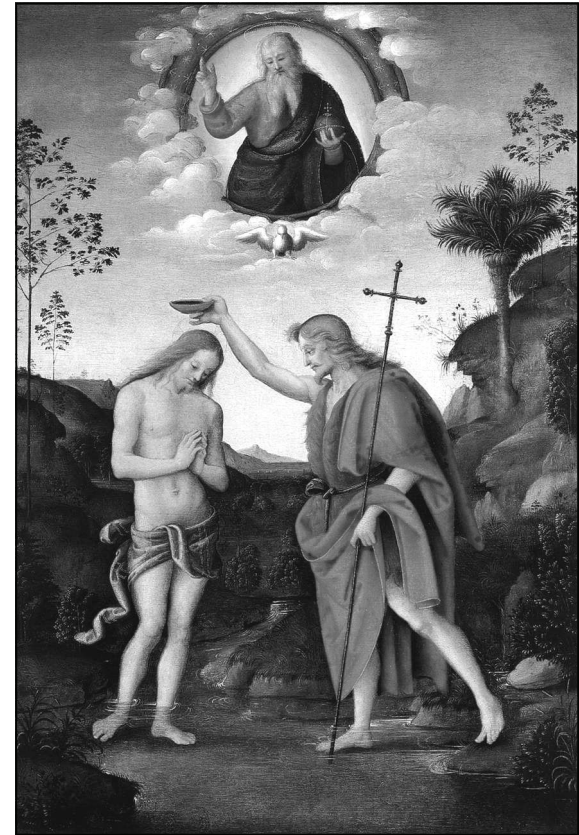


**THE RITE FOR THE BAPTISM
OF ONE CHILD**





Oremus.

Oratio

OMNIPOTENS sempiternae
Deus, qui per beatæ Mariæ Vir-
ginis partum fidelium parien-
tium dolores in gaudium ver-
tisti: respice propitius super
hanc famulam tuam, ad tem-
plum sanctum tuum pro gratia-
rum actione lætam acce-
dentem, et præsta; ut post hanc
vitam, ejusdem beatæ Mariæ
meritis et intercessione, ad
æternæ beatitudinis gaudia cum
prole sua pervenire mereatur.
Per Christum Dominum nos-
trum. R. Amen.

*Deinde illam aspergit iterum aqua benedicta,
dicens:*

Sacerdos: **Pax et benedictio
Dei omnipotentis, Patris, et
Fili, + et Spiritus Sancti, de-
scendat super te, et maneat
semper.**

Omnes: **Amen.**

*Prædicta benedictio mulieris post partum fieri
debet a Parocho, si expetitus ipse fuerit: potest
autem fieri a quocumque Sacerdote, si expetitus
pariter fuerit, in quacumque ecclesia vel oratorio
publico, certiore facto Superiore ecclesia.*

Let us pray.

Prayer

Almighty, everlasting God, Who
through the delivery of the blessed
Virgin Mary hast turned into joy the
pains of the faithful at childbirth,
look kindly upon this Thy handmaid
who comes rejoicing into Thy holy
temple to make her thanksgiving.
Grant that after this life she together
with her offspring may merit the joys
of everlasting bliss, by the merits and
intercession of the same Blessed
Mary. Through Christ our Lord.
R. Amen.

The priest again sprinkles her with holy water, saying:

Priest: **May the peace and blessing
of almighty God, Father, Son, +
and Holy Spirit, come upon thee,
and remain for all time.**

All: **Amen.**

*The blessing of a woman after childbirth ought to be con-
ferred by her pastor, if requested. But any priest may confer
it in any church or public oratory, with the approval of the
rector.*

THE RITE FOR THE BAPTISM OF ONE CHILD

INTRODUCTION

What is Baptism? - Baptism is the sacrament that gives our souls
the new life of sanctifying grace by which we become Christians, chil-
dren of God, and heirs of heaven.

Baptism is the very *first* sacrament we may receive. Unless we are baptised, we are
forbidden to receive any other sacraments. Baptism has the three essentials of a sac-
rament: (a) it was instituted by Christ: (b) it is a sensible sign; and (c) it confers grace.

1. The sacrament of Baptism was *instituted* by Christ at His own
Baptism, and commanded at His Ascension.

He said to the Apostles: "Going therefore make disciples of all nations, *baptising*
them in the name of the Father, and of the Son, and of the Holy Ghost" (Matt.
28:19). The Apostles obeyed His command on the very day of Pentecost. In answer
to the question of the multitudes, "What shall we do?" after Peter's first sermon,
Peter said, "Repent, and *be baptised* every one of you in the name of Jesus Christ, for
the forgiveness of your sins" (Acts 2:38). About 3000 persons were baptised.

2. The *matter* and *form* of the sacrament consist in the absolution
with water together with the pronouncing of the words: "*I baptise thee
in the name of the Father, and of the Son, and of the Holy Ghost.*"

Baptism may be validly administered in any of three ways: *Immersion* is plunging
the candidate into water. *Infusion* is pouring the water. *Aspersio* is sprinkling the wa-
ter.

3. The sacrament of Baptism *confers grace*. We know this from the
fact that Christ made it the sacrament of renewal of spirit: "Unless a
man be born again of water and the Spirit, he cannot enter into the
kingdom of God." (John 3:5).

St Peter said: "Be baptised every one of you in the name of Jesus Christ for the
forgiveness of sins: and you will receive the gifts of the Holy Ghost" (Acts 2:38).

What are the effects of Baptism? - Baptism washes us from original sin, at the same time imparting sanctifying grace into our souls, it makes us Christians, children of God, with a right to the kingdom of heaven.

1. Baptism is the only sacrament that can *remit original sin*. It cleanses us from all sin, original and actual, and remits all punishment due.

If an adult receives baptism with the proper dispositions, that is, with faith and contrition, his actual sins are taken away with original sin, as well as all temporal punishment due to his actual sins. Thus if an adult dies immediately after baptism, he goes *straight to heaven*, whatever the sins he may have committed. "He who believes and is baptised shall be saved" (Mark 16:16).

2. When Baptism takes away original sin, it gives our souls the new life of *sanctifying grace*. Thus by Baptism we are born again.

If sanctifying grace is lost after baptism by the commission of mortal sin, it can be regained through the sacrament of penance alone.

3. By Baptism we become *members of the Church* and children of God. We are given the right to enter heaven, and to gain merits by our good works.

By it we are given the right to receive the other sacraments. At the same time we receive sacramental grace which entitles us to actual graces we need to live a Christian life.

4. Baptism imprints an *indelible sign* or *character* on the soul.

This character marks us as Christians and cannot be removed by anything, even mortal sin. This character prevents the sacrament from being repeated: **we can be baptised only once**. "For all you have been baptised into Christ have put on Christ" (Gal. 3:27).

Why is Baptism necessary for the salvation of all men? - Baptism is necessary for the salvation of all men, because Christ has said: "Unless a man be born again of water and the Spirit, he cannot enter into the kingdom of God."

From the time of Christ this has been the unequivocal teaching of the Church. The reason lies in the fact that only Baptism can remit original sin: no one with any taint can enter heaven.

1. Those who through no fault of their own have not received the sacrament of Baptism can be saved through what is called *baptism of blood* or *baptism of desire*.

HAEC accipiet benedictionem a Domino, et misericordiam a Deo salutari suo: quia hæc est generatio quærentium Dominum.

Deinde porrigens ad manum mulieris extremam partem stolæ, ex humero sinistro pendentem, eam introducit in ecclesiam, dicens:

Sacerdos: **Ingrederere in templum Dei, adora Filium beatæ Mariæ Virginis, qui tibi fecunditatem tribuit prolis.**

Et ipsa, ingressa, genuflectit coram Altari et orat, gratias agens Deo de beneficiis sibi collatis; tunc sacerdos dicit:

V. Kyrie, eleison.

R. Christe eleison.

V. Kyrie, eleison.

V. Pater noster [*secreto usque ad*] ... et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Salvam fac ancillam tuam, Domine.

R. Deus meus, sperantem in te.

V. Mitte ei, Domine, auxilium de sancto.

R. Et de Sion tuere eam.

V. Nihil proficiat inimicus in ea.

R. Et filius iniquitatis non apponat nocere ei.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu.

This woman shall receive a blessing from the Lord and mercy from God, her Saviour, for she is of the people who seek the Lord.

Then presenting to her the end of the stole which hangs from his left shoulder, the priest conducts her into the church, saying:

Priest: **Enter the temple of God, adore the Son of the Blessed Virgin Mary, Who hath given thee fruitfulness of offspring.**

The woman kneels before the altar, and prays in gratitude to God for His benefits upon her, the while the priest says:

V. Lord have mercy.

R. Christ have mercy.

V. Lord have mercy.

V. Our Father [*inaudibly until*] ... and lead us not into temptation.

R. But deliver us from evil.

V. Preserve Thy handmaid, O Lord.

R. Who trusts in Thee, my God.

V. Send her, Lord, aid from on high.

R. And from Sion watch over her.

V. Let the enemy have no power over her.

R. And the son of evil do nothing to harm her.

V. O Lord, hear my prayer.

R. And let my cry come to Thee.

V. The Lord be with you.

R. And with thy spirit.



The Birth of the Virgin Mary

Ss Anna and Joachim, the Blessed Virgin and servants.

Hic accipiet benedictionem a Domino, et misericordiam a Deo salutari suo.	He shall receive a blessing from the Lord, and mercy from God his Saviour.
Hæc est generatio quærentium eum, quærentium faciem Dei Jacob.	This is the generation of them that seek Him, of them that seek the face of the God of Jacob.
Attollite portas, principes, vestras, et elevamini, portæ æternales, et introibit rex gloriæ.	Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in.
Quis est iste rex gloriæ? Dominus fortis et potens, Dominus potens in prælio.	Who is this King of Glory? the Lord Who is strong and mighty: the Lord mighty in battle.
Attollite portas, principes, vestras, et elevamini, portæ æternales, et introibit rex gloriæ.	Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in.
Quis est iste rex gloriæ? Dominus virtutum ipse est rex gloriæ.	Who is this King of Glory? the Lord of hosts, He is the King of Glory.

Either baptism of desire or of blood entitles one to the possession of heaven, just as baptism by water. However, only baptism by water imprints a character on the soul, and so entitles one to the reception of the other sacraments.

(a) An unbaptised person receives the *baptism of blood* when he suffers martyrdom for the faith of Christ.

One who lays down his life for Christ or some Christian virtue is said to have received *baptism of blood*. Our Lord promised. "He who loses his life for my sake will win it" (Matt. 10:39). Thus the Holy Innocents whom Herod slew out of hatred for the Infant Jesus received the baptism of blood.

(b) An unbaptised person receives the *baptism of desire* when he loves God above all things, and desires to do all that is necessary for his salvation.

One who loves God above all things, is sorry for his sins, and ardently longs for baptism when it is impossible to receive it; or one who not knowing the necessity of Baptism, sincerely wishes to do all required for salvation, is said to have received *baptism by desire*. Our Lord promised that whoever loves Him will be loved by the Father (John 14:21). Therefore only those who have attained the use of reason can profit from the baptism of desire.

2. Children should be baptised as soon as possible after birth, if possible, *within a week*. This practice dates from the Apostles.

Except when in danger of death, an infant should not be baptised without the *permission* of a parent or guardian. Children who have come to the age of reason cannot be baptised without their own consent.



THE RITE FOR THE BAPTISM OF ONE CHILD

AT THE ENTRANCE TO THE CHURCH

1. The Questioning

The priest (wearing a violet stole), sponsors, with the infant, stand in the narthex, or outside of the church, symbolizing that at this point, the child is not a member of the Church.

Sacerdos: Pax vobis. Priest: Peace be with you.

The Priest asks for the name of the child.

Sacerdos: Quo nomine vocaris? Priest: What is your name?

Patrini: N. Sponsor: N.

The priest asks the infant:

N. Quid petis ab Ecclesia Dei? N. What do you ask of the Church of God?

Patrinus: Fidem. Sponsor: Faith.

Sacerdos: Fides, quid tibi praestat? Priest: What does Faith offer you?

Patrinus: Vitam æternam. Sponsor: Everlasting life.

Sacerdos: Si igitur vis ad vitam ingredi, serva mandata. Diliges Dominum Deum tuum ex toto corde tuo, et ex tota anima tua, et ex tota mente tua, et proximum tuum sicut teipsum. Priest: If, then, it is life that you wish to enter, keep the commandments. Love the Lord your God with your whole heart, and with your whole soul, and with your whole mind; and love your neighbour as you love yourself.

2. The Exsufflation

The priest then breathes three times on the infant in the form of a Cross, saying:

EXI ab eo (ea), immunde spiritus, et da locum Spiritui Sancto Paráclito. Depart from him (her), unclean spirit, and give place to the Holy Spirit, the Consoler.

BENEDICTIO MULIERIS POST PARTEM ET INFANTIS

BLESSING OF A WOMAN AFTER CHILDBIRTH

Si qua puerpera post partum, juxta piam ac laudabilem consuetudinem, ad ecclesiam venire voluerit, pro incolumitate sua Deo gratias actura, petieritque a Sacerdote benedictionem, ipse superpelliceo et stola alba indutus, cum ministro aspersorium deferente, ad fores ecclesiae accedat, ubi illam foris ad limina genuflectentem et candelam accensam in manu tenentem, aqua benedicta aspergat, deinde dicat:

After giving birth to a child, a mother may wish to render thanks to God in church for a safe delivery, and to seek the Church's blessing. This has long been a devout and praiseworthy practice. The priest vested in surplice and white stole, assisted by a server carrying the aspersory, goes to the church's threshold where the woman kneels with lighted candle. Sprinkling her with holy water, he says:

Sacerdos: Adjutorium nostrum in nomine Domini.

Priest: Our help is in the name of the Lord.

Omnes: Qui fecit caelum et terram.

All: Who made heaven and earth.

The following Antiphon and Psalm are recited:

Antiphona

HAEC accipiet benedictionem a Domino, et misericordiam a Deo salutari suo: quia haec est generatio quærentium Dominum.

Antiphon

This woman shall receive a blessing from the Lord and mercy from God, her Saviour, for she is of the people who seek the Lord.

Psalmus 23

Domini est terra, et plenitudo ejus; orbis terrarum, et universi qui habitant in eo.

Quia ipse super maria fundavit eum, et super flumina præparavit eum.

Quis ascendet in montem Domini? aut quis stabit in loco sancto ejus?

Innocens manibus et mundo corde, qui non accepit in vano animam suam, nec juravit in dolo proximo suo.

Psalm 23

The earth is the Lord's and the fullness thereof: the world, and all they that dwell therein.

For He hath founded it upon the seas; and hath prepared it upon the rivers.

Who shall ascend into the mountain of the Lord: or who shall stand in His holy place?

The innocent in hands, and clean of heart, who hath not taken his soul in vain, nor sworn deceitfully to his neighbour.

Consecration of a Child to the Immaculate Heart of Mary

After the Rite of Baptism, the Priest may make the following Consecration to the Immaculate Heart of Mary. It is usual for this consecration to take place in the Lady Chapel of a church to where the Priest leads the mother and child. The following prayer is recited by all present:



O Blessed Virgin Mary, Queen of Heaven and Earth, to thy Immaculate Heart, the channel of all graces, we consecrate this child whom we have received from God's goodness. We offer him/her to thee that thou mayest present him/her to thy Divine Son, that thou may take him/her under thy loving maternal protection, that thou may preserve him/her from dangers, that thou may keep him/her from all sin, that thou may make him/her grow in piety and in all virtue so that he/she may be always worthy to call himself/herself thy child. May he/she grow daily in wisdom and in grace, may he/she go through life having thee always as his/her refuge and mother. May all virtues shine in him/her and may he/she never offend thy Maternal Heart.

May the eternal Father always look upon him/her with delight and see in him/her a ray and reflection of thy Immaculate beauty.

And as today he/she gladdens our home, so may he/she one day gladden the eternal home which we pray will be his/hers. Amen.

3. The Sign of the Cross

The priest now makes the Sign of the Cross with his thumb on the infant's forehead and breast saying:

ACCIPERE signum Crucis tam in
fron + te, quam in cor + de,
sume fidem cælestium præcep-
torum: et talis esto moribus, ut
templum Dei jam esse possis.

Orémus.

Oratio

PRECES nostras, quæsumus,
Dómine, cleménter exáudi: et
hunc eléctum tuum (hanc eléc-
tam tuam) N., crucis Domíni-
cæ impressióne signátum (-am)
perpétua virtúte custódi: ut
magnitúdinis glóriæ tuæ rudi-
ménta servans, per custódiam
mandatorum tuorum ad regen-
eratiónis glóriam pervenire me-
reátur. Per Christum Dóminum
nostrum.

R. Amen.

Receive the sign of the Cross on your
+ forehead and in your + heart. Have
faith in the teachings of God, and
live in such a way that from now on
you may be enabled to be a temple of
God.

Let us pray.

Prayer

O Lord, we implore Thee, in Thy
kindness hear our prayers, and guard
with unfailing power this Thy chosen
N., who has been stamped with the
seal of the Lord's cross; so that, hold-
ing fast to the first truths he (she) has
learned of Thy great glory, he (she)
may, by keeping Thy commandments,
attain to the glory of rebirth.
Through Christ our Lord.

R. Amen.

4. The Imposition of Hands

Next he places his hand on the child's head and then, with his hand extended, he says:

Orémus.

Oratio

OMNÍPOTENS, sempitérne De-
us, Pater Dómini nostri Jesu
Christi, respícere dignáre super
hunc fámulum tuum N. quem
(hanc fámulam tuam N. quam)
ad rudiménta fidei vocáre
dignátus es; omnem cæcitatém
cordis ab eo (ea) expélle; dis-
rúmpe omnes láqueos sátanæ,

Let us pray.

Prayer

Almighty and everlasting God, Father
of our Lord Jesus Christ, be pleased
to look upon this Thy servant, N.,
whom in Thy goodness Thou hast
called to be instructed in the Faith.
Rid him (her) of all blindness of
heart; break all the nets of Satan in
which he (she) has been entangled.
Open to him (her), Lord, the gate of

quibus fúerat colligátus (-a): áperi ei, Dómine, jánuam pietátis tuæ, ut signo sapiéntiæ tuæ imbútus (-a), ómnium cupiditátum fœtóribus cáreat, et ad suávem odórem præceptórum tuórum lætus (-a) tibi in Ecclésia tua desérviat, et proficiat de die in diem. Per eúmdem Christum Dóminum nostrum. R. Amen.

5. The Blessing of Salt

Next the priest blesses the salt.

EXORCÍZO te, creatúra salis, in nómine Dei + Patris omnipoténtis, et in caritaté Dómini nostri Jesu + Christi, et in virtúte Spíritus + Sancti. Exorcízo te per Deum + vivum, per Deum + verum, per Deum + sanctum, per Deum + qui te ad tutelam humáni géneris procreávit, et pópulo veniénti ad credulitátem per servos suos consecrári præcépit, ut in nómine sanctæ Trinitátis efficiáris salutáre sacraméntum ad effugándum inimícum. Proínde rogámus te, Dómine Deus noster, ut hanc creatúram salis sanctificándo sanctí + fices, et benedicéndo bene + dicas, ut fiat ómnibus accipiéntibus perfectá medicína, pérmanens in viscéribus eórum, in nómine ejúsdem Dómini nostri Jesu Christi, qui ventúrus est ju-

Thy mercy so that, penetrated by the sign of Thy wisdom, he (she) may be rid of the stench of all evil desires and, moved by the pleasing fragrance of Thy teachings, may joyfully serve Thee in Thy Church and daily advance in perfection. Through Christ our Lord.

R. Amen.

O salt, creature of God, I exorcise you in the name of God + the Father almighty and in the love of our Lord Jesus + Christ and in the strength of the Holy + Spirit. I exorcise you by the living + God, the true + God, the holy + God, the God + Who brought you into being to safeguard the human race, and commanded you to be consecrated by His servants for the benefit of those who are coming into the Faith, so that by the power of the Holy Trinity you might become a health-giving sacrament to put the enemy to flight. Therefore we beg Thee, O Lord our God, to sanctify + by Thy power of sanctification this salt which Thou hast created and to bless + it with Thy blessing, so that it may become a perfect medicine for all who receive it and may remain always in every fibre of their being. In the name of our Lord Jesus Christ, Who will come to judge the

After the Rite of Baptism, the Priest may make this supplication:

Prayer

Almighty and everlasting God, merciful Father, since Thou hast today adopted as Thy child this Thy servant, N., grant, we implore Thee, that, strengthened by the Holy Spirit and nourished by the Bread of Heaven, he/she may grow to full maturity in Christ. And may he/she always keep in mind his/her patron saint, so that by imitating him/her, he/she may attain to the eternal home of the Father. Through Christ our Lord. R. Amen.

(hic inungit), ipse te líniat + Chrísmate salútis in eódem Christo Jesu Dómino nostro in vitam ætérnam. R. Amen.

Sacerdos: Pax tibi.
R. Et cum spíritu tuo.

Priest: Peace be with you.
R. And with your spirit.

19. The White Linen Cloth

Then with cotton or something similar he wipes his thumb and the place anointed. The priest places upon the head of the baptized infant the white linen cloth in place of the white garment, as he says:

ACCIPE vestem cándidam, quam pérferas immaculátam ante tribúnal Dómini nostri Jesu Christi, ut hábeas vitam ætérnam. R. Amen.

Receive this white robe and carry it unstained to the judgment seat of our Lord Jesus Christ, so that you may have everlasting life. R. Amen.

20. The Lighted Candle

After this the priest gives a lighted candle to the infant or to the sponsor, saying:

ACCIPE lámpadem ardéntem, et irreprehensíbilis custódi Baptísmum tuum: serva Dei mandáta, ut, cum Dóminus vénerit ad núptias, possis oc-cúrrere ei una cum ómnibus Sanctis in aula cælésti, et vivas in sæcula sæculórum. R. Amen.

Receive this lighted candle, and keep your Baptism above reproach. Keep the commandments of God, so that when the Lord comes to His marriage feast you may meet Him in the halls of heaven with all His saints, and may live with Him forever. R. Amen.

21. The Last Words

After this the priest says:

Sacerdos: N., Vade in pace, et Dóminus sit tecum.
R. Amen.

Priest: N., Go in peace, and may the Lord be with you.
R. Amen.

dicáre vivos et mórtuos, et sæ-culum per ignem.
R. Amen.

living and the dead and the world by fire.
R. Amen.

6. The Imposition of Salt

Then he places a bit of blessed salt into the infant's mouth saying as he does:

Sacerdos: N. Accipe sal sapi-éntiæ: propitiátio sit tibi in vitam ætérnam.
R. Amen.

Priest: N. Receive the salt of wisdom. May it win for you mercy and forgiveness, and life everlasting.
R. Amen.

Sacerdos: Pax tecum.
R. Et cum spíritu tuo.
Orémus.

Priest: Peace be with you.
R. And with your spirit.
Let us pray.

Oratio

DEUS patrum nostrórum, Deus univérsæ cónditor veritátis, te súpplices exorámus, ut hunc fámulum tuum (hanc fámulam tuam) N., respícere dignéris propítius, et hoc primum pábulum salis gustántem, non diútius esuríre permíttas, quo minus cibo expleátur cælésti, quátenus sit semper spíritu fervens, spe gaudens, tuo semper nómini sérvians. Perduc eum (eam), Dómine, quæsumus, ad novæ regeneratiónis lavácrum, ut cum fidélibus tuis promissiónum tuárum ætérna præmia cónsequi mereátur. Per Christum Dóminum nostrum.
R. Amen.

Prayer

God of our fathers, God the Author of all truth, we humbly implore Thee to look with favour on this Thy servant, N., and grant that he (she) who is now tasting this salt as his (her) first nourishment may not hunger much longer before he (she) is given his (her) fill of heavenly food, so that he (she) may always be ardent of soul, rejoicing in hope, and ever loyal to Thy name. Bring him (her), O Lord, we ask Thee, to the font of the new birth, so that in company with Thy faithful servants, he (she) may gain the eternal rewards that Thou hast promised. Through Christ our Lord.

R. Amen.

7. The Exorcism

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

EXORCÍZO te, immúnde spíritus, in nómine Pa + tris, et Fí + lii, et Spíritus + Sancti, ut éx-eas, et recédas ab hoc fámulo (hac fámula) Dei, N.: Ipse enim tibi ímperat, maledícite damnáte, qui pédibus super mare ambulávit, et Petro mergénti dexteram porréxit.

Ergo, maledícite diábole, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Jesu Christo Fílio ejus, et Spíritui Sancto, et recéde ab hoc fámulo (hac fámula) Dei N., quia istum (istam) sibi Deus, et Dóminus noster Jesus Christus ad suam sanctam grátiam, et benedictiónem, fontémque Baptísmatis vocáre dignátus est.

8. The Sign of the Cross

The priest again makes the Sign of the Cross on the child's forehead and says:

Et hoc signum sanctæ Cru + cis, quod nos fronti ejus damus, tu, maledícite diábole, numquam áudeas violáre. Per eúmdem Christum Dóminum nostrum. R. Amen.

I exorcise you, unclean spirit, in the name of the Father and of the Son and of the Holy Spirit. Come forth, depart from this servant of God, N., for He commands you, spirit accursed and damned, He Who walked upon the sea and extended His right hand to Peter as he was sinking.

Therefore, accursed devil, acknowledge your condemnation and pay homage to the true and living God; pay homage to Jesus Christ, His Son, and to the Holy Spirit, and depart from this servant of God, N., for Jesus Christ, our Lord and God, has called him (her) to His holy grace and blessing, and to the font of Baptism.

Then never dare, accursed devil, to violate this sign of the holy cross + which we are making upon his (her) forehead. Through Christ our Lord.

R. Amen.

Sacerdos: Credis et in Spíritum Sanctum, sanctam Ecclésiám catholicám, Sanctórum communionem, remissionem peccatórum, carnis resurrectionem, et vitam ætérnam?

Patrini: Credo.

Priest: And 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.

Sponsor: I do believe.

17. The Baptism

Then, addressing the infant for baptism by name, the priest says:

Sacerdos: N. Vis baptizári?

Patrinus: Volo.

Priest: N. Do you wish to be baptized?

Sponsor: I do.

Then, while either the godfather or godmother (or both) holds the child, the Priest takes baptismal water in a vessel or pitcher and pours it three times on the head of the child in the form of a cross. At the same time, he pronounces the following words, once only, distinctly, and attentively:

Sacerdos: **N., Ego te baptízo in nómine Pa + tris, fundit primo, et Fí + lii, fundit secundo, et Spíritus + Sancti, fundit tertio.**

Priest: **N., I baptize you in the name of the Father, + (he pours the first time) and of the Son, + (he pours the second time) and of the Holy + Spirit (he pours the third time).**

Should there be doubt whether the infant has been previously baptized, the following formula is to be used:

Sacerdos: N. Si non es baptizátus (-a), ego te baptízo in nómine Pa + tris, et Fí + lii, et Spíritus + Sancti.

Priest: N. If you are not baptized, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit.

Then the godfather, or godmother, or both at the same time lift the infant from the sacred Font, taking him from the hand of the priest.

18. The Anointing with Chrism

Then the priest dips his thumb in the sacred chrism and anoints the child on the crown of the head in the form of a cross, saying as he does:

DEUS omnípotens, Pater Dómini nostri Jesu Christi, qui te regenerávit ex aqua et Spíritu Sancto, quique dedit tibi remissionem ómnium peccatórum

May almighty God, the Father of our Lord Jesus Christ, Who has given you a new birth by means of water and the Holy Spirit and forgiven all your sins, anoint you with the Chrism of

14. The Renunciation of Satan

The godparents answer in the name of the child:

Sacerdos: N., Abrenúntias sáta- næ?	Priest: N., Do you renounce Satan?
Patrinus: Abrenúntio.	Sponsor: I do renounce him.
Sacerdos: Et ómnibus opéribus ejus?	Priest: And all his works?
Patrinus: Abrenúntio.	Sponsor: I do renounce him.
Sacerdos: Et ómnibus pompis ejus?	Priest: And all his display?
Patrinus: Abrenúntio.	Sponsor: I do renounce it.

15. The Anointing with Oil

Dipping his thumb in the oil of catechumens, the priest anoints the infant on the breast and between the shoulders, making the sign of the cross and saying once:

Sacerdos: Ego te línio + óleo salútis in Christo Jesu Dómino nostro, ut hábeas vitam ætér- nam. R. Amen.	Priest: I anoint you with the oil of salvation, in Christ Jesus our Lord, so that you may have everlasting life. R. Amen.
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He then wipes his thumb and the anointed places with cotton or with something similar.

IN THE BAPTISTRY

16. The Profession of Faith

While standing there at the entrance to the baptistry, he takes off the violet stole and replaces it with a white one. He then enters the baptistry, with the sponsors and the child. The Priest asks at the Font, the expressed name of the child to be baptized, and the sponsor replies:

Sacerdos: N., Credis in Deum Patrem omnipoténtem, Creatórem cæli et terræ?	Priest: N., Do you believe in God, the Father almighty, Creator of heaven and earth?
Patrini: Credo.	Sponsor: I do believe.
Sacerdos: Credis in Jesum Christum, Fílium ejus úni- cum, Dóminum nostrum, natum, et passum?	Priest: Do you believe in Jesus Christ, His only Son, our Lord, who was born into this world and suffered for us?
Patrini: Credo.	Sponsor: I do believe.

9. The Imposition of Hands

For the final time, the priest lays his hands on the child's head, and then with his hand extended says::

Orémus.

Let us pray.

Oratio

Ætérnam ac justíssimam pie-
tatem tuam déprecor, Dómine
sancte, Pater omnipotens,
ætérne Deus, auctor lúminis et
veritátis, super hunc fámulum
tuum (hanc fámulam tuam) N.
ut dignéris eum (eam) illu-
mináre lúmine intelligéntiæ
tuæ: munda eum (eam) et sanc-
tifica: da ei sciéntiam veram, ut
dignus (-a) grátia Baptísmi tui
efféctus (-a), téneat firmam
spem, consílium rectum, doc-
trínam sanctam. Per Christum
Dóminum nostrum. R. Amen.

Prayer

O holy Lord, almighty Father, eternal
God, Source of light and truth, I ask
for this Thy servant N., Thy fatherly
love, eternal and most just, so that
Thou mayest be pleased to enlighten
him (her) with the light of Thy un-
derstanding. Cleanse and sanctify him
(her); grant him (her) true knowledge,
so that he (she) having been made fit
for the grace of Thy Baptism, may
retain unwavering hope, true judg-
ment, and sacred teaching. Through
Christ our Lord.

R. Amen.

10. Admission into the Church

After this, the priest places the end of the stole which hangs from his left shoulder upon the child, and leads the child into the church, saying:

Sacerdos: N., ingrédere in tem- plum Dei, ut hábeas partem cum Christo in vitam ætérnam. R. Amen.	Priest: N., enter the temple of God, so that you may take part with Christ in everlasting life. R. Amen.
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11. The Credo and Pater

When they are coming into the church, the godparents, in the name of the child, say the Credo and Pater with the Priest. They proceed to the entrance of the baptistery.

Sacerdos: Reddite Symbolum fidei. Priest: Say the **Apostle's Creed**.

CREDO in Deum, Patrem omnipotentem, Creatorem celi et terrae. Et in Jesum Christum, Filium ejus 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 judicare vivos et mortuos. Credo in Spiritum Sanctum, sanctam Ecclesiam catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam aeternam. Amen.

Sacerdos: Dicite Orationem Dominicam. Priest: Say the **Our Father**.

PATER noster, qui es in caelis, sanctificetur nomen tuum. Advéniat regnum tuum. Fiat voluntas tua, sicut in caelo, et in terra. Panem nostrum quotidianum 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.

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, died, and was buried. He descended into hell; the third day He arose again from the dead; He ascended into heaven; and sits at the right hand of God, the Father almighty; 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.

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. Amen.

12. The Solemn Exorcism

And then, before he arrives at the Baptistry, with his back turned toward the entrance of the Baptistry the Priest says:

EXORCIZO te, omnis spiritus immunde, in nomine Dei + Patris omnipotentis, et in nomine Jesu + Christi Filii ejus, Domini et Judicis 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 judicare vivos et mortuos, et saeculum per ignem. R. Amen. I exorcise you, every unclean spirit, in the name of God the Father + almighty, and in the name of His Son, Jesus + Christ, our Lord and Judge, and in the strength of the Holy + Spirit, that you may depart from this creature of God, N., whom our Lord has called to His holy temple in order that he (she) may become a temple of the living God and that the Holy Spirit may dwell in him (her). Through Christ our Lord, Who will come to judge the living and the dead and the world by fire. R. Amen.

13. The Ephpheta

After this, the Priest takes saliva from his mouth with his thumb and he touches the ears and nostrils of the infant. While he touches the ears, first the right, then the left ear, he says:

Ephpheta, quod est, Adaperire. Ephpheta, which means "Be opened,"

He then touches the nostrils, saying:

In odorem suavitatis. Tu autem effugare, diabole; appropinquare enim judicium Dei. So that you may perceive the fragrance of God's sweetness. But you, O devil, depart; for the judgment of God has come.