

THE DEVELOPMENT OF THE RITE OF BAPTISM

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The first account we have of a rite of Baptism is in the first Apology of Justin, written in A.D. 150: "As many as are persuaded and believe what we teach and say is true, and undertake to be able to live accordingly, are instructed to pray and to entreat God with fasting for the remission of their sins that are past, we praying and fasting with them. Then they are brought by us where there is water, and are regenerated in the same manner in which we ourselves were regenerated. For in the name of God the Father and Lord of the universe, and of our Saviour Jesus Christ, and of the Holy Spirit they then receive the washing with water... ..After we have thus washed who has been convinced and has given his assent, we bring him to those who are called brethren where they are assembled together, in order that we may offer prayer in common for ourselves and for the person who has received illumination and for all others in every place.... Having ended the prayers.... to the president is brought bread and a cup of water and wine.... and he, taking them, gives praise and glory to the Father of all things.... And when the president has celebrated the Eucharist.... deacons give to each of those who are present a portion of the Eucharistic bread and wine and water...." (*Apol.* 61-62)

The *Traditio Apostolica*, generally attributed to Hippolytus of Rome, gives more details: before one is accepted as a candidate for Baptism a severe inquiry is made about his life and social condition the Traditio giving a long list of persons who cannot be accepted as candidates for Baptism; those accepted as candidates undergo a three year long preparation for Baptism, after which only those who during this three year period have given a good account of themselves, are accepted for Baptism during the Easter Vigil. Those chosen meet every day and prayers are said over them; then, on the Thursday before Easter Eve they take a bath, on Friday they fast, and during Saturday they attend a number of celebrations. Baptism takes place during the Vigil service: it is Baptism by immersion while the candidate expresses his belief in the Blessed Trinity. Baptism is preceded by the candidates renouncing Satan and all his works, after which they are anointed with the oil of exorcism. After being baptised, they are anointed by the oil of thanksgiving, which is followed by the laying of hands of the bishop, after which the newly baptised for the first time participate in the celebration of the Eucharist.

The structure of the Baptismal rite described by the *Traditio*, a rite for the Baptism of adults, remained unchanged for several centuries although, at least from the 6th century, only infants were baptised. It was only when Baptisms were no longer celebrated during the Easter Vigil, that the rite was shortened, until it received a definite structure with the Roman Ritual of the 16th century. Vatican Council II re-introduced the catechumenate, and introduced two distinctive rites of Baptism, one for adults and another for infants, something which had never existed before.

The *Traditio* gives us a description of the rites of Baptism but not the prayers accompanying the rite; we find these prayers in the Sacramentaries together with some very brief rubrics. A full description of the rites together with the indication of the prayers to be said, is found in the *Ordo Romanus XI*. The Roman Ritual gives us the rite as it was celebrated during the last four centuries, with the Ordo of 1962 we have the first attempt to re-introduce the catechumenate, and the Ordo of 1972 gives us the reformed rite of Baptism, requested by Vatican Council II.

The Sacramentaries which we will be considering all belong to a time when the catechumenate had fallen into disuse as only infants then were candidates for Baptism, but from the writings of the Fathers of earlier centuries we know that the rite for entry into the catechumenate consisted of three principal ceremonies, the *exsufflatio*, the *cheirotomia* and the *degustatio salis*; these ceremonies were not suppressed with the disappearance of the catechumenate but became part of the rites celebrated during the Lenten period in preparation for Baptism during the Easter Vigil. These ceremonies were also retained when the Baptismal rite was drastically simplified and took the form which we meet within the Roman Ritual.

These Sacramentaries are the Gelasian and the Gregorian Sacramentaries. The Gelasian Sacramentary we are examining is the *Vaticanus Reginensis 316* as found in L. Mohlberg, *Liber Sacramentorum Romanae ecclesiae*, (Rome 1960). A critical study of this Sacramentary by A. Chavasse, *Le Sacramentaire Gelasien* (Tournai 1957) clearly shows us that the various sections dealing with Baptism were introduced into the Sacramentary at different periods: the earliest sections (and we will be referring to them as the Old Gelasian) are those numbered 26 to 28, 30 to 33, 35 to 36, 42 to 44: these sections give us the rite of Baptism as celebrated in Rome in the fifth and sixth centuries; sections 66 and 76 belong to a later date, and give the rite of Baptism for those who, for one reason or another, could not receive Baptism during the Easter Vigil; the third group belongs to a much later period: section 29 belongs to the period when the scrutinies were no longer held on the 3rd, 4th and 5th Sunday in Lent, but during weekdays; while section 34 belongs to a period when the *traditio evangelii* was introduced, and this did not happen before the 7th century.

The Gregorian Sacramentary is that in use in Rome at the time of Pope Hadrian I, who sent a copy of it to Charlemagne who had requested from the Pope copies of the Roman liturgical books, to introduce the Roman rite in his domains. According to J. Deshusses, *Le Sacramentaire Gregorien* (Freiburg 1979), the Supplement to the Hadrianum was not the work of Alcuin, although this is the common opinion of scholars, but the work of Saint Benedict of Aniane. The *Ordo Romanus XI*, (M. Andrieu. *Les Ordines Romani du haut moyen age*, vol. II (Louvain 1948) pp. 364-447) originated in Rome towards the end of the 6th century or the beginning of the 7th century for use in those *tituli* which had a baptistery. The rite of the *Ordo Romanus XI* found itself also in the 10th century Mainz Pontifical. This Pontifical has also a Baptismal rite which could be performed in one day, either on the Vigil of Easter or on that of Pentecost: this rite is wrongly attributed to Pope Gregory the Great.

The rite of the Roman Ritual is derived from the *Liber sacerdotalis* of Alberto Castellani, published in 1520. Castellani, from the Order for Baptism in the Mainz Pontifical, drew up two Orders for Baptism, a shorter and a longer Order, both envisaging one single celebration of the whole rite of Baptism. Castellani's two Orders found their place in the Roman Ritual of Pope Paul V (first published in 1614), the shorter Order being indicated as the rite for the Baptism of infants, while the longer Order was proposed for use in the Baptism of adults.

In 1962 Pope John XXIII re-introduced the catechumenate in the Church at the request of several bishops from mission lands: *Ordo Baptismi adultorum per gradus catechumenatus dispositus*. The use of this *Ordo* was not obligatory. The *Ordo Baptismi adultorum* of 1972 definitely restored the catechumenate in the Latin Church.

Comparing at a glance the structure of the Baptismal rites as described in the sources mentioned above, one will clearly realize that the essential structure of the rite described in the *Traditio Apostolica* has been maintained throughout the centuries, namely:

- i) acceptance by the Church as a catechumen
- ii) a period of instruction (the catechumenate)
- iii) acceptance for Baptism after having successfully terminated the catechumenate
- iv) preparatory rites for Baptism
- v) Baptism – Confirmation – First Communion.

This structure is evident in the Baptismal rites of the Sacramentaries and of the *Ordo Romanus XI*, when the whole rite was celebrated between the 3rd week in Lent to the Vigil of Easter; it is also present in the Roman Ritual although the whole rite is just a celebration on any one day and does not last more than an hour; and the structure is also evident, and more so,

in the two recent Ordines, the 1962 Ordo of Pope John XXIII, and in the 1972 Ordo of Pope Paul VI. In these two Ordines we have a restoration of the catechumenate.

The 1962 Ordo has seven *gradus* or seven celebrations which reach

ORDO 1972	ORDO 1962	ROMAN RITUAL	ORDO ROMANUS XI
Primus gradus	Primus gradus		Primum scrutinium Wednesday 3rd week of Lent, ante missam
	praeparatio sacerdotis (1)	praeparatio sacerdotis	
ritus ad catechumenum faciendum (2)	initial rites	initial rites	ritus ad catechumenum faciendum
Candidate's Name (3)		Candidate's Name	Registration of Infants
	Short Catechesis (4)	Renouncing the devil	Short Catechesis
	Renouncing the devil (5)	Short Catechesis	Renouncing the devil
prima adhaesio (5)	Profession of faith (5)	Profession of faith	Profession of faith
Exsufflatio (impositio manus)	Exsufflatio (6)	Exsufflatio	Exsufflatio
(abrenuntio cultus gentilitatis) (7)	Halatio (6)	Halatio	
Signatio crucis in sensibus	Signatio crucis in fronte et in corde (8)	Signatio crucis in fronte et in corde Abrenuntiatio errorum (7)	Signatio crucis in fronte et in corde
Oratio	Exhortatio Orationes	Exhortatio Orationes	
	Signatio crucis in sensibus	Signatio crucis in sensibus	
	Oratio cum manus impositione	Oratio cum manus impositione	Oratio cum manus impositione
Impositio novi nominis (3)			
Ritus auxiliarii (9)			
Entry into Church Liturgy of the Word			

their climax in the seventh *gradus*, when Baptism is administered. The 1972 Ordo has only three *gradus*, the first is the catechumenate; the second is the immediate preparation for Baptism during the Lenten period, and the third, the celebration of Baptism during the Easter Vigil.

OLD GELASIAN	GELASIAN	GREGORIAN (Hadrianum)	GREGORIAN (supplement)
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any day during
3rd week in Lent

ad catechumenum
faciendum

Orationes

Orationes

Orationes

Oratio

ORDO 1972	ORDO 1962	ROMAN RITUAL	ORDO ROMANUS XI
Prayers for Catechumens			
Concluding Prayer			
Dimissio			
Liturgy of the Eucharist			
Secundus gradus ritus electionis et inscriptionis tempus purificationis et illuminationis (11)	Secundus gradus		
	Benedictio salis (12)	Benedictio salis Oratio super gentes	Benedictio salis
	Gustatio salis	Gustatio salis	Gustatio salis
	Oratio dimissio (13)	Oratio	
Primum scrutinium (14) 3rd Sunday in Lent (15)	Tertius gradus	Primum scrutinium	Secundrum scrutinium Wednesday 3rd week in Lent infra Missam
H o m i l i a			
Oratio in silentio et deprecatio	Pater noster	Pater noster	
Manus impositio	signatio crucis et manus impositio (pro viris)	signatio crucis et manus impositio (super masculum)	prima signatio crucis et manus impositio (16)
Oratio	Deus Abraham... Ergo, maledicte... (pro feminis) Deus coeli... Ergo, maledicte...	Deus Abraham... Ergo, maledicte... (super feminam) Deus coeli... Ergo, maledicte...	Deus Abraham... (super feminas) Deus coeli...

OLD GELASIAN	GELASIAN	GREGORIAN (Hadrianum)	GROGORIAN (supplement)
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Benedictio salis	Benedictio salis	Benedictio salis	Benedictio salis
Gustatio salis	Gustatio salis		Gustatio salis
Oratio	Oratio		Oratio

Primum scrutinium
3rd Sunday in Lent

Deus Abraham...
Ergo, maledicte...
(super feminas)
Deus coeli...

Deus Abraham...
Ergo, maledicte
(super feminas)
Deus coeli...

ORDO 1972	ORDO 1962	ROMAN RITUAL	ORDO ROMANUS XI
	Quartus gradus	Secundum scrutinium	
	Pater noster	Pater noster	
	signatio crucis et manus impositio (pro viris)	signatio crucis et manus impositio (super masculum)	secunda signatio crucis et manus impositio (super masculum)
	Deus immortale...	Deus immortale...	
	Audi, maledicte...	Audi, maledicte...	Audi, maledicte...
	(pro feminis)	(super feminam)	(super feminam)
	Deus Abraham...	Deus Abraham...	Deus Abraham...
	Dimissio	Ergo maledicte	
	Quintus gradus	Tertium scrutinium	
	Pater noster	Pater noster	
	signatio crucis et manus impositio (pro vivis)	signatio crucis et manus impositio (super masculum)	tertia signatio crucis et manus impositio (super masculos)
	Exorcizo te...	Exorcizo te...	Exorcizo te...
	Ergo, maledicte...	Ergo, maledicte...	
	Aeternam...		
	(pro feminis)	(super feminam)	(super feminas)
	Exorcizo te...	Exorcizo te...	Exorcizo te...
	Ergo, maledicte...	Ergo, maledicte...	
	Aeternam...		
			quarta signatio crucis et manus impositio
		(Super masculos et super feminas simul)	(Super masculos, postea super feminas)
		Aeternam...	Aeternam...
Dimissio electorum	Dimissio		Dimissio catechumenorum
Celebratio Eucharistiae			complentur Missarum sollemnia

OLD GELASIAN	GELASIAN	GREGORIAN (Hadrianum).	GREGORIAN (supplement)
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(super masculos)

Audi, maledicte...
(super feminas)
Deus Abraham...

(super masculos)

Deus immortale...
Audi, maledicte...
(super feminas)
Deus Abraham...

(super masculos)

Exorcizo te...

(super masculos)

Exorcizo te...

(super feminas)

Exorcizo te...

(super feminas)

Exorcizo te...

(Super masculos,
postea super feminas)

Aeternam...

Aeternam...

(Super masculos
vel super feminas)

Aeternam...



ORDO 1972**ORDO 1962****ROMAN RITUAL****ORDO ROMANUS XI****Sextus gradus**

Ingressus ecclesiae (17) Ingressus ecclesiae

Traditio symboli (18)any day 3rd week
in Lentoratio super electos:
Aeternam...**Secundum scrutinium**4th Sunday in Lent
as for the 3rd Sundayrecitatio symboli
recitatio orationis
dominicaerecitatio symboli
recitatio orationis
dominicae**Tertium scrutinium**Saturday 3rd week
in Lent as for the
second scrutinium**Quartum scrutinium**as for the secundum
scrutinium, then.lectiones aurium
apertione (19)traditio evangeliorum
(20)traditio symboli (21)
traditio orationis
dominicae (22)
dimissio catechu-
menorum
contnuatio Missae**Tertium scrutinium**5th Sunday in Lent
as for the 3rd Sunday**Quintum et sextum
scrutinium**as for the secundum
scrutinium, any day
during the 5th week
of Lent

OLD GELASIAN**GELASIAN****GREGORIAN
(Hadrianum)****GREGORIAN
(supplement)**

Secundum scrutinium
3rd Sunday in Lent

expositio evangeliorum in aurium apertione	Oratio ad quattuor evangelia
praefatio symboli	
traditio orationis dominicae	

Tertium scrutinium
5th Sunday in Lent

ORDO 1972	ORDO 1962	ROMAN RITUAL	ORDO ROMANUS XI
Traditio orationis domenicae			
Oratio super electos: Omnipotens...			
Ritus immediate praeparatorii			Septimum scrutinium
Sabbato Sancto in die redditio symboli			Sabbato Sancto hora tertia signatio crucis
ritus Effeta	Nec te latet (23) ritus Effeta (24)	Nec te latet... ritus Effeta	Nec te latet... ritus Effeta recitatio symboli
electio nominis (25)			dimissio catechumenorum
Tertius gradus Celabratio initiationis			
Litania (26)			
benedictio fontis (27)		(benedictio fontis)	benedictio fontis
abrenuntiatio Satanae	abrenuntiatio Satanae	abrenuntiatio Satanae	
unctio olei	unctio olei	unctio olei	
catechumenorum (28)	catechumenorum	catechumenorum	
Septimus gradus			
professio fidei (29)	professio fidei	professio fidei	
	interrogatio	interrogatio	
ablutio baptismalis	ablutio baptismalis	ablutio baptismalis	ablutio baptismalis

OLD GELASIAN	GREGORIAN	GREGORIAN (Hadrianum)	GELASIAN (supplement)
	Sabbatorum die, Mane redditio symboli sèd antea catecizat infantes imposita manu (21)		In Sabbato Sancto ad catecizandos infantes
Nec te latet...	Nec te latet... ritus Effeta	post pisteusis (21) Nec te latet...	Nec te latet... ritus Effeta
	abrenuntiatio Satanae dimissio catechumenorum		
Litania	abrenuntiatio Satanae benedictio fontis (27)		Litania abrenuntiatio Satanae benedictio fontis
	professio fidei		professio fidei
	ablutio baptismalis		ablutio baptismalis

ORDO 1972	ORDO 1962	ROMAN RITUAL	ORDO ROMANUS XI
Ritus explanativi			
Unctio post baptismum (30)	unctio cum chrismate	unctio cum chrismate	unctio chrismalis
impositio vestis candidae (31)	impositio vestis candidae	impositio vestis candidae	
traditio cerei accensi (32)	traditio cerei accensi	traditio cerei accensi	
Celebratio confermationis (33)			confermatio
Celebratio Eucharistiae (34)			
	dimissio	dimissio	

(1) Long prayers of preparation before the administration of a Sacrament or the celebration of the Mass had become quite common in the Middle Ages, but were unknown before the 9th century, as the Divine Office was considered to be a sufficient preparation; this is why the Sacramentaries and the *Ordo Romanus XI* do not mention any *preparatio sacerdotis*, but we find this preparation in the Mainz Pontifical, and from there, through Castellani's *Liber Sacerdotalis*, it found its way in the Roman Ritual, and then into the 1962 Ordo. The *praeparatio* consisted of a short prayer said kneeling in front of the altar, then, standing, the recitation of Psalms 8, 23 and 41 and finally a short prayer for the catechumens.

One should note here that the *Ordo baptismi adultorum* of the Roman Ritual was hardly ever used for the Baptism of adults and instead the *Ordo Baptismi parvuli* was used: this had no *praeparatio sacerdotis*, and the ceremony immediately began with the *inscriptio nominis*.

(2) The *ritus ad catechumenum faciendum* was (and now is) a celebration by means of which a person wishing to be baptised in the Catholic Church was received among the catechumens. The Sacramentaries just give the prayer which the celebrant said at the conclusion of the rite; the *Ordo Romanus XI* gives us more details, and these are found also in the Roman Ritual and in the 1962 and 1972 *Ordines*, as we shall see.

The *ritus ad catechumenum faciendum* according to the Sacramentaries and the *Ordo Romanus XI* was celebrated during the third week of Lent; according to the 1962 Ordo it could be celebrated any day, while the 1972 Ordo requires a period of preparation known as the "pre-

OLD GELASIAN	GELASIAN	GREGORIAN (Hadrianum)	GREGORIAN (supplement)
	unctio chrismalis		unctio chrismalis
	confermatio		confermatio
	celebratio Eucharistiae		communio

catechumenate", during which the candidate becomes familiar with Catholic community life.

(3) The *inscriptio nominis* in the *Ordo Romanus XI* was simply the registration of the names of those infants whose parents wanted to have them baptised during the Easter Vigil. In the Roman Ritual the *inscriptio* just meant the registration of the name (or names) the parents and sponsors wished to give to the infant. The 1972 Ordo takes us back to the first centuries: at that time, when one registered as a catechumen he gave the name – generally a pagan name – by which he was known; on Easter Saturday, before Baptism, the candidate renounced his pagan name and took on a Christian one. The 1972 Ordo provides for this: in the *primus gradus*, on entry among the catechumens, the candidate gives the name by which he is known, while on Easter Saturday, during the *ritus immediate preparatorii* for Baptism, he may change his name and take a Christian one. If the Episcopal Conference so decides, this can take place after the *signatio crucis* in the *ritus ad catechumenum faciendum*.

(4) When candidates for Baptism were adults, after their registration as catechumens they had to undergo a period of instruction which lasted at least three years, but this system fell into disuse from the 4th century onwards, because many opted to being catechumens during their whole life-time so as not to be bound to living a strict Christian life during the prime of their manhood, leaving for their old age full adherence to the life of the Church. When the candidates for Baptism were only infants catechetical instruction was out of place; for this reason the whole rite of Baptism

became limited to the last four weeks of Lent; nevertheless some sort of catechetical instruction was maintained. The priest, after asking the candidate what he requested, added: *Si 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* (Roman Ritual). This short catechesis was maintained in the 1962 Ordo. Actually in the 1962 Ordo we do not have a real catechumenate, as we have in the 1972 Ordo, but simply the Baptismal Rite of the Roman Ritual distributed in seven different celebrations.

(5) The *abrenuntiatio Satanae* and the *professio fidei* in the *Ordo Romanus XI*, in the Roman Ritual (but only in the rite for the Baptism of an adult, and not in the rite for the Baptism of an infant), and in the 1962 Ordo, are found both at the beginning of the Baptismal rite and at the end, before the actual Baptism. In the early Church the *abrenuntiatio Satanae* and the *professio fidei* came immediately before Baptism itself; and so it is also in the 1972 Ordo.

Instead of the profession of faith in the 1972 Ordo we have what is called the *prima adhaesio*. The priest after asking the candidate what he is requesting from the Church, tells him briefly what this implies and asks him if he is ready to lead a Christian life; at the same time he asks the candidate's sponsor if he is ready to help the candidate in his efforts to live a Christian life.

(6) The *exsufflatio* i.e. blowing gently with his breath in the face of the candidate, is often mentioned by Saint Augustine in his writings against the Pelagians to prove that before Baptism infants are under the power of the devil: *Cur non credis baptizandos parvulos erui a potestate tenebrarum cum eos propter hoc exsufflet.... ecclesia?* (*Opus imperfectum contra Iulianum* I, 49). Saint Augustine makes a distinction between the *exsufflatio* and the *halatio* or *insufflatio*: for him the *exsufflatio* aims at putting the devil into flight, while the *halatio* or *insufflatio* aims at giving the candidate the *spiritum bonum et Dei benedictionem* (Augustine in explaining *insufflatio* makes reference to Genesis: God breathed life into Adam after having formed his body from the slime of the earth). The Roman Ritual and the 1962 Ordo have both the *exsufflatio* and the *halatio*, while the 1972 Ordo and the *Ordo Romanus XI* have only the *exsufflatio*. The *exsufflatio* in the 1972 Ordo is part of the Baptismal rite only in those countries where there is a *cultus sive ad spirituales potestates colendas, sive ad umbras defunctorum evocandas sive ad beneficia magicis artibus obtinenda*, if the Episcopal Conference of the country thinks that such a rite is necessary. The rite of the *exsufflatio* can be substituted by a laying of hands.

(7) Immediately after the *exsufflatio* the 1972 Ordo adds a rubric authorising Episcopal Conferences to insert at this moment a declaration

from the candidates that they are ready to renounce paganism if they think such a declaration is necessary.

Something similar, but very different, existed in the Roman Ritual, but was left out of the 1962 Ordo. Candidates were invited to: *Horresce idola, horresce simulacra*, if pagans; *horresce Iudaicam perfidiam, respue Hebraicam superstionem* if Jews; *horresce Mahumeticam perfidiam, respue pravam sectam infidelitatis*, if Moslems; *horresce haereticam pravitatem, respue nefariam sectam haereticorum N.*, if non-Catholics. We do not meet with anything similar either in the Sacramentaries or in the *Ordo Romanus XI*, although in the Gelasian Sacramentary there is a prayer *ad catechumenum ex pagano faciendum* (Mohlberg edition, I, 51).

(8) The *signatio crucis* is made *in fronte* and *in corde* and not *super frontem et super cor* because the action means that the catechumen's body and soul, and not his mind and will are consecrated to God. The action is accompanied by a short prayer: *Accipe signum crucis tam in fronte quam in corde; sume coelestium praeceptorum et talis esto moribus ut templum Dei iam esse possis*. The prayer which is found in the Gelasian Sacramentary (edit. Mohlberg, I, 71) continues as follows: *ingressusque ecclesiam Dei, evasisse te laqueos mortis laetus agnosce; cole Deum patrem omnipotentem et Jesum Christum Filium eius qui vivit cum Patre et Spiritu Sancto per omnia saecula saeculorum*. In the Roman Ritual and in the 1962 Ordo, the section beginning with the words: *Cole Deum* is separated from the rest of the prayer and becomes the *exhortatio* which in the Roman Ritual follows the *Abrenuntiatio errorum*.

The 1972 Ordo has only a *signatio crucis in fronte* (or *ante frontem* where the Episcopal Conference thinks that *propter adiuncta tactum non convenire*). The prayer accompanying the action was changed to the following: *Accipe signum in fronte: Christus ipse te munit signo victoriae suae: edisce nunc illum cognoscere*. The 1972 Ordo also mentions a *signatio crucis in auribus, in oculis, in ore, in pectore, and in scapulas* but all or some of these actions could be omitted *de iudicio celebrantis*. These *signationes crucis* would come after the *abrenuntiatio cultus gentilitatis* if this is part of the rite. This would be in line with the Roman Ritual which had the *signatio crucis in sensibus* immediately after the *abrenuntiatio errorum*. The *signatio crucis in sensibus* is not met with in the *Ordo Romanus XI* which had only a *signatio crucis in fronte et in corde*; the *signationes crucis* on the various senses were a 10th or 11th century addition, during a time which such *signationes* were being continually increased in the administration of the Sacraments v.g. in the anointing of the sick.

The *Ordo Romanus XI* had only the *signatio crucis in fronte et in corde*, followed immediately by a prayer *cum manus impositione*, the

prayer *Omnipotens sempiterne Deus* which is found in the Gelasian Sacramentary as the first of the *orationes super electos ad catechumenum faciendum* (edit. Mohlberg I., 30, 285), is also found in the *Hadrianum* as an *oratio ad catechumenum faciendum*, while in the *Supplementum* of the *Hadrianum* it is as in the Gelasian Sacramentary.... The Roman Ritual and the 1962 Ordo have two prayers: *Preces nostras* and *Deus qui humano generi*, which in the Gelasian Sacramentary, in the *Hadrianum* and in the *Supplementum* are the second and third prayer following the prayer *Omnipotens sempiterne Deus*. The 1972 Ordo has only one prayer: *Preces nostras*, which can be substituted by another prayer *ad libitum celebrantis*.

According to Saint Augustine the *signatio crucis* is always accompanied by a laying of hands, which according to the Carthage Synod of 256 is the first step one makes in his journey to meet Christ at Baptism.

(9) The 1972 Ordo mentions a number of *ritus auxiliarii* before catechumens are invited to enter the church; these rites are symbolical actions (tasting salt, receiving a cruxifix or a medal) which Episcopal Conferences may introduce in the rite if they so wish, as long as they are meaningful actions.

According to the 1972 Ordo entry into the catechumenate takes place somewhere outside the church; once the rite of entry comes to an end, catechumens enter the church for the celebration of the Liturgy of the Word, at the end of which they receive a special blessing and they are invited to leave the church, while the congregation continues the celebration of the Eucharist. In ancient times catechumens had to leave the Church before the beginning of the Eucharistic liturgy; today this is only recommended. The 1962 Ordo speaks of a dismissal of the catechumens, but the rite of the entry into the catechumenate in the 1962 Ordo is not followed by a celebration of the Mass. In the *Ordo Romanus XI* the rite of entry into the catechumenate takes place before Mass, and is then immediately followed by the first scrutiny *infra Missam* as we shall see later on. The Roman Ritual has no dismissal as the various rites which together form the celebration of Baptism follow one after the other without any interruption.

(10) The 1972 Ordo requires a *tempus catechumeatus*, the length of which is determined by the Episcopal Conferences. It is a period of instruction which could last three years, more or less, during which catechumens attend various celebrations, are instructed in the faith, attend Sunday Mass, but leave at the end of the Liturgy of the Word, and also take part in special celebrations of the Liturgy of the Word followed by prayers and blessings for their welfare.

(11) After terminating their catechumenate, catechumens on the first Sunday of Lent, after the homily, are presented to the celebrant to be

admitted as candidates for Baptism during the Easter Vigil. After being accepted, they are blessed and dismissed while the congregation continues with the celebration of the Liturgy of the Eucharist.

The Lenten period for those chosen for Baptism is a period of purification and illumination; the whole period forms the *secundus gradus* of the 1972 Ordo. Those chosen for Baptism on Easter Eve are no longer considered catechumens, but are called *competentes* or *electi*; this was so also in the Church of the first centuries.

(12) The *degustatio salis* had a deep symbolic meaning as one can see from what John the deacon wrote to Senarius, exarch of Ravenna (5th century) who had requested an explanation of the Latin liturgical rites: *sicut omnis caro sale conditus servatur, ita sale sapientiae et praedicationis verbi Dei mens fluctibus saeculi madida et fluxa conditur, ut soliditatem stabilitatis atque permansionis digesto penitus corruptionis humore, divini salis suavitate perveniat*. For Saint Augustine the *degustatio salis* was a *sacramentum*: (*sal*), he writes in *De peccatorum meritis et remissione* (II, 26), *quod (catechumeni) accipiunt quamvis non sit corpus Christi, sanctum est tamen, santius cibi quibus alimur, quia sacramentum est*. The salt before being given to the catechumens was blessed by a prayer of exorcism: *Exorcizo te, creatura salis....*, which is found in the Gelasian Sacramentary (Mohlberg edit., I, 31, 286), as well as in the Supplement of the *Hadrianuam* (edit. Deshusses, vol. I, n. 1068) with slight variations. The *Hadrianum* has a prayer of blessing for the salt, but it is not a prayer of exorcism although the ideas expressed are the same as those of the *Supplementum*. The prayer of exorcism is mentioned in the *Ordo Romanus XI* and is found in the Roman Ritual and in the 1962 Ordo, which has no *benedictio salis*, as the *gustatio salis* is no longer part of the Baptismal rite, having lost its symbolic meaning for the people of today; but if an Episcopal Conference is of the opinion that such a rite in its territory is still meaningful, it can introduce it as a *ritus auxiliaris*.

The Roman Ritual, after the *benedictio salis*, had an *oratio super gentiles*. This prayer which recalls the *abrenuntiatio errorum*, mentioned above, in the 1962 Ordo was modified in such a way as to be applicable to any adult asking for Baptism. The prayer *super gentiles* is found in the Gelasian Sacramentary (Mohlberg edit. I, 71) as a prayer after the *gustatio salis* in the rite and catechumeninum *ex pagano faciendum*: It is a prayer *super.... famulos.... quos liberasti de errore gentilium et conservazione turpissime*; the prayer in the 1962 Ordo simply says *famulos.... quos de errore liberasti*. One should note here that the rite of the *gustatio salis* was part of the right for entry into the catechumenate; it is only in the 1962 Ordo that it is an independent rite, the *secundus gradus*, to be celebrated on a different day from the *primus gradus* which was the rite of entry in the catechumenate.

The prayer after the *gustatio salis*: *Deus patrum nostrorum, Deus universae conditor veritatis...* is not mentioned in the *Ordo Romanus XI*, but is found in the Sacramentaries (Gelasian, *Hadrianum*, and the *Supplementum*) as well as in the Roman Ritual and in the 1962 Ordo.

(13) The 1962 Ordo after each gradus has a *dimissio electorum* i.e. the celebrant says to the candidates for Baptism: *Ite in pace et Dominus sit vobiscum*. A rubric in the 1962 Ordo says: that the rites of the *tertius*, *quartus* and *quintus gradus*, *de prudenti iudicio Ordinariorum* may be celebrated *distincte et separatim, diversis temporibus*, or *omnes tres una actione contractas*, or *unam ex tribus tantum duabus aliis amissis*.

The *dimissio* in the *Ordo Romanus XI* was more solemn. After the responsorial chant following the reading of the lessons, the deacon would say: *Catechumini recedant. Si quis est catechuminus recedat. Omnes catechumini exeant foras*. The infants (for at the time of the *Ordo Romanus* only infants were candidates for Baptism) remained outside the church *expectantes...* *usque dum completa fuerint missarum solemnia...* *Finita vero missarum solemnia communicent omnes praeter ipsos infantes. Deinde annuntiat presbyter ut...* *revertantur ad scrutinium ita dicendo: Illa feria venite, colligite vos tempori ad illam ecclesiam, qualem eis denuntiaverit*.

(14) The term *scrutinium* is met with for the first time in the *Explanatio symboli* of Saint Ambrose: *celebrata hactenus mysteria scrutaminum*; originally its aim was to test (*scrutare*) candidates for Baptism to see if they were really freeing themselves from the works and pomps of the devil. Augustine's friend Quodvultdeus in a homily on the Creed says that the *scrutinia* were *sacramenta quae acta sunt et aguntur...* *per ministerium servorum Dei, exorcismis, orationibus, canticis spiritualibus, insufflationibus, cilico, incinacine vervecum, humilitate pedum...* *escae...* *quae (competentes) reficiunt in utero ut renatos in baptismo hilares...* *mater exhibeat* (Hom. III in symb. 1, 3). Up till the fifth century scrutines were celebrated on the third, fourth and fifth Sunday of Lent; but in the sixth century the scrutines were increased to seven and transferred to weekdays. The old Gelasian had three scrutines, but the *Ordo Romanus XI* has seven, although strictly speaking, the scrutines are actually five, for the first scrutiny is the rite of entry into the catechumenate, while the seventh scrutiny corresponds to the rites immediately preceding Baptism. The meaning of the term had also changed by the end of the fifth century as we can see from the letter of John the deacon to Senarius: *Fiunt illa quae ecclesiastica consuetudine scrutinia dictantur. Perscrutantur enim eorum corda per fidem utrum menti suae post renuntiationem diaboli sacra verba definxerunt, utrum agnoverunt futuram gratiam redemptoris, utrum a se credere fatentur in Deum Patrem omnipotentem*.

(15) The Mass formularies for the celebration of the scrutines on the 3rd,

4th and 5th Sunday in Lent, in the Missal of Pope Paul VI, are those of the Gelasian Sacramentary (Mohlberg edition, I, 26, 27, 28). The Gospel readings which were in use when the scrutinies were three and were held on 3rd, 4th and 5th Sundays of Lent, are the Gospel reading for the celebration of the scrutinies according to the 1972 Ordo.

(16) The rite of the scrutinies according to the *Ordo Romanus XI* was as follows: the celebrant, after saying the collect *Da quaesumus, Domine, electis tuis* (a collect which in the old Gelasian was that for the first scrutiny on the third Sunday of Lent) goes to his *sedia* while *vocantur infantes ab acolito per nomina vel ordinem ut scripti sunt.... postmodum admonuntur a diacono ita: Orate electi. Flectite genua. Et postquam oraverint dicit: Levate. Complete orationem vestram et dicite: Amen. Et respondent omnes: Amen. Item dicit diaconus: Signate illos. Accedite ad benedictionem. Et signant illos infantes in frontibus eorum patrini vel matrinae de pollicis suis dicendo: In nomine Patris, et Filii, et Spiritus Sancti. The same action is then done by an acholyte who then *imponit manum super eos dans orationem eccelsa voce his verbis: Deus Abraham....* The acholyte repeats the same actions on the females but the prayer now is: *Deus caeli, Deus terrae....* The whole rite of the *signatio crucis* and *impositio manus* is then repeated a second time by another acholyte, but now the prayers are: *Audi, maledicte Satanas*, for the males, and *Deus Abraham, Deus Isaac* for the females. (This prayer is not the same as that mentioned above for the male infants; in the prayer for the males the *exodus* from Egypt is mentioned, while in the prayer for the females the reference is to the story of Susanna from the book of Daniel). The rite is again repeated for the third time, by a third acholyte and the prayer now is the same for both males and females: *Exorcizo te, immunde spiritus*, but the actions are first performed *super masculos and postea super feminas*. The rite is repeated for a fourth time, but this time it is the celebrant who performs the ceremonies and says the prayer *Aeternam ac iustissimam pietatem tuam*, first on the males, and then on the females. *Omnia consummata*, the Ordo continues, *iterum admonentur a diacono.... Signate illos. State cum disciplina in silentio, et signent patrini ut prius.* The readings follow and the catechumens are dismissed before the reading of the Gospel, to be called back *finita missarum solemnina*, so that they might know when the following scrutiny is to be celebrated.*

The Gelasian Sacramentary (Mohlberg edition 1, 33) does not give any rubrics, but only the prayers mentioned above; nevertheless the Sacramentary confirms what the *Ordo Romanus XI* says: all the prayers are said by an acholyte, except the last prayer *quam sacerdos dici debet*.

These rites, according to the *Ordo Romanus XI* were repeated on the third, fourth, fifth and sixth scrutiny. In the Roman Ritual the rite appears

only once but with three *signationes crucis*, and the prayer *Aeternam ac iustissimam pietatem tuam* is said *super masculos et feminas simul* and is not accompanied by the *signatio* and the *impositio*. Besides, all the *signationes* and *impositiones* are performed by the celebrant and not by an acholyte as we have in the Gelasian and in the *Ordo Romanus XI*. The prayer *Ergo, maledicte diabule*, which in the Gelasian Sacramentary and in the *Ordo Romanus XI* is said only during the first *signatio crucis* after the prayer *Deus Abraham....*, in the Roman Ritual and in the 1962 Ordo it is repeated after each prayer, during the first and third *signatio crucis*. For the second *signatio crucis* for males the prayer *Ergo maledicte diabule* is not said for the *Ordo Romanus XI* already had here a prayer against the devil: *Audi, maledicte satana*; preceding this prayer the Ritual has another prayer: *Deus immortale praesidium* which is not found in the Gelasian Sacramentary but is in the *Supplementum* of the *Hadrianum* (Deshusses edition, n. 1074). The prayer *Ergo maledicte diabule* follows the prayer *Deus Abraham* in the second *signatio crucis* for females. The prayer *Deus Abraham* in the Ritual and in the 1962 Ordo is not that indicated by the Gelasian Sacramentary for the second *signatio* on females (with the reference to the story of Susanna) but is the same prayer we have for the first *signatio* on males (a prayer which mentions the *exodus* from Egypt).

The 1962 Ordo follows the Ritual closely, but the three *signationes* and three different celebrations, although Ordinaries are at liberty to unite them in one celebration, or have one *signatio crucis*, omitting the other two.

The rite in the 1972 Ordo is much more simple: after the homily the candidate for Baptism stands before the celebrant with his sponsors and after a short space of silent prayer (kneeling), bidding prayers are said followed by a prayer of exorcism and a blessing and finally the dismissal. The prayer of exorcism is altogether different from the exorcism prayers in the old rite: there is no mention of the devil, there is no *Audi maledicte diabule....* but the exorcism is a prayer addressed to God the Father to help the candidates for Baptism not to be deceived by false spirits but to become aware of their failings and purify themselves from sin; the exorcism prayer on each of the three Sundays of Lent has a clear reference to the Gospel of the day (the Samaritan woman, the man born blind, the resurrection of Lazarus).

(17) The rite of entry into the church is found only in the Roman Ritual and in the 1962 Ordo, as all the preceding rites up to the prayer *Aeternam ac iustissimam pietatem tuam* had to be held *ad portas ecclesiae in limina*. Entry into the church was a solemn celebration: the celebrant, after a short prayer at the altar, would go to the door of the church where the candidates would be waiting and *sinistra manu apprehendens dexteram primi electi prope brachium, vel ei porrigens extremam partem stolae, ex*

humero sinistro pendentem, introducit eum in ecclesiam; primus sinistra manu trahit secundum, et secundum tertium, etc. Ingressi electi procumbunt seu prosternunt se in pavimento et adorant, omnes simul. Then the celebrant extends his hands over the *electi* and together with them says the Creed and the Lord's prayer. Afterwards the celebrant, *versis humeris ostio cancellorum baptisterii*, with hands extended over the *electi*, says the prayer *Nec te latet, Satanas....* After this the rite of the *Effeta*, the *abrenuntiatio satanae*, and the anointing with the oil of catechumens follow. The Roman Ritual and the 1962 Ordo, following closely the Roman Ritual, have put together a series of rites which the 1972 Ordo and the *ordo Romanus XI* and the Sacramentaries celebrate on different days.

(18) The 1972 Ordo has as far as possible restored the Baptismal rites which took place during Lent: these rites, besides the scrutinies, were the *traditio* and *radditio symboli*, the *traditio orationis dominicae*, and later on the *traditio evangeliorum*. We do not know on what days these *traditiones* were celebrated, but they must have been celebrated on weekdays, for the Sundays were reserved for the scrutinies. The documents we have are no help at all, because they all belong to a time when infants were the only candidates for Baptism, and these *traditiones* had become symbolical actions.

With regard to the Creed some scholars ask if the Sacramentaries and the *Ordo Romanus XI* are referring the *traditio* or the *redditio symboli*: these two actions, which in the early Church were clearly distinguished, had become symbolical actions. The 1972 Ordo has restored the distinction. On any day of the third week in Lent the candidates for Baptism "receive" the Creed. The rite is very simple. The Mass of the day is celebrated, although special readings are proposed. After the homily the candidates for Baptism recite the Creed – either the Apostles' Creed or the Nicene Creed – together with the celebrant, who then invites the congregation to pray for the candidates before they are dismissed. The prayer which the priest says is the *Aeternam ac iustissimam pietatem* which in the Sacramentaries and in the *Ordo Romanus XI* concludes the scrutinies. In the *Hadrianum*, the prayer is indicated as an *oratio super infantes in Quadragesima ad quatuor evangelia* (Deshusses edit. n. 353).

In the early church, candidates for Baptism had to memorize the Creed and were prohibited from writing it down on account of the *disciplina arcani*. The *traditio symboli* consisted of instructions on the Creed, and through these instructions they were helped to memorize it. In his *Sermo de symbolo ad catechumenos*, Saint Augustine says: *Accipite regulam fidei quod symbolum dicitur, et cum acceperitis in corde scribite et cotidie dicite apud vos, antequam dormiatis, antequam procedatis, vestro symbolo vos munite. Symbolum nemo scribit ut legi possit sed ad recensendum ne forte*

deleat oblivio quod tradidit diligentia; sit vobis codex vestra memoria. At Antioch and in Jerusalem the instructions on the Creed lasted for more than a week (cfr the Catechetical instructions of St Cyril of Jerusalem and those of Theodore of Mopsuestia), while in Rome, Milan and North Africa the instruction on the Creed was limited to one day.

(19) The *Ordo Romanus XI*, after the fourth scrutiny, mentions the *traditio quattuor evangeliorum*, the *traditio symboli*, and the *traditio orationis dominicae*; these *traditiones* are introduced by the *lectiones in aurium apertione*, a phrase we meet with only in Italy and nowhere else. The first lesson is from Isaias 50, 1-7, while the second is a combination of texts from St Paul beginning with Col. 3, 9 and ending with Rom. 10, 18; they prepare the candidates for Baptism to open their ears to receive the truths of faith they are to embrace.

(20) We have first the *traditio evangeliorum* which became part of the rite of Baptism when the scrutinies from three were increased to seven and transferred from Sundays to weekdays of Lent; this is quite evident from the fact that the *traditio evangeliorum* is not mentioned in the Old Gelasian. Both the later Gelasian and the *Ordo Romanus XI* give a detailed description of this *traditio*: four deacons with the Gospel books leave the sacristy and go to the altar putting the Gospel books on the four corners of the altar. The celebrant gives a brief instruction on the Gospels, then the first deacon reads the beginning of the Gospel of Saint Matthew (1, 1-22) and the celebrant explains that Matthew *figuram hominis habeat, quia in initio suo.... nativitatem salvatoris pleno ordine generationes enarrat*; the second deacon then reads the beginning of Saint Mark's Gospel, and the celebrant explains that Mark *leonis gerens figuram* because a *solitudine incipit dicens: Vox clamantis in deserto*; the beginning of the Gospel of Saint Luke by the third deacon follows, and again the celebrant explains that Luke *vituli speciem gestat ad cuius instar salvator est immolatus*; finally the fourth deacon reads the beginning of Saint John's Gospel, and the celebrant says that John *habet similitudinem aquilae eo quod nimis alta petierit*. A critical examination of the text shows that it was written between the sixth and seventh centuries (cfr M. Andrieu, *Les Ordines Romani du haut moyen age*, vol. II (Louvain 1948); A. Nocent, *Quaestiones de initiatione christiana, ad instar manuscripti* (Rome 1967). The *traditio evangeliorum* does not appear in the Roman Ritual or in the 1962 and 1972 Ordines.

Originally the three *traditiones* about which we are speaking were held on different days, but, because at the time of the *Ordo Romanus XI* only infants were candidates for Baptism, the Church had already for some time brought together the three *traditiones* to avoid mothers the trouble of having to attend three different celebrations with their babies when these

celebrations could easily be held on one day.

(21) The *traditio symboli* has a short introduction which seems to have been composed by Saint Pope Leo the Great, so similar is its style with that of the Pope (cfr. A. Nocent 1.c.). After the introduction a deacon carrying a male infant in his arms goes in front of the celebrant who asks: *Qua lingua confitentur dominum nostrum Iesum Christum?* The deacon answers *Graece* and then sings the Creed in Greek; the same thing is done again for female infants of Greek origin. Then the celebrant announces: *Fili charissimi audistis symbolum graece, audite et latine*; and the Creed is sung by a deacon in Latin first for male infants then for female infants. A large number of Greek families after the defeat of the Goths by the Emperor Justinian in the sixth century had settled in Rome and for their benefit during the Papal Mass readings lessons were first read in Latin and then in Greek, and the *traditio symboli* in the rite of Baptism was performed both in Greek and Latin. The presence of the Greeks in Rome brought about the substitution of what is known as the Apostles' Creed, which was the Baptismal Creed of the Roman Church, by the Nicene Creed, not known by the Greeks. This is confirmed by the fact that in the introduction to the *traditio symboli*, the celebrant says that the Creed had been *ab apostolis institutum*. Some ask whether this chanting of the Creed was the *traditio* of the ancient Church; in other words, the deacon chanted the Creed to instruct the candidates with the symbol of faith or did he chant it as the *redditio symboli* which the candidates were expected to do before being baptised? Although the *traditio* and *redditio symboli* had become symbolical actions as infants could not possibly express their faith in words and deeds, nevertheless the Gelasian Sacramentary distinguishes between the *praeparatio symboli ad electos* (Mohlberg edition II, 35) and the *redditio symboli* by the infants *Sabbatorum mane*, after the exorcism prayer *Nec te latet, Satanas*. This is confirmed by the *Hadrianum* which has as a rubric for the prayer *Nec te latet: ad reddentes, dicit dominus papa, post pisteugis* (i.e. after the Creed – *pisteuo* – I believe), and by the *Ordo Romanus XI* where the *recitatio symboli* is part of the rites for the seventh scrutiny, *Sabbatorum mane hora tertia*. The term used for exorcism is *catecizare* which does not mean “instruct” or “give catechetical instruction” but means “to exorcize”. The term remained in the Missal of Saint Pius V in a rubric for Holy Saturday: *dum prophetiae leguntur presbyteri catecizent catechumenos baptizandos*; the term was suppressed with the reform of the Rites of the Easter Vigil by Pope Pius XI.

(22) The last *traditio* in the *Ordo Romanus XI* is the *traditio orationis dominicae*. Here again we have an introduction followed by a commentary on the Lord's prayer which recalls Saint Cyprian's treatise *De oratione dominica* and Tertullian's *De oratione*. It is very difficult to establish who

could be the author of this introduction and the various commentaries on the Gospel of Saint Matthew, written between the 5th and 7th centuries are no help. The only commentary in which we find a number of expressions which could recall the introduction to the *traditio orationis dominicae* is that written by Cromatius of Aquileia (+ 408) but this is not enough to attribute the introduction to him.

The Roman Ritual and the 1962 Ordo have a recitation of the Creed and the Lord's prayer instead of the *traditio symboli et orationis dominicae*. (23) The prayer of exorcism *Nec te latet* is the last exorcism, and the most solemn, before the actual Baptism, and was part of the rites celebrated on Saturday morning; it is found in all the early documents, beginning from the old Gelasian, but, in spite of its antiquity, it had to be dropped from the 1972 Ordo, because of the different notion of exorcism which we have in the new liturgical books.

(24) The rite of Effeta is mentioned by Saint Ambrose in *De sacramentis* and in *De mysteriis*: *Quid egimus sabbato? Nempe apertionem, quia mysteria celebrata sunt apertionis quando tetigit aures sacerdos et nares. Quid significat? In evangelio dominus noster Iesus Christus, cum ei oblatus esset surdus et mutus, tetigit aures eius et os eius.... et ait Effeta. Hebraicum autem nomen est quod latine dicitur adaperire. Ideo ergo tibi sacerdos aures tetigit ut aperirentur.... ad sermonem.... sacerdotis. Sed dicis: Quare nares?... Ut bonum odorem accipias pietatis aeternae.... (De Sacr. I, 2-3). The rite is also mentioned in the *Traditio Apostolica* (...cum signaverit frontem, aures et nares eorum, suscitabit eos) but neither Ambrose nor the *Traditio* mention the use of the saline which was only a later introduction.*

(25) The 1972 Ordo concludes the Saturday rites *in die* with the *electio nominis*; this rite can be preceded by a celebration of the Liturgy of the Word, to give greater significance to the new name – a Christian one – which the candidate chooses for himself to indicate that he has completely cut off himself from his former pagan life. The rites of the *electio nominis* can also take place during the rite of entry into the catechumenate, and this case, it would be omitted here.

(26) The chant of the litany accompanied the procession to the baptistery and is therefore found in all the liturgical texts extant, which have the solemn celebration of Baptism during the celebration of the Easter Vigil. The litany is also part of the baptismal rites of the 1972 Ordo which as a rule requires that the Baptism of adults should take place during the Easter Vigil, but it is not found either in the Roman Ritual or in the 1962 Ordo which strictly follows the Ritual and has the various rites celebrated independently of the Mass, while the 1972 Ordo has all these rites within the Mass.

(27) In the Gelasian and the Supplement of the *Hadrianum* the

abrenuntiatio satanae comes before the blessing of the baptismal water. According to the *Ordo Romanus XI* the infants to be baptised were taken to church on Saturday morning *post horam tertiam* for the celebration of the last or seventh scrutiny, which consisted of the solemn exorcism prayer *Nec te latet*, the rite of *Effeta* and the recitation of the Creed; the infants then were taken outside the church, and the Easter Vigil rite began (at the time of the *Ordo Romanus XI* the Easter Vigil rites had already been transferred to Saturday morning) with the blessing of the paschal candle, the readings, the litany and the blessing of the baptismal font; the infants were then called back into the church and the bishop baptized two or three and then the priests continued baptizing, while the bishop administered the sacrament of Confirmation.

The Roman Ritual mentions the blessing of the Baptismal water only when *ab aliquam causam non habeatur sive praeparata non fuerit*.

The 1962 Ordo does not mention the blessing of the water, as according to this Ordo Baptism of adults could take place any day, and so the water used was that blessed on Easter Saturday. The 1972 Ordo has the blessing of the water as part of the rite, as Baptism of adults is as a rule to take place during the Easter Vigil after the blessing of the font.

The prayer for the blessing of the baptismal water is one of the most beautiful prayers of the Latin liturgy. In the earliest times, Baptism was in running water (cfr *Didache*), but already in the 3rd century we find references to the blessing of water for Baptism v.g. Tertullian in his *De baptismo* (IV, 4-5) say: *Omnes aquae.... sacramentum sanctificationis consecuntur, invocato Deo.... medicatis aquis, per angeli interventum et Spiritus in aquis corporaliter diluitur et caro in eisdem spiritualiter emundatur....* Saint Ambrose tells us that the waters are blessed by a prayer of exorcism: *Sacerdos exorcismum facit secundum creaturam aquae invocationem postea et precem defert ut sanctificetur fons et adsit praesentia Trinitatis aeternae* (*De sacram.* I, 15, 18).

In the Gelasian Sacramentary the prayer for the blessing of the water has a short introductory prayer (Mohlberg edit. I, 43) asking for God's help. The Gregorian Sacramentary introduces a dialogue (the dialogue which introduces the preface at Mass) between the introductory prayer and the prayer for the blessing of the water. The prayer of blessing, with its introductory prayer and dialogue, found itself in the 10th century Mainz Sacramentary, and then in the Roman Missal of Pope Saint Pius V.

Immediately after the introductory dialogue we have a consecratory epiclesis i.e. the celebrant calls on God to sanctify the waters mentioning the fact that the Spirit of God hovered over the waters at creation and renewed life after the deluge; an exorcism followed: *Procul ergo hinc.... omnis spiritus ummundus*, and then a blessing: *Unde benedico te....*: here the

celebrant mentions the crossing of the Sea of Reeds by the Jews after their exodus from Egypt, the baptism of Christ, and Christ's command to the Apostles to baptize in the name of the Holy Trinity.

This prayer of the blessing of the water in Baptism has been renewed after Vatican Council II: there is no longer an introductory prayer but an invitation to the congregation for a few moments of silent prayer; the dialogue has been dropped, and the whole prayer is now a consecratory epiclesis, where, together with the mention of the creation and the deluge, we have the mention of the crossing of the Sea of Reeds, Christ's baptism and the mission of the Apostles.

The prayer ended with a consecratory epiclesis during which the celebrant made various gestures, touching the water, moving with his hand the water to the four corners of the font, putting three times, each time deeper, the paschal candle into the water, and making signs of the cross over the water. With the exception of the sign of the cross, mentioned by Saint Augustine (*cruce ipsius aqua signatur* – *Sermo* 353, 1) and Saint Ambrose (*Quid est aqua sine cruce Christi?* – *De myst.* IV, 10), all the other gestures were later additions. After these gestures the *Ordo Romanus XI* mentions the pouring of oil of catechumens and oil of chrism into the water. All these gestures and the pouring of the oils in the water are no longer part of the blessing of the baptismal water since Vatican Council II, but the symbolic gesture of introducing the paschal candle into the water after it has been blessed has been maintained, because the paschal candle symbolises the risen Christ, the action intends showing that the new life imparted to us through Baptism is by the power of Christ's resurrection.

(28) The anointing with oil is mentioned by Saint Ambrose (*De sacram.* I, 14): *Venimus ad fontem, ingressus es, unctus es. Occurrit tibi levita, occurrit presbyter. Unctus es quasi athleta Christi, quasi luctam huius saeculi luctaturus....* It seems that at first the whole body was anointed: *oleum perungebamini a summis verticis capitis usque ad infima*, says the Jerusalem mystagogical catechesis (II, 3), but the Gelasian Sacramentary mentions only the anointing of the breast and the back of the candidates for Baptism: *tangis et pectus et inter scapulas de oleo exorcizato* (Mohlberg edit. I, 42). Both the 1962 Ordo and the 1972 Ordo authorised Episcopal Conferences *decernere omissionem unctionis catechumenorum vel eius translationem inter ritus immediate praeparatorios vel eius usum intra tempus catechumenatus ad modum "ritus transitionis"* (1972 Ordo).

The *abrenuntiatio satanae* followed immediately after the anointing, and according to Tertullian this took place when the candidates were *aquam ingressi* (*De spectaculis*, 4), but according to Ambrose it took place when the candidates for Baptism entered the baptistery: *ingressus es ut adversarium tuum cerneris cui renuntiandum in os putaris* (some read *in os sputaris* and

this would imply that in Milan the custom of the Eastern churches of spitting at the devil was also in use), *ad orientem converteris: qui enim renuntiat diabulo ad Christum convertitur, illum directo cernit obtuto*. The *abrenuntiatio satanae* according to Saint Ambrose meant that the candidate for baptism *renuntiavit diabulo et operibus eius, mundo et luxuriae eius, et voluptatibus* (*De myst.* II, 5); according to Saint Augustine the *renuntiatio* implied *renuntiasse diabulo, pompis et aneglis eius*. For Terullian these *pompae* were the false gods, the theatre and the amphi-theatre, or *Quadvultdeus: pompae diabuli sunt quaeque desideria illicita, quae turpant non quae exornant animam ut desideria carnis, desideria oculorum et ambitiones saeculi*.

(29) The *Traditio Apostolica* tells us how Baptism was administered in the early Church: *Cum ergo descendit qui baptizatur in aquam dicat ei ille qui baptizat, manum imponens super eum sic: Credis in Deum Patrem omnipotentem? Et qui baptisatur etiam dicit: Credo. Et statim manum habens in caput eius impositum baptizet semel. Et postea dicit: Credis in Christum Iesum Filium Dei? Ed cum ille dixerit: Credo, iterum baptizetur. Et iterum dicat: Credis et in Spiritum Sanctum, et Sanctam Ecclesiam, et carnis resurrectionem? Dicat ergo qui baptizatur: Credo. Et sic tertia vice baptizetur*. In the early Church Baptism was by immersion, while Baptism by infusion was only for the sick and the dying. The candidates for Baptism were expected to take off all their clothes and women also all their ornaments. The *Traditio Apostolica* states this quite clearly: *baptizate.... mulieres quae solverunt crines suos omnes et dposuerunt ornamenta auri et argenti quae habent super se et nemo sumat rem alienam deorsum in aqua*. Saint Ambrose gives a symbolical explanation for this: *Nudi in saeculo nascimur, nudi etiam accedamur ad lavacrum ut nudi quoque et expediti ad caeli ianuam properamus*. (*Sermo* 20). The rite of Baptism described by the *Traditio Apostolica* is also found in the Gelasian Sacramentary (Mohlberg edit. I, 44) and it remained so at least till the 8th century, when we first meet with the form of Baptism we use today: *Ego te baptizo in nomine Patris, et Filii et Spiritus Sancti*. Baptism by immersion was still common in the 13th and 14th centuries, Saint Thomas saying that Baptism by immersion was *communior* (*Summa. Theol.* III q. 16 a. 7) while Walifird Strabo (+ 849) says that *baptismum per infusionem solet venire cum provectorum granditas corporum in minoribus vasis hominem tingui non patitur*.

From what we have said, in the early Church, up to the 18th century, the *professio fidei* was now with the act of Baptism; the *Ordo Romanus XI* when speaking of the actual Baptism is very brief and does not go into details and thus not say how Baptism was administered. The Roman Ritual distinguishes the *professio fidei* from the actual act of Baptism and is

expressed by the answers which the candidate for Baptism gives to the questions asked by the celebrant: *Credis in Deum Patrem omnipotentem? etc.*

(30) The *Traditio Apostolico* mentions two anointings after Baptism, one immediately after Baptism by a priest: *cum ascenderit ungueatur a presbytero de illo oleo quod santificatum est dicente: Ungueo te oleo sancto in nomine Jesu Christi, and the other after the baptised detergentes se induantur et postea in ecclesia ingrediantur* where the bishop would be waiting for them; the bishop then *manum illis imponens dicens: Domine Deus qui dignos fecisti eos remissionem mereri peccatorum per lavacrum regenerationis, Spiritus sancti immitte in eos tuam gratiam ut tibi serviant secundum voluntatem tuam, quoniam tibi est gloria, Patri et Filio cum Spiritu Sancto, in sancta Ecclesia, et nunc et in saecula saeculorum. Amen. Postea oleum santificatum infundens de manu et imponens in capite dicit: Ungueo te sancto oleo in domino Patre omnipotente, et Christi Jesu et Spiritu Sancto.* Only the *Traditio* speaks of two anointings while the *Sacramentaries* and the *Ordo Romanus XI* speak of an *unctio chrisimalis*. This is the Sacrament of Confirmation, but this *unctio* remained in the Roman Ritual as an *unctio post baptismalis* and not as the Sacrament of Confirmation, which had become a separate Sacrament. After long discussions among experts, the *unctio post-baptismalis* has been maintained in the 1972 *Ordo*, but only when the Sacrament of Confirmation is being celebrated at another time. The meaning of this post-baptismal anointing is clearly expressed by the prayer accompanying it: the neophytes are anointed *ut, eius aggregati populo, Christi sacerdotis, prophetae et regis membra permaneant in vitam aeternam.*

(31) The first time the white garment is mentioned is in Eusebius' *Vita Constantini* (IV, 62): *candidis ac regiis vestibus lucis instar radiantibus est amictus, et candidissimo in lecto recubuit.* Theodore of Mopsuestia in his mystagogical catecheses mentions it and Saint Ambrose in his *De mysteriis* (VII, 34) gives it a symbolical meaning: *Accepisti.... vestimenta candida ut esset indicium quod exueris involucrum peccatorum, indueris innocentiae casta velamina de quibus dixit propheta: Asperges me hyssopo et mundabor, lavabis me et super nivem dealabor.*

The newly-baptised put on their white garment when taking part in liturgical celebrations during Easter Week, and in some regions they put it on even when not in church: at least this seems to be implied by what St Gregory of Tours wrote about those Jews who had been baptised by Saint Avitus of Clermont: *Albescebat tota civitas de grege candido* (*Hist. Francorum* V, 11). The white garment put off on Easter Saturday, which for this reason was known as *Sabbatum in albis deponendis*. Both Saint Augustine and Saint Cesarius of Arles make reference to this ceremony

which took place in the baptistery. Saint Cesarius says: *Hodie paschalis solemnitas hodierna festivitate concluditur, et ideo hodie neophytorum habitus communatur*, while Augustine shows his joy in his *Sermo 376* because *miscentur fidelibus infantes nostri*.

(32) The lighted candle is a later addition to the Baptismal rites; it is first mentioned in one of the 12th century Roman Pontificals, and the formula accompanying the action recalls the parable of the wise and foolish virgins (Mt 25, 1-13). Though a late addition to the Baptismal rites, the ceremony recalls one of the fundamental aspects of Baptism, an aspect continually stressed in the early Church when Baptism was also called *illuminatio* or *photisma* and the newly baptised *illuminati* and *photisontes* while Saint Ambrose speaks of the *lumina neophytorum splendida (De lapsu virginis consecratae)*.

(33) The *Traditio Apostolica* (see n. 30) mentions both the *impositio manus* and the *unctio chrismalis* for the administration of the Sacrament of Confirmation; we find the same thing in the Gelasian Sacramentary which says that the neophytes *ab episcopo datur spiritum septiformis* and *ad consignandum inponit eis manus* while saying a prayer, after which *signat eos de chrismate dicens: Signum Christi in vitam aeternam*. The *Hadrianum* gives only the prayer *ad infantes consignandos* a prayer which more or less corresponds to that of the Gelasian; while the *Supplementum* to the *Hadrianum* has this rubric added: *Si vero episcopus adest statim confirmari eum oportet chrismate et postea communicare*. In the Mainz Pontifical (10th century) Confirmation immediately follows Baptism, but one can already notice a development of the rite. The Roman Pontificals of the 12th century fix the form of the Sacrament for the Latin Church: *Signo te signo crucis et confirmo te Chrismate salutis*, a form which remained in use till it was substituted by the form used by the Byzantine Church: *accipe signaculum doni Spiritus Sancti* after Vatican Council II.

The rite of Confirmation as described in Durand's Pontifical (13th century) was adopted with very slight variations by the Roman Pontifical of 1572, and this rite in use in the Latin Church till the new *Ordo Confirmationis* was introduced in 1971.

(34) The rites of Christian initiation come to an end with the celebration of the Eucharist, and the newly baptized, after having been confirmed, participate in the Eucharist for the first time in their lives. The whole Paschal period, according to the 1972 Ordo is for the neophytes a *tempus mystagogiae*, a period during which they are held in high regard by the community: they are given a special place in church, where they go accompanied by their sponsors; they receive a special mention in the bidding prayers; the celebrant, in his homily, keeps them in mind; and each single person in the community tries to make them feel happy and welcome.