

H O L Y B A P T I S M :
T H E R I T E O F I N I T I A T I O N

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The Scope of the Sacrament

It is of the essence of the Gospel that sinners are reconciled with God, entering into a restored communion with him, through the atoning work of Jesus Christ. It is through rebirth by water and the Spirit into Christ and thus into God that we enter the Kingdom of God.

From its beginning the Church has understood Baptism to be the sign and seal of this new birth, basing its practice upon the dominical command of Matthew 28:19. Baptism, by which should be understood the complete rite (including "confirmation") is then the rite of initiation into the fellowship of the Church, the sacrament which brings the individual into membership of the Body of Christ.

A sacrament as understood in the Reformed tradition is an Ordinance instituted by Christy, in which, by material elements used as he has appointed, he himself and his benefits are signified, sealed, and applied to believers. (1)

In the case of Baptism, the sacrament is a sign and seal of the covenant of grace, of ingrafting into Christ, or regeneration, of remission of sins, and of being given up to God through Jesus Christ to walk in newness of life. (2)

It is important to note the Church's understanding of the relationship between the sign and what is signified. On the one hand, the Reformers

rejected any notion of grace being infused by institution. There could be no mere insistence on OPUS OPERATUM. Nor should the effective reality signified in the sacrament be confined or limited to the mode or moment of actual Baptism.

Nevertheless Reformed theology is quite clear that since Christ himself is personally present and active by word and spirit in the sacrament, what is done by the Church in fulfilment of his command and in reliance upon his promises is done also by him in heaven. Through the external action carried out by the Church, Christ honours and carries through a specific purpose. The Scots Confession (1560) expresses the Reformed belief :

"We utterly condemn the vanity of those that affirm sacraments to be nothing else but naked and bare signs."

The Substance of the Sacrament

In what sense is the baptised brought into relationship with Christ?

In the context of a renewed ecumenical interest in Christian Initiation in the second half of the 20th Century it has been the significant contribution of Reformed theologians to recover the principle of One Baptism common to Christ and his Church. This doctrine, clearly found in Calvin⁽³⁾ and now given place again⁽⁴⁾, has Christ, his incarnation and atonement at the very heart of a true understanding of Baptism. The focus is shifted away from the person who is baptised to the One into whom he is baptised; Jesus Christ, who assumed fallen flesh and carried it in perfect obedience to the Father's will into a Baptism which spanned Jordan to Calvary. This is the Beloved Son in whom the Father is well pleased, true Israel, the Second Adam, the Proper Man. In the sacrament we are baptised into Christ and therefore into his Baptism PRO NOBIS.

Baptism is then not a sacrament of what we do but of what God has already done in Christ and offers us in the Gospel. It is a sacrament of the Gospel, not of our response to the Gospel. Directly related then to Christ, Baptism has to do with God's act of redemption and his covenanted faithfulness rather than with our act of adherence. It is unrepeatable.

The United Presbyterian rite⁽⁵⁾ had these words of address to parents,

"This ordinance is the sign and seal not of anything man can accomplish but of what God alone can do",

a clear echo of Titus 3:5-7.

Repentance is required of sinful man yet only Christ, clothed in our humanity, could effectively convert. Faith is required of the convert yet only Christ clothed in our humanity could perfectly offer that faith before the Father. Thus it is only when we are ingrafted into Christ by God's free grace so that his repentance and faith become ours that we are liberated to make our own response - the Amen which is a life of repentance and faith.

Early Practice

The rite of Baptism as initiation into the Christian community is assumed throughout the New Testament documents. ⁽⁶⁾ Three elements can be discerned in early practice.

1. A period of instruction to prepare candidates. Although it is likely that children were baptised along with whole families, the majority of candidates were undoubtedly adult.
2. The use of water (immersion or affusion while the candidate stood in water ⁽⁷⁾ using the name of Jesus or of the Holy Trinity.
3. Anointing with oil and laying on of hands. Although practice will have varied and there is no certainty about the use of chrism or even the laying on of hands in the apostolic era, there does appear frequently to have been a twofold action signifying death and burial of the old nature on the one hand and resurrection, new life and commission to discipleship on the other.

In the patristic period the order was -

1. Preparation of catechumens.
2. Blessing of the water.
3. Renunciation of the devil.
4. Baptism.
5. Anointing.
6. Laying on of Bishop's hand with prayer for the descent of the Spirit.
7. Signing with the cross.
8. Eucharist.

Hippolytus, Tertullian and Cyprian all indicate that after intercessions the service proceeded to the Eucharistic canon, most times in practice the Paschal-Eucharist of the Easter Vigil. In Carthage at least, baptised children received Holy Communion. (8)

In those parts of the Church where Baptism of infants was not yet the practice, a rite of admission to the catechumenate developed. Catechumens were dismissed after the Liturgy of the Word and before the Eucharist proper. What happened at the Eucharist as well as such actual texts as the Lord's Prayer and the Creed were kept secret from them to be revealed only at the final stage of their preparation. It is a chastening thought that a parallel situation has arisen in the Reformed Church with regard to those who have not yet been "admitted to communicant membership", chastening since in modern days it is not catechumens who are thus excluded but the Baptised. Baptism of infants became normative from the mid-fifth century.

The Development of Confirmation as a Separate Rite

Until the eighth century Baptism as Christian initiation was a unified rite and led directly to participation in the Eucharist. (9) It is important for proper understanding and faithful practice of the sacrament of Baptism to be clear as to why the initiatory rite became fragmented in the Western Church.

Early writers know nothing of a rite subsequent to Baptism for "strengthening" and the word "confirmation" itself is not to be found before the fifth century. (10) What the word signified, strengthening by the gift of the Holy Spirit, was of course an element of the one baptismal rite. Granted that when a Presbyter baptised, the Bishop confirmed by anointing and/or laying on of hands, but the one action followed immediately upon the other. The gap began to open as it was increasingly considered important that infants receive Baptism and that as soon as possible after birth. Baptism was now regularly administered (not, as formerly, merely at Easter or Pentecost) and the second part of the rite awaited the Bishop's visit. Significantly, the baptised were communicated in the meantime. Initially then, even after the disjunction of confirmation from Baptism, the sequence was Baptism-Communion-Confirmation. The rule that there should be no communion until confirmation, which is now the general pattern in the West, arose to counteract a tendency on the part of parents to neglect confirmation altogether. The Council of Trent imposed general uniformity of practice.

Initially confirmation as part of the baptismal rite witnessed, as did the actual affusion of water, to God's saving activity, i.e. the gift of the Holy Spirit in whose power the Christian response would be made. It had no connotation of personal response at this stage. The fragmentation of the rite subsequently made the justification of a separate confirmation necessary, especially when it was finally declared to be a sacrament in its own right.

Reformed Practice

The baptismal rites of the Reformers owed much in the first instance to the work of Bucer in Strasbourg. The symbolic ritual of the service (white gown, candle, oil, etc.) was much reduced.

Luther, Calvin and Knox rejected confirmation as a separate rite. For Calvin it served only to devalue Baptism. Had not these who were baptised put on Christ with all his gifts ? He does recognise the value of a profession of faith after instruction, by a young person of, say, ten years of age.⁽¹¹⁾ Similarly, Knox admitted children to Holy Communion as soon as they could say the Lord's Prayer, the Creed and the Decalogue.

The Order for Baptism in Knox's "Form of Prayers and Ministration of the Sacraments" (1556) and "Book of Common Order" (1564) is:

1. Question: "Do you present this child to be baptised, honestly desiring that he may be ingrafted in the mystical Body of Jesus Christ ?"
2. Exposition and Charge to the parents.
3. Apostles' Creed said by parents.
4. Prayer for sanctification of the child and his reception into the Kingdom.
5. The Lord's Prayer.
6. Baptism in the Triune Name.
7. Prayer of thanksgiving and supplication for the child.
("Confirm this thy favour more and more towards us and take this infant into thy tuition and defence ...")

The Reformation brought further significant changes in practice. Baptism was restored to the liturgical assembly. It was not a thing to be done in private but as a sacrament it belonged to the congregation of the faithful met for worship. Knox does not appear to have allowed private

Baptism in any circumstances. A minister of Tranent was suspended and obliged to make public repentance for baptising children in private houses. (12)
The Perth Assembly of 1618 decreed that should any great and necessary cause require a private Baptism,

"the minister shall the next Lord's Day after such baptism declare in the Church that the infant was so baptised and therefore ought to be received as one of the true flock of Christ's fold."

Although Calvin allowed Baptism at Sunday afternoon or weekday morning services, for Knox and the Scottish Reformers the only appropriate occasion was the main diet of Sunday worship. In line with this practice, the font itself was moved from the entrance door of the church or the baptistry and brought into full view of the congregation either to a position near the pulpit or, as a basin, set on the Communion Table. Later Scottish practice had an iron frame fitted to the pulpit in which the basin was set, the minister remaining in the pulpit to administer the sacrament.

Development since the Reformation

The Directory for the Public Worship of God (Westminster Assembly 1645) again discounts private Baptism in favour of administration in the face of the congregation. Baptism should not unnecessarily be delayed yet must be administered only by a "Minister of Christ." (This rule still contrasts the Reformed understanding of the sacrament from that of other communions which allow lay members to baptise in cases of emergency).

The Westminster order is:

1. Word of institution (The institution, nature, use and ends of Baptism).
2. Admonition of congregation.
3. Exhortation of parents.
4. Prayer (includes a form of epiclesis - that God will sanctify the water, joining the inward Baptism of his Spirit to the outward Baptism of water).
5. Child's name is asked.
6. Baptism in water (pouring or sprinkling) with Trinitarian formula.
7. Prayer (Thanksgiving, supplication for the child. This reflects that of Knox).

The rite of Baptism suffered the decay which afflicted Scottish

Presbyterian worship generally during the ensuing two hundred years. The publication of "Euchologian" by The Church service Society in 1867 marked the beginning of renewal. The Baptismal service offered in "Euchologion" closely followed the pattern recommended by the Directory but served as a bridge between the latter and the developed order of the reunited Church of Scotland in "The Book of Common Order" of 1940. "Euchologion" (3rd ed. 1874) provided the first English language Reformed rite of adult Baptism since Knox.

"The Book of Common Order" 1940 order is:

1. Scripture sentence (Ps 124:8)
2. Preamble (includes Matthew 28:18-20 & 19:13-15)
3. Questions to parents (Optional use of Apostles' Creed)
4. Prayer (with epiclesis based on the Directory)
5. Baptism (Pouring or sprinkling) in the Triune Name.
6. Blessing of child.
7. Declaration that the child is received into membership (from the Savoy Liturgy, 1661)
8. Aaronic Blessing (optional)
9. Prayer (based on Knox and the Larger Catechism)
10. The Lord's Prayer.
11. Apostolic Benediction.

"The Book of Common Order" 1979 order is:

1. Preamble (including Matthew 28: 18-20. Acts 2:38-39 is included in addition to Matthew 19:13-15. The use of the latter passage has frequently been challenged as being misplaced in the context of Baptism).
2. Questions to parents (Restores Knox's opening question of intent, "Do you present this child to be baptised ...")
3. Congregation asked to reaffirm its responsibilities towards the baptised.
4. The Apostles' Creed.
5. Doxological Prayer and epiclesis.
6. Baptism (pouring or sprinkling) in the Triune Name.
7. Blessing of child.
8. Aaronic Blessing (optional).
9. Declaration of reception.
10. Matthew 18:5,6 & 10 read (optional).
11. Prayers (Thanksgiving and petition for the child, the family and the church).
12. Apostolic Benediction.

This order with minor differences is normative amongst the Reformed Churches and accords with ecumenical agreement upon the essential elements of Scripture warrant, act of confession, prayers of thanksgiving and epiclesis, baptism with the Trinitarian formula and reception.⁽¹³⁾ Such elements as may be additional in the various communions (for example the renunciation of evil and turning to Christ by parents on behalf of the child as in Roman and Anglican rites) could be said not to be of the essence of the sacramental order. The mutual acceptance of Baptism amongst the major British Churches, as witnessed to be a common certificate, is a most encouraging ecumenical milestone.

The baptismal rite of the French Reformed Church contains two particularly interesting features. The infant to be baptised is addressed in these terms:

"Little child, it was for you that Jesus Christ came, struggled and suffered. It was for you that he went through the agony of Gethsemane and the darkness of Calvary. For you he cried out, 'It is accomplished'. For you he triumphed over death. For you, little child, and you knew nothing of this. But thus we confirmed the words of the Apostle - 'We love God because he loved us first.'"

The other interesting feature is that apart from the declaration of intent, the promise asked of parents to make known the truth of the Faith to the child and bring him up in the Church's ways is made after the Baptism itself. There is much to be said for this since the undertaking by parents and congregation is to provide for the nurture which will aid the baptised to grow into what he already is by Baptism and the prevenient grace of God. The promises cannot be thought of as conditions prior to a sacrament of God's unconditional Grace.

These distinctive features^(a) led the Church of Scotland's General Assembly's Panel on Worship to prepare a new Order which was presented to the General Assembly in 1984 and published in 1986^(b). The Order is as follows:

[(a) Brought to the Panel's attention by Professor George Yule
(b) "An Order for Holy Baptism", O.U.P. 1986]

1. Preamble. (Includes Matthew 28:18-20 and Acts 2:38-39.
Matthew 19:13-15 ["They brought children for him
to lay his hands on them with prayer ... for the
kingdom of Heaven ...] is no longer used.
The preamble includes the significant statement,

"The sacrament of baptism is the appointed way of entrance
into Christ's Church, for it is Jesus Christ himself who
baptises us by the Spirit of Pentecost into the one Church.")

2. The question of intent and the question of belief asked of parents
or sponsors.
3. Prayer with epiclesis. (Rubric suggests the pouring of water into
the font)
4. The child is addressed.
5. Baptism ("... into the Name ...")
Blessing
6. Aaronic Blessing (optional)
7. Declaration that the child is received into membership.
8. Address to the parents.
Question to the parents regarding nurture.
9. Address to the congregation including question regarding nurture.
10. Prayer of thanksgiving and petition for the child, the parents
and the congregation.
The Lord's Prayer.

A concluding rubric suggests how the service may proceed to Holy
Communion.

It can be claimed with justification that the 1986 service is the
best to date. The sequence is warmly dramatic, the language direct and
encouraging. It is a well integrated order and is soundly logical in its
theology.

One stage yet remains to be accomplished. The insight of the French
practice may also show a way whereby the principle of One Baptism common
to Christ and his Church could further be simplified. It may be possible,
in other words, for future service books to speak of Baptism qua Baptism
and not of "Infant Baptism" and "Adult Baptism". The response, whether it
be the promises of parents or the profession of an adult, could be

elicited after the Baptism. In the latter case it is of the logic of the sacrament that the adult baptised should not have to await some kind of confirmation (or worse - "admission") artificially separated in time from his Baptism into membership of the Church.

Practical Considerations of the rite

1. At what point in the service should the sacrament come ? In the Church of Scotland, where in most instances Baptism will be administered at a non-eucharistic diet, the proper place is during the latter part of the service. Baptism is a sacrament of the Gospel and should follow the Liturgy of the Word. It makes no sense to begin a service with the sacrament even if it is pleaded that the Word is proclaimed by short Scripture readings and a baptismal address. The sacrament is still disjoined from the normal proclamation of the Grace of God in Jesus Christ of which it is the sign and seal. The practice of administering the sacrament before the Liturgy of the Word has from time to time been excused with spurious appeals to expediency and convenience. Yet Sunday Schools who should be present can equally well come into Church towards the end of the service (a preferable arrangement in any case since it is better that the whole congregation should respond to the Word as a Body than that children should be present only at the preparatory rite), and mothers with babies who feel that they cannot attend the whole service can just as conveniently arrive later and be ushered in during the pre-baptismal psalm or hymn.

What happens when the service is a eucharistic occasion ? Since the 1960s General Assemblies of the Church of Scotland have accepted in principle that Holy Communion should more frequently be celebrated as the Reformers devoutly wished and the Westminster Directory enjoined. It is in any case likely that Baptism may be administered at Christmas or Easter. The proper sequence would be for Baptism to follow the sermon. The rite itself would be followed by the intercessions which would take account of the baptised, the family and the Church. This would lead naturally to the Great Entry and the eucharistic order. This sequence is not only in line with current ecumenical thinking but reflects the earliest conjunction of Baptism with Eucharist in patristic practice.

2. If the one to be baptised is an infant, who should be in attendance ? Both Knox and the Directory require the child to be presented by its father with or without a Christian friend in attendance.

As Baptism was not to be delayed, the mother in many if not most cases would not be able to be present at all. Godparents, if not called such, did feature in early Reformed baptismal rites and answered with the father or parents. Opposition to the practice can be traced to the late sixteenth century and without formal regulation the practice died out until there was no longer any specific provision for godparents. Given this open situation there is certainly room for Christian friends to covenant themselves in a special relationship of support even if there is no liturgical vehicle in the rite by which to express this. It is more difficult to see any point in having a friend carry an infant into church. If this were merely a task for a day then it were better that parents alone should bring forward their child.

It is not necessary for the minister to take the child into his arms. It may not only be true to early Reformed practice but physically safer if the father holds the infant.

3. The Baptism itself. How should the water be used ? Just as it is to be preferred that wine should actually be poured at the communion service, so it is better that a ewer of water stand at or near the font to be taken and poured at the prayer of epiclesis. The Directory and Church of Scotland service books since have permitted "pouring or sprinkling". Whichever precise method is used it is important that water should be seen to be used and that the sign is not dishonoured by the dainty dipping of a finger which will convey barely a drop to the forehead. The sign of the cross, whilst not necessary, will serve to impress the unity and completeness of the rite, reflecting early confirmation practice.

As to the Trinitarian formula, the prevailing practice in the West has been to use the Latin version, "In nomine Patris -" ("In the Name of the Father -"). Ministers would do well, however, to consider the Greek text of Matthew 28: 19:

πορευθέντες οὖν μαθητεύσατε
πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα
τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύ-
ματος, διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα
ἐνετειλάμην ὑμῖν·

The preposition and case here denote motion towards or into and its use in the rite would not only avoid any mistaken idea that the formula was merely to grant authority like a court order but would also convey more pointedly the new birth unto God through Christ by the dynamic power of the Holy Spirit. Alexander Henderson is on record

in the seventeenth century as having used the Greek formula and it was in use by both the United Presbyterian and the United Free Churches: "A.B. I baptise thee into the Name of the Father, and of the Son, and of the Holy Spirit." (15)

4. Pastoral Considerations

The World Council of Churches Faith and Order Paper No. III ("Baptism, Eucharist and Ministry") counsels in its section on Baptism IV C 16 that those who practise infant baptism

"must guard themselves against the practice of apparently indiscriminate baptism and take more seriously their responsibility for the nurture of baptised children to mature commitment to Christ."

It is towards this end that Act XVII of the General Assembly 1963 defines the circumstances which will permit an agreement to baptise. The degree of parental response will be influenced to a large extent by the seriousness with which the Church approaches baptism once a request has been granted. Pre-baptism interviews with parents should certainly include instruction on the Church's belief about the sacrament as incorporation into Christ, initiation into the Church and engagement to respond in discipleship.

The congregation must demonstrate the fact that it stands in a new and continuing relationship with the baptised. For this reason it is important to encourage parents to present infants for Baptism in their own congregation or Parish Church. The practice of seeking Baptism in another congregation because of past association or family connection arises from misplaced loyalties. It is the Body of Christ in the place where the child is to grow which should be the locus and not the congregation with which the parents have a nostalgic tie but which will have little opportunity of developing its relationship with the baptised. The rule that "No Minister shall baptise a child resident outwith his own Parish, whose parents are not members or adherents of his congregation, without consent of the Minister of that Parish or of the Presbytery" (16) should be scrupulously observed.

A roll of the names of the Baptised should be displayed and it were better that this roll be not hidden away in a Session House or Sunday School room but if possible be displayed in the Sanctuary near the font. Prayers should from time to time be said for those whose names appear there. The old idea of the "Cradle Roll Service" may usefully be revived and developed

in the light of current thinking. A card may be sent for some years on the anniversary of the person's Baptism.^(x) In the case of infants, a special group of visitors may keep close contact at least until Sunday School age has been reached.

In 1982, to take one year's statistic, 21,101 persons were baptised within the Church of Scotland, becoming members of the one Holy, Catholic and Apostolic Church. It would be well for the Church and the cause of Christ if congregations paid as much attention to the roll of which these persons form part as they do to their "communion rolls."

Proof of Baptism

A baptismal certificate should be issued to every baptised person and it is preferable that this be an ecumenical certificate which lists the denominations accepting it as valid certification of Baptism.

[^(x) (Editorial Note) In my own congregation, it was the custom that at Baptism, a lighted candle was presented to the child's father by a baptised member of the Church (normally a young member of the Church). This candle was lit from the great Paschal Candle which normally stood by the font at the West end of the Church - the font being moved to the East end for the sacrament. The young person, in presenting the candle, said words such as: "Keep the light of faith burning for A.B./your son/ your daughter". In the pre-Baptismal interview with the parents much emphasis was placed on the lighting, reception and re-lighting of the Baptismal candle (on the anniversary of the child's Baptism) in the hope that the parents would make a point of telling the child that today was the anniversary of his/her baptism.

The significance of the symbolism was even more significant when the candidate's candle was presented to the father by a sibling. Increasingly the meaning of the symbolism grew when god-parents were an integral part of the pre-Baptismal interview.

The "fullness" of the symbolism came to its fulfilment when the great Paschal Candle stood at the head of the coffin during the last tender offices of Faith and love of all baptised members of the Church. - T.G.L.]

Where a person does not know whether or not he or she has been baptised as an infant or where, for instance, adopting parents have no way of knowing if their child has been baptised, conditional baptism may be considered. That is to say, the service would follow the normal pattern, the only addition being a conditional clause before the formula: "N.N., if you have not already been baptised, I baptise you into the Name of the Father, and of the Son and of the Holy Spirit." Such a practice follows naturally from an understanding of the importance of Baptism to the Church and the individual and could provide a valuable reassurance as well as necessary regularity in appropriate cases. Conditional Baptism would of course only be administered after every attempt to obtain information from registers and church records had proved fruitless.

Looking to the Future

The major task for Western Churches is surely to work towards a healing of the fragmented rite of initiation. For the Reformed churches the liturgical aspect of this challenge is not so formidable as in other communions.

It was only with "The Book of Common Order" 1940 that the word "Confirmation" was used in connection with Profession of Faith. There are in the service as in "The Book of Common Order (1979)" "Confirmation and Admission" some echoes of the episcopal rite (prayer for strength and the blessing of the Spirit; the prayer "Defend, O Lord, ..." from BCP 1552; the laying on of hands - albeit optional). This is innovatory. Clearly there was a desire to give profession of faith a greater significance in the Church's liturgical life. That it was felt necessary to ape episcopal confirmation betokens not only a weak theology and practice of Holy Baptism but a failure to see that the individual's response to the Grace of the Gospel has its apt setting in the service of the Lord's Table itself.

It should be natural for a Church of the Reformed tradition to see public profession of faith as precisely that - the mature response in faith to the unconditional and covenanted grace of God. It should be natural to celebrate such profession in a liturgical context which is free from the spurious notion that here men and women "join the Church" and prove their worthiness to enter full communion with the Father. For such an understanding belies just as weak a concept of profession of faith as does popular talk of christening and name giving of Baptism. It should be natural to conceive

again of the sequence:

Baptism - Holy Communion - Profession of Faith.

In other communions the fragmentation of Baptism and the wedge driven between Baptism and Eucharist have existed for centuries. In the Reformed tradition this is a comparatively recent aberration. It is not too late to heal the rite before bad practice becomes ossified.

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Footnotes

1. "A Manual of Church Doctrine", Wotherspoon and Kirkpatrick, p.15
2. Westminster Confession of Faith, XXVIII:1
3. Inst 4:XV:6 Comm. on Eph 4:5
4. Report of Special Commission (1960) Part 1
Report of Panel on Doctrine (1983) 1 (c)
5. Presbyterian Forms of Service (1891)
6. Romans 6:3, I Cor 12:13, Coloss 3:9, II Cor 1:22, II Cor 3
Eph 1:13; 4:30; 5:25-27, Titus 3:5f, Heb 6:1f; 10:22
I Pet 3:21, I John 5:6-12
Acts 2:38-39; 16:33; 19:5; 10:44-48
7. The Didache recommends "running water" preferably cold! Presumably therefore an alternative location may have been the baths. Failing both water is to be poured three times upon the head.
(Didache VII-XV.2)
8. Cyprian : de Lapsis 9 and 25
9. Justin (Apology 61 v 65)
10. Pentecost sermon by Faustus of Riez 460 AD.
11. Institutes Four: XIX:4-13
12. Sprott "Worship and Offices" p.57
13. Initiation and Eucharist. The Joint Liturgical Group (SPCK
1942 p.14f)
14. Ibid
15. Presbyterian Forms of Service
Directory and Forms for Public Worship
16. Acts XVII 1963. See Cox "Practice and Procedure in the Church of Scotland" 6th Ed. 1976 p.57.

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