

**Holy Trinity REC: Adult Catechism Class**  
**Week 13: The Sacrament of Holy Baptism Part 2 (ch's 61-62, 64-66)**

Last time...

- Baptism is *generally necessary* for salvation.
- We receive the benefits of baptism (grace, forgiveness of sins, incorporation into the Church, infused divine virtue which gives the soul its first disposition toward newness of life) by *faith*.

When is baptism rightly administered?

- In the ancient Church, Easter and Pentecost were the days widely appointed for Baptism—but it was also done in times of necessity (i.e. times of illness), and the Apostles didn't say it had to be done at a certain time.
- Baptism is only administered *once*.

Who can rightly administer Holy Baptism?

- Is it only *pastors* who have been ordained to the ministry of Word and Sacrament that can administer Baptism?
  - Corollary: can women baptize?
- The *normal* rule is that baptism is administered by the ordained clergy within the Church. This is desirable, when possible.
- Questions the Early Church was asking:
  - What about if your clergyman is a heretic?
  - What if your clergyman is a sectarian?
- The two *essentials* to baptism:
  - The *matter*
  - The *form*
- Baptism is in part:
  - Moral (a duty)
  - Ecclesiastical (it is given to the Church)
  - Mystical (God does something by it)
- Baptism can in cases of necessity (such as when someone is on their death bed, or in cases of persecution, etc) be performed by lay people—including women.
  - Think of the case of Zipporah (Sephora)—she *circumcises* her and Moses' son.
  - “Circumcision in this case was to the innocent child which received it a true circumcision.”

Who can rightly receive baptism?

- Why do we ask the questions (the “interrogatories”) of the babies?
- A (partial) answer—this has been maintained even with infant baptism from the earliest ages.

- Anabaptist objections!
  - The Scriptures don't command us to baptize infants.
  - Neither Christ nor the Apostles baptized infants.
  - As the Word preached and the Sacraments go together, we should only give the Sacrament to one who can profitably receive the Word.
  - The order of baptism is unfit for little babies since it's applying something to them that is beyond them.
- A few answers:
  - Babies receive the "first degree" of their motion toward a habit of faith.
  - The Church is not presumptuous to speak of infants "as the rule of piety" allows—that is, that they are members incorporate in Christ's body. *Of such is the Kingdom of heaven.* (St. Matthew 19:14)
- *Why* ask the questions?
  - To put in our remembrance the covenant that is being administered.
  - Infants can be in covenant with God! (Genesis 17:14)
- *Who* answers the questions?
  - Sponsors—but Hooker strongly supports the term *Godparents*.
  - This "puts them in mind of the affection they ought to bear toward those innocents, for whose religious education the Church accepts them as pledges."

What other ceremonies do we maintain at a baptism?

- There was objection given to using the *sign of the cross*.
- Hooker says:
  - It's a profitable ceremony justified by tradition, use, and custom.
  - A sign to remind us of our duty.
  - An admonition for us to glory in the service of Christ.
  - A help to the imagination.
  - A guard against apostasy.
  - A support under derision.
- The cross can be used superstitiously, but that doesn't mean its use should be abolished.

What rite is there for people after baptism?

- Confirmation—the laying on of hands by a Bishop.
- There is a *strengthening* of our Spiritual life or grace at Confirmation.