

TRADITIONAL CATHOLIC PRIEST

Mater Dei, Ora Pro Nobis

JULY 18, 2013 BY FATHER CAROTA

Latin Baptism vs. New Rite of Baptism



Here is the Latin Tridentine Baptism Rite. Please take the time to study this to understand your own baptism and the difference between this Rite and the Novus Ordo Rite. It will not take that long to read the English translation.





The Rite of Baptism Part I Outside the Church

The priest (wearing a violet stole), sponsors, and the catechumen stand in the narthex of the church, symbolizing that at this point, the candidate is not a member of the Church.

The Questioning

Priest: N., what do you ask of the Church of God?

Priest: N., quid petis ab Ecclesia Dei?

Sponsor/Catechumen: Faith.

Sponsor/Catechumen: Fidem.

Priest: What does Faith offer you?

Priest: Fides, quid tibi præstat?

Sponsor/Catechumen: Life everlasting.

Sponsor/Catechumen: Vitam æternam.

Priest: If then you desire to enter into life, keep the commandments. 'Thou shalt love the Lord thy God with thy whole heart and with thy whole soul and with thy whole mind; and thy neighbour as thyself.'

Priest: Si igitur vis ad vitam ingredi, serva mandata. Diligis Dominum Deum tuum ex toto corde tuo, et ex tota anima tua, et ex tota mente tua, et proximum tuum sicut teipsum.

The Exsufflation

The priest then breathes 3 times on the candidate in the form of a Cross, recalling the Spirit (breath, wind, “ruach”) of God.

Priest: Go forth from him (her), **unclean spirit**, and give place to the Holy Spirit, the Paraclete.

Priest: Exi ab eo (ea), immunde spiritus, et da locum Spiritui Sancto Paraclito.

The Sign of the Cross

The priest now makes the Sign of the Cross with his thumb on the candidate’s forehead and breast.

Priest: Receive the Sign of the Cross both upon your forehead + and also upon your heart +; take to you the faith of the heavenly precepts; and so order your life as to be, from henceforth, the temple of God.

Priest: Accipe signum Crucis tam in fronte, quam in corde, sume fidem cælestium præceptorum: et talis esto moribus, ut templum Dei iam esse possis.

Priest: Let us pray: Mercifully hear our prayers, we beseech Thee, O Lord; and by Thy perpetual assistance keep this Thine elect, N, signed with the sign of the Lord’s cross, so that, preserving this first experience of the greatness of Thy glory, he (she) may deserve, by keeping Thy commandments, to attain to the glory of regeneration. Through Christ our Lord.

Priest: Oremus: Preces nostras, quaesumus, Domine, clementer exaudi; et hunc electum tuum (hanc electam tuam), N. crucis Dominicae impressione signatum (-am), perpetua virtute custodi; ut magnitudinis gloriae tuae rudimenta servans, per custodiam mandatorum, ad regenerationis gloriam pervenire mereatur (-antur). Per Christum Dominum nostrum.

Sponsor/Catechumen: Amen.

Sponsor/Catechumen: Amen.

The Imposition of Hands

The priest places his hands on the candidate’s head.

Priest: Let us pray: Almighty, everlasting God, Father of our Lord Jesus Christ, look graciously down upon this Thy servant, N., whom Thou hast graciously called unto the beginnings of the faith; drive out from him (her) all blindness of heart; break all the toils of **Satan** wherewith he (she) was held: open unto him (her), O Lord, the gate of Thy loving kindness, that, being impressed with the sign of Thy wisdom, he (she) may be free from the

Priest: Oremus: Omnipotens sempiterne Deus, Pater Domini nostri Iesu Christi, respice dignare super hunc famulum tuum (hanc famulam tuam), N, quem (quam) ad rudimenta fidei vocare dignatus es: omnem caecitatem cordi ab eo (ea) expelle: disrumpe omnes laqueos Satanae, quibus fuerat (-ant) colligatus (-a); aperi ei, Domine ianuam pietatis tuae imbutus (-a), omnium cupiditatum foetoribus careat (-ant), et ad

foulness of all wicked desires, and in the sweet odor of Thy precepts may joyfully serve Thee in Thy Church, and grow in grace from day to day. Through the same Christ our Lord. Amen.

suavem odorem praeceptorum tuorum laetus tibi in Ecclesia tua deserviat, et proficiat de die in diem Per eundem Christum Dominum nostrum. Amen.

Priest: Through the same Christ our Lord.

Priest: Per eundem Christum Dominum nostrum.

Sponsor/Catechumen: Amen

Sponsor/Catechumen: Amen

The Imposition of Salt

Now the priest puts a little blessed salt in the candidate's mouth. Salt is the symbol of that wisdom which gives a relish for the sweetness of divine nourishment; preserves, by the teaching of the Gospel, from the corruption of sin, and prevents evil passions from growing in men's souls. Adult catechumens might be signed on the brow, ears, eyes, nostrils, mouth, breast, and between the shoulders before the imposition of salt. If this procedure is followed, afterwards the candidate will kneel, recite the Our Father several times, and a Cross is made on his forehead, first by the sponsor and then by the priest.

Priest: N., Receive the salt of wisdom; let it be to thee a token of mercy unto everlasting life. May it make your way easy to eternal life.

Priest: N., accipe sal sapientiae: propitiatio sit tibi in vitam aeternam.

Sponsor/Catechumen: Amen.

Sponsor/Catechumen: Amen.

Priest: Peace be with you.

Priest: Pax tecum.

Sponsor/Catechumen: And with your spirit.

Sponsor/Catechumen: Et cum spiritu tuo.

Priest: Let us pray: O God of our fathers, O God the Author of all truth, vouchsafe, we humbly beseech Thee, to look graciously down upon this Thy servant, N., and as he (she) tastes this first nutriment of salt, suffer him (her) no longer to hunger for want of heavenly food, to the end that he (she) may be always fervent in spirit, rejoicing in hope, always serving Thy name. Lead him (her), O Lord, we beseech Thee, to the laver of the new regeneration, that, together with Thy faithful, he may deserve to attain the everlasting rewards of Thy promises. Through Christ our Lord.

Priest: Oremus: Deus patrum nostrorum, Deus universae conditor veritatis, te supplices exoramus, ut hunc famulum tuum (hanc famulam tuam) respicere digneris propitius, et hoc primum pabulum salis gustantem, non diutius esurire permittas, quo minus cibo expleatur caelesti, quatenus sit semper spiritu fervens, spe gaudens, tuo semper nomini serviens. Perduc eum (eam), Domine, quaesumus ad novae regenerationis lavacrum, ut cum fidelibus tuis promissionum tuarum aeterna praemia consequi mereatur. Per Christum Dominum nostrum.

Priest: Through the same Christ our Lord.

Priest: Per eundum Christum Dominum nostrum.

Sponsor/Catechumen: Amen

Sponsor/Catechumen: Amen

Part II: Admission into the Church Building

The **Exorcism**

The priest makes the Sign of the Cross over the
candidate three times and says:

Priest: I **exorcise thee, unclean spirit, in the name of the Father + and of the Son, + and of the Holy + Spirit, that thou goest out and depart** from this servant of God, N. For He commands Thee, **accursed one**, Who walked upon the sea, and stretched out His right hand to Peter about to sink. Therefore, **accursed devil, acknowledge thy sentence, and give honor to the living and true God: give honor to Jesus Christ His Son, and to the Holy Spirit; and depart from this servant of God**, N. because God and our Lord Jesus Christ hath vouchsafed to call him (her) to His holy grace and benediction and to the font of Baptism.

Priest: Exorcizo te, immunde spiritus, in nomine Patris + et Filii + et Spiritus + Sancti, ut exeas, et recedas ab hoc famulo (hac famula) Dei N.: ipse enim tibi imperat, maledicte damnate, qui pedibus super mare ambulavit, et Petro mergenti dexteram porrexit. Ergo, maledicte diabole, recognosce sententiam tuam, et da honorem Deo vivo et vero, da honorem Iesu Christo Filio eius, et Spiritui Sancto, et recede ab hoc famulo (hac famula) Dei N, quia istum (-am) sibi Deus et Dominus noster Iesus Christus ad suam sanctam gratiam, et benedictionem, fontemque Baptismatis vocare dignatus est.

The Sign of the Cross

The priest again makes the Sign of the Cross on the candidate's forehead

Priest: And this sign of the holy Cross, which we make upon his (her) forehead, **do thou, accursed devil, never dare to violate.**

Priest: Et hoc signum sanctae Crucis, + quod nos fronti eius damus, tu, maledicte diabole, numquam audeas violare.

Priest: Through the same Christ our Lord.

Priest: Per eundum Christum Dominum nostrum.

Sponsor/Catechumen: Amen

Sponsor/Catechumen: Amen

The Imposition of Hands

For the final time, the priest lays his hand on the candidate's head

Priest: Let us pray: O Holy Lord, Father Almighty, Eternal God, Author of light and truth, I implore Thine everlasting and most just goodness upon this Thy servant N., that Thou wouldst vouchsafe to enlighten him (her) with the light of Thy wisdom: cleanse him (her) and sanctify him (her), give unto him (her) true knowledge; that, being made worthy of the grace of Thy Baptism, he (she) may hold firm hope, right counsel and holy doctrine.

Priest: Oremus: Aeternam, ac iustissimam pietatem tuam deprecor, Domine, sancte Pater omnipotens, aeterne Deus, auctor luminis et veritatis, super hunc famulum tuum (hanc famulam tuam) N, ut digneris eum (eam) illuminare lumine intelligentiae tuae: munda eum (eam), et sanctifica: da ei scientiam veram, ut, dignus (-a) gratia Baptismi tui effectus (-a), teneat (-ant) firmam spem, consilium rectum, doctrinam sanctam.

Priest: Through Christ our Lord.

Priest: Per Christum Dominum nostrum.

Sponsor/Catechumen: Amen.

Sponsor/Catechumen: Amen.

Admission into the Church Building

The priest lays the end of his stole on the candidate as a symbol of his priestly authority, and admits him into the church building, which is the symbol of the Church of Christ. If the catechumen is an adult and was anointed in Part I above, he may be asked to lie prostrate before the Altar in adoration of Christ before this next step.

Priest: N., enter thou into the temple of God, that thou mayest have part with Christ unto life everlasting.

Priest: N., ingredere in templum Dei, ut habeas (-ant) partem cum Christo in vitam aeternam.

Sponsor/Catechumen: Amen.

Sponsor/Catechumen: Amen.

The Credo and Pater

Sponsor/Catechumen: I believe in God the Father Almighty, Creator 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. On 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

Sponsor/Catechumen: Credo in Deum, Patrem omnipotentem, Creatorem caeli et terrae. Et in Iesum Christum, Filium eius unicum, Dominum nostrum: qui conceptus est de Spiritu Sancto, natus ex Maria Virgine, passus sub Pontio Pilato, crucifixus, mortuus, et sepultus: descendit ad inferos; tertia die resurrexit a mortuis; ascendit ad caelos; sedet ad dexteram Dei Patris omnipotentis; inde venturus est iudicare vivos et

shall He come to judge the living and the dead. I believe in the Holy Ghost, the holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body, and life everlasting. Amen.

mortuos. Credo in Spiritum Sanctum, sanctam Ecclesiam catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam æternam. Amen.

Sponsor/Catechumen: Our Father, who art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done on 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.

Sponsor/Catechumen: Pater noster, qui es in cælis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in cælo, et in terra. Panem nostrum cotidianum da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem: sed libera nos a malo. Amen.

Part III In the Nave of the Church

The Solemn Exorcism

Priest: **I exorcise thee, every unclean spirit**, in the name of God the Father + Almighty, in the name of Jesus + Christ, His Son, our Lord and Judge, and in the power of the Holy + Spirit, that thou be **depart** from this creature of God N, which our Lord hath deigned to call unto His holy temple, that it may be made the temple of the living God, and that the Holy Spirit may dwell therein. Through the same Christ our Lord, who shall come to judge the living and the dead, and the world by fire

Priest: Exorcizo te, omnis spiritus immunde, in nomine Dei + Patris omnipotentis, et in nomine Iesu + Christi Filii eius, Domini et Iudicis nostri, et in virtute Spiritus + Sancti, ut discedas ab hoc plasmate Dei N, quod Dominus noster ad templum sanctum suum vocare dignatus est, ut fiat templum Dei vivi, et Spiritus Sanctus habitet in eo. Per eundem Christum Dominum nostrum, qui venturus est iudicare vivos et mortuos, et saeculum per ignem.

The Ephpheta

The priest takes a little spittle and touches the ears and nostrils of the candidate with it. For health reasons, the use of spittle may be omitted. This rite comes from Mark 7:33-35, when Jesus healed the deaf-mute: "And taking him from the multitude apart, he put his fingers into his ears: and spitting, he touched his tongue. And looking up to heaven, he groaned and said to him: Ephpheta, which is, Be thou opened. And immediately his ears were opened and the string of his tongue was loosed and he spoke right."

Priest: Ephpheta, that is to say, Be opened, for an odour

Priest: Ephpheta, quod est, Adaperire. In odorem

of sweetness. Be thou, devil, begone; for the judgement of God shall draw near. suavitatis. Tu autem effugare, diabole; appropinquabit enim iudicium Dei.

The Renunciation of Satan

Priest: N., **do you renounce Satan?**

Priest: N., abrenuntias Satanæ?

Sponsor/Catechumen: I do renounce him.

Sponsor/Catechumen: Abrenuntio.

Priest: **And all of his works?**

Priest: Et omnibus operibus eius?

Sponsor/Catechumen: I do renounce him.

Sponsor/Catechumen: Abrenuntio.

Priest: **And all his pomps?**

Priest: Et omnibus pompis eius?

Sponsor/Catechumen: I do renounce him.

Sponsor/Catechumen: Abrenuntio.

The Anointing

The priest anoints the candidate with the oil of catechumens on the heart and between the shoulders in the form of a Cross, saying:

Priest: I anoint you + with the oil of salvation in Christ Jesus our Lord, that you may have everlasting life.

Priest: Ego te linio Oleo salutis in Christo Iesu Domino nostro, ut habeas vitam æternam.

Sponsor/Catechumen: Amen.

Sponsor/Catechumen: Amen.

Part IV At the Font

The priest removes his violet stole and puts on a white one.

The Profession of Faith

Priest: N., do you believe in God the Father Almighty, Creator of Heaven and Earth?

Priest: N., credis in Deum Patrem omnipotentem, creatorem cæli et terram ?

Sponsor/Catechumen: I do believe.

Sponsor/Catechumen: Credo.

Priest: Do you believe in Jesus Christ, His only Son our

Priest: Credis in Iesum Christum, Filium eius unicum,

Lord, Who was born and Who suffered?

Dominum nostrum, natum, et passum?

Sponsor/Catechumen: I do believe.

Sponsor/Catechumen: Credo.

Priest: Do you believe in the Holy Ghost, the Holy Catholic Church, the communion of Saints, the forgiveness of sins, the resurrection of the body and life everlasting?

Priest: Credis et in Spiritum sanctum, sanctam Ecclesiam catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem, et vitam æternam?

Sponsor/Catechumen: I do believe.

Sponsor/Catechumen: Credo.

Baptism (Matter and Form of the Sacrament)

If the one to be baptized is a baby, the godparents take him to the font (the godmother holds him in her arms, the godfather touches the baby's shoulder with his right hand); if he is an adult, the sponsor puts his right hand on the shoulder of the one to be baptized.

Priest: N., will you be baptized?

Priest: N., vis baptizari?

Sponsor/Catechumen: I will.

Sponsor/Catechumen: Volo.

The priest pours water over the head of the candidate three times, once after each mention of the Divine Persons. The water he uses will have been consecrated during the Easter Vigil or on the Eve of the Pentecost. As he pours the water, the priest says these words (or the words of a conditional Baptism):

Priest: I baptize you in the name of the Father + and of the Son + and of the Holy + Spirit.

Priest: N, ego te baptizo in nomine + Patris, et Filii, +, et Spiritus + Sancti.

The Anointing with Chrism

Priest: May the Almighty God, the Father of our Lord Jesus Christ, Who hath regenerated thee by water and the Holy Spirit, and who hath given thee the remission of all thy sins, may He Himself + anoint thee with the Chrism of Salvation, in the same Christ Jesus our Lord, unto life eternal.

Priest: Deus omnipotens, Pater Domini nostri Iesu Christi, qui te regeneravit ex aqua et Spiritu Sancto, quique dedit tibi remissionem omnium peccatorum, ipse te + liniat Chrismate Salutis in eodem Christo Iesu Domino nostro in vitam æternam.

Sponsor/Catechumen: Amen.

Sponsor/Catechumen: Amen.

Priest: Peace be with you.

Priest: Pax tibi.

Sponsor/Catechumen: And with your spirit.

Sponsor/Catechumen: Et cum spiritu tuo.

The White Linen Cloth

This priest takes a white linen cloth — symbolizing the purity of a soul cleansed from all sin, and a relic of the days when the newly baptized wore white albs for 8 days — and places it on the head of the candidate.

Priest: Receive this white garment, which mayest thou carry without stain before the judgment seat of our Lord Jesus Christ, that thou mayest have life everlasting.

Priest: Accipe vestem candidam, quam perferas immaculatam ante tribunal Domini nostri Iesu Christi, ut habeas vitam æternam. Amen.

The Lighted Candle

The priest gives the candidate or the sponsor a lighted candle.

Priest: Receive this burning light, and keep thy Baptism so as to be without blame: keep the commandments of God, that when the Lord shall come to the nuptials, thou mayest meet Him together with all the Saints in the heavenly court, and mayest have eternal life and live for ever and ever.

Priest: Accipe lampadem ardentem, et irreprehensibilis custodi Baptismum tuum: serva Dei mandata ut cum Dominus venerit ad nuptias, possis occurrere ei una cum omnibus Sanctis in aula caelesti, habeasque vitam aeternam, et vivas in saecula saeculorum.

Last Words of Good Will

Priest: N., go in peace and the Lord be with you. Amen.

Priest: N., vade in pace et Dominus sit tecum. Amen.

Sponsor/Catechumen: Amen.

Sponsor/Catechumen: Amen.



Here is the New Baptism Rite for children:

The celebrant greets all present, and especially the parents and godparents, reminding them briefly of the joy with which the parents welcomed this child as a gift from God, the source of life, who now wishes to bestow his own life on this little one.

First the celebrant questions the parents:

Celebrant:

What name do you give your child? (or: have you given?)

Parents: N.

Celebrant: What do you ask of God's Church for N.?

Parents: Baptism.

In the second response the parents may use other words, such as, "faith," "the grace of Christ," "entrance into the Church," "eternal life."

The celebrant speaks to the parents in these or similar words:

You have asked to have your child baptized. In doing so you are accepting the responsibility of training him (her) in the practice of the faith. It will be your duty to bring

him (her) up to keep God's commandments as Christ taught us, by loving God and our neighbor. Do you clearly understand what you are undertaking?

Parents: We do.

Then the celebrant turns to the godparents and addresses them in these or similar words:

Are you ready to help the parents of this child in their duty as Christian parents?

Godparents: We do.

The Celebrant continues:

N., the Christian community welcomes you with great joy. In its name I claim you for Christ our Savior by the sign of his cross. I now trace the cross on your forehead, and invite your parents (and godparents) to do the same.

He signs the child on the forehead, in silence. Then he invites the parents and (if it seems appropriate) the godparents to do the same.

The celebrant invites the parents, godparents, and the others to take part in the liturgy of the word. If circumstances permit, there is a procession to the place where this will be celebrated, during which a song is sung e.g., Psalm 84: 7, 8, 9ab.

CELEBRATION OF GOD'S WORD

Scriptural Readings and Homily

One or even two of the following gospel passages are read, during which all may sit if convenient.

John 3: 1-6: The meeting with Nicodemus.

Matthew 28: 18-20: The apostles are sent to preach the gospel and to baptize.

Mark 1: 9-11: The baptism of Jesus.

Mark 10: 13-16: Let the little children come to me.

After the reading, the celebrant gives a short homily, explaining to those present the significance of what has been read. His purpose will be to lead them to a deeper understanding of the mystery of baptism and to encourage the parents and godparents to ready acceptance of the responsibilities which arise from the sacrament.

After the homily, or in the course of or after the litany, it is desirable to have a period of silence while all pray at the invitation of the celebrant. If convenient, a suitable song follows, such as one chosen from nos. 225-245.

Intercessions

Then the prayer of the faithful is said:

Celebrant: My dear brothers and sisters, let us ask our Lord Jesus Christ to look lovingly on this child who is to be baptized, on his (her) parents and godparents, and on all the baptized.

Leader: By the mystery of your death and resurrection, bathe this child in light, give him (her) the new life of baptism and welcome him (her) into your holy Church.

All: Lord, hear our prayer.

Leader: Through baptism and confirmation, make him (her) your faithful follower and a witness to your gospel.

All: Lord, hear our prayer.

Leader: Lead him (her) by a holy life to the joys of God's kingdom.

All: Lord, hear our prayer.

Leader: Make the lives of his (her) parents and godparents examples of faith to inspire this child.

All: Lord, hear our prayer.

Leader: Keep his (her) family always in your love.

All: Lord, hear our prayer.

Leader: Renew the grace of our baptism in each one of us.

All: Lord, hear our prayer.

The celebrant next invites all present to invoke the saints:

Holy Mary, Mother of God. All: Pray for us.

Saint John the Baptist. All: Pray for us.

Saint Joseph. All: Pray for us.

Saint Peter and Saint Paul. All: Pray for us.

The names of other saints may be added, especially the patrons of the child to be baptized, and of the church or locality. The litany concludes:

All holy men and women. All: Pray for us.

Prayer of **Exorcism** and Anointing Before Baptism

After the invocation, the celebrant says:

Almighty and ever-living God, you sent your only Son into the world to **cast out the power of Satan, spirit of evil**, to rescue man from the kingdom of darkness, and bring him into the splendor of your kingdom of light. We pray for this child: set him (her) free from original sin, make him (her) a temple of your glory, and send your Holy Spirit to dwell with him (her). We ask this through Christ our Lord.

All: Amen.

For another form of the prayer of exorcism, see no. 221.

the celebrant continues:

We anoint you with the oil of salvation in the name of Christ our Savior; may he strengthen you with his power, who lives and reigns for ever and ever.

All: Amen.

He anoints the child on the breast with the oil of catechumens.

If, for serious reasons, the conference of bishops so decides, the anointing before baptism may be omitted. [in the United States, it may be omitted only when the minister of baptism judges the omission to be pastorally necessary or desirable.] In that case the celebrant says:

May you have strength in the power of Christ our Savior, who lives and reigns for ever and ever.

All: Amen.

And immediately he lays his hand on the child in silence.

Then they go to the baptistry, or to the sanctuary when baptism is celebrated there on occasion.

CELEBRATION OF THE SACRAMENT

A. My dear brothers and sisters, we now ask God to give this child new life in abundance through water and the Holy Spirit.

B. My dear brothers and sisters, God uses the sacrament of water to give his divine life to those who believe in him. Let us turn to him, and ask him to pour his gift of life from this font on this child he has chosen.

Blessing and Invocation of God over Baptismal Water

Then, turning to the font, he says the following blessing (outside the Easter season).

A. Father, you give us grace through sacramental signs, which tell us of the wonders of your unseen power. In baptism we use your gift of water, which you have made a rich symbol of the grace you give us in this sacrament. At the very dawn of creation your Spirit

breathed on the waters, making them the wellspring of all holiness. The waters of the great flood you made a sign of the waters of baptism, that make an end of sin and a new beginning of goodness.

Through the waters of the Red Sea you led ?Israel out of slavery, to be an image of God's holy people, set free from sin by baptism. In the waters of the Jordan your Son was baptized by John and anointed with the Spirit. Your Son willed that water and blood should flow from his side as he hung upon the cross.

After his resurrection he told his disciples: "Go out and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit." Father, look now with love upon your Church, and unseal for her the fountain of baptism. By the power of the Spirit give to the water of this font the grace of your Son. You created man in your own likeness: cleanse him from sin in a new birth to innocence by water and the Spirit.

The celebrant touches the water with his right hand and continues:

We ask you, Father, with your Son to send the Holy Spirit upon the water of this font. May all who are buried with Christ in the death of baptism rise also with him to newness of life. We ask this through Christ our Lord.

All: Amen.

B. C. Other forms may be chosen from nos. 223-224.

During the Easter season, if there is baptismal water which was consecrated at the Easter Vigil, the blessing and invocation of God over the water are nevertheless included, so that this theme of thanksgiving and petition may find a place in the baptism. The forms of this blessing and invocation are those found in nos. 223-224, with the variation indicated at the end of each text.

Renunciation of Sin and Profession of Faith

The celebrant speaks to the parents and godparents in these words:

Dear parents and godparents: You have come here to present this child for baptism. By water and the Holy Spirit he (she) is to receive the gift of new life from God, who is love.

On your part, you must make it your constant care to bring him (her) up in the practice of

the faith. See that the divine life which God gives him (her) is kept safe from the poison of sin, to grow always stronger in his (her) heart. If your faith makes you ready to accept this responsibility, renew now the vows of your own baptism. Reject sin; profess your faith in Christ Jesus. This is the faith of the Church. This is the faith in which this child is about to be baptized.

The celebrant questions the parents and godparents:

A. Celebrant: **Do you reject Satan?** Parents and Godparents: I do.

Celebrant: **And all his works?** Parents and Godparents: I do.

B. Celebrant: Do you reject sin, so as to live in the freedom of God's children? Parents and Godparents: I do. Celebrant: Do you reject the glamor of evil, and refuse to be mastered by sin? Parents and Godparents: I do. Celebrant: Do you reject Satan, father of sin and prince of darkness? Parents and Godparents: I do.

According to circumstances, this second form may be expressed with greater precision by the conferences of bishops, especially in places where it is necessary for the parents and godparents to reject superstitious and magical practices used with children.

Next the celebrant asks for the threefold profession of faith from the parents and godparents:

Celebrant: Do you believe in God, the Father almighty, creator of heaven and earth?

Parents and Godparents: I do.

Celebrant: Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, was crucified, died, and was buried, rose from the dead, and is now seated at the right hand of the Father?

Parents and Godparents: I do.

Celebrant: Do you believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

Parents and Godparents: I do.

The celebrant and the congregation give their assent to this profession of faith:

Celebrant: This is our faith. This is the faith of the Church. We are proud to profess it, in Christ Jesus our Lord.

All: Amen.

If desired, some other formula may be used instead, or a suitable song by which the community expresses its faith with a single voice.

Baptism

The celebrant invites the family to the font and questions the parents and godparents:

Celebrant: Is it your will that N. should be baptized in the faith of the Church, which we have all professed with you?

Parents and Godparents: It is.

He baptizes the child, saying:

N., I baptize you in the name of the Father, He immerses the child or pours water upon it. and of the Son, He immerses the child or pours water upon it a second time. and of the Holy Spirit.

He immerses the child or pours water upon it a third time. After the child is baptized, it is appropriate for the people to sing a short acclamation. (See nos. 225-245.) If the baptism is performed by the pouring of water, it is preferable that the child be held by the mother (or father). Where, however, it is felt that the existing custom should be retained, the godmother (or godfather) may hold the child. If baptism is by immersion, the mother or father (godmother or godfather) lifts the child out of the font.

Anointing with Chrism

Then the celebrant says:

God the Father of our Lord Jesus Christ has freed you from sin, given you a new birth by water and the Holy Spirit, and welcomed you into his holy people. He now anoints you with

the chrism of salvation. As Christ was anointed Priest, Prophet, and King, so may you live always as a member of his body, sharing everlasting life.

All: Amen.

Then the celebrant anoints the child on the crown of the head with the sacred chrism, in silence.

Clothing with the White Garment

The celebrant says:

N., you have become a new creation, and have clothed yourself in Christ. See in this white garment the outward sign of your Christian dignity. With your family and friends to help you by word and example, bring that dignity unstained into the everlasting life of heaven.

All: Amen.

The white garment is put on the child. A different color is not permitted unless demanded by local custom. It is desirable that the family provide the garment.

Lighted Candle

The celebrant takes the Easter candle and says:

Receive the light of Christ.

Someone from the family (such as the father or godfather) lights the child's candle from the Easter candle.

The celebrant then says:

Parents and godparents, this light is entrusted to you to be kept burning brightly. This child of yours has been enlightened by Christ. He (she) is to walk always as a child of the light. May he (she) keep the flame of faith alive in his (her) heart. When the Lord comes, may he (she) go out to meet him with all the saints in the heavenly kingdom.

Ephphetha or Prayer over Ears and Mouth

If the conference of bishops decides to preserve the practice, the rite of Ephphetha follows. [in the United States it may be performed at the discretion of the minister.] The celebrant touches the ears and mouth of the child with his thumb, saying:

The Lord Jesus made the deaf hear and the dumb speak. May he soon touch your ears to receive his word, and your mouth to proclaim his faith, to the praise and glory of God the Father.

All: Amen.

CONCLUSION OF THE RITE

Next there is a procession to the altar, unless the baptism was performed in the sanctuary. The lighted candle is carried for the child. A baptismal song is appropriate at this time, e.g.:

You have put on Christ, in him you have been baptized. Alleluia, alleluia.

Other songs may be chosen from nos. 225-245.

Lord's Prayer

. The celebrant stands in front of the altar and addresses the parents, godparents, and the whole assembly in these or similar words:

Dearly beloved, this child has been reborn in baptism. He (she) is now called the child of God, for so indeed he (she) is. In confirmation he (she) will receive the fullness of God's Spirit. In holy communion he (she) will share the banquet of Christ's sacrifice, calling God his (her) Father in the midst of the Church. In the name of this child, in the Spirit of our common sonship, let us pray together in the words our Lord has given us:

All present join the celebrant in singing or saying:

Our Father, who art in heaven, hallowed be thy name; thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Blessing

The celebrant first blesses the mother, who holds the child in her arms, then the father, and lastly the entire assembly:

A. Celebrant: God the Father, through his Son, the Virgin Mary's child, has brought joy to all Christian mothers, as they see the hope of eternal life shine on their children. May he bless the mother of this child. She now thanks God for the gift of her child. May she be one with him (her) in thanking him for ever in heaven, in Christ Jesus our Lord.

All: Amen.

Celebrant: God is the giver of all life, human and divine. May he bless the father of this child. He and his wife will be the first teachers of their child in the ways of faith. May they be also the best of teachers, bearing witness to the faith by what they say and do, in Christ Jesus our Lord.

All: Amen.

Celebrant: By God's gift, through water and the Holy Spirit, we are reborn to everlasting life. In his goodness, may he continue to pour out his blessings upon these sons and daughters of his. May he make them always, wherever they may be, faithful members of his holy people. May he send his peace upon all who are gathered here, in Christ Jesus our Lord.

All: Amen.

Celebrant: May almighty God, the Father, and the Son, + and the Holy Spirit, bless you.

All: Amen.

B. C. For other forms of the blessing, see nos.247-249.

After the blessing, all may sing a hymn which suitably expresses thanksgiving and Easter joy, or they may sing the song of the Blessed Virgin Mary, the Magnificat. Where there is the practice of bringing the baptized child to the altar of the Blessed Virgin Mary, this custom is observed if appropriate.

Again there is only one exorcism in the new rite and it only talks about “your only Son... to cast out the power of Satan, spirit of evil, rescue man from the kingdom of darkness”. But there is no direct talking to the devil to be gone, it is just talking about Jesus and his casting out Satan. Thank God we still have the option to have babies baptized in the Old Rite if we can find a priest who knows how and is willing.

Angelus press has small booklet with the whole Latin Baptism in it that any priest can use. It is just called “BAPTISM and has a list of the contents on the front too.

The ISBN 978-1-892331-41-0

This small book contains; “Church Teaching on Baptism”, “The Ceremonies of Baptism”, “The Churcing of Women”, “Blessing of Woman after Childbirth and of Her Child”, “Consecration of a Child to the Immaculate Heart of Mary”, “The Rite for the Baptism of Adults”, “Reception of Converts”.

Father Carota

The original author of this blog passed away in July of 2016. RIP Father Carota.

No related posts.

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