

Chapter 1 : RITUALE ROMANUM

Ordo Baptismi Parvulorum Ceremonies Observed before coming to the Baptismal Font. 1. The Catechetical Instruction. The priest, vested in surplice and violet stole, interrogates each candidate and the sponsors reply.

Second Vatican Council, Lumen gentium, n. AAS 81 , p. AAS 88 , p. Second Vatican Council, Decree Apostolicam actuositatem, n. AAS 81 p. AAS 83 , pp. Especially Apostolic Exhortations Christifideles laici and Pastores dabo vobis. AAS 84 , p. Catechism of the Catholic Church, n. AAS 75 , pp. Eph 2, 20; Rev 21, Second Vatican Council, Decree Optatam totius, n. AAS 80 , p. AAS 86 , pp. Any ceremony associated with the deputation of the non-ordained as collaborators in the ministry of clerics, must not have any semblance to the ceremony of sacred ordination, nor may such ceremony have a form analogous to that of the conferral of lector or acolyte. Such examples should include all those linguistic expressions: For the different forms of preaching, cf. AAS 71 , pp. AAS 61 , p. AAS 72 , p. AAS 79 , p. AAS 66 , p. For information on priests who have obtained a dispensation from celibacy, cf. The non-ordained faithful or a group of them entrusted with a collaboration in the exercise of pastoral care can not be given the title of "community leader" or any other expression indicating the same idea. Congregation for the Clergy, Tota Ecclesia 31 January , n. Second Vatican Council, Decree Presbyterorum ordinis, n. Sacred Congregation for Divine Worship, Directorium de celebrationibus dominicalibus absente presbitero, Christi Ecclesia 10 June , n. Ritus ad deputandum ministrum S. Communionis ad actum distribuendae; Pontificale Romanum, De institutione lectorum et acolythorum. Rituale Romanum - Ordo Unctionis infirmorum, praenotanda, n. James 5, ; St. Thomas Aquinas, in IV Sent. Ordo Exsequiarum, praenotanda, n. By this is meant "Seminary" situations where laity and those preparing for the priest hood receive the same education and formation together, as though both were destined for the same ministry. Such "Seminaries" have sometimes been called "integrated" or "mixed".

Rituale Romanum Ordo Baptismi Parvulorum, Editio typica altera (). printing. Order for the Baptism of Infants in Latin.

Reference Notes Foreword The Resolutions of the International Conference on Cataloguing Principles, Paris, , as well as approving the Statement of Principles upon which the delegates had voted, proposed a range of international projects aimed at the unification and standardization of cataloguing procedures. Resolution IVB noted the desirability of establishing certain lists of uniform headings - for example, of anonymous classics, of names of classical Greek and Latin authors - and proposed the compilation of a restricted number of such lists by way of experiment. One of the background papers for the conference had been concerned with the cataloguing of liturgies and religious texts, and during the conference there had been the opportunity for a Sectional Group meeting to discuss in more depth the particular problems of dealing with this kind of material. An international project to establish uniform headings for liturgical works seemed appropriate, both because it was in accordance with the ICCP Resolutions and because liturgical works were particularly suited to this treatment, for the following reasons: It was also agreed that it would be inadvisable to attempt to deal with the whole range of liturgical works, and it was decided to deal first with the Latin liturgical books of the Catholic church which could be adequately treated by a small specialist group. As is customary with IFLA Working Groups, working papers were prepared by the Chairman and circulated to Group members, who returned comments, which were incorporated into the draft list. By this procedure the opinions within the Group moved to a substantial consensus about general questions as well as about the structure and wording of the List. Comments on the working papers were also received from interested colleagues and institutions to whom they were circulated, and special mention must be made of the contribution of the Bayerische Staatsbibliothek in Munich and, in particular Mr. It was originally hoped that the Vatican Library would participate in the work of the Group, but unfortunately, its library staff were already heavily committed to other activities: It was also agreed, not without hesitation, that liturgical books dating from before the Council of Trent - , such as the Sacramentarium Gregorianum and the Ordines Romani, should not be included. The Council of Trent prescribed the publication of editions typicae of single liturgical books, and this marks a turning-point in the history of liturgical books of the Catholic church. Before its standardizing influence many of the texts existed only in manuscript form and were of an individual nature, and might, therefore, be sought rather under the editor or the title of the edition. The uniform titles of the List may be used, too, for pre-tridentine books which have continued to exist after the Council e. Before establishing uniform titles for single works decisions also had to be made as to language, variants and books which appear as parts of major books: In the interests of international applicability it was decided to use the official Latin language of the liturgies. The Latin titles are familiar to most users of liturgical material and do not differ greatly from vernacular forms; Variants: Latin liturgical books frequently appear in variant forms for single rites, dioceses, churches, monasteries, religious orders and - after the Second Vatican Council - adaptations for linguistic areas. It was the opinion of the Group that these variants should be indicated in the heading, as is done in most cataloguing codes, as follows: Variants for rites which show substantial variation are indicated by the addition of the relevant Latin adjective as an integral part of the title e. Missale romanum, Breviarium ambrosianum. All other kinds of variants are given unconnected additions: Missale Amiens , Missale Milano ; or the name of the religious order and, as the case may be, of its regional subdivision, preferably in Latin, e. A compilation of the most common language adjectives and filing terms designating religious orders precedes the List see p. Many liturgical books of the Roman rite are separate editions of parts of major books. Those parts which have gradually acquired, or have had from the beginning, an individual character have been given their own uniform titles, while parts without an autonomous character have been included under the uniform title of the whole book. For instance, the Canon missae, the Graduale, the Hymnarium, the Kyriale and other parts of the pre-conciliar Missale have their own uniform titles. The treatment of parts of major liturgical books in the majority of codes and catalogues seems to be based on a similar distinction. However, the whole book and its parts may be linked by cross-references. The organization of the List aims to provide the maximum of useful information for the

non-specialist cataloguer. The uniform titles which are arranged alphabetically are connected by references indicating the relationships between major books and their parts and variant titles of single editions. Short descriptions of contents of the individual books have been added to help the cataloguer. It is hoped that the List will prove a useful and practical tool in solving problems encountered in the cataloguing of Latin liturgical works and that it will also serve as a model for future lists covering liturgical works of other religions. Note to the Second revised edition The usefulness of the List to librarians in this specialist field has been shown by the fact that by the beginning of the stock of copies of the original edition was nearly exhausted. The opportunity was taken, therefore, not to reprint but to prepare a revised edition. The new text includes some corrections, amendments and additions; footnotes have been added to point to the alternative solutions which are provided in the Anglo-American cataloguing rules, 2nd edition AACR2 Rules

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calendrierdelascience.com Author: Marvin Created Date: 1/5/ AM.

Sacerdos interrogat infantem si plures sint baptizandi, singulariter singulos: Sacerdos etiam singulariter singulis: Deinde ter exsufflat leniter in faciem infantis, et dicit semel singulariter singulis: Postea pollice facit signum crucis in fronte, et in pectore infantis, dicens singulariter singulis: Deinde imponit manum super caput infantis singulorum infantium , et postea manum extensam tenens dicit: Deinde Sacerdos benedicit sal, quod semel benedictum alias ad eundem usum deservire potest. Deinde immittit modicum salis benedicti in os infantis, dicens singulariter singulis: Hic pollice in fronte signat infantem, dicens singulariter singulis: Mox imponit manum super caput infantis singulorum infantium , et postea manum extensam tenens dicit: Pro uno vel una N. Cum fuerint ecclesiam ingressi, Sacerdos procedens ad Fontem, cum susceptoribus conjunctim clara voce dicit: Ac deinde, antequam accedat ad Baptisterium, versis renibus ostio cancellorum Baptisterii, dicit: Ephpheta, quod est, Adaperire. Postea interrogat baptizandum nominatim, dicens singulariter singulis: Deinde Sacerdos intingit pollicem in Oleo Catechumenorum, et infantem ungit in pectore, et inter scapulas in modum crucis, dicens semel singulariter singulis: Subinde pollicem et inuncta loca abstergit bombacio, vel re simili. Stans ibidem extra cancellos, deponit stolam violaceam, et sumit stolam albi coloris. Tunc ingreditur Baptisterium, in quod intrat etiam patrinus cum infante. Sacerdos ad Fontem interrogat, expresso nomine, baptizandum singulos baptizandos , patrino respondente: 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: Mox patrino, vel matrino, vel uterque simul infantem de sacro Fonte levant, suscipientes illum de manu Sacerdotis. Si vero dubitetur, an infans fuerit baptizatus, utatur hac forma: Deinde intingit pollicem in sacro Chrismate, et ungit infantem in summitate capitis in modum crucis, dicens singulariter singulis: Postea dat ei, vel patrino, candelam accensam, dicens singulariter singulis: Ritus superius descriptus servandus est etiam a Diacono Baptismum solemnem ministrante, qui tamen sale et aqua utetur a Sacerdote ad hunc usum rite prius benedictis. Sed pro majori commoditate adnotatum est propriis locis in rubricis parenthesi notatis; ita ut, quando dicitur in tali rubrica "singulariter singulis", intelligatur quod illa verba, vel actiones, usque ad aliam rubricam dici, vel fieri debent singulariter singulis, et primum masculis, deinde feminis, mutato solum genere, ut dictum est supra. Si non habeatur aqua Baptismalis, et periculum impendeat, Sacerdos utatur aqua simplici. Deinde si habeat Chrisma, liniat eum in vertice, dicens: Postea dat ei linteolum candidum dicens: Ac demum dat ei ceream candelam accensam, dicens: Si supervixerit, suppleantur alii ritus omissi. Si plures sint baptizandi, et periculum mortis immineat, tempusque non suppetat, ut singuli separatim baptizentur, poterit minister singulorum capitibus aquam infundens omnes simul baptizare, dicendo: Quam tamen formam ad plures simul baptizandos solum in mortis periculo, et ubi tempus non patiat, ut singuli separatim baptizentur, alias numquam licet adhibere. Curet Parochus parentes infantis admoneri, ne in lecto secum ipsi, vel nutrices parvulum habeant, propter oppressionis periculum; sed eum diligenter custodiant, et opportune ad christianam disciplinam instituant. Need Prayers for yourself or someone? Take plain water, and while pouring it upon the head of the infant say: I baptise thee in the name of the Father, and of the Son, and of the Holy Ghost. The person pouring the water must also pronounce the words of baptism or the Sacrament is rendered invalid. If you are unsure that the child is still alive, baptise conditionally, using the the following formula: If alive, I baptise thee Publication of any material from this site without explicit permission is strictly prohibited. References to Laudate Dominum from external sites do not indicate permission, approval, or even knowledge of such external sites. This site operates independently of any diocese, religious society, or other web site. Any opinions given are strictly those of the Webmaster.

Chapter 4 : IFLA -- List of Uniform Titles for Liturgical Works of the Latin Rites of the Catholic Church

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Deinde dicat Sacerdos, Oremus. Et hic totus Populus genua flectat. Te invocamus pro istis, ut ad sanctum tuum Baptismum accedentes, remissionem peccatorum spirituali regeneratione consequantur. Respondit Jesus, et dixit ei, Amen, amen, dico tibi, Nisi quis renatus fuerit denuo, non potest videre regnum Dei. Dicit ad eum Nicodemus, Quomodo potest homo nasci, cum sit senex? Respondit Jesus, Amen, amen, dico tibi, Nisi quis renatus fuerit ex aqua et Spiritu Sancto, non potest introire in regnum Dei. Quod natum est ex carne, caro est; et quod natum est ex Spiritu, Spiritus est. Non mireris quia dixi tibi, oportet vos nasci denuo. Spiritus ubi vult spirat, et vocem ejus audis, sed nescis unde veniat, aut quo vadat; sic est omnis qui natus est ex Spiritu. Gospel Postea hanc Exhortationem recitet. Et per hoc intelligere potestis, quam necessarium sit, modo obtineri possit, hoc Sacramentum. Qui crediderit, et baptizatus fuerit, salvus erit; qui vero non crediderit, condemnabitur. Quod etiam nobis magnum ostendit quo per Baptismum fruimur beneficium. Vobis enim est repromissio, et filiis vestris, et omnibus qui longe sunt, quoscumque advocaverit Dominus Deus noster. Aliis etiam verbis plurimis testificatus est, et exhortabatur eos, dicens; Salvamini a generatione ista prava. Deinde Sacerdos baptizandos ita alloquatur: Quamobrem hac promissione a Christo facta, vos etiam oportet pro parte vestra, coram hisce testibus vestris et hac tota congregatione, spondere vos diabolo et omnibus ejus operibus abrenuntiuros, verbo Dei sancto constanter credituros, et mandata ejus obedienter servaturos. Exhortatione Deinde Sacerdos singulis baptizandis has sequentes questiones proponat. Et in Jesum Christum Filium ejus unigenitum Dominum nostrum? Vis baptizari in hac fide? Hoc ut faciam, Deo adjuvante, operam dabo. Concede ut in eis moriatur omne quod carnis est, vivat et crescat omne quod Spiritus. Concede ut potestatem et vim habeant vincendi, ac triumphandi, de diabolo, mundo, et carne. Deinde Sacerdos unius cujusque baptizandi dexteram apprehendat, et eum juxta Fontem quomodo convenientius sibi visum fuerit statuens, Paternos et Maternas nomen ejus interroget; et postea eum in aquam immergat, aut super eum aquam fundat, dicens, N. Deinde dicatur, omnibus genuflexis, Oratio Dominica. 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. Deinde omnibus sese erigentibus, Sacerdos hanc Exhortationem proferat, Paternos et Maternas primum alloquens. Conveniens est, unumquemque hoc modo baptizatum ab Episcopo, cum primum id fieri possit, confirmari; quatenus ad sacram Communionem admittatur.

Ordo baptismi parvulorum by Catholic Church, , Typis Polyglottis Vaticanis edition, in Latin - Ed. typica altera.

Pastoral work with regard to infant Baptism was greatly assisted by the promulgation of the new Ritual, prepared in accordance with the directives of the Second Vatican Council. Many parents are distressed to see their children abandoning the Faith and no longer receiving the sacraments, in spite of their own efforts to give them a Christian upbringing, and some pastors are asking themselves whether they should not be stricter before admitting infants to Baptism. Some think it better to delay the Baptism of children until the completion of a catechumenate of greater or less duration, while others are asking for a re-examination of the teaching on the necessity of Baptism, at least for infants, and wish the celebration of the sacrament to be put off until such an age when an individual can make a personal commitment, perhaps even until the beginning of adult life. However, this questioning of traditional sacramental pastoral practice cannot fail to raise in the Church justified fears of jeopardizing so essential a doctrine as that of the necessity of Baptism. In particular, many parents are scandalized at finding Baptism refused or delayed when, with full awareness of their duty, they request it for their children. In view of this situation and in response to the many petitions received, the Sacred Congregation for the Doctrine of the Faith, in consultation with various Episcopal Conferences, has prepared the present Instruction. The document will then indicate some general guidelines for pastoral action. Both in the East and in the West the practice of baptizing infants is considered a rule of immemorial tradition. Origen, and later St. Augustine, considered it a "tradition received from the Apostles. Irenaeus, in particular, considers it a matter of course that the baptized should include "infants and small children" as well as adolescents, young adults and older people. Those of them who can speak for themselves should do so. The parents or someone of their family should speak for the others. Admittedly there was a certain decline in the practice of infant Baptism during the fourth century. At that time even adults postponed their Christian initiation out of apprehension about future sins and fear of public penance, and many parents put off the Baptism of their children for the same reasons. But it must also be noted that Fathers and Doctors such as Basil, Gregory of Nyssa, Ambrose, John Chrysostom, Jerome and Augustine, who were themselves baptized as adults on account of this state of affairs, vigorously reacted against such negligence and begged adults not to postpone Baptism since it is necessary for salvation. Popes and Councils also often intervened to remind Christians of their duty to have their children baptized. At the close of the fourth century the ancient custom of baptizing children as well as adults "for the forgiveness of sins" was used against the teachings of Peladius. As Origen and St. Cyprian had noted, before St. This teaching was constantly reaffirmed and defended during the Middle Ages. In particular, the Council of Vienna stressed that the sacrament of Baptism has for its effect, in the case of infants, not just the forgiveness of sins but also the granting of grace and the virtues. The various regional councils and synods held after the Council of Trent taught with equal firmness the necessity of baptizing children. Pope Paul VI also solemnly recalled the centuries-old teaching on this matter, declaring that "Baptism should be conferred even on infants who are yet unable to commit any sin personally, in order that, having been born without supernatural grace, they may be born again of water and the Holy Spirit to divine life in Christ Jesus. The texts of the Magisterium quoted above were chiefly concerned with refuting errors. They are far from exhausting the riches of the doctrine on Baptism expressed in the New Testament, the catechesis of the Fathers, and the teaching of the Doctors of the Church: This pressing and irrevocable call cannot leave us indifferent or neutral, since its acceptance is a condition for achieving our destiny. The Church must respond to the mission that Christ gave to the Apostles after His resurrection. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit. This is how the Church has understood her mission from the beginning, and not only with regard to adults. She has always understood the words of Jesus to Nicodemus to mean that "children should not be deprived of Baptism. Accordingly, she takes care not to neglect the mission that the Lord has given her of providing rebirth "of water and the Spirit" for all those who can be baptized. The fact that infants cannot yet profess personal faith does not prevent the Church from conferring this sacrament on them, since in reality it is in her own faith that

she baptizes them. This point of doctrine was clearly defined by Saint Augustine: It is done by the whole of Mother Church which is in the saints, since it is as a whole that she gives birth to each and every one of them. Thomas Aquinas and all the theologians after him: It is in the light of the teaching recalled above that we must judge certain views which are expressed today about infant Baptism and which question its legitimacy as a general rule.

Link Between Baptism and Act of Faith Noting that in the New Testament writings Baptism follows the preaching of the Gospel, presupposes conversion and goes with a profession of faith, and furthermore that the effects of grace forgiveness of sins, justification, rebirth and sharing in divine life are generally linked with faith rather than with the sacrament,[28] some people propose that the order "preaching, faith, sacrament" should become the rule. Apart from cases of danger of death, they would apply this rule to children, and would institute an obligatory catechumenate for them. It is beyond doubt that the preaching of the Apostles was normally directed to adults, and the first to be baptized were people converted to the Christian Faith. As these facts are related in the books of the New Testament, they could give rise to the opinion that it is only the faith of adults that is considered in these texts. However, as was mentioned above, the practice of baptizing children rests on an immemorial tradition originating from the Apostles, the importance of which cannot be ignored; besides, Baptism is never administered without faith: Furthermore, in accordance with the teaching of the Council of Trent on the sacraments, Baptism is not just a sign of faith but also a cause of faith. It is also said that, since every grace is intended for a person, it should be consciously accepted and appropriated by the person who receives it, something that an infant is quite incapable of doing. But in reality the child is a person long before it can show it by acts of consciousness and freedom. As a person, the child is already capable of becoming, through the sacrament of Baptism, a child of God and a coheir with Christ. Some people also object that baptizing infants is a restriction of their freedom. They say that it is contrary to the dignity of the children as persons to impose on them future religious obligations that they may perhaps later be led to reject. In this view it would be better to confer the sacrament only at an age when free commitment has become possible; until then parents and teachers should restrain themselves and avoid exercising any pressure. Such an attitude is simply an illusion: Even on the natural level, parents make choices for their child that are essential for its life and for its orientation towards true values. They also forget that the New Testament presents entry into the Christian life not as a form of slavery or constraint but as admittance to true freedom. Although its parents may be hurt as a result, they should not reproach themselves for having had the child baptized and giving it a Christian upbringing as was their right and their duty.

Baptism in the Present Sociological Situation The Church is well aware that she must take the social reality into account. But the criteria of homogeneity and pluralism are merely pointers and cannot be set up as normative principles; they are inadequate for settling a strictly religious question, which by its nature is a matter for the Church and the Christian family. While the criterion of the homogeneous society would legitimate infant Baptism if the society is Christian, it would also lead one to consider it as illegitimate when Christian families are in a minority, whether within an ethnic group that is still predominantly pagan or in a militantly atheistic regime. This obviously cannot be admitted. The criterion of the pluralistic society is no more valid than the preceding criterion, since in this type of society the family and the Church can act freely and accordingly provide a Christian education. Besides, a study of history clearly shows that if these "sociological" criteria had been applied in the first centuries of the Church they would have paralyzed all her missionary expansion. It is worth adding that all too often pluralism is being invoked in a paradoxical way, in order to impose on the faithful behavior patterns that in reality are an obstacle to the exercise of their Christian freedom. In spite of being intermingled with human society and in spite of being made up of different nationalities and cultures, the People of God has its own identity, characterized by unity of faith and sacraments. Animated as it is by a single spirit and a single hope, it is an organic whole, capable of producing within the various groups of humanity the structures necessary for its growth.

Infant Baptism and Sacramental Pastoral Practice A final criticism of infant Baptism would have it that the practice comes from a pastoral usage lacking missionary impetus and concerned more with administering a sacrament than with stirring up faith and fostering commitment to spreading the Gospel. It is asserted that, by retaining infant Baptism, the Church is yielding to the temptation of numbers and social establishment, and that she is encouraging the

maintenance of a magical concept of the sacraments, while she really ought to engage in missionary activity, bring the faith of Christians to maturity, foster their free conscious commitment, and consequently admit a number of stages in her sacramental pastoral practice. With regard to preoccupation with numbers, if this preoccupation is properly understood it is not a temptation or an evil for the Church but a duty and a blessing. The Church, described by St. Accordingly, she cannot fail to wish to give to everyone, children no less than adults, the first and basic sacrament of Baptism. We love, because he first loved us. While certain suggestions being put forward today cannot be acceptedâ€”suggestions such as the definitive abandonment of infant Baptism and freedom to choose, whatever the reasons, between immediate Baptism and deferred Baptismâ€”one cannot deny the need for a pastoral effort pursued in greater depth and renewed in certain aspects. It is appropriate to indicate the principles and fundamental guidelines at this point. The Principles of This Pastoral Practice In the first place, it is important to recall that the Baptism of infants must be considered a serious duty. The questions which it poses to pastors can be settled only by faithful attention to the teaching and constant practice of the Church. Concretely, pastoral practice regarding infant Baptism must be governed by two great principles, the second of which is subordinate to the first. Considered in itself, the gift of these blessings to infants must not be delayed. But if these assurances are not really serious there can be grounds for delaying the sacrament; and if they are certainly non-existent the sacrament should even be refused. Dialogue Between Pastors and Believing Families On the basis of these two principles, concrete cases will be examined in a pastoral dialogue between the priest and the family. The rules for dialogue with parents who are practicing Christians are given in the Introduction to the Ritual. It is sufficient to recall here two of the more significant points. In the first place, much importance is given to the presence and active participation of the parents in the celebration. Secondly, preparation for the Baptism has an important place. The parents must give thought to the Baptism; they should inform their pastors of the coming birth and prepare themselves spiritually. The pastors, for their part, will visit the families or gather them together and give them catechesis and appropriate advice. They will also urge the families to pray for the children that they are expecting. Then, as long as they do not interfere with the greater good of the child, there are pastoral considerations such as allowing sufficient time to prepare the parents and for planning the actual celebration to bring out its paschal character. It sometimes happens that pastors are approached by parents who have little faith and practice their religion only occasionally, or even by non-Christian parents who request Baptism for their children for reasons that deserve consideration. In fact the Church can only accede to the desire of these parents if they give an assurance that, once the child is baptized, it will be given the benefit of the Christian upbringing required by the sacrament. The Church must have a well-founded hope that the Baptism will bear fruit. If on the other hand they are insufficient, it will be prudent to delay Baptism. However the pastors should keep in contact with the parents so as to secure, if possible, the conditions required on their part for the celebration of the sacrament. If even this solution fails, it can be suggested, as a last recourse, that the child be enrolled in a catechumenate to be given when the child reaches school age. These rules have already been made, and are already in force,[41] but they require some clarifications. In the first place it must be clear that the refusal of Baptism is not a means of exercising pressure. Nor can one speak of refusal, still less of discrimination, but rather of educational delay, according to individual cases, aimed at helping the family to grow in faith or to become more aware of its responsibilities. With regard to the assurances, any pledge giving a well-founded hope for the Christian upbringing of the children deserves to be considered as sufficient.

Chapter 6 : INITIATION INTO THE ORDER - Knights of St. Mulumba

Rituale Romanum - Ordo Baptismi Parvulorum - editio typica The ritual for the baptism of children, in latin.

Et cum spiritu tuo. Deus patrum nostrorum, Deus universae conditor veritatis, te supplices exoramus, ut hunc famulum tuum hanc famulam tuam respicere digneris propitius, et hoc primum pabulum salis gustantem, non diutius esurire permittas, quo minus cibo expleatur caelesti, quatenus sit semper spiritu fervens, spe gaudens, tuo semper nomini serviens. Perduc eum eam, Domine, quaesumus ad novae regenerationis lavacrum, ut cum fidelibus tuis promissionum tuarum aeterna praemia consequi mereatur. Per Christum Dominum nostrum. Peace be with thee R. And with thy spirit. O God of our fathers, O God the Author of all truth, vouchsafe, we humbly beseech Thee, to look graciously down upon this Thy servant, N. Lead him her, O Lord, we beseech Thee, to the laver of the new regeneration, that, together with Thy faithful, he may deserve to attain the everlasting rewards of Thy promises. Through Christ our Lord. The Second Exorcism The priest continues, saying in the plural if there is more than one: Ergo, maledicte diabole, recognosce sententiam tuam, et da honorem Deo vivo et vero, da honorem Iesu Christo Filio eius, et Spiritui Sancto, et recede ab hoc famulo hac famula Dei N, quia istum -am sibi Deus et Dominus noster Iesus Christus ad suam sanctam gratiam, et benedictionem, fontemque Baptismatis vocare dignatus est. For He commands Thee, accursed one, Who walked upon the sea, and stretched out His right hand to Peter about to sink. Therefore, accursed devil, acknowledge thy sentence, and give honor to the living and true God: Then the priest, making the sign of the cross with his thumb on the forehead of the infant, signing separately if there is more than one says: Per eundem Christum Dominum nostrum. And this sign of the holy Cross, which we make upon his her forehead, do thou, accursed devil, never dare to violate. Through the same Christ our Lord. Aeternam, ac iustissimam pietatem tuam deprecor, Domine, sancte Pater omnipotens, aeternae Deus, auctor luminis et veritatis, super hunc famulum tuum hanc famulam tuam N, ut digneris eum eam illuminare lumine intelligentiae tuae: Admission into the Church The priest then places the end of his stole on the infant on the first if more than one, the others follow and admits him into the Church, saying: Credo in Deum, Patrem omnipotentem, Creatorem caeli et terrae. Et in Iesum Christum, Filium eius unicum, Dominum nostrum: Credo in Spiritum Sanctum, sanctam Ecclesiam catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam aeternam. Pater noster, qui es in caelis, sanctificetur nomen tuum. Fiat voluntas tua, sicut in caelo, et in terra. Panem nostrum cotidianum da nobis hodie. Et dimitte nobis debita nostra, sicut et nos dimittimus debitoribus nostris. Et ne nos inducas in tentationem: He was conceived by the power of the Holy Spirit and born of the Virgin Mary. He suffered under Pontius Pilate, was crucified, died, and was buried. He descended to the dead. On the third day He rose again. He ascended into heaven and sits at the right hand of God, the Father Almighty. From thence He shall come to judge the living and the dead. I believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and the life everlasting. Our Father, who art in heaven, hallowed be Thy name. 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: The Third Exorcism Just before entering the baptistery, the priest says in the plural for more than one: Per eundem Christum Dominum nostrum, qui venturus est iudicare vivos et mortuos, et saeculum per ignem. Through the same Christ our Lord, who shall come to judge the living and the dead, and the world by fire R. Then the priest, wetting his right thumb with spittle from his mouth, and with it touching, in the form of a cross, first the right and then the left ear of the person to be baptized, say separately for each person: Ephpheta, quod est, Adaperire. Ephpheta, that is to say, Be opened. For a savor of sweetness. The priest then continues: Tu autem effugare, diabole; appropinquabit enim iudicium Dei. Be thou, devil, begone; for the judgment of God shall draw near. Ceremonies at the Font 9. The Baptismal Vows The priest now questions the person or persons to be baptized, by name, the godfather answering for the child. Et omnibus operibus eius? Et omnibus pompis eius? N, dost thou renounce Satan? I do renounce him. And all his works? And all his pomps? The priest now wipes his thumb and parts anointed with cotton, or some like material The Profession of Faith and Request for Baptism The priest now changes

his violet stole for a white one, as a sign of joy that the person to be baptized is about to be freed from the thralldom of Satan. He then questions him each one separately, if more than one as to his faith and desire of Baptism, the sponsor replies for the infant: N, credis in Deum Patrem omnipotentem, creatorem caeli et terram? Credis in Iesum Christum, Filium eius unicum, Dominum nostrum, natum, et passum? Credis et in Spiritum sanctum, sanctam Ecclesiam Catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem, et vitam aeternam?

Chapter 7 : LAUDATE DOMINUMâ€™BAPTISM

Ordo baptismi parvulorum, Parenotanda, no. 2: cf. no. There is a long-standing tradition, appealed to by St. Thomas Aquinas (Summa Theologica, Ila-IIIae, q. 10, a. 12, in c.) and Pope Benedict XIV (Instruction Postremo Mense of February 28, , DS), against baptizing a child of unbelieving or Jewish parents, except in.

The word baptism comes from the Greek baptein, which means to plunge, to immerse, or to wash; it also signifies, from the Homeric period onward, any rite of immersion in water. The frequentative form, baptizein, appears much later Plato, Euthydemus d; Symposium b. The baptismal rite is similar to many other ablution rituals found in a number of religions, but it is the symbolic value of baptism and the psychological intent underlying it that provide the true definition of the rite, a rite usually found associated with a religious initiation. Pre-Christian Religions The purifying properties of water have been ritually attested to ever since the rise of civilization in the ancient Near East. In Babylonia, according to the Tablets of Maklu, water was important in the cult of Enki, lord of Eridu. In Egypt, the Book of Going Forth by Day 17 contains a treatise on the baptism of newborn children, which is performed to purify them of blemishes acquired in the womb. This ritual both assures the dead of an afterlife and rids them of blemishes that may not be taken into the other world. Baptism of the dead is also found among the Mandaeans cf. The property of immortality is also associated with baptism in the Greek world: A bath in the sanctuary of Trophonios procured for the initiate a blessed immortality even while in this world Pausanias, Description of Greece 9. Greek religious sanctions did impose a number of lustral ablution rites for the removal of sins, but these rites were only preliminary to the principal rites of the mysteries. Thus, the bath in the sea with which the initiation rites of the great Eleusinian mysteries began was simply a physical purification, accompanied by the sacrifice of a piglet. This was true as well of the immersion of the followers of the god Men Askaenos, near Antioch in Pisidia, and of the ablutions required of the Corybantes and of the followers of the Thracian goddess Cotyto, who were called baptai "the baptized ones". In all these cases, baptism was only a preamble, as the Magic Papyrus of Paris testifies After you have immersed yourself, come out, change your clothes, and depart without looking back. In Hellenistic philosophy, as in Egyptian speculation, divine water possessed a real power of transformation. Hermetism offered to man the possibility of being transformed into a spiritual being after immersion in the baptismal crater of the nous ; this baptism conferred knowledge on man and permitted him to participate in the gnosis and, hence, to know the origins of the soul. Having received baptism, the gnostic "knows why he has come into existence, while others do not know why or whence they are born" Corpus Hermeticum 1. Egyptian cults also developed the idea of regeneration through water. In the cult of Cybele, a baptism of blood was practiced in the rite of the taurobolium: At first, the goal of this rite seems to have been to provide the initiate with greater physical vitality, but later it acquired more of a spiritual importance. A well-known inscription attests that he who has received baptism of blood is renatus in aeternum, that he has received a new birth in eternity Corpus inscriptionum Latinarum 6. However, the fact that this baptism was repeated periodically shows that the idea of complete spiritual regeneration was not originally associated with it. Only under the influences of Christianity and the Mithraic cult does the idea of an atonement for past sins through shed blood appear; henceforth, it was possible to believe that the taurobolium procured the hope of eternity, and that the Mithraic bull sacrifice was a redeeming act that gave the initiate a new life. The liturgical use of water was common in the Jewish world. Mosaic law imposes the performance of ablutions before ritual entry into sacred areas; likewise, it describes the chief impurities that water can erase Nm. Under Persian influence, rites of immersion multiplied after the exile. Some prophets saw in the requirement of physical purity a sign of the necessity of inner and spiritual purification Ez. The Essenes linked the pouring forth of the divine life in man to purification by baptism in flowing water. However, the rite did not produce any magical effects, for, as the Manual of Discipline asserts, a pure heart was necessary for the bath to be effective, and an impure man who receives it merely soils the sanctified water Manual of Discipline 6. Toward the beginning of the Christian era, the Jews adopted the custom of baptizing proselytes seven days after their circumcision, the rabbis having added the impurity of converted gentiles to the chief impurities enumerated in the Torah. After their baptism,

new converts were allowed access to the sacrifices in the Temple. A series of specific interrogations made it possible to judge the real intentions of the candidate who wished to adopt the Jewish religion. After submitting to these interrogations, he was circumcised and later baptized before witnesses. In the baptism, he was immersed naked in a pool of flowing water; when he rose from the pool, he was a true son of Israel. Clearly a rite of unification with the community of believers, this baptism developed under the influence of the school of Hillel and emphasized the importance of a new birth. The ministry of John the Baptist in the Jordanian desert was connected with this baptist movement, which symbolically linked immersion in a river of flowing water to the passage from death to a new and supernatural life. To achieve the erasing of sin that is closely tied to inner conversion, John administered a baptism of water, but by doing so in the water of the Jordan itself, not in the ritual water of purified pools, John made a clear departure from official practice. Not surprisingly, John drew down upon himself the fierce hatred of the scribes and Jewish authorities Josephus Flavius, Jewish Antiquities The Mandaean baptismal practice directly from the example of John, whom they consider the perfect gnostic; they administer baptism in the flowing water of a symbolic Jordan. Mandaean baptism is followed by a sacred meal where a blessing is given to bread and water mixed with wine, considered the sustenance of divine beings; in addition, the Mandaean practice baptism of the dead. Johannine and Christian rites of baptism do not, however, have their origin in these practices, as was thought at the beginning of the twentieth century. Rather, Jewish and Christian influences create the numerous ritual similarities found in Mandaean practice, including the white garments with which recipients of Mandaean baptism are clothed. The same influences were felt by the Elkesaites, who at the beginning of the second century abolished the fire of the patriarchal sacrifice and substituted for it a baptism by water that both remits sin and brings the neophytes into a new religion. Their baptismal ritual takes place in the flowing water of a brook or river after invocations are addressed to earth, air, oil, and salt. This sort of baptism also becomes a method of physical healing and appears again in numerous Baptist sects of the modern period. The apostles continued to practice the baptism of water of the type administered by John; but they emphasized the necessity of an inner conversion preceding the profession of the trinitarian faith, the focus of the new belief.

Chapter 8 : Ordo baptismi parvulorum | Open Library

Ordo Baptismi parvulorum in lingua bohemica adhibendus. von Devoty, Josef František Karel): und eine große Auswahl von Ähnlichen neuen, gebrauchten und antiquarischen Büchern ist jetzt verfügbar bei calendrierdelascience.com

For one male or one female Let us pray. Prayer God of our fathers, God the Author of all truth, we humbly implore Thee to look with favor on this Thy servant, N. 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. 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. 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 several Prayer God of our fathers, God the Author of all truth, we humbly implore Thee to look with favor on these Thy servants, N. Bring them, O Lord, we ask Thee, to the font of the new birth, so that, in company with Thy faithful servants, they may gain the eternal rewards that Thou hast promised. Come forth, depart from these servants of God, N. 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 these servants of God, N. Here, using his thumb, the priest signs the infant on the forehead, saying in the singular for individuals: Next he places his hand on the head of the infant of individual children and then, with his hand extended, he says: 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 judgment, and sacred teaching. Cleanse and sanctify them; grant them true knowledge, so that they, having been made fit for the grace of Thy Baptism, may retain unwavering hope, true judgment, and sacred teaching. After this, the priest places the end of the stole which hangs from his left shoulder upon the infant, and leads the first infant whom the rest follow into the church, saying: For one male or one female N. Enter the temple of God, so that you may take part with Christ in everlasting life. When they have entered the church, the Priest, proceeding to the Font, with the sponsors joined with them, in a clear voice says: 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. O ur 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. Exorcism For one male or one female 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. Through Christ our Lord, Who will come to judge the living and the dead and the world by fire. For several I exorcise you, every unclean spirit here, 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 these creatures of God, N. After this, the priest takes saliva from his mouth with his thumb the use of salive in touching the ears and nostrils of the infant may be omitted for a reasonable cause, to safeguard cleanliness or to avoid the danger of contracting or spreading disease, so that in such a case the prescribed touching with its formula is omitted and he touches the ears and nostrils of the infant. While he touches the ears, first the right, then the left ear, he says in the singular for individuals: Ephpheta, which means "Be opened," He then touches the nostrils, saying: But you, O devil, depart; for the judgment of God has come. Next he questions the one to be baptized, addressing him by name in the singular for individuals.

Chapter 9 : INSTRUCTION ON INFANT BAPTISM

Ordo baptismi parvulorum: Rituale Romanum ex decreto Sacrosancti Oecumenici Concilii Vaticani II instauratum /.

Freemasons, magicians, various groups initiate candidates into their temples, lodges and organisations, each group having its own ways and methods of Initiation. Initiation Rites are not strange to Africa either. Indeed in all African traditions various types of initiations abound. But principally there are five rites of initiation- birth, adulthood, marriage, eldership, and ancestorship. The Constitution of the Order of the Knights of St. But what is Initiation? What is the purpose of Initiation? An initiation is also a ceremony by which a person is introduced into a society, or other organised body, especially the rite of admission into a secret society or order. We can therefore identify initiation as a form of rites of passage. As rites of passage initiation is a subclass of ritual. Thus we can define Initiation as ritual processes directed towards a candidate or candidates, and having effect on those candidates. It may be said simply that the aim or purpose of initiation is to transform the candidate being initiated from his or her present state to a new state of life. For some depending on the society, the transformation may be for worse state of life. For others the transformation may be for a new and better state of life. For instance initiation of innocent or willing candidates to a society of gangsters cannot make the initiates spiritually better in life but merely to transform them to become criminals. However initiation of candidates into the Order of the Knights of St. Mulumba Nigeria is geared at making the candidates better Catholics and better citizens. In almost every tradition Initiation has three phases of the rites of passage or three Ritual stages or the so called Tripartite Structure of Separation, Transition, Reincorporation or Pre-liminal, Liminal, and Post-liminal. The candidate must decide at this stage to either continue or to back out. It is directed towards the candidate and the aim is to develop in the candidate a sense of separation from his former life. Instilling of fear, anxiety, uncertainty into the candidate and his indoctrination begin here [accomplished by Briefing, Blindfolding, Celestial Music, Darkness, Explanation, Removal of blindfold, Costumes worn etc]. This is the Second Phase. Here the candidate goes through a process or processes or instructions that will eventually qualify him to be a member of the Order. Various techniques and rites are employed- use of objects, symbols, demonstrations etc. The Chancellor has as his principal duty or function to indoctrinate the candidates. He instils certain ideas or beliefs into the minds of the candidates. He ensures that the candidates embrace the ideology of the Order. He teaches the candidates the rudiments or the fundamentals of the Order. At the apex of initiation is Oath taking or Solemn Declaration. The Chancellor demands promises from the candidate. He must commit himself. The candidate calls on God Almighty to be his witness to the promises he is making. God thus becomes the surety of the candidate to the promises which the candidate makes. He promises to strive to serve God, defend the Church and serve and love all and sundry. He commits himself to be obedient and loyal to the Order. He undertakes to be disciplined both in his mind and his actions and so on and so on. The integration or declaration occurs during the ritual ceremony. AT the end of a successful initiation ritual, the new initiate has a new status within the KSM Nigeria-a Knight on probation. This change in status is expressed within the ritual and produced by the ritual. The new initiate is recognized in his new status by use of badges, uniform, insignia. In all, the candidate now called a member of KSM Nigeria is expected to turn from a life of selfishness and sin - a "Me First" life - to a life of Spirit-filled generosity and love. He becomes a man full of discipline and obedience, a man ready and willing to serve the Church, the Order and others, a man whose integrity and conduct are beyond dispute, a man of peace, and a man always ready to forgive, a man full of zeal and the Holy Spirit. AS you join me to celebrate the 35th Anniversary of my initiation it is appropriate that we examine our conscience to determine how far we have fallen short of fulfilling those promises we made before God and brothers during our initiation and make definite effort to tackle those problems militating against fulfilling them. Trusting on the Grace of God and the powerful intercession of the Blessed Virgin Mary Ever Virgin we are sure to succeed in amending our ways to conform to the long and old established discipline of our Honoured Order. Reading again the Ceremonial of Initiation publication to refresh our memories as to those promises made but which remain unfulfilled is the assignment for us-the Opus Mulumbanorum.