

19. THE LIGHTED CANDLE

Then the priest then gives the child or sponsor a lighted candle.
Receive this burning light and see thou guard the grace of thy baptism without blame; keep the commandments of God, so that when the Lord shall come to call thee to the nuptials, thou mayest meet Him with all the saints in the heavenly courts, there to live for ever and ever. *R.* Amen.

20. LAST WORDS OF GOOD WILL

N., vade in pace et Dó- N. go in peace and the Lord be minus sit tecum. *R.* Amen. with thee. *R.* Amen.

After the ceremony the names of the baptized as well as of the priest, parents and godparents are entered in the register of the Parish Church

COMMENTARY ON THE SACRAMENT OF HOLY BAPTISM

Baptism is the sacrament instituted by our Lord Jesus Christ. when after His resurrection He commanded His apostles to go and teach all nations, "baptizing them in the name of the Father and of the Son and of the Holy Ghost".

THE EFFECTS OF BAPTISM

These are: 1) To wash away original sin and all actual sins already committed. 2) To give us grace which makes us share the life of God and opens heaven to us. 3) To imprint a character upon the soul which cannot be effaced, thus making it impossible for this sacrament to be repeated. This character gives us the right to take part in divine worship i. e., in Holy Mass, Holy Communion, etc. "Unless a man be born again of water and the Holy Ghost, he cannot enter into the kingdom of God (St. John, 3, 5). Parents must not therefore, by delaying baptism, expose a newly-born child to the danger of dying without having received this sacrament and so of missing heaven. Further, Canon 770 of the Canon Law of the Church says that a child should be baptized as soon as possible.

MINISTER OF BAPTISM

The ordinary minister of solemn Baptism is a priest and the right to administer it belongs to the parish priest, his permission for another to do so being presumed in case of necessity. The extraordinary minister is a deacon. In view of the importance of Baptism for salvation, in the absence of a priest or deacon, when there is danger of death, anyone may and should baptize. The sacrament thus administered without ceremonies is called private baptism and does not dispense from the full ceremonies which should be supplied, as soon as possible, in church by a priest.

In administering Baptism it is necessary: 1) To use natural water, fresh or salt, hot or cold, mineral or otherwise. Salt water should only be used when necessary and the same applies to melted ice or snow. Artificial water, as for example eau de Cologne, cannot be used. In solemn baptism it is necessary to use baptismal water which has been blessed on the Vigils of Easter and Pentecost, the ceremonies then used, helping us greatly to understand the dignity of the sacrament. 2) To pour the water on the head (usually on the forehead) of the person to be baptized, in such a way that the water flows on the skin. 3) To say the words: N. . *I baptize thee, in the name of the Father, and of the Son and of the Holy Ghost.* This is the form of the Sacrament. 4) To do all this with the intention of doing what the Church wishes done, the Church herself acting only by the power of Christ.

BAPTISMAL NAMES

Since in Baptism he is made "a new creature", the Christian is then given a new name, that of some saint who will from henceforth be his patron, his model and protector. Therefore, no other names are accepted at Baptism than Saints' names.

THE SACRAMENT OF HOLY BAPTISM



THE CEREMONIES OF BAPTISM

PART I

Formerly, at the inscription of the candidates for Baptism, on the Friday of the third week in Lent, outside the church. Nowadays still in the porch or at the church door.

1. THE QUESTIONING

<i>Sacerdos.</i> N. quid petis ab Ecclésia Dei?	<i>Priest.</i> N., what dost thou ask of the Church of God?
<i>Patrinus.</i> Fidem.	<i>R.</i> Faith.
<i>S.</i> Fides quid tibi præstat?	<i>Priest.</i> What doth faith bring thee to?
<i>P.</i> Vitam ætérnam.	<i>R.</i> Life everlasting.
<i>S.</i> Si ígitur vis ad vitam ingredi, serva mandata: Díliges Dóminum Deum tuum ex tota ánima tua, et ex tota mente tua, et próximum tuum sicut teípsum.	<i>Priest.</i> If then thou desirest 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.

2. THE EXSUFFLATION

*The priest breathes three times on the child in the form of a cross, saying:
Go out of him (or her, if a girl, and so throughout) thou unclean spirit and give place to the Holy Ghost, the Paraclete.*

3. THE SIGN OF THE CROSS

Then he makes the sign of the cross with his thumb, on the child's forehead and breast.

Receive the sign of the Cross both upon thy forehead ✠ and also upon thy heart ✠; take unto thee the faith of the heavenly precepts; and so order thy life as to be, from henceforth, the temple of God.

Summary of prayer

Keep, O Lord, Thy chosen servant whom we have signed with the sign of the holy Cross: that by keeping Thy commandments, he may attain unto the glory of regeneration,	Through Jesus Christ, our Lord.
Per Christum Dóminum nostrum.	Lord.
℞. Amen.	℞. Amen.

4. IMPOSITION OF HANDS

Then he places his hand on the child's head.

Summary of prayer

Drive from Thy servant, O Lord, all blindness of heart, break all the bonds of Satan by which he was tied, that signed with the sign of Thy wisdom he may be preserved from the infection of vices,	Through the same Christ, our Lord.
Per eúndem Christum Dóminum nostrum.	Lord.
℞. Amen.	℞. Amen.

5. IMPOSITION OF SALT

Then he puts a little blessed salt in the child'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 corruptions of sin, and prevents evil passion from growing in men's souls.

N., áccipe sal sapiéntiae propitiatio sit tibi ad vitam ætérnam.	N., receive the salt of wisdom and may it be propitious unto thee unto eternal life.
℞. Amen.	℞. Amen.

Pouring water a first time:

In nómine Patris ✠, in the name of the ✠ Father,

Pouring water a second time:

et ✠ Fílii, and of the ✠ Son,

Pouring water the third time:

et Spiritus ✠ Sancti. and of the Holy ✠ Ghost.

Thus passing through the baptismal waters the soul, as St. Paul tells us, is buried with Christ in baptism, that "as Christ is risen from the dead" so it also may walk in newness of life.

17. THE ANOINTING WITH CHRISM

Then the priest anoints the child's head with the sacred chrism. As the catechism of the Council of Trent tells us, from this moment the baptized person is united as a member to Christ his Head, taking His name Christian from Christ, whose name in its turn comes from the *chrismatio* i.e. anointing.

Summary of Prayer

May almighty God, the Father of our Lord Jesus Christ, who hast caused thee to be born again by water and the Holy Ghost, and granted thee remission of all thy sins, Himself anoint thee with the chrism of salvation in the same Christ Jesus, our Lord,	Unto eternal life.
in vitam ætérnam.	℞. Amen.
℞. Amen.	Peace be with thee.
Pax tibi.	℞. And with thy spirit.
℞. Et cum spíritu tuo.	

18. THE WHITE LINEN CLOTH

Then the priest puts a white linen cloth on the head of the child. This cloth takes the place of the old *chrismale*, that was used to protect the sacred unction at a time when the chrism was not yet wiped off with cottonwool; at the same time, this cloth replaces the white garment which was formerly worn by the neophytes for eight days. By this is symbolized the purity of a soul cleansed from original sin in the water of baptism.

Accípe vestem cándidam, quam pérferas immaculáta ante tribúnal Dómini nostri Jesu Christi, ut hábeas vitam attain ætérnam.	Receive this white garment and see thou carry it unstained before the judgment-seat of our Lord Jesus Christ, so as to eternal life.
℞. Amen.	℞. Amen.

PART IV

*Formerly during Easter night, in the Baptistery of Lateran.
Nowadays: in the baptismal chapel.*

15. THE PROFESSION OF FAITH

The priest takes off the purple stole and puts on a white one.

The god parents answer.

In God the Father

<i>Sacerdos.</i> N., credis in Deum, Patrem omnipotentem, Crea- torem caeli et terrae? <i>P. Credo.</i>	<i>Priest.</i> N., dost thou believe in God the Father almighty, Crea- tor of heaven and earth? <i>R. I do believe.</i>
--	--

In God the Son

<i>S. Credis in Jesum Christum, Filium ejus unicum, Domi- num nostrum, natum et pas- sum?</i> <i>P. Credo.</i>	<i>Priest.</i> Dost thou believe in Jesus Christ, His only Son our Lord, who was born and who suffered? <i>R. I do believe.</i>
---	---

In the Holy Ghost

<i>S. Credis in Spiritum Sanc- tum, sanctam Ecclesiam ca- tholicam, Sanctorum commu- nionem, remissionem pecca- torum, carnis resurrectionem, vitam aeternam?</i> <i>P. Credo.</i>	<i>Priest.</i> Dost thou believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the remission of sins, the resurrection of the body, and life everlasting? <i>R. I do believe.</i>
---	---

*Formerly the Profession of Faith took place during the Paschal vigil,
at the time that the Church was laying aside her Lenten mourning).*

16. BAPTISM (Matter and form of the Sacrament)

*While the godparents hold the child, the priest pours water on his
head three times in the form of a cross.*

Baptism is administered in the name of the Holy Trinity, according to our Lord's words: "Going, therefore, teach ye all nations: baptizing them in the name of the Father and of the Son and of the Holy Ghost."

<i>S. N., via baptizari?</i> <i>P. Volo.</i> <i>S. N., Ego te baptizo</i>	<i>Priest.</i> N., wilt Thou be baptized? <i>R. I will.</i> <i>Priest.</i> N., I baptize thee,
---	--

Summary of prayer

Grant, we beseech Thee, O Lord, that thy servant who for the first time tastes this savour of salt, may no longer hunger, but be satiated by heavenly nourishment, Per eundem Christum Do- Through the same Christ, our minum nostrum. Lord. <i>R. Amen.</i>	<i>R. Amen.</i>
---	-----------------

PART II

*Formerly at St Paul's without-the-Walls, on the Wednesday of
the fourth week in Lent (first great "Scrutiny" or examination of
the catechumens). Nowadays, still at the churchdoor.*

6. EXORCISM

The priest, making the sign of the cross over the child three times, says:
I exorcise thee, unclean spirit, in the name of the Father ✠
and of the Son ✠ and of the Holy Ghost ✠, that thou go
forth and depart from this servant of God N., for He who com-
mands thee, accursed spirit, is He who walked upon the sea
and stretched forth His right hand to Peter as he sank. There-
fore, accursed spirit, acknowledge thy sentence; give honour
to the true and living God, to His Son Jesus Christ, and to
the Holy Ghost, by withdrawing from this servant of God N.

7. THE SIGN OF THE CROSS

The priest again makes the sign of the cross on the child's forehead.
And this sign of the holy Cross ✠ which we put upon his
forehead, do thou, accursed spirit, never dare to violate,
Per eundem Christum Do- Through the same Christ, our
minum nostrum. Lord.
R. Amen.

8. IMPOSITION OF HANDS

For the last time he puts his hand on the child's head.

Summary of prayer

Vouchsafe, we beseech Thee, O Lord, to enlighten Thy Ser- vant with the light of Thy understanding; cleanse and sanctify him that he may be worth to receive the grace of Thy Baptism Per Christum Dominum nos- Through Christ our Lord. trum. <i>R. Amen.</i>	<i>R. Amen.</i>
---	-----------------

9. THE ADMISSION INTO THE CHURCH

The priest lays the end of his stole on the child as a symbol of his priestly authority, and admits him into the church, which is the symbol of the Church of Christ.

N., *ingrédere in templum Dei, ut hábeas partem cum Christo in vitam aetérnam.* N., enter into the temple of God, that you may share eternal life with Christ.
℟. Amen. *℟. Amen.*

10. THE CREDO AND PATER

While they are coming into the church, the godparents in the name of the child repeat the Credo and Pater.

Credo in Deum, Patrem omnipoténtem, Creatórem cæli et terræ. /Et in Jesum Christum Fílium ejus únicum, Dóminum nostrum. /Qui conceptus est de Spíritu Sancto; /natus ex Maria Virgine, passus sub Póntio Piláto, /crucifixus, /mórtuus, /et sepúltus, /decéndit ad ínferos, /tértia die resurréxit a mórtuis, /ascéndit ad cælos, /sedet ad dexteram Dei Patris omnipoténtis: /inde ventúrus est judicáre vivos et mórtuos. /Credo in Spíritum Sanctum, /sanctam Ecclésiám Cathólicam, /Sanctórum Communiónem, /remissionem peccatórum, /carnis resurrectionem, /vitam aetérnam. /Amen.

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 Póntius Pilate, was crucified, dead, and buried; He descended into hell; the third day, He rose again from the dead; He ascended into heaven; sitteth at the right hand of God the Father almighty; from thence He shall 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.

Pater noster, qui es in cælis, /sanctificétur nomen tuum; /advéniat regnum tuum; /fiat volúntas tua, sicut in cælo et in terra. /Panem nostrum quotidíanum da nobis hódie, /et dimítte nobis débita nostra, /sicut et nos dimíttimus debi-

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

tóribus nostris, /et ne nos temptatio; but deliver us from indúcas in tentatiónem, /sed libera nos a malo. /Amen.

PART III

11. THE SOLEMN EXORCISM

The priest makes the sign of the cross three times over the child and says:
I exorcise thee, unclean spirit, in the name of God the Father almighty ✠ and in the name of Jesus Christ His Son and in the power of the Holy Ghost ✠, that thou depart from this creature of God N. whom our Lord has vouchsafed to call to His holy temple, that he may become the temple of the living God, and that the Holy Ghost may dwell in him. Through the same Christ our Lord, who shall come to judge the living and the dead, and the world by fire.

12. THE EPHPHETHA

The priest takes a little spittle and touches the ears and nostrils of the child with it, as our Lord did when He healed the deaf and dumb (Mark 7, 31-37). If there are some reasons of health, etc., the use of spittle may now be omitted.

Ephphetha, that is, Be opened, for an odour of sweetness. As for thee, devil, begone; for the judgment of God shall draw near.

13. RENUNCIATION OF SATAN

The godparents answer in the name of the child.

<i>Sacerdos.</i> N., abrenúntias Sátanæ?	<i>Priest.</i> N., dost thou renounce Satan?
<i>Patrinus.</i> Abrenuntio.	R. I do renounce him.
<i>S.</i> Et ómnibus opéribus ejus?	<i>Priest.</i> And all his works?
<i>P.</i> Abrenúntio.	R. I do renounce them.
<i>S.</i> Et ómnibus pompis ejus?	<i>Priest.</i> And all his pomps?
<i>P.</i> Abrenúntio.	R. I do renounce them.

14. THE ANOINTING

The priest anoints the child with the oil of catechumens on the breast and between the shoulders in the form of a cross, saying:

<i>Ego te línio ✠ óleo salutis in Christo Jesu Dómino nostro, ut hábeas vitam aetérnam.</i>	I anoint thee ✠ with the oil of salvation in Christ Jesus our Lord, that thou mayest have life everlasting.
<i>℟. Amen.</i>	<i>℟. Amen.</i>