

The Historical Background for Further Renewal of the Liturgy of Christian Initiation

The year 1975 marks the first decade of the post-Vatican II period. For this reason, one of the main themes of this century's fourth Jubilee Year is "Renewal" in order that the *aggiornamento* movement may be further promoted. In the area of the Roman Liturgy, the reform of the sacraments on the universal level has been completed with the promulgation of the renewed texts and rites in their *editio typica* format.

This time, another phase of the liturgical renewal starts as Cardinal James Knox, the Prefect of Congregation for Divine Worship, has explicitly said during the 1974 Synod of Bishops in Rome. This new phase is that of "admitting into the liturgy the legitimate variations and adaptations for various groups, regions, and people" as envisioned in article 38 of the Constitution on Sacred Liturgy. In the same document it is stated that the preparatory work for formulating any change in the liturgy calls for historical investigation. Such effort was done along the general lines of the Roman Rite by those who prepared the draft of the rituals for the Baptism of Children and of Adults. But a historical investigation on a wider level is needed for further local adaptations because it can provide numerous choices and possibilities. It may happen that the conditions, which brought about any item in the baptismal practices of both the Eastern and the Western Churches, are still prevalent in the various regions and localities. Certainly, all the available choices of adaptation practiced by the Church since the beginning must be brought to the attention of everyone who would like to give a serious thought

to possibilities of local ritual of Christian Initiation that embodies legitimate variations suitable to the locality or region.

For this purpose, the various materials and sources which provide historical data and information are gathered, summarized, and presented here under four main divisions:

- (1) From the time of the Apostles until the peace of Constantine (313).
 - A) Biblical Data
 - B) Second Century Patristic Data
 - C) Third Century Patristic Data
 - (2) From peace of Constantine until the time of Charlemagne (800).
 - I. The Eastern Rites
 - A) The Ancient Baptismal Liturgy of Syria, Jerusalem, and Antioch
 - B) The Development at Constantinople and Asia Minor
 - C) The Baptismal Liturgy of Egypt and Ethiopia
 - II. The Western Rites
 - A) The Northern African Baptismal Liturgy
 - B) The Roman Church's Baptismal Liturgy
 - C) The Church of Milan's Baptismal Liturgy
 - D) The Ancient Gallican Baptismal Liturgy
 - E) The Old Spanish Baptismal Liturgy
 - F) The Celtic Baptismal Liturgy
 - (3) From the last stage of the evolution of the baptismal rites until its definitive redaction in the Roman Church.
 - (4) The reforms introduced by the Second Vatican Council.
- (1) *From the Time of the Apostles until the Peace of Constantine*
- This first stage of the development of baptismal liturgies can be established with the help of biblical data and of the second and third century patristic materials.

Biblical Data

Two Gospel passages can be cited as indication of how baptism was to be administered during the time of the apostles: the first is that of Mark 16: 15-16 and the second is that of

Matthew 28: 19. Roughly, they can be placed parallel to each other thus:

Mark 16: 15-16

Go into all the world
and preach the gospel
to the whole world.
He who believes
and is baptized
will be saved
but he who does not believe
will be condemned

Matthew 28:19

Go therefore
and make disciples
of all nations,
baptizing them
in the name of the Father,
and of the Son,
and of the Holy Spirit.

It can be observed that in both Mark and Matthew there is this sequence:

<i>Mark:</i>	preaching	believing	baptism
<i>Matthew:</i>	make disciples	—————	baptism

Here the Lord Jesus is presented as giving a certain order of activities. The first thing he commands is to go and make disciples (*docete*) or to preach the gospel (*praedicate*) and only after this does he command baptism to be administered. This is also presented as being put into practice by the apostles of the Lord as narrated in the book of the Acts of the Apostles. In Acts 2:14-41, where the first baptism administered on the day of the Holy Spirit's descent is narrated, it is said that St. Peter's preaching preceded the administration of it. His preaching was not so long because his audience consisted of Jews from the *diaspora* and they were acquainted with the Old Testament doctrines. So St. Peter simply showed the fulfillment of the Old Testament in Jesus Christ's saving work and on the basis of such preaching he elicited from them the act of conversion or turning to the Lord Jesus Christ. The people, having been thus disposed, had themselves baptized. We can see the same process at work in Acts 8:24-40; 9:18; 10:33; 11:14; 16:29-33; and 22:16.¹

The absence of precise Gospel texts about infant baptism, however, is a sore spot. For the practice described above speaks well of the adult baptism in which case preaching and the response of faith are possible. Yet, modern biblical scholarship with the

¹ Philippus Oppenheim, O.S.B., *Liturgia Specialis: Liturgia Sacramentalis — Institutiones Systematico-Historicae in Sacram Liturgiam* (Romae: Domus Editorialis Marietti, 1943), serie II, vol. I, p. 109.

help of patristic studies has cleared away the mist of doubts about the intention of the Lord Jesus Christ and the practice of the apostles in the cases when infants were presented for baptism. The credit for doing this goes to two Protestant biblicists: Oscar Cullmann and Joachim Jeremias, both of whom upheld the apostolic validity of infant baptism when such a common Christian practice was attacked vehemently by Karl Barth. According to their studies,² the sources for the justification of infant baptism are Mark 10:13, Matthew 19:13-14, and Luke 18:15-16:

Mark 10: 13-14

And they were bringing
children to him,
that he might touch
them;

and the disciples
rebuked them.

But when Jesus saw
it, he was indignant
and said to them,
"Let the children
come to me
and do not
hinder them
(*me kolyete*)
for to such
belongs
the kingdom of
heaven."
heaven."

Matthew 19: 13-14

Then children were
brought to him
that he might lay
his hands on them
and pray.
The disciples rebuked
the people;

but Jesus said,

"Let the children
come to me
and do not
hinder them
(*me kolyete*)
for to such
belongs
the kingdom of
heaven."

Luke 18: 15-16

Now they were
bringing even
infants to him
that he might
touch them;
and when the
disciples saw
it, they
rebuked them.
But Jesus called
them to him,

"Let the children
come to me
and do not
hinder them
(*me kolyete*)
for to such
belongs
the kingdom of
God."

Cullmann places these texts under the light of Acts 8:36-37 — "And the eunuch said: 'See here is water. What hinders (*kolyei*) me to be baptized?'" For Cullmann, this passage about the eunuch's baptism administered by the deacon Philip contains the oldest baptismal profession of faith. He further cites as supporting argument Acts 10:47 and 11:17, and he concludes that "the question of the eunuch represents a ritual question, which in the time of the texts of the Acts must have been frequently used".³ The connection of the texts of the Acts of the Apostles with Mark 10:13-14 and Matthew 19:13-14 is established by Cullmann on the basis of Tertullian's discussion of the Gospel narrative about

² Oscar Cullmann, *Baptism in the New Testament* (London: SCM Press, 1964), pp. 71-73; Joachim Jeremias, *The Origins of Infant Baptism* (London: SCM Press, 1963), pp. 19-24.

³ Cullmann, *op. cit.*, p. 73.

the children brought for blessing in his *De Baptismo*, for "the way in which Tertullian speaks of this at least shows that those who practiced infant baptism used this account to support the practice."⁴ When Tertullian criticized the practice by saying that the children ought to come when they are older, he relied solely on the Markan and Matthean versions and kept quiet about the Lukan rendition which says that "even infants" are brought to Christ. Thus, the practice of baptizing infants emerged with the Gospel tradition and was already fixed in such a way that "those who transmitted this story of the blessing of children wished to recall to the remembrance of Christians of their time an occurrence by which they might be led to a solution of the question of infant baptism."⁵ Joachim Jeremias further supports Cullmann's conclusion by citing the second century *Apostolic Constitution*, the *Pseudo Clementine Homilies*, and the Syriac version of the Irene legend, all of which used the word *kolyei* in connection with baptism.⁶

Joachim Jeremias' position towards the apostolicity of the infant baptism is based on the *oikos* formulae in the Acts and I Corinthians: Acts 11:14 "You will be saved, you and all your household" (*ho oikos*); 16:15 "Lydia was baptized with her household"; 16:33 the keeper of prison in Philippi "with all his family" (*te oikia*); 18:8 Crispus "with all his household"; I Corinthians 1:16 "household of Stephanus". From its Old Testament background, the term means the complete family "normally husband, wife, and children".⁷ This is further confirmed by the analogy to the procedure in Jewish proselyte baptism in vogue during Jesus' time, so "the primitive Christian practice in baptism followed that of proselyte baptism in which all children, including infants, were baptized with others."⁸

Thus far, we can conclude from the biblical data that in the case of adult baptism a certain nucleus of instruction period — technically called later "catechumenate" — can be established.

⁴ *Ibid.*

⁵ *Ibid.*, p. 78.

⁶ Joachim Jeremias, *Infant Baptism in the First Four Centuries* (London: SCM Press, 1960), pp. 50-54.

⁷ Joachim Jeremias, *The Origins of Infant Baptism* (London: SCM Press, 1963), pp. 19-24.

⁸ *Ibid.*, p. 23.

In the case of infant baptism, we can be certain that it was practiced side by side with adult baptism.

Regarding the baptismal form, we are confronted with the Trinitarian formula in Matthew 28:19 as well as "in the name of Jesus Christ" form. The latter can be found, for instance, in Acts 10:48, "So he (Peter) ordered them to be baptized in the name of Jesus Christ." Other examples of baptism in this latter form are in Acts 2:38; 8, 12, 16; 19:5. At any rate, we can establish nothing conclusive about it, for "such expressions are not necessarily the actual liturgical formulae of baptism" but "may simply indicate its significance, namely that the baptized profess their faith in Christ, and Christ adopts those who thenceforth are dedicated to him."⁹ As Schillebeeckx says:

We have no certainty at all. We can not conclude anything from the terminology in the Acts of the Apostles: "*In nomine Jesu*". Indeed, neither the Acts of the Apostles (*in nomine Jesu*) nor Christ's baptismal command (*in nomine Patris et Filii et Spiritus Sancti*) in Matthew 28: 19 refer to any "*verba sacramenta*" of any liturgical practice, they refer only at the meaning, the very effect of Christ's baptism — sacrament in opposition with the baptism penitential rite of St. John the Baptist, a dedication possession to the True God of Christendom or to Christ.¹⁰

Regarding the administration of matter which is water, we find that the root of the word "baptism" — *baptizein* which is the verbum intensivum of *baptein* — means to dip or to immerse.¹¹ Thus, if one were to survey the New Testament data about the apostolic baptismal practice, he cannot escape the observation that immersion was the usual manner, although it can be reasonably supposed that local circumstances occasioned some variations. Many consider it improbable that the three thousand people, baptized on Pentecost day (Acts 2:42) and other crowds (Acts 5:14) would all have been immersed under the water. Some even suppose that this was done merely by sprinkling. One may also ask whether immersion was practiced in difficult circumstances, e.g. in Acts 16:33 where the jailer was baptized on the spot

⁹ *Jerusalem Bible* (Garden City, New York: Doubleday and Company, Inc., 1966), "The New Testament", footnote x on Acts 2:36, p. 205.

¹⁰ Edward Schillebeeckx, O.P., *Christ the Sacrament of the Encounter with God* (New York: Sheed and Ward, 1963), p. 281.

¹¹ A. Van de Perre, *Doopsel Theol. Voordenboeck*, Col. I, p. 1168.

together with his household. In this last cited instance, infusion could have been very well the manner employed.¹²

Summing up everything, we can say that the essential lines of the baptismal liturgy in the various New Testament texts consist of two main acts: first, instruction by way of summarized Christological kerygma and the response of faith by the candidates, and second, the act of baptizing them.

Second Century Patristic Data

The *Didache* (written probably before the year 100 A.D.) is the most important document of the subapostolic period.¹³ It supplies us with information about the baptismal liturgy that subsequently evolved after the time of the apostles. Certainly, the general lines of such baptismal liturgy can still be traced back to the apostolic practice described above. The first section of the *Didache*, extending from chapters 1 to 6, contains directions for imparting instruction to those who were presenting themselves for baptism. The text begins thus:

Two ways there are, one of Life and one of Death, and there is a great difference between the Two ways. Now the Way of Life is this: first, love the God who made you; secondly, your neighbor as yourself; do not do to another what you do not wish done to yourself.¹⁴

This two-way device, which here becomes a basic method of training the candidates for baptism, bears the stamp of a time-honored Greek concept. After the catechetical instruction comes the direction for administering baptism. Its text runs thus:

Baptize as follows: after first explaining all these points, baptize in the name of the Father and of the Son and of the Holy Spirit, in running water. But if you have no running water, baptize in other water, and if you cannot in cold, then in warm. But if you have neither, pour water on the head three times in the name of the Father and of the Son and of the Holy Spirit (chapter 7:1-3).¹⁵

¹² A. Hulsbosch, O.S.A., *Doopsel. Bijb. Voordenboek*, pp. 369-76.

¹³ Johannes Quasten, *Patrology* (Westminster, Maryland: Newman Press, 1950), vol. I, p. 30.

¹⁴ *Ibid.*, p. 31

¹⁵ *Ibid.*

Several items can be gathered here. First, the period of instruction has become already quite developed by this time. Second, the baptismal form has already crystallized into the Trinitarian formula. Third, the application of the matter can be done in two ways: through the time-honored immersion and through the adaptation of infusion for practical reasons. Moreover, the *Didache* contains an expressed precept enjoining fasting. Both the candidate and the minister of baptism are required to fast before the administration of the sacrament (chapter 7, 4).¹⁶ This later on would merge with the Paschal fast and vigil connected with the annual baptism.

The *Didache*, then, provides us with such an information about the second century baptismal liturgy that can be outlined thus: (1) instruction, (2) fasting, and (3) baptism.

Until the year 150 A.D., baptism was administered in a simple manner. The candidates were privately prepared and instructed in accordance with the place and conditions of the persons. If they were thought to be sufficiently prepared, they were led to the place where water was available, either at the river or at a similar site. They were immersed in the name of the Father and of the Son and of the Holy Spirit. This took place either by letting them go down into the water or by pouring it upon them with the accompaniment of the baptismal form. Afterwards they were admitted into the Eucharistic celebration.¹⁷ Thus, the structure of the baptismal liturgy at this time began to explicitly include the Eucharist.

In the middle of the second century, we find an interesting statement of St. Justin the Apologist.¹⁸ In his *Apologia I*, he spoke about a double preparation for baptism: first, a remote one through instruction about the Christian doctrine and moral life, and second, a proximate one through fasting and prayer. Before one was admitted into the proximate preparation, he should have promised that he would observe the Christian way of life and adhere to its doctrine. Such occasion has provided a place for the development of the renunciation of the devil.¹⁹ After

¹⁶ *Ibid*

¹⁷ Oppenheim, *op. cit.*, p. 62.

¹⁸ *Apologia I*, 61 and 65, *ibid.*

¹⁹ *Apologia I*, 14, *Ibid.*, p. 63.

such preparation, baptism was administered under the Trinitarian form through triple immersion while each of the person of the Holy Trinity was invoked. Afterwards, the newly baptized were led into the assembly of the faithful for prayer, kiss of peace, and the celebration of the Eucharist. At this point, the time for baptism has not yet been fixed nor the place destined for the administration of baptism has not yet been determined. Thus, whenever anyone, who would approach, had been sufficiently prepared, he was baptized where water was available at any day but preferably Sunday.²⁰ We can, therefore, outline the structure of the baptismal liturgy during the second century in this manner:

Preparation

- Instruction
- Promise of the Candidates to observe the Christian way of life
- Fasting and prayer

Celebration

- Baptism

Conclusion

- Joining of the Candidates in the assembly of the faithful
- Prayer and Kiss of Peace
- Eucharistic Celebration

Third Century Patristic Data

A highly developed liturgy of Christian Initiation consisting of three essential rites — Baptism, Confirmation, and First Communion or Eucharist — clearly emerged in the *Apostolic Tradition* of St. Hippolytus of Rome.²¹ This document is dated around the beginning of the third century, 215 A.D., according to Lucien Deiss.²² Outlining broadly the structure of Christian

²⁰ *Ibid.*

²¹ Gregory Dix, *The Treatise on the Apostolic Tradition of St. Hippolytus of Rome Bishop and Martyr* (London: S.P.C.K., 1957), Vol. I, pp. 23-43.

²² Lucien Deiss, C.S.Sp. (ed.), *Early Sources of the Liturgy* (London: Geoffrey Chapman, 1967), p. 57.

Initiation set forth in that document, we can observe the following pattern:

I. BAPTISM

Preparation

- A. Examination of the morality of the candidates
- B. Rite of the Hearers or Listeners
 - Catechetical Instruction
 - Prayer of the Hearers without the Kiss of Peace
 - Prayer of the Teacher with the imposition of Hands
- C. Rite of the Learner or Elect
 - Scrutiny, Examination of the Life of the Hearers
 - Daily Imposition of Hands (Exorcism)
 - Bath on Holy Thursday of Holy Week
 - Fast on Good Friday and Holy Saturday
- D. Holy Saturday Rite of Immediate Preparation
 - Prayer of the Candidates in Kneeling Position
 - Imposition of Hands (Exorcism)
 - Breathing into the Faces of the Candidates
 - Signing of the Cross upon their Foreheads, Ears, and Nostrils
 - Paschal Vigil: Readings and Final Instructions

Baptism on the Early Hours of Easter Sunday

- A. Proximate Preparatory Rite
 - Blessing of the Font
 - Removal of the Clothes of the Candidates
 - Blessing of the Oil of Thanksgiving and of the Oil of Exorcism
 - Renunciation of Satan (one affirmative formula without any interrogation)
 - Anointing with the Oil of Exorcism
- B. Actual Baptism
 - Washing with the Triple Profession of Faith — by way of interrogation — with the Imposition of the Presbyter's Hands and with Triple Immersion
- C. Explicative Rite
 - Anointing with the Oil of Thanksgiving by the Presbyter
 - Putting on of the Clothes
 - Entry into the Church

II. CONFIRMATION (administered by the Bishop immediately after Baptism)

- Imposition of the Hands with a Prayer
- Imposition of the Hands, dipped into the consecrated oil, upon the head with an accompanying formula
- Signing of the Forehead of the Neophytes
- Kiss of the Bishop and the Newly Baptized
- Prayer of the Newly Baptized with the faithful in common

III. EUCHARIST (immediately after Confirmation)

- Presentation of the Offerings to the Bishop by Deacons
- Consecration of the Bread and Wine
- Blessing of the Milk mixed with Honey
- Blessing of Water
- Explanation of the Bishop about their Significance
- Breaking of the Bread
- Communion with Consecrated Bread, Blessed Milk mixed with Honey, Blessed Water, and Consecrated Wine
- "Hurrying off by everyone to do good works"²³

Several developments have already significantly taken shape in this century as evidenced in the above mentioned document. First, the expansion of the primitive catechetical apostolic kerygma into the period of catechumenate with elaborate rites, prayers, and gestures. Already in the preceding century, a trend towards this phase was started due to the increasing number of candidates or aspirants for baptism. It was thus deemed necessary to systematize their preparation, to lay down definite rules for the performance of such preparation, and to determine the period of probation.²⁴ Second, the determination of the Paschal fast and vigil and of the fixed time for the annual celebration of baptism have already been effected here.²⁵ Third, the exorcisms came about and developed as parcels of the rite of catechumenate to-

²³ Adopted from Hermanus A. P. Schmidt, S.J., *Introductio In Liturgiam Occidentalem* (Romae: Herder, 1962), pp. 239-240.

²⁴ Mgr. L. Duchesne, *Christian Worship. Its Origin and Evolution* (New York and Toronto: The Macmillan Co., 1927), p. 292.

²⁵ The Paschal fast initially goes back to an institution established by Jesus himself, as the exegete Joachim Jeremias contends in his book *The Eucharistic Words of Jesus* (New York: Charles Scribner's Sons, 1966) where we read thus: "We must remind ourselves once more that the Christian communities in Asia Minor about AD 100 fasted on passover evening, whereas the Jewish families sat at their festive passover meals. We must

gether with other gestures like the imposition of hands over the head of each catechumen, signing of the cross on their forehead, and exsufflation toward their faces. Fourth, the use of oil as well as the three anointings — namely, the anointing with the oil of exorcism, the oil of thanksgiving, and the oil of confirmation — remarkably appeared here, Fifth, it has now been clearly established that Confirmation was a rite apart from Baptism, standing between Baptism and the celebration of the Eucharist in which the neophytes joined for the first time. Sixth, the baptismal form, though Trinitarian, appeared here as a simultaneous profession of faith formula:

And he (the catechumen) goes down to the water.
Let him who baptises lay hand on him saying thus: Dost thou believe in God the Father Almighty?

And he who is going to be baptized shall say: I believe.

Let him forthwith baptize him once, having his hand laid upon his head.

And after this let him say: Dost thou believe in Christ Jesus, the Son of God, who was born of Holy Spirit and the Virgin Mary, who was crucified in the days of Pontius Pilate. And died, (and was buried), And rose the third

also recognize that this practice goes back to the earliest community, and that the passover fasting of the earliest community was apparently a continuation of the example of Jesus. Now the question becomes important: what did the early Christians intend by their passover fast? The answer of the oldest sources is completely unanimous. Epiphanius of Salamis (d. 403) quotes from the *Diatexeis of the Apostles* (to be dated shortly after AD 200): 'The same apostles say, "while they (the Jews) are feasting (in the passover night) you are to fast, mourning for them".' The *Apostolic Constitutions* give the following regulations for the passover fast: 'fasting... all of you with fear and trembling, *praying for those that are perishing*'. 'He (the risen Lord) therefore charged us himself to fast these six days (of the passover week) *on account of the impiety and transgression of the Jews*, commanding (us) withal to bewail over them and to lament for their perdition.' In the Syriac *Didascalia* we find in chapter 21, which deals with the passover and the resurrection: 'Therefore, when you fast, so pray and petition *for the lost*'; *for the sake of your brothers...* (you) should do it.' In the *Didache* (I. 3) we find the general rule. 'Fast for those who persecute you.' This fasting for Israel certainly began in Jewish Christian circles.' When we consider in addition that, ..., it was a widespread Jewish practice to link petitionary prayer... with fasting, then we may conclude: the reason which the earliest community gives for its passover fast shows us what moved Jesus to his avowal of abstinence at the Last Supper." Later, the motives of remembrance of Jesus' suffering and of preparation for baptism came to be added, pp. 216-217.

day living from the dead, And ascended into the heavens, And sat down at the right hand of the Father, And will come to judge the living and the dead?

And when he says: I believe, let him baptize him the second time.

And again let him say: Dost thou believe in the Holy Spirit, in the Holy Church, And the resurrection of the flesh?

And he who is being baptized shall say: I believe. And so let him baptize him the third time.²⁶

Thus, there was not yet any separate profession of faith formula that somehow paralleled with the renunciation formula, for the renunciation was still in its simple form that had its place before the anointing of the oil of exorcism and the profession of baptism:

And when the presbyter takes hold of each one of those who are to be baptized, let him bid renounce, saying:

I renounce thee, satan, and all thy service and all thy works.²⁷

Seventh, there can also be seen here an interesting development of infant baptism, for, although it was generally accepted throughout the whole treatise on Baptism in the *Traditio Apostolica* that the aforementioned sacrament was to be conferred after a period of instruction and with the active participation of the adult candidates, still children were admitted:

And they shall baptize the little children first. And if they can answer for themselves, let them answer. But if they cannot, let their parents answer or someone from their family.

And next they shall baptize the grown men . . .²⁸

Eight, in St. Hippolytus' treatise a certain opening for the later development of sponsorship in adult baptism already appeared:

Those who come forward for the first time to hear the word shall first be brought to the teachers at the house before all the people come in.

²⁶ Schmidt, *op. cit.*, pp. 246-247.

²⁷ *Ibid.*

²⁸ *Ibid.*, pp. 245-246.

And let them be examined as to the reason why they have come forward to the faith. And those who bring them shall bear witness for them whether they are able to hear (i.e., to listen to catechetical instruction).²⁹

Yet in the description of how children who could not speak were to be baptized a certain indication for future development of sponsorship in infant baptism was already looming. Ninth, certain blessings already started to feature in the baptismal liturgy such as the blessing of the font and that of the oils of exorcism and of thanksgiving. Yet, no sample of liturgical texts employed for such purpose was given by St. Hippolytus.

Aside from the *Traditio Apostolica*, we find two other significant sources of information about the baptismal liturgy during the third century: First, the treatise of Tertullian entitled *De Baptismo* written probably around the years 200-206 A.D. at Carthage, and, second, the witness of St. Cyprian especially in connection with the Council of Carthage celebrated in 255 A.D.

Summing up the information that can be gathered from Tertullian's *De Baptismo*, we have the following description of the preparation and celebration of Baptism in his time:

The instruction about Christian faith and moral life was given to the catechumens after they have been admitted into renunciation and benediction. (This insistence, however, on the intellectual and moral preparation made him reject baptism of infants.) As the day of Baptism became nearer, the candidates were to prepare themselves in a more intense way for the reception of the sacrament: this was done through prayer, vigil, fasting, and works of humility. In particular, they were admonished to be sorry for their own sins in order that they might abhor them.

Tertullian has described the actual baptism in three-fold action: (1) renunciation, (2) profession of faith, and (3) baptismal washing. Those who were to be baptized had to make a double renunciation, the second of which had to be performed before the bishop. They had to make a profession of faith similar to what the soldiers were wont to do. Finally, the very act of baptism had to be done by means of triple immersion in the name of the three divine persons.

Before each immersion, the candidate being baptized had to answer the questions about faith. Baptism was

²⁹ *Ibid.*, p. 240.

then followed by the "sacred anointing" and the laying on of hands — this was the sacrament of Confirmation. By this sacrament, baptism was perfected. It was followed by the celebration of the eucharist before and during which the neophytes prayed the so-called "Prayer of the Faithful" and they received also a mixture of milk and honey during holy communion. Throughout the subsequent week they had to abstain from the customary bath.³⁰

Out of Tertullian's description, the following outline can be drawn:

Preparation: Catechumenate

- Renunciation and Benediction
- Instruction about Christian faith and moral life
- Particular and more intense preparation for baptism: prayer, vigil, fasting and works of humility, contrition and abhorrence of one's sins

Baptism

- Double renunciation: first before the priest, second before the bishop
- Profession of faith similiar to what soldiers were wont to do
- Baptismal Washing through triple immersion in the name of the three Divine Persons in answer to questions about faith

Confirmation

- Sacred Anointing
- Laying on of Hands with Prayer

Eucharist

- Prayer of the Faithful
- Reception of Holy Communion together with a Mixture of Milk and Honey

In 255 A.D. when St. Cyprian was the bishop of Carthage, a provincial Council was celebrated in that place. Among its provisions, two significant items are of interest to us, namely, the decision about the necessity of baptizing infants as well as the obligatory character of the blessing of baptismal water. The motivating factor behind the provision of the said council on the baptism of infants was the start of the crystallization of the common belief about original sin and this factor also influenced the obligatory contents of the prayer for the blessing of the

³⁰ Oppenheim, *op. cit.*, pp. 66-67.

baptismal water, namely, exorcism and sanctification. The water had to be first delivered from the devil's influence and then sanctified for its supernatural end.³¹ As pointed out earlier in connection with the *Traditio Apostolica*, there was already even before the Council of Carthage an indication for the blessing of water but without any hint about the content of such prayer of blessing. With this piece of information from the time of St. Cyprian, we know what might be behind the explicit mention of baptism of infants in the *Traditio Apostolica* and of the provision for the blessing of baptismal water.

(2) *From the Peace of Constantine until the Time of Charlemagne*

This period covers the length of time from 313 A.D. when the Edict of Milan was promulgated until 800 A.D. when Charlemagne became the crowned emperor of the Holy Roman Empire of the West. In general, we can say that the main lines of the Baptismal liturgy have already emerged as crystallized in St. Hippolytus' *Traditio Apostolica*. Thus, we can set aside the discussion of the development according to century and shift to the local evolutions which the ceremonies of Baptism took.

As far as the preparation for baptism is concerned, the situation of the catechumenate during this time is summed up by Mgr. Duchesne thus:³²

The catechumenate was a period during which converts learned and put into practice their essential duties in regard to belief and conduct. The catechumens were looked upon as members of the Christian community, and were regarded as Christians. The entrance of converts into this lower category being effected by rites which appear in the ancient liturgical books under the heading *ad Christianum faciendum*, or under one of a similar significance. Catechumens could remain in their probationary stage as long as they liked. The Emperors Constantine and Constantius, in the fourth century, continued catechumens until they were at the point of death. The system of prolonging the catechumenate considerably lightened the burden of disciplinary obligation, and was

³¹ *Ibid.*, p. 70.

³² Duchesne, *op. cit.*, pp. 292-294.

much in vogue with the aristocracy, who largely availed themselves of it.

If a catechumen was desirous of completing his initiation, and the rulers of the Church deemed him worthy to receive baptism, he passed into the category of the *elect* or *competents*. At the beginning of Lent the names of those who were to be baptized on Easter Eve were written down. During these solemn forty days they were obliged to be present frequently at church, in order to undergo exorcisms and to hear preparatory instruction on baptism.

It was at Easter, in fact, that baptism was ordinarily administered... The vigil of Easter Sunday was devoted to this ceremony. If this did not allow sufficient time of probation, or if the neophyte for any reason could not participate in the initiation on this day, it was postponed to a later date in Eastertide. The last day for this purpose, that of Pentecost, as much as on account of its being last as for its own special solemnity, came soon to be regarded as a second baptismal festival.

The Roman Church restricted baptism to this period. In the East, the Epiphany, the great festival of the birth of Christ and of his baptism, appeared naturally indicated for the second birth, the regeneration, the baptism of Christians. The Greek Fathers of the end of the Fourth century are witnesses to the customs of their respective countries of blessing the baptismal waters on this day, and of baptizing the neophytes. The example of the East was followed by several Western Churches and it became gradually the custom to put Christmas and several other festivals of the same footing as the Epiphany in this respect.

It is admitted by Oppenheim that it is not always so easy to determine accurately the exact date and place of the later evolution of many details of the baptismal liturgies in the various places of Christendom with their local rituals. For, in fact, the subsequent development was towards the ritual orientation because, as it is said above by Mgr. Duchesne, the institution of the catechumenate was already beginning to go down the peak of its golden age. Some factors that might have caused this could be the forced mass conversion and baptism that little by little became the order of the day during this period, the spreading practice of infant baptism, and the later problem of liturgical language.

According to Oppenheim, the development of the Christian Liturgy into Eastern and Western Rites dates back to the fourth century.³³ Following his method, we are going to tackle first the Eastern Rites and afterwards the Western Rites.

(I) *The Eastern Rites*

A) *The Ancient Baptismal Liturgy of Syria, Jerusalem, and Antioch*

From three ancient Syrian documents, namely, the apocryphal *Act of St. Thomas*, the *Didascalia Apostolorum*, and the *Apostolic Constitutions*, gradual developments of the Syrian baptismal liturgy can be observed.³⁴ The apocryphal *Act of St. Thomas* originated in the third century or in the early start of the fourth century; its information about the baptismal liturgy can be outlined thus:

- Laying on of Hands and Prayer
- Anointing or "Obsignation" with Blessed Oil
- Baptism in the Trinitarian Form
- Celebration of the Eucharist

The Syrian *Didascalia* has the following sequence for the baptismal liturgy:

- Renunciation
- Confession of Faith
- Baptism
- Imposition of the Bishop's Hands
- Anointing with the Holy Chrism

From the Antiochene region came forth the *Apostolic Constitutions* — written around 350 A.D. — whose seventh book gives a more ample and accurate description of the baptismal liturgy:

Preparation: at the Porch of the Baptistry

- Renunciation of Satan ..
- Dedication to Christ
- Trinitarian Profession of Faith by the Candidates
- Blessing of the Oil and its Anointing upon the Candidates

³³ Oppenheim, *op. cit.*, p. 74; but Fr. Ireneé-Henri Dalmais, O.P. says: "Between the fifth and the tenth centuries, liturgies in the East, as in the West, attained their definitive forms" *The Eastern Liturgies* (London: Burns and Oates, 1960), p. 41.

³⁴ *Ibid.*, pp. 74-76.

Baptism: in the Baptistry

- Prayer and Thanksgiving to God by the Priest
- Blessing of the Font
- Baptism in the name of the Father, and of the Son, and of the Holy Spirit
- Prayer over the "Myron" or Holy Chrism
- Imposition of the Hands
- Anointing with the Holy Chrism
- Recitation of the Lord's Prayer by the Neophytes
- Prayer over the Neophytes

The baptismal liturgy in the Church of Jerusalem was more elaborate as it can be gleaned from St. Cyril's *Catechesis*,³⁵ *Procatechesis*.³⁶ and *Catechesis Mystagogica*,³⁷ written around 347-349 A.D. Gathering up the strands of information, we have the following structure:

Preparation: Catechumenate

- Period of Instruction
- Submission of the Names of those who were prepared for Baptism — done at the beginning of Lent from which onward they were considered "faithful"
- Handing over of the Creed and its Explanation — in the atmosphere of strict secrecy towards the pagans
- Daily Exorcisms, Numerous Prayers, Spiritual Readings, and Disciplinary Gatherings
- Strict Preparatory Fastings on Good Friday

Baptism: on Holy Saturday

- Renunciation of the Devil — outside the church at the porch of the baptistry — during which the hands of the candidates for baptism were turned towards the West.
- Confession of Faith in the Triune God and Dedication to Christ — done facing the East
- Anointing of the Whole Body of the Candidates with the Blessed Oil of Exorcism
- Blessing of Water
- Triple Interrogation and Response of Profession of Faith in the Triune God — after each of which the candidates were immersed

³⁵ P. G. S, 11-14 cited in *ibid.*

³⁶ P. G. 9, 11-19, *ibid.*

³⁷ P. G. 32, 1068, 1071. 1073, 1088, 1109, *ibid.*

Confirmation: immediately after Baptism

- Blessing of Chrism
- Laying on of Hands
- Anointing of Chrism — by which one acquired the name 'Christian' — on the forehead, ears, nostrils, breast, the whole body
- Vesting with White Clothes signifying Innocence and Grace given to the Neophytes

Celebration of the Eucharist

Easter Octave Daily Gathering: at the Church of the Resurrection (anastasis) — during which the neophytes received the explanations about the sacraments through mystagogical sermons³⁸

We are supplied with other details by the narration of the *Pilgrimage of Aetheria Sylvia to the Sacred Places* written between the fourth and fifth century.³⁹ It is a pity, however, that her accounts about the days of Easter were lost. At any rate, this much could be gathered from such a document:

Catechumenate

- before the beginning of Lent — submission of the names of the candidates for baptism to the priest
- attendance at the Lenten instruction by the candidates accompanied by their sponsors
- giving of the instruction by the bishop, sitting upon his *cathedra* and surrounded by his priests and clerics
- writing of the names of the candidates in the list of the competents — for which a special attestation was necessary in the case of pilgrims
- daily exorcism performed by clerics upon the candidates who were accompanied by their sponsors and other faithful
- attendance at the gathering presided by the bishop in which a biblical reading was proclaimed followed by the bishop's words of explanation — this daily instruction lasted around three hours
- reception of the Creed by the candidates at the end of the fifth week of Lent
- return of the Creed (*redditio* or recitation of the Creed to prove one's knowledge of it by heart) by the candidates

³⁸ *Ibid.*, pp. 76-77.

³⁹ *Ibid.*, citing *Itinerarium* c. 45 (CSEL 39, 97 GEYER), p. 78.

in the presence of the bishop and their sponsors, at the beginning of Holy Week — thus, the competents or elects were set apart from the catechumens

Then there is a lacuna between the description of the Good Friday service and the mystagogical sermons delivered during the subsequent eight days after Easter.

Accounts similar to what St. Cyril of Jerusalem gave as well as what the *Pilgrimage of Aetheria Sylvia* yielded could be found also in Theodore of Mopsuestia's commentary. The *Commentary of Theodore of Mopsuestia on the Lord's Prayer and on the Sacraments of Baptism and the Eucharist* is contemporaneous with the two previously cited documents.⁴⁰ Its contents useful for our purpose can be outlined thus:⁴¹

Preparation: Catechumenate

- First Inscription of the Names of the Candidates accompanied by their Sponsors — at the beginning of Lent
- Exorcisms done by Exorcists upon the Candidates who were made to stand barefooted with eyes fixed upon the ground
- Explanation of the Creed and of the Lord's Prayer

Baptism

- Preparation of the Candidates by the Deacon for the Renunciation of Evil through his Explanation of its Formula
- Renunciation of Evil
- Prayer of the Candidates with Hands extended, in kneeling position, and with eyes raised to Heaven, making Covenant with God as it were
- The Priest — vested in White to signify Joy — would sign their Foreheads with Sign of the Cross, as if they were Flock of Sheep being branded by the Owner
- The Sponsors would raise the Candidates from the Ground, imposing upon them the *orarium* (or stole) by which their liberation from sin was to be indicated
- Blessing of the Font
- The Baptizing Priest would enter first the Baptistry and would impose His Hands upon each of the entering Candidates

⁴⁰ *Ibid.*, pp. 79-80.

⁴¹ Alphonse Mingana, *Commentary of Theodore of Mopsuestia on the Lord's Prayer on the Sacraments of Baptism, and of the Eucharist* (Cambridge: Woodbrooke Studies, 1933), *ibid.*, pp. 79-80.

- At the Priest's given signal, each Candidate would be immersed three times during each of which a Divine Person would be invoked

Confirmation

- The Priest would again sign the Forehead of the Neophytes to signify their acceptance of the Holy Spirit

Eucharistic Celebration

- The First Communion of the Neophytes

Finally, we have a later development of all that have been said above in Dionysius of Areopagus' *De ecclesiastica hierarchia*, written between the fifth and sixth century. Here we can find that the rite of reception of the candidates and the catechumenate had already been joined with the actual baptism. Each act belonging to baptism proper had been also increased in number, thus the renunciation of evil was done with three formulae and the profession of faith was also said three times. The blessing of the baptismal font was made more solemn. An imposition of hands was inserted after the profession of faith, although in connection with the post-baptismal anointing of chrism the imposition of hands fell away.⁴²

B) The Development at Constantinople and Asia Minor

Between the years 350 and 450, the baptismal liturgy of Constantinople and Asia Minor has evolved into two types: the most ancient Jacobite Liturgy ascribed to St. James the Apostle by the Jacobites but more probably a work of St. Basil the Great and more ancient Syriac Liturgy. These two appear to be in agreement with one another as far as their structure is concerned:

Immediate Preparation

- Reception of the Candidates into the Catechumenate
- Three signs of the Cross on the Foreheads of the Candidates
- Removal of the Clothes of the Candidates
- Another Exorcism
- Renunciation of Satan
- Three Signs of the Cross with the Oil of Gladness

⁴² Oppenheim, *op. cit.*, pp. 80-81.

- Blessing of the Font
- Anointing of the Whole Body of the Candidates with Olive Oil, accompanied with Hymns composed by St. Ephraem

Baptism

- Immersion in which the priest would place his right hand upon the head of each candidate while his left hand would pour the water, at the same time pronouncing the Trinitarian Form
- Another Song from the Hymnody of St. Ephraem

Confirmation

Later, another exorcism and a scriptural reading were placed before the actual baptism.⁴³

C) *The Baptismal Liturgy of Egypt and Ethiopia*

Certain characteristic elements of the Egyptian Baptismal Liturgy can be distinguished from the ancient Syrian Liturgy described above. The following can be gathered from the euchology ascribed to St. Serapion, bishop of Thmuis, who died around the year after 362 A.D.:

Preparation

- Blessing of the Baptismal Waters
- Prayer over the Catechumens (Exorcism)
- Renunciation of Evil
- Prayer after the Renunciation
- Prayer for the Pre-baptismal Anointing of the Catechumens
- Pre-baptismal Anointing
- Profession of Faith
- Another Prayer

Baptism

- Procession of the Catechumens into the Baptistry and their Presentation to the Bishop by the Deacons
- Prayer of the Bishop
- Baptism by Immersion

Confirmation

- Imposition of the Hands with Prayer
- Prayer Over the Chrism
- Anointing with Chrism⁴⁴

⁴³ *Ibid.*, pp. 81-82.

⁴⁴ Deiss, *op. cit.*, pp. 122-129.

Comparing this Egyptian Liturgy with the Syrian version, the following differences can be noted. In the Syrian Baptismal Liturgy, the font was supposed to be blessed immediately before the actual baptism; in the Egyptian Liturgy, the blessing was assigned to the initial portion of the preparatory ceremonies. Also here we can note the first anointing in-between the Renunciation of Evil and the Profession of Faith as well as the strict deliniation and distinction of the post-Baptismal imposition of Hands from the act of anointing the candidates with Chrism.

(II) *The Western Rites*

A) *The Northern African Baptismal Liturgy*

Information about this branch of Western Baptismal Liturgy can be gleaned from St. Optatus of Miletus' treatise *De Baptismo* and from the many writings of St. Augustine. From St. Optatus we know that these elements of the baptismal liturgy were extant during the post-Constantinian era in the Western Churches: catechumenate, exorcism, renunciation of evil, blessing of the baptismal water, baptismal washing, post-baptismal anointing, and putting on of the baptismal robes.⁴⁵

More ample knowledge can be obtained from St. Augustine's writings.⁴⁶ According to him, there were three elements which made up the first step into the catechumenate: (i) the solemn sign of the cross, (ii) exorcism externalized through the imposition of the hands, and (iii) the giving of the salt. Frequent exorcisms were administered during the catechumenate proper by

⁴⁵ *Ibid.*, citing St. Optatus of Miletus, *De Baptismo* 5, 1 (*Corpus Scripturarum Ecclesiasticarum Latinarum* 26, 121).

⁴⁶ *Ibid.*, citing St. Augustine's works, scil., *De catechizandis rudibus* (PL 40, 311 ff.), *De peccatorum meritis et remissione* (CSEL CO, 113, 16 ff.), *De symbolo ad catechumenos* 1, 15 (PL 40, 619), *Epistola* 126, 5 (CSEL 44, II, 15 ff.), *Epistola* 217, 2 (CSEL 57, 404, 9-10), *Sermo* 132, 1 (PL 38, 735); *Enarratio in Ps. 80*, 8 and 10 (PL 37, 1036), *Sermo* 216, 1 (PL 38, 1077), *De fide et operibus* 6, 9 (CSEL 41, 44, 15 ff.), *Enarratio in Ps. 48* 11, 1 (PL 36, 555), *Contra Iulianum opus imperfectum* 3, 182 (PL 45, 1323), also *Sermo* 58, 1 and 59, 1 (PL 38, 393 and 400), *Sermo*, 210, 1 and 2 (PL 38, 1048), *Sermo* 332, 3 (PL 39, 1551), *De baptismo* 6, 25, 47 (CSEL 51, 323, 3-15), *Enarratio in Ps. 41*, 1 (PL 36, 464), *Sermo*, 124, 3 (PL 38, 688), *Contra Littera Petiliani* 2, 153; 237 (CSEL 52, 151, 22-25 and 30 ff.) *Epistola* 33, 3 (CSEL 34, 2, p. 20, 18 ff.), *Enarratio in Ps. 143*, 2 (PL 37, 1857), *In Ioannis Evangelium Tractatus* 98, 5 (PL 35, 1883), *Enarratio in Ps. 130*, 9 ff. *Ps. 33*, 6; *Ps. 32*, 39; *Ps. 80*, 2 and 22 (PL 37, 1710 ff., PL 36, 303 and 299; L 37, 1034 ff. and 1046), *Epistola* 55, 35.

means of "exsufflation" or "breathing into the face" of the candidates, both adults and infants.

At the beginning of Lent, the catechumens submitted their names for baptism and, henceforth, they were considered among the competents. The so-called "scrutinies" became in vogue at this time, though these were different from the later institution with the same title as can be found in the subsequent *Ordines Romani*. At this time, the "scrutinies" were examinations about the moral condition of the competents. More frequent exorcisms by way of exsufflation upon the face of the candidates were administered in the name of Christ and of the Trinity. The handing of the Creed and its return once learned by candidates became also a normal procedure. Before the Lord's Prayer was given to be learned by the candidates, the pericope — Matthew 6:9-15 — was proclaimed. It is not so certain, however, whether the Lord's Prayer was recited back or "returned" by the candidates. Before the day of Baptism, the faithful together with the candidates fasted. During the Paschal Vigil, the immediate preparation took place with the liturgical service of readings and prayers. In the course of the Vigil, the baptismal font was consecrated in the name of Christ through the sign of the cross made over the water. Then, the candidates approached the font while Psalm 41 "Like the deer that yearns for running stream" was sung. The candidates made their renunciation of evil and their commitment to God. Baptism was administered still in the ancient manner of Trinitarian interrogation and the subsequent pouring of water over the heads of each candidate who was made to stand in the shallow font. This baptismal washing was completed by the anointing of the whole body and by the imposition of hands. Thereafter, they put on white clothes and were led to their first participation in the eucharistic celebration wherein they received holy communion as well as milk and honey. Throughout the following week after Easter, the newly baptized occupied a special place in the church separated from others; they kept on wearing their white clothes during the Easter octave as they received further instruction about Christian life and doctrine.

Thus, more or less, the outline of the Baptismal Liturgy during St. Augustine's time in North Africa can be envisioned in this way:

Preparation (Catechumenate)

A. Remote First Steps

- Solemn Signing of the Cross
- Exorcism: Imposition of Hands
- Giving of Salt
- Frequent Exorcisms: Exsufflation upon the Face

B. Immediate Steps

- Registration of the Catechumens into the Roll of Competents at the beginning of Lent
- "Scrutinies" or Examinations about the Competents' Moral Life
- More frequent Exsufflation upon the Face
- Handing and Return of the Creed
- Handing (Return?) of the Lord's Prayer

C. Proximate Preparation

- Fasting of the Faithful and the Candidates
- Paschal Vigil: Readings and Prayers
- Blessing of the Baptismal Font
- Procession to the Font while Psalm 41 was sung
- Renunciation of Evil and Commitment to God

Baptism

- Trinitarian Interrogation about faith and subsequent triple pouring of the water upon each of the candidates who were made to stand in the shallow font.

Confirmation

- Anointing of the Whole Body of the Neophytes
- Imposition of Hands
- Putting on of White Clothes

Eucharist

- Holy Communion and Reception of Milk and Honey

Easter Octave

- Attendance of the Neophytes at the Daily Liturgical Service

The most notable element featured here was the "Giving of Salt" which would persist throughout the subsequent centuries in the Roman Baptismal Liturgy.

B) *The Roman Church's Baptismal Liturgy*

Earlier, the practices in Rome in connection with the celebration of baptism have been described through the information gathered from the documents of St. Justin the Apologist and St. Hippolytus of Rome. But several significant developments took place after the Peace of Constantine. First, a marked tendency towards the separation of Baptism from Confirmation began to show itself in the Letter of Pope St. Innocent I (402-407) wherein it was declared that the post-baptismal anointing was to be divided into two parts and the second one be reserved to the bishop even in his absence.⁴⁷ Thus, it had to be deferred for some other time when the bishop was at hand. Second, the abbreviation of the catechumenate began to be the trend due to the increasing prevalence of Infant Baptism.⁴⁸ Thus, the time and the rites of the catechumenate and for the competents were compressed into the last three weeks that preceded Easter. However, from the sixth century onward, the rites of "scrutinies" took shape in Rome; in these "scrutinies" seven different Mass formularies were composed for the purpose of making the Christian message and the divine action penetrate more deeply into the hearts and minds of the candidates. If ever they had also the purpose of instruction, it can be highly doubted whether such "scrutinies" ever achieved their didactic purpose because during the sixth century the candidates were mostly children or infants and the Latin language used in the Liturgy was no longer well understood by the majority of people.

The more ancient Roman Baptismal Liturgy subsequent to St. Hippolytus' *Traditio Apostolica* can be gathered from the Old Gelasian Sacramentary dated around 500-750 A.D. Here the compression of the time and the rite of catechumenate into the span of three week's time can be observed:

Preparation (Catechumenate)

Remote Preparation

— Monday of the Third Week of Lent: start of the Scrutinies

⁴⁷ Oppenheim, op. cit, citing Pope St. Innocent I's *Epistola* 25, 3 (PL 20, 554 ff.).

⁴⁸ *Ibid.*

- Registration of the Names
- Prayer Over the Elects: to make the Catechumens
- Blessing of the Salt to be given to the Catechumens
- Blessing of the Catechumens after the giving of Salt
- Exorcism of the Elects
- Explanation of the Gospels for the Opening of the Ears of the Elects
- Giving of the Creed
- Giving of the Lord's Prayer

Proximate Preparation

- Holy Saturday: Readings with Prayers in between
- Litanies

Baptism

Confirmation

*Easter Mass in the Evening*⁴⁹

However, on account of various reasons, like sickness of the catechumens, etc., there existed also some ceremonies of Christian Initiation on the Saturday before Pentecost Sunday. The structure of the ceremonies was arranged thus:

- Imposition of the Hands upon the Sick Catechumens or upon those possessed by the devil, whether adult or children
- Blessing of the Font
- Blessing of the Oil of Exorcism
- Readings with Prayers in between
- Litanies
- Baptism
- Confirmation
- Holy Mass⁵⁰

The second source of ancient Roman Baptismal Liturgy is the series of *Ordines Romani*: the oldest of the developed ones in the *Ordo Romanus II* dating back probably to 550-600 A.D.⁵¹ Here we find the seven scrutinies clearly set forth; moreover, scrutinies here no longer had the original examination aspect but rather the cultic-ritual aspect of having the Word of God penetrate

⁴⁹ Adapted from Hermanus Schmidt, *op. cit.*, pp. 250-251, citing M. Andrieu, *Les Ordines Romani du haut moyen age* (*Spicilegium Sacrum Lovaniense*, 23, 1948) II, pp. 363-376.

⁵⁰ *Ibid.*

⁵¹ Schmidt, *op. cit.*, pp. 252-254.

more and more deeply the hearts and minds of the candidates — even of infants who were obliged to be also present — by its recitation over the candidates as grace-laden sacred text. Thus, the didactic or instructional emphasis began to yield to ritualistic orientation as can be gauged from the trend to adapt the catechumenate previously intended for adults to the condition of children and infants. Also at this period, Latin began to decline from being the *lingua franca* of Western Christendom, yet it was strongly retained in spite of the growing unintelligibility. The *Ordo Romanus II's* Baptismal Liturgy was structured thus:

Announcement of the Scrutiny on Tuesday of the Third Week of Lent

First Scrutiny on Wednesday of the Third Week of Lent

A. Rite of Hearers or Listeners

1. Registration of Names of Candidates and their Convocation
2. Signing of the Cross upon their Foreheads
3. Imposition of the Hands
4. Blessing of Salt
5. Placing of Salt in the Mouth of the Candidates
6. Blessing of those who received the Salt
7. Dismissal

B. Proper Rite of Scrutiny between the Introit and the Collect of the Mass

1. Signing of the Cross done by Sponsors
2. Imposition of the Hands by the Acolytes, then by the Presbyters — interspersed with invitation to Prayer
4. Dismissal of the Catechumens after the Gospel

Second Scrutiny between the Introit and Collect of the Mass of Saturday of the Third Week of Lent — with the same procedure as the part B of the First Scrutiny

Third Scrutiny after the first two non-gospel readings and their "graduals"

1. Handing over of the Gospels to the candidates: four deacons would place the four Gospels at each corner of the altar, the priest would briefly explain their titles and the respective deacons would sing the opening of the Gospels according to their suc-

cession, then the priest would explain the symbolic animals representing the evangelists.

2. **Handing over the Creed:** the priest would say its opening words, the acolythes would carry the infant catechumens in front of the priest who would ask, "In what language will they confess our Lord Jesus Christ?" and the acolythes would answer either, "In Greek", or "In Latin," then the priest would order the recitation of the Creed by the acolythes holding the infants — first in Greek then in Latin.
3. **Handing over the Lord's Prayer:** the priest would explain the opening words of this prayer and afterwards would exhort the catechumens to remember its meaning.
4. **Dismissal of the Catechumens before the start of the Mass of the Faithful** (from the Offertory until the end of the Mass).

Fourth Scrutiny on the Fifth Week of Lent (day — not indicated)

Fifth Scrutiny on the Fifth Week of Lent (day — not indicated)

Sixth Scrutiny on Holy Week (day — not indicated)

Seventh Scrutiny on Holy Saturday

1. Signing of the Cross upon the Forehead of the Catechumens
2. Imposition of Hands
3. Anointing with the Oil of Exorcism
4. Renunciation of Satan by means of triple question and answer formulae
5. Recitation of the Creed by the Priest while placing his hands upon the heads of the Elect (an adaptation for the sake of the infants)
6. Prayer of the Elects
7. Dismissal of the Elects

Easter Vigil

1. Litanies
2. Blessing of the Fire
3. Readings
4. Litanies
5. Blessing of the Font

Baptism during the Vigil

1. Baptismal Washing with triple Profession of Faith by way of question and answer formulae — each followed by triple immersion
2. Anointing of the Candidates' Crown with Chrism done by the Priest

Confirmation by the bishop immediately after Baptism

1. Giving of the stole, chasuble, linen cloth and ten coins to the Neophytes
2. Laying on of Hands by the Bishop, and Prayer
3. Sign of the Cross upon the forehead with Chrism done by the Bishop
4. Kiss of Peace between the Bishop and the Neophytes
5. Continuation of Litanies
6. *Gloria in excelsis Deo*

Eucharistic Celebration: the Holy Mass would proceed as usual from the Collect onwards.⁵²

Attention must be given to two indications of adaptation in the case of infant candidates for baptism, namely, at the recitation of the Creed both in handing over of the Creed during the third scrutiny and in the recitation of the Creed by the priest during the seventh scrutiny. This would later develop into the subsequent recitation of the Creed in the Tridentine Roman Ritual and into the dropping of the triple question and answer baptismal Trinitarian form.

C) *The Church of Milan's Baptismal Liturgy*

In St. Ambrose's *De Mysteriis* and *De Sacramentis*, we can find ample information about the fourth century beginnings of the peculiar Baptismal Liturgy at Milan:

Preparation

- Invitation to the Catechumens to enlist themselves — announcement done during the feast of Epiphany (January 6)
- Once enlisted, the Catechumens became competents
- Throughout Lent — daily instruction on Christian moral life in this manner:
 - (i) scriptural reading on the works of the patriarchs or the precepts of the proverbs
 - (ii) explanation

⁵² *Ibid.*

- Handing over of the Creed on a Sunday of Lent (not specified here) — done after the scriptural readings and the explanation

Baptism on Holy Saturday

- Opening of the Ears through the ceremony of "Ephpheta"
- in the case of men: the priest would touch the mouth and the ears
- in the case of women: the priest would touch the nostrils and the ears
- Entry into the Baptistry
- Renunciation of the Devil by way of question and answer formulae declared before the bishop, priest, and deacon and by spitting in the western direction (region of darkness)
- Confession of Faith in Christ facing the eastern direction (region of light)
- Consecration of the Baptismal Water by means of Exorcism, Invocation of the Holy Trinity, and the Prayer over it
- Baptismal Washing with the Trinitarian Form by way of question and answer formulae of profession of faith
- Post-baptismal Anointing with "Myron" administered by the Priest
- Washing of the Feet of the Neophytes done by the Bishop (a peculiarity of the Milanese Baptismal Liturgy)
- Giving of White Garments to the Neophytes

Confirmation

- Anointing done through the Sign of the Cross by which the Royal Priesthood and the Holy Spirit's seven gifts were conferred

Eucharistic Celebration

- First Participation of the Neophytes in the Holy Sacrifice of the Mass⁵³

Around the end of the eight century, several details appeared further as evidenced by the ritual of Odilbert, bishop of Milan

⁵³ Oppenheim, *op. cit.*, pp. 92-97.

(died in 814 A.D.), namely, the anointing before the Renunciation of Evil, the compression of the ceremonies from the acceptance to the catechumenate until the actual baptism into one liturgical ceremony, the exsufflation and more exorcisms, the giving of salt, the anointing of the ears and the nostrils with saliva in connection with the "Ephpheta" ceremony, another pre-baptismal anointing before the Renunciation but this time extending to the breast and shoulders, the removal of the first post-baptismal anointing in favor of the Confirmation anointing, and the reservation to the bishop of the performance of Confirmation as well as the washing of the neophytes' feet.⁵⁴

D) *The Ancient Gallican Baptismal Liturgy*

From the sermons and other writings of St. Caesarius of Arles as well as from the accounts of the Lives of Saints during the Merovingian times, a fairly accurate picture of the ancient Gallican Baptismal Liturgy can be drawn:

Preparation

- Blessing of the Font (done even in the absence of the Candidates,
- Solemn Prayer or Preface (like what was used in the Mass)
- Mixture of Water with Sacred Chrism in the Form of the Cross

Baptism

- Renunciation of the Devil by the Candidates facing the Western direction at the porch of the baptistry
- Entrance into the Font
- Triple Confession of Faith and Triple Immersion at each Confession

Confirmation

- Anointing with Chrism by the Bishop
- Vesting of the Neophytes with White Clothes
- Washing of the Feet of the Neophytes
- Prayer of Blessing⁵⁵

⁵⁴ *Ibid.*, p. 97.

⁵⁵ *Ibid.*, pp. 98-99, citing PL 502 for the works of St. Caesarius of Arles and B. Beck, *Annotationes ad textus quosdam liturgicos e Vitiis Sanctorum aevi Merovingi selectos* (Romae 1939) 1-27.

Thus, here there was only one anointing, although sometime later another anointing would be assigned before the renunciation of the devil. Such anointing would be applied upon the ears, nostrils, and breast as expression of exorcism.⁵⁶

In 812 A.D., Charlemagne made it clear through the response of the bishops that the schema of the baptismal liturgy should be in this order:

Preparation: Catechumenate

- Exsufflation
- Exorcism
- Giving of Salt
for the Elect
- Giving of the Creed
- Scrutinies
- Exorcism
- Examination about the Catholic Faith

Baptism

- Anointing of the Nostrils and the Breast
- Renunciation of Satan
- Question about the Faith
- Triple Immersion plus the addition of this clause to the baptismal form: "that you may have eternal life"

Conclusion

- Vesting with White Robes
- Anointing of the Crown with Chrism
- Confirmation through the Bishop's Imposition of Hands
- Communion⁵⁷

This sequence of rites for Baptism — essentially a Roman one — acquired a stronghold in Gallic and German territories because in 813 at the Council of Maguntia the old Gallican Baptismal Liturgy was abolished in favor of the Roman Baptismal Rite. Canon 4 of the Council of Maguntia declared:

⁵⁶ *Ibid.*

⁵⁷ *Ibid.*, p. 99

We wish that the sacrament of baptism to be celebrated among us effectively in each parish according to the Roman custom totally and uniformly.⁵⁸

E) *The Old Spanish Baptismal Liturgy*

From the statutes of the Council of Elvira (around 303 or 306 A.D.), we can reconstruct the sequence of the Baptismal Liturgy being employed in ancient Spain:

Preparation: Catechumenate

- 2 years for those of good standing, for idolaters — 3 years, for adulterers and spies — 5 years; for those who were punished with delay of baptism, they were allowed to receive it at the moment of death; although they may join the gathering in church
- imposition of hands to signify ascription among the catechumens

Baptism

Confirmation

- Washing of the feet of the Neophytes⁵⁹

This is a quite meager information. So we pass over to the witness of St. Isidore of Seville (died 636 A.D.) and of St. Ildefonso of Toledo (died 667 A.D.). From St. Isidore's *De officiis ecclesiasticis*, we know the following order of Baptism:

- Blessing of Water
- Renunciation of Evil by each Candidate while standing in water and making a triple declaration
- Triple Profession of Faith
- Single immersion in the Name of the Three Divine Persons

⁵⁸ *Ibid.*, citing P. G. Leges I, Canon 23, 64: "... ut concorditer et uniformiter in singulis parochiis secundum Romanum morem inter nos celebrentur iugiter", and also XIV, 66 Mansi.

⁵⁹ *Ibid.*, p. 100 citing P. Glaube, *Zur Geschichte der Taufe in Spanien* = Sitzungsberichte der Heidelberger Akademie der Wissenschaften. Philosophisch-historische Klasse (1913) 10 ff

- Anointing with Chrism, Prayer, and Imposition of Hands which only the bishop may perform⁶⁰

A much more developed rite is described by St. Ildefonse in his *De cognitione baptismi* wherein he puts forth the practice at Toledo:

- Blessing of Water in the beginning through the immersion of the wooden cross of the Lord that "it may acquire power from Christ"⁶¹
- Single Immersion
- Common Recitation of the Lord's Prayer⁶²

From the *Liber Comicus* and the *Liber Ordinum*, we know that during the Easter Vigil the bishop was directed to go to the baptismal font after the third reading (and not after the twelfth as it was the custom of the Roman Church). According to the account of Martin, Bishop of Braga (died 580) in his *De correctione rusticorum*, and *Epistola de trina immersione* and also according to the Decree of the Council of Braga (held in 561), an immersion was enough. After the eleventh century nothing was heard about the old Spanish Ritual because the Roman Rite has already supplanted the ancient local liturgical practices.⁶³

F) *The Celtic Baptismal Liturgy*

Although Roman missionary monks went to England to preach the Gospel, it did not follow that strict conformity with the Roman Liturgy was observed. Pope St. Gregory the Great at the behest of St. Augustine of Canterbury gave the answer that the Roman Baptismal Liturgy be employed, yet the *Stowe Missal* dating back to years between eight and ninth century showed a lot of borrowings from the Ambrosian and Old Gallic Baptismal Liturgies. Its interesting item is the simple formula of profession of faith:

Do you believe in God, the all-powerful Father?
Do you believe in Jesus Christ?
Do you believe in the Holy Spirit?

⁶⁰ *Ibid.*, p. 100.

⁶¹ *Ibid.*, p. 101.

⁶² *Ibid.*

⁶³ *Ibid.*, pp. 101-102.

This is assigned before the actual baptism, but regarding the heart of the sacrament itself, it is simply stated: "He (the candidate) goes down into the font and water is poured or sprinkled upon him." No mention is made about the baptismal form employed.⁶⁴

Summing up the general trend during this period between the fourth and ninth centuries, we can say that the practice of catechumenate has declined from being an effective instrument of inculcating Christian doctrine and moral life during the third century into a mere formality during the following centuries. From a didactic institution it developed into an elaborate cultic rite that consisted of exorcisms, exsufflations, signation, imposition of hands, and pre-baptismal anointings. This can be attributed to two factors. First, the sudden upsurge of the different peoples throughout the Roman Empire into the fold of the Church after Constantine's triumph has created a situation in which the strict third century discipline laid down in St. Hippolytus, *Traditio Apostolica* became more and more hardly possible to implement or enforce. Second, the trend towards the predominance of infant baptism has changed a lot the picture because previously the admission of infants to baptism was some sort of a concession rather than a rule; now there was at this time a switch from being an exception into being a norm in this matter of infant baptism to a large extent due to doctrinal disputes on original sin started already in the latter half of the third century and brought to its zenith during St. Augustine's time.

Yet, the catechumenate was such a cherished and valued institution of the Church that could not just be discarded because of its being rooted in the Lord's command that baptism must be preceded by preaching and instruction: "*Ite et docete omnes gentes, baptizantes eos in nomine Patris, et Filii, et Spiritus Sancti*" (Matthew 28:19). And so, at a time when it was becoming to be more and more non-functional due to the growing non-intelligibility of Latin during the early middle ages and also on account of its addressee becoming more and more the infants, it was maintained with cultic-ritual orientation rather than with its former didactic purpose so that it might still serve some usefulness as occasion for instructing or reminding the parents of their

⁶⁴ *Ibid.*, pp. 102-103, citing F. E. Warren, *The Liturgy and Ritual of the Celtic Church* (Oxford 1880) 207-220.

duties and for invoking God's grace upon the infant candidates through the different ceremonies of the *scrutinia*.

The sequence of the sacraments of Christian Initiation, namely, Baptism — Confirmation — First Communion, was still observed. Their unity which still dated to St. Hippolytus' time was kept even for infants because of the strong conviction about their inseparability and due to their regard for Holy Communion as the climax of everything wherein "the mystical union with Christ, and in Christ with the brethren" is achieved."⁶⁵ The following centuries after Charlemagne would witness the disintegration of such sequence in the Western Christendom and their preservation in the Eastern Church.

As far as the time for the celebration or administration of the sacrament of Christian Initiation is concerned, a development took place from the third century designation of Easter as the only day or season of Baptism and Confirmation towards the acceptance of other days as also fitting times for Baptism. Some time in the last portion of the fourth century, Pentecost started to be considered as equally acceptable day for Baptism, as St. Jerome (died 420 A.D.) attested in his Commentary on the Book of prophet Zechariah, Book III, 14, 8.⁶⁶ But prior to this, according to Oppenheim, the Epiphany of Christ was in the East already a day of Baptism on the basis of this account of Sozomen — "that Baptism might also be administered on that day, Constantine the great declared that it be celebrated solemnly each year after the dedication of the great basilica at Jerusalem." Based on the witness of Avitus of Vienne, the feast of the Lord's Nativity became a day of Baptism in the West for even King Clovis himself was baptized on that day in the year 482 A.D.⁶⁷ During the Pontificate of Pope Siricius (384-398 A.D.), there was an anomaly which he tried to correct, namely, the allowance made by some bishops in Tarragona that, aside from Easter Sunday and Pentecost Sunday, also the days of Christ's Nativity and Epiphany as well as the feasts of the apostles or of their Martyrdom were baptismal days.⁶⁸ St. Gregory of Tours was witness to

⁶⁵ Schmidt, *op. cit.*, p. 308.

⁶⁶ Oppenheim, *Ius Liturgiae Baptismalis* (Romae: Domus Editorialis Marietti, 1943), citing PL 25, 1528; p. 148.

⁶⁷ *Ibid.*, citing Avitus of Vienne's Letter to King Clovis 41, p. 155.

⁶⁸ *Ibid.*, citing PL 13, 1154, p. 154.

the acceptance of the feast of St. John the Baptist's Nativity as day of Baptism.⁶⁹ Changes in the reserved days for Baptism would occur in the following period.

(3) *From the Last Stage of the Evolution of the Baptismal Rites until its Definitive Redaction in the Roman Church*

The time of Charlemagne's reign is quite significant in the history of Christian Liturgy because it marked the imposition of the Roman Liturgy in the Franco-Germanic territories. Thus, it was in the ninth century that the Roman usage began to be spread in the Trans-Alpine area of Christendom.

In the East, it was in the tenth century when the earliest complete text of the Syrian Orthodox Baptismal Liturgy appeared. Sebastian Brock gives its basic structure:

Proeimion
Sedro
'Etro
Prayer for self
Prayer for consignation
Consignation 1
Prayer for introducing exorcism
Exorcism
Apotaxis
Syntaxis
Creed
Prayer of thanksgiving
Prayer for consignation 2
Consignation 2
Proeimion
Sedro
Blesing of Water (several prayers)
Consignation 3
Baptism
Prayer over myron
Consignation 4
Prayer after chrismation
Prayer introducing Our Father
Prayer following Our Father
Prayer before Communion
Final Prayer.⁷⁰

⁶⁹ *Ibid.*, citing PL 71, 453 ff., p. 155.

⁷⁰ Sebastian Brock, "The Syrian Orthodox Baptismal Liturgy", *Journal of Theological Studies* (April 1972), N.S., Vol. XXIII, Pt. 1, pp. 40-41.

Further expansion could be noticed in the other different Baptismal Liturgies of the various families of rites in the East. Their ritual books were codified some time between the tenth and the sixteenth century. We will no longer treat them separately but simply take a quick glance at the additional ritual elements which were added at this time. Seven Baptismal Rites will be compared by putting them parallel to to each other in order that their common agreements as well as peculiar differences may be observed.

<i>Byzantine</i>	<i>Armenian</i>	<i>Syrian</i>	<i>Maronite</i>	<i>Chaldean</i>	<i>Coptic</i>	<i>Ethiopian</i>
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Prayers to be said after the birth of the child

Prayer on
the day
of birth

Prayer on the 8th
day after birth

Prayer on the 8th
day after birth

Prayer on the 40th
day after birth

Prayer on the 40th
day after birth

Prayer on the 40th
day after birth

Prayer on the 40th
day after birth

Prayer on the 40th
day after birth

Prayer on the 40th
day after birth

BAPTISMAL RITES

I) Rite of Catechumenate formerly done during Lent

Removal
of Clothes

Face to
the East

Three
times
Exsuf-
flation
and three
times
Signa-
tion by
the Priest
without

<i>Byzantine</i>	<i>Armenian</i>	<i>Syrian</i>	<i>Maronite</i>	<i>Chaldean</i>	<i>Coptic</i>	<i>Ethiopian</i>
any formula		Songs and Prayers with Readings	Songs and Prayers with Readings		Psalm 50	Psalm 50
					Prayer of Thanks- giving	Prayer of Thanks- giving
					Asking of the Names	Asking of the Names
Imposi- tion of the Hands with prayer for	Imposi- tion of the Hands Psalm 131	Prayer of the Priest for himself	Procla- mation of the Deacon	Imposi- tion of the Hands with prayer	Order for Making Catechu- mens	Order for Making Catechu- mens
Making Cate- chumens	Order for Making Catechu- mens	Order for Making Catechu- mens	Prayer for making Cate- chumens		Prayer for Cate- chumens	Prayer for Cate- chumens
					Prayer over	Prayer over
		Writing of the Names				
		Face to the East	Face to the East			
		Consig- nation (3 times)	Consig- nations without oil	Consig- nation with the cross	Consig- nations with simple oil with formu- lae	Consig- nations with simple oil with formu- lae
					Prayer of Thanks- giving	Prayer of Thanks- giving

<i>Byzantine</i>	<i>Armenian</i>	<i>Syrian</i>	<i>Maronite</i>	<i>Chaldean</i>	<i>Coptic</i>	<i>Ethiopian</i>
Exorcism			"Go in peace, hearers. Approach you who are to be baptized."	"Office of Baptistry" with Imposition of Hands and Prayer	Many prayers to be said kneeling	Many prayers to be said kneeling
1st						
2nd						
3rd						

2) Rites which used to be performed on Holy Saturday outside the Baptistry

	Psalm		Hymn	Usual beginning		
			Mixture of hot water with cold	Psalm 83		
			Prayer of the priest for himself			
	Proclamation of the deacon with prayer	Face to the West	Face to the West	Exsufflation		
		Prayer of preparation				
Exorcism with exsufflation with consignation	Another proclamation with prayer (of exorcism)	Exorcism with 11 consignations	Exorcism with 20 consignations		Imposition of the hands with prayer of exorcism	Imposition of the hands with prayer of exorcism
					Deposition of Clothes	Deposition of Clothes
Face to the West	Face to the West				Face to the West	Face to the West

<i>Byzantine</i>	<i>Armenian</i>	<i>Syrian</i>	<i>Maronite</i>	<i>Chaldean</i>	<i>Coptic</i>	<i>Ethiopian</i>
Renun- ciation	Renun- ciation	Renun- ciation	Renun- ciation		Renun- ciation	Renun- ciation
Spitting						Exsuf- flation
Face to the East	Face to the East	Face to the East	Face to the East	Face to the East	Face to the East	Face to the East
Adhe- rence to Christ		Adhe- rence to Christ			Adhe- rence to Christ	Adhe- rence to Christ
Profes- sion of Faith	Profes- sion of Faith	Profes- sion of Faith	Profes- sion of Faith	Profes- sion of Faith	Profes- sion of Faith	Profes- sion of Faith
Adora- tion of Christ						
Prayer		Prayer of Thanks- giving	Prayer	Consig- nation of the fore- head with oil and prayer	Prayer for Strength	Prayer for Strength
				Covering of the fore- head with linen		

3) Last Stage of Preparation and the Act of Baptism Itself

Removal of Clothes	Removal of Clothes
Anoint- ing of body with prayer	Anoint- ing of body with prayer

<i>Byzantine</i>	<i>Armenian</i>	<i>Syrian</i>	<i>Maronite</i>	<i>Chaldean</i>	<i>Coptic</i>	<i>Ethiopian</i>
					Imposi- tion of the hands with two prayers	
Entry into the baptis- try	Proces- sion with psalm 117 to the baptis- try	Entry into the baptis- try	Entry into the baptis- try	From begin- ning of the Mass until "Go, hearers"	Entry into the baptis- try	Entry into the baptis- try
	Blessing of oil	Consig- nation with oil of glad- ness at the fore- head with a formula	Deacon: Prayer over simple oil, Consig- nation with oil of glad- ness at the forehead with formula "How terrible"	Blessing of the oil with consig- nation and with pouring of the old oil to ex- press an <i>epiclesis</i>		
					Pouring of the simple oil into the water with a for- mula	
Incensa- tion	Bring- ing of water	Intro- duction				
Litany	Readings	Sedro	Epiclesis over the baptis- try		From the begin- ning of the Mass until the Interces- sions after the Gospel	From the begin- ning of the Mass until the Interces- sions after the Gospel

<i>Byzantine</i>	<i>Armenian</i>	<i>Syrian</i>	<i>Maronite</i>	<i>Chaldean</i>	<i>Coptic</i>	<i>Ethiopian</i>
Prayer of the priest for himself	Litany	Song				
Blessing of the water with consignations	Blessing of the water with consignations	Blessing of the water with consignations	Blessing of the water with consignations	Blessing of the water with consignations	Prayer over the Font Prayer of the priest for himself	Prayer over the Font
					Three solemn prayers	Three solemn prayers
					Creed	Creed
					Pouring of the oil of gladness into the water with for- mula	Pouring of simple oil
Blessing of oil					Blessing of water with consignations	Blessing of water with consignations
Infusion into the water with Alleluia	Infusion of Chrism into the water with Alleluia	Infusion of Chrism into the water	Infusion of Chrism into the water		Infusion of Chrism into the water with prayer and Alleluia	Infusion of Chrism into the water with prayer and Alleluia
		Prayer of pre- paration	Our Father as in the Mass			

<i>Byzantine</i>	<i>Armenian</i>	<i>Syrian</i>	<i>Maronite</i>	<i>Chaldean</i>	<i>Coptic</i>	<i>Ethiopian</i>
Anoint- ing of the body with formula		Anoint- ing of the body with singing	Anoint- ing of the body with singing	Anoint- ing of the body singing		
Three immer- sions with formula	Three infusions and three immer- sions with formula	Three infusions with imposi- tion of hands and formula	Three infusions with imposi- tion of hands and formula	Three immer- sions with imposi- tion of hands and formula	Three immer- sions with formula	Three immer- sions with formula
	Washing					
Psalm 31	Antiphon and Psalm 34	Song and first verse of Ps. 31				
Clothing with formula	Handing over of the neophyte to the god- parent		Handing over of the neophyte to the god- parent	Clothing without formula	Throw- ing away of the water	Throwing away of the water
	Our Father					

4) Rite of Confirmation

Prayer of pre- paration anointing	Prayer	Prayer of pre- paration anointing		Going to the gate sanctu- ary	Prayer of pre- paration	Prayer of Thanks- giving
				Song		Prayer of Kneeling
Anoint- ing of the forehead and body with formula	Anoint- ing of the forehead and body with formula	Anoint- ing of the forehead and body with formula	Anoint- ing of the forehead and body with formula	Imposi- tion of hands with two prayers	Anoint- ing of the forehead and body	Anoint- ing of the fore- head and body with formula

<i>Byzantine</i>	<i>Armenian</i>	<i>Syrian</i>	<i>Maronite</i>	<i>Chaldean</i>	<i>Coptic</i>	<i>Ethiopian</i>
	Proces- sion with Psalm 31					
Litany	Litany	Hymn	Conclud- ing Prayer	Return to the baptis- try	Prayer with imposi- tion of hands	Milk and honey
Apolysis	Prayer	Dismiss- sal	Dismiss- sal	Throwing away of water accom- panied by prayer	Blessing Profes- sion with hymns	Blessing Hymn

6) Rite to be performed on the eight day after Baptism

Washing	Removal of the crown	Removal of the crown and cincture	Removal of the crown and cincture	Removal of the crown (among the catholics)	Removal of the cincture	Removal of the cincture
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Cutting
of hair

Litany

Apolysis
(Concl) 71

Summing up everything, Fr. Dalmais has made this remark about the way how the Eastern Rite Churches celebrate the Sacraments of Initiation:

In the Eastern Churches the liturgy of Christian Initiation follows the earliest tradition of the universal Church... Baptism is given by total or partial immersion, accompanied among the Syrians, Chaldeans, and

⁷¹ Adapted from Alphonsus Raes, S.J., *Introductio in Liturgiam Orientalem* (Romae: Typographia Pio X, 1947), pp. 122, 123, 130, 131, 140, 141, 148, and 149.

Armenians by a pouring of water on the head; it is at once followed by an anointing with oil on the forehead, and sometimes on other parts of the body, as the sacrament of "the seal of the Holy Spirit" (confirmation). The custom of immediately giving communion to the newly-baptized has also been maintained...

The baptismal ritual is generally modelled on that of the eucharistic liturgy, as is particularly noticeable among the Chaldeans and Coptics. The place of consecratory anaphora is taken by the blessing of the baptismal water, accompanied (except among the Syrians and Maronites) by the blessing of the oil, but the biblical readings occur all over the place: at the beginning of the rite (Syrians and Maronites), during the immediate preparation for baptism (Chaldeans, Coptics, Armenians), or just before communion (Byzantines) ... The baptismal formula itself is generally enunciative: "N. is *baptized* in the name ...", with variations that will be noted...⁷²

Among the Byzantines it is total (immersion), three times with the words: "The servant of God N. is baptized in the name of the Father and of the Son and of the Holy Spirit." In the Armenian rite the child is first held in the font while the priest pours water with his hand over its head, saying: "The servant of God N., of his own will coming to baptism from the state of being a catechumen, is now baptized in the name of the Father and of the Son and of the Holy Spirit." Then he immerses the child completely, three times, saying: "Being ransomed from the slavery of sin by Christ's blood and set free by the heavenly Father's power, he becomes a co-heir with Christ and a temple of the Holy Spirit."

Among the Syrians and Maronites the water is poured three times with the left hand while the right rest on the child's head. The Syrian formula is: "N. is baptized in the name of the Father and of the Son and of the Holy Spirit unto everlasting life"; but the Maronite formula, following the Roman use, is active: "N., I baptize you, lamb of Christ's flock, in the name of the Father and of the Son and of the Holy Spirit, for eternity." The Copts have three immersions, after each of which the priest breathes on the child's face: their formula has been active from the early times, but it is divided into three phrases to correspond with the immersions: "N. I baptize you in the name of the Father; in the name of the Son; and in the name of the Holy Spirit. Amen."⁷³

⁷² Dalmats, *op. cit.*, pp. 62-63, 71-72.

⁷³ *Ibid.*,

In the Western Christendom, the tenth and eleventh centuries witnessed the noticeable disintegration of the third century sequence of the rites of Christian Initiation. The first to fall out of use was the catechumenate, then followed the separation of communion from infant baptism and then the subsequent separation of confirmation from baptism.⁷⁴ This was accompanied by the growing laxity of discipline regarding the time for the administration of baptism. This phenomenon — not only in the West but also in the East — was probably caused by the increase of infant mortality rate due to the medieval plagues. In the West, the relaxation of rules regarding the time for baptism brought about the abolition of having the babies and their sponsors undergo the vestiges of catechumenate, although in the East the short-cut process was the combination of catechumenate, baptism, confirmation, and communion for infant baptism. The increasing devotion to the frequent reception of the Eucharist by the laity paved the way for the cessation of giving Communion to the newly baptized children. The falling away of confirmation from being closely associated temporally with the administration of baptism is explained thus by Father Bonifaas Luykx, O Praem.:

The Church became too big when the *pagani* (countrymen) got converted, so that the *paroikia* extended outside the primitive nucleus of the *civitas* and the bishop could not cover the Easter celebration with the Christian Initiation in the country churches. Consequently he had to choose between two possible solutions; either leave the whole celebration in the country to his helpers, the priests, so that the organic structure of the Christian Initiation would be saved; or reserve the final completion of this initiation to the bishop as supreme leader of the community, but distort the organic structure of the Christian Initiation.

The first solution is certainly the best, and has been adopted by the Eastern Churches, which have always lived in a stronger awareness of the early Church tradition; Spain and southern Italy followed this custom as well, up to the present time (except for the first Holy Communion right after confirmation).

However, for the West it was impossible to follow this solution, for purely historical reasons. In virtue

⁷⁴ J. D. C. Fisher, *Christian Initiation: Baptism in the Medieval West* (London: SPCK, 1965), pp. 138-140.

of the feudal system the bishops were obliged to keep up the mode of life of a *grand seigneur*, who was not allowed to leave privileges up to officials of a lower rank. Hence he felt obliged to reserve jealously for himself the right of administering confirmation, with this very important consequence: where the bishop could not confer this sacrament at the right moment, that is, during the Easter Vigil, it had to be delayed, the Christian Initiation had to be interrupted, and hence the whole sacramental structure was twisted.

As long as, also in the West, a living contact with the early Church tradition was kept up, this situation was felt to be an unhappy and almost unlawful solution, merely inflicted by the unfavorable situations. So we read in the *Ordo* of the ... eleventh century: "Then (after baptism in water, during the Easter Vigil) the infant should be dressed and, if the Bishop be present, the infant must forthwith be confirmed and be given the Holy Communion. The greatest care must be taken that confirmation be not neglected because only on the confirm is the name of Christian rightly bestowed. If the bishop is not present let the infant receive from a priest the body and blood of the Lord before he be nursed or receive any other food,"

So the Western Church has gradually lost a capital feature of the sacramental discipline, allowing confirmation to break away from its organic ties with Baptism and the Eucharist. Hence premises are placed for the further dissolution of the whole sacramental Initiation system...⁷⁵

John Dolan makes this remark about the manner how baptism was administered during the late middle ages in the West:

Baptism by immersion had under the influence of practical-minded Rome given way to that of infusion. It was more convenient rite, but it lost the striking symbolism of dying and rising again unto a new life and spoken of so eloquently by the Fathers.⁷⁶

The transitional stage of the Baptismal Liturgy in the West between the end of the fifteenth century and the beginning of

⁷⁵ Bonifaas Luykx, O Praem., "Confirmation in Relation to the Eucharist", *Participation in the Mass* (New Jersey: Prentice Hall, Inc., 1964), pp. 192-193.

⁷⁶ John Dolan, *History of the Reformation* (New York: The New American Library, 1967), p. 190.

the sixteenth century can be observed in the *Manuale Sarum* or the *Manuale ad usum percelebris ecclesiae Sarisburensis*, published between 1497 and 1543.⁷⁷ On the basis of the 1543 edition, this conspectus of the Baptismal Liturgy can be laid out:

The Order of Making a Catechumen

- Inquiry by the priest whether the infant was male or female, whether it had been baptized at home (danger of death), what name had been chosen — at the door
- placing of the male infants at the right side of the priest and of the female ones at his left
- Sign of the Cross at the forehead and at the breast
- Prayer with the imposition of the right hand upon the infant's head; with *Dominus vobiscum*
- Another Prayer without *Dominus vobiscum* but with signation
- Another Prayer
- Exorcism of the Salt
- Giving of the Salt
- Another Prayer over the male infant
- Adjuration of the devil over the male infant
- Exorcism over the male infant
- Another Prayer over the female infant
- Adjuration over the female infant
- Another Prayer over the female infant
- Adjuration over the female infant
- Exorcism over female infant
- Another prayer over both male and female infants
- Sign of the Cross at the forehead
- Two Prayers
- Gospel Reading: Matthew 19:13-15 about the bringing of the infants to Jesus; introduced with *Dominus vobiscum* and the proclamation *Evangelium Secundum Mattheum*
- "Ephpheta": saliva — applied to the ears and nostrils
- Recitation of Our Father and Hail Mary and Apostles' Creed by the priest and godparents
- Placing of the sign of the cross upon the infant's right palm
- Blessing of the infant
- Invitation to enter the church

⁷⁷ *Manuale Sarum* (Chichester: Moore and Tillyer Ltd., 1958), p. xxi.

Blessing of the Font (if there was need to change the water)

- Litany, while the godparents were praying the Our Father, Hail Mary, and the Apostles' Creed
- Introductory Prayer for the Preface and *epiclesis*
- Preface with usual introduction
- Epiclesis prayer with these gestures: touching and signation of the water with the priest's right hand, tracing the sign of the cross by means of paschal candle, and pouring of the oil of catechumens and oil of chrism into the water
- paschal candle, and pouring of the oil of catechumens and oil of chrism into the water

Baptism

- Renunciation of Satan — by means of triple question and answer formula — followed by the anointing with oil of catechumens
- Profession of Faith — by means of triple question and answer formula
- Interrogation of the willingness to receive baptism
- Actual Baptism — triple immersion at the invocation of each divine person — handing of neophyte to godparent
- Chrismation
- Giving of the Chrismal cloth or the covering of the head
- Giving of the lighted candle

Confirmation and Communion

- *Si episcopus adest/statim eum confirmari oportet et postea communicari si aetas eius id deposcat...*⁷⁸
- Blessing with the use of the prologue of John's Gospel⁷⁹

The prayer formularies employed in this ritual would again appear in the later Tridentine redaction in more or less the same sequence. To short-cut its repetitiousness, the distinction of formulae for male and female would be dropped and the change of gender would be indicated within the prayers themselves. The practice of administering confirmation and communion to the neophytes was still conspicuously indicated here, although there was a provision — *si aetas eius id deposcat* — thus, showing that

⁷⁸ *Ibid.*, p. 37.

⁷⁹ *Ibid.*, adapted from the service of Baptism, pp. 25-37.

this might no longer be applicable to infants but to grown up children and adults. At any rate, there was only one rite of Baptism, both for children and adults, and its place in the manual was immediately after the Easter Vigil service of light. This position might be indicative of some sort of survival of the connection between Baptism and Easter Vigil.

In 1614, Pope St. Pius V promulgated the first authentic and obligatory Roman Ritual at the wake of the Council of Trent (1546-1563). Two *Ordines Baptismi* were featured in that ritual, namely, the *Ordo Baptismi Parvulorum* and the *Ordo Baptismi Adultorum*, the former being a contraction of the latter. Comparing the structure of the two *Ordines*, we have the following:

Order of Baptism of Children

Order of Baptism of Adults

—Preparatory Prayers: Psalms 8, 28, 41 and three orations

CATECHUMENATE

A. Examination (outside the church)

- | | |
|--|--|
| 1. Asking of the name | —Quo nomine vocaris? |
| 2. Question about the faith | |
| — <i>Quid petis ab ecclesia Dei?</i> | — <i>Quid petis ab ecclesia Dei?</i> |
| — <i>Fides quid tibi praestat?</i> | — <i>Fides quid tibi praestat?</i> |
| 3. Catechetical Instruction | |
| — <i>Si vis ad vitam aeternam ingredi, serva mandata. Diliges Dominum Deum tuum... et proximum tuum...</i> | — <i>Si vis habere vitam aeternam, serva mandata. Diliges Dominum Deum tuum... et proximum tuum...</i> |
| 4. Renunciation of Satan | —Triple question and answer formula |
| 5. Profession of Faith | —Triple question and answer formula |

B. Rite of Hearers or Listeners

- | | |
|--|--|
| 1. Exsufflation over the Face | |
| — <i>Exi ab eo (ea), immunde spiritus, et da locum Spiritui Sancto Paracrito</i> | — <i>Exi ab eo (ea), immunde spiritus, et da locum Spiritui Sancto Paracrito</i> |
| 2. Breathing into the Face | — <i>Accipe Spiritum bonum per istam hallationem...</i> |
| 3. First Signation of the Cross | |
| — <i>Accipe signum crucis tam in fron — + — te, quam in cor — + — de,</i> | — <i>Accipe signum crucis tam in fron — + — te, quam in cor — + — de,</i> |

Order of Baptism of Children

4. Renunciation of Errors
5. Exhortation and Prayer
6. Second Signation of the Cross
7. Prayers
 - Preces nostras ...*
 - Omnipotens, sempiterne Deus....*
8. Blessing of Salt
 - Exorcism
9. Giving of Salt
 - Accipe sal sapientiae...*
 - Giving of Peace
 - Prayer

Order of Baptism of Adults

- Horresce idola ... Judaicam perfidiam, ... Mahumeticam perfidiam, ... haereticam pravitatem*
- Cole Deum Patrem ... et Iesum Christum...*
- Te deprecor, Domine, sancte Pater...*
- At the forehead, ears, eyes, nostrils, mouth, abreast, shoulders, and whole body
- Preces nostras...*
- Deus, qui humani generis...*
- Omnipotens, sempiterne Deus....*
- Exorcism
- Prayer over the Pagans
- Accipe sal sapientiae...*
- Giving of Peace
- Prayer

C. Rite of Competents or Elects

- | | |
|---|---|
| —Male | —Female |
| 1st Scrutiny | 1st Scrutiny |
| 2nd Scrutiny | 2nd Scrutiny |
| 3rd Scrutiny | 3rd Scrutiny |
| —Prayer over both Male and Female Candidates | |
| — <i>Aeternam ac iustissimam pietatem....</i> | — <i>Aeternam ac iustissimam pietatem....</i> |
1. Entry into the Church
 - Ingredere in templum Dei....*
 - Ingredere in sanctam ecclesiam Dei....*
 2. Adoration and Recitation of Creed and Our Father
 - Apostles' Creed
 - Our Father
 - Kneeling or prostration of Candidates
 - Apostles' Creed
 - Our Father

D. Ultimate Preparation

- | | |
|--|--|
| —Exorcism | —Exorcism |
| —Ephpheta | —Ephpheta |
| —Renunciation of Satan:
by means of triple
question and answer formula | —Renunciation of Satan:
by means of triple
question and answer formula |
| —Anointing with the oil of
Catechumens | —Anointing with the oil of
Catechumens |

Order of Baptism of Children**Order of Baptism of Adults****ACTUAL BAPTISM**

Blessing of the Font	—Blessing of the Font
—Profession of Faith: by means of triple question and answer formula	—Interrogation of the Name —Profession of Faith: by means of triple question and answer formula
—Enunciation of the Desire for Baptism	—Enunciation of the Desire for Baptism
—Baptismal Washing by infusion: <i>Ego te baptizo in nomine Patris,</i> (first pouring in the form of the cross) <i>et Filii,</i> (second pouring in the form of the cross) <i>et Spiritus Sancti.</i> (third pouring in the form of the cross) (or by immersion)	—Baptismal Washing by infusion: <i>Ego te baptizo in nomine Patris,</i> (first pouring in form of the cross) <i>et Filii,</i> (second pouring in the form of the cross) <i>et Spiritus Sancti.</i> (third pouring in the form of the cross)

CONCLUDING RITE

—Chrismation	—Chrismation
—Giving of Peace	—Giving of Peace
—White Garment (or head covering)	—White Garment (or head covering)
—Lighted Candle	—Lighted Candle
—Dismissal	

CONFIRMATION —If the Bishop is present

EUCCHARISTIC CELEBRATION —Holy Mass and First Communion of Neophytes

Among other things, it can be noticed that the Council of Trent abolished infant communion by declaring that “infants lacking the use of reason were under no obligation to receive the sacramental communion of the eucharist.”

To round up this section, we might as well cite the dating of the various parts of the Tridentine Baptismal Liturgy which Oppenheim has briefly expounded thus:

Preparatory Prayers of the Priest (Adult Baptism)
— sixth century

⁸⁰ Adapted from Schmidt, *op. cit.*, pp. 258-278.

⁸¹ Fisher, *op. cit.*, p. 106. cf. Denziger 1730.

- Introductory Rites at the Church's Door till 1st signation
 - second century
 - ... till the second signation
 - fourth century
- Blessing and Placing of Salt
 - fourth century (from Africa)
 - sixth century (Rome)
- Recitation of the Lord's Prayer
 - sixth century (scrutiny)
- Entry into the Church and subsequent ceremonies
 - thirteenth century
- Recitation of Creed
 - sixth century (Holy Saturday reddition)
- Ephpheta
 - sixth century
- Exorcism, Renunciation, Anointing with the Oil of Catechumens
 - second century
- Profession of Faith Interrogations
 - second century
- Actual Baptism
 - since the very start
- Post-baptismal anointing (not the confirmation)
 - second century
- Giving of the White Garment
 - sixth century
- Giving of Lighted Candle
 - ninth and tenth centuries⁸²

In passing, we might say that while the Western Church experienced a kind of "freezing effect" of Trent in the realm of liturgical development, in the East further evolution took place not as far as the basic normative Baptismal Liturgy was concerned but in the production of alternative shorter rites as one can observe in Goar's *Euchologion* and in Denzinger's *Ritus Orientalium*.⁸³

4) *The Reforms Introduced by the Second Vatican Council*

The goal of the Second Vatican Council is enunciated in the very beginning of the first document to be promulgated officially

⁸² Oppenheim, *Liturgia Specialis: Liturgia Sacramentalis-Institutiones Systematico-Historicae in Sacram Liturgiam*, pp. 109-110.

⁸³ R. P. Jacobus Goar, O.P. *Euchologion* (Venetiis: Ex typographia Bartholomei Iavarina, M.DCCXXX photocopy edition by Akademische Druck-u. Verlagsanstalt, Graz, 1960, pp. 261-309, Henricus Denzinger, *Ritus Orientalium* (photocopy by Akademische Druck u. Verlagsanstalt, Graz, Austria, 1961), pp. 191-403.

by the sacred gathering, namely, the "Constitution on Sacred Liturgy":

It is the goal of this most sacred Council to intensify the daily growth of the Catholics in Christian living; to make more responsive to the requirements of our times those Church observances which are open to adaptation; to nurture whatever can contribute to the unity of all who believe in Christ; and to strengthen those aspects of the Church which can help summon all mankind into her embrace.⁸⁴

It is particularly to the task of making "more responsive to the requirements of our times those Church observances which are open to adaptation" that the liturgical reform spearheaded by the Council to crown all the preceding studies in the field of biblical, liturgical, and patristico-historical studies has directed itself. For the changeable human elements "not only may but ought to be changed with the passing of time if features have by chance crept in which are less harmonious with the intimate nature of the liturgy, or if existing elements have grown less functional."⁸⁵ That is why the Liturgy Constitution speaks of reforming the rites of the sacraments, thus: "certain features which have rendered their nature and purpose less clear to the people today . . . to that extent the need arises to adjust certain aspects of these rites to the requirements of our times."⁸⁶ So regarding the sacrament of Baptism, the Liturgy Constitution stipulates the following:

The catechumenate for adults, comprising several distinct steps, is to be restored and to be put into use at the discretion of the local ordinary. By this means the period of the catechumenate, which is intended as a time of suitable instruction, may be sanctified by sacred rites to be celebrated at successive intervals.⁸⁷

In mission lands initiation rites are found in use among individual peoples. Elements from these, when capable of being adapted to Christian ritual, may be admitted along with those already found in Christian tradition . . .⁸⁸

⁸⁴ Walter Abbott, S.J. (ed.), *The Documents of Vatican II* (New York: Guild Press, 1966) "Constitution on Sacred Liturgy", n. 1, p. 137.

⁸⁵ *Ibid.*, n. 21, p. 146.

⁸⁶ *Ibid.*, n. 62, p. 159.

⁸⁷ *Ibid.*, n. 64, p. 159.

⁸⁸ *Ibid.*, n. 65, p. 159.

Both of the rites for the baptism of adults are to be revised: not only the simpler rite, but also the more solemn one, which must take into account the restored catechumenate. A special Mass "for the conferring of baptism" is to be inserted into the Roman Missal.

The rite for the baptism of infants is to be revised, and should be adapted to the circumstance that those to be baptized are, in fact, infants. The roles of parents and godparents, and also their duties, should be brought out more sharply in the rite itself.⁸⁹

The baptismal rite should contain adaptations, to be used at the discretion of the local ordinary, for occasions when a very large number are to be baptized together. Moreover, a shorter rite is to be drawn up, especially for mission lands, for the use by catechists, but also by the faithful in general when there is danger of death, and neither priest nor deacon is available.⁹¹

In place of the rite called the "Order of Supplying What was Omitted in the Baptism of an Infant", a new rite is to be drawn up which manifests more fittingly and clearly that the infant, baptized by the short rite, has already been received into the Church.⁹²

A new rite is also to be drawn up for converts who have already been validly baptized; it should indicate that they are now admitted to communion with the Church.⁹³

Except during the Eastertide, baptismal water may be blessed within the rite of baptism itself by an approved shorter formula.⁹⁴

Also, there is a standing provision about the restoration of the strong link of Confirmation with Baptism:

The rite of Confirmation is to be revised and the intimate connection which this sacrament has with the whole of Christian initiation is to be more lucidly set forth; for this reason it will be fitting for candidates to renew their baptismal promises just before they are confirmed.

Confirmation may be given within the Mass...⁹⁵

⁸⁹ *Ibid.*, n. 66, pp. 159-160.

⁹⁰ *Ibid.*, n. 67, p. 160.

⁹¹ *Ibid.*, n. 68, p. 160.

⁹² *Ibid.*, n. 69, p. 160.

⁹³ *Ibid.*

⁹⁴ *Ibid.*, n. 70, p. 160.

⁹⁵ *Ibid.*, n. 71, p. 160.

To make all these reforms of the rites meaningful and intelligible a provision has been laid for the use of the vernacular.⁹⁸

To implement all these provisions of the Liturgy Constitution regarding the reform of the rites, a study commission has been created: the *Consilium ad Exsequendam Constitutionem de Sacra Liturgia*. The result of its work in connection with the sacraments of Christian Initiation consists of the promulgation of the Rite of Baptism for Children on May 15, 1969 and the Rite of Christian Initiation for Adults on January 6, 1972. The revised Rite of Confirmation was promulgated on August 22, 1971.

The basic outline of the Rite of Baptism for Children is as follows:

Reception (Introduction)

- The priest welcomes the families
- Dialogue with parents and godparents with reference to the community
- Prayer followed by signation on the forehead only by priest and parents

Liturgy of the Word

- Reading (one or two)
- Homily
(silent prayer)
- Prayer of the Faithful
- Invocation of the Saints
- Prayer in the form of Exorcism
- (Anointing with the oil of catechumens. omitted in the Philippines according to the decision of Bishops' Conference)
- Simple formula followed by imposition of hands
- Procession to the Baptistry

Liturgy of Baptism

- Blessing of baptismal water: introduction, invocation, blessing
- Renunciation: address to parents and godparents, triple interrogation of parents and godparents
- Profession of Faith: three interrogations of parents and godparents, act of faith of the community
- Last question about the intention of parents and godparents
- Baptism by immersion or infusion followed by acclamation of the community
- Anointing with chrism after the formula

⁹⁸ *Ibid.*, n. 36, p. 150 and n. 63, a, p. 159.

- Clothing with chrism after the formula
- Clothing with White Garment
- Lighting of the Child's Candle from the Easter Candle and Address to parents and godparents
- Ephpheta — always omitted in the Philippines according to the decision of the Bishops Conference

Conclusion

- Procession to the main altar
- Admonition to parents, godparents, and assembly
- The Lord's Prayer sung or recited by all
- Blessing of mothers, fathers, and assembly
- Hymn (e.g. *Magnificat* and bringing of the child to the altar of the Blessed Virgin)

However, it is not only the rite itself that counts but also the preceding pastoral action of preparing the parents of the children to be baptized. This is clearly stated in the various sections of the rite's general introduction about Christian Initiation and of the particular one on the baptism of children:

... the Church believes it is her most basic and necessary duty to inspire all, catechumens, parents of children still to be baptized and godparents, to that true and living faith by which they adhere to Christ and enter into or confirm their commitment to the new covenant. To accomplish this, the Church prescribes the pastoral instruction of catechumens, the preparation of the children's parents, the celebration of God's word, and the profession of baptismal faith.⁹⁷

It is the duty of parish priests, with the assistance of catechists or other qualified lay people, to prepare the parents and godparents of children...⁹⁸

It is of great importance that parents should prepare to take part in the rite with understanding.⁹⁹

It is the duty of the parish priests to prepare families for the baptism of their children...¹⁰⁰

It is not enough to instruct the parents and to inquire about their faith in the course of the rite itself...¹⁰¹

⁹⁷ *Rite of Baptism for Children* (Washington, D.C.: International Committee on English in the Liturgy, Inc., 1969), General Introduction—Christian Initiation, n. 3., p. ii.

⁹⁸ *Ibid.*, n. 13, p. iv

⁹⁹ *Ibid.*, Introduction—Baptism of Children, n. 5: 1, p. 2.

¹⁰⁰ *Ibid.*, n. 7: 1, pp. 2-3.

¹⁰¹ *Ibid.*, n. 25, p. 6.

Here we see the direction toward which the present development went: to the restoration of the catechumenate which, as stated in the beginning of this article, is as important as baptism itself. This is so because baptism has always been considered not as a magical rite but as a sacrament of faith, that is a sign expressive of the faith of the adult candidate or in the case of infants it is a sign of the parents' faith on the basis and guarantee of which their children are baptized.

It should be noted that Pope John XXIII, even before the start of the Second Vatican Council, restored in 1961 the practice of associating liturgical rites taken from the ceremonies of adult baptism with the catechumenate period for adult candidates. The accomodation of the catechumenate to the condition of infant baptism with reasonable justification is the most significant trait of the Church's departure from smacks of ritualism and of the revived awareness about the importance of evangelization and catechesis as well as their consequent effect, namely, the disposition to the grace of faith.

In reforming, then, the Rite of Christian Initiation of Adults promulgated on January 6, 1972, the Sacred Congregation for Divine Worship develops further what Pope John XIII started way back in 1961. Not only is the sytematic performance of catechumenate given but also the traditional sequence of baptism, confirmation, and eucharist during the Paschal Vigil is restored.

The official standard edition of the Rite of Christian Initiation of Adults contains the following items in six chapters: (1) Rite of Catechumenate Received in Stages, (2) simple Rite of Adult Initiation — continuous rite without interruptions or intervals between the various stages, (3) Short Rite of Adult Initiation in Proximate Danger of Death or at the Point of Death, (4) Preparing Uncatechized Adults for Confirmation and the Eucharist, (5) Rite of Initiation of Children of Catechetical Age, and finally (6) Various Texts for Use in the Celebration of Adult Initiation. The "Initiation" gives a summary of the ideal structure of the initiation of adults. The ideal arrangement contains five parts which, except for the first one, are marked by significant liturgical rites:

A. Evangelization and Precatechumenate (without any rite)

B. Catechumenate

1. Introductory Rite

- Welcome at the Church Door
- First Instruction
- Opening Dialogue about the Names and Intention of the Candidates
- First Promise of the Candidates
- Exorcism and Renunciation of Non-Christian Worship (to be adapted to particular localities)
- Signing of the Forehead and Senses with the Cross to be traced by the Sponsors on their Respective Candidates
- Giving of New Names to the Candidates (if deemed appropriate)
- Entry into the Church

Celebration of the Word of God

- Readings and Homily
- Presentation of the Gospels
- Prayer for the Catechumens
- Concluding Prayer
- Dismissal of the Catechumens

Celebration of the Eucharist (by the faithful, if they so desire)

- Prayer of the Faithful or General Intercessions
- Usual Rite of the Liturgy of the Eucharist

2. Rite of Election or Enrollment of Names (at the beginning of Lent)

- Presentation of the Candidates (after readings and homily)
- Examination of the Candidates
- Admission or Election
- Prayer for the Elect
- Dismissal of the Elect
- (Optional Celebration of the Liturgy of the Eucharist by the Faithful)

C. Period of Purification and Enlightenment

1. Scrutinies

- First Scrutiny (Third Sunday of Lent)
Readings and Homily
Prayer in Silence

- Prayers for the Elect
- Exorcism
- Dismissal of the Elect
- Liturgy of the Eucharist (by the faithful)
- Second Scrutiny (Fourth Sunday of Lent)
- Readings and Homily
- Prayer in Silence
- Prayer for the Elect
- Exorcism
- Dismissal of the Elect
- Liturgy of the Eucharist (by the faithful)
- Third Scrutiny (Fifth Sunday of Lent)
- Readings and Homily
- Prayer in Silence
- Prayer for the Elect
- Exorcism
- Dismissal of the Elect
- Liturgy of the Eucharist (by the faithful)
- 2. The Presentations
- Presentation of the Profession of Faith
(weekday of the fifth week of Lent)
- Readings and Homily
- Presentation of the Profession of Faith
- Prayer over the Elect
- Dismissal of the Elect
- Liturgy of the Eucharist (by the faithful)
- Presentation of the Lord's Prayer
(weekday of the fifth week of Lent)
- Readings and Homily
- Presentation of the Lord's Prayer
- Prayer over the Elect
- Dismissal of the Elect
- Liturgy of the Eucharist (by the faithful)
- 3. Preparatory Rites (Holy Saturday Morning)
- Recitation of the Profession of Faith
- Readings and Homily
- Rite of Ephpheta
- Prayer for the Recitation of the profession of
faith
- Recitation of the profession of faith
- Choosing of a Christian Name
- Reading
- Choosing of a Name
- Anointing with the Oil of Catechumens

D. Sacraments of Initiation

Paschal Vigil (before midnight)
Usual Rite until the blessing of baptismal water
Renunciation
Profession of Faith
Rite of Baptism (Immersion or Pouring)
Confirmation (or Post-baptismal Anointing of
Chrism) after the clothing with white garment
and giving of lighted candles
Liturgy of the Eucharist (for the first time with
the joint presence of faithful and neophytes)

E. Period of Postbaptismal Catechesis or Mystagogia

Frequent Celebration of the Eucharist with Appropriate
Readings and Homily by both faithful and neophytes throughout the Easter Season¹⁰²

Here one can see that the best of the Western Church's tradition are revived for the fruitful implementation of the pastoral goal of the Second Vatican Council. Although, the sum of all these rites might appear complicated yet these are presented as models and samples of what respective Bishops' Conferences can adopt for their local ritual. Moreover, the whole of this process or parts of it can be accommodated for the instruction of those who are to be confirmed.¹⁰³

Conclusion

The history of the development of the rite of Christian Initiation may appear too academic and not all of it can be useful to local or particular situations. Yet like a bazaar where one can shop or windowshop, the history of such a highly significant liturgical institution can be a valuable source both of information and inspiration for further implementation of the Lord's injunction: "Go and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of Holy Spirit" (Matthew 28:19).

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¹⁰² *Rite of Christian Initiation of Adults* (Washington, D.C.: International Commission on English in the Liturgy, 1974), pp. 1-71.

¹⁰³ *Ibid.*, pp. 95-96.