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**Baptismal Customs in the Early Church up to 350 A.D.**

**A thesis  
presented to the faculty of  
Concordia Seminary  
St. Louis, Mo.  
by  
Charles O. Frenzel  
in partial fulfilment of the  
requirements for the degree  
of  
Bachelor of Divinity**

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## BAPTISMAL CUSTOMS IN THE EARLY CHURCH UP TO 350 A.D.

### INTRODUCTION

1. The outline of this paper follows this general order: first to treat the baptismal customs in the church during the age of development of these customs, considering the New Testament literature and then the literature of the Apostolic Fathers. This will bring us to the date ca 180 A.D. after which to 350 we shall consider the customs as they existed in an ideal condition.

2. It is impossible to consider every detail of the long list of rites, because they differed in different localities. For example, the prevalence of a heresy in a given district is soon thereafter reflected in the order of baptism. The fact of persecutions and their intensity likewise has its effect. Even the general dogmatic tendencies of a section of Christianity will mark changes.

This paper is written more from the historical, than the dogmatical or liturgical point of view, yet we of the Lutheran faith treating the subject of baptism must certainly recognize the accusations of the anti-paedo-baptists who accuse us: "That infant baptism, taken as a whole and throughout its history, has been the most serious departure from Apostolic Christianity and evangelical faith that the world has to show" -1-, hence there is the point in this paper, namely to vindicate the Lutheran and Apostolic usage.

The scope of the paper is to consider "Baptismal Customs" in the widest sense. Therefore we relegate to part II, C, & D the discussion of what we call baptismal rites, and mean thereby the acts connected with



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the actual ceremony of baptizing; many of the related customs could be brought under the discussions at that point, but by understanding we conceive baptismal customs in the wider sense. This then, includes a discussion of the instructional and liturgical acts previous to the baptism and also a survey of the catechumenate of the second and third century, which had as its purpose, to prepare men for baptism.

## I Baptismal Customs During the Age of Development up to ca 180 A. D.

### A. In New Testament Times.

#### 1. Instructional Usages.

3. The New Testament does give us sufficient foundation for a doctrinal understanding of baptism, but the liturgical part of it is not so thoroly explained. It is for this reason that a study of ancient rites must have recourse also to the many volumes written by early Church Fathers. However, we profit by reviewing the Scriptures on these points.

Jesus, in his woes on the scribes and Pharisees, says of them in Matt. 23, 15, "Woe to you," for ye encompass sea and land to make one proselyte." This verse indicates the activity of the Jews; "for decades Jewish missionaries had covered the Mediterranean world; they had developed a highly successful propaganda, and created a genuine catechumenate for proselytes, which embraced instruction in faith and morals and concluded with baptism. [Cf. "Two Ways" of the Didache which suggest a relation to the moral instruction among the Jews, for the Two Ways bears comparison in spots to Lev. 18-19 and to the Babylonian Talmud]."-2-. This condition introduces us to the fact that in New Testament times there was no elaborate pre-baptismal instruction. "When the preaching of repentance unto forgiveness of sins had changed the heart of a man to accept the Savior in faith, his conviction of that faith at once made



him a candidate for Baptism, whereby he was admitted to the congregation.

-3-.

4. In the case of Jews it was necessary only that they recognize all that they had learned of the Messiah to be true of Christ; but for the more unlearned, we may infer that there were several instructional usages prevalent. First, that there were instructions in morals we may infer from such passages as I Thess. 4,1-2; II Thess. 3,6; I Cor. 4,17; Rom. 6,17, and 16,17; and Eph. 4,20- the recurrent terms which are related to παιδείας became particularly significant, when it is remembered that that term among the Jews was a technical expression for the oral transmission of the law (Mark 7,3 "For the Pharisees and Jews, except they wash their hands oft, eat not, holding the tradition of the elders."). The oft repeated catalogues of vices (I Cor. 5,9ff. et al.), virtues (Gal. 5,22ff et al.), and ταῖς of domestic duties (Eph. 5,22-6,9 et al.). tend to strengthen the idea.

5. Second, that there were instructions in the faith we see from I Cor. 15,3-5; I Tim. 6,11ff; 2 Tim. 3,10-4,3 (Cf. also Rom. 6,4; Col. 2,11-14; 1 Pet. 3,18-22) and especially Heb. 6,1-2, reading "Therefore leaving the principles of the doctrine of Christ let us go unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God, and of the doctrine of baptism, and of laying on of hands, and of resurrection of the dead, and of eternal judgment." The Expositor Greek N.T. agrees, that these six doctrines were those in which the writer had first instructed his hearers. The expressions "way" and "doctrine" used so often by Paul (e.g. Rom. 6,17; I Cor. 14,17) and found also in Acts, e.g. 9,2, leads us to believe that there was a rather well-defined body of doctrine in connection with the catechetical instruction in the New Testament. The "Two Ways" of the Didache (ch. 1-6) substantiate the supposition of the prevalence of moral formulae as being of a very early



date.

6. As to the place of instruction it would naturally be in the place where the church services were held, either before or after. Another possibility is that of the house of the catechist, like Tyrannus in Acts 19.9.-4-.

#### I A.2. Liturgical Usages.

7. Now turning to the liturgical usages connected with Baptismal rites A confession of sin introduced the act. (Acts 2,38 "repent and be baptized" and John's baptism); perhaps also an act of renunciation (Titus 2,12 "teaching us that denying ungodliness and worldly lusts) and a confession of faith ( I Tim. 6,12 "Thou hast professed a good profession before many witnesses" and Heb. 10,22ff "having our bodies washed with pure water" Let us hold fast the profession of our faith"). In Acts 8,37 (Omitted by Hestle) the eunuch is asked whether he believes, whereupon "He answered and said, I believe that Jesus Christ is the Son of God"- thereupon Philip baptized him.

8. The baptismal formula was certainly just as Christ had spoken it in Matt.28,19. In Acts 2,38; 10,48; 9,5 we find mention of baptism "in the name of Jesus Christ" or "in the name of the Lord" or "in the name of the Lord Jesus"; how this is to be understood is difficult to say, it seems most natural to suppose that such formulae were also used. The meaning is the same, but for ordinary purposes the Trinitarian formula was used.

9. The baptizers, we may safely assume, were the apostles or their assistants, Acts 10,48; I Cor.1,17; John 4,2, and also qualified laymen or teachers: I Cor. 12,28; Gal.6,6; Acts 11,26; 18,26; and Eph.4,11-12 reading: "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints,



and the work of the ministry, for the edifying of the body of Christ;"

10. The baptized were adults, and also children; they were baptized by sprinkling. But this question is waived at this point to be treated later. It is to be noted here that instruction of children was a fact, so that if children were baptized they were also instructed thereafter, that mainly by their parents, cf. Eph. 6,1; 2 Tim. 3,15; especially Eph. 6,4 and Col. 3,21.

I A 3. Causes operative to make for changes.

11. The information on our topic is scant in the Holy Scriptures, but undoubtedly the ceremony was, in truth, quite simple. As time went by there were customs added; undoubtedly the people were affected by the love of intricacies which they saw used by their heathen neighbors in their pagan mysteries. Later, Christians were affected in their ceremonies but to say that Paul was affected in his doctrine, is untenable, as Sheldon in his "The Mystery Religions and the New Testament" shows.

B. Customs in the Age of the Apostolic Fathers.

There were other causes operative to make the customs more elaborate:

- 1) As the Church became older converts were drawn more from heathendom than from Jewery, and the customs turned from the Jewish to the complexities of the heathen mysteries; converts were taught a new meaning of heathen, rather than Jewish customs.
- 2) There were the heathen conceptions of "mysteries" and the supernatural according to which people thought.-5-
- 3) The Church was a larger organization and needed more minute regulation to govern its increasing numbers- already John could address the seven churches of Asia.
- 4) The Church was perhaps applying the lesson of the great number of apostacies due to insufficient understanding of Christianity's full import.-6-. 5) This was the age of persecution in which care must be exercised against admitting in-formers-6-.



## II B. 1. Instructional Usages.

12. We see these traces of greater caution in instructing converts very definitely in Justin's Apology ( I. 61) reading "Those who are persuaded and believe in the truth of our teachings and sayings undertake to live accordingly; they are taught to ask, with fastings, the remission of their sins; we also praying and fasting with them. Then they are led by us to a place where there is water, and they are regenerated in the same way as we have been regenerated."

The "catechumenate" was developing; we note the mention of "teachings", "sayings", "live", and "fastings." He also mentions "prayers." The basis of instruction was the Didache for the moral part, the New Testament itself for the strictly religious part.-7-.

## I B. 2. Liturgical Usages.

### a. The rite.

13. To Justin we are likewise indebted for the description of the rite of baptism as given in Apology I.79, "So many as are convinced and believe the truth of what we teach and affirm, and who promise to live accordingly, are taught both to pray, and with fastings to ask of God remission of sins, while we join them in their prayers and fastings. Then they are conducted by us to a place where there is water, and they are regenerated (  $\delta\epsilon\upsilon\alpha\gamma\epsilon\upsilon\upsilon\omega\nu\tau\epsilon\iota$  ) after the same manner of regeneration as that in which we ourselves were regenerated. For they make their ablution (  $\tau\delta\lambda\epsilon\upsilon\tau\epsilon\sigma\tau\epsilon\rho\pi\alpha\iota\sigma\mu\epsilon\nu\tau\epsilon\iota$  ) in the water in the name of God, the Father and Lord of the Universe, and of our savior Jesus Christ, and of the Holy Ghost." -8-.

14. The Didache, Ch. 7 is the oft quoted rite. It prescribes baptism in the open (flowing water; really, "living water"), that it is also

p

-7-. Catholic Encyclopaedia. Art. Christian Doctrine.

-8- Smith and Cheetham, Art. Baptism, Sec. 7.



permissible to use warm water, and that the water may be administered by "pouring upon the head water three times in the name of the Father and of the Son, and of the Holy Spirit." The baptized is to fast two days previously, also the baptizers, also others if they can. Undoubtedly the Lord's Supper followed close upon the ceremony.

15. The application of water was triplex and consisted in submerging the head three times. This is a point of agreement among most writers, the conclusion is based on passages such as Clem. Rom. Recognitiones Lib. 6, cap. 9 "Men were baptized under the appellation of the triple mystery." and the Apostolical Canons (C.50) dating from the 2nd century, it is said: "If any bishop or presbyter use not three immersions in the celebration of baptism, but only one given in the death of Christ, let him be deposed."-10-.

16. Ancient reproductions of the baptismal rite, found by archeologist picture the baptized person as naked, the water rises to the height of the knees, the baptizer is often dry shod; these representations are not biblical, but are historical, for they differ from Luke, who tells us the dove descended on the Lord after he had left the water.-11-; hence they are pictures of the rite as it was then performed. A

17. This leads us to the fact of penitential discipline which the people feared. Hermas Pastor, sec.15 tells of Rome in the second century, "If anyone is tempted, and sins after that great and holy calling, he has opportunity to repent but once." -12-. It was a grievous fault that this caused many men to postpone baptism, but Clem. Rom. "Recognitiones" Lib. 6, cap. 9- accuses them of unwillingness to give up the things of the world.-13-.

-9-. Bingham XI, III 1.

-10-. Bingham XI, III 10

-11-. Rogers, Baptism and Christian Archaeology p. 242 ff.

-12-. J.C. Ayer A Source Book for Ancient Church History p. 383.

-13-. Bingham XI. VI. 3



18. Book Three of the Apostolic Constitutions (Cap. 16), perhaps is from this age, and tells us that it was the office of the bishop to anoint those with chrism who had been baptized (perhaps by the presbyter), and that this chrism (3.17) was the confirmation of their profession.-14-.

I B 2 b. The subjects.

19. The minister of baptism-15- was any lay person, in keeping with apostolic custom; this is based on Chap. VII Didache and Epistle of Ignatius Ad Symrnaos (VII.2). Sponsors in this age are mentioned by Justin (Apol. I. 61) in 105 A.D. and by Pope Hyginus (cited in Decretum Gratiani P. III de consecr. dist. IV c.100) in 154 A.D who says only one sponsor is necessary.-16-.

20. How to treat the controverted question namely, "Were infants baptized in this very early age ?" Bingham (XI..IV. 6-9) cites these proofs: Clemens Romanus (Ep. 1. ad Corinth. n. 17) says, "there is no man free from pollution tho his life be but the length of one day."- this is original sin in children. Hermas Pastor (Lib. I; Vision 3; Cap. 3 & 9 n 16) speaks of baptism being necessary to the holy spirits of the O.T.. Justin Martyr, writing his second Apology ca 148 A.D., says (Apol. 2, P. 62) there are many persons of both sexes, some sixty and some seventy years old, who had been made disciples to Christ from their infancy, and continued virgins or uncorrupted all their lives- οἱ δὲ καὶ παῖδες ἐμμεθόντες ὁσέως (cf. Matt.28.19) where the same word is used in the commission) were then spending their childhood in ca.80 A.D. or very close to apostolic times. Clemens Romanus, Recognitiones (Lib.6. n.9); the author of this work, whoever he may be, is a contemporary of Justin, and speaks of baptism as necessary to man for "so you can come to salvation, which in any other way is impossible;" this means much.

-14-. Bingham Antiquities of the Christian Church XII II. 5

-15-. New Schaff-Herzog Encyclopedia Art. Baptism III. 4.

-16-. Ernst Gerfen Baptizein and Eucharist p.119.



Finally, there is Irenaeus, who wrote his book Against Heresies ca 176; herein he states: a) that the church believed in original sin (Lib.5. c.16 & 19); b) that the ordinary way of purging away this sin was baptism (L.1,c 18 τοῦ βαπτίσματος τῆς εἰς Θεὸν ἀναγεννήσεως d e) that children, as well as others, were then actually baptized to obtain remission of sins, and to apply the redemption of Christ to them, ( Lib. II, C.39) or (II.22.4) he says, "Christ came to save all persons by himself, all, I say, who by Him are regenerated ( note b for meaning of regeneration as baptism, cf. also Lib.III, 17,1) unto God: infants, and little ones, and children, and youths, and older persons."

20 B. Gerfen (p.38) adds a citation from Stromata, Vol. II cap. 9 by Clemens of Alexandria (b.150 A.D.) "If it (the seal ring) shows the figure of a fish, then we are reminded of the apostles, and of infants being taken out of the (baptismal) water."-17-. In addition there is the archeological fact of the candidates being represented as boys, and the references in literature to them as pueri or infantes, and the custom of giving them milk and honey, all indicate that the Church connected baptism with youth.



## II Baptismal Customs in the church, 180-350 A.D.

21. But the time we have finished discussing (from apostles to 180 A.D.) is much more meager in supplying us with information, than the period immediately following which opens with Tertullian, who wrote a treatise "De Baptismo", and added much to the discussion. But this age too, will not supply us with the baptismal ritual, which we certainly hope

for; there are reasons why we cannot expect to find such a ritual

a) The "traditores" are reported searching out holy writings, but never rituals, as we know them. b) Rituals were never considered in the light of their value to posterity, a bishop adopted one as he saw best, and his successor maintained the right to change it. c) The bishops and people, because of their constant contact with the formula, never wrote them down; our sources are the references to the ritual, made in passing, by the writing church fathers.

22. We have previously mentioned causes of change effective on baptismal customs; in this age, these and others work. While there were persecutions, people would not be very apt to enter the church for ulterior purposes; when persecutions ceased, the church had to guard its memberships more closely- hence the elaboration of the catechumenate. The nature of the changes was affected by the rise of hierarchic imperialism, forming the priest after the mystic- theurgic agent -1-, also by the controversies of the age. During this time comes the change from predominately private, to predominately public worship. -2-

23. In discussing this third period we subdivide: A. The Catechumen-  
institutions, D. The Baptismal Ceremony-  
ate, B. The Catechumen, C. The Baptismal, A. The catechumenate is discussed  
under 1) grades, 2) meetings, 3) instructions.

-1- Reu Sec. 7. p.40. Harris p.19.

-2-. Thomas L. Harris - Christian Public Worship. p.25.



The Catholic Encyclopedia says , "by the end of the second century we find the catechumenate in force in all its main lines!" It seems to be very difficult to prove this, but it is true that the end of the century gives us much information about it . The institution continued to grow for two centuries after that. The references in literature, to be sure, do not mark the beginning of a custom, nor dare we assume that a custom existed no time after its mention, but the duration of the time before and after its mention remains an unknown quantity.

## II A The Catechumenate.

### 1. The Grades.

24. The grades of the catechumenate have long been the battlefield of verbal scrimmages. Some writers have clearly delineated seven classes others denied that there were more than two. The source of difference is the fact that the writers speak of different localities, at different times, and often use debateable allusions in the Fathers. Modern scholars, we are told -3-, conclude that there are but two grades of the unbaptized, namely, the Audientes and the Competentes. We have preferred the divisions of Hoefling.-4-:

The Catechumenate in its wider sense is divided thus:

I Photizmenoi or Baptizmenoi, called also Competentes, those instructed or enlightened who sought baptism at the next festival. It is to this group that Cyril of Jerusalem addresses his Catecheses, for he urges them to keep silent on the matters in which they were instructed, and in Lectio<sup>x</sup> 12, he tells them, "Thou, thyself was once a catechumen (i.e. not a photizmen) and then I told thee not what was coming."

-3- Art. Catechumen- Encyclopedias, Catholic and Hastings.

-4- J.W.F. Hoefling "Das Sacrament der Taufe." Vol. I, p.150-151.



## II. Catechumenoi, divided into the smaller groups:

### A. Akroumenoi

### B. Genuklinontes

For these divisions cf. Conc. Nic., Can. 14 and Conc. Neo-caesar., Can. 5 where it states, "if a kneeler sins, let him be a hearer."

Bingham has these same three divisions, plus a group he must term Ekothoumenoi, of whom he states that they were merely interested in Christianity; but the term in its origin seems rather to designate such as were, at least temporarily, excluded from the Catechumenate, they were the penitents under discipline.

25. The Seventh Canon of the Council of Constantinople (387 A.D.) describes the care with which heretic Greeks were to be conducted into the church, "And the first day we make them Christians; the second, Catechumens (narrow sense); the third we exorcize them, breathing thrice upon their face and ears, and thus we instruct them and make them to believe in the church and to obey the Scriptures, and then we baptize them." These acts take place on three different days without any reference to the length of time between them; the first act is the act of initiation into the catechumenate in <sup>the</sup> wider sense, the third act describes the main part of the photizmenate.-5-. Origen Contra Celsum III. 51 also shows that there was a definite system at Alexandria.

Bingham (XIV.V.3-10) traces the prayers in the congregation as he found them in the Apostolic Constitutions (Lib. 8; cap. 5-9) and in Chrysostom (Hom. 18 and other places) and we find these divisions playing their part. The least advanced were <sup>first</sup> dismissed from the services.

We must guard against the idea that the church had ceased to be evangelical, and had become entirely hierarchical in character. The great teachers at this time realized the duty of the church to proclaim the



Gospel to all nations. We have certain proof of that in the Stat. eccl. ant. Can. 84, "Ut episcopus nullum prohibeat ingredi ecclessiam et audire verbum Dei, sive gentilem, s. hereticum, s. Judaeum usque ad missam catechumenorum."-6-.

26. The audientes were permitted to attend the services, they were permitted to read the Bible, they were given some instruction by a teacher in private.

27. The genuflectentes were permitted to take part in the praying part of the liturgical service, and were given some additional instruction, not very much; in some localities this may have been the time in which they decided on their next step. They had a foundation in Christianity, and could judge whether they wished to seek baptism. It was at this point that many marked time, and waited for the old age, in which there were no more temptations to lure them away from the highly prized baptismal grace into the sorrow of church discipline, and penitential discipline. Baptism in this age was voluntary, the church was a missionary body working among heathen. There could be no compulsory baptism, even on the part of Christian parents; compulsion dates from the reign of Justin<sup>1</sup> 527 A.D. -7-.

28. If the candidate sought baptism he became a competent, a seeker. Herewith began the more intensive training, and on this group were exercised the many liturgical usages, all to aid the impression of the importance and meaning of the steps. To these photiz<sup>o</sup>menoi or onomato-graphethentes (cf. III.1) Cyril of Jerusalem addresses the first eighteen of his Catecheses, during Quadragesima. These were the candidates soon to be baptized. -8-.

-6- Hoefling Vol. I, p. 182.

-7- Philip Schaff "History of the Christian Church A.D. 1-311." p.401.

-8- Hoefling I, 186.



### III. A. 2. The Meetings of the Catechumenate.

29. Length-- The Encyclopedia Britannica summarizes ; Apostolic Constitutions (VIII,32) state three years; The Synod of Elvira(Can.42) sets two years; the fathers, in general assume, 40 days preceded by a period of probation, during this probing time the candidate was in the catechumenate (narrow sense) and was after it entered into the photiz<sup>o</sup>menate. The Apostolic Constitutions(VIII , 38)say;not the "chronos", but the "tropos" of the candidate is to be judged. There was enough flexibility in the institution to guard against baptizing unfitted or not fully instructed minds.

30. The Place, for these instruction was : in the place of the church services, either before or after them; or at the home of the catechist; or in the baptisteries; or in the church building in a room over the portico.-9--10-. This leads us to ask who was the instructor, or catechist ? It is pretty well agreed that this was not a class, but a function of lector, deacon, priest, or presbyter. Augustine wrote his theory of catechumenal instruction in "De Rudibus Catechizandis" to the layman Diognitus.

### II A.3. Instruction in the Catechumenate.

31. Moral Teachings were emphasized, as were the moral regulations demanded in the Catechumenate; it was forbidden that they be painters, sculptors, actors, or soldiers. They were to fast on the Sabbath, and not to eat with heretics or adulterers-11-. Instruction was based on the first part of the Didache; also various portions of Scripture were read and explained, especially from historical and moral books. The

-9-. Smith & Cheetham. Art. Catechumen, III

-10-. Brightman "Liturgies; Eastern and Western", p. 467.

-11-. The New Archaeological Discoveries, C. M. Coburn , p.340.



Apocrypha were also used for this purpose ( Athanas. Fest. Ep. 39; ps. Athan. Synopsis Script. sacra.), especially, it seems, the Book of Sirach (Canones Apost. 85) -12-13-. Sermo 216 by Augustine is an example of moral instruction.-14-.; in De Fide et Opera. C.6 he asks, what should occupy the time of the catechumens but that "they should hear what faith and what kind of life is necessary for Christians, so that they may examine themselves, and eat and drink from the cup at the Lord's table."

32. The teachings, religions in the strict sense occupied a more important place. The last part of the Didache is given to this matter. Augustine's "De Rud.Cat." shows his theory according to which he wants to give the true revealed religion in a narrative (at first), not complete and detailed, yet with the perspective complete, considering all revelation in relation to the founding of God's kingdom and incarnation of Christ; all things are to be founded on the principle of love which God works in man, and thereby makes him a member of Christ's body.-15-.

Cyril's "Catecheses" and the Apostolic Constitutions (Lib.7, cap.39-41) deal with instructing the photismenae, or advanced group. The "Great Catechesis" by Gregory of Nyssa are forty chapters, neither sermons nor catecheses, but simply set forth the belief of the Church in comparison to that of Jews, Heretics, and Gentiles.-16-

The work by Irenaeus "Ἐν Σεβαστείᾳ τοῦ ἀποστολικοῦ κηρυγματος" written after 190 A.D., discovered by Pircs 1907, shows the preparation of church members of Lyons. The course of instruction was based upon the tripartite confession of faith, it also offered a history of divine revelation and of the economy of grace from creation to the entrance of the Israelites into Canaan, adding brief references to

-12-. Encyclopedia of Religion and Ethics, Ed. James Hastings.

Art. Catechumen.

-13-. Hoefling; I, p.115.

-14-. Ren, Sec. 7.

-15-. Hoefling; I, p.167.

-16-. Hoefling; I ca 195.



Solomon and the prophets, and closed with a detailed presentation of Christ's incarnation and redemptive work as a fulfillment of prophecy. Thruout the course, especially at the beginning and end, much stress was laid upon Christian Morality.-17-.

33. Psalmody and an acquaintance with Scripture was another article of instruction. No adult was allowed baptism "until he had learned the Psalms."-18-, This was at least true in certain localities. The ceremony onertio aurium bears testimony to the acquaintance with the Gospels. It was necessary that the candidates be acquainted with Psalmody in order that they might take part in that part of the service to which they were admitted.-19-.

## II B. The Catechumen.

34. Under this head we try the very difficult task of describing the course of a catechumen through the several stages of training together with the usages practiced upon him. Children who were baptized in infancy were permitted to enter the catechumenate when they reached the age in which learning was possible; concerning the unbaptized there were regulations setting the youngest age at seven years.

### 1) The Hearer.

35. The candidate, accompanied by a "sponsor" who is to vouch for his motives and character, announces his desire, normally to a deacon, who informs the bishop or presbyter. The grounds of his desire are investigated (Aug. De Rud. Cat.); people of sinful or dubious occupations are excluded, unless they will abandon them. If the candidate is acceptable, he receives a preliminary instruction, and becomes a catechumen and attends the church services up to the point of the "missa catechumenum." The rites by which he is set aside consist of the signatio crucis-20- on the forehead, the impositio manus-21--22-. and the datio salis in the West-20-; this was called the sacramentum catechumenorum.

-17-. Ren, p. 28.

-18-. Cobern, p. 341.

-19-. Bingham, XIV. I.

-20-. Aug. Confessiones Iib. I.XI.1.

-21-. De Pecator. Meritis Iib.2,26.

-22-. Can. Elvira- C. 39.



36. In some localities an exorcism was made on the candidates- for, if they came from heathenism, they were considered ~~demon~~-worshippers; and, if they were the offspring of Christians, they were under the rule of Satan because of original sin. There were also other occasions on which exorcism was used i.e. on the catechumens of the last grade (electi) and, finally, it was used in connection with the baptismal rite.

We must pause to discuss this custom. Gerfen -23-, a Lutheran, claims it was a truly ecclesiastical usage, and defends it. Catholics affirm the same-24-. It was found among the Jews- Josephus (Archael. VIII<sup>2</sup>) claims that Solomon had the power of casting out demons, and left formulae by which he accomplished it; the Septuagint translates Ps. 96, 5 with "All the gods of the heathen are demons (δαίμονες)"; Jesus practiced and substantiated exorcism in the New Testament. The Church connected it with the possessed, the catechumens, and other things (water, salt).

Walther acknowledges exorcism as a Lutheran usage, but says "Ebensoweiß die alte Kirche bis tief ins vierte Jahrhundert hinein nichts von einem Exorcismus bei der Taufe."-25-. The contention is that earlier references to exorcism are connected with the truly energumanoi (possessed).

37. The Council of Carthage under Cyprian (256 A.D.) mentions it because certain bishops requested that it and baptism be used at reception of heretics.-26-. St. Cyril of Jerusalem (Procat. 14) connects it with the exorcised oil.-27-. St. Augustine appeals to it (Ep. 194, n. 46) against the Pelagians as implying the doctrine of original sin-27-; in De Fide et Oper. C. 6 he says, "After their names are given they (the photizmenate) are cleansed by abstinence, fasting, and exorcisms... on

-23-. Gerfen. -. 95f.

-24-. Cath. Encycl. Art. Exorcism.

-25-. Walther Pastorale -. 133. Sec. 14, Anm. 5.

-26-. Schaff-Herzog. Art. Exorcism.

-27-. Catholic Encycl. Art. Exorcism.



The same days on which they are catechized they are exorcised, they are examined (scrutantur)-28-; and Ps. LXV he connects it with baptism, "After the fire of exorcism, they come to baptism"-28-.

38. These exorcisms exercised on the three different occasions seem to be a lapse from the N.T. usage. Christ used the rite on possessed men, and therefore it is to be used only for that purpose by His followers. The usage in the early church may have stuck to this usage, until the rite was transferred from the particularly possessed to the universal candidate; or the early Church may have conceived of it as nothing more than the designation of the fact that the candidate was removed from the realm of Satan by the power which Christ gave the Church and which natural man has not. Greek literature of this period often refers to exorcism simply as an εὐχὴ , a prayer. In the early Armenian and Coptic Baptismal Liturgies there is no exorcism or prayer. 42

Kneelers.

39. If the person had passed the first stages, and was judged worthy to continue his progress, he was given the privilege of remaining longer in the services, as we have shown before. Perhaps this was the one distinguishing characteristic of this group. Additional instruction he got, but not as yet intensive. This idea of carefully controlling the content of instruction strikes us Christian; it has been named Arcana Disciplina-30-. not by the ancients, but by controversialists in the 17th century; Romanists used it to show that their doctrine of transubstantiation must be taught, and why no trace of some other of their doctrines can be found.

Arcana Disciplina expresses the custom by which the knowledge of the more intimate mysteries of the Christian religion was carefully

-28-. Bingham- X. II. 2

-29-. Hoeftling Vol. I , p. 400.

-30-. Cath. Ency. Art. Disciplina Arcana.



kept from the heathen and even from those undergoing instruction in the faith; this was done by the arrangement of material imparted in the instruction, and by the exclusion in the church services. In 439 A.D. Sozoman wrote his <sup>Ecclesi</sup>Historia ~~Ecclesi~~ (Lib. I.2) , and hesitated to include the Nicene Creed, lest it should come into the hands of those still in the lower grades.--31--.

40. Bingham X. V. shows that the very early church did not practice this Disciplina Arcana, and that the reason for concealing certain mysteries was lest pearls be cast to heathen dogs!-32-, and not to impart doctrines of saint worship and transubstantiation ,etc. He shows that the things withheld were knowledge of the rite of baptism; unction of chrism; ordination of priests; manner of celebrating the Eucharist; and for some time the mystery of the Trinity, the creed and the Lord's Prayer, until they were more proficient and ready for Baptism.

The Catholic Encyclopedia (Art. D. Arcana) admits, "The earliest formal witness for the custom seems to be Tertullian Apol. VII "Ex forma omnibus mysteriis silentii fides adhibetur." Romanists find their stronghold in Basil, De Spiritu Sancto, XXVII: "Moreover we bless the water of baptism, and the oil of chrism, and besides this him who is baptized from what writings ? Is it not from the silent and mystical traditions ? What writing teaches the anointing of oil itself ? And whence is it that a man is baptized three times ? And as to other customs of baptism, from what scripture came the renunciation of Satan and his angels ? Does not this come from the unpublished and secret teachings which our fathers guarded in silence, averse from curious meddling and inquisitive investigation, having learned the lesson that the reverence of the mysteries is best preserved in silence ? How was it proper to parade the teachings of those things which it was not permitted the uninitiated to look at ? "-33--.

- 30-. Cath. Ency. Art. Disciplina Arcana.  
 - 31-. Smith and Cheetham Art. Catechumens. -32- Tertullian.  
 - 33- Ayer Source Book. p.484.



The real reasons for the custom was undoubtedly expediency and psychology-- the more simple and reasonable things were given first so that the greater things would not be such a strain on the believing faculty of the convert; and again, the hope of gaining some new information and a new thing, motivated the kneelers and made them appreciate a thing for which familiarity had bred no contempt.

41. Penitential Discipline was one of the factors that would cause a stop in the progress of the candidate, he may be thrown back for serious sins for four years to life time exclusion ( Can. Nicaen. C. 14; Can. Nicocaesarea C.5)-34-. Tertullian ("De Poenitentia" IV.9) tells of long series of self-mortification and prayers necessary for readmission to the church.

42. But Penitential Discipline was affected by the fact of the martyrdoms; the confessoros were able to announce divine forgiveness and to give letters of peace (Tertullian ad Martyres I ). -35-. Origen's Exhortatio ad Martyrium (50 & 30) tells us that the martyrs were considered as needing not a baptism, for theirs was a "baptism of martyrdom."-36-.

## II B 3 The Enlightened. Competentes.

43. Introduction into this group came with the ceremony called Nomen Dare; that is, the candidate received a new Christian name if he had a heathen one, and this was inscribed in the church record-37--38-. At this point many candidates stopped and waited; the church forced no one to continue.-39-. At this point there may come also the

-34- Smith & Cheetham . Art. Catechumen.

-35-. Ayer p. 135.

-36- Ayer p. 212-213.

-37- Smith and Cheetham. Art. Catechumen.

-38- . Socrates H.E. VII. 21.

-39-. Hoeftling. I. 368-69.



exorcism of the photizmen, mentioned by Cyril in Jerusalem who bids his catechumens, "receive the exorcisms with joy; whether it is in <sup>affliction</sup> ~~supplication~~ or exorcism, the deed is to be salutary to the soul"-40-. They were crossed. They were to fast, abstain, confess, repent in a stricter sense than was obligatory to other Christians; we have seen this in the writings of Justin, Tertullian-41-, Augustine-42-.

44. Instruction went along until the third fast week in Quadragesima on Wednesday was performed the first scrutiny-43-. The scrutinies were examinations into the faith and the disposition of the candidate; at first there were but three, later there were seven-44-. They were continued during the last four weeks, and the last scrutiny was held on Sabbatum magnum.-45-.

In connection with the scrutiny held in the fourth week of Quadragesima there may have been the early custom of toughing the ears and nose with spittle, followed by a renunciation -46-. Then again the signing with the cross was used.

45. These scrutinies were to further the candidate's knowledge, and also to test his proficiency. If his progress was satisfactory, he was designated as among the electi, and soon thereafter followed the rite (in Occidental Church) "Expositio evangeliorum in aurium apertione ad electos", which consisted in explaining the meaning of "Gospel," and explaining the cherub figures in Ezek. 1,10. Then the deacon read the beginning of each Gospel, and after each the presbyter explained the connection between the verse and the picture; there was also an exposition on the unity of the Old and New Testament, and on the Scriptures as the only source of teaching.-47-.

-40- Procatech.

-42- Bingham X. II. 9

-44- Cath. Ency. Scrutinies.

-46- Tertullian de Coron. Mil. C.3. speaks of two renunciations.

-47- Hoefling. I, 245.

-41-. De Baptism C.20.

-43-. Hoefling I. 435.

-45-. Hoefling I. Sec. 75



46. Next came the climax with the traditio symboli. The symbolism at this time was undoubtedly very much like our Apostles' Creed; Rufinus in Expos. in Symb. Apost. reports essentially the present creed in 390 AD only that the Third Article doesn't define the "sancta ecclesia" and doesn't mention "life everlasting." -48-. The traditio occurred at varied times: in Africa it was done on the Saturday before Laetare and a sermon was preached on the occasion, Aug. Sermo 212-14; at other places this was done on Palm Sunday. The traditio symboli was a very solemn event and was often done by the bishop himself as we hear St. Ambrose tell (Ep. 33 ad Marcellianam sororem), "After the catechumens have been dismissed, I gave (tradebam) the symbolum to some competentes in the baptisteries of the church." -49-. Perhaps at the same time they were taught the responses they were to make at baptism; Apol. Const. VII. 39 & 40, orders; "Let him be taught the things concerning the renunciation of the devil (ἀποταγῆς) and the covenanting with Christ (συμβαγῆς) -50-.

About a week after the traditio came the reditio symboli - on the Saturday before Judica, or on the Saturday before Easter, in Jerusalem on Palm Sunday, at other places on Maundy Thursday. -51-. This was the solemn act in which the candidate recited the symbolum as it had been given to him; it was the occasion of a church service, of which this act formed the center.

47. Next in the Roman and Occidental church the Pater Noster was given them, eight days after the traditio symboli, i.e. on Saturday before Judica -cf. Aug. Serm. 213, and 53 (42). -52-. In the Greek Church it was not given until after baptism; it was known as the "Prayer of the Faithful," and Theodoret of Cyrus in Syria ca. 400

- 48-. Hoefling Vol. I, p. 207-233.
- 49-. Bingham X. II. 10-11
- 50-. Bingham X. II. Ibidem.
- 51-. Reu, p. 81.
- 52-. Hoefling I. 241.



writes, "None of the uninitiate dare to say Our Father who is in heaven, having not yet received the divinely bestowed chrism." -53-

48. This outline of the history of a catechumen is substantiated by the study of later rituals when all these steps were combined in order to be applied to the infants. Curiously enough, the institution that has served for instruction was thus commemorated, at least, over the children. On the Monday after Oculti<sup>1</sup> parents announced their children to be baptized on Easter; the following Wednesday sponsors brought the child to the church; the boys were to be at the right, the girls were, <sup>- sign of the cross, laying on of hands, exorcism, giving of salt, prayer</sup> on the left; ~~five~~ acts made the child a catechumen. The competent period was represented by seven scrutinies-- the sponsor or acolyte made the responses (i.e. *reditio symboli*). The child was brought to church on the Saturday before Easter for the last scrutiny.

Later the child was brought to church but once, the ceremonies were crowded into that space. So the fiction was maintained that the child had passed through the stages of catechumen and photismen. These rituals are valuable since they show that children were baptized and that there was an understanding of the obligation to teach them.

## II C The Baptismal Institutions.

### 1..The time and seasons.

49. The earliest custom was certainly to baptize during the day; during the persecutions the night may have been used, or whatever time was used for worship. When persecutions had ceased, and baptisteries could be built, the time was definitely at night. The ceremony began near dusk; the procession from the church to the baptistery was thru the city fittingly lighted by tapers and torches. In the baptisteries there was more candle light, having its practical and ceremonial significance.



50. The seasons for baptism were at first any time. But later there arose three especially popular seasons: 1) Easter, because of Paul connecting it with baptism. (Rom. 6,3; Col. 2,12 & 31.)

2) Pentecost, to take care of the large numbers. ,

3) Epiphany, because it was considered the time of Christ's baptism, especially in the East.-54-.

Gregory Nazianzen ( Orat. 40 De Bap. ) Mentions these three seasons, he complains that people had made excuse for postponing baptism saying they waited for a certain season. Tertullian ( De Bapt. 40; 19 ) mentions the first two, and it is interesting to see that he says- " Exinde Pentecoste ordinatis lavacris latissimum spatium est"; the expression wide space of Pentecost, seems to warrant the conclusion that the entire fifty days of Eastertide were used as the special time. This helps to make intelligible the decrees of later councils forbidding baptism at any time except Easter with, of course, the exceptions which necessity might demand. -55-. In some localities baptism was conferred on other church festivals, on saints' days, or on any other day.-56-.

## 2. Place.

51. Originally no limitation of place was observed. It is not until the end of the third century that we meet with any mention of baptisteries, properly so-called, and under the name of "baptisterium."-57-. Baptism was first in the open air, in running water, in rivers, springs, etc.-58- Later it took place in the catacombs.-59-, there we find engraven pictures of the act. It was practiced in private homes as late as the sixth century and even thereafter; for we find legislation against it.-60-

-54-. Hastings Ency.

-55-. Bingham XI. VI. 7.

-56-. Bingham XI. VI. 8.

-57-. Smith and Cheetham, Art. Bap. Sec. 77.

-58-. Clementine Homilies. XI. 26 - Roger Ch. IV.

-59-. Roger 314-15.

-60-. " Ibidem.



We know that the baths in the homes as well as in public buildings were very common and general at this time-61-; in the home submersion was impossible both in the baths and in the impluvia.-62-. True, it is hard to say whether the baptisterium was the growth of the private or the public bath, but probably from the former.-63-.

52. The baptistery came into existence after Constantine had made Christianity the state religion. They were large buildings, either circular or octagonal in ground plan, and were covered by a dome. They were the pride of the church, usually masterpieces of architecture and decoration. They were from 30-90 feet in diameter; the main object in the building was the baptismal font. There was a  $\pi\rho\omicron\sigma\acute{\upsilon}\lambda\iota\omicron\upsilon\sigma\acute{\iota}\kappa\omicron\nu$  and an  $\xi\sigma\omega\tau\epsilon\varsigma\epsilon\nu\ \epsilon\acute{\iota}\kappa\omicron\nu$ ; perhaps, there was in addition, a special room for the instruction of catechumens. There were seats around the wall in some, in some curtains separated the font from the view. The building may adjoin the church or be several blocks removed. Ambrose's habit of calling them baptis<sup>τ</sup>eria suggests that some churches had two--one for the baptism of males.

53. Fonts in the East are usually small square or circular basins, while sometimes they are elongated and make the shape of a Greek cross. In the West they are usually octagonal or circular, greater in diameter but not in depth (Constantine's Baptistery erected at the Lateran has a basin in it 60 feet in diameter, with a depth of about 3 feet), while two steps generally run around the whole circumference forming a wide shallow basin. The depth of the font is normally under three (3) feet, so that unless the water were filled to the brim, the average depth of water would have been about two (2) feet; in some cases fifteen inches <sup>6.5"</sup> represents the utmost capacity of the basin (as at Amwas Beit Amwa)-64-.

- 61-. Angus- p.14.
- 62-. Rogers 515.
- 63-. New Schaff-Herzog.
- 64-. Rogers- p. 350.



16.

In some localities, as at Ravenna, the rite could only be administered by pouring water on the catechumen's head, the water in the basin being quite out of reach. -65-. The baptizer stood in a pulpit-like arrangement raised above the floor, whereas, the candidate stood below the floor level.

## II. C. 3. Mode.

### a. Immersion

54. We grant that immersion was one of the modes of application. To deny it would involve proof that statements of the Fathers, seeming to indicate immersion, are mere accommodations to the popular way of speaking, even as an aspersionist today may use ambiguous terms in referring to baptism in a casual reference in a sermon on another matter.

55. We deny that this was the only mode, and seek to show that there was another. We proceed first by attacking the position of the Immersionist. The first shaft is the archaeologists. To quote Bennett-66-: "It is most noteworthy that from the second to the ninth century there is found scarcely one pictorial representation of baptism by immersion; but the suggestion is almost uniformly either of sprinkling or of pouring." Rogers-67- tells of an ivory originally forming part of the chair of Saint Mark at Grado, considered to be the work of the seventh century. It represents Anianus with his wife and son being baptized by the Evangelist; he is on dry ground, they are in water up to the breasts in a large tank. Rogers says this is the earliest representation of baptism in which submersion could be intended.

## III. C. 3.

Rogers' book is listed among the bibliographies on this subject, he is considered more than an amateur in the field, yet he says he began his study thinking submersion was at least allowed in the early times;

-65- Rogers. 345.

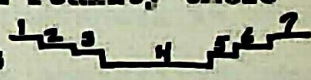
-67- Rogers, Ch. III, Example 49.

-66- Charles W. Bennett, "Christian Archaeology", p. 406-407.



"I ended it with the conviction that no other method (than effusion) was adopted till the general introduction of infant baptism in the early middle ages made submersion possible." -68-. Under the discussion of fonts we studied the question of depth and saw them inadequate for submersion. On page 266 he describes a spoon from Aequilā dating from the fourth or fifth century: 'a nude figure stands in a shallow large basin (It is really a large jar); above him appears the dove from whose beak the water descends; a figure to the left in an exomis holds a patera in the stream over the head of the catechumen, while another figure stands on the right; at the point of the spoon on the left is a figure in a toga standing by a sort of an altar.' Such reproductions as this show it to be simply impossible that the candidate be submerged. The attempt to deny their cogency by declaring art can represent but one act, that there was submersion at another time is very weakly grounded and does not destroy the fact that this act of guiding water over the head in the presence of witnesses was the main event in the rite.

56. Rogers says -69-. the first positive trace in literature of the insistence upon submersion is in Canon 11 of the Council of Chelsea (816 A.D.) "Presbyters also should know how they should minister the sacred baptism, that they do not effuse the sacred water over the heads of the infants, but they are to be submerged (mergantur) in the water (or bath)."

57. There are various specious arguments that have been used to support immersion: 1) That the seven steps describing the depth of the font would make the depth for submersion. In reality these seven steps are of the candidates, not of the font, ; really, there are two structural steps. 2) Paul's speaking of the

-68-. Rogers, Preface, P.3.

-69-. Rogers, Ch. III.



analogy between baptism and burial means a complete covering. But here the analogy is in the structure of the font, not in the water; the important thing is the act of going down rather than in what they found when they had descended. Burial in the catacombs at Rome meant going down. Even where the custom of earth-burial prevailed, the fact of casting a handful of earth on a corpse constituted a burial as Antigone and Creon both understood. Furthermore, Gregory of Nyssa in his Great Catech. XXXV. writes of Christ's burial and our baptisms and says, "By having water thrice poured over us ( $\epsilon\pi' \chi\epsilon\acute{o}\mu\epsilon\nu\omicron\varsigma$ ) we enact the saving burial and resurrection which took place on the third day." 3. That the word "baptize" can be shown to mean submerge, is unfactual.

#### b. Pouring.

58. Simply showing that immersion is impossible to maintain is not sufficient. Now to establish the view of pouring.

aa. First in the New Testament. Imagine Peter in Acts 2,41 baptizing 3000, that in a land where water is scarce; and if there were enough water, there wouldn't be the time in a day nor the strength in a <sup>man</sup> nor group of men to immerse this large group. The baptizing of Paul in Acts 9,19 by Ananias, if it were immersion, was cruel to the stricken Paul; the story seems to infer that baptism took place right in the house where he stood. The baptizing of the households of Cornelius and the jailer at Philippi cause immersionists trouble, the record relates nothing of them going to a nearby spring or river, this is Isagogics; the simple fact is, they were baptized in their respective places, where they were. Finally, there are the instances in which  $\beta\alpha\tau\iota\zeta\omega$  cannot mean immersion, but must mean sprinkling, washing, pouring- Mark 7,4 speaks of baptizing oneself according to the tradition- this was washing oneself; the same place speaks of baptizing beds-- this was sprinkling. In Luke 11,38 a reference concerning Christ's



"baptizing" himself before breakfast, shows that it means ceremonial washing.

59. bb. Then in the literature of the early church. Immersionists see that their case is very greatly weakened by the previously discussed rite in the Didache which permits pouring, and that not in a case of sickness. Next Tertullian's passage, "Who will accomodate you, a man so little to be trusted, with one sprinkling of water?" Then the fact that Origen, a Greek scholar, refers to the act of pouring water on the wood ordered by Elijah as a baptizing. We pass over Cyprian's attitude on baptisma clinicorum. Beside the literature there is at least tradition of St. Laurentius of 250 A.D. baptizing one of his prison mates. -70-.

60. cc. Finally, the case of the baptisma clinicorum. Cyprian (Ep. 75 (69) 12-14) argues out this matter of baptizing the sick by affusion, -71-; Novatian, Cyprian, and the Synod of Neo-Caesarea (314-25) oppose or have objections to clinical baptism, not for the reason that submission was not possible, but because these sick were motivated mostly by fear of death, and furthermore (Cyprian says) they were not baptized before the whole church. If then these were the pertinent objections against the baptisma clinicorum, it becomes evident that these objections <sup>QV</sup>condoned baptism by affusion. This custom must have been used over wide areas, for we find much mention of the desire for sick-bed or death-bed baptism. Constantine we know was baptized by sprinkling. Nor is it true that those who received the baptism of clinics were withheld from church offices- Eusebius Lib. VI.43 tells of Novatian becoming a presbyter. -72-.

61. My conclusions are that it is more hopeless to deny the apostolic and ancient church usage of affusion than of immersion. ~~In a more~~



30.

In a more practical reflexion, it seems that both sides should realize that we are saved not by a mode of baptism, but by the act itself. This New Testament sentiment should urge the realization that Baptism does not get its effectual power from its ceremonial use, but from Matt. 20, 19.

c. Trine.

62. We have discussed this custom in an earlier age, it remains only to show that this custom continued: Tertullian writes often as he writes Contra Prox. 26, "Non semel, sed ter, ad singula nomina in personas singulas tingimur." St. Ambrose, De Sacram. (Lib. 2, cap. 7) tells very specifically of the three interrogations, responses, and then the dippings. This custom remained steadfast among the orthodox churches until after 500; Spain then used a single dipping to protest against the perversions of Arians who used the triple dipping. -73-

#### II C. 4. Subjects of Baptism.

63. It is evident that the converts and catechumens were baptized. We have seen that clinics were baptized. This topic could lead into very minute details-- Hoefling (I, p. 129) cites Augustine on the question whether children not completely born could be baptized; the answer of course is, Qui natus non fuerit, renasci non potest.

64. We might say a word about uncertain baptism. The Brevarium Canonum Hipp. C. 39 (393) says that, if the person doesn't know whether he was baptized and there are no witnesses to be found, he is not to be deprived of the Sacrament. -74-. Great care was taken lest the Sacrament be violated by being twice administered to the same person. Even today Rome has the cautious formula, "If you are baptized, I do not baptize you; if you are not baptized, I baptize you in the name etc." *which practice is to be rejected.*



*include*  
 65. We will ~~set~~ <sup>include</sup> here the matter of the lack of baptism. In the first place persons under discipline, because of sins in the catechumenate, were given baptism if death drew near. The attitude in general may be summarized in "Non absentia, sed contemptio baptismi damnat." Ambrose de Obit. Valent. p. 12 (n.51) and Augustine De Bapt. IV.22 agree, that the desire for baptism takes the place of baptism-75-. Of children not instructed dying without baptism-- Gregory Nazianzen (Orat.40) thought they would neither be glorified or punished; Augustine, from his decision on the doctrine of original sin, concluded they must go to hell. -76-.

66. The real question is concerning the baptism of infants. Obviously if a grown convert enters the church, there is a case of adult baptism. We know too, that Christians in the early ages deferred baptism in various cases for various reasons. We wish to show that baptism is a sacrament of initiation for infants.

#### aa. Objections to infant baptism.

67. These would be brought out best by one of the Baptist faith, and so we begin the study of W.J. Mc. Glothlin's "Infant Baptism Historically Considered": 1) It is subversive of the voluntary principle in religion, it has caused all the bloodshed in religious wars. (p.13-14). 2) Lutherans and Catholics base the practice on the magical regenerating power of the ceremony. (P. 15). 3) If infants could exercise faith, Baptists would baptize everyone that gave satisfactory evidence of the possession of that faith and expressed a desire for baptism. (P. 18). 4) Circumcision was for the Jewish male child, baptism for the repentant and believing human being. (P.21): 5) It is without Scriptural warrant- Jesus baptized not, and the Apostles even hindered the children, hence they did not baptize them; there were no infants in the households



baptized because acts of adults are ascribed to the households, such as believing, ministering, and speaking with tongues; and Lydia most likely had no husband. (P. 33-38). 6) Literature in the second century describes rituals impossible of application to children-- that the baptiz<sup>ed</sup> were to have fear in their hearts, were to fast, to seek remission of sins past, to celebrate the Lord's Supper thereafter. Irenaeus' quotation is declared inadequate (P.57). 7) In the third century paedobaptists quote men who ask questions on the matter or such as are mistaken in other points. 8) Augustine was the first advocate of infant baptism, though previously it was condoned.

This book which promises a discussion of the matter 'historically considered', in reality, treats the subject Baptist- exegetically, for his assumption throughout is that we teach an impossible magic concerning baptism as the water of regeneration. He first shoves the discussion out of the N.T. by claiming that infant baptism can be found there by paedobaptists only by inference. So the clash shifts to the ground of history, but once there, he brings this history again into the N.T. and to his manner of understanding it. He makes the question once more, one to be decided by the dogmaticians in the New Testament-- namely, does the Bible say children can believe. A discussion of dogmatics is beyond the scope of this paper-- we can only point to Franz Pieper's "Christliche Dogmatik" Vol. III, p. 297-340, and to such passages referring to baptism as - Acts 22,16, "be baptized and wash away thy sins"; Acts 2,38, "be baptized... for the remission of sins"; Eph. 5,26, "that he might sanctify and cleanse it with the washing of water by the Word."; I Pet. 3,21, "The like figure whereunto Baptism doth also now save us"; Gal. 3,26-27, "For ye are all the sons of God by faith in Christ Jesus. For as many of you as have been baptized unto Christ have put on Christ." These passages describe a saving power to baptism, and mention no exception as to infants.



## bb. Vindication of Infant Baptism.

68. The danger of adult baptism. To say that infant baptism subverts the voluntary principle, is likewise to say the same of the divinely ordained circumcision in the O.T. If coming to baptism is a voluntary act on the part of an individual, then his teachers are Pelagians. Of course, the fact that a man in the Middle Ages was given the alternative of being baptized or being killed, was not due to infant baptism, but to other forces which were active then; the same alternative is not thrust forward by modern paedo-baptists.

Anti-paedo-baptists have been the cause of the subversion of the doctrine of hereditary guilt and original sin; this is the verdict of history, and is only natural. Again they have barred salvation to millions who died before adolescence; they have refused to many the early church connection that is possible, and have failed to use the salutary custom of spiritual sponsors.

69. Baptism is a Sacrament. As such it has power which is not restricted to finite means, nor to methods which man can comprehend. If God creates faith in a man who is able and does resist, undoubtedly more than an infant can, then God can create faith also in infants. We cannot understand how a person who dies in his sleep has faith, yet we affirms he has it.

The purpose of God's grace in the Sacrament is to bring to faith. If children have original sin, as the Bible plainly tells us, either they are saved without faith or baptism is the ordained means to bring them to such faith-- and this a sacrament can do, for a sacrament has its power not in our faith, but in God's promise.

70. Infants can believe. We see this from the passage Matt. 18,6, "One of these little ones which believe on me.", compare also such as Matt. 18,20; 21,16; Ps. 8,12. In Luke 18,17 Jesus tells His hearers



that they must have the faith of a child (  $\beta\epsilon\acute{\epsilon}\eta\kappa\iota\varsigma$  ) to enter the kingdom of God. Logically, it follows that, if adults have the power to believe (as Baptists aver), and this power is not created on some given day, then this power exists, undeveloped, it may be true, but nevertheless exists in infants. Baptists must deny children can believe, <sup>and</sup> must deny that they gain salvation by faith. *Cp. 2 Tim. 3, 15 (ἀπὸ βρεφῶν ἰσχυροί)*

71. Parallel with circumcision. Baptism and circumcision are parallels in the N.T. and O.T.. In Col. 2, 2 & 9 the "circumcision made without hands" is baptism; both were the means of entering into the covenant relation with God. It can be shown that circumcision was more than merely a national custom, it was a spiritual custom- Rom 2, 25 says that their circumcision profiteth; Paul tells that to Jews, far from their national boundaries; in Rom. 4, 11 the sign of circumcision is designated as a 'seal of the righteousness of faith.' Circumcision was administered by law on the eighth day, by exception also later, - but the fact that there are minor differences in the customs, does not destroy the parallelism which the N.T. asserts. Now this old custom suggests infancy, early infancy, for baptism. If both were means of entering the covenant relation with God, then the N.T. must not be made more restrictive an age than the O.T. This analogy between the two is maintained by many of the Church Fathers-- we quote Cyprian and Gregory Nazianzum in a later paragraph. ( No. 75&77 ).

We must call attention to another Jewish custom, namely the Jewish proselyte baptism which was administered to both adults and infants. -77-.-78-., this tends to uphold our view.

72. Proof in Scripture. It is unfair to object that baptism of infants is found only by inference. It is a fundamental law of logic that deductions drawn from  $\nabla$  valid premises are valid. If we deny this

-77-. Smith & Cheetham- Art. Baptism 99.

-78-. Hastings Encyclopedia. Art. Baptisteries.



law in church life, then we must condemn all preaching which is God's Word only by inference and also many other church practices. The passage which we describe as, "Jesus Blessing Little Children," proves far more than that the disciples hindered the children from coming to Christ, for it is this passage in which Christ says, "Little ones which believe in Me." Concerning the baptism of households, it is unwarranted to presume that Lydia was unmarried, and that there were no children in her household- this is pure conjecture. As for the other examples; when the Bible speaks of the households as "believing", it is begging the question to presume it as proof that there were no children. Furthermore, in order to prove that I Cor. 16,15, telling that the household of Stephanas have adjoined themselves to the service of the saints, shows that there were no infants there, it is necessary to affirm that this statement could not be true if infants were there.

73. Proof from second century. These we have enumerated in paragraph 20 of this paper. The force of these quotations is attacked by these methods; they show that other authors of the same period, or even these same authors ascribe to the ceremony of baptism, things which are impossible for infants; one of these is "believing," the opponents say children cannot believe therefore the description of the ceremony excludes them; others of these are "fasting" or "repenting of sins past" etc., we may admit that the author in that instance is truly speaking about baptism which is concerned with adults, but then he does not deny infant baptism, or he may be speaking of the ceremony, also upon infants, but mentions the most commonly observed practices, for while the church was still intensely missionary, certainly adult baptisms predominated.

74. Proofs from Tertullian to Augustine. Tertullian we are told opposes infant baptism; that is true, but gives a false impression.



Tertullian's opposition proves that it was a prevalent custom, and shows that he did not oppose it on the grounds of Exeresis or history, but rather because he considered it inexpedient -80--81-. We must remember that Tertullian was almost a mystic, laying much stress on holiness; later he became the famous Montanist.-82-. In De Baptismo Cap. 18 he says, that the delaying of baptism is advantageous for everyone, especially for children; early baptism brings the sponsors (sponsors) into unnecessary danger; let them come to Christ when they can learn about him; also unmarried persons should wait until they have passed the danger of temptation. Caput 13 shows that he believed in baptism as necessary for salvation, he even assented to lay baptisms, so it becomes evident that if the necessity arose, children too should be baptized. It is not true, that he considered children as not needing baptism because they were sinless, his expression "innocens aetas" means innocent in the same way as we call them innocent.

75. Cyprian, the pupil of Tertullian, differed from his predecessor in Africa ; he writes in his letter to Fidum ( Ep. 59 or 64) that he and sixty-six (66) bishops in Council were of the opinion that baptism should not be put off till the eighth day like circumcision, "It is our unanimous opinion that divine compassion and grace is to be denied to no one."

76. Origen, living at the beginning of the third century, wrote ( In Levit. Hom. 8 ) , "I hear David saying- I was born, etc.-showing that every soul that is born in the flesh is polluted with the filth of sin and iniquity; and therefore it was said as we mentioned above, none is clean from the pollution of the world, not if his life was of one day.

-80-. Schaff Herzog Encyc. Baptism. IV.2

-81-. Schaff "History C.C." p. 403.

-82-. Aug. Neander History of the Christian Church Vol. II p. 325-39.



Besides these things, it is possible to inquire, why the baptism of the Church, which is given for remission of sins, is by the custom of the Church (secundum eccl. observantiam) given to infants (parvulis) also." In his book "On Romans" Lib. V. 9 he calls infant baptism an apostolic tradition, -83--, this is a very important matter coming from such a scholar as Origen, he writes: "The church has received the tradition from the apostles, to give baptism to little children." This person was himself baptized in his infancy.

77. Gregory of Nazianzum (320-70 A.D.) in Oratio 40 De Baptismo, says that children should be baptized in infancy if there is danger of death "for it is better that they should be sanctified without their own sense of it, than that they should die unsealed and uninitiated. And the grounds for this is circumcision--. As for others I give my opinion that they should stay for three years or thereabout--." -84--.

78. Other early testimony of infant baptism is given in Gerfen Baptizein (p. 41); Hippolytus (238 A.D.) ; Mani the Persian d.276; Apostolic Constitutions VI, 5; Synod of Elvira ( Spain- 305 A.D.) in Canon 22; these testimonies, too, are early and from many different places. Finally, in the catacombs there seem to be names of infants who were baptized during the third and fourth century. -85--.

79. We needn't quote Augustine and the later writers, for even Mc Glothlin says Augustine was the first advocate of infant baptism, and that after him it became a prevalent perversion (P.64ff), but there is additional testimony in Chrysostom, the Greek Father (Hom. 21. Eph. 6, 4 Hom. 8. Eph. 4, 1; Hom. 40. on Genes.) -86-; also in St. Ambrose (Myster. Pascha. can. 5.) -86--.

-83-- Schaff- Herzog Ency. Art. Bap. II.

-84-- Bingham XI. IV. 13.

-85-- Gerfen, P. 116.

-86-- Gerfen P. 45 & 48.



*Administration*

## II C. 5. The Minister of Baptism.

80. Because of the importance attached to this ceremony it was the bishop himself who presided- Cf. Tertullian, De Bapt. C.17, Apost. Constitu. III. cap. 11. (bishop and presbyter to baptize, the deacons to be attendant upon them); Council of Illiberis (313) Canon 77 (if a deacon baptize anyone without either bishop or presbyter, the sacrament must be completed afterwards by the benediction of the bishop).-87-.
81. Lay baptism was not considered contrary to Christian principles, though contrary to ecclesiastical order, cf. Tertullian, De Baptismo 17 & 18; and Augustine, in Epistola 228, who allowed laymen to baptize in the absence of a cleric.-88-. This would ordinarily admit to women this privilege, but Tertullian strenuously forbids them, but his was not the usual attitude.
82. What if a heretic baptized, was that baptism valid? This question came up in connection with the Donatist Controversy in the Third Century. It must be recalled that the heretics in this case were schismatics holding much the same faith as the orthodox-- they were trinitarians. Stephan, bishop of Rome (254-57), quarreled with parties who refused to recognize the baptism of the heretics, he said that the sacrament maintained its power; Rome admitted conforming schismatics without distinguishing where they had been baptized. Firmilian of Caesarea objected to this view of Stephan, he wrote to Cyprian about it. Cyprian wrote a letter to Iulianus explaining the two opposing views, and insisted that the power of loosing had been given to Peter, and that hence the power of salvation remained only in the true church. These letters are Epistolae Cypriani, 73, 7 & 21 (-72); and 74, 5 (-75).

-87-. Smith &amp; Cheetham Baptism 77

-88-. Schaff- Herzog Ency. Baptism III.4.



The Council of Arles in 314 had held that those baptized with the trinitarian formula were to be received with the mere imposition of hands. Other literature rejects heretic baptism.-89-. But the Council of Nicea in 325 agreed with Rome, later Augustine in Contra Donatistas IV, 17 ( sec. 24) says, 'there is a common baptism, because the Gospel is common to us both, although their error differs from our faith.' -90-.

## II C. G. Sponsors.

83. After 180 A.D. Tertullian is, of course, the first to mention sponsors. he makes statements against this institution, claiming that sponsors are subject to needless danger in answering the baptismal interrogations ( De Bapt. 18), and that they answer more than the Lord commanded ( De Cor. Mil. C. 3). But he does show it to be an established custom as we have said in paragraph No. 19.

Originally there was but one sponsor and the Council of Nicea (Can. 22) decided, that a male is to present the male, and a woman the girl.

By Augustine's time parents were the usual sponsors ( Ep. 23 To Boniface), after that there were two or more. The references to parents or master of slaves as sponsors, have been the cause of <sup>the</sup> false supposition that sponsors were to adopt the children in the same way.

Archaeological proof of sponsors come from the scenes in which, besides the baptizer and the baptized, there may be two other persons-- such is on the spoon from Aquileia dating from the fourth or fifth century.-91-.

84. The duties of the sponsors were first, to make the responses, as we have seen from Tertullian, also Augustine Ep. 98, 6, and to make the profession.-92-. They were also to see to it that the children were

-89-. Hoefling Vol. I. 62. Council of Iconium, 156 A.D.

-90-. Ayer p. 449.

-91-. Rogers P. 286.

-92-. Schaff-Herzog. Art. Baptism III, 7.



instructed, Augustine says, Sermo. 215 (216), "Concerning the children which you have brought to baptism, you are the hostages before God, and are responsible to instruct and reprove them no less than your own children, that they live chaste and upright and regular lives." -93-.

## II D. The Baptismal Ceremony.

85. After the previous discussion of the institutions connected with baptism, we are now ready to discuss the ceremony and need not include references to the facts which have been considered previously.

### 1. The rite as found at various places.

a. In the East-- in general less primitive and less Apostolic than in the West.

86. Samaritan- here Justin Martyr was born ca 100 A.D. and died <sup>in Rome</sup> 166. We have discussed <sup>the</sup> simple rite recorded by him in paragraph 13.

Africa- Tertullian lived in Carthage, his years were 150-230 A.D. The following is the rite we find: 1. Invocation and consecration of water, 2. Double renunciation of the devil. 3. Trine immersion. 4. Confession of faith. 5. Anointing and crossing. 6. Imposition of hands. 7. Giving of milk and honey. 8. Eucharist. (Cf. Tertul. De Corona III; De Resurrec. Cap. VIII; De Bapt. Cap. IV).

Syria- when Cyril lived in Jerusalem (315-85 A.D.) and wrote his Five Mystagogic Catecheses.

A. In the  $\pi\epsilon\sigma\epsilon\upsilon\lambda\iota\sigma\tau\eta$  they assembled on the Eve of Easter.



a. Facing the West they renounced Satan, and b. faced the East exclaiming I believe in the Father (εἰς τὸν), and in the Son, and in the Holy Ghost, and in one baptism of repentance.

B. In the εὐχιστεῖον οἰκτικόν -a. Consecration of the oil; b. unclothing and unction from head to foot; c. prayer of thanksgiving and blessing of water-94-. (Not mentioned by Cyril); d. baptism in the three-fold name; e. blessing of the balsam-94-; f. clothed in white; g. imposition of hands and unction on the forehead, the ears, the nostril and the breast whereby the spirit was sanctified by the Holy Ghost; h. Lord's Prayer; i. prayer of newly baptized-94-.

C. The same evening all partook of the Lord's Supper.

Caesarea, Caesarea where Basil the Great was born 330, died 379 A.D. He is renowned for his work on the Byzantine Liturgy. We quoted his work De Spir. Sanc. in Sec. II. 1.2. He mentions : A. Blessing of the water, of the chrism, and of the person baptized. B. The anointing of oil; C. Baptism three times; D. Renunciation of Satan ( this last act is undoubtedly out of its chronological place; the rite is incompletely described, for he mentions only such things as were handed down by the secret tradition of the Fathers.).

Egypt from the Prayer Book of Bishop Herapion of Thinnis- ca 350. Blessing of the water, prayer for the catechumenate; renunciation, prayer; anointing, confession of faith, prayer; presentation of the candidate by the deacon to the bishop, prayer, baptism, imposition of hands with prayer; consecration of chrism, anointing with it. -95-.

12. b. In the West.

17. Rome; little is known about the early liturgy, we can only infer it from the later developed rituals: A. In the vestibule; 1. Last scrutinies, including renunciation, and confession. B. People and clergy go to the baptistery, singing litaney. 1. Water is blessed.



2. "Symbol" is recited in the form of three questions and answers.  
 3. Baptism. 4. Anointing with chrism on back. C. Procession moves to consignatorium-- here the cross by the bishop and the imposition of hands. D. Another Litany leads to the eucharist celebration. (Only C and D seem to be innovations from the proven practices of the middle of the fourth century.)

Milan, north Italy, where Ambrose lived and wrote De Mysteriis, he lived 340-397. A. In the Anteroom- symbolical opening of ears, and unction on ears and nose. B. In the Baptistry proper--1. Renunciation. 2. Profession of faith by candidate standing in the water--one immersion following each answer. 3. Uction of the head. 4. Footwashing. 5. Clothing in white garments, imposition of the hand. 6. The Eucharist.-96-.

Spain at the Synod of Braga in 561 made the Roman rite binding, it was undoubtedly introduced previously.

Gaul- (ca 180). A. Exorcising and crossing with chrism of water before candidates arrived. B. In Anteroom- renunciation. C. In Baptistry. 1. Three-fold interrogation and immersion, 2. Confirmation by bishop. 3. Footwashing. 4. Clothing in white. -97-.

## 2. An Ideal Ceremony.

88. 3. Preparatory-- perhaps on Maundy Thursday or thereabout, the satisfactorily trained competentes became the group of "electi," they were then to fast on Friday, come to the church on Saturday morning for the final examination. Usually Baptism took place that same evening. -98-. The church service was one especially solemn, lighted candles gave a solemnity and significance to the following ceremonies. If the baptistry was separated from the church, there was a procession thru the city to it.

- 96-. Schaff- Herzog Art. Baptism III.
- 97-. Smith & Cheetham Art. Baptism Sec. 26.
- 98-. Enycl. of Rel. & Ethics- Hastings-- Art. Catechumen.



b. In the Vestibule or west part of the place of Baptism.

89. The candidates turned to the West which was considered the place of darkness and the realm of Satan, and made a dramatic renunciation of "Satan and his works, and his pomp, and his service, and his angels, and his inventions and all things that belong to him, or that are subject to him."-89-. By these things renounced, were meant the circuses, the plays, the theater, heathen customs, etc. -100-.

Then they turned to the East-- for Genesis says the Lord set the Garden of Eden in the East.-100-. They vowed a covenant with Christ, saying  $\Sigma\upsilon\nu\tau\acute{\alpha}\tau\omicron\mu\alpha\iota\ \sigma\omicron\iota\ \chi\epsilon\acute{\iota}\rho\tau\epsilon$  etc. -101-. In the western churches this part was the interrogatio de fidei.

C. The Ceremony Proper.

90. Gerfen, pages 97-106 gives the Roman Ritual reconstructed by J.A.S. Casteranus. The Gelasian Sacramentarium, which is now considered to date from the century after Pope Gelasius I., d.490, is much given in the Codex Liturgicus Assemani; it would be valuable for a study of the more strictly liturgical acts of the centuries immediately past 350 A.D.

91. The anointing with oil was to prepare the candidate, as it were, for the wrestling with Satan; this ceremony is late in its origin, not mentioned until ~~the~~ Cyril and the Apostolic Constitutions (Lib.VII.42)-- the author here distinguishes: 1) mystical oil ( $\epsilon\lambda\alpha\epsilon\upsilon$ ) - administered before baptism, by bishop, presbyter, or deacons, over the whole body. 2) mystical chrism ( $\mu\upsilon\sigma\chi\rho\omicron\nu$ ) - administered after baptism, only by bishop, and used by signing (Cf. Lib VII.17)-102-.

Hoefling (Vol.I) Sec. 76) says, that this anointing before baptism was not practiced until the fourth century in the occidental church,

-89-. Apost. Const. Lib. 7. 41.

-101-. Apostolic Const. VII. 41.

-100-. Cyril Mys. Cat. I.

-102-. Bing. XI; IX; 2 & 3.



then it was usually by crossing on the breast and on the shoulders.

92. Consecration of water-- while the deacon was administering the unction, the bishop consecrated the water by an invocation, and by pouring chrism on the water in the sign of a cross. Tertullian says ( De Bant. IV) "The waters are made sacraments of sanctification by the invocation of God." It is referred to by Cyprian and the Council of Carthage. In some localities this act preceded the anointing.

93. By way of preparation for the application of water, we believe the candidate was completely unrobed. This is inferred from passages in Chrysostom ( Hom. 6 on Coloss.) saying men were as naked as Adam in Paradise, in Ambrose ( Sermo 20) saying men were as naked as they were at birth; Cyril ( Mys. Cat. II) -103-104-. Cyril shows the same arrangement to apply to women in his Letter to Innocent ( Ep. 1), where he says, that his enemies had come into the baptistery, and frightened the women "that they fled away naked, and could not stay in their flight to put on such clothes as the modesty of their sex required."-105- This, of course, was no occasion for any indecency-106-, the men could be baptized, either before, or in a different place from the women. The deaconesses were in charge and in attendance upon the women. The pictures on the stones from this age agree, that the person being baptized was naked. Of course, exceptions to this rule may be found, and some writers prefer to think that the candidate retained a light covering over the body.

94. Trine immersion was the prevalent custom; trine always, immersion with such exceptions as we have shown in paragraphs 58-60. When immersion was practiced, it is thought that it was done by the candidate bending his knees, and bending his body forward-- we found no proof for this assumption. Later rituals describe infants as being immersed, we



may assume that this was taken from earlier customs. When sprinkling was practiced the water was poured from a potera, or the head was guided into a stream of water flowing from some ornamented spout or figure head, this was a derivation from the fountains in the Roman baths.-107-.

95. The formula- Cyprian in Epis. 63 ad Iuba, discusses the form of baptizing in "the name of Jesus Christ" and says this formula had been used in the case of Jews, for whom it was only necessary that they accept Christ, St. Ambrose (De Spirit. Sancto Lib. I. Cap. 111 agrees with him-108-. Tertullian says that by this short formula in the N.T., "in nomine Christi tres personae intelliguntur." Augustine affirms that it is easier to find heretics who reject baptism altogether than to find any, who giving baptism, use any other than the generally received formula (De Bapt. IV. 25). In the West the ministrant said, "Ego baptizo te etc.", in the East the person of the ministrant was <sup>was</sup> supposed by using βαπτίζω ἐν ὀνόματι τοῦ Ἰησοῦ Χριστοῦ, and the name was added.

96. After the first application of water the candidate was asked, "Dost thou believe in God the Father, etc.?", and he responded, "Credo"; after the second dipping he was asked, "Dost thou believe in Jesus Christ His only Son, etc. ?", he responded, "Credo" and the same after the third dipping and the third article.

The Lord's Prayer was withheld in some places in the East, but the practice seemed to be general to have the baptized recite it, as we learn from passages such as: "As soon as he rises out of the water, he says, Our Father which art in heaven, etc."-109-10-11-.

97. Tertullian describes the concluding ceremonies even to the Eucharist thus (In De Resurrec. Cap. 8): "The flesh is washed, that the soul may be cleansed; the flesh is anointed that the soul may be consecrated; the flesh is signed, that the soul may be  
-107-. Roger p.274. -108-. Smith & Cheetham Baptism 50  
-109-. Apost. Const. VII. 41. -110- Chrysos. Hom.6 in Colos.  
-11-. Bingham XIII. VII. 2.



guarded; the flesh is overshadowed by imposition of hands, that the soul may be illuminated by the spirit; the flesh is fed by the body and blood of Christ, that the soul may receive nourishment or fatness from God."

-112-. So then after the immersion there followed the anointing of the head with oil (Unctur) with the accompanying act of crossing, which by now we have noted to be used on three other occasions; namely, admission of candidate to the catechumenate, in connection with the passing through the stages of the catechumenate, at the unction before baptism.-113-. In Jerusalem the chrism was blessed as an act by itself, and then the unguent was put on the forehead, ears, nostrils and breast.

98. The white garments-114- were given to the newly baptized after the confirmation in the Greek Church, Cyril speaks of the garments as having the unction-115-; in the Latin Church they were given before the unction. (Milan). The alb was the body garment, the chrisma the head-gear-116-. The alb was to remind them of their covenant and their duty, it is supposed that they wore them for eight days and then treasured them among mementos; Constantine is said to have died in his.

99. Imposition of hands- Tertullian connected it immediately with baptism. Later it became an act complete in itself consisting of the blessing of the chrism, the unction, the sign of the cross, imposition of hands, and prayer. The Council of Carthage (Cyprian Ep. 72 ad Stephanum) called it a sacrament (in the meaning of a sacramental) and found it expedient to state that "it is not sufficient for men to be regenerated only by imposition of hands, but they ought to be born again by both sacraments (i.e. washing and imposition) in the Catholic Church."-117-.

-112- Bing. XI IX. 6.

-113-. Ibidem.

-114-. Bing. XII. IV. 1-5.

-115-. Mysta . Cat. IV.2.

-116-. Smith & Cheetham Bapt. 60.

-117-. Bing. XII. I-III



100. It is from this ceremony that we get our custom of confirmation, and the Romanists their sacrament of confirmation. To-day, Romanists, too, admit that the custom is not grounded in the N.T., but in the age of Tertullian and Origen ( Levit. Hom. 9).

101. Giving of milk and honey in a mixture was the last ceremony; it is mentioned by Tertullian and Clement of Alexandria, Paedag. I.6. This is the custom which has been mistaken for the Eucharist because Clement called it the mystery of the infants. The significance was that of receiving spiritual food; it undoubtedly originated from the word of Paul, " As new-born babes desire the sincere milk of the Word."

102. Various local and later ceremonies were : standing before the altar with tapers burning (Gregory Nazianzum Orat. De Bap. 40); kiss of peace given to newly baptized- Cyprian complained against it; foot-washing , which is of late origin.

#### d. The Communion.

103. This was the goal toward which the catechumens had pressed. Now, after, the ceremony of baptism there followed the Eucharist-- all baptized were admitted to the Sacrament. This may seem surprising, but there are the statements of Cyprian ( De Lapsis p. 125&132) telling, first, how infants accused their lapsed parents "neither did we run of our own accord from the bread and the cup of the Lord to run to heathen contagions," and then, of an infant who was taken by its nurse to the idol sacrifice, and when the mother brought the child to the Eucharist, it vomited up the wine. The Apostolic Constitutions VIII. 12 & 13 first urges "mothers to come to the Eucharist and bring their children with them," and then describes the order in which they shall communicate: "bishops, presbyters, deacons, sub-deacons, readers, singers, ascetics; among the women the deaconesses, virgins, widows; after that the



children, and then all the people in their order." Augustine approves of it often as in Ep. 23; De Peccator. Merit. Lib. I.20; Ep. 106 ad Boniface, etc. His contemporary Pope Innocent seems to have the same opinion (Innoc. Ep. 93 inter Ep. Augustini), for he argues for the necessity of baptizing infants from the necessity of their eating the flesh and drinking the blood of the Son of man. This custom can be shown to have persisted at least to the eighth century in the Roman Church.-118-. In the Greek Church the custom was more persistent and exists even at the time of Bingham.-118-.

#### e. Conclusion.

104. There was left but one more step in the progress of the Catechumen, and then all that remained was a vivid recollection of the momentous change through which he had gone. It was the custom, especially at Jerusalem we know, to supplement the catechumenal instruction during the week after the ceremony. The meaning of the various steps over which he had passed were explained to him.-119-. On the Sunday after the Week in Albis he took his place in the congregation as a full-fledged member.