



A MOTHER'S CONSECRATION OF HER CHILD TO THE BLESSED VIRGIN MARY

O my Queen, O my Mother
I give myself to you
And to show that I love you
I offer to you this day
My eyes, my ears, my mouth,
my heart, my body and my soul.
Therefore, dear mother,
since I am your own,
keep me guard me

and help me to love Jesus more each day.

Mary purest virgin and mother of GOD, mother of all mothers. I come to entrust my child to your motherly heart. I have already consecrated myself to thee. But I also want to consecrate N., to thee. Mother of Jesus, take him to you. Guard him for the love of Jesus, who has offered himself up for us out of love and cared lovingly for Children. O mother your heart is always open and a source of mercy and love. Happy he who consecrates himself to you from childhood. That is why I consecrate my child to you, and promise you in his name true love and fidelity. Take O Mother my child and number him among your children. Guard him from everything that displeases you. Prepare his heart for all the graces Jesus will give him through you. And help me, O mother, to bring him up so he is always worthy to be your child.

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THE SACRAMENT OF HOLY BAPTISM



THE CEREMONIES OF BAPTISM

PART I

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

1. THE QUESTIONING

Sacerdos. N. Quid petis ab Ecclésia Dei?

Patrinus. **Fidem.**

S. Fides quid tibi præstat?

P. **Vitam ætérnam.**

Si ígitur vis ad vitam ingredi, serva mandata: Díliges Dóminum Deum tuum ex tota ánima tua, et ex tota mente tua, et próximum tuum sicut teípsum.

Priest. N., what dost thou ask of the Church of God?

R. **Faith.**

Priest. What doth faith bring thee to?

R. **Life everlasting.**

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

2. THE EXSUFFLATION

The priest breathes three times on the child in the form of a cross, saying:

Go out of him (*or her, if a girl, and so throughout*) thou unclean spirit and give place to the Holy Ghost, the Paraclete.

3. THE SIGN OF THE CROSS

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

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

Summary of prayer

Keep, O Lord, Thy chosen servant whom we have signed with the sign of the holy Cross: that by keeping Thy commandments, he may attain unto the glory of regeneration,

Per Christum Dóminum nostrum.

Through Jesus Christ, our Lord.

V. Amen.

V. Amen.

4. IMPOSITION OF HANDS

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

Summary of prayer

Drive from Thy servant, O Lord, all blindness of heart, break all the bonds of Satan by which he was tied, that signed with the sign of Thy wisdom he may be preserved from the infection of vices,

Per Christum Dóminum nostrum.

Through Jesus Christ, our Lord.

V. Amen.

V. Amen.

5. IMPOSITION OF SALT

Then he puts a little blessed salt in the child's mouth. Salt is the symbol of that wisdom which gives a relish for the sweetness of divine nourishment; preserves by the teaching of the gospel, from the corruptions of sin, and prevents evil passion from growing in men's souls.

N., áccipe sal sapiéntiae propitiatio sit tibi ad vitam ætémam.

N., receive the salt of wisdom and may it be propitious unto thee unto eternal life.

V. Amen.

V. Amen.

S. Pax tecum

S. Peace be with you.

R. Et cum spíritu tuo.

R. And with thy spirit.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spíritu tuo.

Oremus.

Omnipotens, sempiternus Deus, qui per beatæ Mariæ Virginis partum fidelium parientium dolores in gaudium vertisti: respice propitius super hanc famulum tuum, ad templum sanctum tuum pro gratiarum actione lætam accedentem, et præsta ut post hanc vitam, ejusdem beatæ Mariæ meritis et intercessione, ad æternæ beatitudinis gaudia cum prole sua pervenire mereatur. Per Christum, Dominum nostrum.

R. Amen.

R. And let my cry come unto Thee.

V. The Lord be with you.

R. And with thy spirit.

Let us pray

Almighty, everlasting God, who, through the delivery of the blessed Virgin Mary, hast turned into joy the pains of the faithful in childbirth, look mercifully upon this Thine handmaid, coming in gladness to Thy temple to offer up her thanks: and grant that after this life, by the merits and intercession of the same blessed Mary, she may merit to arrive, together with her offspring, at the joys of everlasting happiness. Through Christ our Lord.

R. Amen.

Then the priest sprinkles the mother with holy water in the form of a cross, saying

Pax et benedictio Dei omnipotentis, Patris, et Filii, ✠ et Spiritus Sancti, descendat super te, et maneat semper.

May the peace and blessing of almighty God, Father, Son, ✠ and Holy Ghost, come upon you and remain with you forever.

R. Amen.

R. Amen.



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Quis est iste rex gloriae Dominus fortis et potens Dominus potens in proelio

Adtollite portas principes vestras et elevamini portae aeternales et introibit rex gloriae

Quis est iste rex gloriae Dominus virtutum ipse est rex gloriae

Gloria Patri.

ANT. Hæc accipiet benedictionem a domino et misericordiam a deo salutari suo quia hæc est generatio quarerentium dominum.

Then, placing the end of the stole in the woman's hand, the priest introduces her into the church or side chapel, saying:

Ingredere in templum Dei; adora Filium beatæ Mariæ Virginis, qui tibi foecunditatem tribuit prolis.

The mother kneels before the altar (outside the sanctuary) and prays, giving thanks to God for the benefits bestowed upon her; and the priest says:

V. Kyrie eleison.

R. Christe eleison. Kyrie eleison.

V. Pater noster (*silently*)

V. Et ne nos inducas in tentationem.

R. Sed libera nos a malo.

V. Salvum fac ancillam tuam, Domine.

R. Deus meus, sperantem in te.

V. Mitte ei, Domine, auxilium de sancto.

R. Et de Sion tuere eam.

V. Nihil proficiat inimicus in ea.

R. Et filius iniquitatis non apponet nocere ei.

V. Domine, exaudi orationem meam.

Who is this King of Glory? the Lord who is strong and mighty: the Lord mighty in battle.

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in.

Who is this King of Glory? the Lord of hosts, he is the King of Glory.

Glory be to the Father.

ANT. She shall receive a blessing from the Lord, and mercy from God her Saviour: for this is the generation of them that seek the Lord.

Enter into the temple of God, adore the Son of the blessed Virgin Mary, who gave thee fruitfulness of offspring.

V. Lord, have mercy.

R. Christ, have mercy. Lord, have mercy.

V. Our Father

V. And lead us not into temptation.

R. But deliver us from evil.

V. Save Thine handmaid, O Lord.

R. Who hopeth in Thee, O my God.

V. Send her help, O Lord, from the sanctuary

R. And defend her out of Sion.

V. Let not the enemy prevail against her.

R. Nor the son of iniquity approach to hurt her.

V. O Lord, hear my prayer.

Summary of prayer

Grant, we beseech Thee, O Lord, that thy servant who for the first time tastes this savour of salt, may no longer hunger, but be satiated by heavenly nourishment,

Per eúmdem Christum Dóminum Through the same Christ, our Lord. nostrum.

V. Amen.

V. Amen.

PART II

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

6. EXORCISM

The priest, making the sign of the cross over the child three times, says:

I exorcise thee, unclean spirit, in the name of the Father✠ and of the Son✠ and of the Holy Ghost✠, that thou go forth and depart from this servant of God N., for He who commands thee, accursed spirit, is He who walked upon the sea and stretched forth His right hand to Peter as he sank. Therefore, accursed spirit, acknowledge thy sentence; give honour to the true and living God, to His Son Jesus Christ, and to the Holy Ghost, by withdrawing from this servant of God N.

7. THE SIGN OF THE CROSS

The priest again makes the sign of the cross on the child's forehead.

And this sign of the holy Cross✠ which we put upon his forehead, do thou, accursed spirit, never dare to violate,

Per eúmdem Christum Dóminum Through the same Christ, our Lord. nostrum. **V. Amen. V. Amen.**

8. IMPOSITION OF HANDS

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

Summary of prayer

Vouchsafe, we beseech Thee, O Lord, to enlighten Thy Servant with the light of Thy understanding; cleanse and sanctify him that he may be worth to receive the grace of Thy Baptism

Per Christum Dóminum nostrum.

V. Amen.

Through Christ, our Lord.

V. Amen.

9. THE ADMISSION INTO THE CHURCH

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

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

10. THE Credo AND PATER

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

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

I believe in God the Father almighty, Creator of heaven and earth; and in Jesus Christ, His only Son, our Lord; who was conceived by the Holy Ghost, born of the Virgin Mary; suffered under Póntius Pilate, was crucified, dead, and buried; He descended into hell; the third day, He rose again from the dead; He ascended into heaven; sitteth at the right hand of God the Father almighty; from thence He shall come to judge the living and the dead. I believe in the Holy Ghost, the Holy Catholic Church; the communion of saints; the forgiveness of sins; the resurrection of the body; and life everlasting. Amen.

Pater noster, qui es in cælis, sanctificétur nomen tuum; advénit regnum tuum; fiat volúntas tua, sicut in cælo et in terra. Panem nostrum quotidiánum da nobis hódie, et dimítte nobis débita nostra sicut et

Our Father, who art in heaven, hallowed be Thy name; Thy kingdom come; Thy will be done on earth as it is in heaven; give us this day our daily bread; and forgive us our trespasses, as we forgive those

Benedictio Mulieris Post Partum

The Blessing of a Mother after Childbirth

The Churching of Women

It is customary for mothers to be churching as soon as they are able to go out again. The ceremony consists in prayers of thanksgiving and in a special blessing. There is neither mention of a purification of the mother nor of a presentation of the child.

The woman kneels outside the church or chapel, or (if this is not possible) at the entrance of the church, holding a lighted candle in her hand; and the priest sprinkles her with holy water and says:

V. Adjutorium nostrum in nomine Domini.

V. Our help is in the name of the Lord.

R. Qui fecit caelum et terram.

R. Who made heaven and earth.

ANT. Hæc accipiet

ANT. She shall receive.

PSALM 23: Domini Est Terra

Domini est terra et plenitudo eius orbis terrarum et universi qui habitant in eo

On the first day of the week, a psalm for David. The earth is the Lord's and the fulness thereof: the world, and all they that dwell therein.

Quia ipse super maria fundavit eum et super flumina praeparavit eum
Quis ascendit in montem Domini aut quis stabit in loco sancto eius

For he hath founded it upon the seas; and hath prepared it upon the rivers. Who shall ascend into the mountain of the Lord: or who shall stand in his holy place?

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

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

Hic accipiet benedictionem a Domino et misericordiam a Deo salvatore suo

He shall receive a blessing from the Lord, and mercy from God his Saviour.

Haec est generatio quaerentium eum quaerentium faciem Dei Iacob

This is the generation of them that seek him, of them that seek the face of the God of Jacob.

Adtollite portas principes vestras et elevamini portae aeternales et introibit rex gloriae

Lift up your gates, O ye princes, and be ye lifted up, O eternal gates: and the King of Glory shall enter in.

19. THE LIGHTED CANDLE

Then the priest then gives the child or sponsor a lighted candle.

Receive this burning light and see thou guard the grace of thy baptism without blame; keep the commandments of God, so that when the Lord shall come to call thee to the nuptials, thou mayest meet Him with all the saints in the heavenly courts, there to live for ever and ever. **V. Amen.**

20. LAST WORDS OF GOOD WILL

N., vade in pace et Dóminus sit tecum. **V. Amen.**
.N. go in peace and the Lord be with thee. **V. Amen.**

After the ceremony the names of the baptized as well as of the priest, parents and godparents are entered in the register of the Parish Church (Canon 777, Canon Law).

COMMENTARY ON THE SACRAMENT OF HOLY BAPTISM

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

THE EFFECTS OF BAPTISM

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

MINISTER OF BAPTISM

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

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

BAPTISMAL NAMES

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

nos dimittimus debitóribus nostris, et ne nos indúcas in tentatiónem, sed libera nos a malo. Amen. that trespass against us; and lead us not into temptation; but deliver us from evil. Amen.

PART III

11. THE SOLEMN EXORCISM

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

12. THE EPHPHETHA

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

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

13. RENUNCIATION OF SATAN

The godparents answer in the name of the child.

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

14. THE ANOINTING

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

Ego te línio ✠ óleo salutis in Christo Jesu Dómino nostro, ut hábeas vitam atérnam. **V. Amen.**
I anoint thee ✠ with the oil of salvation in Christ Jesus our Lord, that thou mayest have life everlasting. **V. Amen.**

PART IV

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

15. THE PROFESSION OF FAITH

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

The god parents answer.

In God the Father

Sacerdos. N., credis in Deum, Patrem omnipotentem, Creatorem cæli et terræ?

P. Credo.

Priest. N., dost thou believe in God the Father almighty, Creator of heaven and earth?

R. I do believe.

In God the Son

S. Credis in Jesum Christum, Filium ejus unicum, Dóminum nostrum, natum et passum?

P. Credo.

Priest. Dost thou believe in Jesus Christ, His only Son our Lord, who was born and who suffered?

R. I do believe.

In the Holy Ghost

S. Credis in Spiritum Sanctum, sanctam Ecclésiám catholicam, Sanctorum communionem, remissionem peccatorum, carnis resurrectionem, vitam ætérnam?

P. Credo.

Priest. Dost thou believe in the Holy Ghost, the holy Catholic Church, the communion of saints, the remission of sins, the resurrection of the body, and life everlasting?

R. I do believe.

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

16. BAPTISM (Matter and form of the Sacrament)

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

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

S. N., via baptizári?

P. Volo.

S. N., Ego te baptizo

Priest. N., wilt Thou be baptized?

R. I will.

Priest. N., I baptize thee,

Pouring water a first time:

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

Pouring water a second time:

et ✠ Filii, and of the ✠ Son,

Pouring water the third time:

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

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

17. THE ANOINTING WITH CHRISM

Then the priest anoints the child's head with the sacred chrism.

As the catechism of the Council of Trent tells us, from this moment the baptized person is united as a member to Christ his Head, taking His name Christian from Christ, whose name in its turn comes from the *chrismatio* i.e. anointing.

Summary of Prayer

May almighty God, the Father of our Lord Jesus Christ, who hast caused thee to be born again by water and the Holy Ghost, and granted thee remission of all thy sins, Himself anoint thee with the chrism of salvation in the same Christ Jesus, our Lord,

V. Amen.

R. Pax tibi.

V. Et cum spiritu tuo.

Unto eternal life.

V. Amen.

R. Peace be with thee.

V. And with thy spirit.

18. THE WHITE LINEN CLOTH

Then the priest puts a white linen cloth on the head of the child.

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

Accípe vestem cándidam, quam pérferas immaculáta ante tribúnal Dómini nostri Jesu Christi, ut hábeas vitam attain ætérnam.

V. Amen.

Receive this white garment and see thou carry it unstained before the judgment-seat of our Lord Jesus Christ, so as to eternal life.

V. Amen.