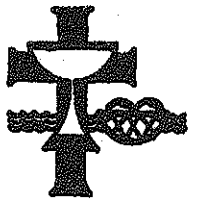


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A Rationale for This Issue

Many may wonder at our reprinting of an Occasional Paper from the Standing Liturgical Commission (page 2) which is available to the Church at large. The reason is that, if a recent diocesan conference on initiation is any indication, the Church at large has not paid any attention to this Occasional Paper. These papers are "to be issued from time to time by the Standing Liturgical Commission to Diocesan Bishops and Liturgical Commissions with the hope that they will be reproduced locally and given wider distribution to interested persons at the congregational level." (That wording appears on all the papers.) Other titles include: *The Three-Year Eucharistic Lectionary*; *The Passion of Witness: Prolegomena to the Revision of the Sanctoral Calendar*; *The Liturgy in Easter Season*; *The Musical Implica-*

tions of the Book of Common Prayer; and *Architectural Implications of the Book of Common Prayer 1979*. Everyone concerned with making the Prayer Book work properly should read and inwardly digest this material as soon as possible.

The inclusion of Byron Stuhlman's offering on gestures (page 11) arose from my questions to him about the uniform gestures used by the celebrants at the conference of the Association of Diocesan Liturgical and Music Commissions in West Hartford. There is a range of opinion stretching from the late Roman elevations at the words of institution and the doxology to the recent scholarly opinion that the elements should simply be *there*, and that the Great Thanksgiving is concerned with the gathering of the faithful in the presence of the great



(Rationale - cont.)

events of salvation. Our Anglican inheritance includes Protestant influences which emphasize the "Last Supperness" of the Eucharist (a sad farewell to a dying young man) and the resonances of the Catholic revival with its emphasis on transubstantiation and sacrifice. Our Prayer Book takes a middle position with the indication that the elements should be touched or held. Byron's position seems to be a reasonable one in light of those instructions.

The article by Neff Powell (page 13) brings up an important issue beyond that of celebrating marriages at the principal service on Sunday. We now have generally

moved Baptism to the main Eucharist, and at my parish (St. Thomas', Washington, DC), we have had several funerals at the main Eucharist on Sunday, calling them "A Celebration of the Life of ..." In large parishes both of the occasions could be overwhelming in their frequency, but they do give a community a sense of its meaning as does little else. Leaving aside the whole question of whether the Church should be involved in marrying at all, a public wedding does weed out those who don't see themselves as a part of the community of faith but who are just looking for a "preacher."

Henry H. Breul, Editor

rites of initiation

by Charles P. Price

Reprinted from Occasional Papers (Number Four, September, 1984) issued by the Standing Liturgical Commission.

The purpose of this paper is to clarify as much as possible some of the confusion surrounding the rites of initiation in the 1979 Book of Common Prayer. In particular it will examine the relation of Baptism to Confirmation and the rites for the reception of new members and the reaffirmation of baptismal vows. Certain practices will be recommended to secure consistency of administration throughout the Church.

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I.

1. The initiatory rite in BCP 1979 is the service of Holy Baptism. That rite comprises the following elements:

- Proclamation of the Word of God.
- Presentation and Examination of the Candidates.
- The Baptismal Covenant (basically the Creed).
- Thanksgiving over Water.
- Consecration of Chrism. (This element of the service is used only by the bishop.)
- The Baptism.

- *Each candidate is presented by name.
- *The celebrant or an assisting priest or deacon immerses each candidate

(Initiation - cont.)

or pours water on each one.

*The celebrant prays over the candidates, using a form of the prayer for the seven-fold gifts of the Spirit.

*The bishop or priest places a hand on the person's head, marking the forehead with a sign of the cross, using chrism if desired.

*The newly baptized are welcomed.

*The Peace is exchanged.

-The Eucharist may follow, although an alternative ending is provided. It must be recognized that circumstances may arise when the celebration of Eucharist is impossible. Nevertheless, the Eucharist was anciently the climax and conclusion of the initiatory rite, and should so be regarded in BCP 1979.¹

The service so outlined is the complete rite of initiation. Nothing else is *required* for full membership in the Church. The "confirmation rubric" of earlier English and American books, which stipulated that no one could be admitted to Holy Communion unless confirmed or "ready and desirous of being confirmed" has been dropped.²

2. In other words, Confirmation as it appears in BCP 1979 is not a prerequisite to communion. Baptized infants may receive the Eucharist. The recent experience of the Church with infant communion makes it increasingly clear that every argument against infant communion also counts against infant baptism. ("They aren't old enough to know what they're doing.") Conversely, all the arguments for infant baptism also apply to admission of the youngest children to the Lord's Table. ("Even the youngest are parts of God's family.") The admission of young children to communion is a pastoral matter, to be worked out between parents and parish priest.³ Basically it ought to be encouraged.

II.

3. Little is known about the earliest baptismal liturgies. References is Acts⁴ (ca. 75 A.D.), *Didache*⁵ (ca. 100 A.D.), and Justin Martyr⁶ (ca. 150 A.D.) seem to imply that baptism involved only water, probably poured over the candidates' heads, either "in the name of the Lord Jesus Christ" or "in the name of the Father, and of the Son, and of

the Holy Spirit."⁷ Protestant Churches have returned to the New Testament for as much of their practice as possible. They insist that water-baptism alone is essential for full membership in the Church. It seems difficult to contest that position by appeal to a scriptural norm.

4. The first text known to us of a full baptismal liturgy comes from the *Apostolic Tradition of Hippolytus*, a document of the early third century.⁸ It is quite an elaborate service. It provides for thanksgiving over oil of thanksgiving, exorcism of oil of exorcism, renunciation of "Satan, and all thy servants, and all thy works", anointing with oil of exorcism by a presbyter, affirmation of a creed remarkably similar to the Apostles' Creed during baptism in water, and anointing with oil of thanksgiving by a presbyter after the baptism. At the end, the bishop lays a hand on each of the candidates, anoints them again with oil of thanksgiving and signs them with a cross on the forehead. Most of these elements have been taken into the liturgy for baptism in the BCP 1979.

5. Although the service in Hippolytus is considerably more elaborate than the liturgy which can reasonably be inferred to lie behind the description in Acts, *Didache*, and Justin, the added elements contribute no new meaning. They emphasize and dramatize what is implied in water-baptism: the gift of the Holy Spirit,⁹ membership in the royal priesthood of Christ,¹⁰ and bearing his cross.¹¹ They do not add anything essentially new. Otherwise the completeness of earlier baptism would be called into question, and the Lord's institution of baptism itself might be deemed incomplete.¹²

6. In Eastern Orthodoxy a rite with elements analogous to everything found in Hippolytus—and more besides—persists to this day.¹³ Presbyters, however, have been authorized to perform the whole service, including the last part, reserved in Hippolytus for the bishop. In Rome, on the other hand, and eventually throughout the western Catholic Church, presbyters were authorized to preside at the first part of the service but bishops retained control over the final ceremonies: laying on of a hand, chrismation, and consignation.¹⁴ This last part of the service, which became separated in

(Initiation - cont.)

place and time from the first, was called, variously, *perfection* or *completion*, or *confirmation*.¹⁵ After some time, it came to be regarded as a separate sacrament,¹⁶ although the close connection with baptism always remained. While one could receive communion without confirmation if in danger of death, and while such a person died in the communion of the Church, nevertheless that person's baptism was in some sense incomplete. One was expected to be "confirmed" or "completed" as soon as possible after baptism.¹⁷

7. Thus baptism without confirmation was an ambiguous act. Was it or was it not complete? And confirmation without baptism became, as someone has said, a rite in search of a theology. Did it confer the Holy Spirit after water-baptism, as if baptism did not? or did it confer the Holy Spirit in a different way? or did it represent, as came to be thought later, a rite of passage to maturity? All of these? In fact, possibly because of this lack of clarity, confirmation tended to fall into neglect during the Middle Ages. Even the best efforts of various local synods failed to enforce its use.¹⁸ The "confirmation rubric" of earlier Anglican Prayer Books was devised in 1821, to encourage confirmation, not to exclude from communion.¹⁹ Nothing short of this threatened excommunication has served that purpose; and, as things worked out, not even this drastic measure succeeded in bringing children to an early completion of their baptisms. Later medieval practice consequently tended to postpone confirmation until "years of discretion". Thomas Aquinas understood confirmation as a "sacrament of maturity", bringing an increase of grace for a different phase of life.²⁰ Yet even he argued that confirmation could be received by infants through the representation of their sponsors. When a bishop was present, baptism, confirmation, and communion continued to be administered to infants, in the ancient manner. Bishop Stokesley of London baptized Elizabeth Tudor when she was three days old, and Archbishop Cranmer confirmed her immediately after.²¹

8. Nevertheless, confirmation came more and more to be postponed, and the interval used for instruction. Baptism, first communion, and confirmation were all separated by appreciable intervals of time,

though different arrangements prevailed in different parts of the world. In some regions (notably in Spain and hence parts of Latin America), confirmation still occurs immediately after baptism; but elsewhere it is usually postponed until the fourth or seventh year. The catechism of the Council of Trent speaks of "the age of reason".²² On the Continent, first communion usually precedes confirmation.

After the Reformation, the Church of England accepted the late medieval fragmentation, with first communion coming after confirmation "at years of discretion", in accordance with the Sarum rubric of 1821. The term "years of discretion" has never been officially defined.

III.

9. In view of the fact that both the practice and meaning of confirmation had become so hard to define, the first plan of the framers of the 1979 initiatory rite was to restore baptism to its ancient integrity and to eliminate confirmation as a separate service, on the Eastern Orthodox model. Such a rite was proposed in *Prayer Book Studies* 18 (1968) and in *Services for Trial Use* (1970) where Holy Baptism appears much as it does in BCP 1979 under the title *Holy Baptism with the Laying on of Hands*.

10. The parts of the service following water-baptism in all three of these texts are *like* the confirmation service of earlier Anglican books in that they begin with the prayer for the seven-fold gifts of the Spirit. Some form of this prayer has appeared in the *Confirmation* service of English and American Prayer Books since 1549 and in medieval Latin confirmation rites since the time of the Gelasian sacramentary, a document from the 8th century.²³ They also involve the laying of the celebrant's hand on the candidate. The use of oil, signing with the sign of the cross, and the formula of sealing with the Holy Spirit are part of the traditional pre-Reformation rite of confirmation. They are signs of the restored unity of the rite.

11. However, the parts of the service following water-baptism in these texts are *unlike* the older confirmation service in

(Initiation - cont.)

that the minister of them may be a presbyter. As we have seen, in Eastern Orthodox Churches, presbyters have been the appointed ministers of the whole rite of baptism, including this part, from a very early time.

12. PBS 18 proved unacceptable. Although the confirmation service of earlier Anglican books, with some changes, had been restored to the liturgy for baptism, the new rite of initiation made no provision for commitment to Christ at the years of discretion. *For purposes of discussion we shall call the older confirmation service Confirmation A.* When Confirmation A became once more part of baptism, there was no opportunity for persons baptized as infants to confess their faith in Christ as they reached an age of maturity and as faith developed, or to receive the strengthening of the Spirit at such a crucial time. To meet this need, *A Form of Commitment to Christian Service* was first proposed.²⁴

13. Further discussion revealed that even this provision was not sufficient to meet the felt need. A service of public commitment and empowerment was called for, involving the participation of the bishop as the representative, in Episcopal polity, of the whole Church. Consequently, a more formal rite for mature commitment was proposed in 1973, including affirmation of baptismal vows and laying on of hands by the bishop. This new service was, by popular demand, called *Confirmation*, despite the possibility of misunderstanding. *For purposes of this discussion we shall call Confirmation as it appeared in 1973 and in BCP 1979 Confirmation B.*

14. Confirmation B is *like* confirmation in earlier Anglican Prayer Books, chiefly in that its minister must be a bishop. It also involves laying on of hands. The formula, "Defend, O Lord, this thy child..." associated with confirmation since 1552, may still be used, although an alternative formula is provided.

15. On the other hand, Confirmation B is *unlike* confirmation in earlier Anglican books in that it no longer includes the traditional prayer for the seven-fold gifts of the Spirit; and the laying on of hands, rather than the laying on of *a hand*, is directed.²⁵ The formula, "N., you are

sealed by the Holy Spirit in Baptism..." echoes the Orthodox formula for chrismation at the end of baptism: "The seal of the gift of the Holy Spirit." Therefore, *it* is the last portion of Baptism which more closely resembles Confirmation in earlier Prayer Books (Confirmation A).

The use of the title *Confirmation* to apply to Confirmation B is the chief source of ambiguity about the present initiatory rite.

16. As BCP 1979 took shape, the revisers realized the need for two other liturgical provisions, not covered in earlier English or American books: (1) for the reception of new members already baptized in other denominations and (2) for the reaffirmation of baptismal vows on the part of Episcopalians whose faith had undergone a significant deepening since Confirmation. As in Confirmation itself (Confirmation B), the appropriate action on the part of the candidates at such critical turning points in their lives is a reaffirmation of baptismal vows, and the appropriate action on the part of the Church is a prayer for the renewing power of the Spirit, accompanied by some symbolic gesture on the part of the bishop in the name of the whole Church.

Therefore, these services were combined under the title, *Confirmation, with forms for Reception and for the Reaffirmation of Baptismal Vows* (BCP 1979, pp.418-419). This material is also included within the service of Holy Baptism as a convenience, because it is likely to be used with Baptism at the bishop's visit. However, strictly speaking, Confirmation (Confirmation B), Reception, and Reaffirmation are not parts of Holy Baptism. Confirmation A *is* part of Holy Baptism.

17. The results of the evolution described in paragraphs 9-16 is an initiatory rite capable of at least two interpretations.

(a) Many Episcopalians, including a number of bishops, recognize no substantial change in initiatory rites. As it always did, Christian Initiation in BCP 1979 consists of Holy Baptism, Confirmation (here referred to as Confirmation B), and first communion. These elements appear in BCP 1979 as they have in every earlier English and American BCP. It is true that baptized persons may now be admitted to

(Initiation - cont.)

communion without confirmation, but confirmation is still the "expected" completion of baptism. The similarities between Confirmation B and the earlier rite of confirmation have been noted.

The elements which follow water-baptism in BCP 1979, the argument runs, are really no substitute for confirmation unless done by a bishop. If a presbyter baptizes, Confirmation B is required to complete baptism.

Those who interpret the provision of BCP 1979 in this way will expect confirmation to be administered *not only to "those baptized at an early age"*, but also to those baptized in other denominations who have not received episcopal laying on of hands, as well as those baptized in this Church as adults by presbyters.

By this interpretation, those who have received laying on of hands by a bishop (in apostolic succession) in another denomination will be *received*, as before, usually with a handshake. Those who, having been confirmed, elect to reaffirm their baptismal vows will be acknowledged, *but not with laying on of hands*. No manual acts, it will be noted, are prescribed for Reception and Reaffirmation (BCP 1979, pp.418-419).

In all this there is no change in practices heretofore virtually universal in the Episcopal Church. *This interpretation of BCP 1979 is possible, but it is not the one intended by those who prepared the rite.*

18. (b) Those who accept the intention of the revisers acknowledge that the liturgy for Holy Baptism 1979 has restored the primitive unity of baptism, confirmation, and first communion. The addition of the prayer for the seven-fold gifts of the Spirit, the provision for anointing (though optional), and the formula, "N., you are sealed by the Holy Spirit..." are the hallmarks of ancient confirmation. Confirmation A is the ancient sacrament, now placed in conjunction with water-baptism, as it was anciently. Holy Baptism in BCP 1979 has again become the full and complete service which it was in Hippolytus, and

which it still is in Eastern Orthodox Churches, where presbyters are the designated ministers of the entire rite. In BCP 1979, the celebrant is the bishop when present. "In the absence of a bishop, a priest is the celebrant and presides" at the whole service.

19. Those who interpret BCP 1979 in this latter way will treat Confirmation, Reception, and Reaffirmation as follows:

(a) All those baptized at an early age, even with the reassembled liturgy, are expected to be confirmed (Confirmation B) by the bishop. *Confirmation B is the rite of maturity needed when baptism and Confirmation A have been reunited.* Confirmation B should be administered at a later rather than an earlier age. Admission to Communion no longer depends on it. It must be undertaken willingly and deliberately.

(b) *Adults baptized in the Episcopal Church should not be "confirmed"*. For adults, baptism, which includes Confirmation A, is a mature profession of faith, an act complete in itself.

(i) Adults baptized by a presbyter should publicly *reaffirm their baptismal vows* before the bishop, and receive laying on of hands in order to establish symbolically their tie to the whole Church. The appropriate prayer is the one for Reaffirmation of Baptismal Vows. That is to say, the rubric which requires adults baptized by a presbyter to receive laying on of hands (BCP 1979, p.412) may be complied with by using *laying on of hands as the bishop's manual act for Reaffirmation*. As noted previously, no manual act is specified.²⁶

(ii) Adults baptized with the laying on of a hand by a bishop (Confirmation A), require no further liturgical act.

(c) Adults baptized in other Churches who wish to become members of this Church do so canonically by having their baptisms duly recorded in this Church.²⁷ We acknowledge baptism in water in the name of the Trinity as the sole requirement for membership in the Christian community. (See para. 3.)

(Initiation - cont.)

(d) It must then be ascertained in pastoral conversation with such adults whether they have made a mature commitment to Christ. If they have not, and if they have been baptized in infancy, they are expected to be confirmed by the bishop (Confirmation B).²⁸ This confirmation is *in no sense* a completion of baptism, but represents, as for Episcopalians baptized in infancy, the occasion of a mature commitment to Christ in the presence of a representative of the universal Church; and it provides renewing of the Spirit through prayer and the laying on of hands.

(e) If adults baptized in another church have already made a mature commitment to Christ in their former denomination, *they should be received by the bishop*. The appropriate manual act for the reception of new members from any denomination — whether Roman Catholic, Orthodox, Lutheran, or Baptist — is the laying on of hands, to symbolize the special link to the whole Church which our bishops represent to us. Such adults also receive strengthening power of the Spirit through prayer and the laying on of hands. The appropriate formula is that for Reception.

(f) Confirmed adults—or those received from other communions—who experience a deepening of faith to which they wish to give public witness, may reaffirm their baptismal vows before a bishop and receive the laying on of hands in blessing, with prayer for the Spirit. This act may occur more than once.

(g) When laying on of hands is used in connection with all three of these rites — Confirmation, Reception, and Reaffirmation—it not only expresses a parallel and equal prayer for renewal in each case, but has the further advantage of securing the following desirable result:

that whether a person comes into the fellowship of the Episcopal Church under the traditional interpretation of the initiatory rite or under the interpretation suggested in this paragraph, he or she will receive episcopal laying on of hands with prayers for the gift of the Spirit.

(h) The use of chrism in connection with the three rites associated with Confirmation B is not appropriate.

20. The use of chrism at confirmation (*i.e.*, Confirmation A) is ancient, and its symbolism complex, the biblical roots of the use of oil can readily be traced.²⁹ Oil represents the rich, flowing life of the Spirit.³⁰ It also suggests the anointing of the kingly and priestly people of God.³¹ It lost its symbolic power for Churches of the Reformation, including the English Church. Its use was dropped in English and American Prayer Books after 1552.³² Whether it will generally be regained under the present provision for optional use is uncertain. It is, in any case, improper to insist that it constitutes an *essential* symbol of the presence of the bishop at presbyteral baptism, when the priest lays a hand on the candidates and signs them with the sign of the cross. It may, of course, be taken to represent the bishop's presence in that action, since it can be consecrated only by him. That level of meaning, however, was late to develop. Moreover, the presbyter on whom the bishop has laid hands at ordination is an even better symbol of the bishop's presence (because personal) than oil which the bishop has consecrated.

Although the use of oil may be regarded by some as enriching the initiatory rite, its use cannot be regarded as indispensable, nor may a baptism performed by a presbyter without be regarded as incomplete.

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(The NOTES begin on the following page.)

NOTES

1. BCP, pp.299-311. Cf. Whitaker, E.C., *Documents of the Baptismal Liturgy*, pp.4-7 (Ap. Trad. of Hip.); pp.142-147 (Ambrosian Manual); pp.186-190, Gelasian Sacramentary; p.247 (Sarum Rite).

2. BCP 1928, p.299. BCP 1549, Everyman's Library, J.M. Dent, London, 1949; p.251. BCP 1552, *op. cit.*, p.409. It is well known that the same rubric has appeared in every intervening English and American Prayer Book. The phrase "ready and desirous of being confirmed" was added in 1662 to accommodate both those who had not been confirmed during the Commonwealth and those who lived in the new colonies. The mitigation implies that confirmation is not essential. In this case, it is maturity of faith which is required.

3. Cf. Price, C.P., *Liturgy for Living*, Seabury, 1979; pp.103f. Holmes, Urban T., *Young Children and the Eucharist*, Seabury, 1972.

4. Acts 8:36, 10:47, 16:33, among others. These are the clearest references.

5. *Didache* vii.1,3.

6. Justin Martyr, I Apology 61.

7. Acts 2:38; Mt. 28:19. Also *Didache* vii.1,3; ix.5.

8. *Apostolic Tradition of Hippolytus*, Part II, para. 21-23.

9. Jn. 3:5; for sealing with the Spirit, cf. Eph. 1:13.

10. I Pet. 2:9

11. Rom. 6:3-4. Cf. Mk. 8:34-35.

12. Mt. 28:19. This passage is cited as the institution of baptism by the risen Lord. It at least makes no explicit mention of liturgical actions in addition to water-baptism. In Jesus' own baptism, moreover, the coming of the Spirit, in the closest association with John's act ("straightway" according to St. Mark), involved no other liturgical act, but the sovereign freedom of the Spirit. For the essential unity of early baptismal litur-

gies, cf. Lampe, *Seal of the Spirit*, pp. 157f.

13. Schmemmann, Alexander, *Of Water and the Spirit*, *passim*. The whole book is an exposition of the rite of baptism in the Greek Orthodox Church.

14. Although bishops retained control of these ceremonies in western catholicism, they always could authorize priests to perform them. Only under Anglican discipline has confirmation been so rigorously maintained as a prerogative of bishops only. Cf. *New Catholic Encyclopedia*, vol.4, p.149(b).

15. Fisher, J.D.C., *Bapt. in Med. West*, pp.141ff. Also Lampe, *Seal of the Spirit*, p.174. Also Fisher, J.D.C., *Conf. Then and Now*, pp.126-9.

16. Cf. Lampe, *op. cit.*, p.179. Lampe places this development in the third century. It is one of the sacraments listed by Hugh of St. Victor (cf. Leeming, B., *Principles of Sacramental Theology*, Longmans, 1956, p.566) and appears as one of the seven sacraments finally identified by Peter Lombard and Thomas Aquinas. (*Summa Theologica*, 3a. 72.)

17. Fisher, J.D.C., *Confirmation Then and Now*, pp.127ff. The restriction of communion to those in danger of dying was soon lifted. Nevertheless, the question about the importance of confirmation continued to be asked. Cf. Fisher, J.D.C., *Christian Initiation: Baptism in the Medieval West*, pp.20-21.

18. Fisher, J.D.C., *Bap. in Med. West*, pp.120-124.

19. E.g., Stevick, Daniel B., *Holy Baptism*, supplement to PBS 26, p.29.

20. Aquinas, *Summa Theologica*, 3a.72.8.

21. Ridley, J., *Thomas Cranmer*, Clarendon Press, Oxford, 1962; p.70.

22. Cf. *New Catholic Encyclopedia*, Vol. 4, p.149(b); McCormack, A., *Christian Initiation*, p.98. There are indications that even in Latin America, confirmation practice is coming to conform to that of the

rest of western catholicism.

23. Cf. Whitaker, E.C., *Documents of the Baptismal Liturgy*, SPCK, London, 1970, p.188. Some scholars would place the origin of this prayer at an even earlier date. The phrase occurs in a prayer apparently used in this place in the liturgy discussed by St. Ambrose in *De Sacramentis* (4th century). Cf. Lampe, p.208.

24. BCP, pp.420-1; STU, pp.326-7.

25. It would be a mistake to make too much of the earlier service of confirmation with the laying on of a hand, rather than the laying on of hands. In the Prayer Book tradition, the service of Confirmation had no subtitle until 1662, when *The Laying on of Hands* appeared. However, the rubric directing the bishop's action involved a singular "hand" from 1549-1662. In American books, the subtitle *Laying on of Hands* was used in 1789, 1892, and 1928; the rubric was also in the plural in the first two American books. In 1979, the singular form "hand" goes with the end of baptism; the rubric in Confirmation B reads "hands". This fact may be taken as an indication of the revisers' intentions, although the point must not be pressed to the point of saying that Confirmation A, done with two hands, is somehow improper.

26. Cf. paragraph 17.

27. Canon Title 1, 16.1(a).

28. Canon Title 1, 16.1(c).

29. Mitchell, Leonel L., *Baptismal Anointing*, SPCK, London, 1966.

30. E.g., Isa. 61:1.

31. Rev. 1:6; Lev. 8:10 (for priests); I Sam. 16:13 (for the messianic king of David's line).

32. Cf. BCP 1549, Everyman's, p.241, connected with *baptism*.

It is at least arguable that Cranmer intended the baptism liturgy of 1549 to be a reunited service. Not only was the use of oil directed in 1549, but the language of the prayer used at the consignation in the 1552 service of baptism — the language of the Christian soldier — is *confirmation* language, as Marion Hatchett has argued. If Cranmer indeed intended to reunite baptism and confirmation, however, it must be acknowledged that the point was universally overlooked until the present round of revisions.

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DAVID EDWARD BABIN, PRIEST — 1925-1985

We can all say "Aloha" to David Babin who died March 1, 1985 at Kealahakua, Hawaii.

David, affectionately known to his students at Seabury-Western as "The Great Pumpkin", had been co-rector with his wife of Christ Church, Kealahakua, since 1980. He had been an active member of the Council of Associated Parishes for many years and was a leading writer and teacher of liturgics and homiletics.

While at Seabury-Western, he instituted the use of audio-visual equipment in the training program for preachers and celebrants. He brought the same innovative ability to meetings of the Council where his cheerful acceptance—and performance—of assigned tasks was greatly admired.

David suffered from the disease which affected Henri Toulouse-Lautrec, and he underwent operation after operation to allow him to walk. Despite all this, his good humor and solemn dignity were a joy to behold. His final years in the islands were happy, and his letters reflected a kind of deep serenity along with hilarious descriptions of island customs.

ACTIONS THAT SPEAK: A Reflection on

Liturgical Gestures in the Eucharistic Prayer

by Byron Stuhlman

Liturgical Gestures as Rhetorical Gestures

Part of our Church's heritage from the Oxford Movement is a renewed emphasis on liturgical gestures or manual acts at the Eucharist, especially during the Great Thanksgiving. Unfortunately, the Oxford Movement in its "Romanizing tendency" simply superimposed the gestures of the Roman rite on the Book of Common Prayer without much thought as to what these gestures "said", and the result was a mismatch, for three reasons:

1. the eucharistic prayer of the Book of Common Prayer, especially in the Scottish American tradition, has a different structure and rationale than the Roman canon.
2. the liturgical gestures of the late medieval Roman mass were heavily dependent on an artificially symbolic, almost magical understanding of this rite that even contemporary Roman Catholics would reject.
3. the Anglican theology of the eucharistic consecration is markedly different from Roman Catholic theology of the consecration.

Liturgical gestures, properly understood, are *rhetorical* gestures—they enhance and highlight the meaning of what is being said and done. They will speak most effectively if we keep this in mind. The notes which follow seek to explain the celebrant's gestures during the Great Thanksgiving in this light.

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Including People: The Salutation

The normal function of the salutation in our rite is to greet the congregation and include them in the prayer which is said on their behalf. Spreading forth the hands is a gesture of including people, embracing them, drawing them in.

Sursum Corda: Hearts Lifted to God

Raising the hands when inviting people to lift their hearts to God speaks loudly and clearly, it is a gesture which needs no explanation.

With Open Hands: The Celebrant at Prayer

Arms spread toward God, hands open to receive what he gives; this is the classic gesture of prayer—appropriate for the celebrant to adopt during the Great Thanksgiving.

Hands Folded: The Congregation Brought In

Whenever the celebrant draws people into vocal participation in the Great Thanksgiving—at the Sanctus, the acclamation, the Amen—he embraces them, as it were, by completing the circle and joining his hands.

The Story of the Last Supper

The account of the Last Supper has the "rubrics" for the whole ministry of the sacrament. This has sometimes led the celebrant to repeat the gesture of the Offertory (taking) and of the Fraction (breaking) here. Doing this makes the rest of the rite seem superfluous and redundant. As late as the seventh century, the Roman Catholic scholar Josef Jungmann notes, the "action" during the Great Thanksgiving

(Stuhlman - cont.)

was the sacramental word of the celebrant, free of any gesture other than that of prayer!

In the light of this, the BCP 1979 has simplified the required manual acts during this part of the prayer to laying a hand on the bread and wine or taking them in one's hands. In the light of our current understanding of the eucharistic prayer, the simplest gesture is best—laying a hand on the elements. Better still would be the manual acts prescribed at this point by the English Alternative Services Book—none at all! But we need to be obedient to the rubrics we have.

Lifting the Bread and Wine: The Gifts Offered

Lifting is the ancient gesture of offering to God. In the late Middle Ages bread and wine were also lifted to show them to the people for adoration—which obscured the meaning of the gesture in worship, as Fr. Jungmann also notes. In accordance with our understanding of manual acts as rhetorical gestures, the best place to elevate the gifts in offering is where the text of the prayer speaks of it: in Rite I, during the words "which we now offer unto thee." Marion Hatchett notes that some Scottish books and early American ones printed these words in upper-case letters, and elevation was customary here. The Byzantine rite, which has the same pattern for the Great Thanksgiving as our own, also prescribes the elevation of the elements here.

Another possible, though less logical, place for the elevation is at the end of the prayer during the doxology. This is the place for the major elevation in the Roman rite, though it may have wandered to this position from an original location where it was joined with words of offering.

The 1928 BCP, following Scottish tradition, directed the priest to offer the gifts before the Great Thanksgiving at the Offertory. A careful reading of the 1979 rubrics reveals that this direction is now omitted: the offerings are received from the representatives of the congregation who present them and "placed on the altar". We would do well to restrict the gesture of offering to the Great Thanksgiving, where it is a gesture appropriate to the text.

The Hands Extended over the Gifts:

The Spirit Invoked

When the celebrant extends his hands over or lays them on things or people, he or she is "calling down" God's spirit upon them. In the Roman rite, hands are extended in this way during the paragraph before the story of the Last Supper. English Anglo-Catholics have copied this gesture, as have many American Episcopalians. But while the Roman and English rites have a preliminary epiclesis or invocation of the Spirit at this point, the epiclesis in American eucharistic prayers (except C) is found following the anamnesis and oblation. *That* is where the gesture of invocation, the extended hands, belongs, not before the story of the Last Supper, where there is *no invocation* in American prayers.

The Sign of the Cross: A Blessing Invoked

In the late Middle Ages, the sign of the cross began to be used as a gesture of blessing. The older gesture was the one noted above: hands extended in invocation. If the sign of the cross is used during the Great Thanksgiving, it should be used where the text calls for it: at such words as "bless", "sanctify", or "hallow". Repeated use of the gesture in a hurried fashion looks ridiculous and trivializes it. Multiple signs of the cross came into use in the Middle Ages in accordance with medieval fascination with numbers—five wounds of Christ, three persons of the Trinity, and so forth. They are out of place in contemporary worship.

A Solemn Bow: Reverence to Christ's Presence

A solemn bow or genuflection is the customary reverence to Christ present in the sacrament. At a free-standing altar, it will be a solemn bow, for genuflection makes the celebrant look like a jack or jill in the box. If the whole prayer consecrates, then the proper place for the bow will be after the doxology, or after the Lord's Prayer.

Attention to the meaning of gestures will help celebrants offer the Great Thanksgiving with dignity and reverence, and will make their words and gestures a united offering of body and spirit to God which speaks with clarity to those whose worship they lead.

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A Sunday Morning Wedding

by Neff Powell

It will happen from time to time that someone will get the idea to have their wedding on Sunday morning at the main service. I have just returned from celebrating such an event. I was invited to do a cousin's wedding in a "vacant cure".

After it was over, I interviewed a former member of the Standing Liturgical Commission. My question was whether that body had considered the use of the wedding as a main service when the Prayer Book was being revised. I did not find evidence in the rubrics that this had been considered. He reported that the issue had been discussed, but that it was assumed that it would not be the norm on Sunday for the main service to be a wedding or a funeral. But, he added, there would be occasions for this and then it would be up to the priest to "play it by ear". He went on to say that it would be a service to be done with great care, something like preparing an "ad lib" prayer of Great Thanksgiving for a Rite III Eucharist!

Sometimes it will be appropriate to have a wedding at the main Sunday service, if one or both of the parties being married has been active in the congregation. Similarly, when my wife and I were preparing to get married, we had a betrothal at the main service at our college church before going to our "home" church for the wedding. At the wedding which I just celebrated, the bride and her family are quite active in the congregation, and the groom is active in his own church.

There are, as always, a number of practical issues to be dealt with. Let the normal Sunday morning liturgy (a nice, clean, straightforward Rite II communion,

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we hope) guide the service. The wedding should be in the context of the Sunday liturgy and not be permitted to overwhelm it.

Prepare the congregation ahead of time. This will be an event that will make some members of the congregation uncomfortable and insecure, especially if they do not know the couple. Use of announcements and preaching to prepare the congregation is essential. This might be a good opportunity to preach about Christian marriage and Christian weddings a week or two ahead of time. The Sunday School might want to use this event to teach the children about weddings and marriage. This would also be an excellent subject to take up in the adult education class and would be an excellent opportunity to teach and model good liturgy for weddings.

The following are the areas that I found had to be thought through and worked through in preparation for the service:

The Entrance Rite. Unfortunately, most people are used to weddings which begin when the groom and his friends, along with the clergy, come in from a side door. Then, the bride makes a grand entrance on her father's arm, preceded by her friends, marching down the aisle. We now have a great opportunity to rework that custom. If the bridal party is going to process, and an entrance procession of clergy and choir is normal, then have the bridal party process with everyone else. If the ministers of the service usually enter to music and then, when everyone is in place, a hymn is sung to open the service, continue the custom. If it is normal for the ministers of the service to enter singing a hymn, I would suggest doing that for the wedding also.

The marriage service itself, of course, becomes the Service of the Word. The service

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has its own collect; I added the Collect of the Day. There are no rubrics to guide here unless you use those under the Calendar of the Church Year beginning on page 15 of the Book of Common Prayer. Back to "playing it by ear".

The questions of what *lessons* to use is the same. We used the Gospel of the day and the psalm of the day. The Old Testament and Epistle were taken from the wedding service. I found this to be a good balance.

In the *sermon*, I used the occasion and theme of the Sunday (which happened to be the third Sunday of Easter) and the occasion of the wedding to guide me. I felt good about the results. Again, the basic philosophy is to weave the two events together, not allowing the wedding to dominate the service.

As allowed by the rubrics, I suggest saying the *Lord's Prayer* at its normal place in the Eucharist, not where it falls in the wedding service.

I suggest doing the *Prayers of the People* just as you always do them on a normal Sunday.

The Peace was a nice opportunity to have the groom "kiss the bride" and for family and close friends to congratulate the bridal party, as well as for the congregation to exchange the Lord's peace.

I noticed that several people left at the Peace. Did they think the service was over? Were they put off by having a wedding on Sunday morning? Were they leaving to set up for the reception? I don't know.

The Offertory presented a problem in that the bride and groom were very uncomfortable with the notion of "passing the plate" to

people who were not members of the congregation. This is the compromise we struck: offering plates were placed at the entrance to the church but were not passed. Parishioners who wished to make their Sunday offering could do so. This is a logistical problem that each congregation will have to work out on its own. The offerings of bread and wine and money were brought forward from the congregation. The rubrics (BCP, page 432) encourage the bride and groom to bring forward the bread and wine. Nice touch.

After the Offertory the service picks up like a normal Sunday morning service. It's pretty smooth sailing from then on. Remember that there is a proper preface for a wedding on page 381.

Having now celebrated a communion with a wedding several times, I think that it's imperative that the issue of who takes communion be dealt with. I have strongly encouraged all of those who are baptized Christians, receiving in their own churches, to join our congregation in receiving the sacraments. It's imperative that something be said, otherwise there will be confusion and great uncomfortableness. Strangers will not normally come forward to take communion unless encouraged to do so.

There is a special *post-communion prayer* on page 432 which is rather nice. You might consider printing it in the bulletin or order of service as the "N's" for the bride and groom can cause the congregation to mumble. For the "*exit rite*" you might wish to let the bride and groom leave first, or have everyone leave at the same time. It doesn't seem to me that it makes a lot of difference one way or the other.

Good luck. I would appreciate feedback from others who have dealt with this same matter. +++



Workshops on Liturgy and Mission

by Peter C. Moore

I. The Workshops

Readers of *OPEN* all believe, I suppose, that liturgy is mission. Just how to make the connection between the two and make that connection explicit is something that we do intuitively rather than systematically. Yet we need to articulate that relationship. To do so is a lot harder than might first appear. The AP Council, mindful of our full name, The Associated Parishes for Liturgy and Mission, has tried on several occasions to re-do our old brochure, *A Parish Program for Liturgy and Mission*. To date, we have not been able to find a way of getting into what is the heart of the matter: the liturgy and its imperatives for mission and ministry.

One of the members of the Council, Fr. Wm. E. Crews, proposed that we develop a network of liturgically renewed parishes in various regions and that we covenant with them to provide leadership in liturgical renewal and, in particular, in mission. Our regional meetings last year were a step in the direction of trying to discover if this leadership by AP would be welcomed.

While all this has been going on, I was approached two years ago by the then Executive for Ministry and Mission of the Executive Council, Bishop Elliott Sorge, at the request of the chair of the Standing Liturgical Commission, to develop a model project on liturgy and mission, to be tried out in various dioceses. I certainly did not need to have that kind of offer made to me at that time. I did not need anything more to do. I had been in my present parish only about eight months. I really tried to get out of it for that reason, as well as a

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suspicion that it was not really possible to do what was being asked. I had not reckoned with (now) Bishop Vince Pettit, the chair of the SLC. He is very persuasive. He enticed me to New York to talk about the project. After backing and filling a bit more, I agreed to give it a try.

Reflection on the project convinced me that we must have some kind of visual statement about liturgy and mission. The next year was spent in developing and finding funds for a film on liturgy. That story is told elsewhere in these pages.

With the completion of the film last fall, the first of three workshops could be undertaken. It was in the Diocese of West Tennessee at St. John's Church, Memphis, and the co-leader was Deacon Ormonde Plater. It got decidedly mixed reviews. Although we were not coming in as "experts", self-styled or otherwise, but seeking help in developing the project, the response to the workshop, I think, put us in that category and then criticized us for not being what we were not claiming to be. The second workshop was in the Diocese of Easton (my revenge on Bishop Sorge for getting me into this business in the first place). Here, my partner was Bishop Pettit, and we had by now considerably sharpened the focus. The workshop was much better, and there was a good deal more assistance. Most recently, there was a third workshop in the Diocese of North Carolina. The Archdeacon, Neff Powell (an AP Council member), shared the leadership. The experience of the last two workshops convinces me that the project is indeed do-able. A fourth one is scheduled in San Diego.

The format of the workshops is five sessions beginning and ending with the film, *Do This for the Remembrance of Me*. These

(Moore - cont.)

workshops are intensive, being done in either a two-night and day-and-a-half or a two-day, one-night time frame. The project, however, could be made to fit easily into a Lenten series, or it could be extended with considerable benefit.

The thrust is two-fold. The first is directed toward upgrading the quality of liturgical celebration so that it is the corporate action of a particular community. The second is the realization that the key to the Christian life is our baptismal covenant, and that making that covenant the focus of parish life links Paschal mystery, baptism and eucharist. Ministry

and mission are the inevitable consequence. I owe a great debt to Fr. Robert Brooks (also a Council member) and to a very good book, *The Baptizing Community*, by Bishop Theodore Eastman.

It has been both interesting and stressful to be about this project. It may be that at long last we can begin to draw out and do what the 1979 Prayer Book is about: becoming the People of God in the world.

When the project is completed, a study guide will be available through the Executive Council, complete with resources, both people and publications and audio-visuals.

II. The Film

D*o This for the Remembrance of Me* is a film produced by the Executive Council for the Standing Liturgical Commission. It will be available in the Spring from the Communications Office of the Council either to buy or to rent. It will probably be available on TV cassette as well.

The film was developed as part of a project on liturgy and mission by the Division of Ministry and Mission. It is the first film on the Holy Eucharist by anyone since 1968. The most recent one was done as a part of the Franciscan series on the sacraments.

The film is not, as has been erroneously reported, a ceremonial guide, a how-to-celebrate, although that might not be a bad idea considering the generally deplorable way in which the liturgy is done in all too many places. The chief problem is that those raised on the 1928 Prayer Book (or one of the missals) have to learn that 1979 is not constructed the same way and certainly does not have the same kind of rubrics for us to break. The fact that most post-1979 seminary graduates have never been initiated into the mystery of the proclamation and celebration of the mystery of salvation in the liturgies of the Prayer Book makes a bad situation wretched.

Anyway, as I was saying, the film is not about how to celebrate. It is rather the unfolding of the meaning of what we do in Word and Sacrament when we gather to be what we are, the People of God. It is an attempt to relate the experience of liturgy to the experience of everyday life, or at least to suggest that basic connection that we are always talking about.

Four representative stories are unfolded as the celebration of the liturgy proceeds, using the proper of the third Sunday of Easter. One is about a street person who rediscovers the meaning of his baptism and finds a new life. Another is a young Vietnamese refugee who has found a new life in being baptized. A third is an Hispanic single parent struggling to live her life with hope and joy. Inevitably, there is the usual WASP-type Episcopalian, this one examining his life in the light of the readings for that particular Sunday.

Both the Prayers of the People and the Great Thanksgiving are cross cut with multiple images to suggest the richness both of our concerns for the world and of the height and depth, length and breadth of the great act of salvation which we celebrate in the Great Thanksgiving. The closing shot is of the congregation leaving the building to go out into the world to

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be its leaven. It is raining hard. (What else would it be doing in Seattle?)

Although the film was my idea for the project I had been asked to do (see Part I), the script was conceived and executed by John Gordon Hill of Hill Films of Seattle, a member of St. Paul's Church of which I am rector. He had several professional consultants (Massey Shepherd, Michael Merriman, Ormonde Plater, Howard Galley, and me), but our contribution was modifications and suggestions of a very minor sort.

Filming took place at St. Paul's last June. It is not a film of an actual liturgy, but was rehearsed and then filmed (sometimes several takes had to be made), and, in the way of filmmaking, few things were done in sequence. I was reluctant at first to do it at St. Paul's, but, in our immediate area, it is pretty good liturgical space. I also did not really want to be the principal celebrant, but John Hill persuaded me that it might be easier than having to bring in someone else who would have to be taught.

I think the film is exceptional. I take, I think, pardonable pride in it. No, it does not give us an exhaustive treatment of the Eucharist and its meaning, but it suggests enough that it should be very helpful in making clear, through an accompanying discussion, the many meanings there

are in it. There are a few things I would like to have done differently—differences of style, not of substance—but the director overruled me.

Perhaps the film's greatest contribution (not part of the Franciscan film) is the sense of Eucharist as renewal of Baptism. The font remains a central image throughout the film. As we discover more and more the centrality of Baptism in our common life together, we can be particularly grateful for that connection.

It is also a fun film; there are some funny moments in it, so that there is a real sense of joy about this gathering. It is not solemn.

John Hill would like to continue and develop a series, doing the Great Vigil, Marriage, and Burial, at least, perhaps even going on to Ministration to the Sick and the Reconciliation of a Penitent. In this age of visualization, we need to do that. Who said, "One picture is worth a thousand words."? When it comes to signs and symbols, why do we use words to describe them?

One final note: I have used the film at three workshops (see Part I) as of this writing. At least once, when the action in the film reached the Lord's Prayer, the audience joined in.

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An Apology

Several persons have written to me to point out that I failed to mention Marilyn Haskell in my review of the conference of the Association of Diocesan Liturgical and Music Commissions in Connecticut. She is music chair and co-chair of the conference and was responsible for the musical wonders performed there. I have written to her and have received a gracious response saying she was less concerned than other people. However, it was an egregious oversight on my part.

Henry H. Breul, Editor