THEO 60403 - RITES OF CHRISTIAN INITIATION

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

Maxwell E. Johnson
Office: 432 Malloy Hall
Office Hours: TBA
Or by Appointment (#1-4118)

Course Description:

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

Goals and Objectives:

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

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

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

Course Requirements:

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

1. Attendance at and participation (discussion, dialogue, etc.) in all class sessions;
2. Keeping up with the assigned reading (Note: the readings indicated for each class session are probably impossible to complete and so must be prioritized according to the sources and studies required/recommended for the course).

3. Two take-home essay examinations due as indicated on the syllabus; and

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

   -- Should infant or adult baptism be considered "normative?"

   -- What role, if any, should the catechumenate have in the process of Christian initiation?

   -- Is there any good justification for the rite of confirmation as a rite separate from baptism itself today?

   -- Can the withholding of communion from baptized infants be adequately justified today?

   -- When is the Holy Spirit given in Christian initiation?

OR

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

1. The Parish Council has requested that you, as Parish Liturgy Director, prepare a series of 4-5 one-page bulletin inserts on the “parish catechumenal process.” Please prepare such a series of inserts.

2. Same as number #1, but inserts on “the period of purification and enlightenment,” the Lenten journey.

3. Same as number #1, but on the “Great Vigil.”

4. You have been asked to do a one-hour presentation on the “Rites of Christian Initiation.” Please outline such a presentation to be given as a component of the adult education series in your parish.

5. Your parish is divided over the issue of “infant baptism at the Sunday Eucharist.” Please prepare a paper justifying this practice, using both your theological and liturgical knowledge.

6. Your bishop has requested that you prepare a theological brief on the “age of confirmation” as part of the input he will use to determine diocesan confirmation policy.

7. You have been asked to prepare a presentation for parents who are presenting their infants or young children for baptism. Please outline such a presentation and comment on content of each major portion of the presentation.

8. You have just been appointed as Pastoral Administrator of Sts. Preserve & Protectus Parish. The baptismal practice has been baptisms at Mass on the first Sunday of the month. Would you continue this practice or choose specific Sundays, Feasts and Seasons for infant/child baptism?

9. The burgeoning Church of the Blinding Light in your neighborhood has been celebrating Christian baptism in the name of the “Creator, Redeemer and Sanctifier.” At
the same time the Church of All Truth has been baptizing “in the name of Jesus.” Since the religion page of the local newspaper made mention of these practices in the Saturday Faith section, your parishioners are raising questions about the traditional baptismal formula. How do you respond to their queries?

REQUIRED TEXTS AND READING:

Sources:


Studies:


RECOMMENDED TEXTS:


Additional Supplemental Readings On Library Reserve:


**GRADING:**

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


Abbreviations

AIRI = Awe-Inspiring Rites of Initiation
IMAGES = Images of Baptism
LWSS = Living Water, Sealing Spirit
RCI = Rites of Christian Initiation: Evolution and Interpretation
SL = Studia Liturgica

T, Jan. 16: Introduction to the Course

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


T, Jan 24: The Origins of Christian Initiation

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


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


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

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

Req. Reading: RCI, Chapter 3; Kavanagh, "Confirmation: A Suggestion from Structure," LWSS, 148-158; Paul Turner, "The Origins of Confirmation," LWSS, 238-258; Kavanagh, Shape, 35-54; Austin, Anointing, 3-12;
Sup. Reading: Kavanagh, Confirmation, Chapters 1 and 2 (especially pages 39-53).

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

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

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


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

Req. Reading: RCI, Chapter 5;

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

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

Take Home Exam #1 Distributed


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

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

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


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

No Additional Reading Assigned

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

Req. Reading: RCI, Ch 6; G. Winkler, "Confirmation or Chrismation? A Study in Comparative Liturgy," LWSS, 202-218; J Levesque, "The Theology of the Postbaptismal Rites in the Seventh and Eighth Century Gallican Church," LWSS, 159-201; F. Quinn,
"Confirmation Reconsidered: Rite and Meaning," LWSS, 219-237

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

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

Take-Home Exam I due!

Th, Mar 1: Initiation in the Middle Ages II

Req. Reading as above for Feb, 24

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

Req. Reading: RCI, Chapter 7

Th, Mar. 8: The Reformation I - Baptism

Req. Reading: RCI, Ch 8

Sup. Reading: J.D.C. Fisher, Christian Initiation: The Reformation Period, 3-16, 23-
25, 54-69, 87-117; 126-131; 140-143, 171-173, 179-181, 194-203, 236-260; Luther's
Works vol. 35, 25-43; vol. 36, 3-126 (especially 57-81, 91-92); vol. 53, 95-103,106-109;

MAR. 11–18: MID-SEMESTER BREAK

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

Req. Reading: RCI, Ch 8

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

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

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

Sup. Reading: D. Stevick, "Christian Initiation: Post-Reformation to the

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

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

Sup. Reading: Kavanagh, "Christian Initiation of Adults: The Rites," in Made, Not
Born, 118-137.
Th, Mar. 29: Christian Initiation Today II - The Rites (Roman Catholic RBC and Confirmation)

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

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

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

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

Apr 5 – Apr 8 –PASCHAL TRIDUUM

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


Take-Home Exam 2 Distributed!!

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

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

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

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

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

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

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

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

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

Take-Home Exam II due!
T, May 1: Toward a Baptismal Spirituality

Req. Reading: RCI, Ch 10

Th, May 3: Final Class
THE RITES OF CHRISTIAN INITIATION:
A SELECT BIBLIOGRAPHY

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University of Notre Dame
Notre Dame, IN
January, 2004

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

RITUAL AND SYMBOL

M. Eliade, Birth and Rebirth. New York 1958 = Rites and Symbols of Initiation. 1965
A. Van Gennep, The Rites of Passage. Chicago 1960.

GENERAL HISTORIES/TEXTS

__________, "The History of the Baptismal Formula," Journal of Ecclesiastical History...
NEW TESTAMENT


EARLY CHRISTIAN RITES


M. Groves, Anthony Meredith, Sr. Mary Dominique, O.C., and Sr. Mary Bernard, O.S.B.


W. Harmless, Augustine and the Catechumenate .


G. Jeanes, The Day has Come! Easter and Baptism in Zeno of Verona .
(ACC 73) Collegeville 1995.

M. Johnson, Liturgy in Early Christian Egypt (= Alcuin/GROW Liturgical Study 33),
Bramcote/Nottingham 1995.


______________, "Forum: A Response to Paul Turner on Christian Initiation and


G.G. Willis, "What was the Earliest Syrian Baptismal Liturgy?" *Studia Evangelica* 6 (1973) 651-654.


D.F. Wright, "At What Ages were People Baptized in the Early Centuries?" *SP* 30 (1997): 389-394.


**MEDIEVAL/REFORMATION RITES**


INFANT BAPTISM AND COMMUNION


A. Y. Koester, "Reception of Baptized Christians: A Short Course in Vatican II Ecclesiology and Ecumenism." *W* 75.2 (March 2001):130-149


R. Meyers, (ed.), *Children at the Table: The Communion of All the Baptized in Anglicanism Today.* (New York 1994).


G. Muller-Fahrenholz (ed), ...and do not hinder them: an ecumenical plea for the admission of children to the eucharist. WCC Faith and Order Paper 109, Geneva 1982.


P. Vanbergen, "Baptism of the Infants of 'non satis credentes' Parents," *Studia Liturgica*
CONFIRMATION


F.J. Buckley, "What Age for Confirmation?" *Theological Studies* 27 (1965) 635-666.


______, *The Meaning and Practice of Confirmation: Perspectives from a Sixteenth Century...*
Controversy (Bern 1987).


MODERN RITES

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

Roman Catholic:


M.E. Wedig, “Evangelization, Inculturation and the RCIA.” W 76.6 (November 2002): 503-520.

*Other Christian Traditions:*


________, *Welcome to Christ: A Lutheran Introduction to the Catechumenate*. Minneapolis 1997.


J.H. Knapp, “Throwing the Baby Out with the Font Water: The Development of Baptismal Practice in the Church of the Nazarene.” W 76.3 (May 2002): 225-244.


BAPTISMAL INTERPRETATION IN THE NEW TESTAMENT

A. Antecedents to/Origins of Christian Baptism

1. The Baptismal Practice of John
   a. Ritual Washings of the Essenes
   b. Jewish Proselyte (Convert) Baptism
   c. Old Testament Prophetic Symbolism

2. Jesus' Own Baptism by John

3. Did Jesus Himself Baptize?

4. Footwashing as Initiation?

B. New Testament Images and Themes

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

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

Manuscripts/Translations:

<table>
<thead>
<tr>
<th>Latin</th>
<th>Sahidic</th>
<th>Arabic</th>
<th>Ethiopic</th>
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<td>c. 350</td>
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1. Catechumenate
   - Ch. xv: preliminary examination
   - Ch. xvi: conditions
   - Ch. xvii: length of catechumenate
   - Ch. xviii: catechumens to be separated from the baptized
   - Ch. xix: dismissal and baptism of martyrdom

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

3. Baptism Proper
   - Ch. xxi, 1: Prayer over the Water
   - 4: children baptized first with adults
   - 6-8: consecration of two oils (exorcism and thanksgiving)
   - 9: renunciation
   - 10: exorcism by anointing
   - 11: ceremony of baptism by presbyter with deacon(s)
   (NOTE: None of the above is supplied by the Latin ms. which begins only now after the following has already begun!!)
   - 12-18: triple interrogative profession with immersion
   - 19: anointing with oil of thanksgiving by presbyter
   - 20: entry into the assembly

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

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

RECONSTRUCTION OF ApTrad 21

Let those who are appointed for baptism be taught
to...wash themselves on the fifth day of the week.
If a woman is in her time of menstruation, let her be
set aside and receive baptism on another day. Let
those who will receive baptism fast on the day of preparation of the Sabbath. On the Sabbath, when those who will receive baptism gather in one place....let them spend the whole night awake, being read to and instructed.

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

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

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

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

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

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

¹This part of the text is from TD.
let him [the presider?] say: Heavenly bread in Christ Jesus. And let he who receives respond: Amen. And let those who receive [the cups] taste of each, he who gives saying three times: In God the Father almighty. And let he who receives say: Amen. And in the Lord Jesus Christ. And in the holy spirit and the holy church. And let him say: Amen. So let it be done with each one. And when these things have been done, let each one hasten to do good work....

Further Development in the Textual Development of ApTrad 21

1. The above reconstructed text = parallels to Didache 7 and the description provided by Justin Martyr in First Apology 65.

2. The addition of materials related to the precise role of the bishop in Christian initiation: postbaptismal prayer with imposition, consignation (and anointing?), kiss, and greeting.

3. The addition of detailed instructions related to presbyters and deacons, oil blessings, renunciation and anointing with "exorcised" oil, presbyteral postbaptismal anointing.

4. Episcopal postbaptismal prayer with imposition gets pneumaticized and consignation becomes anointing; creedal formulae become standardized along the lines of development of "Apostles" (= Roman baptismal) creed.

5. Final shape in place by mid to late fourth century (general date assumed for the Verona Latin translation)

6. Hence, ApTrad 21 "is...not a single coherent rite as practiced by a particular local church but a conflation of different traditions from different periods, and very probably different places"
CHRISTIAN INITIATION IN FOURTH-CENTURY JERUSALEM

MC = Mystagogical Catecheses ascribed to Cyril of Jerusalem

I. PREBAPTISMAL RITES

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

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

II. BAPTISM PROPER

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

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

III. POSTBAPTISMAL RITES

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

B. Garment? (Egeria 38.1)

C. Entrance to Assembly
   1. Procession with bishop (Egeria 38.2)

IV. EUCHARISTIC LITURGY

A. Preparation Rites
   1. Lavabo (MC 5.2)
   2. Kiss of Peace (MC 5.3)
B. Anaphora

**MC 5.4-10**
- Dialogue
- Praise for Creation
- Sanctus
- Epiclesis
- Intercessions

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

C. Our Father (MC 5.11-18)

D. Invitation to Communion (MC 5.19-20)

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

   A. Hallowing of the senses with the Eucharistic Gifts
IMAGES ASSOCIATED WITH THE BAPTISMAL WATER/FONT

EPRHEM
(De virginitate VII, De ecclesia XXXVI)

De eccl.:

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

De virg.:

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

APOSTOLIC CONSTITUTIONS
(DBL, p. 34)

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

ACTS OF JOHN
(DBL, p. 23)

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

CYRIL OF JERUSALEM
(DBL, p. 29)

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

ARMENIAN HYMNS OF THE BAPTISMAL LITURGY

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

AMBROSE OF MILAN
(DBL, p. 130)

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

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

SARAPION OF THMUIS

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

CYPRIAN OF CARTHAGE
(DBL, p. 11)

It is required that the water should first be cleansed and sanctified by the priest...
1. Summary/Texts of Rites

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

**PREPARATION**

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

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

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

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

**Holy Saturday Morning:** elect meet with bishop:
1. "Opening" - nostrils and ears touched with spittle
2. Anointing with exorcised oil and Renunciation of Satan
3. Prayer and Dismissal

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

**Pre-Baptismal**

Blessing of the Font

**Baptism Proper**

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

**Post-Baptismal**

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

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

*Bishop* anoints with chrism saying: The sign of Christ unto life eternal. Amen.

Peace be with you. Amen.

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

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

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

Pontifical = ritual book for the use of a bishop

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

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

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

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

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

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

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

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

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

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

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

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

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

Council of Florence (1439)

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

<table>
<thead>
<tr>
<th>1523 (First Taufbüchlein)</th>
<th>1526 (Second Taufbüchlein)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Closely follows medieval rites</td>
<td>Drastically revised to emphasize what he considered to be essential in distinction to &quot;human ceremonies&quot;</td>
</tr>
</tbody>
</table>

**At church entrance:**
- Exsufflation/exorcism
- "Come out" - no exsufflation
- Signation
- Signation
- Blessing/giving of salt
- Flood Prayer
- Two prayers/Flood Prayer
- Exorcism
- Exorcism with sign of the cross
- Mark 10:13-16 read
- Mark 10:13-16 read
- Our Father given
- Our Father
- Ephatha

**In the church:**
- Led to font
- Triple renunciation
- Triple renunciation
- Triple profession
- Triple profession
- Desire for baptism
- Desire for baptism
- Pre-baptismal anointing
- Baptism (with formula)
- Post-baptismal anointing
  - Anointing *prayer* revised to accompany baptismal garment; no anointing
- Garment given
- Peace
- Candle
OUTLINE OF LUTHER'S SMALL CATECHISM (1529)

PREFACE

PART I: THE TEN COMMANDMENTS*

PART II: THE CREED

PART III: THE LORD'S PRAYER

PART IV: THE SACRAMENT OF HOLY BAPTISM

PART V: CONFESSION AND ABSOLUTION (1531 replacement of 1529 "Short Method of Confessing")

PART VI: THE SACRAMENT OF THE ALTAR

PART VII: MORNING AND EVENING PRAYER (adapted from the Monastic-Augustinian Breviary, especially from the (now defunct) Office of Prime)

PART VIII: GRACE AT TABLE (again adapted from the Monastic-Augustinian Breviary and Rituale)

PART IX: TABLE OF DUTIES

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

Council of Florence (1439)

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

Martin Luther (1483-1546)

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

Luther

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

John Calvin (1483-1564)

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

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

Martin Bucer (1491-1551)

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

The Council of Trent (1547)

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

EASTERN RITES

Baptismal Formulae

Armenian Rite:

N is Baptized in the name of the Father, Son, and Holy Spirit, redeemed by the blood of Christ from the slavery of sin, received the freedom of adoption as son of the
heavenly Father, having become a co-heir with Christ, and a temple of the Holy Spirit. Now and ever and for eternity (x3).

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

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

**Ethiopian Rite:**
As above (see Coptic)

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

**West Syrian:**

**Maronite:**
I baptize you N, lamb in the flock of Christ, in the name of the Father and the Son and the Holy Spirit.
Chrismation Formulae

Armenian Rite:
Forehead: A fragrant oil poured out in the name of the Christ, the seal of heavenly gifts.
Eyes: The seal which is in the name of Christ, may it enlighten your eyes, that you may not ever sleep in death.
Ears: May the anointing of holiness be for you unto hearing of the divine commandments.
Nostrils: May this seal of Christ be to you for the sweet smell from life to life.
Mouth: May this seal be to you a watch set before your mouth and a door to keep your lips.
Hands: May this seal of Christ be for you a means of doing good, of virtuous actions and living.
Backbone: May this seal which is in the name of Christ be for you a shield and buckler, whereby you may be able to quench all the fiery darts of the evil one.
Feet: May this divine seal guide your steps aright unto life immortal.

Byzantine Rite:
The Seal of the Gift of the Holy Spirit

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

Ethiopian Rite:
As above (see Coptic)

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

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

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

BYZANTINE RITE
Catechesis
1. The Inscription
2. The Exorcisms
3. The Renunciation and the Adherence
4. Call to Baptism
Baptism Proper

1. Baptism
   - Enarxis and Petitions
   - Prayer of Invocation for the Consecration of the waters
   - Prayer over the "Oil of Gladness"
   - The Anointing of the font and the Catechumenate with the Oil of Gladness
   - Baptism with 3 immersions
   - Singing of Psalm 31(32)

2. Chrismation
   - Prayer for the administration of Chrism
   - Anointing with the Chrism
   - Robing

3. Eucharist
   - The Baptismal Trisagion (Gal. 3:27) and procession
   - The Readings (Rom. 6:3-11; Mt. 28:16-20)
   - The Fervent Litany
   - Holy Communion

4. The Rites of the Eighth Day
   - The Ablution
   - Tonsure and the Laying on of hands
   - Dismissal

Pre-Baptismal Rites:

*Service of the First Day of Birth
*Rite of the Eighth Day-The Naming of the Child
*Rite of the 40th Day
I, N.N.,...years of age, born outside the Catholic Church, have held and believed errors contrary to her teaching. Now, enlightened by divine grace, I kneel before you, Reverend Father N.N., having before my eyes and touching with my hands the holy Gospels; and with a firm faith I believe and profess each and all the articles that are contained in the Apostles' Creed, that is: I believe in God..., and life everlasting. Amen. I admit and embrace most firmly the apostolic and ecclesiastical traditions and all the other constitutions and prescriptions of the Church. I admit the sacred Scriptures according to the sense which has been held and is still held by Holy Mother Church, whose duty it is to judge the true sense and interpretation of the sacred Scriptures, and I shall never accept or interpret them except according to the unanimous consent of the Fathers. I profess that the sacraments of the New Law are, truly and precisely, seven in number, instituted for the salvation of mankind, though all are not necessary for each individual: baptism, confirmation, Eucharist, penance, extreme unction, holy orders, and matrimony. I profess that all confer grace and that of these baptism, confirmation, and holy orders cannot be repeated without sacrilege. I also accept and admit the ritual of the Catholic Church in the solemn administration of all the above mentioned sacraments. I accept and hold, in each and every part, all that has been defined and declared by the Sacred Council of Trent concerning original sin and justification. I profess that in the Mass is offered to God a true, real, and propitiatory sacrifice for the living and the dead; that in the holy sacrament of the Eucharist is really, truly, and substantially the Body and Blood together with the Soul and Divinity of our Lord Jesus Christ, and that there takes place what the Church calls transubstantiation, that is, the change of all the substance of the bread into the Body and of all the substance of the wine into the Blood. I confess also that in receiving under either of these species one receives Jesus Christ, whole and entire. I firmly hold that purgatory exists and that the souls detained there can be helped by the prayers of the faithful. Likewise I hold that the saints, who reign with Jesus Christ, should be venerated and invoked, that they offer prayers to God for us, and that their relics are to be venerated. I profess firmly that the images of Jesus Christ and of the Mother of God, ever Virgin, as well as of all the saints, should be given due honor and veneration. I also affirm that Jesus Christ left to the Church the faculty to grant indulgences and that their use is most salutary to the Christian people. I recognize the holy, Roman, Catholic, and Apostolic Church as the mother and teacher of all the Churches and I promise and swear true obedience to the Roman Pontiff, successor of Saint Peter, Prince of the Apostles, and Vicar of Jesus Christ. Besides I accept, without hesitation, and profess all that has been handed down, defined, and declared by the sacred canons and by the general councils, especially by the Sacred Council of Trent and by the Vatican General Council, and in a special manner concerning the primacy and infallibility of the Roman Pontiff. At the same time I condemn and reprove all that the Church has condemned and reproved. This same Catholic faith, outside of which nobody can be saved, which I now freely profess and to which I truly adhere, the same I promise and swear to maintain and profess, with the help of God, entire, inviolate, and with firm constancy until the last breath of life; and I shall strive, as far as possible, that this same faith shall be held, taught, and publicly professed by all those who depend on me and by those of whom I shall have charge. So help me God and these holy Gospels.2

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

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

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

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

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

III. RCIA: 4 Periods; 3 Liturgical Steps

<table>
<thead>
<tr>
<th>PERIODS</th>
<th>LITURGICAL STEPS</th>
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<tbody>
<tr>
<td>1. Evangelization and Precatechumenate</td>
<td>A. Entrance to Catechumenate</td>
</tr>
<tr>
<td>2. Catechumenate (1 year in U.S.)</td>
<td>B. Election or Enrollment</td>
</tr>
<tr>
<td>Various Rites and Dismissals</td>
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<tr>
<td>3. Purification and Enlightenment (Lent)</td>
<td>C. Rites of Initiation at Easter Vigil</td>
</tr>
<tr>
<td>4. Mystagogia (1 year in U.S. with monthly assemblies expected)</td>
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IV. Adaptations and Problems
THEO 60403 : Rites of Christian Initiation  

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

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

A. LIGHT

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

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

<table>
<thead>
<tr>
<th>Before 1951</th>
<th>1951 to 1969</th>
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</thead>
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<tr>
<td>2. Gen. 5:6; 7 and 8</td>
<td></td>
</tr>
<tr>
<td>5. Isaiah 54:17; 55:1-11</td>
<td></td>
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<tr>
<td>7. Ezekiel 37:1-14</td>
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<tr>
<td>8. Isaiah 4:1-6 (with tract: Isa. 5:1-2)</td>
<td>Isaiah 4: 2-6 (with canticle: Isa.5:1-2)</td>
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<tr>
<td>10. Jonah 3:1-10</td>
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C. BAPTISMAL RENEWAL

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

D. SOLEMN MASS OF THE PASCHAL VIGIL

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

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

I. Solemn Beginning of the Vigil: The Service of Light
I.  Blessing of the Fire and Lighting of the Candle  
2.  Procession  
3.  Easter Proclamation (Exsultet)

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

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

Gloria  
Opening Prayer

8.  Epistle - Romans 6:3-11  
   Alleluia Psalm 118: 1-2, 16, 17, 22-23

Homily

III.  Liturgy of Baptism

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

IV.  Liturgy of the Eucharist (Begins at the Preparation of the Gifts)
TYPES OF CONVERSION

GENERAL (NATURAL) CONVERSIONS:

1. AFFECTIVE CONVERSION: turning to face one's disordered affectivity to responsible cultivation of a healthy, balanced, aesthetically sensitive emotional life.

2. INTELLECTUAL CONVERSION: turning from mere acquiescence to a commitment toward validating one's beliefs within adequate frames of reference and in ongoing dialogue with other truth seekers;

3. MORAL CONVERSION: turning to a commitment to measure the motives and consequences of personal choices against ethical norms and ideals that both lure the conscience to selfless choices and that judges its relapses into irresponsible selfishness.

4. SOCIOPOLITICAL CONVERSION: turning to a commitment to collaborate with others in the reform of unjust social, economic, and political structures -- seeking to empower the oppressed to demand and to obtain their rights from their oppressors.

RELIGIOUS CONVERSION:

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

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

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

MORAL - as following Christ as new ethical norm and center

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

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


IMPORTANT BUT NEGLECTED NORMS

FROM THE

National Statutes for the Catechumenate, Approved by the National Conference of Catholic Bishops, November 11, 1986
2. The term "catechumen" should be strictly reserved for the unbaptized who have been admitted into the order of catechumens; the term "convert" should be reserved strictly for those converted from unbelief to Christian belief and never used of those baptized Christians who are received into the full communion of the Catholic Church.

6. The period of catechumenate...should extend for at least one year of formation, instruction, and probation....

24. After the immediate mystagogy or postbaptismal catechesis during the Easter season, the program for the neophytes should extend until the anniversary of Christian initiation, with at least monthly assemblies of the neophytes for their deeper Christian formation and incorporation into the full life of the Christian community.

30. Those who have already been baptized in another Church or ecclesial community should not be treated as catechumens or so designated....

33. It is preferable that reception into full communion not take place at the Easter Vigil lest there be any confusion of such baptized Christians with the candidates for baptism, possible misunderstanding of or even reflection upon the sacrament of baptism celebrated in another Church or ecclesial community, or any perceived triumphalism in the liturgical welcome into the Catholic eucharistic community.

34. [If reception into full communion takes place at the Easter Vigil]: A clear distinction should be maintained during the celebration between candidates for sacramental initiation and candidates for reception into full communion, and ecumenical sensitivities should be carefully respected.

35. The "Rite of Reception into the Full Communion of the Catholic Church" respects the traditional sequence of confirmation before eucharist. When the bishop, whose office it is to receive adult Christians [= catechetical age of 7 up] into full communion of the Catholic Church...entrusts the celebration of the rite to a presbyter, the priest receives from the law itself (canon 883.2) the faculty to confirm the candidate for reception and is obliged to use it...; he may not be prohibited from exercising the faculty. The confirmation of such candidates for reception should not be deferred, nor should they be admitted to the eucharist until they are confirmed.
**THEO 60403**

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

**Roman Catholic**

*(RCIA)*

<table>
<thead>
<tr>
<th>Event</th>
<th>Episcopal</th>
<th>Lutheran</th>
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<tr>
<td>Precatechumenate</td>
<td>Inquirer's Class</td>
<td>Inquirer's Class</td>
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<tr>
<td>Rite of Becoming Catechumens</td>
<td>Admission of Catechumens</td>
<td>Welcome to Inquirers to the Catechumenate</td>
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<tr>
<td>The Catechumenate</td>
<td>Prayers during the Catechumenate</td>
<td>Prayers of Encouragement</td>
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<td>Rite of Election or Enrollment of Names (at beginning of Lent)</td>
<td>Enrollment of Candidates for Baptism (at beginning of Lent)</td>
<td>Enrollment of Candidates for Baptism (at beginning of Lent)</td>
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<tr>
<td>Scrutinies and Presentations</td>
<td>Prayers during candidacy</td>
<td>Blessing of Candidates for Baptism</td>
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<td>Preparatory Rites</td>
<td><strong>Easter Vigil</strong></td>
<td><strong>Easter Vigil</strong></td>
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<tr>
<td>Initiation Rites</td>
<td><strong>Initiation Rites</strong></td>
<td><strong>Initiation Rites</strong></td>
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<tr>
<td>Postbaptismal Mystagogia</td>
<td>Incorporation</td>
<td>Affirmation of the Vocation of the Baptized in the World</td>
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*(Johnson)*
ELCA on "Eucharistic Hospitality"

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

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

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

Lutherans Long for Unity at Christ's Table

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

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

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

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

ELCA on "Communion of the Baptized"

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

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

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

**Background**
37b Customs vary on the age and circumstances for admission to the Lord's Supper. The age for communing children continues to be discussed and reviewed in our congregations. When "A Report on the Study of Confirmation and First Communion"(66) was adopted, a majority of congregations now in the Evangelical Lutheran Church in America separated confirmation and reception of Holy Communion and began inviting children to commune in the fifth grade. Since that time a number of congregations have
continued to lower the age of communion, especially for school age children. Although A Statement on Communion Practices [1978] (67) precluded the communion of infants, members and congregations have become aware of this practice in some congregations of this church, in historical studies of the early centuries of the Church, in the Evangelical Lutheran Church in Canada, and in broader ecumenical discussion.

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

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

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

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

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

The Age of First Communion May Vary

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

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

Background
38b There is no command from our Lord regarding the age at which people should be baptized or first communed. Our practice is defined by Christ's command ("Do this"), Christ's twin promises of his presence for us and for our need, and the importance of
good order in the Church. In all communion practices congregations strive to avoid both reducing the Lord's Supper to an act effective by its mere performance without faith and narrowing faith to intellectual understanding of Christ's presence and gifts. Congregations continually check their own practices and statements against these biblical and confessional guides.

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

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