

MANDATE

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Christ Church Cathedral,
Port Stanley, The Falkland Islands.

More South than the Global South!

The Anglican Communion's Southernmost Cathedral

At 8 a.m. on Sunday morning The Order for Holy Communion from *The Book of Common Prayer* (1662) is used in Christ Church Cathedral, Port Stanley, Falkland Isles. It is used again for Evensong in the evening.

Christ Church has a massive parish—all the Falkland Islands, South Georgia, and the British Antarctic Territories. The Cathedral status is based upon the fact that here was the seat, *cathedra*, of the Bishop of the Falkland Islands, whose diocese also covered the south of South America. Today, there are Anglican Bishops of the Province of the Southern Cone in the south of South America, and since 1978 the Archbishop of Canterbury has held the office of both Bishop of the Falkland Islands

and Dean of the Cathedral. In 2007 the Bishop of Dover of the Diocese of Canterbury is acting as the Commissary and visits by courtesy of the Royal Air Force weekly flight from London.

The foundation of Christ Church was laid in 1890 and it was consecrated by the first Bishop, the Rt. Rev. Waite Hockin Stirling in 1892. It replaced Holy Trinity Church, destroyed in 1886 by a Peat slip. That is, peat on the hill behind moved as a black mass of liquid earth, destroying buildings in its path.

Christ Church has a tower, nave and chancel, excellent stained glass windows, and many memorial tablets on its walls. Facing East, it looks like an English, late Victorian Church of stone and bricks but its roof, like others in the town, is of corrugated iron rather than of traditional English slate. In the Chancel is the pipe organ, choir stalls, the Holy Table, with cross and two Candlesticks, and

the Bishop's *Cathedra*. There is room for about 200 people in the pews.

The Cathedral has a priest-in-charge and a non-stipendary minister, the Rev, K. Biles. The priest-in-charge is actually called Rector, because he is Rector of the Falkland Islands, South Georgia, and the British Antarctic Territories. Technically, as already noted, the Archbishop of Canterbury is both Dean and Rector of the Cathedral.

Regrettably, as in Great Britain itself, church

attendance in the Falklands is low. With a population of around 3000, with 2000 in Stanley itself, not more than one tenth is found in Christ Church and the other churches, R, C., and Protestant Nonconformist. on a regular Sunday.

However, for Christmas Carol Services and Funerals the Churches are packed, since this is a close-knit community.

Outside the west end of Christ Church is the Whalebone Arch, four jawbones from blue whales, erected as an arch in 1933 to celebrate 100 years of continuous British rule. And, despite an invasion by Argentina in April 1982, the territory still remains British but with no sea or air contacts with its neighbor, Argentina. You fly either to Chile or to London, and the post goes out with the London flight weekly.

In daily worship in Christ Church the Queen is prayed for as the Head of State and Church.

(The editor was privileged to visit Port Stanley in late 2006 and to go from there to Ushuaia, the southern-most city in the world, to where Anglican missionaries went in 1869 to evangelize the native peoples, who had lived in this area of Tierra del Fuego for 6,000 years or more.)



THE MANDATE

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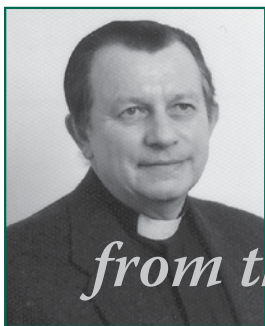
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The Rev'd Dr. Peter Toon M.A., M.Th., D.Phil (Oxon)

Reflections *from the* Editor's Desk

Let God be God—even in Infant Baptism and Christian Initiation

In the present crisis and confusion of the Anglican Way in North America, the Sacrament of Baptism has been and is variously negated, dumbed-down, politicized and neglected. Often it is merely seen as a ceremonial dedication to God or as a religious and social custom, or both. By progressive liberals it is even seen as consecration to a radical program of peace and justice in the world (see “The Baptismal Covenant” of The Episcopal Church).

Here let us try to answer the question: What is needed in order that Infant Baptism functions as a Sacrament according to the doctrine provided in *The Book of Common Prayer* (1662 & USA 1928 & Canada 1962)—the Service and the Catechism therein—and in *The Articles of Religion* (especially XXV-XXVII). The answer is in four sections.

1. What God has to do.

There can be no Sacrament if God the Father for the sake of Jesus Christ and by the Holy Spirit is not active as the God of all grace and mercy. As the basis of this holy Ceremony, there has to be in place from God (a) the covenant of grace as the new covenant sealed by the blood of Jesus, into which the baptized can be placed; (b) the promises of salvation proclaimed in the Gospel concerning the Lord Jesus which the baptized can embrace; (c) the offer of the forgiveness of sin which the baptized can receive; (d) the Family of God into which the baptized can be adopted, and (e) the gift of the Holy Spirit to work within the baptized.

2. What the Church has to be and do.

For the Sacrament to be truly the Gospel Sacrament authorized by the Lord Jesus Christ, Head of the Church, there must be in place the local church as a microcosm of the one, holy, catholic and apostolic church, and with an ordained ministry. Further, there must be the preaching of the Word of God, the administration of the Sacraments, sound Liturgy, and the exercise of basic, godly discipline. Further, there has to be a pastoral context in which families are treasured and where children are welcomed, nurtured and catechized, leading to Confirmation, taking Holy Communion

and committed church membership as a disciple of Jesus Christ.

3. What the Godparents and Parents have to be and do.

In allowing Infant Baptism in his Church the Lord Jesus places a high privilege and heavy responsibility upon those who stand in the place of the infant at the font (as sureties) and who, in his name and for his salvation, make solemn vows and promises to God the Father. As with the centurion (Matthew 8, Luke 7) whose faith availed for the healing of his servant, so with Godparents and Parents, who believe vicariously for the Infant and commit to doing all that is required to provide for him the nurture and instruction needed, so that he will grow into a truly committed Christian, a true member of the Body of Christ.

4. What the Infant has to be and do.

By the faith of his sureties, the baptized infant is welcomed by God the Father into his family, kingdom, and covenant. As he grows and matures, God expects him and actually provides him with all spiritual help so that he can consciously make his own as a real possession what had been given him at his Baptism. That is, he is consciously to turn away from sin, to believe the Gospel, to learn the Creed, the Lord's Prayer and the Ten Commandments as the basis of a Christian mind and action. And he has to cooperate with his Godparents and Parents in becoming a committed member of the local church, by being Confirmed and receiving Holy Communion. In short, what his Godparents vowed and promised in his name, he is to make truly his own, by the help of the Spirit of the Lord.

When Infant Baptism and the follow-up from it as Christian Initiation of children is functioning well, then it is usually the case that the local church is in a healthy state. There is growth in maturity and numbers. Right now, very regrettably, as a reflection of the sickness and indiscipline of much of the Anglican Way in North America, the Sacrament of Infant Baptism is not being prepared for, explained, administered and followed-up as it ought to be!

Baptizing Infants in the Triune Name

The Baptism of young children is in any wise to be retained in the Church, as most agreeable with the institution of Christ." This sentence was inserted into Article xxvi of *The Thirty-Nine Articles* because of the existence of a very small group of radical reformers called "Anabaptists," who insisted on re-baptizing those already baptized as infants. Let us place ourselves in the sixteenth century, within the mindset of the English Reformers, and ask how it was that they could say that Infant Baptism is "most agreeable with the institution of Christ," that is, agreeable to his commission in Matthew 28:19-20 and Mark 16:14-20 to make disciples, baptize and teach.

What to hold in mind

The **first** thing that we need to bear in mind is that the Reformers looked at the Bible as One Canon in Two Testaments, not as two separate Testaments joined into one Canon. Today where we start from is different. In a University Faculty or Seminary there is a department of Old and another of New Testament Studies, usually with little contact between them, and each looks to its own professional groupings and societies. Thus modern reading of the Bible tends to begin from treating the Testaments separately and then seeing connections between the two.

So while the distinction between the Hebrew Bible and the Greek New Testament was very clear to the Reformers, their first thought was not the difference and distinction but the unity of the two, because both are inspired by God—"All Scripture is breathed out by God and profitable for teaching, for reproof, for correction, and for training in righteousness, that the man of God may be competent, equipped for every good work" (2 Timothy 3:16-17). The first homily in the *First Book of Homilies* (1547) of the Church of England, "A Fruitful Exhortation to the Reading of Holy Scripture," moves from Old to New Testament and back again with a freedom that moderns would find hard to emulate.

The **second** thing to bear in mind is that they understood the unity of Scripture, not only in that each part and the whole are inspired by the Holy Spirit, but also in that both Testaments declare and explain the one covenant of grace, established and given to mankind by the Holy Trinity. This covenant was made known originally to Abraham (see Genesis 17) and, as St Paul explained in his Epistle to Galatia, was then focused via the Mosaic covenant between God and the tribes of Israel until the birth of the Messiah, and then it reached its

primary expression in the "new covenant" established by the Lord Jesus Christ (see the Epistle to the Hebrews). Jesus came to fulfill not to destroy the Law and the Prophets of the Mosaic Covenant. So in the Daily Lectionary the Reformers read and meditated upon the One Bible, using both the Old and New Testaments at both Morning and Evening Prayer and they did so on the old doctrine that "The New is in the Old concealed; the Old is by the New revealed." So, for example, the "Man" of Psalm 1 is in the first place the righteous, godly Hebrew husband and father, but in the whole scope of Scripture, he is the new Adam, the Son of Man, the Messiah, who, for all men, Jew and Gentile, obeyed the law of the Lord and made atonement for mankind's sin.

The **third** thing to bear in mind is that the Reformers were very much influenced by the Fathers of the Early Church in the way they read the Old Testament and this meant that they used what we call typology naturally and often. One only has to read the two *Books of Homilies* to be made aware of how much they read and depended upon the commentaries and sermons on the Bible by the Fathers, notably Chrysostom and Augustine. And one only has to look at the Service of Public Baptism for Infants in The Book of Common Prayer to see their commitment to typology as a way of reading the whole Bible as One Canon. In the first sentence of the first prayer the Minister prays:

Almighty and everlasting God, who of thy great mercy didst save Noah and his family in the Ark from perishing by water; and also didst safely lead the children of Israel thy people through the Red Sea, figuring thereby thy holy Baptism...

"Figuring" may be rendered "representing" or "typifying."

The **fourth** thing to hold in mind that what we know and experience in contemporary western society as individualism did not exist then. The American experience, especially, has been to exalt individualism (it is central to the Constitution and legal system of the U.S.A.), and having this fundamental mindset modern readers of the Bible are worlds apart from the Early Fathers and the sixteenth-century Reformers as they read the Bible. Put simply, the normal way for an American in 2007 to read the Bible is from the perspective of each human being as "an individual." In contrast, in other societies both in the present and very much so in the past, the Bible is/was read by "a person in relation to others, to the created order and to God." Certainly it was read and heard personally

by individual persons, but those persons did not consider themselves as “individuals” with only self-chosen connections with others, but as a necessarily connected person, defined by having relatives and belonging to others. There is no individualism in the classic Anglican Formularies (*The Book of Common Prayer*, *The Thirty-Nine Articles* and *The Ordinal*) or in *The Two Books of Homilies* of the Church of England. In contrast, the literature, preaching and context of the emerging and growing “Baptist” churches over the last century and more in America, especially, cannot be explained without the rising presence of individualism in culture and society. Overstated, the local church is here a community of individuals and Baptism is the self-chosen act of an individual who claims to believe to witness to this.

One effect of the conditioning factors described above is that the early Fathers and the Reformers took it for certain that Jesus, his disciples, and Gentiles who came into the Church after being Jewish proselytes, naturally thought of the infant children of both Jews and Christians as rightful heirs of God’s covenant of grace. This did not remove the duty of all human persons—man, woman and children—to be faithful servants of the LORD God, but it did declare with certainty their standing in terms of the Covenant. God had chosen them and they were to respond appropriately! From this perspective the Baptism of infant children of baptized Christian parents, already potentially in the covenant of grace, was “most agreeable with the institution of Christ.” And it was also, from this perspective, clearly seen as assumed or presented in the whole Canon of Scripture, even though there is not a simple command anywhere which says, “Baptize infants,” or a simple description anywhere of the actual Baptism of an infant.

Biblical Evidence

Within the approach of the Early Fathers and Reformers to the whole Bible, one sees the appropriateness, rightfulness and evidence of/for Infant

Baptism in the following types of consideration and reflection:

1. The death of Jesus upon the Cross at Calvary which was “a full, perfect, and sufficient sacrifice, oblation and satisfaction, for the sins of the whole world.” As the Second Adam, the New Man and New Israel, Jesus represented all mankind and died not for his own sins but as the Representative and Substitute of sinful mankind, including all new born infants. Thus we may say that all children belong to Christ, for he has redeemed them, and so they are, in the right context and under the right conditions,

the appropriate recipients of the sign and seal of that redemption, which is Baptism.

2. Children have a divinely-given and divinely-required place in the Abrahamic covenant of grace. This is made clear by the word of the Lord God heard by Abram in Genesis 17:9-14, after a series of encounters recorded in Genesis 15 and 16, where God establishes his covenant of grace with Abram and his offspring. The Lord told Abraham:

You shall be circumcised in the flesh of your foreskin, and it shall be

a sign of the covenant between me and you. He who is eight days old among you shall be circumcised... Any uncircumcised male who is not circumcised in the flesh of his foreskin shall be cut off from my people; he has broken my covenant.

In the person of Abraham circumcision was the sign and seal of an existing faith in the Lord God (see Paul’s comment in Romans 4:11); but with respect to infant boys it is the pledge and seal of the covenant status and blessings promised to them. Though administered by man, it presents the movement of God to man, the bringing of the very young man into a covenant relation. But what of the status of women and girls for whom there was in their flesh no specific sign and seal of covenant membership given? The covenant which requires male circumcision operates on the principle of the unity of the head of the household/family with its members and so the family is included in the head, which is the male, who is the husband and father. Thus females are certainly in the covenant of grace



and are required, along with males, to trust, love, obey and serve the LORD God, walking in his ways and keeping his commandments (see the account of the covenant ceremony in Deuteronomy 29 where the presence of children is recorded in verses 10-12). What circumcision points to, prefigures and typifies, as a sign and seal of the Abrahamic covenant of grace, is Baptism in the “new covenant” administered to adults and infants, but now also both to males and females, because this final, complete and everlasting phase of the historical administration of the covenant of grace is the clearest and richest, and so the covenant blessings are made over specifically and really and personally to all the elect of God.

In Colossians 2:11-14, St Paul makes an explicit connection between spiritual circumcision and Christian baptism:

In Christ you were circumcised with a circumcision without hands, by putting off the body of the flesh, by the circumcision of Christ, having been buried with him in baptism, in which you were also raised with him through faith in the powerful working of God, who raised him from the dead. And you, who were dead in your trespasses and the uncircumcision of your flesh, God made alive together with him, having forgiven us all our trespasses, by canceling the record of debt that stood against us with its legal demands.

While this specific teaching of the Apostle to the Gentiles does not prove the existence of baptized infants in the Church at Colossae, it does underline the connections within the One Covenant of Grace in terms of admission and the work of God in the hearts of those admitted.

3. Before the ministry of John the Baptist, and during the period of the Ministry of Jesus of Nazareth, Gentiles who wished to become God-fearers, members of the Jewish synagogue and eventually fully-initiated Jews, began their conversion by going through a ceremony of cleansing by water, in order to wash away all the ceremonial uncleanness accrued by living as a Gentile outside the Torah. This proselyte baptism was administered to all members of the household, the father and husband, the wife and mother, and all the children of both sexes, for the simple reason that all had lived in the Gentile world and were ceremonially unclean. After Baptism only the males were circumcised. However, the existence and knowledge of these household baptisms of Gentiles may well have influenced the way in which the families of heads of households were baptized along with the head himself (see below Numbers 5 and 6).

4. The attitude and words of Jesus in relation to children support and underline their place in the covenant of grace. In the Service of Baptism for Infants in *The Book of Common Prayer*, the Gospel

reading is Mark 10: 13-16. We read these words of Jesus: “Let the children come to me; do not hinder them, for to such belongs the kingdom of God.” Then we learn that “he took them in his arms and blessed them, laying his hands on them.” Following this Gospel-reading there is a very short exhortation upon it by the Minister. In this he declares: “Doubt ye not, therefore, but earnestly believe that Christ will likewise favorably receive this Infant; that he will embrace him with the arms of his mercy; that he will give unto him the blessing of eternal life, and make him partaker of his everlasting kingdom.” Little children are certainly capable of receiving the blessings of the covenant of grace.

5. It is most likely that in one or more of all of the baptisms of the members of a household recorded in the New Testament small children were included (as they were in Baptism of Gentile families becoming Jews). There is first of all the baptism of the God-fearer Cornelius in Acts 10: 12, 46-48 & 11.14. Then in Acts 16: 14-15 is the record of the Baptism of Lydia and her household, and in verses 25-34 is the account of the jailor in Philippi being baptized, “he and all his family.” Acts 18:8 refers to the Jew Crispus and his family being baptized and St Paul states: “I baptized the household of Stephanus” (1 Corinthians 1:16). With the head of the household are baptized all its members. It is difficult to believe that there was not one small child in their number! And it is difficult to imagine the infants and small children left in their cradles while everyone else, servants and all, were baptized.

6. The way that St Paul writes to children in his Epistles assumes that they are members of the household of God, “in Christ” and thus baptized. In Colossians 3:20-21 he addresses both children and their parents, presuming both are in church membership. “Children, obey your parents in everything, for this pleases the Lord. Fathers, do not provoke your children, lest they become discouraged.” Then in Ephesians 6:1-4 he writes: “Children, obey your parents in the Lord, for this is right. Honor your father and mother (this is the first commandment with a promise), that you may live long in the land. Fathers, do not provoke your children to anger, but bring them up in the discipline and instruction of the Lord.”

[For serious discussion of the evidence from the Early Church see Joachim Jeremias, *Infant Baptism in the First Four Centuries* (1960), the response by Kurt Aland, *Did the Early Church Baptize Infants?* (1963) and the reply from Jeremias, *The Origins of Infant Baptism* (1965). For Peter Toon, *Mystical Washing & Spiritual Regeneration. Infant Baptism* (2007), visit www.anglicanmarketplace.com or call 1-800-PBS-1928.]

The Public Baptism of Infants

(Based on the Text in the English BCP of 1662)

This service is normally to be used within Morning or Evening Prayer (after the second Lesson) or within Holy Communion (after the Epistle). It may be used for the Baptism of one of more infants. Each infant boy should have two male and one female Godparents and each infant girl two female and one male Godparents.

The Minister will normally be a priest but a deacon may take this service when necessary.

Italics indicates an instruction or rubric, bold type a response by the congregation or members thereof, and regular type what the Minister says.

Dearest beloved in Christ, the Sacrament of Baptism is administered because our Lord Jesus Christ taught us that we cannot enter the kingdom of God unless we are born of water and the Holy Spirit. This new birth is necessary because all human beings have both a natural disposition toward evil and also commit sin. They cannot save themselves. Therefore, I urge you to call upon God the Father, in the name of our Lord Jesus Christ, that in his great mercy he will grant new birth to *this Child*; and that *he* may be baptized with water and the Holy Spirit, and received into Christ's holy Church and made *a living member*.

Let us pray.

Almighty and everlasting God, who in great mercy saved Noah and his family in the Ark from perishing in the flood, who safely led the children of Israel, your people, through the Red Sea, symbolizing thereby holy Baptism, and who by the Baptism in the river Jordan of your Son, Jesus Christ, sanctified water to the mystical washing away of sin; in your infinite mercy look on *this Child*, wash and sanctify *him* by the Holy Spirit, we pray, in order that, being delivered from your wrath, *he* may be received into the Ark of Christ's Church. Make *him* to be steadfast in faith, joyful through hope, and rooted in love, so that passing through the difficulties caused by the world, *he* may finally come to the land of everlasting life, there to reign with you forever; through Jesus Christ our Lord. **Amen.**

Almighty and immortal God, who gives aid to the needy, strength to the helpless, and everlasting life in a resurrected body to those who believe, we pray for *this Infant*, who is coming to your holy Baptism that he may receive forgive-

ness of his sins by spiritual regeneration. Receive *him* as you have promised by your Beloved Son in the Gospel, that he may enjoy the blessing of your heavenly washing, and may come to the eternal kingdom, which you have promised by Christ our Lord. **Amen.**

Let us hear the words of our Lord Jesus Christ from the Gospel according to St Mark (10.13-16)

“And they were bringing children to him that he might touch them, and the disciples rebuked them. But when Jesus saw it, he was indignant and said to them, ‘Let the children come to me, do not hinder them, for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it.’ And he took them in his arms and blessed them, laying his hands on them.”

Beloved in Christ, you hear in this Gospel the words of our Savior Christ commanding the children to be brought to him. You see how, after rebuking those who tried to prevent him, and commending the example provided by a child, he declared his good will towards the children as he took them in his arms, and blessed them. Jesus Christ is the same yesterday, and today and for ever. Do not doubt, therefore, but earnestly believe, that he loves *this Child*, that he approves our bringing of *him* to holy Baptism, that he is ready to receive *him* with the arms of his mercy, and to give *him* the blessing of eternal life. And so being persuaded of the good will of our heavenly Father towards *this Infant*, declared by his Son Jesus Christ, let us faithfully and devoutly give thanks to him, and say together,

Almighty and everlasting God, heavenly Father, we humbly thank you for having

called us to the knowledge of your grace and to faith in you. Increase this knowledge and confirm this faith in us for ever. Give your Holy Spirit to *this Infant*, that *he* may be born again, and be made *an heir* of everlasting salvation; through our Lord Jesus Christ, who lives and reigns with you and the Holy Spirit, now and for ever. Amen.

Here the parents and Godparents stand and the Minister says to them,

Beloved in Christ, you have brought *this Child* to be baptized in this place, you have prayed that our Lord Jesus Christ would be pleased to receive, to cleanse, to sanctify, and to make *him an heir* of the kingdom of heaven and everlasting life. You have heard that our Lord Jesus Christ has promised in the Gospel all these things and we know that he keeps his promises. Since *this Child* is not yet able to answer for *himself*, you must on your part, as the ones taking responsibility, undertake on behalf of *this Infant* three things: first, that *he* will renounce the devil and all his works; secondly, that *he* will constantly believe God's holy Word; and thirdly, that *he* will obediently keep God's commandments.

I ask you therefore,

Do you, in the name of *this Child*, renounce the devil and all his works, the vain show and glory of this evil world, with all the its covetousness, and the sinful desires of human nature, so that you will not follow nor be led by them?

I renounce them all.

Do you in the name of *this Child* believe the Christian Faith?

I believe in God the Father Almighty, creator of heaven and earth. And I believe in Jesus Christ, his only Son, our Lord. He was conceived by the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died and was buried. He descended to the dead. On the third day he rose again. He ascended into heaven and sits at the right hand of God the Father Almighty. From there he shall come to judge the living and the dead. I believe in the Holy Spirit, the holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and the life everlasting. Amen.

Do you in the name of *this Child* desire Baptism?

That is my desire.

Do you in the name of *this Child* promise obedience to God's holy will and commandments and to walk in them all the days of your life?

I do so promise, with God's help.

Will you pray for this child and seek to ensure that he may learn and do all these things?

I will, with God's help.

Then shall the Minister make the following supplications:

Merciful God, grant that the sinful Adam in *this Child* may be so buried that the new Adam may rise up in *him*. **Amen.**

Grant that all sinful desires may die in *him*, and that all things belonging to the Spirit may live and grow in *him*. **Amen.**

Grant that *he* may have power and strength by faith to have victory and to triumph against the devil, the world and sinful human nature. **Amen.**

Grant that whoever here is dedicated to you by our office and ministry may also be endowed with heavenly virtues, and everlastingly rewarded, through your mercy, Blessed Lord God, who live and govern all things, for ever and ever. **Amen.**

The Minister moves to the font with the Godparents and Parents.

Almighty, everlasting God, whose most dearly beloved Son, for the forgiveness of our sins, shed from his most precious side at the Cross both water and blood; and later gave commandment to his disciples, that they should go teach all nations and baptize them in the Name of the Father, and of the Son and of the Holy Spirit. Hear, we implore you, the prayer of your people; sanctify this Water to the mystical washing away of sin; and grant, that *this Child*, now to be baptized in it, may receive the fullness of your grace, and ever remain in the number of your faithful and elect children; through Jesus Christ our

Lord. **Amen.**

The Minister takes the child into his arms, or by the hand, and says to the Godparents,

Name this child.

And then, repeating the name of the child after them, the Minister dips him in the water or pours water upon him, saying,

N, I baptize you in the Name of the Father, and of the Son and of the Holy Spirit. **Amen.**

Then the Priest shall say (as he makes the sign of the Cross on the forehead of the baptized Child),

We receive *this Child* into the congregation of Christ's flock, and sign *him* with the sign of the Cross, to represent that from this time forward *he* shall not be ashamed to confess the faith of Christ crucified and courageously to fight under his banner against sin, the world and the devil; and to continue Christ's faithful soldier and servant until the end of *his* life. **Amen.**

And he shall continue,

Beloved in Christ, now that *this Child* is born again and grafted into the body of Christ's Church, let us give thanks unto Almighty God for these benefits; and with one accord make our prayers unto him, that *this Child* may lead the rest of *his* Christian life according to this good beginning.

Our Father in heaven, hallowed be your name. Your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Lead us not into temptation but deliver us from evil. **Amen.**

We truly thank you, most merciful Father, that it has pleased you to regenerate *this Infant* with your Holy Spirit, to receive *him* as your own *Child* by adoption, and to make *him* a member of your holy Church. **Amen.**

We humbly implore you to grant that being buried with Christ by baptism into his death, *he* may also be made partaker of his resurrection; so that, serving you on earth in newness of life, *he* may finally, with the rest of your holy Church, be *an inheritor* of your everlasting kingdom; through Jesus Christ our Lord. **Amen.**

Here the Minister shall address the Parents and Godparents concerning their responsibilities and duties through an appropriate sermon or address, or through the reading of the following exhortation.

T*his Child* has promised by you, who have stood in his place, to renounce the devil and all his deeds, to believe in God, and to serve him. It is your duty before God to see that *he* shall be taught, as soon as *he* can understand, what a solemn vow, promises and profession *he* has made through you. Also it is your duty to urge *him* to hear Christian teaching and sermons, to learn the Creed, the Lord's Prayer and the Ten Commandments, together with all other things that a Christian ought to know and believe for the salvation of his soul. Further, you must seek to ensure that *he* is brought up to lead a godly and Christian life, always remembering that Baptism represents to us our profession as Christians. This is to follow the example of our Savior Christ, and to be made like unto him; that as he died and rose again for us, so we, who are baptized, should die to sin and rise again unto righteousness, continually putting to death all our evil and corrupt affections, and daily advancing in all virtue and godly living.

Finally, it is your duty to see that *he* is brought to the Bishop to be confirmed by him after he has been instructed in the Church Catechism and has learned the Creed, the Lord's Prayer and the Ten Commandments.

Here the Service of Morning or Evening Prayer, or of Holy Communion, will resume.

The Order of Confirmation

The Order of Confirmation or Laying on of Hands upon those that are baptized and have come to years of Discretion (12 and above)

All who are to be confirmed stand before the Bishop. He or some other Minister reads this Preface:

The Church in its wisdom has ruled that no baptized young person shall be confirmed unless he can both say the Creed, the Lord's Prayer, and the Ten Commandments and also answer questions taken from the short Catechism. By this rule, what Godfathers and God-

mothers promised for Infants at their Baptism can be personally accepted and confessed by the same persons, who have now come to maturity as young persons. Also they can promise faithfully to observe all things belonging to the profession of the Christian Faith.

Here the Bishop may direct that there shall be read, in order to show the Apostolic use of the laying on of hands, these portions of Holy Scripture: Acts 8:14-17 and 19:1-7.

Then the Bishop asks those who have come to Confirmation:

Do you here, in the presence of God and this congregation, renew the solemn promise and vow made in your name at your Baptism; and do you personally ratify and confirm the same, acknowledging yourselves bound to believe and to do all those things, which your Godfathers and Godmothers then undertook on your behalf?

Every one shall reply,

I do.

Then the Bishop says:

Our help is in the name of the Lord.

Answer: Who has made heaven and earth.

Blessed be the Name of the Lord.

Answer: Always and for ever.

Lord, hear our prayer.

Answer: And let our cry come unto you.

The Bishop continues in prayer:

Let us pray.

Almighty and ever-living God, by whose grace these your servants have been born again of water and the Spirit, and have received forgiveness of all their sins; confirm and strengthen them with the Holy Spirit, the Comforter, and daily increase in them your plentiful gifts of grace; the spirit of wisdom and understanding; the spirit of guidance and strength; the spirit of knowledge and true godliness; and fill them, Lord, with the spirit of your holy fear, both now and for ever. **Amen.**

Those to be confirmed kneel before the Bishop who lays his hands upon the head of each one

saying,

Defend, Lord, this your servant N with your heavenly grace, that he may continue to be your child for ever; and grant that he may daily increase in the fruit of your Holy Spirit until he comes to your everlasting kingdom. **Amen.**

Then the Bishop shall say,

The Lord be with you.

Answer: And with your spirit.

All kneel.

Let us pray,

Our Father in heaven, hallowed be your name. Your kingdom come, your will be done, on earth as in heaven. Give us today our daily bread. Forgive us our sins as we forgive those who sin against us. Lead us not into temptation but deliver us from evil. **Amen**

Almighty and ever-living God, who make us both to will and to do those things that are good and acceptable unto you, the majestic Lord; we humbly pray for these your servants upon whom, after the example of your holy apostles, we have now laid our hands, to assure them, by this sign, of your favor and gracious goodness towards them. Let your fatherly hand, we ask, ever be over them; let your Holy Spirit ever be with them; and so lead them in the knowledge and obedience of your Word, that in the end they may obtain everlasting life; through our Lord Jesus Christ, who with you and the Holy Spirit lives and reigns, one God, now and for ever. **Amen.**

Almighty and everlasting God, be pleased, we pray, to direct, sanctify, and govern our hearts and bodies so that we will keep your laws and obey your commandments; and grant that through your most mighty protection we may be preserved in body and soul, both here and for ever, through our Lord and Savior Jesus Christ. **Amen.**

The Blessing of God Almighty, the Father, the Son, and the Holy Spirit, be upon you, and remain with you, for ever. **Amen.**

All those who have received Confirmation should prepare themselves to receive Holy Communion.

The Great Charge

Recovering the Principles of Biblical Preaching

In the second epistle to his young protégé, Timothy, St. Paul gave a solemn charge that should resonate loudly with North American Anglicans in the early Twenty-first Century:

I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom; Preach the word; be instant in season, out of season; reprove, rebuke, exhort with all longsuffering and doctrine. For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; And they shall turn away their ears from the truth, and shall be turned unto fables. (2 Tim 4:1-4)

For many of us Anglicans who label ourselves orthodox, conservative, or traditionalist those words from the pen of St. Paul immediately catch our attention and probably prompt most of us to think of heterodox bishops and the like. Yet the Apostle's words should also prompt a close examination of ourselves. Orthodox Anglicans are struggling to survive; there are relatively few still within The Episcopal Church or the Anglican Church of Canada and those in the extra-mural jurisdictions find themselves more often than not in survival mode, dependent on the support of those fleeing heterodox dioceses and parishes. Even in those parishes that look to be doing well, there are few that are truly thriving and living out Our Lord's Great Commission to evangelise the lost and to make disciples of them. And is it any wonder? Nowhere in his solemn charge to Timothy does St. Paul call him to the role of parish administrator, social worker, or liturgist – he charges this young man with the duty of preaching the Word.

Over the last century Anglicans have lost the commitment to strong Biblical preaching that was so prevalent in our forefathers: Bishops Ridley and Latimer or George Whitefield and Charles Simeon to name only a few. The Biblical model of preaching expressed in our formularies, the Prayer Book, the Articles, the Ordinal, and The Homilies, has been in most places replaced by light-weight fluff

in comparison to the spiritual food that nourished generations of the past. It should be no surprise that we are left in survival mode. Church history bears out the fact that a dearth of God's Word inevitably leads to both ecclesiastical and moral decline. As the preaching of the great expositors of the Early Church, men like Chrysostom and Augustine, fell into decline so did the Church, and it was with the recovery of the evangelical preaching tradition during the Reformation that the Church began to thrive and fulfil its mission once again. John Donne

wrote that "if there be any discounting or slacking of Preaching, there is the danger of losing Christ."

Contemporary Anglicanism has been heavily influenced on one front by the Liberals who have downplayed the historical ministry of the Word by destroying the very authority of the Word itself. But that has not been the only attack. The later fruits of the 19th Century Anglo-Catholic movement have led to an unbalanced emphasis on the Eucharist, which has resulted in a de-emphasis on the importance of strong Biblical preaching. The end result has been the well-known

ten-minute homily. Even those of us distant from either the Liberal or Anglo-Catholic tradition can find it exceptionally easy to become lazy in our preaching. In parishes fed primarily by those fleeing liberalism, expectations are often set all too low. Many of these laypeople are overjoyed simply to hear a sermon that does not teach heresy. Yet this is the spiritual equivalent of a diner being please by the observation that the meal he's just ordered isn't poisoned.

In his book, *On Preaching*, former Archbishop of Canterbury Donald Coggan astutely observed that, "We shall rear a generation of Christians accustomed to the Eucharist but foreigners to many of the great truths of the Christian faith. They have never had the opportunity of listening, Sunday by Sunday, to a steady, intelligent, interesting exposition of the things most surely believed among us. They have been fed with snippets, little bits and bits, nice thoughts for the day, but noth-



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ing, or practically nothing, from which bones and spiritual tissue can be built" (p. 9).

It is critical that Anglicans recover their homiletic heritage. The people of God cannot live without the words of God. St. Paul also wrote to Timothy that the words of Holy Scripture are "able to make thee wise unto salvation through faith which is in Christ Jesus" (3:15) and that they are "profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works" (3:16-17). St. Paul also warns that if we ignore this charge in our churches, our people will be as "children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness" (Eph. 4:14).

To recover from our current homiletic slump will require that all take action. Our priests and deacons must commit themselves to a Biblical model for preaching, our bishops must ensure that our clergy are properly trained and then commit to ordaining men who are ready and fully able to fulfil this greatest of all pastoral duties, and the laity must demand solid spiritual food and hold local parish clergy as well as bishops accountable.

What is Biblical preaching? Biblical preaching seeks to convey the Word of God rather than the words of men. To be truly Biblical preaching must be driven by the text. This means that our preachers need to avoid using Scripture as a pretext. All too often preachers determine what it is that they want to say in advance and then bring Scripture into the sermon to support their topic. Topical preaching isn't always a bad thing, in fact the lectionary is arranged thematically, but the preacher needs to address topical or thematic preaching with great caution to ensure that Scripture is the focus of the sermon.

Our preachers need to take St. Paul's charge to Timothy and make it their own. Charles Simeon, the great 19th Century preacher, did just this. In his introduction to *Evangelical Preaching*, an anthology of Simeon's sermons, John Stott writes of the great preacher:

"His over-riding concern was so to expound Scripture that his congregation would receive it undiluted and uncontaminated by worldly wisdom. To him 'Biblical exposition' meant opening up some part of Scripture so that the people

could feed upon it. 'My endeavour,' he wrote to his publisher, 'is to bring out of Scripture what is there, and not to thrust in what I think might be there. I have a great jealousy on this head: never to speak more or less than I believe to be the mind of the Spirit in the passage I am expounding.' Those words seem to me to be the clearest statement ever made of the expositor's goal. Would that more Preachers could wholeheartedly echo and endorse it today!" (p. xxxiii)

In fact, Simeon established a test and insisted it be applied to his own work. In capital letters he wrote in the preface to *Horae Homileticae*, "Does it uniformly tend TO HUMBLE THE SINNER? TO EXALT THE SAVIOUR? TO PROMOTE HOLINESS? If in any one instance it loses sight of any of these points, let it be condemned without mercy" (p. xxi). Preachers need to understand that to preach is to communicate God's inspired text faithfully so that God's voice is heard and his people understand and obey. Simeon was right in condemning any sermon, even his own, that failed to faithfully communicate God's own Word. Every sermon must communicate the holiness of God, the sinfulness of man, and the mercy of our Saviour and move us to greater spiritual maturity and holy living. This is the clear agenda of Scripture itself. The preacher's agenda is to communicate the same.

The craft of the preacher is to move beyond mere intellectual exposition of Scripture to application. The frequent objection to expository preaching is that many see it as little more than a theological lecture. Returning to 2 Timothy, St. Paul exhorted him to "Preach the word; be instant in season, out of season; *reprove, rebuke, exhort.*" Biblical preaching not only explains the text; it shines the narrow beam of Scripture's spotlight into the lives of God's people to address the specifics of daily life. Its distinctive is that, in being rooted in the text, it ensures that the spotlight is generated by the Word itself rather than the personality, agenda, or desires of the preacher himself.

The question then for North American Anglicans is, "Where are the Timothy's of this generation?" Where are the men who have steeped themselves in Holy Scripture and prayer and are able and ready to unflinchingly present God's truth to his people from our pulpits?

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The Words on the Cross

A Meditation for Good Friday provided in The Hymnal, 1940

Among the many Good Friday devotions centered upon the crucifixion of Christ, *The Words on the Cross*, or *The Seven Last Words of Christ on the Cross*, occupy a small but special place in Anglican worship. This meditation takes us beyond *The Way of the Cross*, and beyond the *Veneration of the Cross*, to our Lord himself and to his own last words.

No single Gospel account provides us with all of his last words, but by ‘harmonizing’ the four accounts one comes to a total of seven statements made by our Lord. The symbolism of the number seven, the importance of Our Lord’s crucifixion and the profundity of his last words, altogether make these sayings irresistible as source for Christian meditation.

Of course the *Words* were not intended as pronouncements, but they were directed to persons close to our Lord, thus providing a web of personal interactions to be explored as well. The *Words* provide insight into our Lord’s suffering and the suffering of those whom he loved.

The Words on the Cross *arranged in chronological order*

- I. Father, forgive them; for they know not what they do. St. Luke xiii. 34
- II. Verily I say unto thee, To day shalt thou be with me in paradise. St. Luke xiii. 43
- III. Woman, behold thy son! Son, behold thy mother! St. John xix. 26, 27
- IV. My God, my God, why hast thou forsaken me? St. Matt. xxvi. 46
- V. I thirst. St. John xix. 28
- VI. It is finished. St. John xix. 30
- VII. Father, into thy hands I commend my spirit. St. Luke xiii. 46

Father, forgive them; for they know not what they do. Our Lord prayed thus to his Father, craving pardon for his tormentors even as the lifeblood flowed from his wounds. This model of patience in suffering has ever been an inspiration to Christians, teaching us that we may bear with patience not only the suffering which we deserve, but that which we do not deserve as well. It is also the perfect illustration of our Lord’s teaching that we forgive our enemies. *Verily I say unto thee, To day shalt thou be with me in paradise.* These words were directed to the thief who was crucified along-

side our Lord, and are preceded by the formula of our Lord’s most important sayings (amen, I say unto you). Notwithstanding the crimes he had committed, the thief looked from his own cross to our Lord’s cross with repentance and humble faith, receiving remission of his sins and the promise of Heaven. *Woman, behold thy son! Son, behold thy mother!* These words show our Lord’s tender concern for those closest to him on earth, as he prepared to depart this world. In this statement, our Lord gave up his last earthly possession, the relation of a beloved son to his mother. By this act of generosity, Mary received a new son, and “the beloved disciple” received a new mother. *My God, my God, why hast thou forsaken me?* These words were quoted by our Lord from Psalm 22 in the Aramaic language, “Eli, Eli, lama sabachthani?” This is perhaps the darkest point of our Lord’s crucifixion and is the midway point of the *Seven Words*. It also reveals the gulf of separation that exists between God and sinful mankind. *I thirst.* In one of the ironies of the *Words*, the creator of water himself longs for a drink. Cecil Frances Alexander writes, “His are the thousand sparkling rills, that from a thousand fountains burst, and fill with music all the hills; and yet he saith, ‘I thirst.’” *It is finished.* This statement is often associated with the work of Salvation for mankind that was achieved in Christ’s atoning death upon the cross. It also means that the horror of the crucifixion is now over. *Father, into thy hands I commend my spirit.* At the very end, our Lord entrusts himself to the hands of the Father. It is the hope of each Christian that we may also entrust ourselves to God’s keeping when we die.

Although the *Words on the Cross* are not nearly as well established in Christian devotional practice as the *Way of the Cross*, they have for many centuries been a subject for meditation by both Protestants and Catholics. A meditation was written by Robert Bellarmine (1542-1621), Roman Cardinal, theologian and controversialist. The first major musical composer to use the *Words* was the Lutheran Heinrich Schütz (1585-1672), who composed a sacred oratorio for liturgical use on Good Friday.

Lacking the dramatic power of the Passion narrative, the *Words* never reached the status of the Passion in musical composition, although musical settings of the *Words* have been written by Franz Josef Haydn (1732-1809) and Theodore Dubois (1837-1924). Haydn described an 18th century per-



By Fr. Daniel McGrath,
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formance of the *Words* at the Roman Cathedral of Cadiz, Spain, as follows: "The walls, windows, and pillars of the church were hung with black cloth, and only one large lamp hanging from the center of the roof broke the solemn darkness. At midday, the doors were closed and the ceremony began. After a short service the bishop ascended the pulpit, pronounced the first of the seven words (or sentences) and delivered a discourse thereon. This ended, he left the pulpit and fell to his knees before the altar. The interval was filled by music. The bishop then in like manner pronounced the second word, then the third, and so on, the orchestra following on the conclusion of each discourse." (*letter to G. A. Griesinger, 1787*)



The Rev. Thomas Benson Pollock

The *Words* appeared in Anglican hymnody in 1861 with the publication of *Hymns Ancient and Modern*, although they were probably not intended as a self-contained Service at the time. In the first edition of *Hymns Ancient and Modern* a verse of scripture was included as a sort of subtitle in italics above every hymn in the book. This led the worshipper back to Holy Scripture for the material which had been the inspiration for the hymn or which was quoted by the hymn. In later editions the scripture subtitles were generally omitted, except in the case of *The Words from the Cross*, where they were retained, and then began to be augmented with titles, "The First Word", "The Second Word" and so forth, as though part of a Structured Meditation or even a Service. The anglo-catholic missionary priest of Birmingham, Thomas Benson Pollock, wrote a set of hymns on *The Words on the Cross*, which appeared in his *Litanies for Special Services and General Use* of 1870. Pollock's seven hymns entered the hymnal of the American Church in 1892, and continued through *The Hymnal, 1940* (No. 82). There are two tunes provided for his hymns, both appropriately in a minor key: "Swedish Litany" is a 17th century Lutheran Chorale; the second tune, "Ton-mân" (composed in 1912), is laced with a generous helping of tri-tones that help give the music an appropriate sense of urgency and pathos. The poetic meter of Fr. Pollock's hymns is 77.76., a form that appears in only one other place in our hymnal, the *Litanies* (Nos. 229-234). This little used litanic form consists of three lines of 7 syllables to be sung by the choir or cantor, followed by one line of 6 syllables for the congregational response. At the end of each stanza of Pollock's hymn, the response of the congregation is "Hear us, holy Jesus".

Another set of hymns for *The Words from the Cross* is suggested by *The Hymnal 1940 Companion*, as follows:

Prelude – no. 74 – O come and mourn with me
Continued from page 14
awhile

I – no. 71 – Ah, holy Jesus, how hast thou offended

II – no. 342 – Jesus, Name all names above
III – no. 76 – At the cross her station keeping
IV – no. 73 – O thou, who through this holy week
V – no. 77 – His are the thousand sparkling rills
VI – no. 78 – It is finished! Christ hath known
VII – no. 79 – When our heads are bowed with woe

This particular set of hymns is based on the hymn sequence from *Hymns Ancient and Modern*, and retains three hymns from that sequence: *O, Come and Mourn, At the cross her station keeping* and *His are the thousand sparkling rills*.

The question remains of how one is to go about constructing a complete Service today with only *The Words on the Cross* and a set of hymns. The Service used to be quite common and various well-established forms of Service abounded, but having now fallen into disuse it is difficult to find resources from Anglican publishers. Those who are fortunate will have access to a form of Service from longer ago. One Service that came across my desk is the "Service of Meditation and Devotion for Good Friday" compiled by the Rt. Rev. William R. Moody (Bishop of Lexington, Kentucky) and published by Morehouse in 1939/1967. It is constructed with yet another round of hymns from *The Hymnal, 1940*, and has quite an extensive system of Collects and Suffrages.

Fortunately it would not be very difficult for a parish priest to construct a good Service around *The Words on the Cross* from *The Hymnal, 1940* in consultation with his diocesan ordinary. A very basic form of the Service would likely consist of the *Words*, the Hymns, a series of Meditations offered by the priest, and appropriate Collects from the Book of Common Prayer, especially drawing upon the Collects of Passiontide, Palm Sunday and Holy Week. The congregation would gather at midday on Good Friday, the Church having been prepared by veiling of the crosses and stripping of the altar, according to local or diocesan custom. The priest would read each *Word*, offering a brief, reflective homily and a time of silent meditation. The silence would be concluded by a Collect or Collects from the Book of Common Prayer, and the singing of a corresponding hymn. When singing the hymns of Thomas Benson Pollock, the choir or the cantor will sing the first three lines of each stanza, with the congregation joining in on the response. When an alternate set of hymns is used, such as that suggested in the *Hymnal Companion*, the hymns could be sung by choir and congregation together. A Service of *The Words on the Cross* could also be used in conjunction with other devotional Services, such as *The Office of Tenebrae* (see *Holy Week Offices*, ed. Massey Shepherd, Seabury Press, 1958).

Explaining Infant Baptism

through the use of two analogies

The first is based on the early life of King Henry VI of England, Ireland and France. He was crowned at the age of less than one year at Notre Dame Cathedral in Paris. He made his vows by proxy. This was because he was king by birth and his coronation confirmed him to be what he was born to be. That is, he really was king, though not aware of it and though he gave no actual consent himself. Then he was brought up as king (regrettably not too successfully) and consciously took kingship upon him. He could have abdicated, though this option was rarely taken by medieval kings, and he often lamented his hard calling. Henry was nevertheless aware that he had been made king (by God, he thought) and that his duty was to accept what had been done. Likewise, the child of Christian parents is baptized as an Infant to be what God wills him to be. He is brought up as a Christian and on reaching maturity personally affirms and accepts who he is before God.

The second analogy is based on the legal concept of escrow in English law. In North America lawyers commonly talk of holding funds “in escrow”, but that is not the English use, in which an escrow is a writing sealed and delivered by the first party to a third party to be held by him until certain conditions are performed, and then to be delivered by him to the other (the second) party to take effect as a deed. If the condition is performed, then the delivered deed takes effect from the original execution and delivery of the deed to the third party, not from the date of delivery to the second party following performance of the condition. In other words, the effect of the deed relates back.

Here from the pen of Dr. H.C.G. Moule, Bishop of Durham (1899-1922), is an explanation of Infant Baptism using the analogy of escrow from English law:

Christian Baptism is an ordinance of the New Covenant. It is an ordinance of entrance into Covenant. It initiates the receiver of it into the new, better, and everlasting Covenant. It does this after the manner of a rite. It does it formally—ceremonially. It gives new birth, new life, forgiveness, the Spirit, grace and glory. But it gives as a deed gives—not as an electric wire gives. It gives a title. It conveys to the right recipient such possession as now after conveyance only demands his actual entering in and using to be complete.



There are legal documents called escrows. These are deeds of conveyance which speak in the present tense, and do a present act of gift and transfer, but they carry with them a condition to be fulfilled before the effect is actualized. Till that condition is fulfilled the present giving does not become actual possession. The receiver of the title-deed does not actually enter on the property given in it. He has it in title, but he has it not yet in

act and use. He has something at once. He received a beneficial title, right and pledge, the possession of which conceivably at once entitles him to special care, attention, and privileges.

So Baptism, at once and literally, in the sense of title, makes an infant a member of the Church—a member of Christ, the child of God, and an inheritor of the Kingdom of Heaven. In the sense of title, he is at once regenerate. He receives at once in that respect the acceptance of an adopted child of God in Christ, and the new life, which is wrought in man by the Holy Ghost. But in the ordinary law of God's working revealed in His Word, these precious things, in their possession, await the humble claim of repentance and faith. So the infant who in Sacramental title is born again, still needs to be born again. He is baptismally regenerated, but he needs subsequently to be actually regenerated by Faith and Repentance.”

[provided by Charles Neil and J.M. Willoughby, *The Tutorial Prayer Book*, London 1913, p 375, but no precise source is given.]

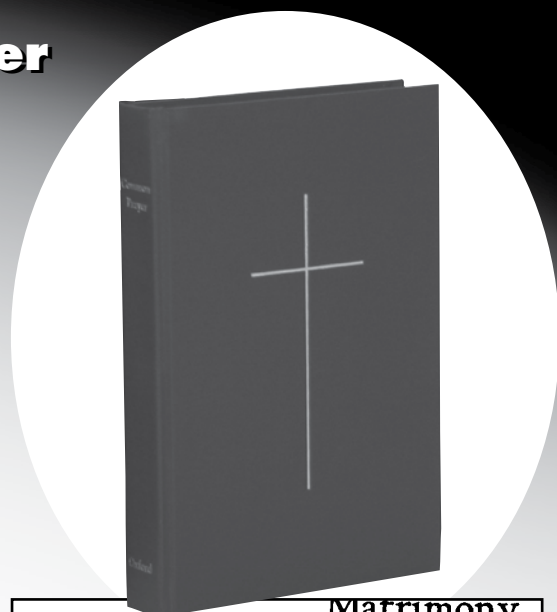
It is easy to see why Bishop Moule wrote as he did, referring to a deed giving title, and to subsequent entry and use. His explanation proclaims that in the Sacrament God has freely given everything needful for both eternal salvation and sanctification to the Infant Child of Christian believers; it also assumes that (a) Godparents will do their holy work of making sure that the growing child is given Christian nurture and instruction; (b) the child is surrounded by the worship, prayer and means of grace of the Church of God; and (c) the maturing child, as a young person, will personally embrace the Gospel in repentance and faith and enjoy that which has been his by divine gift from the beginning.

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