deut. 32:1-4)</b></li> <li>12. Daniel 3:1-24</li> </ol>	<ol style="list-style-type: none"> <li><b>Gen. 1:1-31; 2:1-2</b></li> <li><b>Exodus 14:24-31; 15:1 (with canticle: Ex. 15:1-2)</b></li> <li><b>Isaiah 4: 2-6 (with canticle: Isa.5:1-2)</b></li> <li><b>Deuteronomy 31:22-30 (with canticle: Deut. 32:1-4)</b></li> </ol>

**C. BAPTISMAL RENEWAL**

1. First Part of the Litany of the Saints
2. Blessing of Baptismal Waters
3. Renewal of Baptismal Promises
4. Second Part of the Litany of the Saints

**D. SOLEMN MASS OF THE PASCHAL VIGIL**

1. Begins with Kyrie
2. Includes Liturgy of the Word (with Col. 3:1-4 as Epistle and Matthew 28:1-7 as Gospel)
3. After Reception of Communion shortened form of **Office of Lauds** celebrated.

**CELEBRATING INITIATION AT THE PASCHAL VIGIL (ROMAN RITE)  
Structure of The Easter Vigil in the Missal of Paul VI:**

**I. Solemn Beginning of the Vigil: The Service of Light**

1. Blessing of the Fire and Lighting of the Candle
2. Procession
3. Easter Proclamation (Exsultet)

**II. Liturgy of the Word** (expanded to 7 OT readings from the 4 of Pius XII's 1951 restored vigil, but reduced from the 12 OT readings of the Missal of Pius V)

1. **Genesis 1:1-2:2**  
Psalm 104:1-2, 5-6, 10, 12, 13-14, 24, 35 **or** Psalm 33: 4-5, 6-7, 12-13, 20-22
2. **Genesis 22:1-18**  
Psalm 16: 5, 8, 9-10, 11
3. **Exodus 14:15-15:1**  
Canticle: Exodus 15:1-2, 3-4, 5-6, 17-18
4. **Isaiah 54:5-14**  
Psalm 30:2, 4, 5-6, 11-12, 13
5. **Isaiah 55:1-11**  
(Psalm) Isaiah 12:2-3, 4, 5-6
6. **Baruch 3:9-15, 32-4:4**  
Psalm 19: 8-9, 10, 11
7. **Ezekiel 36:16-28**  
Psalm 42:3, 5; 43:3-4 **or** Psalm 51:12-13, 14-15, 18-19; **NOTE:** if baptism is celebrated then response is as after reading #5 (is the assumption that not all readings will be used?)

**Gloria**

**Opening Prayer**

8. Epistle - **Romans 6:3-11**  
**Alleluia** Psalm 118: 1-2, 16, 17, 22-23
9. Gospel - **Matt. 28:1-10; Mark 16:1-8; or Luke 24:1-12**

**Homily**

**III. Liturgy of Baptism**

1. Litany of the Saints (omitted if no candidates for baptism)
2. Blessing of Water
3. Baptism and Confirmation (if no candidates then renewal of baptismal promises and sprinkling)

**IV. Liturgy of the Eucharist** (Begins at the Preparation of the Gifts)

## TYPES OF CONVERSION

### GENERAL (NATURAL) CONVERSIONS:

- 1. AFFECTIVE CONVERSION:** turning to face one's disordered affectivity to responsible cultivation of a healthy, balanced, aesthetically sensitive emotional life.
- 2. INTELLECTUAL CONVERSION:** turning from mere acquiescence to a commitment toward validating one's beliefs within adequate frames of reference and in ongoing dialogue with other truth seekers;
- 3. MORAL CONVERSION:** turning to a commitment to measure the motives and consequences of personal choices against ethical norms and ideals that both lure the conscience to selfless choices and that judges its relapses into irresponsible selfishness.
- 4. SOCIOPOLITICAL CONVERSION:** turning to a commitment to collaborate with others in the reform of unjust social, economic, and political structures -- seeking to empower the oppressed to demand and to obtain their rights from their oppressors

### RELIGIOUS CONVERSION:

#### TRANSVALUES the Four General Types (as "grace perfects nature") into:

**AFFECTIVE** - as zeal and enthusiasm for the sake of the kingdom of God; healing of the emotions, facing one's own "demons" and "neuroses"; proper orientation of the passions and loves in God and the divine vision of the world

**INTELLECTUAL** - as becoming mature THINKING Christians; development of the life of the mind - the opposite of "Fundamentalism"

**MORAL** - as following Christ as new ethical norm and center

**SOCIOPOLITICAL** - prophetic character of Christian life, grounded in the Gospel's call to justice and peace

**QUESTION:** Into what kind of "Converted Communities" are we initiating people?

See Donald Gelpi, S.J., *Committed Worship, A Sacramental Theology for Converting Christians*, vol. 1: *Adult Conversion and Initiation* (Collegeville: Michael Glazier, 1993), pp. 1-181.

## IMPORTANT BUT NEGLECTED NORMS

### FROM THE

*National Statutes for the Catechumenate*,  
 Approved by the National Conference of Catholic Bishops, November 11, 1986

2. The term "catechumen" should be strictly reserved for the unbaptized who have been admitted into the order of catechumens; the term "convert" should be reserved strictly for those converted from unbelief to Christian belief and **never used of those baptized Christians who are received into the full communion of the Catholic Church.**
6. The period of catechumenate....should extend for at least **one year** of formation, instruction, and probation....
24. After the immediate mystagogy or postbaptismal catechesis during the Easter season, the program for the neophytes should extend until the **anniversary of Christian initiation**, with at least **monthly assemblies** of the neophytes for their deeper Christian formation and incorporation into the full life of the Christian community.
30. Those who have already been baptized in another Church or ecclesial community should **not be treated as catechumens or so designated....**
33. It is preferable that reception into full communion **not take place at the Easter Vigil** lest there be any confusion of such baptized Christians with the candidates for baptism, possible misunderstanding of or even reflection upon the sacrament of baptism celebrated in another Church or ecclesial community, or any perceived triumphalism in the liturgical welcome into the Catholic eucharistic community.
34. [If reception into full communion takes place at the Easter Vigil]: A clear distinction should be maintained during the celebration between candidates for sacramental initiation and candidates for reception into full communion, and ecumenical sensitivities should be carefully respected.
35. The "Rite of Reception into the Full Communion of the Catholic Church" respects the traditional sequence of confirmation before eucharist. When the bishop, whose office it is to receive adult Christians [= catechetical age of 7 up] into full communion of the Catholic Church...entrusts the celebration of the rite to a presbyter, the priest receives **from the law itself** (canon 883.2) the faculty to confirm the candidate for reception and is obliged to use it...; he may not be prohibited from exercising the faculty. **The confirmation of such candidates for reception should not be deferred, nor should they be admitted to the eucharist until they are confirmed.**

THEO 60403

(Johnson)

**Major Moments of Christian Initiation (Roman Catholic, Lutheran (*Evangelical Lutheran Church in America*) and Episcopal, USA)**

<b>Roman Catholic</b> (RCIA)	<b>Episcopal</b> ( <i>Book of Occasional Services</i> )	<b>Lutheran</b> ( <i>Occasional Service Book and Welcome to Christ</i> )
Precatechumenate	Inquirer's Class	Inquirer's Class
Rite of Becoming Catechumens	Admission of Catechumens	Welcome to Inquirers to the Catechumenate
The Catechumenate	Prayers during the Catechumenate	Prayers of Encouragement
Rite of Election or Enrollment of Names (at beginning of Lent)	Enrollment of Candidates for Baptism (at beginning of Lent or Advent)	Enrollment of Candidates for Baptism (at beginning of Lent)
Scrutinies and Presentations	Prayers during candidacy	Blessing of Candidates for Baptism
Preparatory Rites		
Easter Vigil	Easter Vigil	Easter Vigil
Initiation Rites	Initiation Rites	Initiation Rites
Postbaptismal Mystagoga	Incorporation	Affirmation of the Vocation of the Baptized in the World

## **ELCA on "Eucharistic Hospitality"**

### *Principle*

49 Believing in the real presence of Christ, this church practices eucharistic hospitality. All baptized persons are welcomed to Communion when they are visiting in the congregations of this church.

### *Application*

49a Admission to the sacrament is by invitation of the Lord, presented through the Church to those who are baptized.(86) It is a sign of hospitality to provide a brief written or oral statement in worship which teaches Christ's presence in the sacrament. This assists guests to decide whether they wish to accept the Lord's invitation. In the exercise of this hospitality, it is wise for our congregations to be sensitive to the eucharistic practices of the churches from which visitors may come.

### *Application*

49b When a wedding or a funeral occurs during a service of Holy Communion, Communion is offered to all baptized persons.

## **Lutherans Long for Unity at Christ's Table**

### *Principle*

50 Because of the universal nature of the Church, Lutherans may participate in the eucharistic services of other Christian churches.

### *Background*

50a This church's ongoing ecumenical dialogues continue to seek full communion with other Christian churches.

### *Application*

50b When visiting other churches Lutherans should respect the practices of the host congregation. A conscientious decision whether or not to commune in another church is informed by the Lutheran understanding of the Gospel preached and the sacraments administered as Christ's gift.

### *Application*

50c For Lutheran clergy to be involved as presiding or assisting ministers in the celebration of Holy Communion in other churches, a reciprocal relationship between the denominations involved should prevail.(87)

## **ELCA on "Communion of the Baptized"**

### **The Holy Communion is Given to the Baptized**

#### *Principle*

37 Admission to the Sacrament is by invitation of the Lord, presented through the Church to those who are baptized.(65)

#### *Application*

37a When adults and older children are baptized, they may be communed for the first time in the service in which they are baptized. Baptismal preparation and continuing catechesis include instruction for Holy Communion.

#### *Background*

37b Customs vary on the age and circumstances for admission to the Lord's Supper. The age for communing children continues to be discussed and reviewed in our congregations. When "A Report on the Study of Confirmation and First Communion"(66) was adopted, a majority of congregations now in the Evangelical Lutheran Church in America separated confirmation and reception of Holy Communion and began inviting children to commune in the fifth grade. Since that time a number of congregations have

continued to lower the age of communion, especially for school age children. Although A Statement on Communion Practices [1978] (67) precluded the communion of infants, members and congregations have become aware of this practice in some congregations of this church, in historical studies of the early centuries of the Church, in the Evangelical Lutheran Church in Canada, and in broader ecumenical discussion.

*Application*

37c Baptized children begin to commune on a regular basis at a time determined through mutual conversation that includes the pastor, the child, and the parents or sponsors involved, within the accepted practices of the congregation. Ordinarily this beginning will occur only when children can eat and drink, and can start to respond to the gift of Christ in the Supper.

*Application*

37d Infants and children may be communed for the first time during the service in which they are baptized or they may be brought to the altar during communion to receive a blessing.

*Application*

37e In all cases, participation in Holy Communion is accompanied by catechesis appropriate to the age of the communicant. When infants and young children are communed, the parents and sponsors receive instruction and the children are taught throughout their development.

*Background*

37f Catechesis, continuing throughout the life of the believer, emphasizes the sacrament as gift, given to faith by and for participation in the community. Such faith is not simply knowledge or intellectual understanding but trust in God's promises given in the Lord's Supper ("for you" and "for the forgiveness of sin") for the support of the baptized.

*Application*

37g When an unbaptized person comes to the table seeking Christ's presence and is inadvertently communed, neither that person nor the ministers of Communion need be ashamed. Rather, Christ's gift of love and mercy to all is praised. That person is invited to learn the faith of the Church and to receive the gift of Baptism.

**The Age of First Communion May Vary**

*Principle*

38 Common mission among the congregations of this church depends on mutual respect for varied practice in many areas of church life including the ages of first Communion.

*Background*

38a "In faithful participation in the mission of God in and through this church, congregations, synods, and the churchwide organization--as interdependent expressions of this church--shall be guided by the biblical and confessional commitments of this church. Each shall recognize that mission efforts must be shaped by both local needs and global awareness, by both individual witness and corporate endeavor, and by both distinctly Lutheran emphases and growing ecumenical cooperation."(68)

*Background*

38b There is no command from our Lord regarding the age at which people should be baptized or first communed. Our practice is defined by Christ's command ("Do this"), Christ's twin promises of his presence for us and for our need, and the importance of

good order in the Church. In all communion practices congregations strive to avoid both reducing the Lord's Supper to an act effective by its mere performance without faith and narrowing faith to intellectual understanding of Christ's presence and gifts. Congregations continually check their own practices and statements against these biblical and confessional guides.

*Application*

38c Congregations of this church may establish policies regarding the age of admission to Holy Communion. They also may grant pastoral exceptions to those policies in individual cases which honor and serve the interdependence (koinonia) of congregations of this church.

*Application*

38d Out of mutual respect among congregations, children who are communing members of a congregation of this church who move to a congregation with a different practice should be received as communing members (perhaps as a pastoral exception to the congregation's general policy). They and their parents also should be respectful of the traditions and practices of their new congregation. Even if transferring children have received education appropriate to their age in a former parish, the new congregation's program of instruction is also to be followed.