

# AN INTRODUCTION TO THE CATECHISM.

THE ecclesiastical word Catechismus is derived from the Greek *κατήχησις*, and means literally an instruction by word of mouth of such a kind as to draw out a reply or echo.<sup>1</sup> In the earliest age of the Church the word was used for that kind of instruction which was given to the catechumens or candidates for Baptism [Luke i. 4]; and from this usage it has come to mean also, in later ages, the instruction which is given to candidates for Confirmation. A similar kind of instruction among the Jews is indicated by the only incident which is recorded of our Lord's childhood, when after three days' disappearance He was found by His Mother and Joseph "sitting in the midst of the doctors, both hearing them, and asking them questions." [Luke ii. 46.]

In the Primitive Church catechizing appears to have been carried on by means of what we should now call a lecture, the questions being asked rather by the persons catechized than by the person catechizing. A lifelike description of such a method is contained in an epistle of St. Augustine to Deo Gratias, which is, in fact, a treatise on catechizing, and has the title "De catechizandis rudibus." It was written A.D. 400. There is also an invaluable series of Catechetical Lectures by St. Cyril of Jerusalem, delivered in that city about A.D. 347. In the previous century Origen, and before him Clemens Alexandrinus (who left a series of Catechetical Lectures entitled *Pædagogus*), and Pantænus, his predecessor, had made the catechetical school of Alexandria famous for the instruction there conveyed in the principles of Christianity; but there can be no doubt that this instruction was of a less elementary character than what is usually understood by the word catechizing.

In St. Augustine's treatise he gives a description of the manner in which a catechist is to keep alive the attention and interest of the person who is being catechized: he also sets forth the subjects of instruction, and gives two examples, one long, the other short, of the mode in which those subjects were to be taught in detail. From these it appears to have been the custom first to give a narration of the Bible History, and then to shew its connection with Christianity, afterwards setting forth the doctrines of the Creed and the principles of Christian duty. St. Cyril's lectures also begin with an exposition of the relation which the Old Testament history bears to Christ and Christianity: they then go on to explain the principles of Baptism and the benefits to be derived from it; afterwards expound the Creed in fifteen lectures; and conclude with five on the Sacraments of Baptism and the Lord's Supper, the latter addressed to the same set of hearers immediately after their Baptism had taken place.<sup>2</sup>

It will be observed that this primitive form of instruction was of a different character from that fixed question and answer which we understand in modern times by the word Catechism. This was represented by the Interrogatories which formed part of the Office for Baptism and Confirmation, and which were called by that name both in primitive and in mediæval times. Thus St. Cyril says, "Let thy feet hasten to the Catechizings, receive with earnestness the Exorcisms; for whether thou art breathed upon or exorcised, the Ordinance is to thee salvation." [Introduct. Lect. 9, Oxf. transl.] So among Archbishop Peckham's Constitutions there is one which enjoins "that children baptized by laymen or women in case of urgent necessity are not to be baptized again;" and it is added, "let the exorcisms and catechisms be used over children so baptized, in reverence to the ordinances of the Church." [JOHNSON'S *Canons*, ii. 277.]

When the Offices of the Church of England were translated into English, and an endeavour was being made to develope

further than had hitherto been done the intelligent use of them by the laity, and also to promote generally an intellectual religion among them, a Catechism was inserted in the Office for Confirmation. This was, of course, to be learned during the period of preparation for Confirmation; but the Rubric directed that when the rite was to be administered, the Bishop, or some one appointed by him, should "appose" the persons to be confirmed by requiring them to answer such questions of this Catechism as the former should see fit. The object of this was stated to be that those who were about to be confirmed might "then themselves with their own mouth, and with their own consent, openly before the Church, ratify and confess" what their Godfathers and Godmothers had promised for them in their Baptism. This custom was continued until the last revision of the Prayer Book in 1661; but in 1552 the word "confess" in the Rubric (used in the sense of confessing or professing our belief) was unfortunately altered to "confirm;" and the Rubric being then adopted as a preliminary address in the Confirmation Service (while that which had been referred to by the word was removed from it), a confusion of ideas was originated which connected the expression "ratify and confirm" with the ordinance of laying on of hands instead of with the catechizing by which it is preceded. [See notes on Confirmation.]

The Catechism which thus stood in the Prayer Book from 1549 to 1661 (under both the general title "Confirmation, wherein is contained a Catechism for Children," and the particular one by which it is now alone headed), was nearly identical with the present one, but only extended as far as the end of the explanation of the Lord's Prayer.<sup>3</sup> It has often been said to have been made by Alexander Nowell, who was second master of Westminster School at the time when the Prayer Book was in preparation, but Dean of St. Paul's from 1560 to 1602. It has also been attributed to Bishop Poynt, who (at the age of thirty-three) was made Bishop of Rochester in 1550. But it is very unlikely that a young second master of Westminster School would have been intrusted with so grave an undertaking by the Divines who set forth the

<sup>3</sup> There is a Catechism in the Confirmation Office (such as it is) of HERMANN'S *Consultation* which bears a general resemblance to that in the Prayer Book, and from which hints were probably taken for the composition of the latter. Some of its questions and answers will thus be of interest to the reader. They are given from Bishop Cosin's copy of Daye's transl. of 1537.

*Demand.* Dost thou profess thyself to be a Christian?

*Answer.* I profess.

*Demand.* What is it to be a Christian?

*Answer.* To be born again in Christ, and to have remission of sins, and participation of everlasting life through Him.

*Demand.* Whereby trustest thou that these things be given thee?

*Answer.* Because I am baptized in the Name of the Father, the Son, and the Holy Ghost.

*Demand.* What believest thou of God the Father, the Son, and the Holy Ghost?

*Answer.* The same that the Articles of our Creed do comprehend.

*Demand.* Rehearse them.

*Answer.* I do believe in God the Father Almighty, etc.

¶ Here let the child in this place recite all the articles of the Creed plainly and distinctly.

[After which follow questions on each article of the Creed, some of the answers being very long. These are followed by a repetition of the vows made at Baptism by the catechumen, and a statement of Christian duty. Some questions upon the Holy Communion are the only others that have any verbal resemblance to the Catechism of the Prayer Book.]

*Demand.* What doth the Communion of the congregation of Christ require besides?

*Answer.* It requireth also, that I receive the Supper of the Lord with other Christian men, to whom I come, and with whom I dwell, as one, that is one bread, and one body with them in Christ.

*Demand.* What is this Sacrament?

*Answer.* It is the communion of the Body and Blood of Christ, which, in the Lord's Supper, when it is celebrated according to the Institution of the Lord, be truly exhibited with the bread and wine.

\* \* \* \* \*  
*Demand.* Wilt thou faithfully perform and observe all these things, as thou hast now professed?

*Answer.* I will, by the help of our Lord Jesus Christ.

There is no rehearsal of the Ten Commandments or of the Lord's Prayer in this Catechism of Hermann; and it bears much more mark of temporary controversies than that in the Prayer Book.

<sup>1</sup> "In *κατήχισις* is included an iteration, and from *ἤχισις* we have our word echo. *ἤχισις* is indeed 'to sound the last syllable,' and such sounders haply there are enough; but *κατήχισις* is 'to sound in the whole, after one again.' And such is the repetition which is required of the right and true *κατήχισις*—*μασσι*, young catechized Christians, and those places are called *κατήχισις* that give the whole verse or word again." [BISHOP ANDREWES' *Introduction to Pattern of Catechetical Doctrine*.]

<sup>2</sup> St. Cyril's Exposition of the Lord's Prayer may be found at p. 208.

Prayer Book of 1549: and although Poynt published a Catechism in Latin and English, the licence to print it was only asked from Cecil by the Earl of Northumberland on September 7, 1552.<sup>1</sup> Poynt had, however, been chaplain to Crammer.

The name of Goodrich, Bishop of Ely, has also been associated with the authorship of a part of the Catechism. The authority for this is the fact that two tablets—each measuring twenty-four inches by twenty-one inches—are inserted in panels on the outside of a bay window in a gallery which he built on the north side of the palace at Ely, on which

are engraved "our duty to God," and "our duty to our neighbour," in words similar to those now so familiar to every child. As he was one of the Committee of Convocation by whom the Prayer Book was prepared,<sup>2</sup> there is no improbability in the supposition that these portions of the Catechism came from his pen; and if they did so, it may be fairly concluded that the remaining portions of it (as it stood at first) are his also.<sup>3</sup>

The latter part of the Catechism was added by the authority of King James I., after the Hampton Court Conference,<sup>7</sup> the Puritans complaining through Dr. Reynolds that it was

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IS TO BELEVL TO FEARE  
GOD AND TO LOVE GOD WITH  
ALL OVR HERTE WITH ALL OVR MY  
ND WITH AL OVR SOVL Z WI  
TH AL OVR POUER TO WORS  
HYPE GOD TO GIVE HYM THA  
NKES TO PVT OVR WHOL TRVST  
IN GOD TO CAL VPON HYM TO  
HONOVR HIS HOLY NAM AND  
HIS WORDE Z TO SERVE GOD  
TRVLI AL THE ÐAVES OF OVR  
LYFE

The dutie towardes our neighbour is  
to love hym as my selfe And to do to  
All men as I wolde they shuld do to me  
to honour & obey the kynge and his ma  
jsties to subuyt our selfe to all our go  
vernours spirituall & temporal to order  
our selfe lowely to all superiors to hurt no  
body by word or dede to be iuste in all  
our dealing to beare no malice in our heart  
to kepe our handes from trefling & our  
tong from euill speaking to kepe our wo  
rds in temperance nor to covet others mens  
goodes but labour truly for our hyvynge in  
state of lyfe which pleac god to cal us on to

too short in its existing form.<sup>2</sup> "The addition," says Cosin, "was first penned by Bishop Overall (then Dean of St. Paul's) and allowed by the Bishops." [Cosin's *Notes*, p. 491, Ang. Cath. Lib.] Many other writers repeat the statement.

As Bishop Cosin wrote this about 1640, twenty years only after Overall's death; and as he had, in his early life, been chaplain to that good and learned divine, no doubt he had authority for his statement; but it is also pretty well established, from internal evidence, that Overall translated from some Latin formula, probably from an ancient "A, B, C, with the Catechism," of unknown authorship, which was used in St. Paul's School, and of which there is a reprint dated 1687.<sup>3</sup>

As in many other particulars, so in the matter of Catechizing, the Reformation rekindled a principle and a practice which had been gradually becoming extinguished in that decadence of spirituality which had been the bane of the Church of England for a century or more, and from which the Reformation itself was a reaction. Accordingly in a set of Injunctions framed by Crammer and issued by authority of Henry VIII. in 1536, the fifth was a reiteration of the rule so often to be met with in mediæval times, that the clergy should take care children were taught the Creed, the Lord's Prayer, and the Ten Commandments in their mother tongue.<sup>4</sup> This rule has been so neglected (it is stated in the Homily against Disobedience and wilful Rebellion) that few even of the most simple people were taught them except in Latin, which they of course could not understand. In the Injunctions of Edward VI. [1547] this duty was again enforced upon the clergy in the following words: "Item. That every

holyday throughout the year, when they have no sermon, they shall, immediately after the Gospel, openly and plainly recite to their parishioners, in the pulpit, the Paternoster, the Credo, and the Ten Commandments in English, to the intent the people may learn the same by heart; exhorting all parents and householders to teach their children and servants the same, as they are bound by the law of God, and in conscience to do. . . . Item. That they shall in confessions every Lent, examine every person that cometh to confession to them, whether they can recite the articles of their faith, the Paternoster, and the Ten Commandments in English, and hear them say the same particularly."<sup>5</sup> The Catechism was a natural development of this ancient and now revived practice. It appeared in the Prayer Book which was completed in the year [1548] following the above Injunctions; and at the end of the Confirmation Service, of which it formed a part, was the following Rubric: "¶ The Curate of every parish, once in six weeks at the least, upon warning by him given, shall, upon some Sunday or Holyday, half an hour before Evensong, openly in the Church instruct and examine so many children of his parish sent unto him, as the time will serve, and as he shall think convenient, in some part of this Catechism. And all fathers, mothers, masters, and dames shall cause their children, servants, and apprentices (which are not yet confirmed) to come to the Church at the day appointed, and obediently hear and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn. ¶ And whensoever the Bishop shall give knowledge for children to be brought afore him to any convenient place for their confirmation, then shall the Curate of every parish either bring or send in writing the names of all those children

<sup>1</sup> State Papers, Domestic. Edw. VI. xv. 3.

<sup>2</sup> Much information about the long Catechisms of the Protestant Reformers may be found in WALCHERUS, *Bibl. Theol.* vol. i. Nowell's larger Catechism in Latin was republished at Oxford in 1835 and 1844. The voluminous Catechism of the Council of Trent is in many respects a valuable summary of Christian doctrine, but was intended as a book of instructions for the clergy, and not for the use of children.

<sup>3</sup> As Erasmus and Colet were very intimate, it is not improbable that this Catechism may have originated with the former, who was a great authority at the time of the Reformation.

<sup>4</sup> See Hist. Introd. p. 8.

<sup>5</sup> See Hist. Introd. p. 14.

<sup>6</sup> The above engravings are made from rubbings which were taken on July 26, 1882, with the kind permission of the Bishop of Ely, by the Rev. J. T. Fowler, F.S.A., of Durham. They represent exactly the peculiarities of the inscriptions, and also the deficiencies now existing in the left-hand panel through the stuning of the stone on which they are sculptured. Copies of the inscriptions, not quite accurate as to spelling, will be found in CHURTON'S *Life of Nowell*, Oxford 1809.

<sup>7</sup> Hist. Introd. p. 25.

<sup>8</sup> CARDW. *Doc. Ann.* i. 7, 10.

of his parish which can say the Articles of their Faith, the Lord's Prayer, and the Ten Commandments; and also how many of them can answer to the other questions contained in this Catechism." In the previous Injunctions it had been ordered that none should be admitted to the Holy Communion until they could say these three primary summaries of Faith, Prayer, and Duty. A Rubric following the above now embodied this rule in a different form: "¶ And there shall none be admitted to the Holy Communion until such time as he be confirmed." In 1549 other Injunctions were issued, and the eighth is, "*Item.* That the Curates every sixth week at the least, teach and declare diligently the Catechism, according to the book of the same."<sup>1</sup> The forty-fourth of Queen Elizabeth's Injunctions of 1559 reiterates that of Edward VI., altering the time to "every holyday, and every second Sunday in the year."<sup>2</sup> All these Injunctions were embodied in the fifty-ninth Canon of the Church of England in the year 1603.<sup>3</sup>

"Canon 59.

"*Ministers to Catechize every Sunday.*

"Every Parson, Vicar, or Curate, upon every Sunday and Holyday, before Evening Prayer, shall, for half an hour or more, examine and instruct the youth and ignorant persons in his parish, in the Ten Commandments, the Articles of the Belief, and in the Lord's Prayer; and shall diligently hear, instruct, and teach them the Catechism set forth in the Book of Common Prayer. And all fathers, mothers, masters, and mistresses, shall cause their children, servants, and apprentices, which have not learned the Catechism, to come to the Church at the time appointed, obediently to hear, and to be ordered by the Minister, until they have learned the same. And if any Minister neglect his duty herein, let him be

sharply reproved upon the first complaint, and true notice thereof given to the Bishop or Ordinary of the place. If, after submitting himself, he shall willingly offend therein again, let him be suspended; if so the third time, there being little hope that he will be therein reformed, then excommunicated, and so remain until he will be reformed. And likewise if any of the said fathers, mothers, masters, or mistresses, children, servants, or apprentices, shall neglect their duties, as the one sort in not causing them to come, and the other in refusing to learn, as aforesaid; let them be suspended by their Ordinaries (if they be not children), and if they so persist by the space of a month, then let them be excommunicated."

The present Rubric so far supersedes this Canon that it directs the clergyman to catechize after the Second Lesson at Evening Prayer. It is plain that both Canon and Rubric contemplate catechizing as an open and public Ministration in the Church, and in the face of a congregation: and however diligently *school* catechizing may be carried on, it cannot be considered as adequately satisfying the law of the Church, or as being equivalent to a solemn ministration conducted in the House of God. The value of such a ministration has been testified by innumerable writers of former centuries and of modern times in the Church of England: and the catechetical works of Bishop Andrewes, Hammond, Bishop Nicholson, Bishop Ken, and (in our own times) Bishop Nixon, shew how our best Divines have recognized in the Catechism, and in the practice of public catechizing, a duty and a labour upon which the highest intellectual powers may be profitably exercised for the good of Christ's little ones, and of the Church at large.

It is obvious from the history of the Catechism that it was formed upon the basis of the Creed, the Lord's Prayer, and the Ten Commandments. To these, and to the catechetical exposition connected with them, was prefixed a fourth division on the Christian nature and covenant; and at the end was afterwards added a fifth division on the Sacraments. It has thus become a comprehensive summary respecting [1] the relation between God and Christians, [2] Faith, [3] Duty, [4] Prayer, [5] Grace. But although thus happily comprehensive, it must be remembered that it does not profess to be exhaustive: and that when the Puritans at the Savoy Conference wished it to be made longer by adding questions on justification, sanctification, etc., the Bishops replied, "The Catechism is not intended as a whole body of divinity, but as a comprehension of the Articles of Faith, and other doctrines most necessary to salvation."

<sup>1</sup> CARDW. Doc. Ann. i. 64.

<sup>2</sup> *Ibid.* 195.

<sup>3</sup> In the *Liber quorundam Canonum* of 1571 there is one which enjoins the duty of catechizing very strongly. "... Et ut omnes intelligant quid debeat Deo Optimo Maximo, quid Principi, quem colere ac venerari debent ut Vicarium Dei: quid legibus: quid magistratibus, quid fratribus suis: quid populo Dei: omnibus dominicis et festis diebus statim a meridie preesto erunt in templis, ibique minimum ad duas horas legend, et docebunt Catechismum, et in eo instituent omnes suos omnium setatum, atque ordinum, non tantum puellas aut pueros, set etiam si opus erit grandiores." [SPARROW'S *Collection*.] The "at least two hours" may be profitably annotated by an extract from a letter of Archbishop Parker to Bishop Parkhurst, "For it is not intended by our canons that everything should be so precisely kept, but for the most part, and as occasion of edification should require." [Parker *Correspondence*, p. 389.]

# A CATECHISM,

THAT IS TO SAY,

AN INSTRUCTION TO BE LEARNED OF EVERY PERSON, BEFORE HE BE BROUGHT TO BE CONFIRMED BY THE BISHOP.

† Question.

“WHAT is your Name ?

† Answer.

N. or M.

† Question.

Who gave you this Name ?

a Luke 1. 4. 1 Pet. 3. 21. 2 Tim 1. 13. Luke 1. 59; 2. 21. b 1 Cor. 12. 12-14. 27. Gal. 3. 26, 27. Rom. 8. 17.

† Answer.

“My Godfathers and Godmothers in my Baptism; wherein I was made a member of CHRIST, the child of God, and an inheritor of the Kingdom of Heaven.

† Question.

What did your Godfathers and Godmothers then for you ?

## THE CATECHISM.

*What is your Name ?* The Christian name is used in the Ministrations of the Church, at Baptism, here, and in the Marriage Service. It was formerly used also at Confirmation. In this place it obviously singles out, by a sort of analysis, the individual Christian from the Christian body at large, and thus fixes on the idea of *individual* privilege, duty, and responsibility, while at the same time not interfering with the prominence of the idea of corporate unity which is contained in that of membership.

N. or M.] The most probable explanation of these letters is, that N was anciently used as the initial of Nomen, and that Nomen for one person, or Nomina for several persons, was expressed by  $\mathfrak{N}$  vel  $\mathfrak{NN}$ ; the double  $\mathfrak{N}$  being afterwards corrupted into  $\mathfrak{M}$ . The M by which 1000 is expressed was formed in a somewhat similar manner from the ancient notation, CIO, by which that number was expressed in classical Latin, and which became  $\omega$  in the Teutonic character of later inscriptions.

*in my Baptism; wherein I was made*] This answer is very comprehensive, and offers a concise definition of doctrine respecting the Christian nature. It declares that Christians are made such by God's work co-operating with the work of the person baptizing. The infant was dipped in water, or had water poured upon it, while the person baptizing named it, and said, “I baptize thee in the Name of the Father, and of the Son, and of the Holy Ghost.” This constituted “my Baptism,” so far as man's work could effect it. “In” that Baptism, without leaving room for any doubt, without imposing any condition by which the blessing could be nullified, God “made me a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven.” The new birth is not conditional on the regenerated person's subsequent fulfilment of the baptismal vows, but only upon the due administration of the water and words of Baptism.

*a member of Christ*] This is a Scriptural expression, used by St. Paul, who says, “We are the body of Christ, and members in particular” [1 Cor. xii. 27]: also, that “by one Spirit are we all baptized into one body . . . for the body is not one member, but many” [1 Cor. xii. 13, 14]: also that this Body in its completeness is Christ, “As the body is one, and hath many members . . . so also is Christ” [1 Cor. xii. 12]: “For we are members of His Body, of His flesh, and of His bones.” [Eph. v. 30.] How this membership can be is a mystery, but the results of it are intelligible, and may be understood partly from analogy, partly from the statements of our Lord and His Apostles. By physiological analogy we may draw the inference that life is maintained in every member by union with the Head, and without that union no member can live. Hence spiritual life is derived from our Lord the Fountain of life, not only as a gift bestowed by one person upon another, but

by an actual, though mysterious, and therefore unintelligible union.

It is on such a principle that St. Paul finds his familiar but deeply-important words, “He is the Head over all things to the Church, which is His Body, the fulness of Him Which filleth all in all.” [Eph. i. 22, 23.] “And He is the Head of the Body, the Church.” [Col. i. 18.] To baptize an infant is, therefore, to use the means by which God gives it spiritual life by uniting it to Christ. To leave an infant unbaptized, is to leave it spiritually without life, by leaving it without this union. And the same is true, no wilful bar to the Sacrament intervening, of adults. Our Lord shewed this in describing Himself as the true Vine, and the Apostles as branches; and especially in the words, “I am the Vine, ye are the branches: he that abideth in Me, the same bringeth forth much fruit: for without Me [ $\chi$ ωρὶς ἐμοῦ] ye can do nothing.” To be made a “member of Christ” is, therefore, to be united in a living spiritual bond with “the Way, the Truth, and the Life,” “the Light,” “the Resurrection and the Life.” Our spiritual existence, our spiritual knowledge, and our future Resurrection to life eternal are dependent on that union being effected in and by Baptism.

*the child of God*] This term also is Scriptural. St. Paul uses it thus: “For ye are all the children of God by faith in Christ Jesus” [Gal. iii. 26]: and St. John, “Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God. . . . Beloved, now are we the sons of God.” [1 John iii. 1, 2.] Such a relationship also springs from actual union with God through Christ in regeneration, and not from federal relationship. So St. Paul alleges when he writes, “For both He that sanctifieth and they who are sanctified, are all of one: for which cause He is not ashamed to call them brethren.” [Heb. ii. 11.] So also St. John alleges in the words, “Whosoever believeth that Jesus is the Christ is born of [ $\gamma$ εγεννηται] God: and every one that loveth Him that begat [ $\tau$ ὸν γεννησαντα], loveth him also that is begotten of Him” [ $\tau$ ὸν γεγεννημένον ἐξ Αὐτοῦ]. To be the child of God is not only therefore to be taken into that relationship by a covenant, but to be made so by a supernatural effect of grace.

*an inheritor of the Kingdom of Heaven*] St. Paul writes that sonship brings heritage, “If children, then heirs; heirs of God, and joint-heirs with Christ.” [Rom. viii. 17.] The inheritance is [1] of the Church Militant, which our Lord speaks of as the Kingdom of Heaven on many occasions. [e.g. Matt. iii. 2; xiii. 24]: and [2] of the Church Triumphant, of which He also speaks under the same title. [Matt. xxv. 34.] The heritage of the Church Militant is a title to all Church privileges and teaching, to benediction, absolution, all sacramental rites, the blessed Sacrament, and burial within the fold of the Church, and may be described as a title to the grace of God (through His mercy, and not through our merits),

¶ Answer.

"They did promise and vow three things in my name. First, that I should renounce the devil and all his works, the pomps and vanity of this wicked world, and all the sinful lusts of the flesh. Secondly, that I should believe all the Articles of the Christian Faith. And, thirdly, that I should keep God's holy will and commandments, and walk in the same all the days of my life.

¶ Question.

"Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?"

¶ Answer.

"Yes verily; and by God's help so I will. And I heartily thank our heavenly FATHER, that He hath called me to this state of salvation, through JESUS CHRIST our SAVIOUR. And I pray unto God to give me His grace, that I may continue in the same unto my life's end.

¶ Catechist.

Rehearse the Articles of thy Belief.

α Isa. 19. 21. & John 3. 8.

β all his works and pomps, the vanities of, etc., 1549-51.  
 γ Gal. 1. 4; 2. 24; Mark 16. 16; Matt. 28. 20; 22. 37-39; Luke 1. 74. 75.

δ Deut. 26. 17-19. James 2. 17.

ε Ps. 146. 5. Eph. 20. 2 Tim. 1. 9. Tit. 2. 11. Phil. 4. 6; 1. 6; 2. 13.

ζ Deut. 31. 12.

η 2 Tim. 3. 14.

θ Heb. 11. 6. & Cor. 8. 6. John 14. 1. & John 4. 14.

¶ Answer.

I BELIEVE in God the FATHER Almighty, Maker of heaven and earth:

And in JESUS CHRIST His only SON our LORD, Who was conceived by the HOLY GHOST, Born of the Virgin Mary, Suffered under Pontius Pilate, Was crucified, dead, and buried, He descended into hell; The third day He rose again from the dead; He ascended into heaven, And sitteth at the right hand of GOD the FATHER Almighty; From thence He shall come to judge the quick and the dead.

I believe in the HOLY GHOST; The holy Catholick Church; The Communion of Saints; The Forgiveness of sins; The Resurrection of the body; And the Life everlasting. Amen.

¶ Question.

"What dost thou chiefly learn in these Articles of thy Belief?"

¶ Answer.

"First, I learn to believe in God the FATHER, Who hath made me, and all the world.

which title can, of course, be forfeited by sin. The heritage of the Church Triumphant is the gift of blessedness which "eye hath not seen nor ear heard."

St. Augustine writes respecting both: "Wherefore, dearly beloved, Catholic plants, members of Christ, think what a Head ye have! Children of God, think what a Father ye have found! Christians, think what an Inheritance is promised you! Not such as on earth cannot be possessed by children, save when their parents are dead. For no one on earth possesses a father's inheritance save when he is dead. But we, whilst our Father liveth, shall possess what He shall give: for that our Father cannot die. I add more, and say the truth, our Father will Himself be our inheritance." [Aug. Sermons, cxlvi. 2.] As children could never grow up if they refused the food and shelter of their parents' home, so the children of God can never grow to "the fulness of the stature of Christ" if they refuse the present privileges to which they are entitled in the Church of God. And while "not growing up" in the one case means physical death, so does it mean spiritual death in the other: an excision of the unfruitful branch, the unworthy member of Christ; an expatriation of the prodigal son for ever from his father's house; a forfeiture of the eternal inheritance to which the spiritual birthright has entitled, but of which the disinheritance has been signed and sealed by the heir of his own free will.

They did promise and vow . . . in my name] Baptism is not administered on the condition of vows being made, nor do the vows exercise any anticipative influence upon it. They are part of the discipline of the Church, and probably established by the Apostles, but do not belong to the essence of the Sacrament, which is entirely perfect as to its outward form and its inward grace, even where they are not used or intended to be used. At the same time, the vows of Baptism express obligations which are inseparable from the relation established with our heavenly Father by it: so that children who have never had God-parents to make them on their behalf are bound, by the nature of their position as Christian children, to the duties stated in these vows, as much as if they had been explicitly made at their Baptism. A child who has not made any verbal promise of obedience to its parents, is as much bound to obey, by the law of God, as one who has done so: and no superadded vow can heighten or intensify the obligations which naturally belong to the relationship of Christians towards God, though it may express and define them.

that I should renounce the devil] The renunciation of the adversary of God and man, which was made by those who were children of wrath before they became children of God, expressed an obligation from which they could never after become free. St. John appears to refer to this renunciation when he says, "I write unto you, young men, because ye have overcome the wicked one." [1 John ii. 13.] In what manner practical effect is to be given, throughout life, to that

renunciation, he also shews by referring [1] to the victory gained by Christ our Head; and [2] to the union between Him and His members, through which they may be made partakers of His strength. "For this purpose the Son of God was manifested, that He might destroy the works of the devil." "Greater is He that is in you, than he that is in the world." [1 John iii. 8; iv. 4.] Thus the true way to give practical force to the vow of renunciation is to gain the power of Christ, [1] by the wish to do good rather than evil; [2] by dependence, in faith, on our Lord the Victor of the Evil One; [3] by an earnest resistance to Satan; [4] by a continued use of the grace given by God. [Comp. Litany clause, "From all the deceits of the world, the flesh, and the devil;" and Collect for Eighteenth Sunday after Trinity.] all his works] Sins, or the works of the devil, are classified under seven kinds, viz. Pride, Avarice, Lust, Envy, Gluttony, Anger, Sloth, which are called the seven deadly sins.

pomps] See footnote at p. 413 in the Service for Baptism. that I should believe . . . the Christian Faith] Such an act of faith presupposes a faculty of faith, just as an act of reason supposes a faculty of reason. The one belongs to our spiritual nature, which we receive at Baptism; the other to the nature which we receive by our natural birth. Faith is the power of believing all that God reveals to us without the necessity of any corroboratory evidence from our senses. Such corroboratory evidence sometimes accompanies the revelation of God; but in respect to the most important objects of faith it does not: and our Lord commends that faith most highly which is exercised without it: "Thomas, because thou hast seen Me, thou hast believed: blessed are they that have not seen, and yet have believed." [John xx. 29.] The "Articles of the Christian Faith" are so much concerned with objects of faith respecting which we can have little or no evidence beyond God's Word for their existence and truth, that a thorough belief in them can only be entertained by the exercise of the faith which is the gift of God, and which enables us to know, by a participation in God's knowledge, what is altogether beyond the reach of unassisted intellectual apprehension. Hence, as belief in all the Articles of the Christian Faith is a duty imposed upon Christians with their birthright, so it is the exercise of a gift or faculty which belongs to the Christian nature. A partial faith, an assent and submission of the intellect is, of course, possible to all who possess reason, and is a necessary qualification for Baptism in adult persons. It may be added, that the difference between faith and superstition is that the first is belief on good evidence (of which the best and highest kind is God's Word about the object upon which faith is to be exercised); while superstition is belief on insufficient evidence, of which kind is, sometimes, the evidence of the senses.

On the necessity of a right faith to salvation, see notes on the Athanasian Creed, pp. 217-220. Comp. also Jude 3; Eph. iv. 5; 1 John v. 4; 1 Pet. v. 9; Rev. ii. 13; xiv. 12; the

\*Secondly, in GOD the SON, Who hath redeemed me, and all mankind.

Thirdly, in GOD the HOLY GHOST, Who sanctifieth me, and all the elect people of GOD.

¶ Question.

‘You said, that your Godfathers and Godmothers did promise for you, that you should keep GOD’s Commandments. Tell me how many there be ?

¶ Answer.

‘Ten.

¶ Question.

‘Which be they ?

¶ Answer.

THE same which GOD spake in the twentieth Chapter of Exodus, saying, ‘I am the LORD thy GOD, Who brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have none other gods but Me.

II. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow

a Acts 5. 3. 4. 1  
Pet. 1. 1. 2.

b 2. Christians,  
God’s chosen  
people.

c Exod. 19. 5. 7. 8.  
Ps. 76. 11.

d Exod. 34. 28.

e Matt. 22. 37-40.

f Exod. 20. 2-17.  
Deut. 5. 6-21. Matt.  
19. 18, 19. Mark 12.  
30-33. Luke 10. 27.  
Rom. 13. 9.

down to them, nor worship them: for I the LORD thy GOD am a jealous GOD, and visit the sins of the fathers upon the children, unto the third and fourth generation of them that hate Me, and shew mercy unto thousands in them that love Me, and keep My commandments.

III. Thou shalt not take the Name of the LORD thy GOD in vain: for the LORD will not hold him guiltless that taketh His Name in vain.

IV. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the LORD thy GOD. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the LORD blessed the seventh day, and hallowed it.

V. Honour thy father and thy mother, that thy days may be long in the land which the LORD thy GOD giveth thee.

clause “From all false doctrine,” etc., in the Litany; and the Collect for St. Thomas’s Day.

that I should keep God’s holy will] God’s Will is the supreme law over all; and His Commandments are the expression of that Will. This expression is by no means to be limited in our minds by the Ten Commandments, though these contain a summary of all moral duty; for the Will of God is expressed in many other ways. Of such modes by which that Will is expressed there are five principal ones. [1] By the natural relationships of life. Thus St. Paul shews that the duties of children towards their parents, of wives towards their husbands, and *vice versa*, are duties laid upon them by God. [Col. iii. 18, etc.] Duties so plainly imposed by our heavenly Father are a plain revelation of His Will; and the non-fulfilment of such duties is disobedience to it. [2] By the light of the Christianized conscience, which is “the candle of the Lord within” [Prov. xx. 27], “the light that is in thee,” of which our Saviour spoke when He said, “If therefore the light that is in thee be darkness, how great is that darkness!” [Matt. vi. 23.] But all *apparent* dictates of the Christian conscience are not hastily to be taken as such revelations of God’s Will and Commandment, as natural inclination may be mistaken for the voice of conscience. [3] By the voice of the Church, represented in its Catholic teaching, and in the admonitions and advice of those individual ministers whom God has appointed as spiritual guides to the flocks in the midst of which He has placed them. [4] By the written word of God’s revelation, contained in the Holy Bible. [5] By the written and unwritten law of the land in which His Providence has placed us, respecting which St. Paul says, “Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation.” [Rom. xiii. 1, 2.] Obedience to the Will and Commandment of God, however it may be revealed, draws our relationship to Him still closer; Christian nature and Christian obedience thus reacting upon each other, and fulfilling the words of Christ, “Whosoever shall do the will of God, the same is My brother, and My sister, and mother.” [Mark iii. 35.]

by God’s help so I will] This answer takes the form of an oath, the ordinary adjuration of which in this country is, “So help me God.” Every time it is repeated, the child or person repeating it “renews the solemn promise and vow that was made in their name at their Baptism; ratifying and confirming the same in their own persons, and acknowledging themselves bound to believe and do all those things which their Godfathers and Godmothers then undertook for them.” [See Confirmation Office.] This is done for the last time immediately before Confirmation by the reply, “I do,” to the Bishop’s question. It must be remembered that the promise and vow made on behalf of a child by its God-parents do not originate

the obligation of that child “to do all these things,” but only express an obligation that would be binding whether it was expressed or not.

this state of salvation] That is, into a Christian condition in which it is quite certain (whatever may be the possibility in a non-Christian condition) that salvation is within reach. The Christian child has already been saved from the *guilt* of original sin, and from much of its power over the soul. Final salvation depends on final perseverance, that is, on a continuance in the state of salvation, by God’s grace, to our lives’ end, so that we may not die in mortal sin.

First, I learn to believe] For an expository paraphrase on the Apostles’ Creed, see the Notes on Morning Prayer, p. 197. Some illustrative texts of Scripture will be found in the Table of references to the books of the New Testament at p. 196.

Ten] In the Catechism as it stood in 1549 the first five of the Ten Commandments were given in a much shorter form, as follows:—

“I. Thou shalt have none other gods but Me.

“II. Thou shalt not . . . nor worship them.

“III. Thou shalt not take the Name of the Lord thy God in vain.

“IV. Remember that thou keep holy the Sabbath-day.

“V. Honour thy father and thy mother.”

In the tenth commandment the words, “Thou shalt not covet thy neighbour’s house,” were altogether omitted, evidently by a singular accident. The Primer of 1545 contains “The Ten Commandments compendiously extracted,” etc., which is exactly similar to the arrangement of 1549, except that the commandment there put as the second is omitted [it is printed in the exposition immediately preceding], and the tenth is divided into two. The writer of the Catechism must have copied out the compendium from the Primer, inserting so much as he did insert of the second commandment, and then forgetting altogether what there stood as the ninth!

The translation of the Commandments here, and in the Communion Office, is apparently an original version made for the Prayer Book. The Puritans of 1661 wished to have that of 1611 substituted, but the Bishops considered that there was no necessity for this change.

The same which God spake] Although the Ten Commandments were given especially to the Jews, they represent the whole substance of a moral law which is equally binding upon Christians. Thus our Lord recognized the summary of them which was given to Him by the lawyer, in Luke x. 27, and thus He summed them up Himself, in Matt. xix. 18, and xxii. 37-40, as a rule of obedience by which a man might

1 That a compendium of the Ten Commandments is perfectly justifiable may be concluded from its adoption by our Lord in Matt. xix. 18, and by St. Paul in Rom. xiii. 9.



VI. Thou shalt do no murder.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

† Question.

“What dost thou chiefly learn by these Commandments?”

† Answer.

I learn two things: my duty towards God, and my duty towards my Neighbour.

† Question.

What is thy duty towards God?

† Answer.

“My duty towards God, is to believe in Him, to fear Him, and to love Him with all my heart, with all my mind, with all my soul, and with all my strength; to worship Him, to give Him thanks, to put my whole trust in Him, to call upon Him, to honour His holy Name and His Word, and to serve Him truly all the days of my life.

† Question.

What is thy duty towards thy Neighbour?

† Answer.

“My duty towards my Neighbour, is to love him as myself, and to do to all men, as I would they

should do unto me: To love, honour, and succour my father and mother: To honour and obey the Queen, and all that are put in authority under her: To submit myself to all my governours, teachers, spiritual pastors, and masters: To order myself lowly and reverently to all my betters: To hurt no body by word nor deed: To be true and just in all my dealing: To bear no malice nor hatred in my heart: To keep my hands from picking and stealing, and my tongue from evil-speaking, lying, and slandering: To keep my body in temperance, soberness, and chastity: Not to covet nor desire other men's goods; but to learn and labour truly to get mine own living, and to do my duty in that state of life, unto which it shall please God to call me.

† Catechist.

“My good child, know this, that thou art not able to do these things of thyself, nor to walk in the Commandments of God, and to serve Him, without His special grace; which thou must learn at all times to call for by diligent prayer. Let me hear therefore, if thou canst say the LORD'S Prayer.

† Answer.

OUR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. Amen.

a Matt. 23. 37-40.  
b 2 Cor. 3. 5; 12. 9.  
Heb. 4. 16. 2 Thess. 1. 11, 12. Luke 11. 1-4.  
c 2 Chron. 20. 20.  
Luke 12. 5; 10. 27.  
John 4. 23. 1 Thess. 5. 18. 1 Tim. 4. 10.  
Phil. 4. 6. Ps. 138. 2.  
1 Chron. 28. 9.  
d Juris præcepta sunt hæc, honeste vivere, alterum non lædere, suum cuique tribuere. [JUSTIN. *1844*. 1. 1. 3.]  
Rom. 13. 8-10.  
Matt. 7. 12; 15. 4-6.  
Eph. 6. 2, 3. 1 Pet. 2. 13, 14, 17. Tit. 3. 7.  
1 Heb. 13. 7, 17.  
Tit. 2. 9, 10. 1 Pet. 5. 5. Lev. 19. 32.  
Rom. 12. 17-21.  
Phil. 4. 8. James 3. 14, 16. Eph. 4. 28, 29, 31. James 1. 26.  
Luke 21. 34. 1 Cor. 6. 13. 2 Cor. 7. 1.  
Heb. 13. 5. 1 Thess. 4. 11, 12. 2 Cor. 7. 20-23. Eccles. 12. 13.

“enter into life,” and on which “hang all the law and the prophets.” As, moreover, a greater measure of grace is bestowed upon Christians than was given to the Jews, so is the moral law interpreted to them by a more strict rule. Christ came, “not to destroy the law, but to fulfil it,” and “the law was our schoolmaster, to bring us unto Christ;” so that we “serve in newness of spirit, and not in the oldness of the letter,” as children yielding a willing, not as servants yielding a forced, obedience.

[Learn two things] The division of the Ten Commandments into the four which enjoin duties towards God, and the six which summarize duties towards man, was sanctioned and adopted by our Blessed Lord, and was probably derived from the manner in which they were written on the “two tables” brought down by Moses from Sinai, and preserved in the Ark under the Mercy-seat within the Holy of Holies.

[My duty towards God] This summary exposition of the first four commandments sets forth first the mental qualities which are comprehended in a Christian disposition towards God, which are Faith, Fear, and Love; and, secondly, the acts by which the exercise of those qualities is manifested, which are principally Worship, Prayer, and faithful Service. Acts of worship are such offerings of praise as are made to God without any consideration of recompense, and the highest of such acts is the “Sacrifice of praise and thanksgiving” comprised in the celebration of the Holy Eucharist, as distinct from the consumption of it, which afterwards constitutes the act of Communion. Upon such acts Faith, holy Fear, and Love are all exercised in their highest degree. Acts of Prayer are such offerings of worship as are mingled with supplications for some spiritual or temporal benefit; and upon these, too, all three qualities are exercised. Acts of faithful Service are other practical evidences and exertions of those qualities in the work of life; and by them the labour appointed to us in the world is transfigured into Christian work, done also in the Kingdom of God. The intensification of the law under the Christian dispensation is here shewn by the declaration that such faithful service is due to God, not only on the Sabbath, which was a temporary institution, but on “all the days of my life,” since all a Christian's days are to be consecrated in some way to God. A practical Trust in the Provi-

dence of God is necessarily involved in such faithful service; and reverence for His holy Name and Word is inseparable from a faithful, humble, and loving habit of worship.

[My duty towards my Neighbour] The details of this answer are in themselves a sufficient comment upon, and illustration of, the six commandments to which they refer. They are also an exposition of the practical duties arising from our Lord's commandment as given in the Sermon on the Mount: “Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets.” [Matt. vii. 12.] Some portions of this answer seem to be taken from St. Augustine, who thus speaks of the obligations of Sponsors: “Admoneant, ut castitatem custodiant, virginitatem usque ad nuptias servant, a maledicto vel perjurio linguam refrudent, canticia turpia vel luxuriosa ex ore non proferant, non superbiant, iracundiam vel odium in corde non teneant. . . sacerdotibus et parentibus honorem amore veræ caritatis impendant.” [Serm. de Temp. clxiii.]

[What desirest thou of God in this Prayer?] In the Notes to Evening Prayer, p. 208, will be found an Exposition of the Lord's Prayer taken from St. CYRIL'S *Catechetical Lectures*; at p. 185 one by Bishop Andrewes; and at p. 208 one by the author of the *Christian Year*. The general objects of the seven petitions which compose it may be thus summed up:—

[I.] *Our Father, Which art in heaven, Hallowed be Thy Name.* In the first petition we pray that all things done on earth, all our actions as well as those of our brethren, may minister to the glory of God, that by our lives and in our hearts His Name may be hallowed.

[II.] *Thy kingdom come.* This is a prayer that all things here may tend to the propagation of the Gospel, the establishment of God's kingdom in all the world, and to the subjection of ourselves to the rule of our heavenly Father.

[III.] *Thy will be done in earth, As it is in heaven.* In the third petition we pray that we and all men may keep the Commandments and do the whole Will of God.

[IV.] *Give us this day our daily bread.* In the fourth petition we beseech God to give us day by day the bread we need,

<sup>1</sup> See DENTON on the Lord's Prayer, p. 188.

¶ Question.

\* What desirest thou of GOD in this Prayer ?

¶ Answer.

‘I desire my LORD GOD our heavenly FATHER, Who is the Giver of all goodness, to send His grace unto me, and to all people ; that we may worship Him, serve Him, and obey Him, as we ought to do. And I pray unto God, that He will send us all things that be needful both for our souls and bodies ; and that He will be merciful unto us, and forgive us our sins ; and that it will please Him to save and defend us in all dangers ghostly and bodily ; and that He will keep us from all sin and wickedness, and from our ghostly enemy, and from everlasting death. And this I trust He will do of His mercy and goodness, through our LORD JESUS CHRIST. And therefore I say, Amen, So be it.

¶ Question.

HOW many Sacraments hath CHRIST ordained in His Church ?

¶ Answer.

‘Two only, as generally necessary to salvation, that is to say, Baptism, and the Supper of the LORD.

¶ Question.

What meanest thou by this word *Sacrament* ?

¶ Answer.

‘I mean an outward and visible sign of an inward and spiritual grace,\* given unto us, ordained by CHRIST Himself, as a ‘means whereby we receive the ‘same, and a ‘pledge to assure us thereof.

a Matt. 6. 7-13.

b James 1. 17. Matt. 7. 7-11. Ps. 29. 2, 9; 89. 7. Exod. 19. 5. Matt. 6. 25-33. 12-15; 26. 41. 1 Cor. 10. 13. Ps. 19. 12, 13. 1 John 5. 18. 2 Tim. 4. 18. 1 Pet. 1. 5. 2 Cor. 1. 20.

c Matt. 28. 9. Acts 10. 47.

d See p. 403.

e John 1. 12, 13. Rom. 6. 3, 4, 7, 11; 9. 8. Acts. 2. 39.

f See p. 405.

g Matt. 28. 18-20.

h Luke 22. 19, 20.

i Acts 2. 38; 8. 36.

j Heb. 10. 22, 23.

k John 3. 3, 5. Tit. 3. 5. John 6. 53, 54.

l This comma appears in the original M.

m i.e. First, the

n i.e. The sign is the

o i.e. The sign is the

p i.e. The ‘grace’

q i.e. The ‘sign’

r i.e. The ‘pledge’

s i.e. The ‘pledge’

t i.e. The ‘pledge’

u i.e. The ‘pledge’

v i.e. The ‘pledge’

w i.e. The ‘pledge’

x i.e. The ‘pledge’

y i.e. The ‘pledge’

z i.e. The ‘pledge’

¶ Question.

How many parts are there in a Sacrament ?

¶ Answer.

Two ; the outward visible sign, and the inward spiritual grace.

¶ Question.

What is the outward visible sign or form in Baptism ?

¶ Answer.

‘Water ; wherein the person is baptized *In the Name of the FATHER, and of the SON, and of the HOLY GHOST.*’

¶ Question.

What is the inward and spiritual grace ?

¶ Answer.

‘A death unto sin, and a new birth unto righteousness : for being by nature born in sin, and the children of wrath, we are hereby made the children of grace.’

¶ Question.

What is required of persons to be baptized ?

¶ Answer.

‘Repentance, whereby they forsake sin ; and Faith, whereby they stedfastly believe the promises of GOD made to them in that Sacrament.

¶ Question.

‘Why then are Infants baptized,° when by reason of their tender age they cannot perform them ?

the food necessary for the strengthening and nourishing our body and soul ; so that, sustained by His hand, we may be enabled to live to His glory.

[V.] *And forgive us our trespasses, As we forgive them that trespass against us.* In the next petition we ask God to forgive us those trespasses which have separated us from Him, and to restore us to that peace which by our actions we have disturbed, even as we forgive our brethren, and renew that concord which has been broken by our quarrels.

[VI.] *And lead us not into temptation.* In the sixth petition we pray for the protection and support of God against the assaults of the Evil One, the flesh, and the world, for deliverance from all temptations.

[VII.] *But deliver us from evil.* By the seventh petition we seek deliverance from all evil, temporal and spiritual, and for the consummation of the work of God in our hearts and lives.

*Two only, as generally necessary to salvation* [The use of the word “generally” in the sense of “universally,” may be illustrated by the two places in which it is to be found in the Holy Bible. The first is in 2 Sam. xvii. 11, “Therefore I counsel that all Israel be generally gathered unto thee, from Dan even to Beersheba.” the expression in the Vulgate being “*universus Israel*,” and the LXX *πᾶς Ἰσραήλ*. The second is Jer. xlviii. 38, “There shall be lamentation generally upon all the house-tops of Moab ;” where the Vulgate reads “*super omnia tecta Moab*,” and the LXX *ἐπὶ πάντων τῶν δωμάτων Μοαβ*. So also Bishop Hooper says, “Notwithstanding that God’s promises be general, unto all people of the world, yet many shall be damned.” [Declaration of the Ten Commandments.] Bishop Latimer, again, says, “The promises of Christ are general ; they pertain to all mankind.” [Sermon on Parable of King’s Son.] And, lastly, in the Prayer for the Parliament is the expression “this kingdom in general,” which clearly means the whole of this kingdom, all persons therein. There are probably no instances to be found of any writer in the sixteenth or seventeenth centuries who used the word “generally” otherwise than with the meaning “universally ;” and such is its meaning in this place.

The Sacraments of Baptism and the Lord’s Supper are therefore declared to be the only Sacraments which are

necessary to the salvation of all persons ; and, by implication, “those five commonly called Sacraments, that is to say, Confirmation, Penance, Orders, Matrimony, and Extreme Unction” [Article of Religion XXV.], are necessary only for particular classes of persons. So Bishop Bramhall respecting one of these, “We deny not Ordination to be a Sacrament, though it be not one of those two Sacraments which are ‘generally necessary to salvation.’” [BRAMHALL’S *Consecr. of Prot. Bish. vindic. Disc.* v.] Among the Fathers the word sacrament was used almost in the same sense that we now use the word mystery, and was not restricted to any particular number. “As for the number of them,” says the Homily of Common Prayer and Sacraments, “if they should be considered according to the exact signification of a sacrament, namely, for visible signs expressly commanded in the New Testament, whereunto is annexed the promise of free forgiveness, and of our holiness and joining in Christ, there be but two, namely, Baptism and the Supper of the Lord. . . . But in a general acceptance the name of a Sacrament may be attributed to anything whereby an holy thing is signified. In which understanding of the word, the ancient writers have given this name, not only to the other five commonly of late years taken and used for supplying the number of the Sacraments, but also to divers and sundry other ceremonies, as to oil, washing of feet, and suchlike ; not meaning thereby to repute them as Sacraments in the same signification that the two forenamed Sacraments are. . . . And although there are retained by the order of the Church of England, besides these two, certain other rites and ceremonies about the institution of ministers in the Church, Matrimony, Confirmation of children . . . and likewise for the Visitation of the Sick ; yet no man ought to take these for Sacraments, in such signification and meaning as the Sacraments of Baptism and the Lord’s Supper are : but either for godly states of life, necessary in Christ’s Church, and therefore worthy to be set forth by public action and solemnity by the ministry of the Church ; or else judged to be such ordinances as may make for the instruction, comfort, and edification” [i.e. *οικοδομησις*] “of Christ’s Church.”

*I mean an outward and visible sign*] This definition is



## ¶ Answer.

“Because they promise them both by their Sureties; which promise, when they come to age, themselves are bound to perform.

## ¶ Question.

Why was the Sacrament of the LORD'S Supper ordained?

## ¶ Answer.

“For the continual remembrance of the sacrifice of the death of CHRIST, and of the benefits which we receive thereby.

## ¶ Question.

What is the outward part or sign of the LORD'S Supper?

## ¶ Answer.

“Bread and Wine, which the LORD hath commanded to be received.”

## ¶ Question.

What is the inward part, or thing signified?

## ¶ Answer.

“The Body and Blood of CHRIST, which are verily and indeed taken and received by the faithful in the LORD'S Supper.”

## ¶ Question.

What are the benefits whereof we are partakers thereby?

## ¶ Answer.

“The strengthening and refreshing of our souls by the Body and Blood of CHRIST, as our bodies are by the Bread and Wine.”

a Col. 2. 11, 12.  
Deut. 29: 10-15, 24,  
25.

b 1 Cor. 11. 28. 2  
Cor. 7. 11. Tit. 2.  
11, 12. Heb. 10. 21.  
22. Col. 1. 12-14.  
Matt. 5. 23, 24. 1  
Cor. 5. 7, 8; 13. 3-8,  
13.

c Luke 22. 19. Heb.  
9. 25.  
d See note below.

e 1 Cor. 11. 23-26.  
f See p. 356.

g 1 Cor. 10. 16. John  
6. 53, 47.

h See p. 357.

i Ps. 104. 15. John  
6. 35, 54, 55, 56.

k See p. 356

## ¶ Question.

What is required of them who come to the LORD'S Supper?

## ¶ Answer.

“To examine themselves, whether they repent them truly of their former sins, stedfastly purposing to lead a new life; have a lively faith in GOD'S mercy through CHRIST, with a thankful remembrance of His death; and be in charity with all men.

¶ The Curate of every Parish shall diligently upon Sundays and Holydays, after the second Lesson at Evening Prayer, openly in the Church instruct and examine so many Children of his Parish sent unto him, as he shall think convenient, in some part of this Catechism.

¶ And all Fathers, Mothers, Masters, and Dames, shall cause their Children, Servants, and Apprentices, (which have not learned their Catechism,) to come to the Church at the time appointed, and obediently to hear, and be ordered by the Curate, until such time as they have learned all that is here appointed for them to learn.

¶ So soon as Children are come to a competent age, and can say, in their Mother Tongue, the Creed, the LORD'S Prayer, and the Ten Commandments; and also can answer to the other Questions of this short Catechism; they shall be brought to the Bishop. And every one shall have a Godfather, or a Godmother, as a Witness of their Confirmation.

¶ And whensoever the Bishop shall give knowledge for Children to be brought unto him for their Confirmation, the Curate of every Parish shall either bring, or send in writing, with his hand subscribed thereunto, the names of all such persons within his Parish, as he shall think fit to be presented to the Bishop to be confirmed. And, if the Bishop approve of them, he shall confirm them in manner following.

attributed to Peter Lombard, called the Master of the Sentences, in the twelfth century. The Homily just quoted (written about 1562) says, “The common description of a Sacrament, which is, that it is a visible sign of an invisible grace.” The somewhat involved form of this answer may be made clearer by a paraphrase, as follows: “I mean an outward and visible sign (ordained by Christ Himself) of an inward and invisible spiritual grace, which grace is given unto us by God. This outward sign was ordained by Christ, first, as a means whereby we are to receive the inward grace, and, secondly, as a pledge to assure us of that inward grace;” for the grace cannot ordinarily be separated from the sign which Christ has ordained.

and of the benefits which we receive thereby] These words as they now stand say that the Eucharist was instituted “for the continual remembrance . . . of the benefits which we receive” by the Death of Christ. But it is more probable that the

meaning intended should be expressed by the words “and for the benefits which we receive” by the Sacrament of the LORD'S Supper, so instituted as a sacrificial Memorial before God of the Sacrifice of the Death of Christ. In the Sealed Books the words stand as in the text above, as also they do in the MS. of the Prayer Book. But in the Black-Letter Prayer Book of 1636 preserved with the latter [see pp. 33, 35] they originally stood—as in all editions from 1604 to 1662—“and the benefits which we receive thereby,” the “of” being written in red ink above the line. The meaning suggested as that which was intended agrees exactly with that expressed in the third question and answer beyond.

For expositions of the doctrine of the Sacraments, see the Introductions to, and Notes on, the Offices for Holy Baptism and the Holy Communion. A detailed exposition of the whole Catechism will also be found in the author's *Key to Christian Doctrine and Practice, founded on the Church Catechism*.

# AN INTRODUCTION

TO THE

## CONFIRMATION OFFICE.

FROM the earliest ages of the Christian Church, and in every part of it all over the whole world, until modern times, the rite of Confirmation has been considered essential to the full perfection of Christian life in those who have attained to years when they can discern fully between right and wrong. Nor have any Christians been ordinarily permitted by the Church to partake of the Holy Communion until after they had been confirmed.

The rite appears to have been administered at first by an Apostle or Bishop laying his hands on the head of the baptized person, but at a very early period the rite of unction was added. The Apostles St. Peter and St. John went down to Samaria to lay their hands on those who had been baptized by their Deacon Philip [Acts viii. 14-17]; "and they received the Holy Ghost," some new and special Gift being bestowed upon them by the Holy Ghost through that outward sign. In the same manner St. Paul laid his hands on the Ephesian disciples of St. John the Baptist as soon as they had been "baptized in the Name of the Lord Jesus." [Acts xix. 5.] In the latter case, and probably also in the former, the Gift bestowed was accompanied by other gifts of miraculous powers; but these were clearly a special addition to the ordinary gift, and thus it was for the confirmation of previous Baptism that the Apostles administered the rite by the imposition of their hands. The anxious care of St. Paul for the administration of it to the Ephesians appears also to have a parallel in that which he expressed to the Roman Christians when he wrote to them, "I long to see you, that I may impart unto you some spiritual gift, to the end ye may be established." [Rom. i. 11.]

The rite so administered has several names given to it in the New Testament. The most obvious is that derived from the particular ceremony which was used in administering it, as when in the Epistle to the Hebrews "the doctrine of Baptisms and of Laying on of hands" [Heb. vi. 2] is spoken of. Another title given to it is that of the Seal or the Sealing, as when St. Paul writes to the Ephesians, "After that ye believed in Christ, ye were Sealed with that Holy Spirit of promise, which is the earnest of our inheritance" [Eph. i. 13, 14]: or, "Grieve not the Holy Spirit of God, whereby ye are Sealed unto the day of redemption" [Eph. iv. 30]: or again, "He Which stablisheth us with you in Christ, and hath anointed us, is God; Who hath also Sealed us, and given the earnest of the Spirit in our hearts." [2 Cor. i. 21, 22.] There seems also to be a reference to the same ordinance in the words, "The foundation of God standeth sure, having this Seal, The Lord knoweth them that are His. And, Let every one that nameth the Name of Christ depart from iniquity." [2 Tim. ii. 19.] By all which passages, where the idea of Sealing is connected with the gift of the Holy Ghost, we are carried back to the same idea in respect to our Blessed Lord, of Whom it is said, "For Him hath God the Father sealed." [John vi. 27.] As all grace flows down from the Father to the members of Christ through Christ their Head, so from Him to Whom the Father "gave not the Spirit by measure," flows down, even to the "skirts of His" mystical "clothing," that anointing Spirit of promise, whereby Christians are "sealed unto the day of redemption." The Oriental Church, which is so conservative of Scriptural terms and language, still retains the name of the "Seal of the Gift of the Holy Ghost," as that of the ordinance which the Western Church calls "Confirmation."

The rite is also called "the Unction" or "Anointing" in the New Testament, and in this case also the name is clearly connected with our Lord, the Christ or Anointed One: the "holy Child Jesus, Whom Thou hast anointed" of Acts iv. 27, and of Whom St. Peter said, "how God anointed Jesus

of Nazareth with the Holy Ghost and with power." [Acts x. 38.] In a passage already quoted St. Paul speaks of God having "anointed us." [2 Cor. i. 21.] St. John refers to it as a special means of illumination and union with Christ: "But the Anointing which ye have received of Him abideth in you, and ye need not that any man teach you: but as the same Anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in Him." [1 John ii. 27.] He also says of it, "Ye have an Unction from the Holy One, and ye know all things" [1 John ii. 20]: and these words respecting illumination at once connect themselves with those of our Lord respecting the Holy Ghost the Comforter, "He shall teach you all things." [John xiv. 26.]

The familiar name by which this rite is known in the Western Church appears first in the writings of St. Ambrose: "Ye have received the spiritual seal. . . . God the Father hath signed you, Christ our Lord hath confirmed you, and, as ye are taught by the apostolic lection, hath given you the pledge of the Spirit in your hearts." [AMBROS. *de Myst.* vii. 42.] By the time of St. Gregory the name seems to have been commonly established, although it still continued to be called "signaculum" and "chrisma."

In the early Church, when Baptism was publicly administered at special seasons, and in the presence of the Bishop, the baptized were confirmed immediately on leaving the font. In his Treatise concerning Baptism, Tertullian says, "After this, having come out from the bath, we are anointed thoroughly with a blessed unction. . . . Next to this, the hand is laid upon us, calling upon, and inviting the Holy Spirit, through the blessing." [TERR. *de Bap.* vii. viii.] St. Cyprian writes, in his famous seventieth Epistle, "Anointed also must be of necessity he who is baptized, that having received the chrism, that is, unction, he may be the anointed of God, and have within him the grace of Christ." [Ep. lxx. 3.] Again, expounding the passage in the Acts respecting the Confirmation of the Samaritans by St. Peter and St. John, he says, "Which now also is done among us, those baptized in the Church being brought to the Bishops of the Church, and by our prayer, and laying on of hands, they receive the Holy Ghost, and are perfected with the seal of the Lord." [Ep. lxxiii. 8.] Some passages in which St. Cyril speaks of the use of the chrism after Baptism will be found in the Introduction to the Baptismal Offices: he also says to those about to be baptized, "In the days of Moses, the Spirit was given by the laying on of hands, and Peter also gives the Spirit by the laying on of hands. And on thee also, who art about to be baptized, shall His grace come." [Catech. Lect. xvi. 26.]

This administration of Confirmation at the time of Baptism is provided for in the Sacramentaries of Gelasius and St. Gregory. The following is the form which has been handed down from that distant time, beginning with the Rubric which follows the Baptism:—

*"Pontifex vero redit in sacrarium expectans, ut cum vestiti fuerunt infantes, confirmet eos. Qui etiam non prohibentur lactari ante sacram Communionem, si necesse fuerit. Induti vero, ordinantur per ordinem sicut scripti sunt. Et infantes quidem in brachiis dextris tenentur: majores vero pedem ponunt super pedem patris sui. Deinde Schola jussa facit Letaniam quinam ad fontes, Pontifex vero veniens ad infantes, tenente Archidiacono chrisma, involutus scapulis et brachiis ex panno lineo, et levata manu sua super capita omnium dicit. Omnipotens sempiternus Deus, qui regenerare dignatus es . . ."* [As in the right-hand column in the Office beyond.]

*"Et interrogantibus Diaconibus nomina singulorum, Pontifex*

*tincto pollice in chrismate, facit crucem in fronte unius, similiter per omnes singillatim.*" [MENARD'S Sac. Greg. 73.]

In later days Baptism and Confirmation were separated, the latter being administered, as now, by the Bishop, in periodical visits to the greater churches; but the form of the rite has varied very little since the days of St. Gregory. Bede narrates of St. Cuthbert [A.D. 686] that he used to go round his diocese bountifully distributing counsels of salvation, "as well as laying his hands on the lately baptized, that they might receive the grace of the Holy Ghost." [*Life of St. Cuthbert*, xxix.]: and from a period very little later a Pontifical has come down to us which belonged to Egbert, Archbishop of York, and which contains the form of Confirmation, as it was then used; probably the same that was used by St. Cuthbert. A translation of it is here given, as it forms a link between the primitive Office of St. Gregory and that of the Mediæval Church, from which our own is directly derived.

§ *The Use of York. Circa A.D. 700.*

"The Confirmation of men, to be spoken by a Bishop.

"*How he ought to Confirm.*

"Almighty, everlasting God, Who hast vouchsafed to regenerate this Thy servant with water and the Holy Ghost, and Who hast given unto him remission of all his sins, pour into him, O Lord, the sevenfold Spirit, Thine holy Comforter, from heaven. Amen. Give him the Spirit of wisdom and understanding. Amen. The Spirit of counsel and strength. Amen. The Spirit of knowledge and piety. Amen. Fill him with the Spirit of the fear of God, and of our Lord Jesus Christ, and of Thy favour: sign him with the sign of Thy holy cross unto eternal life.

"*Here he ought to put the chrism on the forehead of the man, and say—*

"Receive the sign of the holy cross, by the chrism of salvation, in Jesus Christ unto eternal life. Amen.

"The Lord be with you.

"And with thy spirit.

"The peace and blessing of the Lord be ever with thee. And with thy spirit.

"*Afterwards, he ought to read this prayer—*

"God the Father, and the Son, and the Holy Ghost, confirm thee, that thou mayest have eternal life; and thou shalt live for ever. So thus let every man be blessed that feareth the Lord. The Lord from out of Sion bless Thee, and mayest thou see the things which are good in Jerusalem all the days of thy life. Peace be with thee unto eternal life. Amen.

"*Then they are to be bound [with a band of linen round the forehead].*

"O God, Who gavest the Holy Ghost to Thy Apostles, and willedst Him to be given to the rest of the faithful by them and their successors, look favourably upon our humble service, and grant unto all them whose forehead we have this day anointed and confirmed with the sign of the cross, that the Holy Ghost coming upon their hearts may perfect them for a temple of His glory, by worthily inhabiting them. Through.

"*Then they are to be communicated of the sacrifice.*

"*The episcopal benediction follows.*

"God Almighty, Who created all things out of nothing, bless you, and grant you in baptism and in confirmation remission of all sins. Amen.

"And may He Who gave the Holy Ghost in fiery tongues to His disciples, enlighten your hearts by His own enlightening, and duly kindle them to the love of Himself. Amen.

"So that, being cleansed from all vices, defended by His own assistance from all adversities, we may be worthy to be made His temple. Amen.

"May He Who created you guard you from all imminent evils, and defend you from all wickedness. Amen.

"Which He Himself. Amen. The blessing. Amen.

"*Another blessing at Mass, after confirmation—*

"Pour forth, O Lord, we pray Thee, Thy heavenly blessing upon these Thy servants, and Thine handmaids, to whom Thou hast been pleased by us to deliver Thine excellent sevenfold Holy Ghost, and to give them the grace and gifts of the Holy Ghost. Amen.

"That whosoever are born again of water and the Holy Ghost may be ever defended by Thy protection. Amen.

"May charity, diffused by the Holy Ghost, abound in them, which covers and overcomes every multitude of sins. Amen.

"Protect them with divine protection, that all sins may flee from them; and may they always study to fulfil Thy commandments. Amen.

"Rest favourably in them, Who formerly rested glorious in the Apostles.

"Which He Himself. Amen. The blessing. Amen."

These specimens of Confirmation Offices of the Western Church will shew how little substantial variation there has been in them from the days of Primitive Christianity down to our own time. In the Eastern Church the rite is not restricted to the Bishop, but is administered by the priest (as his deputy, and with chrism blessed by him) immediately after Baptism, with the sign of the Cross in chrism on various parts of the body, and the words, "The Seal of the gift of the Holy Ghost. Amen." The modern Roman is almost identical with the ancient use of Salisbury.

The imposition of hands was undoubtedly the principal ceremony of Confirmation in Apostolic times, and cannot be regarded otherwise than as the essential part of the rite. Nor can it be doubted that its consisted of an actual placing of one or both of the Bishop's hands on the head of the person to be confirmed. Yet, in mediæval times (as in the modern Latin Church), consignation with chrism, and the blow on the cheek, were the only ways in which the Bishop's hand came into actual contact with the head of the candidate; and what was called *imposition of hands*, was an *elevation of his hands* in an attitude of benediction, spreading them abroad towards the persons kneeling before him. A somewhat similar custom has been adopted by modern English Bishops, who lay their hands on each child successively, and then say the words, "Defend, O Lord," etc., over the whole collectively with hands outstretched. Yet the actual laying on of hands is perfectly effected in the latter case, and it is certain that the words are not an essential part of the rite.<sup>1</sup> The words of the English Rubric, however, plainly direct that the words shall be uttered over each child while the hands of the Bishop rest upon him; and as the words are a precatory benediction, it does appear that the other custom may, in some degree, deprive the person who ought to be individually blessed by the Bishop of the full benefit which the blessing is intended to convey.

Confirmation is not, according to the strictest form of definition, a Sacrament. Our Lord did indeed ordain "the outward and visible sign" of benediction, by laying His hands on the little children who were brought to Him, and on His Apostles. But there is no distinct evidence that this laying on of hands was for the purpose of Confirmation; and as Baptism, in its fullest Christian phase, was not administered before the Day of Pentecost, it can scarcely be supposed that such was the case. Although, however, not a Sacrament in the strictest sense, Confirmation undoubtedly conveys grace, and the grace is conveyed by the outward sign. Accordingly Bishop Cosin writes, "The nature of this holy Sacrament (for so we need not fear to call it in a right sense) will be more easily understood . . ." [*Works*, v. 142], giving it the sacred title in a subordinate sense, as an outward and visible sign of an inward and spiritual grace indeed, but not known to be certainly of Christ's Institution, nor "generally necessary for salvation."

§ *The Effect of Confirmation.*

The outward sign of Confirmation is the same as that of Ordination, the laying on of hands by a Bishop; and this fact suggests that there is some analogy between the two rites. Confirmation is, indeed, a kind of lesser Ordination, by which the baptized person receives the gift of the Holy Ghost for the work of adult Christian life: and hence it is the means of grace by which that "priesthood of the laity" is conferred, to which St. Peter refers when he writes, "Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people." [1 Pet. ii. 9.] It is also the means of grace by which the Christian, whose sins were all forgiven in Baptism, receives a further measure of strength, enabling him to stand against the temptations which assail maturer life. Thus, although Baptism is a perfect Sacrament, conveying forgiveness of sin, and giving a new nature through the union which it effects between the baptized and Christ, yet Confirmation is the complement of Baptism, in that it [1] renews and strengthens the Christian life then given, and [2] carries the baptized person on to "perfection," so that he becomes competent to take part in the highest of Christian ordinances. And thus, as grace for the work of the ministry is given by the laying

<sup>1</sup> One of the oldest Bishops in the Church of England confirmed 12,564 persons during the summer of 1365. To say the words over each severally in such a multitude seems almost impossible.

on of hands in Ordination,—the ordained person being placed in a different relation towards God from that which he before occupied,—so by the laying on of hands in Confirmation the relation of the confirmed person towards God is also changed, and he becomes competent to undertake spiritual work, both as to duties and privileges, for which he was not previously qualified.

The value of this holy ordinance as a means of grace, and its relation to Baptism, are plainly and beautifully set forth in these words, taken from a book of Homilies written before the Reformation, and here transcribed from Fothergill's MS. Annotations on the Prayer Book, preserved in York Minster Library: "In Baptism he was born again spiritually to live, in Confirmation he is made bold to fight. There he received remission of sin, here he receiveth increase of grace. There the Spirit of God did make him a new man, here the same Spirit doth defend him in his dangerous conflict. There he was washed and made clean, here he is nourished and made strong. In Baptism he was chosen to be God's son, and an inheritor of His heavenly kingdom: in Confirmation God shall give him His Holy Spirit to be his Mentor, to instruct him and perfect him, that he lose not by his folly that inheritance which he is called unto. In Baptism he was called and chosen to be one of God's soldiers, and had his white coat of innocency delivered unto him, and also his badge, which was the red cross, the instrument of His Passion, set upon his forehead and other parts of his body: in Confirmation he is encouraged to fight, and take the armour of God put upon him, which be able to bear off the fiery darts of the devil, and to defend him from all harm, if he will use them in his battle, and not put himself in danger of his enemies by entering the field without them."<sup>1</sup>

Such being the benefits to be derived from Confirmation, the Church has provided that it shall be administered so frequently that it may be within the reach of every one. The Sixtieth Canon enjoins that it shall be performed every third year, as follows:—

CANON 60.

*"Confirmation to be performed once in three Years.*

"Forasmuch as it hath been a solemn, ancient, and laudable custom in the Church of God, continued from the Apostles' times, that all Bishops should lay their hands upon children baptized, and instructed in the Catechism of Christian Religion, praying over them, and blessing them, which we commonly call *Confirmation*, and that this holy action hath been accustomed in the Church in former ages to be performed in the Bishop's visitation every third year; we will and appoint, That every Bishop or his Suffragan, in his accustomed visitation, do in his own person carefully observe the said custom. And if in that year, by reason of some infirmity, he be not able personally to visit, then he shall not omit the execution of that duty of Confirmation the next year after, as he may conveniently."

But there are few dioceses in England in which the Bishop

does not now find it necessary to hold Confirmations more frequently.<sup>2</sup>

The age at which children are to be presented to the Bishop is not explicitly ordered by the Church of England; but the Sixty-first Canon makes it necessary for the child to have arrived at an age when he can have some intelligent acquaintance with the principles of faith and duty.<sup>3</sup>

CANON 61.

*"Ministers to prepare Children for Confirmation.*

"Every Minister, that hath cure and charge of souls, for the better accomplishing of the orders prescribed in the Book of Common Prayer concerning Confirmation, shall take especial care that none shall be presented to the Bishop for him to lay his hands upon, but such as can render an account of their faith, according to the Catechism in the said Book contained. And when the Bishop shall assign any time for the performance of that part of his duty, every such Minister shall use his best endeavour to prepare and make able, and likewise to procure as many as he can to be then brought, and by the Bishop to be confirmed."

The Rubrics at the end of the Catechism further direct that as soon as this age of intelligence has been attained, children shall be brought to the Bishop to be confirmed. A further light is thrown upon the subject by the old Rubric, out of which the present Preface to the Confirmation Office was formed. It may also be added that the 112th Canon requires all persons to become communicants before the age of sixteen years: and that with triennial confirmations this supposed many to become so at twelve or thirteen years of age. Before that age they were forbidden to communicate by one of Queen Elizabeth's Injunctions:<sup>4</sup> the time for Confirmation, as intended by those who framed our present Office, appears therefore to have been from twelve to sixteen years of age, according to the development of intelligence on the one hand, and the opportunities offered on the other for coming to the ordinance. Yet the principle of the ordinance seems to suggest that an earlier age even than twelve might often be adopted with great spiritual advantage to those who thus receive the grace of God to protect them against temptation.<sup>5</sup>

<sup>2</sup> It is to be feared that Confirmations were very much neglected by the Bishops from the Reformation until modern times. Bishop Cosin has a note which shews that a loose practice of mediæval times prevailed even in the seventeenth century: "The place whereunto the children shall be brought for their confirmation is left to the appointment of the Bishop. If the place were ordered here to be none but the church, and there the office to be done with the Morning or Evening Prayer annexed, it would avoid the offensive liberty that herein hath been commonly taken, to confirm children in the streets, in the highways, and in the common fields, without any sacred solemnity." [*Works*, v. 522.] This seems to shew that the canonical periods of Confirmation were not observed, but any chance occasion taken advantage of by the people.

<sup>3</sup> A similar rule was enjoined by the Council of Trent. [*See Catechism of Council of Trent*, chap. iii. quest. 7.] The time there marked out for Confirmation is between seven and twelve years of age.

<sup>4</sup> The Bishops' "Interpretations" give the same explanation as to age, in the same terms. [*CARDW. Doc. Ann. i. 206.*]

<sup>5</sup> In further illustration of this subject it may be mentioned that the Fifth of the Five Articles of Perth [A.D. 1617] enjoined the administration of Confirmation to all children above eight years of age.

<sup>1</sup> Fothergill's MSS., xl. F. 9, p. 19. The first part of this quotation seems to be from MELCHADES, *Epist. ad Hesp., in med.*, but Fothergill appears to have taken it from a book of English Homilies similar to the *Liber Festivalis*.

# THE ORDER OF CONFIRMATION,

OR LAYING ON OF HANDS UPON THOSE THAT ARE BAPTIZED AND COME TO YEARS OF DISCRETION.

*a Confirmatio Puerorum et Aliorum Baptizatorum.*

¶ Upon the day appointed, all that are to be then confirmed, being placed, and standing in order, before the Bishop; he (or some other Minister appointed by him) shall read this Preface following.

**T**O the end that Confirmation may be ministered to the more edifying of such as shall receive it, the Church hath thought good to order, That none hereafter shall be Confirmed, but such as can say the Creed, the LORD'S Prayer, and the Ten Commandments; and can also answer to such other Questions, as in the short Catechism are contained: which order is very convenient to be observed; to the end that children, being now come to the years of discretion, and having learned what their Godfathers and Godmothers promised for them in Baptism, they may themselves, with their own mouth and

*a* Sar.

*b* Rubric in Common Prayer Book of 1549.

*c* i.e. Examine. "When I am at home, and in the country where I go, sometime, when the poor people come and ask at me, I appose them myself, or cause my servant to appose them, of the Lord's Prayer." [LATIMER'S Sermons, i. 284.] The annual examiners at Eton and Winchester are still called "Posers."

¶ To the end that confirmation may be ministered to the more edifying of such as shall receive it, (according to St. Paul's doctrine, who teacheth that all things should be done in the church to the edification of the same,) it is thought good that none hereafter shall be confirmed but such as can say, in their mother tongue, the Articles of the Faith, the Lord's Prayer, and the Ten Commandments, and can also answer to such questions of this short catechism as the bishop (or such as he shall appoint) shall, by his discretion, appose them in. And this order is most convenient to be observed for divers considerations.

¶ First, because that when children come to the years of discretion, and have learned what their god-

## THE ORDER OF CONFIRMATION.

Previously to the last revision of the Prayer Book, in 1661, Confirmation was preceded by such questions from the Catechism as the Bishop saw fit to ask, or to cause to be asked. The Versicles and Collect followed, without any address or other questions intervening, and then the act of Confirmation. As soon as the act of Confirmation had taken place, the Collect which now comes after the Lord's Prayer followed immediately, and the Service concluded with the Blessing. In what respect this form of the Office differed from that of 1549 is shewn further on.

The present form is due to Bishop Cosin, but he proposed even greater alterations, as will be seen in the following Office, copied from the margin of the Prayer Book which he prepared for the Revision Committee of 1661. He altered the title to its present form from the sub-heading, "Confirmation, or laying on of hands," and erased altogether the principal title which preceded the above Rubric and included the Catechism. Under the new title he then inserted the following Rubric and Office:—

§ *Order of Confirmation proposed by Bishop Cosin.*

¶ Upon the day appointed, after Morning or Evening Prayer is ended, the Bishop shall go to the Lord's Table, and all that are to be then confirmed being placed, and standing in order before him near unto the same, he, or his Chaplain, or some other Minister appointed by him, shall read this preface following.

"To the end that Confirmation, etc. [as before the Catechism usque ad] to the will of God.

"Answer me therefore, Do ye here in the presence of God, and of His holy Church, renew the solemn promise and vow that was made in your name at your Baptism, ratifying and confirming the same in your own persons, and acknowledging yourselves bound to do all these things which your Godfathers and Godmothers then undertook for you?

*"And every one shall audibly answer,*

*"I do.*

*"Minister.*

"Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all the covetous desires of the same, and the wicked desires of the flesh, so that thou wilt not follow nor be led by them?

*"Answer.*

"I renounce them all.

*"Minister.*

"Do you believe in God the Father Almighty, etc. [as in Public Baptism usque ad] grace so to do?"

*"Minister, or the Bishop.*

"Almighty God, Who hath given you the will to promise and undertake all these things, grant you also power and strength to perform the same, that He may accomplish the good work which He hath begun in you, through Jesus Christ our Lord. Amen.

¶ Then shall they all kneel, and the Bishop standing at the Lord's Table shall proceed, and say,—"

[Then follow the Versicles and the Collect.]

¶ Then shall the Chaplain or Curate of the place read the Epistle—

"Acts viii. v. 12 to the 18 v.

"And the Gospel—

"St. Luke ii. v. 40 to the end of the chapter."

[The remainder of the Office is the altered form which is now in use.]

From this Office, the basis of that now in the Prayer Book, it will be seen that the present question asked by the Bishop, "Do ye here," etc., is the last relic of the public catechizing which was introduced into the Confirmation Service at the

1 There appears to have been some confusion in Cosin's mind, when he wrote this, between the Office for Public Baptism and the Catechism, in which are the words, "I pray unto God to give me His grace, that I may continue in the same unto my life's end."

consent, openly before the Church, ratify and confirm the same; and also promise, that by the grace of God they will evermore endeavour themselves faithfully to observe such things, as they, by their own confession, have assented unto.

*a ratify and confirm [1552].*

*b into sundry kinds of sin [1552].*

*c have all things necessary for their salvation, and be [1552].*

*d Daye's transl. of Hermann's Consult., A.D. 1547.*

fathers and godmothers promised for them in baptism, they may then themselves, with their own mouth, and with their own consent, openly before the church, <sup>a</sup>ratify and confess the same; and also promise that, by the grace of God, they will evermore endeavour themselves faithfully to observe and keep such things as they, by their own mouth and confession, have assented unto.

¶ Secondly, forasmuch as confirmation is ministered to them that be baptized, that, by imposition of hands and prayer, they may receive strength and defence against all temptations to sin, and the assaults of the world and the devil, it is most meet to be ministered when children come to that age, that partly by the frailty of their own flesh, partly by the assaults of the world and the devil, they begin to be in danger to fall <sup>b</sup>into sin.

¶ Thirdly, for that it is agreeable with the usage of the church in times past, whereby it was ordained that confirmation should be ministered to them that were of perfect age, that they, being instructed in Christ's religion, should openly profess their own faith, and promise to be obedient unto the will of God.

¶ And that no man shall think that any detriment shall come to children, by deferring of their confirmation, he shall know for truth that it is certain, by God's word, that children <sup>c</sup>being baptized (if they depart out of this life in their infancy) are undoubtedly saved.

<sup>d</sup>DOETH that please the, then, and doest thou allowe it, and wilte thou continue in the same, that thy godfathers promised and professed in thy name at holy baptisme, when in thy steede thei renounced Satan, and the world, and bound

¶ Then shall the Bishop say,

DO ye here, in the presence of God, and of this congregation, renew the solemn promise and vow that was made in your name at your Baptism; ratifying and confirming the same in your own persons, and acknowledging your-

Reformation.<sup>1</sup> This is made still more clear by a previous alteration which Cosin had made (and afterwards erased) in the Rubric, which he turned into the present preface: after the words, "None shall hereafter be confirmed, but such as," in the first paragraph, he had written, "the ministers of the several parishes having first instructed and examined them in the Catechism following, and shall certify and undertake for them, that they can say in their mother tongue," etc. Cosin, therefore, shortened the Service by substituting an actual verbal renewal of the baptismal vows for the repetition of the Catechism; and it was afterwards still further shortened by retaining only the first of the questions which he proposed: in answering which the Candidates do still *implicitly* renew their baptismal vows.

The Latin in the right-hand columns beyond represents the Confirmation Office as it stood in the old Manuals and Pontificals of the Church of England before the Reformation: the portion now discontinued being enclosed within brackets.

*ratify and confirm.* It will be observed that this originally stood "*ratify and confess,*" the word "*confess*" being used in the sense now more commonly expressed by the cognate word "*profess.*" The alteration was made in 1552, and seems to have been introduced out of pure love for a synonym. The phrase was adopted by Cosin in the subsequent question asked by the Bishop, and its exact force may be determined by a parallel passage in the Declaration prefixed to the XXXIX Articles, in which the King is made to say, ". . . the Articles . . . which we do therefore *ratify and confirm.* . . ." This declaration was first issued by Charles I. some time between June 26th and January 20th, 1627-28. It was just at this time that Cosin was so much in the King's confidence as to be commissioned to draw up the "Private Devotions" for his Majesty's use; and it is not improbable that the Declaration itself was also drawn up by Cosin.

The use of the expression "*ratify and confirm*" being thus illustrated, it may be added that the ratification and confirmation spoken of is *that of the baptismal vows.* The confirma-

tion of the Baptism itself, and therefore of the baptized person, is a wholly distinct thing, performed by the Bishop, and having no essential connection whatever with the previous ratification of the baptismal vow by the person confirmed. The confusion of terms is unfortunate, as many have been misled by it into a total misapprehension of the nature of Confirmation. A person is fully competent to receive Confirmation who has been baptized in private, or even by a layman: and for whom no baptismal vows having ever been made, there are none to "*ratify and confirm.*"

*endeavour themselves*] This reflective form of the verb "*endeavour*" has passed out of ordinary use. It occurs, however, five times in the Prayer Book, and also in the fourth clause of the Elizabethan Act of Uniformity. [See p. 86.] The other places where it is used in the Prayer Book are the Collect for the second Sunday after Easter, in two Answers made by Deacons and Priests respectively at their Ordination, and in the last clause but one of the Exhortation to those about to be ordained priests. Other illustrations of its use abound in the writings of the period, as when in the first part of the Homily against Contention [A.D. 1547] it is said, "Let us endeavour ourselves to fulfil St. Paul's joy;" and in Udall's translation of the paraphrase of Erasmus [A.D. 1548], "Those servants . . . do still endeavour themselves to do their office" [Mark, fol. 87]; and again, "Endeavour yourselves earnestly to be such as ye would be taken for." [Luke, fol. 112.]

The MS. of a Confirmation address in Bishop Cosin's own handwriting is inserted between the leaves of the Office in his Durham Prayer Book. He appears to have used it *before* the Preface, "To the end therefore, etc," being written at the close as its continuation. This address will be found printed at p. 526 of the fifth volume of his works, and also in Nicholls' additional notes; but in neither of them have the editors taken any notice of the indication afforded by the MS. respecting the manner in which the Bishop's address and the "Preface" were intended by Cosin to be connected together. In adopting this Prefatory address, Cosin may have had in view the Rubric of the Lyons Pontifical, in which the Bishop is directed to "first give an admonition to the people" re-

<sup>1</sup> The idea of introducing a Catechism into the Confirmation Service appears to have been taken from Archbishop HERMANN'S *Consultation*. For some notice of that provided by him for the purpose, see the Introduction to the Catechism.



selves bound to believe, and to do, all those things, which your Godfathers and Godmothers then undertook for you ?

¶ And every one shall audibly answer,  
I do.

¶ The Bishop.

OUR help is in the Name of the LORD ;

¶ Answer.

Who hath made heaven and earth.

¶ Bishop.

Blessed be the Name of the LORD ;

¶ Answer.

Henceforth world without end.

¶ Bishop.

LORD, hear our prayers.

¶ Answer.

And let our cry come unto Thee.

¶ Bishop.

Let us pray.

ALMIGHTY and everliving GOD, Who hast vouchsafed to regenerate these Thy servants by Water and the HOLY GHOST, and hast given unto them forgiveness of all their sins ;

<sup>a</sup> Sar.

<sup>b</sup> See note below.

<sup>c</sup> S. J. H. Greg. Gelas. Mur. l. 571.

the to Christe and to His congregation, that thou shouldest be thorowlie obedient to the Gospel? *Answer.* I allowe these things, and by the healpe of our Lorde Jesus Christ I wyl continue in the same unto thende.

<sup>a</sup> In primis dicat Episcopus.

ADJUTORIUM nostrum in nomine DOMINI

Qui fecit cœlum et terram.

Sit nomen DOMINI benedictum.

Ex hoc nunc et usque in sæculum.

[<sup>b</sup> DOMINE, exaudi orationem meam.

Et clamor meus ad Te veniat.]  
DOMINUS vobiscum.  
Et cum spiritu tuo.

Oremus.

OMNIPOTENS sempiternæ DEUS, Qui regenerare dignatus es hos famulos Tuos *vel* has famulas Tuas ex aqua et SPIRITU SANCTO, Quique dedisti eis remissionem omnium pecca-

specting Confirmation in its relation to themselves and those about to receive it. An "admonition" is also directed in a pontifical of the Church of Catalonia [see Martene, I. i. 18, for both], and it is probable that it formed part of the ancient Gallican rite.

*I do*] This short answer, taken in connection with the question to which it is a reply, contains, as has been already shewn, an implicit renewal of the baptismal vows; and is a repetition, under more solemn circumstances, and to God's chief minister, of the answer in the Catechism, "Yes, verily; and by God's help so I will" to the question, "Dost thou not think that thou art bound to believe, and to do, as they have promised for thee?" The connection of this latter solemn adjuration with the "I do" of the Confirmation Service is accidentally indicated by the first versicle, "Our help is in the Name of the Lord." Every time the answer in the Catechism has been repeated by the children catechized, they have ratified and confirmed in their own persons, and acknowledged themselves bound to believe and to do, all those things which their Godfathers and Godmothers undertook for them, i.e. promised on their behalf, at their Baptism. They now ratify and confirm those Baptismal vows in as solemn a manner as possible, not before their parish priest only, but before the Bishop, who is the highest spiritual officer of Christ on earth, and His chief ministerial representative. This preliminary catechizing is therefore a formality of a very significant character, and, although no essential part of the rite of Confirmation, is a preparation for it which ought not to be passed over lightly. It marks the last step in the pathway of Christian childhood; and, on the verge of Christian maturity, sounds the trumpet-call of Christian duty to those who have promised manfully to fight under Christ's banner against sin, the world, and the devil, and to continue His faithful soldiers and servants unto their lives' end. The last stone in the foundation of the Christian life is about to be laid, and sealed with God's signet in confirmation of His promises. It is a time to remember that although "the foundation of God standeth sure, having this seal, The Lord knoweth them that are His," there is a "reverse" as well as an "obverse" to the seal of Confirmation, and that it has another inscription, "Let every one that nameth the Name

of Christ depart from iniquity." [2 Tim. ii. 19.] The new blessing confirms the promise of God made in Baptism: it also enforces again that obligation of faithful service from which the Christian can never become free.

*Our help is in the Name*] With the first four of these versicles the Office of Confirmation anciently began. The latter two appear to have been added for the first time in 1552, when the Dominus Vobiscum was placed after the act of Confirmation instead of before the Collect which preceded it. They are, however, found in very general use in ancient Offices, as they are in our own, and it is not improbable that some of our ancient Pontificals had them in this place. They are in the Offices for Holy Matrimony, the Chuching of Women, and the Visitation of the Sick; and in 1661 they were placed after the Veni Creator in the Consecration of Bishops.

#### § The Prayer of Invocation.

The Collect which follows the versicles is of primitive antiquity, being in the Sacramentaries of St. Gregory and Gelasius, and also in "St. AMBROSE'S" *Treatise on the Sacraments* [ii. 3, iii. 7]; while its position and use indicate a still higher antiquity.<sup>1</sup> It is extant in a pontifical of Egbert, Archbishop of York, dating from about A.D. 700, so that we know it has been used in the Church of England for at least eleven hundred and fifty years. Some similar Invocation of the Holy Spirit is found in all Confirmation Offices.

The first words of this solemn invocation offer a distinct recognition of the truth that there is "One Baptism for the remission of sins;" and although Confirmation has been separated from Baptism for ages, yet the Church has never wavered in the continued use of these words, being assured that God's promises are always fulfilled; and that if His pardon ceases to be effected, it is not through any deficiency in His Gift of regeneration, but from the obstacles placed by man in the way of its operation. The latter part of the Collect is based on a faithful appreciation of our Lord's words,

<sup>1</sup> It is also to be found, in more Oriental language, in the Confirmation Office of the Eastern Church. [See LITTLEDALE'S *Offices of the Eastern Church*, pp. 26, 145.]

Strengthen them, we beseech Thee, O LORD, with the HOLY GHOST the Comforter, and daily increase in them Thy manifold gifts of grace; the spirit of wisdom and understanding; the spirit of counsel and ghostly strength; the spirit of knowledge and true godliness; and fill them, O LORD, with the spirit of Thy holy fear, now and for ever. *Amen.*

¶ Then all of them in order kneeling before the Bishop, he shall lay his hand upon the head of every one severally, saying,

**D**EFEND, O LORD, this Thy Child [or, *this Thy Servant*] with Thy heavenly grace, that he may continue Thine for ever: and daily increase in Thy HOLY SPIRIT more and more, until he come unto Thy everlasting kingdom. *Amen.*

¶ Then shall the Bishop say,  
The LORD be with you.

Answer.

And with thy spirit.

¶ And (all kneeling down) the Bishop shall add,  
Let us pray.

**O**UR FATHER, Which art in heaven, Hallowed be Thy Name. Thy kingdom come. Thy will be done in earth, As it is in heaven. Give us this day our daily bread. And forgive us our trespasses, As we forgive them that trespass against us. And lead us not into temptation; But deliver us from evil. *Amen.*

¶ And this Collect.

**A**LMIGHTY and everliving GOD, Who makest us both to will and to do those things

<sup>a</sup> S. H. Ex.

<sup>b</sup> S. H. Ex. similar.

<sup>c</sup> "Ye ought heartily and meekly to thank our Lord thereof that is Giver of all goods, and to pray Him with a fervent desire that ye may continue and increase ever more and more in His grace." [Mirror of Our Lady, p. 68, Blunt's ed.] Bishop Cosin appears to have taken the words now in use from this passage in his copy, still preserved, of *Our Lady's Mirror*.

<sup>d</sup> Daye's transl. of *Hermann's Confessio*, A.D. 1547.

torum: immitte in eos septiformem spiritum, SANCTUM PARACLITUM de cœlis. Amen.

Spiritum sapientiæ et intellectus. Amen.

Spiritum scientiæ et pietatis. Amen.

Spiritum consilii et fortitudinis. Amen.

<sup>a</sup> Et imple eos *vel* eas spiritu timoris DOMINI. Amen.

Et consigna eos *vel* eas signo sanctæ crucis confirma eos *vel* eas chrismate salutis in vitam propitiatus æternam. Amen.

¶ Et tunc episcopus petat nomen, et ungat pollicem chrismate: et faciat in fronte pueri crucem, dicens,

<sup>b</sup> CONSIGNO te *N.* signo crucis et confirmo te chrismate salutis. In nomine PATRIS, et FI<sup>LI</sup>, et SPIRITUS SANCTI. Amen.

Pax tibi.

Oremus.

The Collect.

<sup>d</sup> **A**LMIGHTY and merciful God, heavenly Father, which onely workest in us to wil

"I am the Vine, ye are the branches." They who abide in the olive partake of the fatness of the olive. The anointing of the Head flows down upon the members, "even to the skirts of His clothing." As the sevenfold Spirit rested upon our Lord and Saviour (according to the prophecy of Isaiah), after His Baptism in Jordan, so may those who have been united to Him by Baptism hope for a participation in the gifts of the same Spirit through that rite by which their Baptism is confirmed and their Christian nature matured.

The Puritans objected to this prayer, in 1661, in the following words: "This supposeth that all the children who are brought to be confirmed have the Spirit of Christ, and the forgiveness of all their sins; whereas a great number of children at that age, having committed many sins since their baptism, do shew no evidence of serious repentance, or of any special saving grace; and therefore this confirmation (if administered to such) would be a perilous and gross abuse."<sup>1</sup> This was a reverent objection, but shewed considerable ignorance of the theological principles on which the Offices of the Church are framed, as well as of the manner in which they are intended to be administered. The reply of the Bishops was short, but pointed, and consistent with the principles of the Prayer Book: "It supposeth, and that truly, that all children were at their baptism regenerate by water and the Holy Ghost, and had given unto them the forgiveness of all their sins; and it is charitably presumed that notwithstanding the frailties and slips of their childhood, they have not totally lost what was in baptism conferred upon them; and therefore adds, 'Strengthen them, we beseech Thee, O Lord, with the Holy Ghost the Comforter, and daily increase in them Thy manifold gifts of grace,' etc. None that lives in open sin ought to be confirmed."<sup>2</sup> A faithful certainty respecting God's justice, mercy, and grace, mingled with a loving habit

of charitable doubt respecting the sins of individual Christians, pervades the whole of the Prayer Book.

§ *The Act of Confirmation.*

The original form of this, in the Prayer Book of 1549, was as follows:—

"Minister.<sup>3</sup> Sign them, O Lord, and mark them to be Thine for ever by the virtue of Thy holy cross and passion. Confirm and strengthen them with the inward unction of Thy Holy Ghost mercifully unto everlasting life. Amen.

"Then the Bishop shall cross them in the forehead, and lay his hand upon their head, saying,

"N. I sign thee with the sign of the cross, and lay my hand upon thee, in the Name of the Father, and of the Son, and of the Holy Ghost. Amen.

"And thus shall he do to every child, one after another. And when he hath laid his hand upon every child, then shall he say,

"The peace of the Lord abide with you.

"Answer. And with thy spirit."

If the use of Unction was dropped in 1549, the consignation with the Cross was thus retained. In 1552 the Rubric and words with which the latter was given were omitted, and a precatory benediction founded on the preceding Collect was adopted as an accompaniment to the laying on of the Bishop's hands. But it is probable that the sign of the Cross was still used by our Bishops, for its use is defended as if it were a well-known custom in a sermon by Edward Boughen, chaplain to Howson, Bishop of Oxford. This sermon was preached at the Bishop's first visitation, on September 27, 1619, Confirmations at that time being part of the episcopal visitation. Boughen's words are as follows: "The cross, therefore, upon this or the like consideration, is enjoined to be used in Confirmation in the Book of Common Prayer set

<sup>1</sup> CARDW. *Conf.* p. 829.

<sup>2</sup> *Ibid.* p. 385.

<sup>3</sup> See p. 181, note.

that be good and acceptable unto Thy divine Majesty; We make our humble supplications unto Thee for these Thy servants, upon whom (after the example of Thy holy Apostles) we have now laid our hands, to certify them (by this sign) of Thy favour and gracious goodness towards them. Let Thy fatherly hand, we beseech Thee, ever be over them; let Thy HOLY SPIRIT ever be with them; and so lead them in the knowledge and obedience of Thy Word, that in the end they may obtain everlasting life, through our LORD JESUS CHRIST, Who with Thee and the HOLY GHOST liveth and reigneth, ever one GOD, world without end. *Amen.*

○ ALMIGHTY LORD, and everlasting GOD, vouchsafe, we beseech Thee, to direct, sanctify, and govern both our hearts and bodies, in the ways of Thy laws, and in the works of Thy commandments; that, through Thy most mighty protection both here and ever, we may be preserved in body and soul, through our LORD and SAVIOUR JESUS CHRIST. *Amen.*

¶ Then the Bishop shall bless them, saying thus,

THE Blessing of GOD Almighty, the FATHER, the SON, and the HOLY GHOST, be upon you, and remain with you for ever. *Amen.*

forth and allowed in Edward VI.'s reign. And I find it not at any time revoked: but it is left, as it seems, to the Bishop's discretion to use or not to use the cross in confirmation." No doubt this represents the feeling of many who were occupied at various times with the revision of the Prayer Book. It might be desirable to omit the mention of many things for the sake of relieving the consciences of persons to whom they were a burden; but such omission was not necessarily to bind those in whose eyes the things omitted were precious to a total disuse of primitive and holy ceremonies. Charity towards those who disliked ceremonies was not intended to exclude charity towards those who loved them; and the Prayer Book thus represented in many places the *minimum* of ceremonial usage customary in the Church of England, but left the *maximum* to be sought from tradition. As for the sign of the Cross itself, the time seems to have passed away when any justification of its use in Divine Service needs to be given to educated and religious persons. It may, however, be added, that neither the use of that ceremony, nor of the words, whether in the old or the present Prayer Book, is any essential part of the acts of Confirmation. Whatever of a sacramental nature is contained in the rite is contained in the Divinely instituted ceremony of the laying on of hands; the contact of which with the head of the person to be confirmed has been always esteemed (even in the form of consignation) absolutely necessary to a true Confirmation. It was the desire to restore this ceremony to its full importance, and to enforce the proper use of it, which really led to the changes made in the Office in 1552.<sup>1</sup>

<sup>1</sup> It will be observed that it was the custom (according to ancient practice) for the Bishop to confirm the children by name, until 1552. This custom gave rise to a power on the part of the Bishop to change the baptismal name for another if he saw fit. "Let priests take care that names which carry a lascivious sound be not given to children at their baptism, especially to those of the female sex: if they be altered, let them be by the bishops at confirmation." [Johnson's *Canons*, ii. 277.] On this subject Lord Coke says, "If a man be baptized by the name of Thomas, and after, at his confirmation by the bishop, he is named John, his name of confirmation shall stand good. And this was the case of Sir Francis Gawdie, chief-justice of

and to performe the thynges that please The, and be good in dede, we beseech The for these children, whom Thou hast gyven to Thy church . . . that when we shall now lay our handes upon them in Thy name, and shall certifie them by thys signe, that Thy Fatherly hande shall ever be stretched forth upon them, and that they shall never wante Thy holy Spirit to keepe, leade, and governe them in the way of health and in a very christian life . . .

Oratio.

☩ DEUS, Qui apostolis Tuis SANCTUM dedisti SPIRITUM, Quique per eos eorum successoribus cæterisque fidelibus tradendum esse voluisti: respice propitius ad nostræ humanitatis famulatum: et præsta, ut horum corda quorum frontes sacrosancto chrismate delinivimus, et signo sanctæ crucis consignavimus, idem SPIRITUS SANCTUS adveniens, templum gloriæ suæ dignanter inhabitando perficiat. Per DOMINUM. In unitate ejusdem.

☩ ECCE sic benedicetur omnis homo, qui timet DOMINUM. Benedicat vos DOMINUS ex Sion: ut videatis bona Hierusalem omnibus diebus vestris.

Benedicat vos Omnipotens DEUS: PATER, et FILIUS, et SPIRITUS SANCTUS. Amen.

#### § The Collect and Benediction.

The Lord's Prayer was first inserted in the Confirmation Service in 1661, when the Dominus Vobiscum, which had been removed from the Service altogether in 1552, was replaced in its present position, instead of with the other versicles. The Pax Tibi was also removed in 1552, but was not restored. This "Peace be with you" was (as in the modern Latin Church) accompanied by a slight blow on the cheek, intended to signify that the person confirmed was to be a faithful soldier of Christ, and ready to suffer affronts for His sake.

The Collect which follows the Lord's Prayer has some

the Court of Common Pleas, whose name by baptism was Thomas, and his name of confirmation Francis: and that name of Francis, by the advice of all the Judges, he did bear, and afterwards used in all his purchases and grants." [Coke's *Institutes*, I. iii.] Lord Coke must have been well acquainted with the practice of the Bishops in confirming, and his words indicate either that (1) the rite of consignation was still retained by traditional usage, or that (2) Bishops named the persons confirmed by saying, "This thy Child N," or "thy Servant N." Johnson, in speaking of the practice (in a note to the above Canon), expressly says that the practice of confirming by name was altered "upon the review of the Liturgy at King Charles' restoration," but no Prayer Books are known which provide for this except that of 1549.

Bishop Kennett has left on record in some MS. notes to the Prayer Book, which are now in the British Museum, an account of a case in which a Bishop changed the name of a child so lately as 1707. He states the fact as follows: "On Sunday, December 21, 1707, the Lord Bishop of Lincoln confirmed a young lad in Henry VII.'s Chapel: who upon that ceremony was to change his Christian name: and, accordingly, the sponsor who presented him delivered to the Bishop a certificate, which his lordship signed, to notify that he had confirmed such a person by such a name, and did order the parish minister then present to register the person in the parish book under that name. This was done by the opinion under hand of Sir Edward Northey, and the like opinion of Lord Chief-Justice Holt, founded on the authority of Sir Edward Coke, who says it was the common law of England." The ancient canon law certainly only referred to such a change when the baptismal name was one of an improper kind, yet this may only represent a portion of the common law of the Church on the subject.

A little further light is thrown on the subject by a letter of Bishop Scambler of Peterborough, written in 1567. "I may not change," he says, "usual or common names at the Confirmation, but onlie strange and not comon; and further, if the name be changed at Confirmation, it taketh effect but from the Confirmation." [B. Mus. Lansd. MS. 50, fol. 127.]

¶ And there shall none be admitted to the holy Communion,<sup>a</sup> until such time as he be confirmed, or be ready and desirous to be confirmed.

<sup>a</sup> "Or unto Matrimony" was originally added in the MS., but crossed through with the pen. The reason of this addition was that all persons

. . . <sup>b</sup> Statuimus quod nullus ad sacramentum corporis et sanguinis Domini admittatur extra articulum mortis, nisi fuerit confirmatus, vel nisi a receptione confirmationis rationabiliter fuerit impeditus.

on being married were expected to receive the Holy Communion.

<sup>b</sup> Constit. iv., Archbishop Peckham, A.D. 1281.

likeness to that which occupied the same place in the ancient Office, but its words are taken in part from a long Collect which preceded the Act of Confirmation in Archbishop Hermann's Cologne Book. The second Collect was inserted in 1661, probably with the intention of placing at the end of the Service a prayer for the general congregation, the pre-

ceding one being for the newly confirmed. The latter part of the ancient Benediction has been retained in the English Office, but the fifth and sixth verses of the 128th Psalm which preceded it were not continued in use. The ancient benedictions in this place were sometimes very long: and were, in reality, a Psalm pronounced in a benedictory form.