

CHAPTER XIII.

THE COLLECTS, EPISTLES, AND GOSPELS; AND PROPER LESSONS FOR SUNDAYS AND HOLY DAYS.

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Collects,
Epistles, and
Gospels.

THIS part of the First Prayer Book of Edward VI. was entitled *The Introits, Collects, Epistles, and Gospels, to be used at the celebration of the Lord's Supper and Holy Communion through the year: with proper Psalms and Lessons for divers Feasts and days.* An *Introit*, or Psalm to be sung at or before the commencement of the Communion Office, was prefixed to each Collect. These were removed at the revision in 1552; and the Proper Lessons were placed in the Kalendar of Lessons.

The Collects, Epistles and Gospels are, with some exceptions, the same that had been appointed in the ancient use of the English Church. They form two series, which may be distinguished as doctrinal and practical. The ecclesiastical year is divided into two parts. The first, from Advent to Trinity, is designed to commemorate the life of Christ on earth; and the several particulars of his life are celebrated in their order,—His incarnation, nativity, circumcision, manifestation to the Gentiles; His doctrine and miracles, His baptism, fasting, and temptation; His agony, His cross, His death, His burial, His resurrection, His ascension; and the mission of the Holy Ghost. The object of the

Two parts
of the Eccle-
siastical
Year.
Advent to
Trinity.

Epistles and Gospels during this time is to remind us of the benefit which we receive from God the Father, through the mediation and atonement of God the Son, and through the ministration of God the Holy Ghost. Hence this part of the Church's course of teaching is fitly ended with the Commemoration of the Blessed Trinity. In the second part of the year, from Trinity to Advent, the Epistles form a continuous series and the Gospels are chosen with reference to them.¹

A Collect is a form of prayer with special characteristics of its own; these stand out the more clearly by contrast with two other types of prayer, viz., Litany, which is prayer in dialogue, and Eucharistic prayer, which comprises the developed formulas of worship introduced by the *Sursum Corda* and a Preface: there were many of these in the old Roman services, but one alone has survived in the Prayer Book, namely, that for the Eucharist itself. The Collects were originally the summing up of the private silent prayer of the congregation: the officiant propounded certain subjects for prayer in the form of a bidding, such as has survived in many places in the Gallican Books and in some few places in the Roman Books; then according to the direction of the Deacon, the people either stood or knelt in silent prayer. If they knelt, the Deacon's direction, 'Flectamus genua' (Let us kneel), was followed after an interval by a counter direction 'Levate' (Stand), and then the officiant said the Collect to sum up in one short form the private prayers of the people, and they responded 'Amen.' In course of time this method² for brevity's sake was curtailed, the interval for silent prayer disappeared, the preface bidding to prayer was reduced to

The Collect.

Trinity to
Advent.Nature of a
Collect.The ancient
method of
public
prayer.¹ See below, p. 550.² For a good instance of this procedure, the solemn prayers of Good Friday printed below, p. 537.

The Collect.

a simple 'Oremus' (Let us pray), and only this and (according to one explanation) the name 'Collect' survived to bear witness to the former use.¹

Its structure.

The typical Collect of the old Roman sacramentaries, from which collections a great number of the Collects of the Prayer Book is taken, has also a structure, which is markedly its own, being distinguished by unity of thought and terseness of expression. It generally consists of (i) an introductory address and commemoration, on which is based (ii) a single central prayer: from this in turn (iii) other clauses of petition or desire are developed, and (iv) the whole concludes with some fixed form of ending.² Gallican prayers and Collects have not the same unity of thought or the same severe restraint of form and language, but are much freer, more diffuse, and more rhetorical, and have more in common with oriental types of prayer.

¹ Collecta = collectio. 'Sequitur oratio quam collectam dicunt, eo quod sacerdos, qui legatione fungitur pro populo ad Dominum, omnium petitiones ea oratione colligat atque concludat.' *Micrologus*, iii., in Hittorp, 734.

² Certain rules governed the ending in order to ensure that it was in harmony with the collect. These may be seen in full in *Use of Sarum*, i. 240, with the hexameter verses which served as a 'memoria technica' for the rules. They are given more briefly in the York Missal, thus:—
'*Si dirigitur sermo ad Patrem absque mentione Filii et Spiritus Sancti, sic finietur*: Per Dominum nostrum Jesum Christum Filium tuum: Qui tecum vivit et regnat in unitate Spiritus Sancti Deus per omnia sæcula sæculorum. *Si vero de Spiritu Sancto fiat mentio, dicitur*: In unitate ejusdem Spiritus Sancti Deus, &c. *Si vero de Filio fiat mentio ante finalem partem, dicitur*: Per eundem

Dominum nostrum Jesum Christum Filium, &c. *Si vero in fine fit mentio de Filio, dicitur*: Qui tecum vivit et regnat, &c. *Si autem ad Filium dirigitur oratio sine mentione Spiritus Sancti, dicitur*: Qui vivit et regnas cum Deo Patre in unitate Spiritus Sancti Deus, &c. *Si fiat mentio de Spiritu Sancto, dicitur*: Qui cum Patre et eodem Spiritu Sancto vivit et regnas, &c. *Item orationes ad Patrem in quibus mentionem de Trinitate facimus, sic concudimus*: In qua vivit et regnas Deus, &c. *Illas autem quas ad ipsam Trinitatem dirigimus, sic finimus*: Qui vivit et regnas Deus,' &c. Maskell, *Ancient Liturgy*, p. 30 [p. 43, ed. 1882] note, and *Miss. Ebor.* (Surtees Soc., vol. 59), i. 169.

In the Prayer Book the collects were left without their endings until 1661, when they were at last to some extent, but not satisfactorily or adequately, supplied.

It has already been pointed out that variable Collects figure normally at three points in the mediæval Roman Liturgy. In the English service there is only one such variable prayer, 'the Collect' *par excellence*, which survives in the first of the three points: at the other two places the two Collects, namely, the Secret after the offertory and the Postcommunion at the end of the service, have practically disappeared.¹ At a far earlier date a change came about which affected the position and rationale of the first variable Collect: originally it was connected with the Litany, either processional or stationary, which formed part of the introductory section of the Mass, and was the summing up in Collect-form of the petitions there offered in Litany-form:² but as the Litany shrank into smaller dimensions and prominence, this connexion became obsolete, and then the Collect acquired a new connexion and became closely bound to the Epistle and Gospel: this new connexion has been further developed in the course of the changes in the Prayer Book.

The opening Collects of the collection exemplify this. Those for the first two Sundays in Advent were composed in 1549, and it is noticeable that they were formed from the Epistles of the Sundays: the same is observable about other Collects of that date. In consequence of this change only one was left of the series of Collects beginning 'Excita' which were characteristic of Advent in the Latin Books, namely at the Fourth Sunday.³ For the Third Sunday, which had not one of this series, as it was the Sunday after Embertide, and therefore exceptional, a new Collect was written in 1661 to supplant the

¹ See above, p. 467.

² See above, pp. 409, 418.

³ Another of the series, however, stands at what is now called the Christmas. See below, p. 555.

The Collect.
The Collects at Mass.

One survived.

Changes in its rationale.

Advent

Advent.

translation of the meagre Latin Collect which had till then occupied the position.¹ The direction for the repetition of the first Collect throughout Advent² carries on in a simplified form the old system of saying Collects as 'memorials,' *i.e.* in a subsidiary position to the chief Collect of the day. Similar provision is also made in Christmastide and Lent.

The Epistles and Gospels follow the old Latin series of the *Comes* in its earliest form,³ and their appropriateness for Advent is obvious.

Christmas Day.

For Christmas the old Roman Books contained three Masses besides the Mass of the Vigil, and at each of them the prophetic lesson was retained side by side with the Epistle and Gospel. This arrangement was at first local and due to the fact that there were three Stational Masses said at Rome on Christmas Day,⁴ but afterwards it became general elsewhere. In 1549 the service of the Vigil was dropped out and provision was made for only two Communion on this day: in 1552 the provision for the first Communion⁵ was omitted,

¹ The following are the Collects in the Sarum Missal:—

'Excita, quæsumus, Domine, potentiam tuam, et veni: ut ab imminentiibus peccatorum nostrorum periculis te mereamur protegente eripi, te liberante salvari. Qui vivis.

Excita, Domine, corda nostra ad præparandas unigeniti tui vias: ut per ejus adventum purificatis tibi mentibus servire mereamur. Qui tecum.

Aurem tuam, quæsumus, Domine, precibus nostris accommoda: et mentis nostræ tenebras gratia tuæ visitationis illustra. Qui vivis.

Excita, quæsumus, Domine, potentiam tuam, et veni: et magna nobis virtute succurre: ut per auxilium gratiæ tuæ quod nostra peccata præpediunt, indulgentia tuæ proptiationis acceleret. Qui vivis.'

² It was suggested by Wren: *Fragm. III. 65.*

³ See above, p. 465. The Hereford Missal had an unusual Gospel for the first Sunday, while the Roman Missal is here full of innovations. The Epistle for the first Sunday has been considerably lengthened.

⁴ In nocte Ad Sanctam Mariam Majorem: Mane prima Ad Sanctam Anastasiam: In die Ad Sanctum Petrum. In the Sarum Missal the titles were *Missa in Gallicantu*, *In Aurora* and *In die Nat. tertia missa*. The three are mentioned by S. Gregory, *Homil. viii. 1* (*P.L. LXXVI. 1103*), and also in the Gelasian Postcommunion of the first Christmas Mass, 'Læti domine.'

⁵ The Collect at the first Communion was taken from the Mass *In vigilia*: 'Deus qui nos redemp-

Christmas.

and thus only the Epistle and Gospel of the High Mass, with a newly composed Collect, which were used at the second or principal Communion, are retained in the present service.

The first Lessons¹ contain prophecies of the coming of Christ in our nature; and the second Lessons, Epistle, and Gospel point out the completion of those prophecies in the history of the incarnation. In the Collect we pray that we may be partakers of the benefit of His birth; and the Psalms are expressive of praise and thanksgiving for the revelation of this mystery. The words of Ps. xix., *The heavens declare the glory of God, &c.*, are applicable to the circumstances of the birth of Christ, when a new star appeared, which so plainly declared His glory, that the Wise Men came from the East to worship Him: Ps. xlv., as a marriage song, is mystically applicable to the union between Christ and His Church: Ps. lxxxv. has from early days been applied to the redemption of man by the coming of Christ: Ps. lxxxix is a commemoration of the mercies performed, and promised to be continued to David and his posterity to the end of the world, the birth of the Messiah being the greatest of those mercies: Ps. cx. is a prophecy of the exaltation of Christ to His kingly and priestly office: and Ps. cxxxii. recounts the promises of God to David that Sion should be the dwelling-place of the Lord Himself. All these Psalms were appointed in the Breviary upon this festival.

tionis nostræ annua expectatione lætificas; præsta ut unigenitum tuum, quem redemptorem læti suscipimus, venientem quoque judicem securi videamus; the Epistle and Gospel from the Mass *In galli cantu*, viz. Titus ii. 11-15 and S. Luke, ii. 1-14. These have been reinserted in the

American Book for use at the first Communion where there are two.

¹ The Morning Lessons had been read among the Lessons at Mattins. Part of the second Evening Lesson from the 'Little Chapter,' read '*ad sextam.*'

The Lessons.
Isa. ix. 1-7;
vii. 10-16.
Luke ii.
1-14.
Tit. iii. 4-8.

The Psalms.

Christmas-tide.

After Christmas Day immediately follow the three Holy Days of S. Stephen, S. John, and The Innocents. S. Stephen was the first martyr; S. John was the disciple whom Jesus loved; and the slaughter of the children at Bethlehem was the first result of the Saviour's birth. 'Martyrdom, love, and innocence are first to be magnified, as wherein Christ is most honoured.'

The Collects in each case went through some amplification in the revision of 1661, but they are still based upon the Latin Collects.¹ Further alteration has been made in the Epistles for S. Stephen's Day and S. John's Day. The former was according to Sarum use a composite lesson made up of the beginning of the sixth and the end of the seventh chapter of the Acts. In place of this only the latter part was retained in 1549, the rest of the two chapters was assigned to the second Lessons. On S. John's Day a new Epistle was provided from the opening words of his First Epistle to take the place of the old Lesson from Ecclesiasticus. In other

¹ The old Collects were:—

For S. Stephen: 'Da nobis quæsumus Domine imitari quod colimus; ut discamus et inimicos diligere: quia ejus natalitia celebramus, qui novit etiam pro persecutoribus exorare Dominum nostrum Jesum Christum Filium tuum. Qui tecum.'

The Collect until 1661 was, 'Grant us, O Lord, to learn to love our enemies, by the example of thy martyr Saint Stephen, who prayed for his persecutors, to thee which livest, &c.'

For S. John:

'Ecclesiam tuam quæsumus Domine benignus illustra: ut beati Johannis apostoli tui et evangelistæ illuminatæ doctrinis, ad dona perveniat sempiterna. Per.'

The words, 'may so walk in the

light of thy truth,' were added in 1661.

For the Holy Innocents:

'Deus cujus hodierna die præconium innocentes martyres non loquendo sed moriendo confessi sunt: omnia in nobis vitiorum mala mortifica; ut fidem tuam quam lingua nostra loquitur, etiam moribus vita fateatur. Qui cum Deo.'

The Collect until 1661 was, 'Almighty God, whose praise this day the young Innocents thy witnesses have confessed and showed forth, not in speaking, but in dying: mortify and kill all vices in us, that in our conversation our life may express thy faith, which with our tongues we do confess: through Jesus Christ our Lord.'

Christmas.

respects the Lessons for these three days remained substantially the same.¹

The Rubric directs the Collect of the Nativity to be said on all these days and until New Year's Eve: consequently no special Collect is required for the Sunday after Christmas Day. The Epistle is the old Epistle for that day, but in place of the old Gospel is appointed the passage which in the old scheme was assigned to the Mass of Christmas Eve.²

The Circumcision has acquired more distinction in the Prayer Book than it had before in the Latin services. Originally regarded as the Octave of Christmas, its service remained unaltered when the title was changed and consequently there was nothing in the old service except the brief Gospel (S. Luke ii. 21) which bore upon the Circumcision. In 1549 a new Collect was written³ and a special Epistle was appointed bearing upon the subject, while the old Gospel was enlarged by the prefixing of six additional verses. The festival thus commemorates the obedience of Jesus Christ to the law in the fulfilment of a perfect righteousness.

The first Morning Lesson gives an account of the institution of Circumcision; and the Gospel, of the Circumcision of Christ: the first Evening Lesson, and the second Lessons, and the Epistle, all show that, though

¹ Small differences such as the inclusion of an additional verse for the Gospel of S. John's day must, in this present survey, be passed over here and elsewhere.

² In 1549 it began with the Genealogy (Mat. i. 1), but in 1661 this was excised at Wren's suggestion, and the Gospel was made to begin as of old at the 18th verse.

³ Compare the following Benedic-

tion in the Gregorian Sacramentary for this day:—

'Omnipotens Deus, cujus Unigenitus hodierna die, ne legem solveret, quam adimplere venerat, corporalem suscepit circumcisionem; spiritali circumcissione mentes vestras ab omnibus vitiorum incentivis expurget; et suam in vos infundat benedictionem, &c.' Migne, P. L. LXVIII. 37.

The Circumcision.

The Lessons.
Gen. xvii. 9.
Deut. x. 12.
Rom. ii.
Col. ii. 8-17.

Circumcision.

the outward rite is abrogated, the spiritual circumcision of the heart is required in order to our acceptance with God.

A rubric was added here in 1552, which shows that the idea of a daily Communion, as the successor of the daily Latin Mass, had by that time passed away:—*If there be a Sunday between the Epiphany and the Circumcision there shall be used the same Collect, Epistle and Gospel at the Communion which was used upon the day of Circumcision.* This rubric continued until the last revision, when the old ideal again came forward, and it was expressly provided that *The same Collect, Epistle, and Gospel shall serve for every day after unto the Epiphany.*

The Epiphany.

For the Epiphany the Collect¹ and Gospel are taken from the old services; but a new passage is assigned for the Epistle instead of the old Lesson from Isaiah, which was transferred to be the first Lesson at Mattins. These show clearly the design of the feast, which is to show our gratitude to God for admitting the Gentiles to those religious privileges, which had been confined to the Jews. There are three manifestations of our Saviour commemorated on this day: the first, mentioned in the Collect and the Gospel, the declaration of the birth of Christ to the Wise Men of the East;² the second, related in the second Morning Lesson, the manifestation of the Trinity at the baptism of Christ;³ the third is the manifestation of the glory and divinity of Christ by His first miracle of

The Lessons.
Luke iii.
15-20.
John ii.
1-11.

Its design.

¹ The following is the original of the Collect:—

‘Deus, qui hodierna die Unigenitum tuum gentibus stella duce revelasti: concede propitius, ut qui jam te ex fide cognovimus, usque ad contemplandam speciem tue celsitudinis perducamur.’

² See above, p. 323.

³ This was a leading idea of the festival in the Eastern Church: hence it was a solemn time for baptism, and was called τὰ φῶτα, ἡμέρα τῶν φῶτων, τὰ ἅγιο φῶτα τῶν ἐπιφανίων. Greg. Naz. *Orat. in Sancta Lumina*, *Opp.* i. 624; Guericke, p. 164.

turning water into wine, related in the second Evening Lesson. The first Lessons contain prophecies of the increase of the Church by the abundant access of the Gentiles; and the Epistle declares that the mystery of the Gospel was revealed to them.

From Christmas to Epiphany the design of the proper services is to set forth the humanity of our Saviour; and from Epiphany to Septuagesima to show the divine nature of the Son of Man by relating in the Gospels some of His first miracles. The Epistles here show signs of being part of a continuous series which apparently began with the Epistles to the Romans and went through the Pauline Epistles in order at least as far as the end of the Colossians. It must at first have been designed for the uneventful Sundays after Epiphany and after Trinity: in its present shape it has evidently gone through some dislocation, but the outline of the scheme is clearly visible both in that part of the series which comes here and in the longer part which comes after Trinity Sunday.¹

The Sundays after Epiphany were differently treated in the different old Latin Service Books. The Sacramentary made provision for six Sundays, the Gradual only for three, the *Comes* for six Epistles generally and for ten Gospels. After the introduction of the observance of the Octave of the Epiphany the Sundays were reckoned from it and no longer from the day; there was then no need for more than five, and consequently only five were provided for in the Sarum Missal. But in 1549 a return was made to the older and simpler reckoning of the Sundays from the festival itself and not from the octave. Consequently some provision was needed for a sixth Sunday; which, as being seldom required, was

¹ Similar signs of dislocation are Gospel Books agree as to the portions selected, but place the selections in different order.

The Epiphany.

Isa. lx.
Isa. xlix.
13-23.

After the Epiphany.

The Epiphany.

supplied by a rubric:—*The sixth Sunday (if there be so many) shall have the same Psalm [Introit], Collect, Epistle, and Gospel, that was upon the fifth Sunday.* Our present Collect, Epistle, and Gospel were appointed in 1661. They do not follow the old lines but are entirely new, and in fact they are designed to refer more particularly to the manifestation of Christ's glory at His second coming, because they are more commonly read on the second Sunday before Advent,¹ than on the sixth Sunday after the Epiphany.

The rest of the material is drawn from the old books but there are changes in the fourth Sunday:² the ending of the collect was altered in 1661, the Epistle was changed and the Gospel was considerably lengthened.

From this time the Sundays begin to be reckoned with reference to the coming Easter comprising Lent and the three preceding Sundays.

The design of the services on these Sundays is to call us away from the joy of Christmas, in order to prepare ourselves for the fasting and humiliation of Lent; from the manner of Christ's coming into the world, to think

¹ See the rubric, 25th Sunday after Trinity.

² The following are the old Collects for the five Sundays:—

'Vota, quæsumus, Domine, supplicantis populi cælesti pietate prosequere: ut et quæ agenda sunt videant, et ad implenda quæ viderint convalescant.

Omnipotens sempiterne Deus, qui cælestia simul et terrena moderaris: supplicationes populi tui clementer exaudi, et pacem tuam nostris concede temporibus.

Omnipotens sempiterne Deus, infirmitatem nostram propitius respice; atque ad protegendum nos dexteram tuæ majestatis ostende.

Deus, qui nos in tantis periculis

constitutos pro humana scis fragilitate non posse subsistere: da nobis salutem mentis et corporis; ut ea quæ pro peccatis nostris patimur, te adjuvante, vincamus.

Familiam tuam, quæsumus, Domine, continua pietate custodi; ut quæ in sola spe gratiæ cælestis innititur, tua semper protectione muniatur.'

³ The Epistle was Rom. xiii. 8—10, which in 1549 was added to the Epistle for the first Sunday in Advent; and the Epistle for this Sunday was taken from the beginning of the same chapter, which had been read on the Friday after the first Sunday: see the Sarum Missal *feria vi. post Dominicam i. post octavo. Epiph.*

The Sundays before Lent.

The Epiphany.
The Lessons.

of our sins, which were the cause of the sufferings of His life. The first Lessons are taken from those chapters of Genesis which relate the creation and the fall of man, and his wickedness and punishment by the deluge. The design of the Epistles and Gospels is to persuade to acts of self-denial and religious duty, and to recommend charity and faith, as the necessary foundation for all religious actions. They follow the old lines¹, but the collect for Quinquagesima is a new composition based upon the Epistle and dating from 1549.

The name of Ash-Wednesday has survived, although the touching ceremony of receiving ashes upon the forehead as a sign of penitence has not been retained in the Prayer Book. The special services of that day were all abolished, and, except for the Communion service, the day was reduced to the ordinary level of rigid uniformity. The old Epistle and Gospel were retained but a new Collect was provided in 1549, based to some extent upon the old prayer for blessing the ashes.²

Ash-Wednesday.

¹ The following were the Collects in the Sarum Missal for these three Sundays:—

'Preces populi tui, quæsumus, Domine, clementer exaudi; ut qui juste pro peccatis nostris affligimur, pro tui nominis gloria misericorditer liberemur.

Deus qui conspicias quia ex nulla nostra actione confidimus: concede propitius, ut contra adversa omnia doctoris gentium protectione muniamur.

Preces nostras, quæsumus, Domine, clementer exaudi; atque a peccatorum vinculis absolutos ab omni nos adversitate custodi.'

The Epistle of Septuagesima had been continued into the following chapter: this part was omitted in 1549, as introducing another distinct subject. The Epistle of Sexagesima had been continued to

the ninth verse of chap. xii., and thus included the mention of the glorious revelations given to the great Apostle, whose protection was sought in the prayer of the Collect. This part was omitted in 1549, and the phrase in the Collect altered. The Quinquagesima Collect was full of meaning, taken in connexion with the private confession customary on Shrove Tuesday, and the public ejection of penitents performed on Ash-Wednesday: but it lost its appropriateness when the latter was reluctantly given up, and the former was left to individual discretion, and no longer maintained as a custom for all the faithful.

² 'Omnipotens sempiterne Domine qui misereris omnium et nihil odisti eorum quæ fecisti,' &c. *Miss. Sarum*, 147. See further below, pp. 641, 642.

Lent.

The collect of the first Sunday in Lent is also easily recognisable as modern (1549) from its direct dependence upon the Gospel. The remainder¹ together with the Epistles and Gospels, read during this season, are continued from the old offices. They set before us the duty of self-denial, and teach us to withstand temptation by recounting Christ's victories over Satan. The fourth Sunday is called Midlent Sunday, or 'the Sunday of refreshment,' probably because the Gospel relates our Saviour's miracle in feeding the five thousand. The fifth is called Passion Sunday, because the commemoration of our Lord's Passion then begins: the Epistle speaks of him as our High Priest, sprinkling his own blood for us; the Gospel relates to one of those conversations with the unbelieving Jews, in which He endured the contradiction of sinners. According to the old system a marked change of attitude was made at Passiontide and especially the triumphal character of the Passion was brought out, e.g. by the special hymns and the red vestments.² The closing stage of the Victory of the Cross dates from the time when our Lord set His face to go to Jerusalem.

¹ The following are the Collects in the Sarum Missal for the Sundays in Lent:—

'Deus qui ecclesiam tuam annua quadragesimali observatione purificas: præsta familiæ tuæ, ut quod a te obtinere abstinendo nititur, hoc bonis operibus exequatur.

'Deus qui conspicias omni nos virtute destitui, interius exteriusque custodi, ut ab omnibus adversitatibus muniamur in corpore et a pravis cogitationibus mundemur in mente.

Quæsumus, omnipotens Deus, vota humilium respice; atque ad defensionem nostram dexteram tuæ majestatis extende.

Concede, quæsumus, omnipotens

Deus, ut qui ex merito nostræ actionis affligimur, tuæ gratiæ consolatione respiremus.

Quæsumus, omnipotens Deus, familiam tuam propitius respice; ut te largiente regatur in corpore, et te servante custodiatur in mente.

Omnipotens sempiterne Deus qui humano generi ad imitandum humilitatis exemplum salvatorem nostrum carnem sumere et crucem subire fecisti: concede quæsumus ut et patientiæ ipsius habere documenta et resurrectionis consortia mereamur.'

² For the old English customs of Lent see Feasey, *Holy Week Ceremonial*.

The Holy Week.

The Quadragesimal fast was closed by the Great Week or the Holy Week. It began on Palm Sunday,¹ which was kept throughout Christendom by the Procession of Palms in commemoration of Christ's entry into Jerusalem. The whole week was observed with greater strictness and solemnity than the rest of Lent. This custom is retained in the Church of England by giving a special character to the daily services, in the appointment of Epistles and Gospels for each day, and thus collecting most of those portions of scripture which relate to the crucifixion of our blessed Saviour. These are taken in an orderly course: the history of S. Matthew is read on Palm Sunday, in the second Lesson, and continued in the Gospel; S. Mark's history is read in the Gospels on Monday and Tuesday; S. Luke's on Wednesday and Thursday; and S. John's on Good Friday. There are no special collects assigned till the Friday, the Epistles have been all transferred and altered, but the reason for the changes is not so clear as it is in the case of the Gospels. The Thursday in this week is called *Cæna Domini*, and *Mandate* or *Maundy Thursday*, from the anthem 'Mandatum' novum do vobis' sung at the washing of the feet (Jo. xiii. 34) which gave its name to the ceremony.²

This touching observance together with the solemn Eucharist in commemoration of the Institution of the Sacrament formed the great feature of this eventful day in the old use. The Mass was preceded by the solemn

¹ Called *Κυριακή τῶν Βαῦλων*, *dominica palmarum* or *dominica in ramis palmarum*. The ceremony began in Jerusalem at least as early as the IVth century, when it was described by S. Silvia. *Peregr.* 31. It came at a much later date, and quite gradually into Western Use from the VIIIth century onward. Duchesne, 236.

For the mediæval ceremonies see Feasey.
² Another common name of the day was *shear thursday*, 'for in olde faders dayes the peple wolde that daye shere her hedes & clyppe her berdes & polle her hedes, and so make them honest ayenst esterdaye.' *Liber Festivalis* (ed. 1499) f. 37^b.

The Passions.

Maundy Thursday.

The Holy Week.

restoration of those who had been ejected as penitents at the beginning of Lent, and it included also, where there was occasion, the solemn consecration of the Holy Oils by the Bishop, viz. the oil for anointing the sick, the Holy Oil for the catechumens and the oil for chrism, that is the mixture of oil and balsam which was used at Baptism and Confirmation as well as for some less constant purposes. After the Mass came the stripping and washing of the altars and then the Maundy. None of these special ceremonies have been prescribed in the Prayer Book¹: the use of oil disappeared in 1552, the penitential system was reluctantly given up and only the Maundy survived as a Royal function which has steadily receded from its old character.²

Good Friday.

Good Friday and Easter Even have always been distinguished from the rest of the days of the year by the fact that no celebration of the Eucharist took place on them: the church fasted because the Bridegroom was taken away. The services of those days were originally somewhat similar to the Ante-communion service prescribed by the Prayer Book—that is to say, the earlier part of the Liturgy was used by itself, as was in fact done also on other days of service, such as Station Days, whenever there was no consecration of the Holy Sacrament. This service survived in the peculiar Latin office of Good Friday, which consisted of Lessons divided by collects and singing, and followed by a solemn series of special intercessions. To this primitive service other features were added at a later date. First the veneration of the cross, which began in Jerusalem as

The Liturgy.

Additional ceremonies

¹ For a description see Feasey, *Holy Week Ceremonial*, shortened form of Mattins (without any canticles), enclosing four antiphons, two distributions of alms, and two special Collects, one for the present time the service as performed at Westminster Abbey is merely a Maundy.

² Queen Elizabeth performed it fully (Nichols, *Progresses*), but at the present time the service as performed at Westminster Abbey is merely a

The Holy Week.

early as the fourth century¹ and spread from there to the West, being finally adopted with Gallican embellishments into the Roman Liturgy. The second addition was the solemn Communion from the Sacrament that had been reserved on the previous day, which has been ill-named 'The Mass of the Presanctified': it was made with special pomp and circumstance on this day; but in fact it is only what would naturally take place in communicating solemnly from the reserved sacrament: and a similar rite does actually take place in the Eastern Church on solemn days when there is no celebration of the Liturgy proper.

In the Prayer Book Good Friday² is brought into line with all other days of the year, except that the provision of three special collects keeps a slight trace of the old solemn prayers of the day.³ No direction is given

The present services.

¹ It is described by S. Silvia, *Peregr.* 37.

² This name is peculiar to the Church of England. Holy Friday, or Friday in Holy Week, was its most general appellation: *feria sexta in die Parasceves*, see *Miss. Sar.* col. 316: also *παρασκευή—ἡμέρα τοῦ σταυροῦ—dies dominica passionis—σάββατον—dies absolutiois*.

³ The following are the originals of the collects of Good Friday:—

1. 'Respice, quæsumus, Domine, super hanc familiam tuam, pro qua Dominus noster Jesus Christus non dubitavit manibus tradi nocentium, et crucis subire tormentum.'

2. 'Omnipotens sempiterne Deus, cujus Spiritu totum corpus ecclesiæ sanctificatur et regitur: exaudi nos pro universis ordinibus supplicantes, ut gratiæ tuæ munere ab omnibus tibi gradibus fideliter serviatur.'

The third collect is allied to the following collects with their respective biddings (above, p. 523), which occur among the solemn prayers of

the primitive service:—

'Oremus et pro hæreticis et schismaticis: ut Deus et Dominus noster Jesus Christus eruat eos ab erroribus universis; et ad sanctam matrem ecclesiam catholicam atque apostolicam revocare dignetur. Oremus. Flectamus genua. Levate.

Omnipotens sempiterne Deus, qui salvas omnes homines et neminem vis perire; respice ad animas diabolica fraude deceptas: ut omni hæretica pravitate deposita errantium corda respiscant, et ad veritatis tuæ redeant unitatem.

Oremus et pro perfidis Judæis: ut Deus et Dominus noster auferat velamen de cordibus eorum; ut et ipsi agnoscant Jesum Christum Dominum nostrum. Oremus. *Non dicitur hic.* Flectamus genua. Levate.

Omnipotens sempiterne Deus, qui etiam Judaicam perfidiam a tua misericordia non repellis: exaudi preces nostras quas pro illius populi obcæcatione deferimus; ut agnita

The Holy Week.

as to celebrating the Eucharist, consequently the old custom must be presumed to stand, though it has not been universally maintained. The solemn reading of the Passion belongs specially to this day.¹ According to the use of the Prayer Book, it is fitly taken from S. John's Gospel, because he was present at the crucifixion; and from his example we may learn not to be ashamed or afraid of the cross of Christ. The Epistle shows the insufficiency of Jewish sacrifices, and urges that they typified the one oblation of the Saviour, who made full satisfaction for the sins of the whole world: the Collects contain expressions of boundless charity, praying that the effects of His death may be as universal as the design of it. The proper Psalms were selected at the last revision: they were all composed for times of great distress, and most of them belong mystically to the sufferings of our Saviour; especially the 22d, of which several passages were literally fulfilled by the events of the crucifixion.² The first Morning Lesson relates Abraham's readiness to offer up his son Isaac, which has always been regarded as a type of the sacrifice of the

The Psalms.

The Lessons.
Gen. xlii.
1-19.
Isa. lii. 13
and liii.

veritatis tuæ luce quæ Christus est, a suis tenebris eruatur.

Oremus et pro paganis: ut Deus omnipotens auferat iniquitatem de cordibus eorum; ut relictis idolis suis convertantur ad Deum vivum et verum, et unicum Filium ejus Jesum Christum Deum et Dominum nostrum: cum quo vivit et regnat cum Spiritu Sancto Deus. Per omnia sæcula sæculorum. Oremus. Flectamus genua. Levate.

Omnipotens sempiterne Deus, qui non vis mortem peccatorum, sed vitam semper inquiris: suscipe propitiis orationem nostram et libera eos ab idolorum cultura; et aggrega ecclesiæ tuæ sanctæ ad laudem et gloriam nominis tui.³

In 1549, the first Collect only was

appointed to be said at Mattins; and at Communion, the first Collect and that for the King, followed by the second and third Collects.

¹ St. August. *Serm. cccxviii. De Passione Domini in Parasceve.* (*Opp. v. 959, ed. Bened.*): 'Cujus sanguine delicta nostra deleta sunt, solemniter legitur passio, solemniter celebratur.' The history of the Passion was read from St. Matthew's Gospel (*Serm. cccxxii.*): 'Passio autem quia unodie legitur, non solet legi, nisi secundum Matthæum: volueram aliquando ut per singulos annos secundum omnes Evangelistas etiam passio legeretur.'

² Ps. xxii. was sung on this day in the time of S. Austin: *Enasii, in Ps. xxi. Opp. IV. 94.*

The Holy Week.

Easter-Even.

Son of God: and the first Evening Lesson contains the clearest prophecy of that sacrifice.¹

The last day of the Great Week, called Easter Even,² was a fast-day of the universal Church. It is kept holy in memory of Christ's resting in the grave, and of His descent into hell. No services were held on the day itself according to old custom, but with the beginning of the Easter Vigil the liturgical activity recommenced. However, the custom grew up in the early middle age of anticipating the Easter Vigil, and so its services came to be looked upon as those of Easter Even.

The Prayer Book has deserted the customs of antiquity and has provided special services for this day, but taken no account of the services of the Easter Vigil. The Collect first appeared in the Scottish Book,³ and after much alteration was inserted here in 1661. The Epistle and Gospel are newly selected with reference to the events of the day.

The principal ceremonies of the Vigil were the Vigil-service proper, a long series of lessons, chants and collects; then the baptismal ceremonies, hereafter to be discussed,⁴ and finally the Vigil Mass, which, like the service of Good Friday, retained its primitive simplicity of form. Prefixed to these were two subsidiary and later ceremonies of great beauty, viz., the blessing of

¹ Among the rites practised in England on Good Friday was a ceremony of blessing cramp-rings by the King, which were supposed to prevent the falling-sickness. The form used on these occasions is printed in Maskell, *Mon. Rit.* III. p. 335 [p. 391]: Stephens, *B. C. P. with Notes*, pp. 921 and ff.

² Τὸ μέγα (or τὸ ἄγιον) σάββατον, sabbatum magnum.

³ 'O most gracious God, look upon us in mercy, and grant that

as we are baptized into the death of thy Son our Saviour Jesus Christ, so by our true and hearty repentance all our sins may be buried with Him, and we not fear the grave: that as Christ was raised up from the dead by the glory of Thee, O Father, so we may walk in newness of life; but our sins never be able to rise in judgment against us, and that for the merit of Jesus Christ, that died, was buried, and rose again for us.'

⁴ See Ch. xiv.

The Holy
Week.

new fire and the solemn blessing of the Paschal Candle: the roots of these probably lie very far back in pagan times; in their christianized form they appear early in church use, and gain great symbolism and beauty from being brought into close connexion with the Resurrection.¹

Easter.

The long fast of Lent and the solemnities of the Holy Week are closed by the festival of Easter.² The Latin services of mediæval times began then to revert to their ordinary form after the peculiarities and archaisms of the three preceding days. But one special feature has left its mark upon the Prayer Book. After the veneration of the Cross on Good Friday, the Cross itself with the Reserved Sacrament was laid in the 'Sepulchre,' a special place of repose situated generally on the north side of the sanctuary; traces of this are discernible still in a good number of our ancient churches. Before Mattins on Easter morning a procession went to the Sepulchre, the host was taken thence and laid upon the altar; the Cross was then carried in procession to a side altar: meanwhile the Antiphon, 'Christ rising again from the dead' and its Verse were sung; then after a versicle and collect the Cross was again venerated. From this service are derived the present Easter anthems.

The Early
Procession.

In 1549 this introductory service was retained:—

'In the Morning afore Mattins, the people being assembled in the church, these Anthems shall be first solemnly sung or said.

Christ rising again from the dead, &c. Hallelujah. Hallelujah.

¹ See Duchesne, 239-246. W. M.G. 270 and ff. Feasey, l.c. and the Sarum Processional for fuller details.

² *Dies dominica resurrectionis:* ἑορτὴ πασχαλίου, ἀναστάσιμος κυριακὴ μεγάλη τὸ πάσχα· ἡ πασχαγία, οἱ τὰ πασχαγία. Guericke, p. 151. The most probable derivation of Easter is from the Anglo-Saxon goddess, 'Eostre,' in whose honour special sacrifices were offered at the opening of the Spring season. See Bede, *De Temp. Rat.* c. xv. *Opp.* (ed. Giles) vi. 179.

Easter.

Christ is risen again, the firstfruits, &c. Hallelujah.

The Priest. Shew forth to all nations the glory of God.

The Answer. And among all people his wonderful works.

Let us pray.

O God, who for our redemption didst give thine only-begotten Son to the death of the cross; and by His glorious resurrection hast delivered us from the power of our enemy: Grant us so to die daily from sin, that we may evermore live with Him in the joy of His resurrection; through the same Christ our Lord.¹

There was also provision made for two Communion: the first comprised the old Easter Collect,² the Epistle of the Vigil Mass, and the Gospel of the following Saturday; the second had an enlarged edition of the old Epistle and Gospel of Easter Day, with a new collect formed from the Epistle; the Collect for the first Communion was to be said also on Monday, and that for the second Communion on Tuesday and on the following Sunday.

At the revision of the Prayer Book in 1552, the above two anthems, omitting the Hallelujahs, were appointed to take the place of *Venite*, and the rest of the service was dropped, as was also the second Communion. The Collect for the first Communion was appointed for Easter Day, Monday in Easter Week, and the Sunday after Easter; and the Collect for the second Communion was appointed for Tuesday in Easter Week. And so it continued until the last revision, when the present new first Anthem was prefixed to the old ones, the Collect

¹ *An.* Christus resurgens ex mortuis jam non moritur, mors illi ultra non dominabitur. Quod enim vivit, vivit Deo. Alleluia, Alleluia. *Vers.* Dicant nunc Judæi, &c.

V. Surrexit Dominus de sepulchro. *R.* Qui pro nobis pendit in ligno. Alleluia.

Oratio. Deus, qui pro nobis Filium crucis patibulum subire voluisti, ut inimici a nobis pelleres

potestatem: concede nobis famulis tuis ut in resurrectionis ejus gaudiis semper vivamus.²

The Invitatory at Mattins was: 'Alleluia, Alleluia. Christus hodie surrexit. Alleluia, Alleluia.'

² 'Deus qui hodierna die per Unigenitum tuum eternitatis nobis aditum devicta morte reserasti: vota nostra quæ præveniendi aspiras etiam adjuvando prosequere.'

Easter.

for Easter Day appointed to be used throughout the week, and the Collect for the second Communion (1549) appointed for the Sunday after Easter, where it no longer has any connexion with the Epistle.¹

The Psalms.

So little variety occurs in our usual services, that even this minimum of change on Easter Day distinctly marks the festival. After the Absolution and Lord's Prayer, the office of praise is begun with Anthems proper to the day instead of the daily Invitatory Psalm. This reference to the festival is maintained in the proper Psalms. Ps. ii. is a prophetic representation of the kingly and priestly offices of Christ, after He had been violently opposed by His adversaries. Ps. lvii., referring to David's deliverance from Saul, in a mystical sense contains Christ's triumph over death and hell. Ps. cxl. is a thanksgiving for all the marvellous works of our redemption, of which the crowning wonder was the resurrection. Ps. cxlii. is a thankful commemoration of the glory and condescension of God, which was never more discernible than in the work of redemption. Ps. cxlv. is a thanksgiving for the deliverance of Israel from Egypt, which was a type of our deliverance from sin and death. And Ps. cxviii., which celebrates the peace of David's kingdom when the ark had been brought into Jerusalem, refers prophetically to the kingdom of Christ.

The Lessons.
Exod. xii.
Exod. xiv.

The first Lessons contain an account of the institution of the Passover, the type of 'Christ our Passover;' and of the deliverance of the Israelites by passing through the Red Sea,—a type of our deliverance from the death of sin by baptism. The Gospel and the second Evening

John xx.
11-18.

A Collect (p. 541) with the Epistle in the Book of 1549, was inserted for and Gospel (1 Cor. v. 6-8; Mar. a first Communion on Easter Day in xvi. 1-8) for the second Communion, the American Book (1892).

Lesson relate the first appearance of Jesus risen.¹ The Lessons from the Revelation represent Him, as the Son of man, and as the Lamb that was slain, in the glory of heaven. The Epistle shows the effect of the resurrection on the heart and life of the Christian.

The Latin rituals had special Masses for every day in Easter week, but according to Sarum use the first three days were distinguished above the rest as double feasts. In the Prayer Book special provision was made for only two days. The old Collects were discarded, but the Epistles and Gospels were retained, recounting the principal testimonies to the Resurrection. The following Sunday, called in England traditionally Low Sunday, is counted as the Octave of Easter. Throughout the week the newly-baptized wore their white baptismal robes and processions were made to the font: with this Sunday these ceremonies were brought to a close.²

The first Lessons on Monday and Tuesday in Easter week point to the joy of the resurrection: the Song of Moses on the escape of Israel from the death which had overtaken the Egyptians: the Bride, after long waiting, now rejoicing in the Bridegroom's presence: the promise of victory over our spiritual enemy as often as we smite in trusting obedience; and the rising from death of those who by faith touch Him who died, and was buried, and rose again: and the calling from the grave of the great

¹ In S. Austin's time the accounts of the Resurrection were read from each Evangelist in turn during Easter Week. Serm. ccxxxii. Cp. ccxxxv.

² *Dominica in albis*, or *post albas*, sc. *depositas*; dies novorum, neophytorum; octava infantium; κυριακή ἐν λευκοῖς, ἡ καινὴ κυριακή, ἀντίπαύσα. 'Saturday in albis, that is Saturday in Easter Week or as it is called with us, *Lawson even*': in

Hearne's Glossary to Langtoft's Chronicle. *Law* is our modern *low*: *lah* in the Ormulum, 15246. So *Lawson* represents *Low Sunday*, the close of Easter, *clausum pasche*. It is called *Quasimodo*, from the Introit. Dr. Husenbeth (*Notes and Queries*, 3rd Ser. I. p. 491) derived the English term *Low* from *Laudes*, the first word in the Sequence. Others from *Close Sunday*. Neither suggestion seems satisfactory.

Easter.

Rev. i.
10-18.
Rev. v.

Easter
Week.

Low
Sunday.

Exod. xv. to
v. 22.

Cant. ii.
v. 10.
2 Kings
xiii. 14-22.

Ezek.
xxxvii. to
v. 15.

Easter.

Matt.
xxviii. to
v. 10.
Luke xxiv.
to v. 13.
John xxi.

army of the resurrection. The Gospels and Second Lessons for these days continue the story of the day of the resurrection; concluding with the appearance of Jesus to the seven disciples on the shore of the sea of Tiberias, the draught of fishes so carefully numbered, and the charge to Peter.

Easter-tide.

The joyful commemoration of our Saviour's resurrection, and the promise of the Comforter, are the principal subjects of the Gospels from Easter to Ascension Day; while the Epistles exhort to the practice of those duties which are answerable to the Christian profession.

Rogations.

The only deviations from the Latin services are in the Collects of the first and second Sundays, which come from 1549.¹ It has already been shown that at an early stage of the Reformation all other religious processions were abolished, except the perambulation of parishes on the three Rogation days before the Ascension. No office, however, was appointed in the Prayer Book for use on such occasions.² Only a Homily was provided, which is divided into four parts, three to be read on the

¹ The following are the Collects of the three remaining Sundays:—

Third. 'Deus qui errantibus, ut in viam possint redire justitiæ, veritatis tuæ lumen ostendis: da cunctis, qui christiana professione censentur, et illa respere quæ huic inimica sint nomini, et ea quæ sunt apta sectari.'
Fourth. 'Deus qui fidelium mentes unius efficit voluntatis: da populis tuis id amare quod præcipis, id desiderare quod promittis, ut inter mundanas varietates ibi nostra fixa sint corda, ubi vera sunt gaudia.'

Fifth. 'Deus a quo cuncta bona procedunt, largire supplicibus tuis ut cogitemus te inspirante quæ recta sunt, et te gubernante eadem faciamus.'

The second was translated in 1549: 'Almighty God, which dost make the minds of all faithful people to

be of one will,' &c.: this was altered in 1661.

² The Elizabethan Injunctions, however, provided that the curate . . . at certain convenient places shall admonish the people to give thanks to God, in the beholding of God's benefits, for the increase and abundance of His fruits upon the face of the earth, with the saying of Ps. civ. *Benedic, anima mea.* At which time also the same minister shall inculcate this and such like sentences, *Cursed be he that translateth the bounds and doles of his neighbour*; or such other order of Prayer as shall be hereafter appointed.' Cardwell, *Doc. Ann. XLIII. § 19.* See Brand's *Popular Antiquities*, 'Parochial Perambulations in Rogation-week.'

The Ascension.

Rogation Days, and the fourth on the day of the perambulation.

Of the Proper Psalms and Lessons appointed for the day of the Ascension, Ps. viii. is a song of praise for creation, and the appointment of man to be lord of this world; but in a prophetic sense it sets forth the mercy of God in exalting our human nature above all creatures, which was fulfilled when the Son of God took our nature and ascended with it to heaven. Ps. xv. shows how justly our Saviour, as the perfect and the pattern man, ascended to the holy hill of God, and thus points out the qualifications which we must endeavour to attain, if we would follow Him there. Ps. xxi. was eminently fulfilled in our Lord's victory over death, and in His ascension, when, having put all His enemies to flight, He was exalted in His own strength. Ps. xxiv. which celebrates the occasion of bringing the ark into the place which David had prepared for it on Mount Sion, has always been interpreted with reference to the exaltation of Christ, the King of Glory, who passed through the everlasting doors, when He went back to His own glory in Heaven: Ps. xlvii. likewise, a song of praise for the victories of Israel over the surrounding nations, is applied to the Christian Church, whose Head and Lord is the great King upon all the earth, and has gone up with a merry noise: and Ps. cviii. calls upon us to give thanks to God, for setting Himself above the heavens, and being Lord both of Jews and heathens. In the first Lessons, the Son of Man is seen coming with the clouds of heaven—a vision first of the incarnation, then of the glorified humanity of the Saviour: and Elijah taken up, and the communication of a double portion of his spirit to Elisha, which prefigured our Saviour, who after His ascension sent down the Holy Ghost upon His Apostles.

The Lessons.
Dan. vii.
9-14.

2 Kings ii
to v. 16.

The
Ascension.

The Collect,¹ Epistle and Gospel for Ascension Day were taken from the old offices.

The ten days after the Ascension are sometimes called Expectation Tide: they commemorate that anxious period during which the Apostles tarried at Jerusalem, in earnest expectation of the promised gift of the Comforter.

Whitsuntide.
Sunday
after Ascen-
sion Day.

A new Collect was composed in 1549 for the Sunday after Ascension Day, taken from an Anthem which had been sung at Evensong on Ascension Day;² but the old Epistle and Gospel were kept.

Whitsun-
day, or
Pentecost.

The festival of Whitsuntide corresponds with the Jewish feast of Pentecost. That commemorated the delivery of the Law on Mount Sinai, fifty days after the Passover; and after the same interval³ from the true Passover when Christ was offered for us, the Holy Ghost was given to the Christian Church. The name of Pentecost has therefore been retained for the festival, and this has passed into the English Whitsunday.⁴ The Vigil no longer retains the special services by which in old days it rivalled the Easter Vigil, nor any special baptismal significance as formerly

Proper Psalms are appointed, the first three of which

¹ 'Concede, quæsumus, omnipotens Deus, ut qui hodierna die Unigenitum tuum redemptorem nostrum ad cælos ascendisse credimus, ipsi quoque mente in cœlestibus habitemus.'

² 'O rex gloriæ, Domine virtutum, qui triumphator hodie super omnes cœlos ascendisti, ne derelinquas nos orphanos, sed mitte promissum patris in nos Spiritum veritatis. Alleluia.' *Brev. Sar.* i.

³ The fifty days are not counted from the Passover, but from the Sunday following; according to the direction given to the Jews for their feast of Weeks, Levit. xxiii. 15, 16.

⁴ Professor Skeat is certain that Pentecost was called White Sunday in the northern Churches, and probably because it was the more usual time of Baptism. In England, *white* was corrupted into *whit*, and this confused with *Wit*, as by a writer of the fourteenth century.

'This day Witsunday is cald,
For wisdom and wit seuenne fald
Was giuen to þe apostles at þis
day.'

Camb. Univ. Libr. MS. Dd. i. i. p. 234. The terms in the Annexed Book, are *Whitsunday*, and *Monday, Tuesday in Whitsun Week.*

were sung at Mattins in the old offices. Ps. xlviii. is a hymn in honour of Jerusalem, as particularly chosen for the place of God's worship, and also an expression of thankfulness that we are permitted to meet in His service, and wait for His loving-kindness. Ps. lxxviii. contains a prophetic description of the ascension of Christ, who went up on high, and led captivity captive, and gave gifts unto men; and, when the Lord gave the word, great was the company of the preachers. Ps. civ. was probably selected for this day from the similitude between the natural and spiritual creation; and because it speaks of the renewal of the earth by the breath of God. Ps. cxlv. is a song of thanksgiving, recounting the attributes of God, and His care over His creatures, which is chiefly seen in opening His kingdom to them by the atonement of His Son, and the gift of His Spirit.

The first Lessons contain the law of the Jewish Pentecost, and a prophecy of the conversion of Jews and Gentiles through the ministration of the Spirit of God; and from the New Testament we read our Lord's promise of this gift, its fulfilment, and the manner of life of those who are led by the Spirit.¹

The Collect² Epistle and Gospel are taken from the old Offices.

In early times the Monday, Tuesday and Wednesday of this week were considered as festivals in the same way as Easter week, but here also only the first two days have any special provision: this leaves the

¹ The Acts of the Apostles have been read during Pentecost from very early times: Chrysost. *In Princ. Act. iv.* 5 (Migne *P.G.* LI. 103).

² 'Deus, qui hodierna die corda fidelium Sancti Spiritus illustratione docuisti: da nobis in eodem Spiritu recta sapere, et de ejus semper consolatione gaudere.' This Collect was

in the English Primer in the fourteenth century; Maskell, *Mon. Rit.* II. p. 28 [III. p. 31]. The words as *at this time*, were substituted in 1661 for *as upon this day*; this change had already been made in the Prayer Book for Scotland (1637) in the Collect as said on Monday and Tuesday in Whitsun week.

Whitsuntide
The Psalms.The Les-
sons.
Deut. xvi.
1-17.
Isa. xi.
Ezek.
xxvii. 25.
Rom. viii.
1-17.
Gal. v. 16.
Acts xviii.
24-29. 20.
The CollectMonday and
Tuesday in
Whitsun
week.

Whitsuntide.

way more open for the Ember days following: for under the old system there had been a clashing on the Wednesday between the earlier observance of it as part of the Whitsuntide festival and the later observance as an Ember Day. The Epistles read on the Monday and Tuesday are part of a series of three lessons from the Acts of the Apostles recounting the manifestations of the work of the Holy Spirit: the Gospels for Monday and Tuesday are part of a similar trio from S. John's Gospel, giving our Lord's teaching about Himself as the Light of the World, the Good Shepherd and the Bread of Life. The present first Lessons furnish instances from the Old Testament of the ministry of the Holy Ghost: the confusion of tongues at Babel, which was repaired by the gift of tongues to the Apostles; the resting of God's Spirit upon the seventy elders; the dew of blessing watering the Church with sacramental grace; and the Gentiles coming to the mountain of the Lord, to be taught His ways. The second Lessons teach us to use spiritual gifts to edification; to take heed not to quench the Spirit, nor to despise His prophecies; but because many false prophets are gone into the world, to try all teachers who boast of the Spirit, by the rules of the Catholic Faith.

In early days the Sunday following Whitsunday was kept merely as its octave. The service of the Trinity came into existence first as a Votive Mass: it then became customary (apparently first in England and in the Xth or XIth century) to use this upon the Octave of Pentecost as a day more especially appropriate:¹ and from this arose the festival of Trinity Sunday, designed to sum up all the dogmatic teaching of the first half of the year in a solemn commemoration of God the Blessed

¹ Another favourite day was the Sunday before Advent. Guericke, 160.

The Lessons.

Gen. xi. 1-9.

Numb. xi. 16-30.

Joel. ii. 21.

Micah iv. 1-7.

1 Cor. xii. 13.

1 Thes. v. 12-23.

1 John iv. 1-13.

Trinity Sunday a festival of the Western Church.

Whitsuntide.

Trinity. Following English custom, the succeeding Sundays are in the Prayer Book reckoned after Trinity and not after Pentecost.

The Jews, living among idolatrous nations, were especially enjoined to remember the unity of God: hence the mystery of the Trinity was not clearly delivered to them. Yet portions of the Old Testament receive their full interpretation from this doctrine, and are therefore read on Trinity Sunday:—the song of the Seraphim; the appearance of Jehovah to Abraham, when three men stood by him; and the work of the Word of God, and of the spirit of God in creation, and the phrase, Let us make man. In the Lessons from the New Testament, the vision is read of the Eternal One, the seven Spirits before His throne, and Jesus Christ, the Saviour and the Judge: S. Paul's seven unities—one body, one Spirit, one hope, one Lord, one faith, one baptism—one God and Father of all: and the baptism of Jesus, with the testimony of the voice from heaven, and the descent of the Holy Ghost upon the beloved Son. The Epistle and Gospel are the same that were read in the old offices on the Octave of Pentecost, the last day of the more solemn time of baptism, to which the Gospel refers. Yet they are well suited to the festival, under its more modern name of Trinity Sunday: for the three Persons of the Godhead are mentioned in the Gospel; and the portion appointed for the Epistle contains the Hymn of the Angels, with its threefold ascription of praise to God.

The Collect,¹ Epistle and Gospel are continued from the old service.

¹ ' Omnipotens sempiterne Deus, adorare Unitatem: quæsumus ut ejusdem fidei firmitate ab omnibus veræ fidei æternæ Trinitatis gloriam semper muniamur adversis. ' agnoscere, et in potentia majestatis

Trinity.

The Lessons.

Isa. iv. to v. 11.

Gen. xxiii

Gen. i., ii. to v. 4.

Rev. i. to v. 9.

Eph. iv. to v. 17.

Matt. iii.

Sundays
after
Trinity.

The Collects,¹ Epistles, and Gospels for the Sundays after Trinity are taken in the order in which they stood in the Sarum Missal.² The Epistles³ are a series of exhortations to the practice of Christian virtues, and form part of that dislocated series of readings taken in order from S. Paul's Epistles which has already been noticed.⁴ The Gospels are selected from the parables, miracles, and conversations of our Lord, and in many cases are meant to be illustrative of the teaching of the Epistle.

The Epistles and Gospels for the first four Sundays of the series are later additions: the former are taken from the Epistles of S. John and S. Peter, and are outside the Pauline series⁵; the corresponding Gospels are wanting in many ancient books.

The Saints'
Days.

In the services of the Holy Days the arrangement follows the order of the later Latin Service-books; when the course for the Sundays and fixed festivals of the ecclesiastical year beginning with Advent, has been completed, the Collects are given for those Saints' days, the position of which will continually vary with respect to the Sundays. When the Kalendar was reformed it was necessary to compose a considerable number of new Collects, since many of the old Collects were mainly prayers for the saints' intercession. The Epistles and Gospels

New Collects
composed.

¹ See additional Note, p. 553, for the originals of all these excepting the second Sunday, which has a new Collect.

² The oldest books vary greatly in contents for this second half of the year: originally provision was made only for a certain few dominical services, which were repeated as required; and the gradual change from this to the fuller later system has not proceeded with the uniformity which is elsewhere characteristic of the old Roman rite in its early days. The

variation is especially noticeable in the Gospels.

³ For the more important changes, see Additional Note.

⁴ Above, p. 531.

⁵ One evidence of dislocation occurs here: the Petrine Epistle is now placed on the fifth Sunday and a Pauline Epistle on the fourth. There has evidently been some transposition here. Another break in the series is at the 18th Sunday, which is the Sunday of the September Ember-tide, and therefore treated differently.

The Saints
Days.The Les-
sons

that had been read on these days were generally retained; and proper first Lessons were appointed from the Books of Proverbs and Ecclesiastes, or from the Apocryphal Books of Ecclesiasticus and Wisdom. Only four chapters are now read from the Apocrypha on these days. For some few, which have their own proper history, second Lessons are appointed.

The Collect for S. Andrew's Day, composed in 1549, referred to the sufferings of his death: ¹ this was changed in 1552 for an entirely new Collect, making mention of his ready obedience to the calling of Christ. The Collect for S. Thomas' Day dates from 1549: that of the Conversion of S. Paul is derived from the Latin: and then follow a series with a similar origin comprising those for the Purification, Annunciation, and S. Mark's Day² broken only by the Collect of S. Matthias' Day which was written in 1549. Then follows a series of Reformation Collects for the festivals of SS. Philip and James (which has also a new Epistle), of S. Barnabas (which has the Roman in place of the Sarum Gospel), of S. John Baptist (with a new Epistle), of S. Peter and of S. James

The Collects.

¹ 'Almighty God, which hast given such grace to thy Apostle Saint Andrew, that he counted the sharp and painful death of the cross to be an high honour, and a great glory: Grant us to take and esteem all troubles and adversities, which shall come unto us for thy sake, as things profitable for us toward the obtaining of everlasting life: through Jesus Christ our Lord.'

² The following are the originals: *For S. Paul's Day.* 'Deus qui universum mundum beati apostoli tui Pauli predicatione docuisti; da nobis, quæsumus, ut qui ejus hodie conversionem colimus, per ejus ad te exemplam gradiamur.'

The Purification. 'Omnipotens sempiterna, Deus majestatem tuam

supplices exoramus, ut sicut unigenitus Filius tuus hodierna die cum nostræ carnis substantia in templo est præsentatus, ita nos facias purificatis tibi mentibus præsentari. Per eundem.'

The Annunciation. 'Gratiam tuam, quæsumus, Domine, mentibus nostris infunde; ut qui angelo nuntiantie Christi Filii tui incarnationem cognovimus, per passionem ejus et crucem ad resurrectionis gloriam perducamur.'

S. Mark. 'Deus, qui beatum Marcum evangelistam tuum evangelicæ prædicationis gratia sublimasti: tribue, quæsumus, ejus nos semper et eruditione perficere et oratione defendi.'

The Saints,
Days.

St. Mary
Magdalene.
St. John the
Baptist.

(with a new Epistle). The Prayer Book in 1549 also retained a Collect in commemoration of S. Mary Magdalene.¹ The feast of S. John the Baptist differs from the other festivals in commemorating his birth. It is the only nativity, besides those of Jesus Christ Himself and His Blessed Mother, that is kept by the Church. The reason for this difference appears to be, that the birth of the Baptist was foretold by an angel, and brought to pass after an uncommon manner. He was also the forerunner of our Blessed Lord, and by preaching repentance prepared the road for the publishing of the Gospel.

Of the remainder the festivals of S. Bartholomew and Michaelmas are alike in taking Collect and Gospel from the Latin² but having a new Epistle, while the days of S. Matthew, S. Luke and SS. Simon and Jude have a new Collect as well as a new Epistle, and All Saints' Day has a new Collect.

¹ 'Merciful Father, give us grace that we never presume to sin through the example of any creature; but if it shall chance us at any time to offend thy divine majesty, that then we may truly repent, and lament the same, after the example of Mary Magdalene, and by lively faith obtain remission of all our sins: through the only merits of thy Son our Saviour Christ.'

² S. Bartholomew. 'Omnipotens

sempiternæ Deus, qui hujus diei venerandam sanctamque lætitiâ in beati Bartholomei Apostoli tui festivitâ tribuisti: da ecclesiæ tuæ, quæsumus, et amare quod credit, et prædicare quod docuit.'

Michaelmas. 'Deus, qui miro ordine angelorum ministeria hominumque dispensas; concede propitius ut a quibus tibi ministrantibus in cœlo semper assistitur, ab his in terra vita nostra muniatur.'

ADDITIONAL NOTE.

The following are the originals of the Collects for the Sundays after Trinity:—

First. Deus, in te sperantium fortitudo adesto propitius invocationibus nostris; et quia sine te nihil potest mortalium infirmitas, præsta auxilium gratiæ tuæ, ut in exequendis mandatis tuis et voluntate tibi et actione placeamus.

The second Collect dates from 1661.

Third. Deprecationem nostram, quæsumus, Domine, benignè exaudi; et quibus supplicandi præstas affectum, tribue defensionis auxilium.

Fourth. Protector in te sperantium Deus, sine quo nihil est validum, nihil sanctum; multiplica super nos misericordiam tuam, ut te rectore, te duce, sic transeamus per bona temporalia ut non amittamus æterna.

Fifth. Da nobis, quæsumus, Domine, ut et mundi cursus pacifice nobis tuo ordine dirigatur, et ecclesia tua tranquilla devotione lætetur.

Sixth. Deus, qui diligentibus te bona invisibilia præparasti; infunde cordibus nostris tui amoris affectum, ut te in omnibus et super omnia diligentes promissiones tuas, quæ omne desiderium superant, consequamur.

Seventh. Deus virtutum, cujus est totum quod est optimum; insere pectoribus nostris amorem tui nominis, et præsta in nobis religionis augmentum: ut quæ sunt bona nutrias ac pietatis studio quæ sunt nutrita custodias.

Eighth. Deus, cujus providentia in sui dispositione non fallitur, te supplices exoramus, ut noxia cuncta submoveas, et omnia nobis profutura concedas.¹

Ninth. Largire nobis, quæsumus, Domine, semper spiritum cogitandi quæ recta sunt propitius, et agendi; ut qui sine te esse non possumus, secundum te vivere valeamus.

Tenth. Pateant aures misericordiæ tuæ, Domine, precibus supplicantium; et ut petentibus desiderata concedas, fac eos quæ tibi placita sunt postulare.

¹ This Collect was simply translated until 1661.

Eleventh. Deus, qui omnipotentiam tuam parcendo maxime et miserando manifestas; multiplica super nos gratiam tuam, ut ad tua promissa currentes cœlestium honorum facias esse consortes.¹

Twelfth. Omnipotens sempiterne Deus, qui abundantia pietatis tuæ et merita supplicum excedis et vota; effunde super nos misericordiam tuam, ut dimittas quæ conscientia metuit, et adjicias quod oratio non præsumit.

Thirteenth. Omnipotens et misericors Deus, et cujus munere venit ut tibi a fidelibus tuis digne et laudabiliter serviatur; tribue nobis, quæsumus, ut ad promissiones tuas sine offensione curramus.

Fourteenth. Omnipotens sempiterne Deus, da nobis fidei spei et caritatis augmentum; et ut mereamur assequi quod promittis, fac nos amare quod præcipis.

Fifteenth. Custodi, Domine, quæsumus, ecclesiam tuam propitiatione perpetua: et quia sine te labitur humana mortalitas, tuis semper auxiliis et abstrahatur a noxiis, et ad salutaria dirigatur.²

Sixteenth. Ecclesiam tuam, quæsumus, Domine, miseratio continuata mundet et muniat; et quia sine te non potest salva consistere, tuo semper munere gubernetur.

Seventeenth. Tuæ nos, Domine, quæsumus, gratia semper et præveniat et sequatur; ac bonis operibus jugiter præstet esse intentos.

Eighteenth. Da quæsumus, Domine, populo tuo diabolica vitare contagia, et te solum Deum pura mente sectari.³

Nineteenth. Dirigat corda nostra, quæsumus, Domine, miserationis operatio, quia tibi sine te placere non possumus.⁴

Twentieth. Omnipotens et misericors Deus, universa nobis adversantia propitiatus exclude; ut mente et corpore pariter expediti, quæ tua sunt liberis mentibus exequamur.

Twenty-first. Largire, quæsumus, Domine, fidelibus tuis indulgentiam placatus et pacem; ut pariter ab omnibus mudentur offensis, et segura tibi mente deserviant.

Twenty-second. Familiam tuam, quæsumus, Domine, continua pietate custodi; ut a cunctis adversitatibus te protegente sit libera, et in bonis actibus tuo nomini sit devota.⁵

¹ The phrase, *running the way of thy commandments, may obtain thy gracious promises*, was inserted in 1661.

² The Epistle was appointed in 1549, instead of Gal. v. 25—vi. 10.

³ The phrase, *to withstand the temptations of the world, the flesh,*

and the devil, was inserted in 1661.

⁴ The words, *thy Holy Spirit*, were substituted in 1661 for 'the working of thy mercy.' The Epistle, Eph. iv. 17—32, was appointed in 1549, instead of the short portion, *vv. 23*

—28.

⁵ The beginning of the Epistle

Twenty-third. Deus, refugium nostrum et virtus, adesto piis ecclesiæ tuæ precibus, auctor ipse pietatis; et præsta ut quod fideliter petimus efficaciter consequamur.

Twenty-fourth. Absolve, quæsumus, Domine, tuorum delicta populorum; et a peccatorum nostrorum nexibus quæ pro nostra fragilitate contraximus tua benignitate liberemur.¹

Twenty-fifth. Excita, quæsumus, Domine, tuorum fidelium voluntates; ut divini operis fructum propensius exequentes pietatis tuæ remedia majora percipiant.²

was added in 1549; it had commenced thus: 'Fratres, confidimus in Domino Jesu, quia qui cepit in vobis opus bonum,' &c. Also the two opening verses were prefixed to the Gospel, showing the occasion on which the parable was spoken.

¹ The Epistle, Col. i. 3—12, was appointed in 1549, instead of *vv. 9—11*: also in the Gospel the story was completed by the addition of *vv. 23—26*.

² The rubric, directing the use of this Collect, Epistle, and Gospel always on the Sunday next before Advent, is simplified from that in the Sarum Missal, col. 536: '*Cum prolixum fuerit tempus inter inceptionem historiae, Deus omnium, [i.e. the first Sunday after Trinity:] et Adventum Domini, Officium Dicit Dominus [i.e. the Introit for the Sunday next before Advent] per tres dominicas cantetur, ut supra notatum est. Cum vero breve fuerit*

tempus, semper proxima dominica ante Adventum Domini, si vacaverit, cantetur, quando de dominica agitur, Dicit Dominus, cum oratione, Excita quæsumus Domine, Epistola, Ecce dies veniunt, Evangelium, Cum sublevasset. Si vero dominica non vacaverit, tunc in aliqua feria cantetur. Cætera vero dominica quæ remanserint in serialibus diebus cantentur.

'If there be twenty-six Sundays after Trinity, the Collect, Epistle, and Gospel for the sixth Sunday after Epiphany shall be used on the twenty-fifth Sunday. If there be twenty-seven Sundays after Trinity, the Collect, &c., for the fifth Sunday after Epiphany shall be used on the twenty-fifth Sunday; and the Collect, &c., for the sixth Sunday after Epiphany shall be used on the twenty-sixth Sunday.' This has been the general rule, and it has the sanction of Convocation (1879). Cp. above, p. 525.

CHAPTER XIV

THE BAPTISMAL SERVICES WITH CATECHISM AND
CONFIRMATION.SECT. I.—*The Public Baptism of Infants.*

Public
Baptism.
—
Primitive
custom.

* THE service of Holy Baptism differs from other rites inasmuch as it has its origin in a definite formula of baptism, which our Lord Himself prescribed for the Church.¹ This formed at once a nucleus for the development of a more elaborate service. One of the first additions to be made was a profession of faith: the earliest extant form is that which was inserted at a very early date into the record of the baptism of the Ethiopian Eunuch;² this is simply a profession of belief in Jesus as the Son of God; but from very early times the profession took a triple form, expressive of a belief in the three Persons of the Blessed Trinity and corresponding to the baptismal formula. To this positive profession an addition was further made corresponding to it on the negative side, viz., a renunciation of the Devil with all his pomps and works. Thus in these three acts—the renunciation of Satan, the profession of faith and the baptism by water with the use of our

¹ S. Matt. xxviii. 19.

² Acts viii. 37, quoted by S. Irenæus. *Heres.* iii. 12. 8.

Lord's formula—the rite of Christian initiation was carried out.

Something more however was considered, from the very earliest times, to be necessary for its completion. The new birth of water and the Spirit was only consummated by the laying on of apostolic hands, conveying in its fulness the gift of the Holy Ghost. This practice is in fact the essential corollary of the act of baptism: it came into prominence in the first days of the gospel in a case where baptism was administered by Philip the deacon, who was not an apostle, and where in consequence the laying on of apostolic hands was a separate ceremony.¹ Elsewhere it is assumed to be an integral part of the rites of baptism practised by the apostles. In one other case only is separate emphasis laid upon it in the Acts of the Apostles, and the reason there is clear: it is the case of converts who had received only the baptism of S. John Baptist, and had 'not so much as heard whether there be any Holy Ghost,' and who therefore needed to have clearly brought home to them both the distinctively Christian Baptism and the further Gift of the Spirit.²

It is important also to consider the preparation for the rite which was customary in early times.³ There are many signs that a very small measure of preparation was at first exacted, and this no doubt the circumstances justified. The circumstances of the day of Pentecost were exceptional: there was urgency in the case of the Ethiopian Eunuch and of the jailor at Philippi: moreover a large proportion at least of the early converts had already had the training of Judaism as their schoolmaster to bring them unto Christ.

But under other circumstances another policy was

¹ Acts viii. 14-17.

² Acts xix. 1-7.

³ See Stone, *Holy Baptism*, ch. XII.

Public
Baptism.

including
Confirmation.

and preceded
by a prepara-
tion.

Public
Baptism.Develop-
ment of the
early
nucleus.Patristic
evidence.

necessary, and it soon became customary to demand a special preparation for Holy Baptism of longer or shorter duration.¹

Here then is already a baptismal system existing in outline: the actual rite with the renunciation and profession, preceded by a preparation and followed by the Gift of the Spirit. It is possible here, as in the case of the Eucharist, to detect the primitive outline: indeed in the case of baptism the task is easier than in the case of the Eucharist, for in some ways the practice is more uniform and the evidence which is forthcoming is more abundant.

The descriptions of the *Didache*² and of S. Justin Martyr³ do little more than describe first the preliminary preparation and fasting in general terms, and then the baptism by immersion or triple affusion in the name of the Holy Trinity. But in the early part of the third century there is considerable evidence available, from which a general idea may be formed of the baptismal customs of that date: and in the middle of the fourth century a still more wide survey of the baptismal customs of various churches is possible, which confirms the impressions gathered from the earlier picture and brings out very clearly the primitive unity of model, which underlies them all.

¹ Some traces of this seem to be visible in the New Testament: when S. Paul says (1 Cor. i. 14-17) that it was not his work to baptize, he is probably meaning something more extended than the mere administration of the brief rite of baptism, and has in view a system of teaching and training.

² *The Teaching of the XII. Apostles:*

Κεφ. ζ'. Περὶ δὲ τοῦ βαπτίσματος, οὕτω βαπτίσατε· ταῦτα πάντα προεπίοντες, βαπτίσατε εἰς τὸ ὄνομα τοῦ

Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος ἐν ὕδατι ζῶντι. Ἐὰν δὲ μὴ ἔχησ ὕδωρ ζῶν, εἰς ἄλλο ὕδωρ βάπτισον· εἰ δ' οὐ δύνασαι ἐν ψυχρῷ, ἐν θερμῷ. Ἐὰν δὲ ἀμφοτέρω μὴ ἔχησ, ἔκχεον εἰς τὴν κεφαλὴν τρις ὕδωρ εἰς ὄνομα Πατρὸς καὶ Υἱοῦ καὶ ἁγίου Πνεύματος. Πρὸ δὲ τοῦ βαπτίσματος προηστανεύσάτω ὁ βαπτίζων καὶ ὁ βαπτίζομενος καὶ εἰ τινες ἄλλοι δύνανται· κελεύσεις δὲ νηστεύσαι τὸν βαπτίζομενον πρὸ μιᾶς ἢ δύο.

³ *Apol.* i. 61. See below, p. 596.

Public
Baptism.At the be-
ginning of
the third
century.Prepara-
tion:the last
stage.

Baptism.

Confirma-
tion.

At the former epoch, *i.e.* early in the third century the following points are clear.

1. The selection and preparation of candidates was made with care and caution: instruction was given in the renunciation necessary: candidates both men and women were called upon to give up occupations and habits inconsistent with a Christian profession: forty days were spent in special preparation, in teaching and exorcisms, and the candidates, after finally satisfying the Bishop as to their suitability, made their final arrangements on the Thursday in Holy Week, fasted on the Friday, and presented themselves before the Bishop on the Saturday morning for the last stage of their preparation. It consisted of three acts. First the closing exorcism—the Bishop stretching his hands over them as they knelt facing eastwards, prayed for the last time for the ejection of the evil spirit from them; secondly, the exsufflation—he breathed in their faces; thirdly, the *Effeta*—he touched each candidate on the mouth, ears, &c., with spittle or oil, after the example of our Lord's action in healing the deaf and dumb man.¹

2. The actual baptism took place at night after the lessons and prayers of the Vigil. The holy oils have been already blessed by the Bishop and the water in the baptistery hallowed for use²: the candidates finally renounce Satan, facing westwards, and then, descending into the water, face eastwards and make their profession of faith; thereupon they are baptized by triple immersion. 3. On coming up out of the water the Bishop anoints them with the chrism, signs them with the sign of the cross, and lays his hands upon them. The ceremonies being thus completed, the candidates pass on to the altar

¹ S. Mark vii. 31-37.

but it seems to have begun as early as this. Tert. *De Bapt.* 4. For not so marked a feature as the rest, other evidence, see Stone, 132, 268.

Public
Baptism.

to receive their first communion : and after it milk and honey are given to them, as emblematical of their entry into the Promised Land and of the childlike nature now renewed in them, &c.

In the fourth
century.

This very full outline of the service, which may be gathered alike from Tertullian¹ and from the Hippolytean Canons,² reappears again in the writers of the middle of the fourth century. The picture then obtainable is the same, though the details are better filled in, and in particular there are now actual formularies available for study, which form part of the Sacramentary of Serapion. Some small additions, which have been made in one or other place, disturb to a small degree the unanimity ; but the general impression is that of one uniform baptismal system throughout Christendom, and alike among orthodox and heretics, catholics and schismatics.

A similar
view,

The chief developments which had taken place in this scheme of the early part of the third century since the apostolic times were, (i) the introduction of the use of oil, as a literal interpretation of the unction of the Spirit spoken of in the New Testament, and (ii) the custom of hallowing the water. The subsequent development which becomes evident in the rites of the fourth century concerns mainly the system of preparation immediately preceding baptism.

but con-
trasted.

When the peace of the Church was established at the beginning of the fourth century, Church services and discipline came more into the open, and numbers of converts pressed in to the Church. It is natural therefore to find clearer evidence of systematic procedure in the preparation for baptism. The position of a catechumen, or postulant for baptism, had become a regular

Develop-
ment in the
catechu-
menate.

¹ See the passages collected by where. Duchesne, pp. 321, 322, from the ² §§ 60-149. *Ibid.* pp. 512-514. treatise, *De Baptismo*, and else-

Public
Baptism.

status : he was admitted to the catechumenate by a definite service and thenceforward ranked as a Christian. The length of the remoter period of probation varied with circumstances, but in any case there was always the nearer preparation for baptism itself, carried on during the forty days previous to Easter, as has been already seen. Here too there was more system : the candidate gave in his name at the beginning of the period to the Bishop, and was enrolled among the *competentes* or applicants. The training which followed was minute and careful, and varied at different times and places ; but the chief features which it is important to notice here were two.

Probation,
remoter,and more
immediate.

There was a series of services, called not unfrequently *scrutinia* or Testings, which all the *competentes* were bound to attend ; and these served a double purpose. First, they were the occasion of repeated ceremonies of exorcism, such as those employed at the original admission to the catechumenate, or that described above as the final exorcism by the Bishop on the eve of baptism. Secondly, they were the occasion of a systematic instruction in faith and worship, and especially of the learning and recital by the candidates of the Creed and of the Lord's Prayer.

The scruti-
niesfor (a) ex-
orcism ;and (b) in-
struction ;

The systematic catechumenate of the fourth century, while differing in different places in detail, was substantially the same everywhere ; the same, for example, in Jerusalem as in Africa or in Rome.¹ It came however to maturity only to decay again with great rapidity : for, as the West became Christian, the number of infant candidates came to overpower the adults, and the whole system needed modification in view of this change.

The decay of
the system.

¹ Evidence is abundant as to the evidence comes chiefly from Jerusalem from the Catechetical S. Augustine and S. Ambrose. See Lectures of S. Cyril and the *Pere-* Wiegand, *Symbol und Katechumenat grinitio* of S. Silvia. For the West (Leipzig, 1899), and Stone, *l.c.*

Public
Baptism.

The modification was made very slowly and on conservative lines: the infants were treated as though they were adults, were admitted as solemnly as ever to the catechumenate, were called up to recite their creed and make their profession by deputy; and generally speaking the whole procedure was kept up, though much of it became symbolical and representative rather than actually and literally applicable. The part of the system which chiefly disappeared was the system of instruction: the 'scrutinies' were retained, but chiefly for the ceremonies of exorcism; and soon all that remained of the systematic instruction was the teaching and recital of the Creed, the exposition of the Lord's Prayer, and in conservative Rome a brief exposition of the opening passage of each of the four gospels.¹

The service
at Rome in
the seventh
century.

This is the point of the history which is represented in the earliest Roman Service books which bear witness to the use of the seventh century.² 1. The preparatory rites for baptism are there reduced to a series of seven 'scrutinies,' beginning in the third week of Lent³ with the admission to the catechumenate and ending with the final exorcism, imposition of hands, and *Effeta* early on Easter Even. The instruction was all given at the third scrutiny, and the recitation of the Creed took place at the final one. In this preparation, as in other parts of the series of rites, the Roman use had its own peculiarities, and points of contrast are noticeable with the Gallican or non-Roman Western use as a whole or with the peculiarities of individual local Churches.⁴

¹ *Gelas. Sacr.* 537.

² The *Gelasian Sacramentary* and the 7th Roman Ordo.

³ *Gelas. Sacr.* 521 and ff.

⁴ The *Apertio Aurium*, or formal instruction in the four Gospels, was peculiar to Rome. The ceremonies of unction differed in different places.

In Spain a single immersion was customary, as a protest against Arianism (Stone, 135, 271). At Milan and in the sphere of its influence, the baptism was followed by a washing of feet: this was also a Celtic custom. See the Stowe Missal in Warren, *Liturgy of the Celtic Church*, 277

Public
Baptism.

2. The consecration of the font followed the Vigil Service of Easter Even: this was performed with great solemnity by the Pope himself, who went with his clergy in solemn procession to the baptistery with lights and incense and the chant of litanies; a preliminary benediction was said, then a long consecratory prayer, at the close of which the chrism was poured into the font in the form of a cross.

3. The baptisms followed with triple immersion corresponding to a triple profession of faith, and each neophyte was anointed with chrism on coming up out of the water, and clad in new clothes.

4. The Pope performed only a few baptisms and then retired from the baptistery to his throne in the church, where the neophytes received their new dress from him. Then as they stood in a circle before him he invoked upon them the sevenfold gift of the Spirit and confirmed them in turn, anointing with his thumb in the form of a cross the forehead of each with the chrism.

From this they passed on to the Mass and to their first communion, and the subsequent food of milk and honey.

Two points are especially noticeable: first, the fact that, though the candidates are children, they are still treated throughout as much as possible like adults, and are communicated at the end: secondly, while the Bishop is still in theory the minister of the whole, the functions have in fact been delegated: the consecration of the chrism has universally, in the West as in the East, been retained in the Bishop's hands: and in the West the invocation of the Holy Spirit and signing with the chrism as 'confirmation', is also not delegated¹: but the

Note, the
candidatesthe minis-
ter.

¹ This is the Roman custom: else- consecrated chrism, obtained for a where in the West the custom of time, as it has continuously in the allowing the priest to perform con- East. But the Roman custom drove firmation, by means of the episcopally it out. See, for example, Innocent's

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Baptism:The growth
of the
Sarum Riteby adoption
of Gallican
customs.and modifi-
cations to
meet new
conditions ;by compres-
sion ;

rest of the service has been conceded to priests and even deacons to perform as a normal function.

From this early mediæval Roman service it is a very small step to the later mediæval service of the Sarum Use. The Roman baptismal customs, as brought by S. Augustine, found themselves confronted with other customs to which the Celtic Church passionately clung: the difference between the two uses was a great bone of contention, but it is not clear in what it consisted.¹ It is improbable that any concession was made to the customs of the Celts in this respect, for the difference seems to have been serious, and to have involved in the Roman minds some doubts as to the validity of the Celtic baptism. Consequently such modifications of the service, as took place, may be assigned to two causes independent of this dispute. First, to the adoption of some Gallican customs: the signing on the right hand at the close of the admission to the catechuminate,² the solemn triple formularies of impregnating the font with the oil and chrism,³ and the presentation of a candle⁴ as well as the chrysom robe after the baptism,⁵ these are features of Gallican origin.

But apart from borrowing, other changes came about in the service to meet the altered circumstances: the catechuminate, as a period of probation, faded out of existence, and the rites were compressed so as to form a

letter to Decentius (*Epist.* xxv. 3; Migne, *P.L.* xx. 554) quoted in Gratian III. iv. 119. See Hall, *Confirmation*, ch. iv.

¹ Warren, *Liturgy of Celtic Church*, 64.

² Martene, I. i. xviii. Ordo XIII. Cp. *Miss. Goth.* (Muratori, ii. 589), and the Celtic *Stowe Missal* in Warren, *l.c.* 217.

³ *Sacr. Gallic.* (Bobbio) in Mura-

tori, ii. 850; *Miss. Goth.*, *ibid.* 591.

⁴ Mentioned by S. Ambrose, *De lapsu Virg.* 5. Originally on Easter Even the candles were unlighted till the general lighting up of the church from the New Fire. Martene I. i. xv. 10.

⁵ The Roman Rite made no special ceremony of this as did the Gallican. See *Missale Gothicum* (Muratori, ii. 590) and *Sacr. Gall.*, *ibid.* 852.

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mere introduction to the baptism itself, though a separate title was still retained for this section of the series of baptismal services to denote that its object was 'the making of a catechumen'¹: the exorcisms, which had been repeated at each scrutiny, now figured only once, and the system of instruction only survived in the form of the reading of a Gospel; but otherwise the outline remained unchanged, except that the preliminary anointing and the renunciation of Satan were transferred to a later point, so as to precede immediately the act of baptism. On the other hand, the normal baptismal service lost two out of its four main sections: the consecration of the font was only performed rarely, as on Easter or Whitsun Even, but Holy Baptism was now administered at other times than in conjunction with the Great Paschal or Pentecostal ceremonies: consequently it was an exceptional event for the baptismal service to include a consecration of the font: as a rule the water was already consecrated, and stood ready for use in the font.

Again, the ceremony of confirmation became separated from the service, because it was only rarely that the Bishop was present at a baptism to administer confirmation; and this rite thus was deferred till the children had reached years of discretion. As a natural consequence of this the newly baptized ceased to go on straight to their first communion; and the confirmation and communion of infants became rare in the Western Church.²

The following table will show the relation of the earlier and later forms of the Latin Rite, and also the relation of the English forms to these.

¹ Ordo ad faciendum catechu- and confirmed in the old way at the
menum. age of three days by Archbishop

² Queen Elizabeth was baptized Cranmer. Stow, *Annals*.

by the separa-
tion of the
consecration
of the font ;and of con-
firmation

THE ROMAN RITE OF BAPTISM
IN THE VIIITH CENTURY.

SARUM MANUAL.

THE CATECHUMENATE.

(a) ADMISSION.

1. [Priest breathed on candidate.]
2. Priest names and crosses.
3. Prayer with imposition of hands.
4. Salt placed in mouth and Prayer.

(b) SIX SCRUTINIES IN LENT.
After the Collect at Mass.

5. Introductory private prayer and crossing by the god-parents. Crossing, prayer with imposition of hands, and Exorcism by Acolytes (thrice).
6. The same, but without Exorcism, by the priest.
7. Private prayer and crossing by the god-parents as before, to close with.
8. Instruction, *i.e.* at the 3rd Scrutiny :—
Gospel *Apertio aurium.*
Creed *Traditio Symboli.*
Lord's Prayer *Traditio Pater.*

(c) LAST SCRUTINY at 9 a.m. on
Easter Even.

9. Priest signs with Cross
10. And with laying on of hands says the final Exorcism.
11. Effeta, anointing ears and lips with spittle.
12. Unction with oil on breast and back.
13. Triple renunciation of Satan.
14. Recitation of Creed (*Redditio Symboli*) by the Priest, laying his hand on their heads successively.

ORDO AD FACIENDUM
CATECHUMENUM.

Breathing on. (At the Door.)

Name and Crossing.
Prayer, &c.

Salt and Prayer.

Acolytes' crossing, Prayers and

Exorcising (thrice).

Priest's Crossing and Prayer.

Exorcism
The Gospei (Matt. xix. 13).
Effeta (= Ephphatha).Recitation of Lord's Prayer,
Hail Mary and Creed by
priest and god-parents.Signing of the infant on the
right hand, and blessing.
Introduction to Church.FIRST ENGLISH PRAYER
BOOK, 1549.SECOND ENGLISH PRAYER
BOOK, 1552.

1. Exhortation. (At the Door)
2. Prayer.

Exhortation. (At the Font.)
Prayer.

3. Name and signing.

4. Prayer (2nd Adjuration).

Prayer (d°).

5. Exorcism (once).

6. Gospel (Mark x. 13).

Reading of Gospel (Mark x. 13).

7. Exhortation and
8. Recitation of Lord's Prayer
and Creed by priest and
god-parents.

Exhortation.

9. Prayer by the priest.

Same prayer by all.

10. Introduction to Church.

THE ROMAN RITE OF BAPTISM
IN THE VIIITH CENTURY.

BAPTISM ON EASTER EVE.

15. Litany.
16. Benediction of Font.
17. Infusion of chrism.

SARUM MANUAL.

BENEDICTIO FONTIS,
used from time to time.
Litany.
Benediction of Font.
Triple infusion of oil and
chrism.

RITUS BAPTIZANDI.

Renunciation of Satan thrice
(13).
Unction on breast & back (12).
Profession of Faith (thrice).

18. Profession of Faith (thrice).

Desire of Baptism.

19. Baptism by triple immersion.

Baptism by triple immersion.

20. Unction by the Priest with
-
- oil and chrism.

Signing with Cross with chrism.

21. Clothed in a new dress

Giving of chrysom (white robe).
Giving of a taper.The priest exhorts the god
parents.

CONFIRMATION follows.

CONFIRMATIO PUERORUM.

22. Invocation of the Holy
Spirit by the Bishop.
23. Signing Cross on the fore-
head with thumb dipped
in chrism.

Versicles.
Invocation of the Holy Spirit.
Signing, &c.

Collect.

Blessing.

FIRST COMMUNION follows.

FIRST ENGLISH PRAYER
BOOK, 1549.SECOND ENGLISH PRAYER
BOOK, 1552.

11. Address to god-parents.
12. (a) Renunciation of Satan
(thrice).
(b) Profession of Faith
(thrice).
(c) Desire of Baptism.

Address to god-parents.
Renunciation of Satan (once).
Profession of Faith (once).
Desire of Baptism.
Obedience to Commandments.

BLESSING OF WATER
to be used at least monthly.
i. Blessing of the Water.
ii. Eight short petitions.
iii. Collect.

Four short petitions.
Collect (*modified in 1661 so as
to include a blessing of the
water*).

13. Baptism by {triple immersion-
-
- affusion.

Baptism by {immersion.
affusion.
Signing with Cross on forehead.

14. Giving of the chrysom.
15. Unction.

Introduction & Lord's Prayer.
Thanksgiving.
Exhortation.
Address.

16. Exhortation to god-parents.

CONFIRMATION.

CONFIRMATION.

1. Versicles.
2. Invocation of Holy Spirit.
3. Prayer of the minister.
4. Signing by the Bishop with

[1661. Preface.
Bishop's Question and Answer.]
Versicles.
Invocation of the Holy Spirit.

5. Laying on of hands.

Laying on of hands with prayer.
[*Lord's Prayer, 1661.*]

6. Prayer.

Prayer.
[*Collect, 1661.*]

7. Blessing.

Blessing.

Public
Baptism.
Revision.

In forming the new baptismal office the revisers had to face many problems, because, while the circumstances of baptism had altered so much, the service had never yet been similarly altered. Their models were chiefly two, viz., the current Latin service and the modification of it in Hermann's *Consultation*.¹ Considerable changes were made in 1549, more radical in some respects than those of the *Consultation*, and further alterations followed in 1552.

In 1549,
the triple
form of the
service
retained,

The service still retained in 1549 its triple character. 1. The making of a catechumen, which, according to the *Consultation* was to be done on the day before the actual baptism, became in the First Prayer Book, on the contrary, a mere opening section of the baptismal service: it was greatly cut down from the Latin model; exhortations and prayers on the plan of the German Order took the place of Latin ceremonies such as the Gift of Salt or the *Effeta*, which were discarded; but it retained some substantial recognition of its identity with the old admission to the catechumenate in the fact that it was said at the church door, and was consequently still distinct from the rest of the service.

with omis-
sions.

2. The consecration of the font was still a separate rite; it was ordered that the water should be changed and hallowed at least every month; and a form for this was provided, and placed as an appendix at the end of the baptismal services. It was not the old form of the Manual, but was evidently taken from some Gallican source; the exact original, however, has not yet been traced: various parts of it occur in several Gallican formularies of baptism, but, while the connexion is too

A new form
for hallow-
ing the font,

¹ These and other sources are very conveniently collected and well handled in Fallow, *The Baptismal Offices Illustrated*, Oxford, 1838.

The Latin Service is in Maskell, *Mon.* i. 3 and ff. Cp. York and Sarum Manuals in Surtees Soc., vol. 63.

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obvious to be denied, it seems impossible to say of any of the extant rites, that it is the one, which was before the revisers in doing their work.

The form provided in 1549 ran thus:—

O most merciful God our Saviour Jesu Christ, who hast ordained the element of water for the regeneration of thy faithful people, upon whom, being baptized in the river of Jordan, the Holy Ghost came down in likeness of a dove; send down, we beseech thee, the same thy Holy Spirit to assist us, and to be present at this our invocation of thy holy name: Sanctify † this fountain of baptism, Thou that art the sanctifier of all things, that by the power of thy word all those that shall be baptized therein may be spiritually regenerated, and made the children of everlasting adoption. Amen.

1. O merciful God, grant that the old Adam, in them that shall be baptized in this fountain, may be so buried, that the new man may be raised up again. Amen.

2. Grant that all carnal affections, &c.

3. Grant to all them which at this fountain forsake the devil and all his works, that they may have power and strength to have victory, and to triumph against him, the world, and the flesh. Amen.

4. Whosoever shall confess Thee, O Lord, recognise him also in thy kingdom. Amen.

5. Grant that all sin and vice here may be so extinct, that they never have power to reign in thy servants. Amen.

6. Grant that whosoever here shall begin to be of thy flock, may evermore continue in the same. Amen.

7. Grant that all they which for thy sake in this life do deny and forsake themselves, may win and purchase Thee, O Lord, which art everlasting treasure. Amen.

8. Grant that whosoever is here dedicated to Thee, &c.¹

The Lord be with you.

Answer. And with thy spirit.

¹ This series of eight short prayers 10, 15, 14, 16); the two first prayers is one of the most easily identified of that series also are found here in portions of the form; they all are the two clauses in the prayer italicised above. The same series is found in a similar series of sixteen short prayers in the Mozarabic 'Benedictio Fontis,' Migne, *P.L.*, (Muratori, ii. 740) with three slight differences: in two of these the

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Almighty everliving God, whose most dearly beloved Son, &c. Regard, we beseech Thee, the supplications of thy congregation, and grant that all thy servants which shall be baptized in this water, prepared for the ministration of thy holy sacrament,¹ may receive the fulness of thy grace, and ever remain in the number of thy faithful and elect children, through Jesu Christ our Lord.

and amplifi-
cation of the
'Catechism'

3. The rite of the baptism itself followed the old 'Ritus baptizandi,' but the Renunciation and the Confession of Faith were prescribed in fuller form, so that the first became a triple renunciation, not only of the devil, but also of the world and of the flesh; while the second involved the recitation in full of the baptismal Creed. Smaller changes were the omission of the delivery of the taper, and the postponing of the unction till after the chrysom had been given. An address to the god-parents was provided according to old custom at the end of the service, but a novel address was also introduced, as an introduction to the Renunciation and Confession of Faith.

In 1552

Further changes were made in 1552, partly to secure a still greater unity in the baptismal service, and partly to meet criticisms and objections, which the retention of so many of the old ceremonies had called forth. To secure greater unity, the saying of the early part of the service at the church door was given up, and the whole was assigned to be said at the font. The recital in

further com-
pression.

English version follows the Gallican, and not the Mozarabic, *i.e.* in the wording of the fourth and in the order of the three last clauses; but in the third—the wording of the last clause—it is nearer to the Mozarabic. It is clear that the Mozarabic Missal was accessible at the time of the revision, for it was printed by Ximenes in 1500, and it may very easily have been known to Cranmer; on the other hand the MS. of the *Missale Gallicanum* was not discovered and printed till

the end of the seventeenth century. So it is probable that Cranmer had some other Gallican Order of Service before him which has not so far been identified.

The two Gallican prayers are printed side by side in Forbes, *Gallican Liturgies*, p. 190. Compare other Gallican forms of 'Benedictio Fontis' at pp. 95 and 268 there.

¹ The clause 'prepared for the ministration of thy holy sacrament' was omitted in 1552.

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the first part of the service of the Creed and Lord's Prayer, the last relic of the *Redditio symboli*, was also given up: the Creed was already said in full according to the book of 1549 at the Confession of Faith, and a place was found for the Lord's Prayer at the opening of a section of thanksgiving, which was now for the first time added after the baptism.¹

The criticisms of Bucer on the office of 1549 have already been described²: some of the more important were taken to heart, and changes were made in consequence. The exorcism, the unction and the chrysom were put out of the service: the crossing, however, to which he equally objected, was retained in a simpler form, and placed in a more central position in close connexion with the act of baptism, instead of in the traditional position at the beginning: it had been naturally connected with the admission to the catechumenate at that point, but it no longer retained any special significance there when once that connexion was abandoned, and in its new position it to some extent took the place left vacant by the omission of the giving of the chrysom and of the unction. But further, Bucer was possessed with an unreasoning horror of the benediction of material objects, and wished to have no trace of such a thing in the baptismal service. Accordingly in 1552 the prayer for the hallowing of the font was omitted, and with regard to the rest of the form of blessing prescribed in 1549, four out of the eight short prayers, together with the closing collect in a modified form, were retained, and were set for use at each baptism immediately after the Renunciation and Confession of Faith and before the

and omis-
sionof cere-
monies.and conse-
cratory
prayer.

¹ This follows S. Cyprian, *Dom.* the section of thanksgiving in the *Or.* 9. Compare the transposition of the Communion Service. Above, p. 473. of the Lord's Prayer in 1552 to a similar position as the opening of given in full in Fallow.

² Above, pp. 74, 75.

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Baptism of
Infants.The present
service.Opening
Rubric.

act of baptism.¹ Thus, although Bucer did not get all the changes made that he desired, the chief of those that were made were due to his suggestion.

After this general survey of the history of changes in the Rites of Baptism, it remains now to review the present office in detail, noting by the way such changes as have been made since 1552. The title was slightly altered in 1661 by the restoration of the word 'Public,' which had formed part of the title in the First Book, and by the insertion of the words 'of Infants,' which were rendered necessary by the setting forth then for the first time of a special service for adult baptism. At the same time a change was also made in the first rubric, which had hitherto been longer, and formed an introduction to the office:—

It appeareth by ancient writers that the Sacrament of Baptism in the old time was not commonly ministered but at two times in the year, at Easter and Whitsuntide,² at which times it was only ministered in presence of all the congregation: which custom now being grown out of use, although it cannot for many considerations be well restored again, yet it is thought good to follow the same as near as conveniently may be: wherefore the people are to be admonished, that it is most convenient that Baptism should not be ministered but upon Sundays and other Holy Days,³ &c.

Since the custom of observing solemn times of Baptism had long been disused, the mention of the custom was omitted in 1661. It was enough to specify the things

¹ Bucer objected even to the statement that by the Baptism of Christ water had been sanctified to the mystical washing away of sin: but his desire for the removal of the phrase was not gratified.

² The Epiphany was in early days a solemn time of baptism from its connexion with our Lord's Baptism (above, p. 323), but this custom was resisted at Rome, and under Roman

influence it came to an end in the West. Duchesne, 282, 283.

³ 'We will that Baptism be ministered only upon the Sundays and Holy Days, when the whole congregation is wont to come together, if the weakness of the infants let not the same, so that it is to be feared that they will not live till the next Holy Day.' Hermann's *Consultation*, fol. cliii.

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Baptism of
Infants.

Sponsors.

which were necessary, which are, that, except in cases of necessity, the rite be administered at the font on a Sunday or a Holy Day, 'when the most number of people come together;' that the time in the service be after the second lesson at Morning or Evening Prayer; and that three sponsors be required for each child:¹ notice must

¹ The institution of sponsors is very ancient. At the end of the second century some one was required to be security for the candidate on admission as catechumen (*Can. Hipp.* 103), and again some one to receive him from the font and be security for his future life. The latter persons, called 'sponsors' (Tert. *De Bapt.* 16) or 'susceptores' (cp. Tert. *De cor. mil.* 3), were further required to answer in the name of infants and others unable to answer for themselves (*Can. Hipp.* 113, &c.). In the days of adult baptism by immersion one person, of the same sex as the candidate, received him or her from the font; in some places the rule required a deacon for a man and a deaconess for a woman (*Ap. Const.* iii. 16); but as the manner of baptism changed, this was no longer necessary, and it became natural for one to stand sponsor to the opposite sex. In this way a single baptismal Godparent was all that was required, and some rules forbade more (Decree of Leo IV. in 853 in Gratian iv. iii. 101); but another was required for the catechuminate and another for confirmation (*Ibid.*), making three in all. A false decretal ascribed to Pope Hyginus in the second century, but actually included in the Saxon Penitential of Abp. Theodore (*Penitential*, II. iv. 8 (cp. 10) in Haddan and Stubbs, iii. 193, or Schmitz, *Bussbücher*, ii. 569), and inserted in the *Decretum* (iv. iii. 100) allowed that the same person might stand in case of necessity on all three occasions, though the Roman custom was to have a different sponsor at each. In theory the old rule of a single

sponsor held good, but it was recognised that in places it was overruled by custom, and three sponsors were allowed at baptism—a survival, possibly, of the older triple sponsorial system.

This custom prevailed in England (Lyndwood, *Prov.* iii. 24). The Sarum rubric slightly altered the old rule, and placed it alongside of the existing customary regulations:—*Non plures quam unus vir et una mulier* (Leo had 'unus, sive vir sive mulier') *debet accedere ad suscipiendum parvulum de sacro fonte . . . nisi alia fuerit consuetudo approbata: tamen ultra tres amplius ad hoc nullatenus recipiantur.* The custom was fully approved in England, which still holds, and was inserted in the Rubric in 1661. The Council of York in 1195 in its fourth canon declared in favour of three sponsors as maximum (Harduin, vi. 1931), and Abp. Edmund's Constitution of 1236 (Lyndwood, *l.c.*) is to the same effect: but in 1240 the Synod of Worcester spoke of it as a minimum: '*Masculum ad minus*' (perhaps for '*ad maius*') *duo masculi et una mulier suscipiant: feminam duo mulieres et masculus unus.* (Harduin vii. 332; Mansi, xxiii. 527; Wilkins, i. 667.) The Roman rule prescribes one sponsor or at most one of each sex.

From at least as early a time as the sixth century (*Code of Justinian* V. iv. 26), sponsorship has been held to involve a relationship which was a bar to marriage, precisely like a natural relationship: consequently the older custom of parents standing for their children, apparently in a

also be given by the parents at least before the beginning of Morning Prayer.¹ At the last revision (1661) it was directed that the font should be filled with pure water at every time of Baptism.²

The preliminary inquiry is according to the old rubric,³ and the address has one slight point of contact with the long opening exhortation in Hermann's *Consultation*.⁴ The first prayer was taken in 1549

sponsorial and not merely a parental position at baptism, which was common in S. Augustine's day, was prohibited (Council of Mainz in 813, Canon 55: in Harduin iv. 1016). This prohibition was repeated in the 29th of the Canons of 1603, and it was further required, again following older precedents, that sponsors must have received Communion. The first has been (informally) repealed by the Convocation of Canterbury in 1865, and has been abolished by the Irish and the American Churches; but the second still holds good and is justified both by reason and precedent.

The requirement of a sponsor for confirmation, which has been customary in England at least since the time of Abp. Theodore and the Laws of Ine (c. 690), (See No. 76 in Haddan and Stubbs, iii. 218) is continued by the third rubric after the Catechism: the Sarum rubric laid down that this should not be one of the baptismal sponsors, except in case of necessity. Cp. Myrk, *Instruction for Parish Priests* (E. E. T. S.) ll. 164-6.

See for the whole subject, Bingham, XI. VIII.; Stone, pp. 100 and ff.; *Dict. Chr. Ant.*, s. v. Sponsor; Van Espen, *Jus. Eccl. Univ.* II. i. 2, v. and II. i. 13, VII.

¹ Hermann's *Consultation*, fol. clii. : 'But that all things may be ministered and received religiously and reverently, the parents of the infant shall signify the matter betimes to the pastors, and with the godfathers shall humbly require Bap-

tism for their infants. That if the parents, or the godfathers, or both, be subject to manifest crimes, they may be corrected of the pastor if they will admit correction, or if they be incorrigible, that they may be kept from the communion of Baptism, lest they be present at so divine a ministration unto damnation, and with danger of offending the Church....'

² The rubric in the Prayer Book for Scotland (1637) ordered the *water in the font to be changed twice in the month at least*; and the following words from the consecration prayer of 1549 (above, p. 571) were inserted into the first prayer, which were to be said before any child was baptized in the water so changed: 'Sanctify this fountain of Baptism, thou which art the sanctifier of all things.'

³ *Ordo ad faciendam Catech.*: 'inquirat sacerdos, utrum sit infans masculus an femina: deinde, si infans fuerit baptizatus domi.' Maskell, *Mon. Rit.* I. p. 3.

⁴ 'Beloved in Christ Jesu, we hear daily out of the word of God, and learn by our own experience, that all we, from the fall of Adam, are conceived and born in sins, that we are guilty of the wrath of God, and damned through the sin of Adam, except we be delivered by the death and merits of the Son of God, Christ Jesu our only Saviour.' *Consult.* fol. clvi. The exhortation is twenty times as long as that in the Prayer Book, and, except for the above

almost verbatim, either from the same book, where it follows the examination and exorcism, or more probably direct from Luther's original German version, which appeared first in the *Taufbüchlein* of 1523,¹ whence it passed to other German services, and eventually to the *Consultation*.² In 1552 this prayer was remodelled; the exordium was made much more concise by a masterly hand: the central section which diverged farthest from the original was also curtailed and altered,³ and an effective close was substituted for the halting end which disfigured the prayer as it stood in 1549.

The second prayer is taken from the Sarum office, where it was one of the prayers said at the exorcism in

similarity of phrase, is of a markedly different character.

¹ Some phrases in it are nearer to Luther's form than to the *Consultation*, and it has all the appearance of being an independent translation. See the *Taufbüchlein* in Richter, *Kirchenordnungen*, i. No. III.

² 'Almighty God, who in old time didst destroy the wicked world with the flood, according to thy terrible judgment, and didst preserve only the family of godly Noah, eight souls, of thy unspeakable mercy; and who also didst drown in the Red Sea obstinate Pharaoh, the King of the Egyptians, with all his army and warlike power, and causedst thy people of Israel to pass over with dry feet; and wouldst shadow in them Holy Baptism, the laver of regeneration: furthermore, who didst consecrate Jordan with the Baptism of thy son Christ Jesu, and other waters to holy dipping and washing of sins: we pray Thee for thy exceeding mercy look favourably upon this Infant; give him true faith, and thy Holy Spirit, that whatsoever filth he hath taken of Adam, it may be drowned, and be put away by this holy flood, that being separated from the number of the ungodly, he may be kept

safe in the holy ark of the Church, and may confess and sanctify thy name with a lusty and fervent spirit, and serve thy kingdom with constant trust and sure hope, that at length he may attain to the promises of eternal life with all the godly. Amen.' *Consult.* fol. clxii. It has been supposed that this prayer is a translation from some Latin source (Blunt, p. 218), but no such origin has yet been traced.

³ A clause had been inserted in 1549, that the children 'may be received into the ark of Christ's Church, and so saved from perishing.' This, as excluding unbaptized infants from salvation, was omitted in 1552, together with the mention of the destruction of the old world and of 'wicked king Pharaoh' by water. Cp. Cranmer, *Reform. Legum*, 'De Baptismo': 'Illorum etiam videri debet scrupulosa superstitio, qui Dei gratiam et Spiritum Sanctum tantopere cum sacramentorum elementis colligant, ut plane affirmant, nullum Christianorum infantem salutem esse consecuturum, qui prius morte fuerit occupatus, quam ad Baptismum adduci potuerit: quod longe secus habere judicamus.'

Public
Baptism of
Infants.The Gospel
and Exhortation.

the baptism of a male.¹ This was also its use in the service of 1549, as it was then still preceded by the crossing and succeeded by the exorcism:² when these disappeared in 1552 the collect alone survived.

The Gospel in the old English office was from S. Matthew: the corresponding passage from S. Mark, now read in our service, was customary in Germany,³ and appears in the *Consultation*, where also it was followed by a short address, which furnished the idea and the matter of the closing part of our brief Exhortation upon the words of the Gospel.⁴ The Gospel

¹ *Hæc sequens oratio dicitur super mascululum tantum.* 'Then let the priest, looking upon the children, say, I command thee, un-

clean spirit, in the name of the Father, of the Son, and of the Holy Ghost, that thou come out, and depart from these infants, whom our Lord Jesus Christ hath vouchsafed to call to His holy Baptism, to be made members of His body, and of His holy congregation. Therefore, thou cursed spirit, remember thy sentence, remember thy judgment, remember the day to be at hand wherein thou shalt burn in fire everlasting, prepared for thee and thy angels. And presume not hereafter to exercise any tyranny towards these infants, whom Christ has bought with His precious blood, and by this His holy Baptism, called to be of His flock.' These are both adaptations of the old service. See Maskell, pp. 7 and ff., and cp. Hermann, *Consultation*, fol. clxiii.

² *Antididagma* (Paris 1549), p. 57.

³ Believe these words, and this deed of our Lord Jesu Christ upon them, and doubt not but that He will so receive your children also, and embrace them with the arms of His mercy, and give them the blessing of eternal life, and the everlasting communion of the kingdom of God. The same Lord and our Saviour Jesus Christ confirm and increase this your faith. Amen.' Hermann,

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was formerly followed by the *Effeta* and the recital of the Lord's Prayer and Creed, and when the *Effeta* was given up in 1549, the exhortation was made to lead up to the recital: when the recital was given up in 1552, it was made to lead instead into the thanksgiving. This comes directly from the *Consultation*, where it formed the conclusion of the admission to the catechumenate on the day preceding the Baptism.¹ In the First Prayer Book the introductory service at the church door ended here with the ceremony of introducing the children into the church, and the words,

'The Lord vouchsafe to receive you into His holy household, and to keep and govern you always in the same, that you may have everlasting life. Amen.'²

The Address to the Sponsors before Baptism was composed in 1549; it slightly resembles the Address in the *Consultation*, with which the service opened on the day of the Baptism; but its whole purpose is different, since this leads up to the baptismal promises, which in the German order had been already made.³ It is possible

Consultation, fol. clxiv. Comp. also the Exhortation before Baptism, fol. clvi.: ' . . . who would have the infants to be offered unto Him, that He might give them His blessing. . . . And be ye most certain hereof, that our Lord Jesus Christ will mercifully regard this work of your charity towards this infant.'

¹ 'Almighty and everlasting God, heavenly Father, we give Thee eternal thanks, that Thou hast vouchsafed to call us to this knowledge of thy grace, and faith towards Thee. Increase and confirm this faith in us evermore. Give thy Holy Spirit to this infant, that he may be born again, and be made heir of everlasting salvation, which of thy grace and mercy Thou hast promised to thy holy Church, to old men, and to

children, through our Lord Jesus Christ, which liveth and reigneth with Thee now and for ever. Amen.' *Consultation*, fol. clxiv. The Irish Book orders that this should be said by the people as well as the minister: the English Book does not, and probably does not intend it.

² This was the conclusion of the *Ordo ad faciend. Catechumenum*: Maskell, p. 13. '*N. ingredere in templum dei, ut habeas vitam eternam et vivas in sæcula sæculorum. Amen.*'

³ 'Beloved in Christ, yesterday, by the grace of God, we heard how exceeding and unspeakable mercy is exhibited in Baptism. Ye have renounced Satan and the world; ye have confessed the faith of Christ, and ye have promised obedience to Christ and the congregation; and ye

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chism.'

also that it was meant to counteract certain misconceptions of the spiritual character of the operation of Baptism.¹

The renunciation and profession have gone through a considerable amount of minor modification. In 1549 this part kept closer than at present to the old service, though considerably amplified.

Then shall the priest demand of the child which shall be first baptized these questions following: first naming the child and saying, N. dost thou forsake the devil and all his works? Answer. I forsake them.

Then a separate renunciation of the world and then of the flesh. The anointing was omitted. The profession of faith was not confined to three short propositions as in the Latin, but the second division of the Creed was said in full like the rest, and to all three the answer was made, 'I believe.' Then followed:

Minister. What dost thou desire? Answer. Baptism. Minister. Wilt thou be baptized? Answer. I will.²

have required of God the Father, that for His Son's sake, our Lord Jesus Christ, He will deliver these infants from the kingdom of darkness, and settle them in the kingdom of His beloved Son. You must remember these things, and doubt nothing, but that we shall receive all these things that we require, if we believe,' &c. *Consult. fol. clxv.*

¹ Cp. Cranmer, *Reform. Legum, 'De Baptismo':* 'Plures item ab aliis cumulantur errores in Baptismo, quem aliqui sic attoniti spectant, ut ab ipso illo externo credant elemento Spiritum Sanctum emergere, vimque ejus nomen et virtutem, ex qua recreamur, et gratiam et reliqua ex eo proficiscentia dona in ipsis Baptismi fonticulis enatare. In summa totam regenerationem nostram illi sacro puteo debere volunt, qui in sensu nostros incurrit. Verum salus ani-

marum, instauratio Spiritus, et beneficium adoptionis, quo nos Deus pro filiis agnoscit, a misericordia divina per Christum ad nos dimanante, tum etiam ex promissione sacris in scripturis apparente, proveniunt.'

² The following is the text of the Sarum Manual:

'Tunc portetur infans ad fontes ab his qui eum suscepturi sunt ad baptismum: ipsisque eundem puerum super fontes inter manus tenentibus, ponat sacerdos manum dextram super eum: et interrogato ejus nomine respondeant qui eum tenent N. Item sacerdos dicat: N, abrenuntias Sathanæ? Respondeant compatrini et commatrina: Abrenuntio. Item sacerdos: Et omnibus operibus ejus? R. Abrenuntio. Item sacerdos: Et omnibus pompis ejus? R. Abrenuntio.

Postea tangat sacerdos pectus in-

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In 1552 the renunciation and the profession of faith were each compressed into one question, and these were now addressed to the godparents,¹ and their answers at the same time were made fuller: their position as sponsors answering for the children was further defined in 1661: at Wren's suggestion² the words 'until he come of age to take it upon himself' were inserted into the preliminary address; and further, the opening question was amplified so as to run thus: 'Dost thou, in the name of this child, renounce, &c.': and the last word was now substituted for 'forsake' throughout.³

In the closing questions where the First Book followed the Latin exactly, a change was made in 1552, substituting one pointed question for the two vague ones; and in 1661 a still greater change was made by the introduction of a definite profession of life-long obedience to God: this had hitherto been understood from the whole context of the service to be one of the baptismal vows, and it had had explicit expression in the address preceding the vows, but not in the actual form of a question and answer, as was the case with the other vows.

fantis et inter scapulas de oleo sancto, cruce[m] faciens cum pollice, dicens: N, et ego linio te (super pectus) oleo salutis (inter scapulas), in Christo Jesu Domino nostro: ut habeas vitam æternam, et vivas in sæcula sæculorum. Amen.

Deinde interrogato nomine respondeant N. Item sacerdos. N, credis in deum patrem omnipotentem creatorem cœli et terræ? R. Credo. Item sacerdos. Credis et in Jesum Christum Filium eius unicum dominum nostrum natum et passum? R. Credo. Item sacerdos. Credis et in spiritum sanctum, sanctam ecclesiam catholicam, sanctorum communio[n]em, remissionem peccatorum, car-

nis resurrectionem, et vitam æternam post mortem? R. Credo. Tunc interroget sacerdos. Quid petis? R. Baptismum. Item sacerdos. Vis baptizari? R. Volo.'

¹ One of Bucer's criticisms concerned this point. 'Optarim igitur omnes illas huius Catechismi (nescio cur ita vocati) interrogationes fieri ad ipsos compadres et commatres.'

Censura, xiv.

² *Fragm. Illust. 86.*

³ The American Prayer Book has an explanatory rubric before the demands that 'the questions are to be considered as addressed to the sponsors severally, and the answers to be made accordingly.'

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The hallow-
ing of the
Font.

Ceremonies
after Bap-
tism.

The sign of
the cross.

The changes have already been described by which the four short prayers and the longer collect, which now follow, came into their position as the relics of the service provided in the First Book for the consecration of the font. The want of some consecration of the water was felt in 1637 at the preparation of the Scottish Book, and two insertions were made, one into the first collect of the service,¹ and the other here,² to remedy the defect. A similar change was made here for the same purpose in 1661 by the insertion of the clause 'Sanctify this water to the mystical washing away of sin.'

After the action of Baptism there followed in 1549 the two ancient ceremonies of the chrysom, and the unction.³ In 1552 they disappeared and the ceremony of making the sign of the cross upon the child, which had occurred at an earlier part of the service, was transferred to this position. The words used, which express that the Sacrament has been completed, and the newly-baptized thereby received into the congregation, belong entirely to our English Prayer Book. The ceremony formed one of the bitterest complaints of the Puritans, but it was retained in spite of all opposition, and in 1603 a special Canon (30) was framed to explain its use.

¹ See above, p. 576.

² The Scottish office added here, after the words 'this water,' the words,—'which we here bless and dedicate in thy name to this spiritual washing.'

³ 'Then the Godfathers and Godmothers shall take and lay their hands upon the child, and the Minister shall put upon him his white vesture, commonly called the chrysom; and say, Take this white vesture for a token of the innocency which by God's grace in this holy sacrament of Baptism is given unto thee; and for a sign whereby thou art admonished,

so long as thou livest, to give thyself to innocency of living, that, after this transitory life, thou mayest be partaker of the life everlasting. Amen. Then the Priest shall anoint the infant upon the head, saying, Almighty God, the Father of our Lord Jesus Christ, who hath regenerated thee by water and the Holy Ghost, and hath given unto thee remission of all thy sins: He vouchsafe to anoint thee with the unction of His Holy Spirit, and bring thee to the inheritance of everlasting life. Amen.'

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The Thank-
giving after
Baptism for
Regenera-
tion.

Method of
Baptism.

Simplified
in 1552.

The Chris-
tian name
given at
Baptism.

The Bidding, together with the Lord's Prayer¹ and Thanksgiving that follow,² was placed here in 1552. It is an important addition, expressing so unequivocally the regeneration of each baptized infant.³

The ancient manner, to which the people were accustomed, of dipping the child first on one side then on the other and then face downwards,⁴ was retained in the First Prayer Book (1549) with the permission that, 'if the child be weak, it shall suffice to pour water upon it.' The action was brought to its present simplicity in 1552:—

Then the Priest shall take the child in his hands, and ask the name, and naming the child, shall dip it in the water, so it be discreetly and warily done, saying, &c. And if the child be weak, it shall suffice to pour water upon it, saying, &c.

From this period also the giving of the Christian name at the time of Baptism was more clearly marked. Previously the child had been called by its future name many times during the earlier part of the service; but this was now omitted, and the name was pronounced for the first time together with the act of Baptism. The alteration of the rubric in 1661 marks this still more clearly; and also shows that Baptism by immersion was no longer the rule:—'If they shall certify him that the

¹ The absence of the Doxology was noted for correction by Wren (*Fragm. Ill.* 88), but it was left unaltered: the words all kneeling were added to the rubric, which here as elsewhere do not apply to the Priest.

² This was altered in two places in 1661 by the substitution at Wren's suggestion of 'Church' for 'Congregation' (*Frag. Ill.* 88): but the latter word was retained above at the crossing, in spite of Cosin's protest (*Works*, v. 520).

³ For the doctrinal significance of Baptism, see Stone, *Holy Baptism*;

Gibson, *Articles*.

⁴ *Deinde accipiat sacerdos infantem per latera in manibus suis, et interrogato nomine ejus, baptizat eum sub trina immersione, tantum sanctam Trinitatem invocando, ita dicens: N, et ego baptizo te in nomine Patris: Et mergat eum semel versa facie ad aquilonem, et capite versus orientem: et Filii: Et iterum mergat semel versa facie ad meridiem: et Spiritus Sancti, Amen. Et mergat tertio recta facie versus aquam.' See *Sarum Manual*, Maskell, p. 23.*

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dress to the
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child may well endure it, he shall dip it in the water discreetly, &c.’

The Exhortation to the Godparents was composed in 1549. Besides making mention of the Lord’s Prayer and Creed, which had been enjoined in the old charge to the sponsors,¹ the Ten Commandments are added, and sermons are pointed out as the means of obtaining sound instruction. It also shortly reminds them that the duties of a Christian life ought to be found in daily exercise among all who are baptized.

In the Prayer Book of 1549 a rubric followed this Exhortation:—

The Minister shall command that the chrysons be brought to the church, and delivered to the Priests after the accustomed manner, at the purification of the mother of every child: and that the children be brought to the Bishop to be confirmed of him, so soon as they can say, in their vulgar tongue, the Articles of the Faith, the Lord’s Prayer, and the Ten Commandments, and be further instructed in the Catechism set forth for that purpose, accordingly as it is there expressed. And so let the congregation depart in the name of the Lord.

The mention of the chrysons was omitted in 1552, and the rubric itself was changed in 1661 for a specific form of words, in which the Minister is to give the direction about Confirmation. It was then necessary to bring this ordinance to the memories of the people; and it was more than probable that many Ministers ended the service without noticing the rubric, or making any mention of

Confirma-
tion.

¹ ‘Godfathers and Godmothers of this child, we charge you that ye charge the father and the mother to keep it from fire and water and other perils to the age of vii year: and that ye learn or see it be learned the *Paternoster*, *Ave Maria*, and *Credo*, after the law of all holy church; and in all goodly haste to be confirmed of my lord of the dio-

cese or of his deputy; and that the mother bring again the chrysom at her purification: and wash your hand or ye depart the church.’ *Manual Sar.* Maskell, p. 14. The rubric was more specific: ‘*et quod confirmetur quam cito episcopus ad- venerit circa partes per septem millia.*’ *Ibid.* p. 25 [28].

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Infants.

Explana-
tion of the
effect of
Baptism,
and of the
sign of the
Cross.

Private
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Confirmation. At the same time the declaration of the undoubted salvation of baptized infants¹ was transposed from the Preface of the Confirmation Service to the end of the Baptismal Office; and the reference was made to the Canon, to explain the object with which the sign of the cross² had been retained.

SECT. II.—*The Private Baptism of Children in Houses.*

This section has a double purpose, first to provide for private baptism in case of emergency, and secondly if the

¹ This assertion carefully avoids all mention of children unbaptized. It is borrowed from *The Institution of a Christian Man* (1537), in Burton, *Formularies of Faith*, p. 93: ‘Item, that the promise of grace and everlasting life (which promise is adjoined unto this sacrament of Baptism) pertaineth not only unto such as have the use of reason, but also to infants, innocents, and young children; and that they ought therefore, and must needs be baptized; and that by the sacrament of Baptism they do also obtain remission of their sins, the grace and favour of God, and be made thereby the very sons of God. Insomuch as infants and children, dying in their infancy, shall undoubtedly be saved thereby, and else not.’ These last words were omitted in *The Necessary Doctrine, &c.* (1543), p. 254, ed. Burton; in 1549 they were not imported into the rubric, and further, the assertion was added, that *it is certain by God’s Word*; showing that our Reformers are intending only to speak of that which is revealed—the covenanted mercy of Almighty God.

² The following is Dr. Burgess’s explanation of the use of this sign, accepted by King James I. and affirmed by the Archbishop of Canterbury to be the intention of the Church. ‘I know it is not made any part of the sacrament of Bap-

tism, which is acknowledged by the canon to be complete without it, and not perfected or bettered by it. I understand it not as any sacramental, or operative, or efficacious sign bringing any virtue to Baptism, or the baptized. Where the Book says, “And do sign him with the sign of the cross, in token, &c.” I understand the Book not to mean, that the sign of the cross has any virtue in it to effect or further this duty; but only to intimate and express by that ceremony, by which the ancients did avow their profession of Christ crucified, what the congregation hopeth and expecteth hereafter from the infant, viz. that he shall not be ashamed to profess the faith of Christ crucified, into which he was even now baptized. And therefore also, when the 30th canon saith the infant is “by that sign dedicated unto the service of Christ.” I understand that dedication to import, not a real consecration of the child, which was done in Baptism itself, but only a ceremonial declaration of that dedication.’ Bennet, *Paraphrase*, pp. 206, 207, quoting Burgess, *Defence of Bp. Morton*, pp. 24, 25.

The American Prayer Book allows the sign of the cross to be omitted, if those who present the infant shall desire it, although the Church knows no worthy cause of scruple concerning the same.

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child survives to deal with the case subsequently, both by making sure that the child either has had or shall have valid baptism, and also by supplying the non-essential parts of the rite, which were omitted in the private baptism.

In the old Latin books these matters were regulated by rubrics appended to the ordinary service, and these form the basis of the provisions of the Prayer Book.¹

The object of the two first rubrics is to minimize Private Baptism; the old rule had been immediate baptism² except in case of children born in the week preceding the solemn baptismal ceremonies of Eastertide and Whitsuntide, who were therefore to be reserved for those occasions: private baptism was forbidden, except in the case of royal or princely families, or else in case of emergency.³ Similar rules were enacted in 1549 and remain substantially the same still.

Rubrics
1549.

The Pastors and Curates shall oft admonish the people that they defer not the baptism of infants any longer than the Sunday or other Holy Day next after the child be born, unless upon a great and reasonable cause declared to the Curate, and by him approved.

And also they shall warn them that, without great cause and necessity, they baptize not children at home in their houses.

Baptism by
Laymen.

The directions given for private baptism at the same time were as follows:

And when great need shall compel them so to do, that then they minister it on this fashion.

First, let them that be present call upon God for His grace, and say the Lord's Prayer, if the time will suffer. And then one or

¹ The custom of private Baptism in case of necessity can be traced back as far as the middle of the third century. (S. Cyprian. *Ep.* lxxix. 13.)

² 'Incontingenter cum nati fuerint baptizentur.' Maskell, 30.

³ 'Non licet aliquem baptizare in aula, camera, vel in aliquo loco privato... nisi fuerit filius regis vel principis, aut talis necessitas emerit propter quam ad ecclesiam accessus absque periculo haberi non potest.' *Ibid.*, 29.

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them shall name the child, and dip him in the water, or pour water upon him, saying these words: N, I baptize thee, &c.

It was understood that these carried on the old system whereby lay persons were allowed, and even encouraged, to administer baptism in cases of necessity, and the rubric provided the irreducible minimum for a private baptism by a layman or lay woman.¹ The mention of the Lord's Prayer seems to be due to the influence of the *Consultation*:² there is no mention of consecration of the water, nor any rite but the simple act of Baptism with water in the name of the Trinity. The only addition is the saying the Lord's Prayer, and calling upon God for His grace.

An attempt was made to set aside the permission thus continued to laymen to baptize infants in case of necessity,³ by introducing a Canon of Convocation (1575), as an exposition, which the Bishops considered themselves empowered to give, of a rubric of doubtful meaning.⁴ Elizabeth, however, would not sanction the

Lay-Bap-
tism cen-
sured by the
Bishops.

¹ By the old rubric the parish priest was constantly to instruct his people on Sundays in the essentials of Baptism, and teach them the formula in English and Latin. 'I christen thee, N., in the name of the Father and of the Son, and of the Holy Ghost. Amen: *vel in lingua Latina sic.* Ego baptizo te N. in nomine Patris et Filii et Spiritus Sancti. Amen. *Aquam super parvulum spargendo, vel in aquam mergendo ter vel saltem semel.*' But they were told that '*Non licet laico vel mulieri aliquem baptizare nisi in articulo necessitatis*': and a man was always to act in preference to a woman, if competent to do so.

² 'The people shall be taught and warned in sermons that they presume not lightly to minister privately this most Divine sacrament. . . . But if extreme necessity presses, that they that be present with the child, being in danger, may join themselves to-

gether in the Lord, and lifting up their minds religiously unto God, let them call for His mercy, promised and exhibited in Christ Jesus our Lord, upon the infant; and when they have said the Lord's Prayer, let them baptize him in the name of the Father, &c. . . . If any godly man be present when the infant is in extremity, let his ministry be used to Baptism.' *Hermann's Consultation*, fol. clxviii; *Fallow*, p. 50.

³ The licensing of midwives with a recognition of their duty to baptize 'in the time of necessity' was continued by Abp. Parker. See a form of license, dated 1567, in *Strype Annals* I. ii. 537.

⁴ 'Where some ambiguity and doubt hath arisen among divers, by what persons private Baptism is to be ministered, . . . it is now by the said Archbishop and Bishops expounded and resolved, that the said private Baptism in case of necessity

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and by King
James.

Baptism to
be adminis-
tered by a
lawful
Minister.

alteration: and the rubrics remained until the revision after the Hampton Court Conference (1604). The question came then into the forefront, and King James expressed a strong opinion; 'that any but a lawful minister might baptize anywhere, he utterly disliked; and in this point his highness grew somewhat earnest against the baptizing by women and laikes.'¹ It appears also that the above-mentioned resolution of the Bishops had been very generally acted upon, and that they had inquired into the practice of Private Baptism in their visitations, and censured its administration by women and lay persons.² The rubrics were therefore now altered, so as to make no mention of Baptism by any other than a lawful Minister.

An addition was made to the title of the service, 'Of them that be baptized in private houses in time of necessity, *by the Minister of the Parish, or any other lawful Minister that can be procured.*' The direction not to defer Baptism was continued. The warning not to use Private Baptism without great cause was expressed, '*that they procure not their children to be baptized at home in their houses.* And when great need shall compel them so to do, then Baptism *shall be administered* on this fashion. First, *let the lawful Minister, and them that be present, call upon God, &c. . . .* And then, *the child being named by some one that is present, the said lawful Minister shall dip it in water, or pour, &c.'*

From this time, therefore, Lay-Baptism was distinctly discountenanced by the Church of England; but still no

is only to be ministered by a lawful Minister or Deacon, called to be present for that purpose, and by none other: . . . and all other persons shall be inhibited to intermeddle with the ministering of Baptism

privately, being no part of their vocation.' Canons of 1575, Cardwell, *Synodalia*, i. p. 135 n.

¹ Barlow, *Sum of the Conference*, in Cardwell, *Conf.* p. 172.

² *Ibid.* p. 174.

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Baptism of
Infants.

The service
to be used in
Private
Baptism.

precise service was marked out which the lawful Minister was to use in such Private Baptisms: any prayer for God's grace, with the Lord's Prayer, preceding the action of Baptism, would suffice. At the period of the last revision (1661) every such exercise of the gift of extempore prayer was regarded with disfavour; this liberty therefore was abolished, and the directions to the Minister in these rubrics were brought into a more exact and explicit shape.

The parents are exhorted not to defer the Baptism of their infants beyond the first or second Sunday after their birth. And if great necessity arises that the infant must receive Baptism at home, the Minister of the parish (or in his absence any other lawful Minister that can be procured) is thus to administer the rite. He is to say the Lord's Prayer, and so many of the collects from the office of Public Baptism as the time and present exigence will suffer. Immersion is not mentioned, because, under the supposed circumstances, the child is weak and in danger of death. After the Baptism, the Minister is to give thanks for the infant's regeneration and adoption, in the usual form after a Public Baptism. The particular collects which ought to be used before the act of Baptism are not specified. In a very great emergency, it is enough to say the Lord's Prayer;¹ but, if possible, the prayers in the public office which precede the Gospel, and the four short petitions for the child, with the prayer for the sanctification of the water, should also be used. The remainder of the office will be used, when the child,

¹ According to the Latin rules nothing was said but the formula of Baptism in private, but if the child was brought to church dangerously ill, provision was made for saying some of the ordinary public service.

¹ *Notandum est etiam quod si infans*

sit in periculo mortis, tunc primo introducatur ad fontem et postea baptizetur, incipiendo ad hanc locum Quid petis. Et si post baptismum vixerit, habeat totum residuum servitium supradictum.'

Private
Baptism of
Infants

Completion
of the ser-
vice in the
Church.

The Exami-
nation whe-
ther Bap-
tism has
been rightly
admini-
stered; if by
another
lawful
Minister:

if it do afterward live, shall be brought to church to be received into the congregation.

The directions for this second part are also similar to the old Latin rubrics¹ but are more explicit. The rubric directs that a lawfully baptized child is not to be baptized again, but his baptism is to be certified: up till 1604 the necessary inquiries were made on the assumption that it had been a case of lay baptism: from that date onward it was assumed that the baptism had been performed by some Minister. If it was not the parish priest but some other lawful Minister, the Minister of the parish must examine by whom, and how it was done, lest anything essential to the Sacrament should have been omitted: and then either certify to the congregation that all was well done, and in due order, and so proceed with the

¹ *'Et si puer fuerit baptizatus secundum illam formam, caveat sibi unusquisque ne iterum eundem baptizet: sed si huiusmodi parvuli convalescant, deferantur ad ecclesiam et dicantur super eos exorcismi et cathedismis cum unctionibus et omnibus aliis supradictis præter immersionem et formam baptismi, quæ omnino sunt omittenda, videlicet, Quid petis' et abhinc usque ad illum locum quo sacerdos debeat parvulum chrismate linire.*

Et ideo si laicus baptizaverit puerum, antequam deferatur ad ecclesiam, interroget sacerdos diligenter quid dixerit, et quid fecerit: et si invenerit laicum discrete et debito modo baptizasse, et formam verborum baptismi ut supra in suo idiomate integre protulisse, approbet factum, et non rebaptizet eum. Si vero dubitet rationabiliter sacerdos utrum infans ad baptizandum sibi oblatus prius in forma debita fuerit baptizatus vel non, debet omnia perficere cum eo, sicut cum alio quem constat sibi non baptizatum, præterquam quod verba sacramentalia essentialia

proferre debeat sub conditione, hoc modo dicendo: N, si baptizatus es ego non rebaptizo te: sed si nondum baptizatus es ego baptizo, &c., sub aspersione vel immersione ut supra.' Compare the Constitution of Abp. Langton, 1222 (Lyndwood Appendix, p. 6), from which a good part of the second paragraph of the preceding rubric is taken. Compare Bp. Poore's Constitutions of 1223, §§ 22-24 in *Sarum Charters*.

The directions in the first paragraph for the saying of the whole service except the central section are of later date. The older English custom was for the priest to say only the part following the baptism and unction. 'Si in necessitate baptizetur a laico, sequentia in unctionem et non precedentia per sacerdotem explanantur.' Langton's Constitution, u. s. Cp. Canon 3 of the Council of Westminster in 1200. (Harduin VI. 1958.) But in 1281 the fourth Constitution of Abp. Peckham ordered 'Super sic baptizatis dicatur Exorcismus et Catechismus propter reverentiam ecclesie taliter statuentis.' (*Ibid.* p. 27.)

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introduction to the Gospel;¹ or if, through the uncertainty of the answers², 'it cannot appear that the child 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),' he must then use the office of Public Baptism,³ and administer the rite with the con-

¹ This follows the order appointed in Hermann, *Consultation* (fol. clxix.), when the baptism is supposed to have been duly administered. 'The preachers shall allow the same in the congregation, using a lesson of the Holy Gospel, and prayer after this sort. The Pastor, when they be come, which bring such an infant unto the Lord, shall first demand of them: Beloved in Christ, forasmuch as we be all born in sin and the wrath of God, guilty of eternal death and damnation, and can by none other means get remission of sins, righteousness, and everlasting life, than through faith in Christ; and forasmuch as this infant is born subject to these evils,—I mean of death, and the wrath of God,—I ask of you whether he were offered to Christ, and planted in Him through Baptism. If they answer that they so believe, he shall ask them further, by whom it was done, and who were present. And when they have named them, he shall ask him which by their relation baptized the child, if he be present, or other which then were present, whether the name of the Lord were called upon him, and prayer made for him. If they answer that they did so, he shall ask how the child was baptized. If they then answer, In water, and with these words, I baptize thee in the name of the Father, the Son, and the Holy Ghost; he shall ask them last of all, whether they certainly know that they have rightly used the Word of God; and if they answer that they know and remember that they did so, let the Pastor say this

moreover. Forasmuch as, beloved in Christ, I hear that all things concerning the Baptism of this infant have been done in the name of God and according to His institution, I pronounce in the name of Christ that ye have done well. For infants want the grace of God, which our Saviour denieth not unto them, whensoever it is asked for children, according to His Word. . . . And to confirm this faith, and that we may stir up ourselves to thank the Lord for this His so great benefit ministered to this infant by Baptism, let us hear out of the Gospel, how the Lord will have children brought unto Him, and how he will bounteously bless them which be offered unto Him. *Mark x.*: And they brought children, &c.'

² There were six questions adopted from the *Consultation* in 1549, the third was omitted in 1604, and the sixth in 1661. Also in 1604 the enquiry as to the matter and form used was made more solemn by being prefaced by a preamble which is closely connected with similar changes made at the same time in the closing rubric of the office, concerning conditional baptism.

³ Compare Hermann, *Consultation*, fol. clxxi.: 'But if they which offer the infant cannot answer sufficiently to the said demands, so that they grant that they do not well know what they thought or did in baptizing, being sore troubled with the present danger, as it often chanceth, then, omitting curious disputations, let the Pastor judge such an infant not to be yet bapt. zed, and let him do

Private
Baptism of
Infants.

if by the
Minister of
the parish ;

if by an un-
authorised
person.

ditional form of words,¹ 'If thou art not already baptized, N, I baptize thee, &c.'

If the Minister of the parish himself baptized the child, he at once commences the service by certifying the fact to the congregation, and then proceeds with the introduction to the Gospel at the words, 'who being born in original sin, &c.'²

Since 1604, a lawful Minister is the only prescribed substitute for the Minister of the parish in the administration of Private Baptism ; but this does not invalidate a lay baptism ; hence if the Minister finds by the answer to the first question that the child has been baptized by a woman, or a layman, and yet finds that the Sacrament has been otherwise administered correctly, no directions are given as to his action in the Prayer Book : the baptism is irregular but valid³ ; therefore it seems right that he

all those things which pertain to this ministrations : . . . which done, let him baptize the infant without condition.'

¹ The earliest known mention of conditional Baptism is in the Statutes of S. Boniface, No. 28 (Harduin iii. 1944). At an earlier date it was presumably not in use. A canon of the 6th (or 5th, see Hefele, *Hist. of Councils ad loc. ii. 424*) Council of Carthage or the earlier Council of Hippo (393) (Bruns. i. 139) ordered the Baptism in any case where there was not convincing evidence forthcoming, and this was incorporated, by Gratian in the *Decretum* (III. iv. 111). But it is not quite clear whether this meant a conditional form or not. 'Absque ullo scrupulo hos esse baptizandos' is the phrase, and it reappears in S. Boniface's Statute, ordering conditional Baptism.

² The form in which the Minister of the parish certifies his own act was added in 1661 ; at one period in the revision it was proposed that it should run thus :—'I certify you, that according to the due and prescribed

order, &c., I administered private baptism to this child : Who being born in original sin, &c. *ut infra*,' referring to the remainder of the old form as a proper transition to the Gospel. (Parker, *Introd.* p. cclii.) But this direction was not finally adopted in the Prayer Book, apparently because it was thought needless, since two forms of certification were provided as far as certain opening words were concerned, but only one ending, which is of course common to them both, serving as an introduction to what is to follow. The ending is given in both cases in the American Book.

³ The old law on the subject was expressly reaffirmed in 1841 in the Arches Court in the case of *Mastin v. Escott*. 'The law of the Church is beyond all doubt that a child baptized by a layman is validly baptized.' When the validity was questioned early in the eighteenth century, the Bishops declared lay baptism to be irregular, but valid : they wished to pass a formal decision of Convocation to that effect, but the Lower House

Private
Baptism of
Infants.

The service
used in the
church,
compared
with the Of-
fice of Public
Baptism.

should certify that so far as validity goes 'all is well done and according unto due order' and then proceed accordingly.

The service for the admission of a child who has been baptized privately is the same that is appointed for Public Baptism from the Gospel onward, with the necessary change of language to express that it follows, instead of preceding, the act of Baptism. And the comparison of these expressions in the several offices will show the meaning which is intended to be conveyed concerning the benefits of this Sacrament. Thus, in certifying that Baptism has been rightly administered, it is said of the child :—'who being born in original sin, and in the wrath of God, is now, by the laver of regeneration in Baptism, received into the number of the children of God and heirs of everlasting life.' In the Address after the Gospel :—'Doubt ye not, therefore, but earnestly believe, that He hath likewise favourably received this present infant ; that He hath embraced him with the arms of His mercy ; and (as He hath promised in His Holy Word) will give¹ unto him the blessing of eternal life, and make him partaker of His everlasting kingdom.'

regarded it as inopportune, and refused to take it into consideration, because 'the Catholic Church, and the Anglican Church in particular, had hitherto avoided any synodical determination on the subject ; and that the inconveniences attending such a determination would outweigh the conveniences proposed by it, especially at a time when the authority of the Christian priesthood and the succession in the ministry were openly denied, or undervalued.' See Lathbury, *Hist. of Convoc.* pp. 419 and ff. Bulley, *Tabular View*, pp. 264-268. Stone, 120 and ff.

¹ Before the last revision (1661) this was expressed, 'that He hath

given unto him the blessing of eternal life, and made him partaker of His everlasting kingdom.' Nothing more seems to have been originally meant than 'hath given to him a title to the blessing of eternal life, and made him partaker in a right to the enjoyment of His everlasting kingdom.' However, the words were understood in their plain meaning, as if referring to actual possession ; which is more than the heirship which is declared in the Catechism to belong to baptized children : 'wherein I was made a member of Christ, the child of God, and an inheritor of the kingdom of heaven.' Laurence, *Bapt. Lec.* p. 181.

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Baptism of
Infants.

In the Thanksgiving after the Lord's Prayer:—'Give thy Holy Spirit to this infant, that he, *being born again, and being made* an heir of everlasting salvation, through our Lord Jesus Christ, may continue thy servant, and attain thy promise, &c.' And in the Address after the reception into the congregation it is said,—'that this child is *by Baptism regenerate and grafted* into the body of Christ's Church.'

Discrepan-
cies.

The changes made in the public service in 1552 were not carried out fully into the private office at the same time. Thus in 1549 the Thanksgiving, used after the Gospel in the public office, had been put, for want of any other, as the closing of the private office: and when in 1552 another closing thanksgiving was provided to follow the Baptism in the public office, this was not taken over into the private office, but the old arrangement remained till 1661, when the thanksgivings of the private office were placed as in the public office. Again, the Lord's Prayer was transferred in 1552 in the public office from its old position after the Gospel to head the new section of thanksgiving now newly provided to follow immediately upon the Baptism. In the private office, however, it was not transferred. Neither was it transferred in 1661: but the revisers then corrected the end of the exhortation so as to make it lead up to the Lord's Prayer,¹ and kept it in this place. With this exception the two services are now agreed.²

till 1661.

The close.

Godparents are required, and the catechism of the sponsors and the closing exhortations are to be used as

¹ The exhortation up till 1661 still continued to lead up to the Creed, as its wording was not altered in 1552, when the Creed was omitted at this point.

² In the American office the Lord's Prayer is placed as in the English, but the first Thanksgiving is omitted: in the Irish Prayer Book it is placed as in Public Baptism.

Private
Baptism of
Infants.

in the public service. After the first exhortation ending with the words,—'daily proceeding in all virtue and godliness of living,' followed in the Prayer Books previously to the last revision,—'&c. *As in Public Baptism,*' or, '*And so forth, as in Public Baptism.*' This was omitted in 1661, apparently with the intention of placing here the Address about Confirmation, which was added to the Office of Public Baptism. It was overlooked, however, and the rubric does not supply any direction: but, according to its manifest intention, the Address should be added in this place.¹

SECT. III.—*The Public Baptism of such as are of Riper Years, and able to answer for themselves.*

This office was added at the last revision of the Prayer Book in 1661; it was drawn up by a Committee of Convocation and accepted by the Upper House on May 31.² The want of such an Office was felt at that time, 'by the growth of Anabaptism' and the general neglect of the ordinances of the Church during the Rebellion, and also 'for the baptising of natives in our

Baptism of
Adults.

¹ It is so added in the American Book. In the Irish Prayer Book, a rubric directs the service which is to be used, '*if a child that has been already baptized be brought to the Church at the same time with a child that is to be baptized; the Minister having inquired respecting the sufficiency of the baptism, and having certified the same, shall read all that is appointed for the Public Baptism of Infants until he have baptized and signed the child that has not been baptized; and he shall then call upon the Godfathers and Godmothers of the child that has been already baptized to make answer in his behalf, as here directed, save that he shall not again recite the Apostles' Creed, but say—Dost thou believe*

all the articles, &c.?' The American more simply notes that *the Minister may make the Questions to the Sponsors and the succeeding Prayers serve for both*, and after the Baptism and the receiving into the Church, *the Minister may use the remainder of the service for both*. But it is hardly possible to avoid the appearance at least of praying for the future regeneration of a regenerate child, or to disentangle the clauses in the part of the service preceding the Baptism, which cannot be applied to the child who has already been baptized.

² Cardwell, *Synodalia* ii. 641. 642. Wood (*Athenæ Oxon.* iii. 755) ascribes the leading part in the work to Bp. Griffith of S. Asaph.

Baptism of
Adults.The prepara-
tion of a
Catechumen
for Baptism.Variations
of the ser-
vice from
that for
Infant Bap-
tism.

plantations and others converted to the faith.¹ These two causes still make it a necessary service.²

The rubric directs not only examination of the candidate, but that *timely notice shall be given to the Bishop,*³ or whom he shall appoint for that purpose, a week before at the least, to secure a due preparation, and instruction in the principles of the Christian religion. The Catechumen is also exhorted to prepare himself *with prayers and fasting for the receiving of this Holy Sacrament*, according to the rule of the primitive Church.⁴ The service is formed upon that for the Baptism of Infants, with many changes, however, which adapt it to the different circumstances of the persons who are to be baptized. The Gospel is taken from our Saviour's discourse with Nicodemus concerning the necessity of a new birth of water and of the Spirit; and the Exhortation that follows it treats of repentance in connexion with Baptism. Moreover, since the Catechumens are able to make in their own persons the Christian profession of faith and obedience, the demands are addressed to them. Godfathers and godmothers are required to be present, but only in their original capacity

¹ See Preface to B. C. P.

² Cases will occur in which it may seem doubtful whether this office or that for the Baptism of Infants should be used. The rubric at the end of this office directs the use of the latter for the Baptism of persons before they come to years of discretion to answer for themselves. And Confirmation and Communion should immediately follow the Baptism of an adult. Hence the Office for the Baptism of Infants should be used for all persons who are not fitted either by age or intelligence for Confirmation, *changing the word infant for child or person, as occasion requireth.*

³ The American rubric has:—*'timely notice shall be given to the Minister, that so due care may be taken, &c.'*

⁴ See the *Didache* above, p. 558. Justin Martyr, *Apol.* i. 61:—*Ὅσοι ἂν πεισθῶσι καὶ πιστεύωσιν ἀληθῆ ταῦτα τὰ ὑφ' ἡμῶν διδασκόμενα καὶ λεγόμενα εἶναι, καὶ βιοῦν οὕτως δύνασθαι ὑπισχνῶνται, εὐχέσθαι τε καὶ αἰτεῖν νηστεύοντες παρὰ τοῦ Θεοῦ τῶν προημαρτημένων ἄφεσιν διδασκονται ἡμῶν συνευχόμενων καὶ συννηστεύοντων αὐτοῖς. ἔπειτα ἄγονται ὑφ' ἡμῶν ἐνθα ἕδωρ ἐστὶ, κ.τ.λ.* Tertullian *De Baptismo* 20 and above, p. 559.

Baptism of
Adults.The
Catechism.

as chosen witnesses of their profession,¹ with the further duty of putting them in remembrance of their vow, and calling upon them 'to use all diligence to be rightly instructed in God's holy Word.'² The concluding Exhortation warns the newly-baptized, that as they are 'made the children of God and of the light³ by faith in Jesus Christ,' it is their part and duty 'to walk answerably to their Christian calling, and as becometh the children of light.'⁴

SECT. IV.—*The Catechism.*

PREVIOUSLY to 1661 the Catechism was inserted in the Order of Confirmation with the intention that the Bishop should put questions to the children at the Confirmation Service.⁵ The title in the Prayer Books

¹ 1 Tim. iv. 12.

² In the best days of the systematic catechumenate while the most necessary instruction was given to the candidates before Baptism, a more detailed teaching, especially on the Eucharist (such as has come down to us in St. Cyril's *κατήχησις μυσταγωγικαί*) was reserved until after their Baptism and first Communion.

³ φωτισθέντες, Justin Mart. *Apol.* u.s.

⁴ The American Prayer Book adds the following rubrics: '*Whereas necessity may require the baptizing of Adults in private houses in consideration of extreme sickness; the same is hereby allowed in that case. And a convenient number of persons shall be assembled in the house where the Sacrament is to be performed. And in the Exhortation, Well-beloved, &c., instead of these words, come hither desiring, shall be inserted this word, desirous. In case of great necessity, the Minister may begin with the questions addressed to the candidate, and end with the Thanks-giving following the Baptism.*'

⁵ *'If there be occasion for the Office of Infant Baptism and that of Adults at the same time, the Minister shall use the Exhortation and one of the Prayers next following in the Office for Adults; only in the Exhortation and Prayer, after the words, these Persons, and these thy servants, adding, and these Infants. Then the Minister shall proceed to the questions to be demanded in the cases respectively. After the Immersion, or the pouring of water, the prayer shall be as in this service; only after the words, these Persons, shall be added, and these Infants. After which the remaining part of each service shall be used; first that for Adults, and lastly that for Infants.'*

Directions for Conditional or Private Baptism of adults are given in the Irish Book.

⁵ The rubric required that candidates should be able to answer to such questions of this short Catechism as the Bishop, or such as he shall appoint, shall by his discretion propose them in.

It is in this form that the Cate-

The
Catechism.

of Edward VI. and Elizabeth was, *Confirmation, wherein is contained a Catechism for Children*; and in 1604, *The Order of Confirmation, or laying on of hands upon children baptized, and able to render an account of their faith, according to the Catechism following*; with a further title to the *Catechism* itself, that is to say, *An Instruction to be learned of every Child, before he be brought to be confirmed by the Bishop*.

Catechising
ordered be-
fore the Re-
formation.

The insertion in the Prayer Book of such an authorized exposition of the elements of the Christian faith and practice belongs to the Reformation. English versions and expositions of the Ten Commandments, the Lord's Prayer and the Creed had, however, not only existed in early times, but had formed the staple subject of instruction which parish priests gave to their people in accordance with Canons and Injunctions constantly repeated ever since Anglo-Saxon times.¹ Manuals for use in this duty existed in large numbers, but these were guides for the clergy,² not instructions written for the people in dialogue form such as is now implied by the word 'Catechism.' The word was used in the middle ages for the service of making a catechumen and for that part of it in which the profession and renunciation is made. Thence the early German reformers had taken it and applied it either to a more developed form of profession required at confirmation, or even as an independent manual of instruction. In England some

chism is included in the *Consultation*, where, after Baptism, follows (fol. clxxi), 'Of the Confirmation of children baptized: and solemn profession of their faith in Christ, and of their obedience to be showed to Christ, and to His congregation;' and a Catechism is inserted in this order of Confirmation, to be recited in the service as the public confession

of those who come to be confirmed. No part, however, of our Catechism was borrowed from this source.

¹ See e.g. Canon x. of Cloveshoo (747) (Haddan and Stubbs, III, 366). Cp. Wilkins, *Conc.* III. II, 59, &c.

² Gasquet, *Religious Instruction in England*, reprinted in *The Old English Bible*, pp. 179 and ff.

The
Catechism.
In Henry's
reign.

steps were made in the same direction in the early days of reform. New injunctions, following the lines of the old episcopal and conciliar injunctions on the instruction of the faithful, were issued by royal authority in the years 1536 and 1538,¹ which ordered the Curates to teach the people the Lord's Prayer, the Creed, and the Ten Commandments, sentence by sentence, on Sundays and Holy Days, and to make all persons recite them when they came to Confession.² These orders were repeated in the Injunctions of Edward VI.³ Meanwhile some attempts had been made at a form of instruction for the laity in the shape of a dialogue. Marshall's Primer in 1534⁴ contained 'A dialogue between the father and the son' expounding the baptismal covenant with the Creed and Commandments, and other attempts also on similar lines were becoming popular. It was natural therefore that when the new Book of Service was prepared, a Catechism should be placed in it, as an authoritative exposition of the profession and renuncia-

The Cate-
chism placed
in the First
Prayer
Book.

¹ Strype, *Eocl. Mem. Hen. VIII.* i. xlii. 321.

² Burnet, *Hist. Ref.* I. Book III. Records, VII. and XI. (Ed. Pocock, IV. 308, 341). The later injunction runs thus: 'Item: That ye shall every Sunday and Holy Day throughout the year openly and plainly recite to your parishioners, twice or thrice together, or oftener, if need require; one particle or sentence of the *Pater Noster*, or Creed in English, to the intent that they may learn the same by heart: and so from day to day to give them one little lesson or sentence of the same, till they have learned the whole *Pater Noster* and Creed in English, by rote. And as they be taught every sentence of the same by rote, ye shall expound and declare the understand-

ing of the same unto them, exhorting all parents and householders to teach

their children and servants the same, as they are bound in conscience to do. And that done, ye shall declare unto them the Ten Commandments, one by one, every Sunday and Holy Day, till they be likewise perfect in the same. Cp. Can. LIX. (1604).

³ Cardwell, *Doc. Ann.* pp. 7, 25. The Injunction is an abbreviated form of the preceding. The corresponding visitation article runs thus: 'Whether they have not diligently taught upon the Sundays and Holy Days their parishioners, and specially the youth their *Pater Noster*, the Articles of our Faith, and the Ten Commandments in English, and whether they have expounded and declared the understanding of the same.'

⁴ Burton, *Three Primers*, pp. 216 and ff.

tion in Holy Baptism and in connexion with the service of Confirmation, with directions for its use as the basis of a system of catechizing to be maintained on Sunday afternoons in each parish. This manual still remains in our Prayer Book, with only a few verbal alterations,¹ and the addition of an explanation of the Sacraments in 1604. This appendix does not naturally belong to the Catechism viewed in the light of the original purpose which it was meant to serve, as an exposition of the baptismal covenant: but when it was felt desirable to make it a more complete manual of instruction, this section was added by royal authority, 'by way of explanation,'² and in compliance with the wish which the Puritans had expressed at the Conference at Hampton Court.³ Subsequently with two emendations⁴

¹ The third answer was thus expressed:—'that I should forsake the devil, and all his works and pomps, the vanities of the wicked world.' The preface to the Commandments was added in 1552, and the Commandments were then given at length, which had before been given in a very curtailed form, nearly as they had been in Henry's Primer (1545, ed. Burton, *l.c.* p. 460). In 1661 the words, 'the King and all that are put in authority under him,' were substituted for 'the King and his Ministers' (in the American Prayer Book it is,—'the civil authority'); and in 1552 the word 'child' was substituted for 'son' in the address before the Lord's Prayer.

Notice also that in 1661 greater publicity and importance was given to the public catechizing, as it was then directed that it should take place during Evensong, instead of half an hour beforehand as had previously been the case.

² The composition of this latter part is generally attributed to Bishop Overall, who was the Prolocutor of

the Convocation, and at that time Dean of St. Paul's. Cosin, *Works* v. 491. But it was to a large extent derived from Nowell.

³ 'Dr. Reinolds complained that the Catechism in the Common Prayer Book was too brief; for which one by Master Nowell late dean of Paul's was added, and that too long for young novices to learn by heart: requested therefore that one uniform Catechism might be made, which, and none other might be generally received: it was demanded of him whether if to the short Catechism in the Communion Book something were added for the doctrine of the sacrament, it would not serve? His Majesty thought the doctor's request very reasonable; but yet so, that he would have a Catechism in the fewest and plainest affirmative terms that may be: taxing withal the number of ignorant Catechisms set out in Scotland, by every one that was the son of a good man...' Barlow's *Sum of the Conference* in Cardwell, *Conf.* p. 187.

⁴ 'What is the outward visible

it was confirmed by Convocation and Parliament in 1661.

An intention was formed, in the time of Edward and Elizabeth, to have also another authorized Catechism, not merely explanatory of baptism, but intended for the instruction of more advanced students, and especially those in public schools, touching the grounds of the Christian religion. The original of this work is ascribed to Ponet,¹ who was Bishop of Winchester in Edward's reign. It was published in Latin and in English² in 1553 under royal authority, after receiving episcopal approval.³ It seems, however, that this was not considered quite satisfactory; nor was it able to supplant the many similar compilations of the foreign Reformers,⁴ which were adopted by many teachers, and

sign or form in Baptism? *Answer* (1604): Water; wherein the person baptized is dipped, or sprinkled with it, In the name, &c.' 'Why then are infants baptized, when by reason of their tender age they cannot perform them? *Answer* (1604): Yes; they do perform them by their Sureties, who promise and vow them both in their names; which when they come to age themselves are bound to perform.' See the Presbyterian exceptions to the Catechism, at the Savoy Conference; above, pp. 182, 183.

¹ *Orig. Lett.* (Parker Soc.) LXXI. *Cheke to Bullinger*, June 7, 1553; 'Nuper J. Wintoniensis episcopi Catechismum auctoritate sua scholis commendavit. . .'

² Both the English and Latin editions are reprinted in *Liturgies, &c. of Edw. VI.* (Parker Soc.).

³ 'When there was presented unto us, to be perused, a short and plain order of Catechism written by a certain godly and learned man: we committed the debating and diligent examination thereof to certain Bi-

shops, and other learned men, whose judgment we have in great estimation.' K. Edward's injunction authorizing the use of this Catechism (*ibid.*).

A licence for printing the work was granted in September 1552, but it was not published until 1553, when the Articles of the preceding year were appended to each edition; and also a few prayers at the end of the English edition. Dixon iii. 516, 528.

⁴ The Catechism of Erasmus (1547), ordered to be used in Winchester College and elsewhere; the smaller and larger Catechisms of Calvin (1538 and 1545); that of Ecolampadius (1545), Leo Judas (1553), and more especially Bullinger (1559). Even in 1578, when the exclusive use of Nowell's Catechism had been enjoined in the canons of 1571, those of Calvin, Bullinger, and others were still ordered by statute to be used in the University of Oxford. See Cardwell, *Doc. Ann.* i. p. 300, *note*.

The
Catechism.Nowell's
Catechism.

occasioned much complaint as to the want of a uniform system of religious instruction. Hence it was agreed by the Bishops in 1561 that, besides the Catechism for children which were to be confirmed, another somewhat longer should be devised for communicants, and a third, in Latin, for schools.¹ It is probable that at this time Dean Nowell was already employed upon such a Catechism, taking Ponet's as his ground-work; it was completed before the meeting of Convocation,² submitted there early in 1563, approved, and amended, but not formally sanctioned, apparently because it was treated as part of a larger design, which was not realized.³ The Catechism, therefore, remained unpublished until 1570, when it was printed at the request of the Archbishops, and appeared in several forms, in Latin and in English.⁴

SECT. V.—*The Order of Confirmation.*

Confirmation.
Imposition
of hands.

The early history of the Confirmation Service has already been treated of in connexion with the baptismal service. When it became a detached service, some slight additions gathered round the single collect and the

¹ Cardwell, *Doc. Ann.* p. 299.

² *General notes of matters to be moved by the Clergy in the next Parliament and Synod*... A Catechism is to be set forth in Latin; which is already done by Mr. Dean of Paul's, and wanteth only viewing.' Strype, *Annals*, i. ch. xxvii. p. 317.

³ This was to publish Nowell's Catechism, the Articles, and Jewell's Apology, in one book, 'by common consent to be authorized, as containing true doctrine, and enjoined to be taught to the youth in the universities and grammar schools throughout the realm.' *Ibid.* See Acts of Convocation in *Synodalia*, II. 513, 522.

⁴ The *Larger Catechism*, in Latin,

intended to be used in places of liberal education, was the same year translated into English by Norton. Both were reprinted for the Parker Society. An abridgement of this, called the Shorter, or the Middle Catechism, was prepared by Nowell for the use of schools. He also published a third, called the Smaller Catechism, differing but slightly from that in the Book of Common Prayer. Bp. Overall modified and abridged the questions and answers on the sacraments from this Catechism. See Corrie's Introduction, in the edition of the Parker Society, and Jacobson's edition and Introduction (Oxford, 1844).

Confirmation.

simple rite of anointing the forehead with chrism, which formed the whole of the old service. These additions and the words said at the anointing were not everywhere the same, but the differences were unimportant. The service everywhere began with versicles and the old Roman prayer for the sevenfold Gift of the Spirit said with hands outstretched over the candidates: then followed the anointing of each in turn, next a shortened psalm and a versicle introduced one further prayer which is found in Gregorian but not Gelasian sacramentaries, and the service ended with the Blessing.

The following is the Office for Confirmation in the Pontifical of one of the Bishops of Salisbury in the XVth century.¹

Confirmatio puerorum et aliorum baptizatorum.

In primis dicat episcopus :

✠ Adjutorium nostrum in nomine domini.

℞ Qui fecit celum et terram.²

✠ Dominus vobiscum.

℞ Et cum spiritu tuo. Oremus.

Oratio. Omnipotens sempiterne Deus, qui regenerare dignatus es hos famulos tuos, ex aqua et Spiritu Sancto, quique dedisti eis remissionem omnium peccatorum: immitte in eos septiformem Spiritum, Sanctum Paraclitum, de caelis. Amen. Spiritum sapientiae et intellectus. Amen. Spiritum scientiae et pietatis.³ Amen. Spiritum consilii et fortitudinis. ✠ Amen. Et adimple eos Spiritu timoris Domini. ✠ Amen.

Et consigna eos signo sanctae crucis ✠, confirma eos chrismate salutis in vitam propitiatus aeternam. Amen.

¹ Maskell, *Mon Rit.* i. pp. 34, 35. Cp. *York Pontifical* (Surtees, vol. 61), p. 291; *Lacy's Pontifical*, p. 9.

² Palmer (*Orig. Lit.*) cites our second couplet from a Sarum Manual (Rouen, 1543). Sit nomen Domini benedictum. Et hoc nunc et usque in saeculum.

³ This word is added to the gifts of the Spirit enumerated in Isa. xi. 2, to make the number seven. The Gelasian Sacramentary has this as the third couplet, and ends thus:—timoris dei in nomine DNJC, cum quo vivis, &c. Cp. *Egbert Pontifical* (Surtees, vol. 27), p. 7.

The Medi-
eval Office.

Confirmation.

*Tunc inquisito nomine cujuslibet, et pollice chrismate uncto, pontifex faciat crucem in singulorum fronte, dicens: Signo te N, signo crucis + et confirmo te chrismate salutis. In nomine Patris, et Fi + lii, et Spiritus Sancti. Amen.*¹

Sequatur Psalmus. Ecce sic benedicetur homo: qui timet Dominum. Benedicat tibi Dominus ex Syon: ut videas bona Jerusalem omnibus diebus vitæ tuæ. Gloria Patri. Sicut erat.

∇ Emitte Spiritum tuum et creabuntur.

∇ Et renovabis faciem terræ.

∇ Pax tibi. ℞ Et cum spiritu tuo. Oremus.

Oratio. Deus, qui apostolis tuis Sanctum dedisti Spiritum, quique per eos eorum successoribus cæterisque fidelibus tradendum esse voluisti: respice propitius ad nostræ humanitatis famulatum: et præsta ut horum corda quorum frontes sacrosancto chrismate delinivimus, et signo sanctæ crucis consignavimus, idem Spiritus Sanctus adveniens templum gloriæ suæ dignanter inhabitando perficiat. Per Dominum: in unitate ejusdem.

Benedicat vos omnipotens Deus, Pa+ter, et Fi+lius, et Spiritus + Sanctus. Amen.

In the First English Prayer Book the order of the old service was continued; the definite tactual imposition of hands was restored,² but the use of chrism was omitted. After the versicles and the first prayer, it proceeded thus, following the line of the Latin prayer, but substituting a reference to the cross of Christ for a reference to the outward sign of the cross, and substituting inward unction for the outward.

Minister. Sign them, O Lord, and mark them to be thine for ever, by the virtue of thy holy cross and passion. Confirm and strengthen them with the inward unction of thy Holy Ghost, mercifully unto everlasting life. Amen. Then the Bishop shall cross them in the forehead, and lay his hand upon their head, saying, N, I

¹ An older form was *Accipe signum sancte crucis Christi chrismate salutis in Christo Jesu in vitam eternam. Amen.* See the first of the two services in Brit. Mus. MS. Tib. C. 1. f. 43: cp. *Egbert Pontifical*, p. 7.

The earlier forms were simpler still: e.g. *Gelas. Sacr.* 571 and the 7th *Ordo Romanus*.

² For a discussion of this subject see Hall, *Confirmation* pp. 32 and ff.

Ceremonies of Confirmation (1549).

Confirmation.

sign thee with the sign of the cross, and lay my hand upon thee: In the name of the Father, &c. *And thus shall he do to every child one after another. And when he hath laid his hand upon every child, then shall he say, The peace of the Lord abide with you. Answer. And with thy spirit.*

Then followed the collect, 'Almighty everlasting God, which makest us, &c.,' which was composed, in 1549, from the long collect which preceded the laying on of hands in Archbishop Hermann's Order of Confirmation.¹

The section of the service of 1549, printed above was omitted at the revision in 1552, and the present benedictional prayer was inserted in its place, 'Defend, O Lord, this child with thy heavenly grace, &c.,' with the direction for the crossing omitted and only the imposition of hands (or hand) retained.²

The service was brought into its present form at the last revision in 1661. Being separated from the Catechism, its title was: 'The Order of Confirmation, or laying on of hands upon them that are baptized, and come to years of discretion,'³ instead of the words (1604),

¹ 'Almighty and merciful God, heavenly Father, which only workest in us to will and to perform the things that please Thee, and be good indeed; we beseech Thee for these children . . . Increase in them the gift of thy Spirit, that ever going forward in the knowledge and obedience of thy Gospel, in thy congregation they may continue to the end . . . So give these children the thing that we pray Thee for, through thy Son Christ, that when we shall now lay our hands upon them in thy name, and shall certify them by this sign that thy fatherly hand shall be ever stretched forth upon them, and that they shall never want thy Holy Spirit to keep, lead, and govern them in the way of

health . . . ' Hermann's *Consultation*, fol. clxxix.

² The crossing, however, was retained in practice, or at least considered to be within the Bishop's discretion to use. See Blunt, *ad loc.*, and Pullan, p. 209. It is sanctioned in the Scottish Church. See note on p. 607. Hall, 36.

³ The meaning of *years of discretion* was brought out in the old rubric preceding the Catechism: *it is most meet to be ministered when children come to that age that partly by the frailty of their own flesh, partly by the assaults of the world and of the devil they begin to be in danger to fall into sundry kinds of sin.* See Hall, *Confirmation*, ch. vii.

Changes.

The present office

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'and able to render an account of their faith according to the Catechism following.' A preface drawn from the opening part of the explanatory rubric which had preceded the Catechism, was appointed to be read at the opening of the service of Confirmation: and instead of putting questions from the Catechism,¹ the Bishop was directed to address a solemn demand of personal acknowledgment of the baptismal vow to the candidates, to be answered by each one for himself. Kneeling was prescribed for the candidates at the imposition of hands: the Lord's Prayer was at the same time inserted so as to follow immediately upon it as an act of thanksgiving, and the collect, 'O Almighty Lord, &c.,' was added before the concluding blessing.

Beyond its own intrinsic importance, as the gift of the Spirit and the corollary of Baptism, confirmation occupies further an important position in the economy of the Church, which is pointed out in the last rubric,²

¹ Before this revision, a rubric had directed the Curate of every parish in sending the names of the children to the Bishop, to specify which of them could say the *Articles of the Faith, the Lord's Prayer, and the Ten Commandments*, and also how many of them could answer to the other questions contained in this Catechism. In Hermann's *Consultation* (fol. clxxiv.) the Parish Priests are directed, certain days before the coming of the visitors, 'to prepare the children whom they purpose to offer to Confirmation, to make their confession of faith and profession of Christian communion and obedience decently and seemly, which must be done of them after this sort.' Then follows a long Catechism; and then (fol. clxxviii.), —'After that one of the children hath rehearsed a full confession of

his faith, and hath professed the obedience of Christ before the whole congregation, it shall be sufficient to propound questions to the other children after this sort: "Dost thou also, my son, believe and confess, &c." Here it shall suffice, that every one answer thus for himself: I "believe and confess the same, and yield up myself to Christ and His congregation, trusting in the grace and help of our Lord and Saviour Jesus Christ."

² This is taken from the rubric in the Sarum Manual, *Ritus Baptiz.* Maskell, p. 31: 'Item nullus debet admitti ad sacramentum corporis et sanguinis Christi Jesu extra mortis articulum, nisi fuerit confirmatus, vel a receptione sacramenti confirmationis fuerit rationabiliter impeditus,' which in turn is drawn from the fifth of Abp. Peckham's Constitutions (1281), Lynd. *Prov.* i. tit. 6.

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in that it is the admission to full communion: for it is only natural that the reception of the fulness of the gift of the Spirit offered to every member of Christ should be first¹ required of those who come to the Lord's Supper.

¹ In the American Prayer two additions have been made, viz. a form for presenting the Candidates similar to that at Ordination and a Lesson, Acts viii. 14-17: the Preface is made optional and the congregation is directed to be standing until the Lord's Prayer.

The use of the Scottish Episcopal Church is defined by sections 5 and 6 of Canon XL. as follows:

'(5) The Bishop when administering Confirmation may at his discretion, with concurrence of the clergyman, use the following form in addition to that prescribed in the Book of Common Prayer:—"N. I sign thee with the sign of the Cross (here the Bishop shall sign the person with the sign of the Cross on the

forehead), and I lay my hands upon thee in the name of the Father, and of the Son, and of the Holy Ghost. Defend, O Lord," &c., as in the Book of Common Prayer.

(6) The circumstances of this Church requiring on many occasions such modifications of the Order of Confirmation contained in the Book of Common Prayer as may render it appropriate to candidates who have not had godfathers and godmothers, it is permissible for the Bishop to substitute for the Preface in the Order of Confirmation in the Book of Common Prayer a suitable address, and to modify the question, "Do ye here," &c., as the circumstances may seem to him to require.'