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TH602. Systematic Theology II
Assignment 11: Bird 8.6 - 8.6.2.9

Quiz Questions

1- The word *sacramentum* is a Latin equivalent to which Greek word (861)?

Answer: *mysterion*

2- What Old testament practice do reformed advocates compare baptism to in order to justify paedobaptism?

Answer: Circumcision

3- T or F: Karl Barth was in favor of infant baptism.

Answer: False

4- Who presents the strongest argument for children to be able to participate in the Eucharist?

Answer: Anglican bishop of Sydney, Glenn Davies

5- Which group believes the Eucharist contains the literal and physical presence of Christ?

Answer: Roman Catholics

Terms

Paedobaptism - the term referring to the baptism of infants, a common practice of the Catholic, Orthodox, Lutheran, Anglican, Methodist, and Reformed churches (864).

Affusion - one of the modes of baptism whereby you pour water over someone

Consubstantiation - the belief that the elements of the Eucharist contain the presence of Jesus within them

Summary

In 8.6, Bird provides an overview of the main sacraments of the church: Baptism and the Lord's Supper (communion). He deals with three questions with regards to baptism: who should be baptized, how should it happen, and what does it do for the baptized (864)? In terms of who should be baptized, the three main schools of thought are: paedobaptism (infant baptism), credobaptism (baptism upon conversion), and dual practice baptism (a combination of both). For how to be baptized, Bird affirmed that both immersion and affusion should be acceptable practices and defensible through Scripture. In terms of what it does, Baptism is a powerful symbol of the receiver's crucifixion and resurrection in Christ Jesus (879). In 8.6.2, Bird outlines the many different views on the Eucharist including the Roman Catholic, Lutheran, Zwinglian, and Reformed views. Bird ascribes to the Reformed view which states that Christ is present in the Eucharist through the Holy Spirit, and it is His Spirit which imparts the benefits to the practicing community (895). Ultimately, the eucharist should be planned and prepared for with the same intensity and focus that we plan for services, sermons, and worship sets as it is "the penultimate climax of the service" (909).