

THE TRADITIONAL AND NOVEL RITES OF BAPTISM

A COMPARISON

This document is a very simple comparison of the Traditional and Novel Rites of Baptism. As simple, that is, as is possible; the Novel Rite so thoroughly changes the rites, order, and nature of the ceremony that it was certainly non-trivial to line them up side-by-side. Here, even more than in the Mass, it becomes clear that we are dealing not with two different forms of one rite, but two different rites—two different rites with two very different emphases.

We will also see that the emphasis of the traditional rite—the elimination of original sin and the infusion of sanctifying grace—is almost entirely absent in the Novel Rite. This, obviously, is very troubling.

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THE NOVEL RITE

ORDO BAPTISMI PRO PLURIBUS PARVULIS

ORDER OF BAPTISM FOR MULTIPLE CHILDREN

We see the new focus almost immediately: the giving of the name is now of much greater importance, with the priest even asking the parents (or whomever else might be the one who gives the name) before beginning the rite proper. While “baptismal names” are, of course, of

RITUS RECIPIENDI PARVULOS

Celebrans primo parentes uniuscuiusque infantis interrogat:

Quod nomen infanti vestro imponere vultis (vel imposuistis)?

Parentes: N.

RITE OF RECEIVING THE CHILDREN

The Celebrant first asks the parents of each of the infants:

What name to you wish to give to your child?

Parents: N.

Symbolism of place is primary in the Traditional Rite, as in all apostolic rites; and consequently the Traditional Rite begins this ceremony outside of the church building. This symbolizes that the baptizandus is not yet a member of the Church, and therefore outside of the church building. When the baptizandus moves into the church building, and when to the font, is a matter of deep symbolism. The Novel Rite makes all of this at best optional (the ceremony begins “at the door of the church, or in a part of the church where parents and godparents are gathered with the baptizandi”; practically speaking, it eliminates all this, and the entire ceremony occurs at the font.

Furthermore, the Novel Rite doesn’t even present a unified notion of what we’re doing here. “What do you ask from the Church of God?” This is surely the most basic question for this rite, as it is by this rite that one becomes a member of that Church. Yet in the Novel Rite we might give any one of a number of answers, and the default answer

Celebrans: Quid petitis ab *Celebrant: What do you ask from*

THE TRADITIONAL RITE

ORDO OF THE BAPTISM OF INFANTS

ORDO BAPTISMI PARVULO- RUM

great antiquity and importance, the rite is not about naming someone; the name is for calling out and asking the individual about his desire for the Sacrament. In the Novel Rite, the giving of the name is made central to the opening of the ceremony.

The priest asks the infant (if many are to be baptized, each one individually):

Sacerdos interrogas infantem (si plures sint baptizandi, singulariter singulos):

is simply “Baptism”, which seems fairly self-evident given one’s place at the beginning of the baptismal rite. Even the priest may use any words he wants, “in dialogue”, and is not required to follow those in the rite. In the Traditional Rite, however, we have a simple question with a simple answer: “Faith”. And we follow up with why we want it: “Eternal life.”

Lastly, note that the Novel Rite isn’t speaking to the one being baptized. (This is, of course, in the case of the infant.) The Traditional Rite accords with the traditional doctrine, in which the baptizandus is questioned directly, with the godparents answering on his behalf. The Novel Rite here is a nod to the Protestants who refuse to accept infant baptism; we do not address the infant, asking the godparent to answer for him, but rather the parents (not even the godparents, whose role is almost completely erased!) themselves.

N. What do you ask from the *N. Quid petis ab Ecclesia*

Ecclesia Dei pro N.?

Parentes: Baptismum.

Celebrans aliis verbis, in dialogo, uti potest.

Prima responsio ab alia persona dari potest si, iuxta locorum consuetudines, hæc ius habet imponendi nomen.

In altera responsione, parentes etiam aliis verbis uti possunt: ex. gr. Fidem vel Gratiam Christi vel Ingressum in Ecclesiam vel Vitam æternam.

Si baptizandi numerosiore sunt, celebrans omnes parentes simul interrogat de nomine infantium:

Quod nomen infanti vestro imponere vultis (vel imposuistis)?

Unaquæque familia successive respondet. Altera interrogatio omnibus simul in plurali proponi potest.

Celebrans: Quid petitis ab Ecclesia Dei pro infantibus vestris?

Omnes: Baptismum.

Notice here that the Traditional Rite makes it perfectly clear what is at stake here, and what the baptizandus wants: eternal life. That is nowhere so clearly expressed in the Novel Rite, where any number of responses are permitted. There is not even a list of acceptable re-

Tunc celebrans his vel similibus verbis parentes alloquitur:

The entire premise behind baptizing infants, who have not yet reached the age of reason, is that others can speak for them. The Traditional Rite very clearly expresses this, with the priest addressing the baptizandus directly, even if he is an infant (in which case the godparents answer for him). The Novel Rite provides only a minor, purely ceremonial role to the godparents, and instead speaks to the parents and

Baptismum pro infantibus vestris petentes, estisne consensii officii, quod suscipitis, illos in fide educandi, ut Dei mandata servantes, Dominum et proximum suum diligant sicut Christus nos edocuit?

the Church of God for N.?

Parents: Baptism.

The celebrant may use other words, in dialogue.

The first response may be given by another person if, according to the custom of the local place, that person has the right of giving the name.

In the other response, even the parents are able to use other words: for example, Faith or The grace of Christ or To Enter into the Church or Eternal life.

If those to be baptized are more numerous, the celebrant may question all the parents at once about the name of the infants:

What name do you want to give to your child?

Each family responds successively. The other question may be posed to all, severally, at once.

Celebrant: What do you ask from the Church of God for your infants?

All: Baptism.

Then the celebrant speaks to the parents with these or similar words:

Seeking baptism for your infants, are you aware of the duty, which you are taking up, of educating them in the faith, that, keeping the commandments of God, that they might love God and their neighbor as Christ taught us?

Church of God?

The godfather responds: Faith.

spouses; there is merely a list of examples, and even the priest's own questions can be, per the rubric, in any words he likes. We have, at best, only guidance in the Novel Rite, and even that guidance is less clear and less edifying than the Traditional Rite.

Priest: What does Faith gain thee?

Sacerdos: Fides, quid tibi præstat?

Godfather: Eternal life.

Patrinus respondet: Vitam æternam.

godparents as if the infant is merely a bystander. While this is perhaps a nod to Protestants, who objected to the Catholic ceremony for addressing infants and expecting others to answer for them, it satisfies neither the Protestant objection to infant baptism nor the Catholic doctrine permitting it.

Priest: (again to each one individually): If, therefore, thou wishest 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 neighbor as thyself.

Sacerdos: (etiam singulariter singulis): 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.

Parentes: Conscii sumus. Quae responsio a singulis familiis datur; si vero numerosiores sunt parvuli baptizandi, responsio ab omnibus simul proferri potest.

Ad paternos deinde conversus, celebrans his vel similibus verbis querit:

Estisne parati ad parentes horum infantium in suo munere adiuvandos?

Patrini omnes simul: Parati sumus.

Parents: We are aware. Which response is given by every family; if the number of children to be baptized is truly more numerous, the response may be given by all at once.

Then, turned toward the godparents, the celebration asks them in these or similar words:

Are you prepared to assist the parents of these children in their office?

The godparents all together: We are prepared.

This ceremony of blowing on the infant is entirely absent in the Novel Rite. Yet Jesus blew on the Apostles when He gave them their charge (Jo 20:22), specifically when He gave them the power to forgive sins. More apropos to this situation, however, is Genesis 2:7; when God created man, He “breathed into his face the breath of life, and man became a living soul.” Here, in baptism, the priest blows on the baptizandus as a sign that he is gaining spiritual life, just as God gave spiritual life,

a soul, to our first parent. The prayer casting out unclean spirits and demanding access for the Holy Ghost further shows the indwelling of the true life of the soul, as well. Why should this rite be removed, thus terminating a potent sign of the life-giving power of the Sacrament?

Here, unfortunately, is yet another example of the Novel rite supposedly being richer in Scripture, and yet appears fully ignorant of the Scripture which the Traditional liturgy contained.

Then he blows gently, three times, in the face of the infant, and says once (to each individually):

Deinde ter exsufflat leniter in faciem infantis, et dicit semel (singulariter singulis):

Go out from him (her), unclean spirit, and give place to the Holy Ghost, the Paraclete.

Exi ab eo (ea), immunde spiritus, et da locum Spiritui Sancto Paraclyto.

The Novel Rite’s mania for “active participation” strikes again. Rather than the priest signing the baptizandus with the cross, the “celebrant” does so, and then asks the parents and godparents to do so, as well.

The Novel Rite also welcomes the baptizandus into the Christian community well before he is actually a member (which doesn’t happen until the baptism itself, much later on), and fails to tell the baptizandus his own duties as a Christian, which by baptism he is assuming. Furthermore, of course, the purpose of the sacrament is not for the “Christian community” (by which we can only assume is meant the Catholic Church) to welcome someone, but to cleanse the baptizandus

of original sin and to grant him the life of the Spirit. That whole concept is absent in the Novel Rite, which speaks only of community, and not at all about the virtues infused by the sacrament (e.g., faith), or the results of the sacrament (e.g., the life of the soul).

The Traditional Rite also makes reference to baptism making the Christian into a temple of the Holy Spirit (see 1 Cor 6:19), yet another piece of Scripture which the Novel Rite excises.

Additionally, in the Novel Rite the priest says nothing while he is signing the baptizandus. The Novel rite throughout this ceremony makes a point of the priest saying nothing during many of the important ceremonies.

Deinde celebrans proseguitur dicens:

Then the celebrant continues, saying:

N. et N. (vel Filioli), magno gaudio communitas christiana vos excipit. In cuius nomine ego signo vos signo crucis; et parentes vestri (patrini)que post me eodem signo Christi Salvatoris vos signabunt.

Et unumquemque parvulum in fronte, nihil dicens. Postea invitat parentes et, si oppor-

N. and N. (or Little children), with great joy the Christian community welcomes you. In whose name I sign you with the sign of the Cross; and your parents (and godparents) will sign you after me with the same sign of Christ the Savior.

And he signs each of the children on the forehead, saying nothing. Afterwards he invites the parents and, if it seems opportune, the godparents to do the same.

Afterwards he makes the sign of the Cross on the forehead and on the breast of the infant with his thumb, saying (to each one individually):

Postea pollice facit signum crucis in fronte, et in pectore infantis, dicens (singulariter singulis):

Receive the sign of the Cross on the forehead, as in the heart; take the faith of the heavenly precepts; and be such in your customs as to be able to be soon the temple of God.

Accipe signum Crucis tam in fronte, quam in corde, sume fidem caelestium preceptorum: et talis esto moribus, ut templum Dei jam esse possis.

tunum videtur, paternos, ut idem faciant.

Here follows some long prayers in the Traditional Rite, prayers for the baptizandus and reminders of his duties as a Christian. It asks that the Lord will send all the benefits of baptism to the baptizandus, and most especially asks the Lord to preserve the baptizandus in his first innocence.

This knowledge, that baptism is wiping away original sin and instilling grace in the baptizandus, which he must work hard to retain, is nearly entirely absent in the Novel Rite. Look for clear references to it; one will not find them.

Let us pray. (At once to many)

Kindly receive our prayers, we beseech Thee, O Lord: and guard with perpetual strength this, thy chosen one, N., signed with the mark of the Cross of the Lord; that, keeping his (her) early training in Thy great glory, he (she) may merit to persevere through the keeping of Thy commandments to the glory of regeneration. Through Christ, Our Lord.

℞. Amen.

Consistently in the Scriptures, blessings and charges are given by the laying on of hands, typically on the recipient's head. See, e.g., Mk 10:16, Luke 4:40, Num 27:18, Deut 34:9, Acts 28:8, Gen. 48:14, and

so on. At no point in the ceremony of the Novel Rite does this very deeply historical, very deeply Scriptural act occur, unless the prebaptismal anointing is to be skipped.

Then he places his hand on the infant's head (the head of each infant), and afterwards, holding his hand out, he says:

Let us pray. (At once to many)

PRAYER

Almighty and everlasting God, Father of Our Lord Jesus Christ, see fit to look upon Thy servant N., whom Thou hast seen fit to call to early training in the Faith: drive away all blindness of heart from him (her): break apart the snares of Satan, by whom he (she) had been bound; open to him (her), O Lord, the gate of Thy piety, that having been wet by the sign of Thy wisdom, he (she) may lack the stench of all desires, and deserve and profit from day to day, blessed for Thee in Thy Church, and rejoicing

Oremus. (In plurali pro pluribus)

Preces nostras, quæsumus, Domine, clementer exaudi: et hunc Electum tuum N. (hanc Electam tuam N.) Cruci Dominicæ impressione signatum (-am) perpetua virtute custodi: ut, magnitudinis gloriæ tuæ rudimenta servans, per custodiam mandatorum tuorum ad regenerationis gloriam pervenire mereatur. Per Christum, Dominum nostrum.

℞. Amen.

Deinde imponit manum super caput infantis (singulorum infantium), et postea manum extensam tenens dicit:

Oremus. (In plurali pro pluribus)

ORATIO

Omnipotens, sempiternus Deus, Pater Domini nostri Jesu Christi, respicere dignare super hunc famulum tuum N., quem (hanc famulam tuam N., quam) ad rudimenta fidei vocare dignatus es: omnem cæcitate[m] cordis ab eo (ea) expelle: disrumpe omnes laqueos satanæ, quibus fuerat colligatus (-a): aperi ei, Domine, januam pietatis tuæ, ut signo sapientiæ tuæ imbutus (-a), omnium cupiditatum fetoribus careat, et

for the sweet smell of Thy commandments. Through the same Christ Our Lord.

R. Amen.

Salt is, of course, deeply symbolic. It is used to represent Christians themselves (e.g., we “are the salt of the earth”, Mt 5:13; see also Mk 9:49, Lk 14:34), and to show how we insert the grace of God into all our words and actions (Col. 4:6).

Therefore, in the Traditional Rite the salt plays an important symbolic part. It is exorcized and blessed by the priest before use; it

is then given to the infant, so that he may taste its savor, and then followed by a prayer which recites why the salt is meaningful and asks that the symbols become reality in the baptizandus.

This entire ceremony, and the Scriptures from which it is derived, are entirely excised in the Novel Rite.

Then the priest blesses the salt, which having been blessed once can serve others for the same use.

ad suavem odorum præceptorum tuorum lætus (-a) tibi in Ecclesia tua deserviat et proficiat de die in diem. Per eundem Christum, Dominum nostrum.

R. Amen.

Deinde Sacerdos benedicit sal, quod semel benedictum alias ad eundem usum deservire potest.

THE BLESSING OF THE SALT

I exorcize thee, O creature salt, 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 exorcize thee by the living † God, by the true † God, by the holy † God, by God †, who created thee for the tutelage of the human race, and commanded to be consecrated by His servants for the people to come, for their belief, that thou mightst make the saving sacrament for driving out the enemy in the Name of the Holy Trinity. Therefore we ask Thee, O Lord our God, that Thou sanct†ify by sanct†ification this creature salt, and that Thou mightst ble†ss it by blessing, that it might be for all who receive it a perfect remedy, remaining in our guts, in the name of the same Our Lord Jesus Christ, Who will come to judge the living and the dead and the age through fire.

R. Amen.

Then he puts a small bit of blessed salt in the infant’s mouth, saying (individually to each):

BENEDICTIO SALIS

Exorcizo te, creatura salis, in nomine Dei † Patris omnipotentis, et in caritate Domini nostri Jesu † Christi, et in virtute Spiritus † Sancti. Exorcizo te per Deum † vivum, per Deum † verum, per Deum † sanctum, per Deum †, qui te ad tutelam humani generis procreavit, et populo venienti ad credulitatem per servos suos consecrari præcepit, ut in nomine sanctæ Trinitatis efficiaris salutare sacramentum ad effugandum inimicum. Proinde rogamus te, Domine Deus noster, ut hanc creaturam salis sanctificando sancti†fices, et benedicens bene†dicas, ut fiat omnibus accipientibus perfecta medicina, permanens in visceribus eorum, in nomine ejusdem Domini nostri Jesu Christi, qui venturus est judicare vivos et mortuos, et sæculum per ignem.

R. Amen.

Deinde immittit modicum salis benedicti in os infantis,

N. Receive the salt of wisdom; let it for you be a propitiation unto life everlasting.

℞. Amen.

Priest: Peace be with thee.

℞. And with thy spirit.

Let us pray. (*At once for many*)

dicens (singulariter singulis):

N. Accipe sal sapientiæ: propitiatio sit tibi in vitam æternam.

℞. Amen.

Sacerdos: Pax tecum.

℞. Et cum spiritu tuo.

Oremus. (In plurali pro pluribus)

PRAYER

O God of our fathers, O God of the universe, founder of truth, we, supplicants, beg Thee, that Thou wilt see fit to look more favorably upon this thy servant N., and having tasted this first sustenance of salt, Thou wilt not permit that he (she) be hungry for long; by which heavenly food he (she) is not so much filled, as he (she) may always be aroused in spirit, rejoicing in hope, and always serving Thy Name. Lead him (her), O Lord, we beseech Thee, to the bath of a new regeneration, that he (she) may merit to receive the eternal gifts of Thy promises with Thy faithful. Through Christ, Our Lord.

℞. Amen.

ORATIO

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

℞. Amen.

After having removed so much of the Scripture that has been worked into the ceremony by centuries of practice, the Novel Rite now inserts a single reading to (supposedly) steep us more deeply in the Word of God.

Celebrans invitat parentes, paternos ceterosque adstantes ad celebrationem verbi Dei participandum. Si circumstantiæ id permittunt, fit processio cum cantu, ex gr. Ps. 84, 7.8.9ab, ad locum prævisum

The celebrant invites the parents, godparents, and other participating attendees to the celebration of the Word of God. If circumstances permit it, there may be a procession with a song, for example Ps. 84, 7.8.9ab, on the way to the place.

Baptizandi in locum separatum deferri possunt, usque dum celebratio verbi Dei compleatur.

Those to be baptized may be carried to a separate place, until the celebration of the Word of God is completed.

Even so, there are so many options that it's difficult to see how a consistent presentation of the sacrament is possible. At least one of the suggested readings doesn't even include baptism (Mk 10:13–16).

SACRA VERBI DEI CELEBRATIO

LECTIONES BIBLICÆ ET HOMILIA

Legitur una vel etiam altera e sequentibus pericopis, omnibus sedentibus, si opportunum videtur.

Mt 28, 18–20: « Docete omnes gentes, baptizantes eos in nomine Patris et Filii et Spiritus Sancti ».

Mc 1, 9–11: « Baptizatus Iesus vidit Spiritum descendentem in ipsum ».

Mc 10, 13–16: « Sinite parvulos venire ad me ».

Io 3, 1–6: « Nisi quis natus fuerit ex aqua et Spiritu, non potest introire in Regnum Dei ».

Seligi possunt etiam pericopæ quæ nn. 186–194 et 204–215 reperiuntur, vel alia quæ voto aut utilitati parentum congruunt.

Inter lectiones cani possunt psalmi responsorii et versus, qui nn. 195–203 proponuntur.

Post lectionem, a celebrante fit brevis homilia, qua illustrantur ea quæ lecta sunt, et præsentibus adducuntur ad profundius intellegendum Baptismi mysterium et ad officium alacrius amplectendum, quod ex eo præsertim parentibus et patrinis oritur.

Post homiliam, vel post litaniam, vel inter ipsam litaniam, tempus silentii commendatur in quo, invitati a celebrante, omnes in corde suo orant. Sequitur, si casus fert, cantus aptus, ex. gr. inter eos seligendus qui nn. 225–245 recensentur.

Here we do, at least, find the first mention of the effects of baptism (at least some of them: the children are getting grace, though there is no notion of the cleansing of sin). It is worth noting, however, that,

SACRED CELEBRATION OF THE WORD OF GOD

BIBLICAL READINGS AND HOMILIES

One or even another from the following passages is read, with all seated, if it seems opportune.

Mt 28, 18–20: “Teach all nations, baptizing them in the Name of the Father and of the Son and of the Holy Spirit.”

Mk 1, 9–11: “Baptized, Jesus saw the Spirit descending upon him.”

Mk 10, 13–16: “Permit the little ones to come to me.”

Jo 3, 1–6: “Unless a man be born from water and the Spirit, he cannot enter into the kingdom of God.”

Even those readings which are listed in nos. 186–194 and 204–215 may be selected, or other which conform to the will or usefulness of the parents.

Between the readings a responsorial psalm and verse may be sung, which are proposed in nos. 195–203.

After the reading, the celebrant gives a short homily, which those things which have been read are illustrated, and those present are led to a deeper understanding of the mystery of baptism and to more eagerly embrace the duty, which is directed especially by him to the parents and godparents.

After the homily, or after the litany, or between the litany itself, a time of silence is commended in which, invited by the celebrant, everyone prays in their heart. Following that, if suitable, an appropriate song is sung, for example chose from among those listed in nos. 225–245.

as the rubrics say, “[o]ther formulas are permitted”; it is likely that these prayers are typically overtaken by others.

ORATIO FIDELIUM

Deinde fit oratio fidelium:

Celebrans: Fratres carissimi, pro his parvulis, qui gratiam Baptismi adepturi sunt, pro parentibus eorum atque patrinis, pro omnibus baptizatis, Domini nostri Iesu Christi misericordiam invocemus.

Lector: Ut, fulgente divino mysterio mortis et resurrectionis tue, hos parvulos per Baptismum regenerare et sanctæ Ecclesiæ aggregare digneris:

Omnes: Te rogamus, audi nos.

Lector: Ut eos per Baptismum et Confirmationem fideles discipulos et Evangelii tui testes efficere digneris:

Omnes: Te rogamus, audi nos.

Lector: Ut eos per sanctitatem vitæ ad cælestis regni gaudia perducere digneris:

Omnes: Te rogamus, audi nos.

Lector: Ut parentes et paternos lucidum his parvulis exemplar fidei constituere digneris:

Omnes: Te rogamus, audi nos.

Lector: Ut eorum familias semper in tua dilectione custodire digneris:

Omnes: Te rogamus, audi nos.

Lector: Ut in nobis omnibus gratiam Baptismi renovare digneris:

Omnes: Te rogamus, audi nos.

Aliæ formulæ ad libitum, nn. 217–220.

PRAYER OF THE FAITHFUL

Then the prayer of the faithful is done.

Celebrant: Dearly beloved brethren, let us invoke the mercy of Our Lord Jesus Christ for these children, who are about to gain the grace of baptism, and for their parents and godparents, and for all the baptized.

Reader: That, by the striking divine mystery of Thy death and resurrection, Thou mightst see fit to regenerate these children through baptism and gather them together to the holy Church.

All: We ask Thee, hear us.

Reader: That Thou mightst see fit to make them, through baptism and confirmation faithful disciples and witnesses of Thy Gospel:

All: We ask Thee, hear us.

Reader: That Thou mightst see fit to lead them through holiness of life to the joy of the heavenly kingdom:

All: We ask Thee, hear us.

Reader: That Thou mightst see fit to establish the parents and godparents as a clear example of faith to these children:

All: We ask Thee, hear us.

Reader: That Thou mightst ever guard their families in Thy love:

All: We ask Thee, hear us.

Reader: That Thou mightst see fit to renew in all of us the grace of baptism:

All: We ask Thee, hear us.

Other formulas are permitted, nos. 217–220.

Postea celebrans invitat adstantes ad invocandos Sanctos (tunc, si casus ferat, reducuntur parvuli in ecclesiam):

Afterwards, the celebrant invites those present to invoke the saints (then, if needed, the children to be lead back into the church):

The introduction of the saints is welcome, of course. Why they are introduced here, and why it was deemed necessary to introduce them

at all when in other places (e.g., shortly after this point) they have been removed, is another question.

Sancta Maria, Mater Dei, ora pro nobis.

Holy Mary, Mother of God, pray for us.

Sancte Ioannes Baptista, ora pro nobis.

Saint John the Baptist, pray for us.

Sancte Ioseph, ora pro nobis.

Saint Joseph, pray for us.

Sancti Petre et Paule, orate pro nobis.

Saints Peter and Paul, pray for us.

Præstat addere nomine aliorum Sanctorum, eorum præsertim qui sunt patroni parvulorum et ecclesiæ vel loci. Deinde concluditur:

It is permitted to add the name of other saints, especially of those who are patrons of the children and of the church or of the place. Then it is concluded:

Omnes Sancti et Sanctæ Dei, orate pro nobis.

All holy men and women of God, pray for us.

ORATIO EXORCISMI ET UNCTIO PRÆBAPTISMALIS

PRAYER OF EXORCISM AND PREBAPTISMAL ANOINTING

Even a cursory reading will show that the Novel rite's heading is a misnomer: this prayer is not an exorcism. At no point does the priest command the demon to actually leave. Instead, God is asked to expel the power of the demon, which is not at all the same thing. Christ tells us that His followers will cast out devils, in His Name (e.g., Mk 3:15, Mk 16:17); so why does the "celebrant" in the Novel Rite not cast them out?

The Traditional Rite's prayers here are strong, robust, and clear: the priest, by the power of Christ, is himself exorcizing the demons. He is confident in the promise of Christ seen above and acts accordingly.

The Traditional Rite further emphasizes that the exorcism is being accomplished by Christ through His minister, with the invocation

Omnipotens sempiternus Deus, qui Filium tuum in mundum misisti, ut Satanæ, spiritus nequitiae, a nobis expelleret potestatem et hominem, ereptum e tenebris, in admirabile lucis tuæ regnum transferret: te supplices exoramus, ut hos parvulos, ab originali labe solutos, tuæ templum perficias maiestatis, et Spiritum Sanctum in eis habitare indulgeas. Per Christum Dominum nostrum.

Omnes: Amen.

Almighty and everlasting God, Who lead Thy Son into the world, to expel the power of Satan, the spirit of wickedness, away from us and bring man, delivered from darkness, into the wonderful kingdom of Thy light: we beg Thee, suppliant, that Thou makest these children, delivered from the original fall, into a temple of Thy majesty, and grant that the Holy Spirit live in them. Through Christ, Our Lord.

All: Amen.

of the Trinity (only obliquely present in the Novel Rite) and with the repeated signs of the Cross (completely excised in the Novel Rite). Additionally, we see yet another ceremony involving the laying on of the hands, so deeply embedded in Scripture.

It is important to note that this prayer represents the only mention of original sin, even obliquely, in the entire Novel rite, except in the blessing of the water, which is often skipped due to using the water blessed at Easter.

The Traditional Rite incorporates still more Scripture here, referencing Christ walking on water (Mt. 14:22–36; Mk 6:45–56; Jo 6:16–24), which is excised in the Novel Rite.

I exorcize thee, O unclean spirit, in the Name of the Father, and of the Son, and of the Holy Ghost, that thou must go out from and leave this servant of God N.; for He Himself commands it, O cursed damned one, Who walked over the sea upon His feet, and extended His hand to the sinking Peter.

Exorcizo te, immunde spiritus, in nomine Patris, et Filii, et Spiritus Sancti, ut exeat, et recedas a hoc famulo (hac famula) Dei N.: Ipse enim tibi imperat, maledicte damnate, qui pedibus super mare ambulavit, et Petro mergenti dexteram porrexit.

Altera formula orationis exorcismi ad libitum, n. 221.

Another form of the prayer of exorcism is permitted, n. 221.

Therefore, O cursed devil, know thy sentence, and give honor to the living and true God; give honor to Jesus Christ, His Son; and to the Holy Spirit, and go away from this servant of God N., for God and Our Lord Jesus Christ has seen fit to call him (her) to His holy grace, to blessing, and to the font of Baptism.

Ergo maledicte diabole, recognosce sententiam tuam, et da honorem Deo vivo et vero, da honorem Jesu Christo Filio ejus, et Spiritui Sancto, et recede ab hoc famulo (hac famula) Dei N., quia istum (istam) sibi Deus et Dominus noster Jesus Christus ad suam sanctam gratiam, et benedictionem, fontemque Baptismatis vocare dignatus est.

He signs with his thumb the infant on the forehead, saying (individually to each):

Hic pollice in fronte signat infantem, dicens (singulariter singulis):

And thou wilt never dare to violate this sign of the Holy ✝ Cross, which we give to his forehead, O cursed devil. Through the same Christ, Our Lord.

Et hoc signum sanctæ Cru ✝ cis, quod nos fronti ejus damus, tu, maledicte diabole, numquam audeas violare. Per eundem Christum, Dominum nostrum.

R. Amen.

R. Amen.

Soon he puts his hand upon the infant's head (of each individual infant), and afterwards he says, holding his hand extended:

Mox imponit manum super caput infantis (singulorum infantium), et postea manum extensam tenens dicit: Oremus. (In plurali pro pluribus)

Let us pray. (At once for many)

PRAYER

O Holy Lord, Almighty Father, Eternal God, Author of light and truth, I pray Thy eternal and most just faithfulness upon this, Thy servant N., that Thou see fit to enlighten him (her) with the light of Thy understanding: cleanse him (her), and sanctify him (her); give to him (her) true knowledge, and having been made worthy of the grace of Thy Baptism, let him (her) hold a firm hope, right counsel, and holy teaching. Through Christ, Our Lord.

R. Amen.

ORATIO

Æternam, ac justissimam pietatem tuam deprecor, Domine sancte, Pater omnipotens, æterne Deus, auctor luminis et veritatis, super hunc famulum tuum N. (hanc famulam tuam N.), ut digneris eum (eam), illuminare lumine intelligentiæ tuæ: munda eum (eam), et sanctifica: da ei scientiam veram, ut dignus (-a) gratia Baptismi tui effectus (-a), teneat firmam spem, consilium rectum, doctrinam sanctam. Per Christum, Dominum nostrum.

R. Amen.

The stole is, of course, the symbol of priestly power. So in addition to the well-known symbolism of the laying on of hands, we have the

Thus far the entirety of the ceremony has taken place outside the church; this shows that the baptizandus is not yet a child of God and thus should not be entering into His house (at least, symbolically). Now, because he has been exorcized, he may enter the church, and the

Now, once inside the church, the priest approaches the font, and he and the baptizandi (if able) pray the Apostle's Creed together. This Creed, the oldest known to Christians, is a beautiful expression of the

covering over of the baptizandus with his priestly authority. This is another ceremony completely absent from the Novel Rite.

Afterwards the priest puts the far end of his stole, hanging from his left shoulder, upon the first infant, and leads him into the church (the others follow), saying (at once for many):

Postea Sacerdos imponit extremam partem stolae pendentem a suo humero sinistro super primum infantem, et introducit eum (quem sequuntur ceteri) in ecclesiam, dicens (in plurali pro pluribus):

priest says a prayer and the baptizandus is welcomed inside.

This ceremony is entirely absent in the Novel Rite; there may be a procession to the baptistry, if it is outside the church, but the whole symbolism of place has been excised.

N. Walk into the temple of God, that thou mayst have part with Christ in eternal life.

N. Ingredere in templum Dei, ut habeas partem cum Christo in vitam aeternam.

R. Amen.

R. Amen.

When they have entered the church, the priest proceeds to the font, with the receivers jointly saying in a clear voice:

Cum fuerint ecclesiam ingressi, Sacerdos procedens ad Fontem, cum susceptoribus conjunctim clara voce dicit:

Faith into which the baptizandus is about to enter. The baptizandus recites the Faith which he believes.

This ceremony is also entirely absent in the Novel Rite.

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 Spirit, born from the Virgin Mary, suffered under Pontius Pilate, was crucified, died, and was buried. He descended into hell; on the third day He rose against from the dead. He ascended into heaven, and He sits at the right hand of God, the Father Almighty; from thence He will come to judge the living and the dead. I believe in the Holy Spirit, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the flesh, and eternal life. Amen.

Credo in Deum, Patrem omnipotentem, Creatorem caeli 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.

Our Father, Who art in heaven, hallowed by 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

Pater noster, qui es in caelis, sanctificetur nomen tuum. Adveniat regnum tuum. Fiat voluntas tua, sicut in caelo et in terra. Panem nostrum coti-

A final exorcism before the the baptizandus approaches the saving waters. As before, this exorcism is robust, direct, and explicitly Trinitarian. We have here additional Scriptures, as well, with the reminder that the baptizandus will be a temple of God (1Cor 3:16), and that

we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil. Amen.

dianum 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.

the baptizandus is an image of God already, though corrupted by sin (Gn 1:26–27). This prayer has, yet again, been totally excised from the Novel Rite.

And then, before approaching the Baptistry, the gate of the railing of the baptistry having been turned back, he says (at once for many):

Ac deinde, antequam accedat ad Baptisterium, versis renibus ostio cancellorum Baptisterii, dicit (in plurali pro pluribus):

THE EXORCISM

I exorcize thee, every unclean spirit, in the Name of God the † Father Almighty, and in the name of Jesus † Christ His Son, Our Lord and Judge, and in the strength of the Holy † Spirit, that thou depart from this image of God N., whom Our Lord has seen fit to call to His holy temple, that he (she) might become a temple of the living God, and that the Holy Spirit might dwell within him (her). Through the same Christ, Our Lord, Who will come to judge the living and the dead, and the age through fire.

℞. Amen.

The following ceremony is obviously a reference to the healing of the deaf-mute man in the Gospel of Mark (Mk 7:32–35). The priest duplicates the acts of Our Lord, adding to it the touching of the nostrils, and commands that the ears and the mouth be opened, just as those of the deaf-mute were opened; and he adds the nostrils for “the odor of sweetness” (a common theme of offering to the Lord in the Scriptures; see, e.g., Lv 2:12, Sir 35:8, etc.).

This entire ceremony has been moved to after the baptism (when the opening of the ears, nose, and tongue has already taken place, by

the sacrament), and it has been made optional, which means that it rarely actually occurs. Still more Scripture needlessly removed from the Novel rite.

Notice, too, that here again the godfather has a vital and meaningful role in what is happening: he speaks for the baptizandus, who is unable to speak for himself. He does not usually speak for the baptizandus in the Novel Rite; indeed, typically no one does, and the parents (and sometimes godparents) answer only for themselves, and the child thus never actually speaks

Afterwards the priest takes some saliva from his mouth with his thumb, and he touches the ears and nose of the infant; touching, indeed, the right and left ear, he says (individually to each):

Postea Sacerdos pollice accipit de saliva oris sui, et tangit aures et nares infantis: tangendo vero aurem dexteram et sinistram, dicit (singulariter singulis):

Ephpheta; that is, Be opened.

Ephpheta, quod est, Adaperire.

EXORCISMUS

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.

℞. Amen.

The Traditional Rite puts the renunciation of Satan here, after the exorcism, and directly after the opening of the ears and tongue to enable the baptizandus to properly reject the Devil and praise God. It also comes right before the anointing with oil, designed to strengthen the baptizandus in his resolve to seek baptism and eternal life. This is a logical ordering: we cast out the Devil, then we open the ears and tongue of the baptizandus so he can properly receive the truth, then

Then he touches the nose, saying:
In the odor of sweetness. Be driven away, O devil; for the judgement of God will approach.

Deinde tangit nares dicens:
In odorem suavitatis. Tu autem effugare, diabole; appropinquabit enim iudicium Dei.

we ask him to reject Satan on his own behalf, and then we anoint him to strengthen him to persevere in this renunciation.

The Novel Rite has moved this to much later, right before the profession of Faith and well after the anointing. There does not appear to be any good explanation for why the logical order of the Traditional Rite was abandoned.

Afterwards he questions the one to be baptized by name, saying (individually to each):

Postea interrogat baptizandum nominatim, dicens (singulariter singulis):

N. Dost thou renounce Satan?

N. Abrenuntias satanae?

The godfather responds: I do renounce him.

Respondet Patrinus: Abrenuntio.

Priest: And all his works?

Sacerdos: Et omnibus operibus ejus?

Godfather: I do renounce them.

Patrinus: Abrenuntio.

Priest: And all his pomps?

Sacerdos: Et omnibus pompis ejus?

Godfather: I do renounce them.

Patrinus: Abrenuntio.

Prosequitur celebrans:

Muniat vos virtus Christi Salvatoris, in cuius signum vos oleo linimus salutis, in eodem Christi Domino nostro, qui vivit et regnat in saecula saeculorum.

Omnes: Amen.

The celebrant continues:

May the strength of Christ the Savior, in Whose sign of salvation we anoint you with oil, fortify you, in the same Christ Our Lord, Who liveth and reigneth for all the ages of ages.

All: Amen.

The priest in the Novel Rite prays that the strength of Christ comes down to the baptizandus, who is being anointed. There is no requirement that the anointing be cruciform (in the sign of the Cross).

The Traditional Rite, on the other hand, prays that the anointing itself may have this effect. The baptizandus is also anointed on both the front and the back in the sign of the Cross, by which all

Singuli baptizandi liniuntur in pectore oleo catechumenorum. Si numerosiores sunt parvuli, plures ministros adhibere licet.

Each of those to be baptized is anointed on the chest with the Oil of the Catechumens. If the children are more numerous, several ministers may do so.

the effects we are praying for can actually come. This symbolizes that the Cross, and the strength of Christ which the anointing represents, should be ever both in front of and behind the baptizandus in his coming life as a Christian, and especially as he approaches the sacred font.

Then the priest dips his thumb in the Oil of the Catechumens, and anoints the infant on the chest, and between his shoulder-blades, in the sign of the cross, saying once (individually to each):

Deinde Sacerdos intinget pollicem in oleo Catechumenorum, et infantem ungit in pectore, et inter scapulas in modum crucis, dicens semel (singulariter singulis):

I anoint ✝ thee with the oil of salvation in Christ Jesus, Our Lord, that thou mightst have eternal life.

Ego te linio ✝ oleo salutis in Christo Jesu, Domino nostro, ut habeas vitam aeternam.

R. Amen.

R. Amen.

All too often in the Novel Rite, everything is optional at some level; and if the bishop's conference says so, the anointing itself is optional. In this case, and in this case alone, the Novel Rite includes a laying

Si autem Conferentiæ Episcopali, propter graves rationes, visum fuerit, unctio præbaptismalis omitti poterit. Quo in casu, celebrans dicit semel tantum:

Muniat vos virtus Christi Salvatoris, qui vivit et regnat in sæcula sæculorum.

Omnes: Amen.

Et statim manum imponit super unumquemque infantium, nihil dicens.

As mentioned earlier, in the Novel Rite this is the only remnant of any symbolism of place (inside or outside the church) which is so richly contained in the Traditional Rite. While there may be a change of place here, there is no consciousness or intent for that change to be symbolic.

Deinde, si baptisterium extra ecclesiam vel extra conspectum fidelium positum est, fit processio ad illud.

Si vero in conspectu ipsius congregationis collocatur, celebrans et parentes ac patrini cum parvulis illud adeunt, ceteris suis locis manentibus.

Si baptisterium omnes præsentem continere nequit, Baptismum loco aptiore in ecclesia celebrare licet, accedentibus tempore opportuno parentibus atque patrinis.

Interim, si digne fieri potest, cantatur cantus aptus, ex gr. Ps. 22.

If it is foreseen by the Bishop's Conference, for grave reasons, the prebaptismal anointing may be omitted. In this case, the celebrant says only once:

May the strength of Christ the Savior fortify you, who liveth and reigneth in the ages of ages.

All: Amen.

And immediately he places his hand on the head of each infant, saying nothing.

Then, if the baptistry is placed outside the church or outside the sight of the faithful, a procession to it occurs.

If, indeed, it is located in the sight of the congregation itself, the celebrant and the parents and godparents are present there with the children, the others remaining in their places.

If the baptistry cannot hold all those present, it is permitted to celebrate the baptism in a more suitable place in the church, at an opportune time agreeable to the parents and godparents.

Meanwhile, if it can be done suitably, an appropriate song is sung, for example, Ps. 22.

Immediately thereafter he wipes his thumb and the anointed places with a bombacium, or some similar thing.

Subinde pollicem et inuncta loca abstergit bombacio, vel re simili.

on of hands, though of course the prayer accompanying it (or rather preceding it, since the priest is specifically directed to say nothing while laying on his hand) does not appear to be related to the ceremony.

Meanwhile, in the Traditional Rite, the priest exchanges a purple stole (the color of penance) for a white one (the color of joy and triumph), to reflect the procession of the baptizandus from his state of slavery to sin to a state of freedom in Christ.

Standing again outside the railings, he takes off the violet stole, and takes up a white-colored stole. Then he enters the Baptistry, in which the godfather also enters with the infant.

Stans ibidem extra cancellos, deponit stolam violaceam, et sumit stolam albi coloris. Tunc ingreditur Baptisterium, in quod intrat etiam patrinus cum infante.

CELEBRATIO BAPTISMI

Cum ad fontem pervenerint, celebrans breviter in mentem adstantium revocat mirabile Dei consilium, qui voluit hominis animam et corpus per aquam sanctificare. Quod his vel similibus verbis facere

THE CELEBRATION OF BAPTISM

When they have come to the font, the celebrant briefly recalls to the minds of those present the wonderful counsel of God, who wished to sanctify the soul and body of man through water. Which he may do with these or similar words:

potest:

Oremus, fratres dilectissimi, ut Dominus Deus omnipotens novam ex aqua et Spiritu Sancto vitam parvulis istis largiatur.

Vel:

Scitis, fratres dilectissimi, quomodo Deus dignatus sit abundantiam vitae suae per sacramentum aquae credentibus largiri. Mentis igitur nostras ad illum dirigamus et uno corde oremus, ut ex hoc fonte gratiam suam ipsi placeat in hos electos effundere.

Let us pray, most beloved brethren, that the Lord God Almighty may grant to these children a new life from water and the Holy Spirit.

Or:

You know, most beloved brethren, how the worthy God saw fit to grant the abundance of His life to believers through the sacrament of water. Therefore, we direct our minds to Him and we pray with one heart, that from this font it may please Him to pour His grace into His chosen ones.

BENEDICTIO ET INVOCATIO DEI SUPER AQUAM

BLESSING AND INVOCATION OF GOD UPON THE WATER

The Novel Rite here requires that water be blessed anew, if it is not Paschal time. A discussion of the Novel Rite of blessing water is reserved for another place; for now, we will note that while this prayer is replete with Scriptural significance, it is important to note that, as with the exorcism, the heading is a misnomer: this is not actually a blessing of water.

That is, while the prayer contains a lot of salutary references

Deinde, ad fontem conversus, extra tempus paschale, celebrans profert benedictionem sequentem:

Deus, qui invisibili potentia per sacramentorum signa mirabilem operaris effectum, et creaturam aquae multis modis praeparasti, ut Baptismi gratiam demonstraret; Deus, cuius Spiritus super aquas inter ipsa mundi primordia ferebatur, ut iam tunc virtutem sanctificandi aquarum natura conciperet; Deus, qui regenerationis speciem in ipsa diluvii effusione signasti, ut unius eiusdemque elementi mysterio et finis esset vitii et origo virtutum; Deus, qui Abrahæ filios per mare Rubrum sicco vesti-

Then, turned to the font, outside of paschal time, the celebrant offers the following blessing:

O God, Who workest miraculous effect through the powerful signs of the Sacraments, and prepared the creature water for many uses, that it might show the grace of baptism; O God, Whose Spirit was born over the waters among the early things of the world, that the nature of water might then conceive the strength of sanctification; O God, Who signed by the pouring forth itself of the Flood a type of regeneration, that by the mystery of this one same element both the end and vice and the beginning of virtue might be made; O God,

and requests to the Lord, at no point does the priest actually bless the water. He asks the Holy Spirit to come to it, in order that those who are baptized with it may be saved; but baptism, of course, has those effects even if blessed water is not used. At no point does the priest actually bless the water. This is, obviously, very troubling, but it is a common problem in the “blessings” of the Novel Rite.

gio transire fecisti, ut plebs, a Pharaonis servitute liberata, populum baptizatorum præfiguraret; Deus, cuius Filius, in aqua Iordanis a Ioanne baptizatus, Sancto Spiritu est inunctus, et, in cruce pendens, una cum sanguine aquam de latere suo produxit, ac, post resurrectionem suam, discipulis iussit: « Ite, docete omnes gentes, baptizantes eos in nomine Patris et Filii et Spiritus Sancti »: Respice in faciem Ecclesie tuæ, eique dignare fontem Baptismatis aperire. Sumat hæc aqua Unigeniti tui gratiam de Spiritu Sancto, ut homo, ad imaginem tuam conditus, sacramento Baptismatis a cunctis squaloribus vetustatis ablutus, in novam infantiam ex aqua et Spiritu Sancto resurgere mereatur.

Celebrans manu dextra tangit aquam et pergit:

Descendat, quæsumus, Domine, in hanc plenitudinem fontis per Filium tuum virtus Spiritus Sancti, ut omnes, cum Christo consepulti per Baptismum in mortem, ad vitam cum ipso resurgant. Per Christum Dominum nostrum.

Omnes: Amen.

Alia formulæ ad libitum nn. 223–224.

Tempore paschali, si præsto est aqua baptismalis in Vigilia paschali consecrata, ne desit Baptismo elementum gratiarum actionis et deprecationis, fit benedictio et invocatio Dei super aquam secundum formulas quæ inveniuntur nn. 223–224, ratione habita variationis textus in fine earundem formularum.

Who made the children of Abraham to cross the Red Sea with dry feet, that the people, freed from the servitude of Pharaoh, might prefigure the people of baptism; O God, Whose Son, baptized in the water of the Jordan by John, and anointed by the Holy Spirit, and, hanging of the Cross, together with blood produced water from His side, and, after His resurrection, commanded the disciples: “Go, teach all nations, baptizing them in the Name of the Father and of the Son and of the Holy Spirit”; look into the face of Thy Church, and see fit to open to her the font of baptism. May this water of Thine Only-Begotten begin the grace from the Holy Spirit, that man, made in Thine image, washed clean from all filth of antiquity by the sacrament of baptism, may merit to rise again into a new infancy from water and the Holy Spirit.

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

May the strength of the Holy Spirit descend onto the fullness of the font, O Lord, we beseech Thee, through Thy Son, that all buried with Christ through baptism in death may rise to life with Him. Through Christ, Our Lord.

All: Amen.

Other formulas are permitted, nos. 223–224.

In paschal time, if the baptismal water consecrated at the paschal vigil is ready, lest the element of the grace of action and prayer be absent in baptism, the blessing and invocation of God over the water is done according to the formulas which are found in nos. 223–224, the reason being of the variation of the text of the same formulas.

ABRENUNTIATIO ET
PROFESSIO
FIDEI

RENUNCIATION AND
PROFESSION OF FAITH

Now we finally arrive at the Novel Rite's renunciation of the Devil, which it groups with the profession of Faith. We have already seen why this doesn't really make sense at this location. The Novel Rite takes a moment to instruct the parents and godparents again. Remember that the Novel Rite treats the godparents as essentially bystanders; the godfather does not answer for the baptizandus; and in fact, gi-

Celebrans parentes et patrinos his verbis admonet:

Dilectissimi parentes et patrini: per sacramentum Baptismi parvuli a vobis oblatis novam a caritate Dei vitam accepturi sunt ex aqua et Spiritu Sancto. Vos autem ita eos in fide educare studeatis, ut vita illa divina a peccati contagione praeservetur atque de die in diem in ipsis possit augeri. Si ergo, fide vestra ducti, parati estis ad hoc munus suscipiendum, Baptismi vestri memores, peccato abrenuntiate et in Christum Iesum profitemini fidem, quae est fides Ecclesiae, in qua parvuli baptizantur.

Postea eosdem interrogat: Abrenuntiatis Satanæ?

Parentes et patrini: Abrenuntio.

Celebrans: Et omnibus operibus eius?

Parentes et patrini: Abrenuntio.

Celebrans: Et omnibus pompis eius?

Parentes et patrini: Abrenuntio.

Si casus fert, hæc altera forma pressius aptari potest a Conferentiis Episcopalibus, præsertim ubi necesse est ut parentes et patrini renuntient superstitionibus, divinationibus et magicis artibus circa infantes exercendis.

The celebrant advises the parents and godparents with these words:

Most beloved parents and godparents, the children offered by you in the sacrament of baptism are about to receive new life in the love of God from water and the Holy Spirit. But you should be eager to educate them in the faith such that this divine life may be preserved from all contact from sin and can be increased in them from day to day. If, therefore, lead by your faith, you are prepared to take up this duty remember your baptism by renouncing sin and professing the faith in Christ Jesus, which is the faith of the Church, in which the children are baptized.

Afterwards he questions them:

Do you renounce Satan?

Parents and godparents: I renounce him.

Celebrant: And all his works?

Parents and godparents: I renounce them.

Celebrant: And all his pomps?

Parents and godparents: I renounce them.

If suitable, these other more firmly planted forms may be adapted by the Bishops' Conferences, especially where it is necessary that the parents and godparents renounce superstitions, divinations, and magical arts performed around the child.

ven that the "celebrant" has just finished addressing the parents and godparents, it certainly appears that here they speak only for themselves and not for the baptizandus. Whether that was the intention of the authors of the Novel Rite is uncertain, but it is certainly the appearance that the order provides.

This is the first that the Novel Rite does anything regarding the Faith; that is, the baptizandus has done no affirmation of faith at all until we are actually on the cup of the sacrament itself. In the Traditional Rite, of course, the full creed is recited immediately after approaching the font.

Here, again, the godparents are mere bystanders, answering with the parents; and given the context, the appearance is that they answer only for themselves and not for the baptizandus. It is quite clear in

Deinde celebrans triplicem professionem fidei a parentibus et patrinis exquirat, dicens:

Creditis in Deum Patrem omnipotentem, creatorem celi et terræ?

Parentes et patrimi: Credo.

Celebrans: Creditis in Iesum Christum, Filium eius unicum, Dominum nostrum, natum ex Maria Virgine, passum et sepultum, qui a mortuis resurrexit et sedet ad dexteram Patris?

Parentes et patrimi: Credo.

Celebrans: Creditis in Spiritum Sanctum, sanctam Ecclesiam catholicam, sanctorum communem, remissionem peccatorum, carnis resurrectionem et vitam æternam?

Parentes et patrimi: Credo.

Cui professioni una cum communitate assentitur celebrans, dicens:

This is, of course, the Faith of the Church; but it is hard to see what this group affirmation adds to the ceremony. In the Traditional Rite, of course, the Creed has already been recited at the font; perhaps

Hæc est fides nostra. Hæc est fides Ecclesie, quam profiteri gloriamur, in Christo Iesu Domino nostro.

Omnes: Amen.

Huic formulæ aliam, pro opportunitate, substituere licet. Potest etiam cantus aptus proferri, quo communitas una voce fidem suam exprimit.

Then the celebrant requires a triple profession of faith from the parents and godparents, saying:

Do you believe in God, the Father Almighty, creator of heaven and earth?

Parents and godparents: I believe.

Celebrant: Do you believe in Jesus Christ, His only Son, Our Lord, born from the Virgin Mary, suffered and buried, Who rose from the dead and sits at the right hand of the Father?

Parents and godparents: I believe.

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

Parents and godparents: I believe.

To which profession together with the community the celebrant assents, saying:

This is the our faith. This is the faith of the Church, which we glory to profess, in Christ Jesus Our Lord.

All: Amen.

For this formula another, if opportune, may be substituted. Even a suitable song may be proffered, by which the community with one voice expresses its faith.

the Traditional Rite that the godfather is a vital part of the ceremony, and speaks on behalf of the baptizandus, giving his confession of faith.

Finally, note that the Novel Rite is questioning only the parents and godparents, not the baptizandus. However, the whole point of the parents and godparents answering is that they are speaking for the baptizandus! In the Traditional Rite, the baptizandus is questioned directly; the godfather responds on his behalf.

The priest questions the one to be baptized, stating his name, at the font (each of those to be baptized), with the godfather responding:

N. Doſt thou believe in God, the Father Almighty, Creator of heaven and earth?

℞. I believe.

Doſt thou believe in Jesus Christ, His only Son, Our Lord, born and suffered?

℞. I believe.

Doſt thou believe in the Holy Spirit, the Holy Catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the flesh, and life everlasting?

℞. I believe.

Sacerdos ad Fontem interrogat, expreso nomine, baptizandum (singulos baptizandos), patrimo respondente:

N. Creditis in Deum Patrem omnipotentem, Creatorem celi et terræ?

℞. Credo.

Credis in Iesum Christum, Filium eius unicum, Dominum nostrum, natum, et passum?

℞. Credo.

Credis et in Spiritum Sanctum, sanctam Ecclesiam Catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem, et vitam æternam?

℞. Credo.

this affirmation of the Creed makes up for the lack of a Creed earlier? In any case, only the faith of the baptizandus is relevant now, so the affirmation of the surrounding community is unnecessary here.

BAPTISMUS

Celebrans primam familiam invitat, ut accedat ad fontem. Expresso autem nomine infantis, parentes et patrinos interrogat:

Here the relegation of the godparents to meaningless accessory is made official. In the Novel Rite, the “celebrant” is clearly, unambiguously, and explicitly not addressing the baptizandus; he is rather addressing the parents and godparents and asking if they want the child to be baptized.

In the Traditional Rite, it is the baptizandus himself who answers, through his godfather. Hence, the priest asks the child if he wants to be baptized, and the godfather answers on behalf of the child. Thus the Traditional Rite is much, much clearer about what is truly happening here: the faith of the godparents supplies for the faith of the baptizandus, who will then have the supernatural virtue of faith infused into his soul with the sacrament.

Vultis igitur ut N. in fide Ecclesiae, quam vobiscum omnes modo professi sumus, Baptismum recipiat?

Parentes et patrini: Volumus. Parents and godparents: We wish it.

It is worth noting that the Traditional Rite considers pouring to be normative and immersion the exception, while the Novel Rite does the opposite. This may surprise many people, since immersion is the more ancient practice; however, immersion became rarer and rarer over time in the Western Church, for very good reason, and thus pouring

Et statim celebrans baptizat infantem, dicens: And immediately the celebrant baptizes the infant, saying:

Here, as always, in the Traditional Rite the Cross, the instrument of our salvation and the sign of Our Lord Jesus Christ, is everywhere. Even when the child is baptized by immersion, the priest is expected

N., ego te baptizo in nomine Patris, immergit infantem vel infundit aquam primo, et Filii immergit illum vel infundit aquam secundo, et Spiritus Sancti. immergit illum vel infundit aquam tertio.

Similiter interrogat et facit pro singulis baptizandis

Post Baptismum uniuscuiusque infantis opportune profertur brevis acclamatio populi (cf. nn. 225–245).

It is apparently very, very important in the Novel Rite that the godparents not be given any significance. Here, we see that the rubrics require that, when the infant is baptized by pouring, he be held by his mother or father; however, when there is a strong local custom which

BAPTISM

The celebrant invites the first family, that it approach the font. The name of the infant being expressed, he questions the parents and godparents:

Do you, therefore, wish that N. receive baptism in the faith of the Church, which we all have professed with you?

Parents and godparents: We wish it.

And immediately the celebrant baptizes the infant, saying:

N., I baptize thee in the name of the Father, he immerses the infant or pours the water the first time, and of the Son he immerses him or pours the water the second time, and of the Holy Spirit. He immerses him or pours the water the third time.

He questions and does similarly for each of those to be baptized.

After the baptism of each infant, a short acclamation of the people may be opportunely offered. (cf. nos. 225–245).

Immediately, stating the name of the one to be baptized, the priest says (individually to each):

swers, through his godfather. Hence, the priest asks the child if he wants to be baptized, and the godfather answers on behalf of the child. Thus the Traditional Rite is much, much clearer about what is truly happening here: the faith of the godparents supplies for the faith of the baptizandus, who will then have the supernatural virtue of faith infused into his soul with the sacrament.

N. Doſt thou wish to be baptized?

The godfather reſponds: I ſo wiſh.

became the normal method. The Novel Rite ignores these centuries of development in this as in many other issues (the posture for receiving Communion; Communion under both kinds; and many other examples).

Then, the infant being held by the godfather, the godmother, or both (if both are permitted), the priest, with a small vessel or pitcher, takes up the baptismal water, and pours it three times upon the head of the infant in the form of the cross, and stating the words at the same time, at once distinctly and carefully, he says (individually to each):

to make the sign of the Cross three times over the child. The Cross is totally absent from the Novel Rite; even when baptism is by pouring, the pouring need not be cruciform.

N. I baptize thee in the name of the Father, he pours the first, and of the Son, he pours the second, and of the Holy Spirit, he pours the third.

must be retained (in other words, when the people just won't stand for anything else), the infant may be held by the godparent. Given that so much else is optional in the Novel Rite, why this insistence that only when necessary should the godparent hold the child?

Subinde, expreſſo nomine baptizandi, Sacerdos dicit (ſingulariter ſingulis):

Subinde, expreſſo nomine baptizandi, Sacerdos dicit (ſingulariter ſingulis):

N. Viſ baptizari?

Reſpondet patrinoſ: Volo.

Subinde, expreſſo nomine baptizandi, Sacerdos dicit (ſingulariter ſingulis):

Tunc patrino, vel matrino, vel utroque (ſi ambo admittantur) infantem tenente, Sacerdos vasculo, ſeu urceolo accipit aquam baptismalem, et eam ter fundit ſuper caput infantis in modum crucis, et ſimul verba proferens, ſemel tantum diſtincte, et attente, dicit (ſingulariter ſingulis):

N. Ego te baptizo in nomine Patris, fundit primo, et Filii, fundit ſecundo, et Spiritus Sancti, fundit tertio.

Si Baptismus celebratur per infusionem, præstat infan-tem a matre (Vel a patre) portari; attamen, ubi mos hucusque vigens retinendus esse videtur, infans a matrina (vel a patrino) sustineri potest. Ab iisdem a sacro fonte levatur, si Baptismus fit per immersionem.

If the baptism is celebrated by pouring, he stands before the infant being held by the mother (or by the father); however, where it seems that the active custom must still be retained, the infant may be held by the godmother (or the godfather). By them he is lifted to the sacred font, if baptism is done by immer- sion.

Where, however, it is the custom to baptize by immersion, the priest takes the infant, and, being careful not to harm the infant, he carefully dips him (her), and baptizes him (her) with a triple immersion, and saying once each:

Ubi autem est consuetudo baptizando per immersionem, Sacerdos accipit infan-tem, et, advertens ne lædatur, caute immergit, et trina immersione baptizat, et se- mel tantum dicit:

N. I baptize thee in the name of the Fa-ther, and of the Son, and of the Holy Spirit.

N. Ego te baptizo in nomine Pa-tris, et Fi-lii, et Spiri-tus Sancti.

Soon the godfather, the godmother, or both to- gether raise the infant from the holy Font, re- ceiving him (her) from the hand of the priest.

Mox patrinus, vel matrina, vel uterque simul infan-tem de sacro Fonte levant, susci- pientes illum de manu Sacer- dotis.

Si baptizandi numerosiores sunt, et plures adsunt sacer- dotes vel diaconi, singuli eor- um possunt aliquos parvu- los baptizare, servatis modo et formula supra descriptis.

If the baptized are more numerous, and there are several priests or deacons present, each of them may baptize some of the children, keeping to the method and formula described above.

RITUS EX- PLANATIVI

EXPLANATORY RITE

It is difficult to see how any of the following rites are merely expla- natory, so this heading in the Novel Rite's rubrics is confusing. The

rites following are important parts of the ceremony and are not in any meaningful way merely explanatory.

UCTIO POST BAPTISMUM

ANOINTING AFTER BAPTISM

Deinde celebrans dicit:

Then the celebrant says:

Then he puts his thumb in the Sacred Chrism, and he anoints the infant on the top of his head in the sign of the cross, saying (individually to each):

Deinde intingit pollicem in sacro Chrysmate, et ungit in- fan-tem in summitate capitis in modum crucis, dicens (sin- gulariter singulis):

Once again, the Novel Rite omits another sign of the Cross, this time with another anointing. That the Novel rite seems so insistent on minimizing the Cross in its ceremonies is troubling; this deemphasis of the Cross is hard to reconcile with the Western liturgical tradition and with Christianity in general.

Also, once again we have the prayer, and then the ceremony, which the priest is exhorted to do "saying nothing". Why can he not pray while doing the ceremony, as is the perennial tradition of the Church?

Deus omnipotens, Pater Do- mini nostri Iesu Christi, qui vos a peccato liberavit et re- generavit ex aqua et Spiri- tu Sancto, ipse vos linit chrysmate salutis, ut, eius aggre- gati populo, Christi sacerdo- tis, prophetæ et regis membra permaneat in vitam æter- nam.

Almighty God, Father of Our Lord Jesus Christ, Who liber- ated you from sin and regen- erated you from water and the Holy Spirit, He Himself anoints you with the chrism of salvation, that, joined together to His peo- ple, you might remain members of Christ the priest, prophet, and king unto eternal life.

May the Almighty God, Father of Our Lord Jesus Christ, Who regenerated thee in water and the Holy Spirit, and Who has given thee remission of all sins, (he anoints); may He Himself anoint thee with the Chrism of sal- vation in the same Christ Jesus Our Lord, unto eternal life.

Deus omnipotens, Pater Do- mini nostri Iesu Christi, qui te regeneravit ex aqua et Spi- ritus Sancto, qui que dedit ti- bi remissionem omnium pec- catorum, (hic inungit) ipse te linit Chrysmate salutis in eodem Christo Iesu Domi- no nostro in vitam æternam.

Omnes: Amen.

Postea

celebrans singulos baptizatos sacro chrismate in vertice capitis linat, nihil dicens.

Si baptizati numerosiores sunt et plures adsunt sacerdotes vel diaconi, singuli eorum possunt aliquos infantes chrismate linire.

When Christ rose from the dead, He greeted His disciples by saying, "Peace be to you" (Lc 24:36; Jo 20:21; Jo 20:26). The baptizatus has now died with Christ and risen again with Him in a new life; therefore

All: Amen.

Afterwards, the celebrant anoints each of the baptized with the sacred chrism on the top of the head, saying nothing.

If the baptized are more numerous and there are several priests or deacons present, each may anoint several infants with chrism.

R. Amen.

R. Amen.

the priest greets him (not the community; he uses the singular here, directed at the baptizati) in the same way, be wishing him peace. The Novel Rite has excised this greeting from this location.

Priest: Peace be with thee.

Sacerdos: Pax tibi.

R. And with thy spirit.

R. Et cum spiritu tuo.

IMPOSITIO VESTIS CANDIDÆ

Celebrans dicit:

PUTTING ON OF THE WHITE GARMENT

The celebrant says:

Almost hilariously, the Novel Rite permits that the white garment may be some other color if local custom requires it. What local custom could override the Scriptural symbolism of the white garment on the saved (Apc 3:5, Apc 3:18, Apc 19:14)?

The possibility of a non-white white garment makes the Novel (N. et N.), nova creatura facti estis et Christum induistis. Vestis hæc candida sit vobis signum dignitatis, quam, vestrorum verbo et exemplo propinquorum adiuti, immaculatam perferatis in vitam æternam.

Omnes: Amen.

Et singulis imponitur vestis alba; alius color non admittitur, nisi consuetudine locali postuletur. Optandum est ut familie ipsæ vestem illam præbeant.

(N. et N.), you have been made a new creature and have put on Christ. May this white garment be to you a sign of dignity, and, helped by the word and example of your neighbors, may you keep it immaculate unto life everlasting.

All: Amen.

And he places on each a white garment; other colors are not permitted, unless it is required by local custom. It must be chosen that the families themselves provide the garment.

Then with the bombacium, or some similar thing, he wipes off his thumb and the place anointed, and he puts a strip of white linen on his head in the place of a white garment, saying (individually to each):

Tum bombacio, vel re simili, abstergit pollicem, et locum inunctum, et imponit capiti ejus linteolum candidum loco vestis albæ, dicens (singulariter singulis):

Rite very nearly a parody of itself.

Also worth noting here is that the Novel Rite insists on referring to "dignity", and omits any reference to the judgment of Christ. The relentless insistence on dignity and worth, and the concomitant downplaying of sin and judgment, is pervasive in the Novel Rite.

Receive this white garment; mayst thou bear it through immaculate before the judgment-seat of Our Lord Jesus Christ, that thou mayst have eternal life.

Accipe vestem candidam, quam perferas immaculatam ante tribunal Domini nostri Jesu Christi, ut habeas vitam æternam.

R. Amen.

R. Amen.

TRADITIO CEREI ACCENSI

Postea celebrans accipit cereum paschalem et dicit:

Here, the Novel Rite omits yet another Scriptural reference, the parable of the wedding feast (Mt 22, Lc 14). It also manages to omit yet another exhortation to keep the commandments. Then, after eliminating this reference, it once relegates the godparents to a mere accessory

HANDING OVER OF THE LIT CANDLE

Afterwards the celebrant takes the paschal candle and says:

After he gives to him (her), or to the godfather, a lit candle, saying (individually to each):

Postea dat ei, vel patrino, candelam accensam, dicens (singulariter singulis):

role, with the priest addressing them together with the parents as safe-guards of the child's faith (as, indeed, they are), but without any role of actually speaking for them.

Lumen Christi accipite.

Receive the light of Christ.

Receive this burning light, and unrepachable, guard Thy Baptism; keep the commandments of God, that, when the Lord shall come to His wedding-feast, He might find for Himself one with all the saints in the heavenly court, and that thou mightst live forever and ever.

Accipe lampadem ardentem, et irreprehensibilis custodi Baptismum tuum: serva Dei mandata, ut, cum Dominus venerit ad nuptias, possis currere ei una cum omnibus Sanctis in aula caelesti, et vi-vas in saecula saeculorum.

Unum ex singulis familiis (ex. gr. pater vel patrinus) e cereo paschali cereum uniuscuiusque infantis accendit.

One from each family (for example, the father or godfather) lights a candle from the paschal candle for each infant.

Postea celebrans dicit:

Afterwards the celebrant says:

Vobis, parentibus et patrinis, lumen hoc concreditur fovendum, ut parvuli vestri, a Christo illuminati, tamquam filii lucis indesinenter ambulent et, in fide perseverantes, adveniendi Domino occurrere valeant cum omnibus Sanctis in aula caelesti.

To you, parents and godparents, this light is entrusted for safe-keeping, that your children, illumined by Christ, may never cease to walk as sons of the light, and, persevering in faith, may prevail to meet the coming Lord with all the saints in the celestial court.

Now, the Novel Rite sees fit to reinsert the Ephpheta ceremony that we saw earlier in the Traditional rite. However, it makes little sense here; the baptizatus has already received the definitive opening of the ears and eyes with his removal from the power of the Devil and his baptism into the Faith. The Novel Rite also ensures that this does not occur according to the acts of Christ Himself, for there is no saliva involved. Lastly, it is still optional (whether it should be included is

R. Amen.

R. Amen.

up to the local bishops' conference). And, of course, if there are too many children being baptized, one may skip the actual touching and just say the prayer.

It is hard to see why this ceremony should be in this location at all, and even harder to see why it has been changed as it has been, and why it should be discretionary for bishops to allow it to be omitted entirely.

« EFFETHA »

“EFFETHA”

Si Conferentiae Episcopali visum fuerit illum serare, fit ritus « Effetha ». Celebrans pollice aures et os uniuscuiusque infantis tangit, dicens:

If the Bishop's Conferences have seen to preserve it, the “Effetha” rite occurs. The celebrant touches, with his thumb, the ears and mouth of each infant, saying:

Dominus Jesus, qui surdos fecit audire et mutos loqui, det tibi ut mox possis auribus accipere verbum eius et profiteri fidem in laudem et gloriam Dei Patris.

O Lord Jesus, who made the deaf hear and the mute speak, grant thee that soon thou possess ears to receive His Word and to profess the faith, for the praise and glory of God the Father.

Omnes: Amen.

All: Amen.

Si numerosiores sunt infantes, celebrans formulam semel dicit in plurali, omisso tactu aurium et oris.

If the infants are more numerous, the celebrant says the formula once for many, the touching of the ears and mouth being omitted.

The Novel Rite includes more movement here, this time to the altar; it is unclear why this movement occurs, and it doesn't have any obvious symbolism. The congregation then all together says the Lord's Prayer, which was said with the Creed in the Traditional Rite.

Then a blessing is offered to the fathers of the children; the mo-

thers of the children; and all present. Notably, no blessing is here offered for the godparents, as if emphasize their accessory status. Finally, one of the very few actual signs of the Cross in the Novel Rite is given, before the two rites both end.

CONCLUSIO RITUS

Postea, nisi Baptismus in ipso presbiterio locum habuerit, fit processio ad altare, in qua baptizatorum cerei accensi portantur.

Optandum est ut interim proferatur canticum baptismali, ex. gr.:

Qui baptizati estis in Christo,

*Christum induistis
alleluia, alluia.*

Alia cantica ad libitum, nn. 225–245.

CONCLUSION OF THE RITE

Afterwards, unless the baptism was had in the prebtery itself, there is a procession to the altar, unto which the lit candles of the baptized are brought.

It must be chosen that meanwhile a baptism song is offered, for example:

You who are baptized in Christ,

You have put on Christ
alleluia, alluia.

Other songs are permitted, nos. 225–245.

ORATIO DOMINICA

Celebrans, stans ante altare, parentes et patrilinos necnon omnes adstantes alloquitur his vel similibus verbis:

Fratres dilectissimi: parvuli isti, qui, per Baptismum regenerati, filii Dei nominantur et sunt, plenitudinem Spiritus Sancti per Confirmationem recipient et, ad altare Domini accedentes, participes fient mensae sacrificii eius ac Deum in medio Ecclesiae Patrem vocabunt. Nunc nomine eorum, in spiritu adoptionis filiorum, quem omnes accepimus, simul oremus uti Dominus nos docuit orare.

Et omnes simul cum celebrante dicunt:

Pater noster, qui es in caelis: sanctificetur nomen tuum; adveniat regnum tuum; fiat voluntas tua, sicut in caelo, et in terra. Panem nostrum cotidianum da nobis hodie; et

THE LORD'S PRAYER

The celebrant, standing before the altar, speaks to the parents and godparents, and to all present, in these or similar words:

Most beloved brethren, these children, who have been regenerated through baptism, are called and are children of God, and will receive the fullness of the Holy Spirit in confirmation, and, approaching to the altar of the Lord, will become participants at the table of His sacrifice and called to God the Father in the midst of the Church. Now, in their name, in the spirit of the adoption of sons, which we all have received, we prayer together as the Lord taught us to pray.

And all pray together with the celebrant:

Our Father, Who art in heaven, hallowed by 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

dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris; et ne nos inducas in tentationem; sed libera nos a malo.

we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

BENEDICTIO ET DIMISSIO

Deinde celebrans benedicit matres, parvulos suos in brachiis tenentes, patres et omnes adstantes, dicens:

Dominus Deus omnipotens, qui per Filium suum natum ex Maria Virgine christianas lætificat matres æternæ sp̄e vitæ, quæ suis affulget infantibus, dignetur matres horum benedicere parvulorum, ut, quæ de sobole gratias nunc agunt accepta, perpetuo cum ipsa in gratiarum maneat actione, in Christo Iesu Domino nostro.

Omnes: Amen.

Celebrans: Dominus Deus omnipotens, qui vitam terrenam largitur et cælestem, patres horum infantium benedicat, ut, una cum suis coniugibus, verbo et exemplo filiis priores se fidei testes exhibeant, in Christo Iesu Domino nostro.

Omnes: Amen.

Celebrans: Dominus Deus omnipotens, qui nos ex aqua et Spiritu Sancto in vitam regeneravit æternam, hos fideles suos munificus benedicat, ut semper et ubique vivida sint membra populi sui, et pacem suam omnibus hic presentibus largiatur, in Christo Iesu Domino nostro.

Omnes: Amen.

Celebrans: Benedicat vos omnipotens Deus, Pater, et Filius, ☩ et Spiritus Sanctus.

Omnes: Amen.

BLESSING AND DISMISSAL

Then the celebrant blesses the mothers, their children held in their arms, the fathers, and all present, saying:

O Lord God Almighty Who through Thy Son born from the Virgin Mary gives joy to Christian mothers in the hope of eternal life, which shines forth in their infants, Who hast seen fit to bless the mothers of these children, that they who have now received graces from offspring, may remain forever with that offspring in the action of graces, in Christ Jesus Our Lord.

All: Amen.

Celebrant: May the Lord God Almighty, Who grantest earthly and heavenly life, bless the fathers of these infants, that, together with their wives, they may show that they are first witnesses of the faith in word and example to their sons, in Christ Jesus Our Lord.

All: Amen.

Celebrant: May the bountiful Lord God Almighty, Who regenerated us from water and the Holy Spirit unto life everlasting, bless these thy faithful, that they may always and everywhere be vigorous members of His people, and grant His peace to all those present here, in Christ Jesus Our Lord.

All: Amen.

Celebrant: May the Almighty God bless you, Father, and Son, ☩ and Holy Spirit.

All: Amen.

Lastly, he says (once for many):

Postremo dicit (in plurali pro

Celebrans: *Ite in pace.*

Celebrant: Go in peace.

Omnes: *Deo gratias.*

All: Thanks be to God.

We have seen that the Novel Rite alters the Traditional Rite in a great many very important respects: (1) it removes the most important Scriptural references; (2) it removes the exorcisms; (3) it relegates the godparents to mere bystanders; (4) it appears to lack an understanding that the infant is actively requesting baptism and that others are

N. Go in peace, and may the Lord be with you.

℞. Amen.

pluribus):

N. Vade (Ite) in pace, et Dominus sit tecum (vobiscum).

℞. Amen.

speaking for him; (5) it contains little mention of original sin or the wiping away of it; (6) all spatial symbolism has been removed. Like the Mass, the Novel Rite of baptism is scarcely recognizable, and certainly cannot be considered to be of the same type as the Traditional Rite.