

Tridentine Community News

September 4, 2022 – Thirteenth Sunday After Pentecost

The Various Forms of Baptism in the Roman Ritual

The Traditional Roman Ritual provides several versions of the Sacrament of Baptism, to cover various situations. The form most often used is the **Baptism of One Child**. There is also a formula for **Baptism of More Than One Child**. Likewise there is the longer, more verbose **Baptism of One Adult** and the **Baptism of Several Adults**.

Holy Mother Church considers Baptism so essential to the salvation of a soul that, in case of necessity, anyone can perform a Baptism. A lay man or woman, even a non-Catholic / non-Christian can perform a valid Baptism merely by pouring water on the individual being baptized while saying, “I baptize you in the name of the Father, and of the Son, and of the Holy Spirit. Amen.” All that is required is that the person must have the intention to baptize. If the case of necessity passes and the person being baptized survives, then one is obligated to have a priest perform the **Supplying Ceremonies in the Baptism of Children** and **Supplying Ceremonies in the Baptism of Adults**. These contain the various preparatory prayers, questioning of the Godparents, and anointings but omit the actual Baptism itself, essentially to provide the rest of the ceremony and its accompanying graces.

The *Pontificale Romanum*, the book of rites for use by bishops, contains the **Pontifical Baptism of Infants**, the **Pontifical Baptism of Adults**, the **Pontifical Supplying Ceremonies in the Baptism of Children**, and the **Pontifical Supplying Ceremonies in the Baptism of Adults**.

The Use of English in the Traditional Roman Ritual

A series of posts on August 22 by Twitter account Hand Missal History Project (@HandMissals) provided an interesting history of isolated uses of the vernacular in editions of the Roman Ritual between 1954-56. While these were obscure and later-revoked permissions, the subject of when the vernacular is allowed deserves some attention.

The most popular edition of the *Rituale Romanum* currently in print is the three-volume edition edited by Fr. Weller. Originally published between 1945-1950 and in recent years republished in both hard cover and paperback editions, the Weller Ritual contains the Latin text of all blessings, Sacraments, and rites on the left page and an English translation on the right page. The English contains translations of the rubrics of each rite, as well, a very handy reference to have, since it is not often clear how the priest is to be vested, whether incense is to be used, and in general how the ceremonies are to proceed.

The catch which few realize is that the English is a casual translation made by Fr. Weller purely for reference purposes. The priest is not allowed to pray these blessings and rites in English. They must all be prayed entirely in Latin.

In 1961 the bishops gave permission for the vernacular to be used on a limited basis in certain rites, most notably Baptism and the Nuptial Rite. Authorized texts were published, and books started

to appear that were a subset of the *Rituale*, containing the most frequently used blessings and Sacraments along with the authorized vernacular when allowed. While those books are generally thought of as having the title *Colléctio Rituum*, i.e. a collection of rites, in actuality a 1961 edition of the *Colléctio* was never published. If you happen to see books on the shelf entitled *Colléctio Rituum*, they are either 1964 or later editions, or more infrequently the short-lived 1954 edition referenced in the above Twitter thread. None of those editions may be used today.

What may be used for those rites is one of the 1961 books that were published under different titles but were in fact *Colléctio Rituum*s in terms of content. Those include the *New Sanctuary Manual*, the *Parish Ritual*, and the most content-filled of them all, the *Practical Handbook of Rites*.

To be able to handle all situations, a priest should have on hand both the three-volume Weller Ritual, because it is complete and contains every blessing and Sacrament there is, and one of the above 1961 *Colléctio*-equivalent books, so that the vernacular may be used when requested.

13. *Postea aqua pura, antequam ad altare eatis, cum aqua sanctissima, quodammodo velut manus vestras lavetis: sic et vestram mentem mundificet, ut propiusque ad altare eatis, sic aqua sanctissima, quodammodo velut manus vestras lavetis: sic et vestram mentem mundificet, ut propiusque ad altare eatis.*

Ephpheta, quod est, Adaperire.

Deinde legi tenet, dicere:

In odorem suavitatis. Tu autem effugare, diabole; appropinquabis enim iudicium Dei.

14. *Postea interque baptismum continentis, dicere:*

<i>N. Abrenuntias sáttanæ?</i>		<i>N.,</i>	do you renounce Sa-
			tan?
<i>Abrenuntio.</i>		<i>I</i>	do renounce him.
		<i>Sacerdos:</i>	
<i>Et ómnibus óperibus ejus?</i>		<i>And</i>	all his works?
<i>Abrenuntio.</i>		<i>I</i>	do renounce them.
		<i>Sacerdos:</i>	
<i>Et ómnibus pompis ejus?</i>		<i>And</i>	all his allurements?
<i>Abrenuntio.</i>		<i>I</i>	do renounce them.

Regional and Secondary Feast Days

Some Feast Days pertain only to a region or to a particular religious congregation. For example, August 11 is the Feast of Ss. Tiburtius and Susanna in the Universal Calendar. In certain dioceses of the United States, the Feast of St. Philomena may also be celebrated that day, using the Common Mass of a Virgin Martyr.

Lesser-known saints may not appear in any official Calendar, but are still assigned Feast Days. For instance, May 15 is the Feast of St. John Baptist de la Salle in the Universal Calendar, but is also the Feast of St. Dymphna. Though we cannot find any specific reference, logic would tell us that like St. Philomena, St. Dymphna’s Mass would be the Common of a Virgin Martyr.

On July 4, the Archdiocese of Detroit (alone) celebrates the Dedication of the Consecrated Churches using the Mass for the Dedication of a Church. On August 15, the Diocese of London, Ontario celebrates the Anniversary of Episcopal Consecration of Bishop Ronald Fabbro via a Commemorative Collect after the Collect of the Mass of the Feast of the Assumption (a First Class Feast which cannot be displaced).

Paragraph 305a of the 1960 Code of Rubrics states that Feast Days formerly reserved to certain dioceses, regions, or religious orders can now be celebrated by any priest, anywhere. These Feasts are found in a second set of Propers in the Altar Missal entitled *Próprium Sanctórum Pro Aliquibus Locis* (Proper of the Saints for Certain Locations). Perhaps in a future edition of the Altar Missal these Feasts will be blended in with the regular Propers section.