THE BAPTISM OF ADULTS
IN SEVERAL STAGES

Appendices on Experiments
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THE BAPTISM OF ADULTS

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Appendices on Experiments

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NOTES FOR THOSE IN CHARGE OF EXPERIMENTS WITH
THE ORDER OF ADULT BAPTISM

The part of the Roman Ritual dealing with the Order of Adult Baptism, prepared by the Consilium for the implementation of the Constitution on the Sacred Liturgy, and approved for experimental use is sent to you for this purpose. These appendices are added so that preparation for the experiments may be easier and more effective.

APPENDIX I, 'Pastoral Norms,' explains briefly the plan of the revision. It expounds the liturgical and spiritual context in which Christian initiation is to be understood and explained to catechists. Then a summary is given of the arrangement of stages and periods with the twofold object, first, selecting and indicating among the various rites and rubrics those points which require particular attention and pastoral care; and secondly, describing in spiritual, pastoral, and theological terms the progress of the soul or the spiritual journey by which the candidates, led by catechists and pastors, should conform themselves in mind and heart to the successive steps of the liturgical services.

APPENDIX II, which again will be useful for catechetical exposition, is in three parts and goes into more technical detail. The first part deals very briefly with the general principles of translation. The second, prepared especially for the use of translators, is also useful for catechists, and clarifies the principal words and expressions. The third, designed for catechists in the first instance, and also for translators, gives the sources of the rite with practical intent: the present Roman Ritual, so that comparisons may be made; passages in sacred Scripture and the Roman Missal, so that the profound biblical and liturgical meaning of the rites and prayers may be explained more clearly to the candidates.

Note. With regard to translations, two points should be noted:

a) Since in many parts of the world translations of the Rite for the Baptism of Adults are already in use, the translator may use these with discretion. But he should be very careful to consider the many changes introduced in the Latin text; these will be found in the sources (Appendix II B). He should also make a point of translating scriptural passages as faithfully as possible.

b) The translation must be made in accordance with the method and criteria which are valid for the translation of other liturgical texts. Attention should be paid not only to fidelity but also to the genius of the individual language. The translation should not be slavish but — up to a point — free, since the successful outcome of the experiment may depend in large measure on the fidelity, clarity, and beauty of the translation.

APPENDIX III, gives some suggestions concerning the preparation of reports on the experiments.
Note. With regard to the Order of Adult Baptism the following points should be noted:

a) In those parts of the world where the catechumenate has already been restored in accordance with the Order of Baptism Arranged in Stages, published by the Congregation of Rites in 1962, the experiments will be easier to conduct. In such places the liturgical rites have already been united with the 'spiritual journey' of the catechumens and the community of the faithful has already been prepared to assist the candidates actively in this journey.

b) Nevertheless, the experiments should also be made in other regions or countries where there are a number of adults to be baptized, so long as the prerequisite conditions are present or can be created.
APPENDIX I

PASTORAL NORMS FOR THOSE IN CHARGE OF THE EXPERIMENTS

The part of the Roman Ritual which is now offered for experiment deals with the baptism of adults 'in several stages,' that is, so arranged that "the period of the catechumenate, properly spaced, may be sanctified by sacred rites celebrated at successive periods." (Constitution on the Liturgy, art. 64; cf. Decree on the Missionary Activity of the Church, n. 14, and Decree on the Pastoral Office of Bishops, n. 14.) Therefore other rites for the baptism of adults, either in the simple form without the restored liturgical catechumenate or in the briefer form which is used in danger of death, or for the baptism of infants (Constitution on the Sacred Liturgy, art. 66-68), are not dealt with here.

The rite, drawn up in this way, follows the path which was happily opened up by the Rite of Baptism to be Celebrated in Successive Stages, and published by the Congregation of Rites in 1962 (cf. Rel. 21).* It expresses more clearly what is signified by the actions and the words, so that "the Christian people ... may be able to understand [the mystery] with ease and to take part in the celebration fully, actively, and as befits a community" (Constitution on the Sacred Liturgy, art. 21). Therefore those features which "have crept into the rites [of this sacrament] and have rendered their nature and purpose far from clear to the people of today" have been reformed or eliminated (Constitution on the Sacred Liturgy, art. 62; cf. Relatio 2/4).

I. THE CONTEXT IN WHICH THE BAPTISM OF ADULTS IS INSERTED

1) The rite here embraces the whole and complete order of Christian initiation, namely, baptism, confirmation, and the holy Eucharist, so that the intimate connection of the three sacraments of Christian initiation may be abundantly clear, as the sacred Council desired (Constitution, art. 6 and 71; Rel. 2/3; Decree on the Missionary Activity of the Church, n. 14).

2) As the Council itself decreed, the entire order of the initiation of adults should therefore be accommodated to their 'spiritual journey' (Decree on the Missionary Activity of the Church, n. 13; Constitution, art. 64, on the restoration of the catechumenate). In this there are two principal stages.

The first is when the one who wishes to be a Christian, with initial faith in Christ, completes his movement toward conversion; at that point he properly becomes and is called a catechumen.

* The reports (relationes) which are occasionally deferred to are those which were submitted to the Fathers of the Consilium. The first number designates the report itself, namely, Rel. 1 = Report on the Ritual, October 1964; Rel. 2 = Report on the Ritual, April 1965; Rel. 3 = Report on the Ritual, October 1965. The second number indicates the page of the Report, for example, Rel. 2/4 = page 4 of the second Report.
The second stage is when, with perfected and matured faith, he completes the lengthy and protracted course of his conversion and then properly becomes and is called a member of the faithful. Each of these stages is signalized by a liturgical rite of its own: the first, in the ritual for the enrolment of catechumens; the second, in the sacraments of initiation themselves.

The two principal points or stages, each signalized by a rite of its own, correspond to two distinct parts of the spiritual journey. The first precedes the entrance into the catechumenate and is called ‘evangelization’ (Constitution, art. 9; Decree on the Missionary Activity of the Church, n. 13). The second is the ‘catechumenate’; it occurs between the entrance into the catechumenate properly so called and the reception of the sacraments (Const. art. 64; Decree on the Missionary Activity of the Church, n. 14). Finally, the third follows the sacraments and is called the *mystagogia* (Decree on the Missionary Activity of the Church n. 14). The three may be tabulated as follows:

1. **EVANGELIZATION** ——— Order for the enrolment of the catechumen;
2. **CATECHUMENATE** ——— The sacraments of initiation (making one a member of the faithful);
3. **MYSTAGOGIA** ———— The Christian life with its sacraments.

II. STAGES AND PERIODS OF THE CATECHUMENATE

1) First Stage: Order for the Enrolment of a Catechumen

A. The rites themselves

**In general**

It is not necessary that the entire Christian community be present at this rite, although later this is particularly suitable for the baptism itself. Nevertheless, some gathering of the people of God should be present and actively participate; a gathering that will consist of sponsors, relatives and friends, priests, and catechists.

By the term ‘sponsors’ is understood those who have led the candidates to the Church and perhaps to the faith itself, and who now formally present the candidates to the Church. They will not always or necessarily be the same persons who later, at the time of ‘election,’ undertake the office of godparents.
In particular

N. 2 of the rite. The 'dialogue' in which the candidate, moved by the grace of God, presents and offers himself, expressing his inmost spiritual dispositions, is of the greatest importance.

The first form of dialogue, which is optional (Rel. 3/5), cannot be properly understood unless the difficulties involved in it are eliminated (with regard to these, see Appendix II).

N. 5. The dialogue concerning the renunciation of false cults must take into account or allude to the different kinds of superstition prevalent in a particular region (for example, magic, or spiritualism) (cf. Rel. 2/9). Nevertheless, there should be no explicit allusion to customs which, however offensive to Christianity, are not clearly opposed to the natural law. On this subject the candidates' consciences should be formed, not during the period of evangelization, but in the course of the catechumenate, even if the convert already knows implicitly or explicitly that he is called by God to this moral change.

N. 9. The Christian name will not always or necessarily be the name of a saint. In some cultures there are religious names which can be raised to a Christian meaning. Only those names should be rejected which are truly impious (by reason of either their current use or their etymology; Rel. 2/9).

The rite, which is optional at this point, will however be of great help in regions where Mohammedanism is now expanding, since its new adherents immediately receive a new name. A new name should therefore be given immediately to our catechumens, to put them on a level with their Moslem neighbors.

N. 15. It is highly desirable that the 'dismissal of catechumens' be restored. The act of participation in the eucharistic liturgy is reserved for those who have already been raised to the dignity of the royal and priestly people, that is, to the baptized.

B. The significance of this rite in the spiritual journey of the candidates

"The candidate who has been converted to Christ the Lord by evangelization asks the Church that he be received into the catechumenate by expressing his primary faith" (art. 1-17: Rel. 2/16).

By means of this liturgical service, the Church confers on the new catechumen the divine graces he needs to ripen his conversion and strengthen his still weak and unsteady resolve, enabling him to adhere more fully to Christ.

C. Prerequisite conditions

1) The order for the enrolment of catechumens presupposes that evangelization has already been completed. Its summary — the proclamation of the Living God and of his Son, Jesus Christ, whom he has sent for the salvation of men — is recapitulated in the priestly admonition in n. 3 of the new rite.

2) "A true, although rudimentary, faith and conversion to Christ is supposed. In accordance with the Church's very ancient custom, a catechumen's motives should be looked into, and, if necessary, purified" (cf. Decree on the Missionary Activity of the Church, n. 13). Imperfect, however, as these motives may
be, they are still conceived under the inspiration of the Holy Spirit. As Augustine says, before catechumens are reborn in the font of baptism, they have within them "some beginnings of faith," which, like the new birth of baptism itself, are not "without the grace of God's mercy" (De div. quaest. ad Simpl., I, qu. 11, 2, P.L. 40, 111-112).

3) On the part of the candidates some understanding of the Church from other sources is presupposed, so that they may be able to follow both what the priest does when he acts as Christ's representative, and the part taken by the Christian community into which they are received. Some previous association with members of the Christian community, and especially with the priest himself, is also necessary.

4) Finally, the candidate is expected to have already made acquaintance with the rite of the Order of Enrolling Catechumens, its words and gestures, the meaning of the service, and the active part taken by the candidates and others.

2) Second Stage: Rites for the Period of the Catechumenate

1) The catechumenate is a privileged season reserved for catechesis (the word is here taken in its patristic sense). This "is not a mere expounding of doctrines and precepts, but a training for the whole Christian life. It is an apprenticeship of appropriate length during which disciples are joined to Christ their teacher. Catechumens should therefore be properly instructed in the mystery of salvation and in the practice of evangelical morality. By sacred rites enacted at successive stages, they should be introduced into the life of faith, liturgy, and love which is the life of God's people" (Decree on the Missionary Activity of the Church, n. 14).

Throughout the first lengthy period of catechumenate, it is for catechesis to form the 'hearers' by instruction and by celebrations of the sacred word of God, together with other rites. After 'election,' the greatest part will be played by the liturgical services adapted to this period. But once admission into the catechumenate has taken place, it will be very helpful on Sundays to introduce the catechumens step by step into the liturgy of the word. At the end of the liturgy of the word, they are as a rule to be dismissed.

2) The minor exorcisms and blessings are among the rites which the restored order provides for 'hearers.'

a) The minor exorcisms are distinguished from the major exorcisms in their nature as well as in their time and scope. At this stage of his journey the catechumen has already perceived the difficulties of a Christian life, but he is neither psychologically nor spiritually prepared to understand the exorcisms in which the priest addresses the devil in strong terms. Therefore the minor exorcisms are not imprecatory but deprecatory and educative. After the fashion of the Gospels and the Fathers, they present to the catechumen the themes of the two ways (Matt. 7:14-15), the 'beatitudes of the kingdom of heaven' and the corresponding 'curses' (Luke 6:20-27), the warfare between flesh and spirit (Rom. 7:18-25; Gal. 5:16-25), sins and virtues. In this way the catechumens can be brought to under-
stand that the spiritual battle which they undertake is truly a warfare between Christ and the devil. But in a positive way, and especially by the example of Christ's disciples, they are shown the hope and reward of a Christian vocation, and that catechumens may do great things for Christ and the Church. Finally, God is asked to free them from sin and evil desires by his divine power and protection and to lead them to the end for which he created and called them.

b) Blessings are added so that the catechumens, who cannot as yet receive the divine peace of the sacraments of the Eucharist and penance, are not on that account deprived of all assistance, consolation, and peace from God 'during their spiritual journey.' Therefore these blessings are not merely external rites but prayers that God the Father, who gave his blessing to all the nations in his Son, may lead the catechumens safely to Christ. The catechumens should derive from these blessings courage, peace, and joy, appreciating that through the Church's authority they are surrounded by the power and love of the Father in heaven.

N.B. The last rubric, under n. 40, states that for grave pastoral reasons the presentation of the Creed may take place in this period. These grave reasons certainly apply in parts of the world where the traditional religion involves rites of initiation introducing the candidates (récipients) step by step into some pagan mystery. In such cases it will be necessary to consider whether at this point, while the mystery of salvation is being expounded in the catechesis, the time has come to present the Creed itself, in which the history of salvation is summarized.

3) Second Stage: That Is, the 'Election' or 'Inscription of the Name'

The 'election,' or 'inscription of the name.' is the rite by which the Church, relying on the testimony of the godparents, decides and signifies that the catechumens are now admitted as 'applicants' to approach the final stages of the paschal sacraments. On their part, the catechumens, by giving their name, declare their firm desire to be initiated. This rite, which begins the final period of intense preparation for the sacraments of Christian initiation, is the culminating point of the whole course through which the Church has led its catechumens from the period of 'evangelization.' If such action of the Church is omitted or diminished, the Lenten preparation for baptism which is now to take place will be the less fruitful.

The rite of 'election' is in the nature of a sign vividly expressing this previous action of the Church. Before it can take place, the priests in charge of the preparation of catechumens must select those whose spiritual condition they judge to be worthy of baptism during the coming paschal observance. This must be done in accordance with the criteria — enumerated in the dialogue, n. 43, (cf. Rel. 3/7) — which indicate how the catechumens have fulfilled their period of probation and initiation, that is, how they have responded to the action of the Church. The actual dialogue supposes, as does the whole rite of election, a previous enquiry of the individual candidate.

Understood in this sense, the election belongs directly to the priests, the godparents, and the candidates. Nevertheless, it is also of great concern to the whole Christian community, because those to be baptized constitute the 'new offspring' of God's people. For this reason the community of the faithful should take part in the election, chiefly through the godparents. In the actual rite of election, the
latter will respond to the questions of the celebrant from their deepest conviction, not only in their own name but also for the entire community of the faithful.

This serious and important election is the way in which the catechumens enter the season of Lent, at the end of which they are ‘illumined’ by receiving the sacraments of initiation. To renew themselves in Christ they strive by their own effort, with the aid of the community’s prayers and the internal grace of the Holy Spirit, to complete their preparation under the guidance of mother Church which instructs and nourishes them, especially in the liturgy. For the entire Lenten liturgy, in its structure of lessons and prayers, is designed as a baptismal preparation, and expresses a clear and evident baptismal character. This will be very helpful to pastors in providing a basis for homilies and catechesis. Among the weeks and days of Lent, however, the most significant are the first Sunday, which gives the theme of conflict between Christ and Satan, and the days of the solemn scrutinies. Later, when the presentation of the Creed and the Lord’s Prayer takes place, the new dignity of sons about to be received will be shown to the catechumens, because they will then be ready to profess their faith and to utter the Lord’s Prayer in the spirit of sons with the entire people of God.

The office of ‘godparents,’ as already indicated, is now of the greatest importance. Godparents should therefore make a point of being more diligent and careful in the last days of Lent, as well as in the period immediately following, when, in the time of the mystagogia, the neophytes begin to take part in their first steps in the Christian life. With regard to godparents, it should be noted that they are to be chosen by the catechumens, but the choice is to be confirmed by the priest in charge of the catechumenate.

4) Third Stage: Scrutinies and Presentations

The scrutinies are the action by which God, through the liturgy of the Church, penetrates the minds and hearts of the catechumens to test and purify them.

For their part, the ‘elect’ should collaborate with the divine action with sincere self-knowledge, serious examination of conscience, and true repentance, so that they may discover and acknowledge the true and inner meaning of their sin. Pastors, catechists, and godparents must help them to examine their conscience and to arouse and foster a feeling of penitence in their hearts.

The divine operation which takes place through the Church’s liturgy will have its principal effect in the exorcisms which accompany the scrutinies. The major exorcisms are distinguished from the minor in their time, scope, and nature. At this point the catechumens, making progress in their ‘spiritual journey,’ have already learned of the devil; they are helped, moreover, by the Lenten liturgy, which forms them for the spiritual combat. Therefore, as the time of their redemption approaches, the real purpose of the exorcisms is seen to be, that they are now preserved and freed from the influence of Satan. The formula of exorcism, following the words of Christ to Satan, directly addresses the devil and demands that he depart. Hence they are rightly called major exorcisms.

Since, however, the catechumens are expected to make their own due response to the divine power experienced in the exorcisms, their faith must be stirred and illumined beforehand. This must be done in the ‘celebrations of the word of
God which take place immediately before the individual exorcisms. At this time passages from holy Scripture are read in which the meaning of each exorcism is interpreted correctly and profoundly, and to which the prayer of exorcism explicitly alludes.

The following are the lessons which occur in the exorcisms:

in the first exorcism: concerning the Samaritan woman: Num. 20:1-3 and 6-13; John 4:5-42, of Friday of the third week of Lent.

in the second exorcism: concerning the man born blind: Is. 1:16-19; John 9:1-38, of Wednesday of the fourth week.

in the third exorcism: concerning Lazarus: III Kings 17:17-24; John 11:1-45, of Friday of the fourth week.

It should be noted that the themes unfolded in these readings are explicitly repeated in the corresponding exorcisms.

From the first to the last scrutiny the catechumens should make spiritual progress, particularly in the feeling of penitence. By gaining a deeper knowledge of man's sin and of themselves, they will understand what it is to need deliverance and salvation and, after man's final loss of hope, to find the hope of a new life. They will thus from day to day open their hearts and conform themselves to the approaching paschal mystery, in which, dying to their sins, they will rise with Christ and, as new creatures, live for God.

The 'presentations' make up the final rite of the third stage. Now the Church trustfully hands over to its catechumens the professions which, as a compendium of the Church's faith prepare them for the coming sacraments. First of all is given the creed in which the elect are to profess their faith before baptism; the creed expresses the divine salvation which they implore and the new life they will begin. Next the Lord's Prayer is handed over, which they will offer in the eucharistic banquet with the people of God, in the spirit of adopted sons, crying out in Christ: “Abba, Father!”

So much for the presentations. (Cf. what is mentioned above in the third stage toward the end.) It must however be added that the faculty conceded in n. 52 and 65 is not valid except when and to the extent that the common norm established in n. 70 and 74 becomes impossible. According to this normal rule, everything should be so arranged that the scrutinies shall take the chief place, not the presentations, which are only to come later.

5) Rites of Immediate Preparation

These rites are preparatory to such an immediate and final sense that in the administration of adult baptism they take place on Good Friday or at the beginning of Holy Saturday.

Their scope is two-fold: First, to prepare for the profession of faith, which is to be considered as a gift of grace, according to the symbolism of the Ephphetha rite, and also as the free response of each catechumen, symbolized in his profes-
sion of the creed; secondly, in the rite of conferring a new name, the purpose is to arouse the hope of new creation, the hope in which individual catechumens, called by their own name, will be renewed in Christ.

Therefore, because the sacraments themselves are so near, and these graces of Christ so important, it is desirable that, when these rites are celebrated, each catechumen should prepare himself in spirit, particularly by prayer and, if possible, by fasting (cf. Constitution, art. 110).

According to the rubric in n. 85, these rites can be optional in certain circumstances. Nevertheless, because of their traditional value and intrinsic meaning, they are to be observed as far as possible. Thus throughout the process of initiation, the liturgical action of the Church will remain the foundation and crown of the 'spiritual journey' of the soul. It is fitting that in this final hour the Church should actively help its catechumens, as a mother helps her children.

6) The Sacraments of Initiation

A. Observations on the rites and rubrics

N. 87. 'After the consecration of the font.' The form for the blessing of baptismal water will be adapted and shortened at a later date. For the present the form in the Missal should be used.

N. 89. The anointing on the breast and between the shoulders with the oil of catechumens remains the common norm. It may however be made optional at the discretion of the bishop directing the experiment. This was decreed in 1962 in the Order for Adult Baptism Arranged by Stages of the Catechumenate (n. 48a). The reasons are evident: it cannot be said that this anointing is 'suited to the understanding of the faithful' in every nation (Constitution art. 34); besides, as Ambrose says with regard to the signing of the mouth in the Ephpheta rite, "women also are baptized" (De Sacr. I, 1, 3; S.C., 1961, p. 60), and "the contact that is becoming to a man may not be becoming to a woman" (De Myst. I, 4, ib., p. 156). (Cf. Rei. 2/17).

N. 90. The second part of the profession of faith, that is, concerning Jesus Christ, has been enlarged a little from the Apostles' Creed, in order to propound the entire paschal mystery of Christ.

It should be noted that the individual's profession of faith is to be so closely connected with the rite of water that infusion or immersion must take place immediately after his or her profession of faith.

N. 91. Experiment will determine whether the form of baptism by immersion, which signifies more expressively and vividly the death and resurrection of Christ, may be conveniently and usefully employed in some parts of the world.

N. 92. The pouring is no longer required to be done in the form of a cross.

B. The importance of the sacraments in the 'spiritual journey' of those to be baptized

There is no need to dwell on the importance of the sacraments, since this is evident to all priests and will have been made clear to the candidates in catechesis.
A few points must be recalled to show how the rites emphasize the continuity in the economy of salvation as between the Old and New Testaments, and correspondingly in the whole course of adult initiation: the covenant between God and his people, the death and resurrection of Christ, the outpouring of the Holy Spirit, and participation in the holy Eucharist.

1) The renunciation and the profession of faith precede baptism, and the anointing with oil is placed between them. These are the rites which have been partially anticipated at the beginning of the initiation (cf. n. 5 and 7). Thus explained, the initiation of adults appears as an active rite of covenant and contract with the true God, as in the Old Testament. In place of the renunciation of false gods there is now the renunciation of Satan and all his works (n. 87). In place of the bare elements of the faith of the patriarchs (Jos. 24:17-18), there is now a profession of perfect faith in Christ. In either case the renunciation of false influences and the profession of the true faith bear witness that the catechumens actively respond under the impulsion of the Holy Spirit and adhere to God who has called them.

Now the active rite of covenant, after the experience of sin and human helplessness, is perfected in a passive rite of anointing. This brings an accession of strength from heaven, enduring permanent adhesion to the faith. Finally, since so much human frailty and weakness remains, the primitive rite of covenant becomes secondary, a mere prelude to the new rite by which the sacrament is constituted.

2) Washing with water together with the invocation of the Holy Trinity is the sacramental rite of baptism. It is a rite that is entirely passive, by which new Christians are assimilated to the death and resurrection of Christ, so that they may be reborn from his grace. As is clear from the history of the Old Testament, the covenant was not observed: The Fathers themselves, as well as other people, sinned: “God has imprisoned all men in their own unbelief, only to show mercy to all mankind.” (Rom. 11:32), and to establish a new creation in his Son. And so catechumens cannot now enter into a new covenant with God unless they first pass, mystically and passively, through the rites of the sacrament which invoke the power of the Holy Trinity they have professed, and represent the death and resurrection of Christ through which they are saved.

3) Christ, however, has died and risen from the dead to give a new humanity the heavenly promise of the Holy Spirit's power and the sacramental gift of his life-giving flesh. The baptism of adults, therefore, cannot be separated from the sacrament of confirmation or from the Eucharistic banquet.

The neophytes are therefore confirmed not only in pledge of the future eternal life to which they look forward, but also that they may now be strengthened by the Holy Spirit in the Church for this present life. Thus will they show forth the fullness of those gifts of salvation by which the spiritual nature of God's people must shine in the world.

Finally, by speedily approaching the sacred banquet of the Eucharist, they will become sharers in the prayer of sons, exercise their royal priesthood, be nourished with the living flesh of Christ, and be introduced into the full unity of his body.
Thus, in this final conferment of the sacraments, the whole economy of salvation, the entire paschal mystery, is recalled and applied. And so the economy of adult initiation, at first briefly expressed and signified, is now finally perfected and brought to completion.

7) The Period of Mystagogia

If the first steps of the neophytes in the sacramental life are to be sure and strong, they must have the warm assistance of the priest and of the community of the faithful, especially of their godparents. It is thus important that not only the neophytes, but also their godparents, friends, and relatives, be frequently invited to the celebration of Masses in which the mystagogical catechesis is suitably proclaimed, for their especial benefit.

In general, the period of *mystagogia* should coincide with the Easter season. Until the Roman Missal is reformed, in which it is to be hoped that Masses of a mystagogical character will be assigned to this period, pastors should see to it that in preparing the catechesis they take their themes from the daily Masses of Easter Week and from the First Epistle of Peter.

III. BAPTISM OUTSIDE THE LENTEN-EASTER SEASON

Although every effort should be made to employ the Easter vigil as the regular and preferred occasion for the solemn baptism of adults (cf. Constitution, art. 109; Decree on the Missionary Activity of the Church, n. 14), yet there may be serious circumstances and reasons for conferring baptism outside this period.

In such cases, in accordance with the intention of the Constitution on the Sacred Liturgy, which restores the paschal significance of the Lord's Day, Sunday shall be chosen in preference to other feasts for the celebration of baptism.

The scrutinies shall take place not on Sundays but on weekdays, in order to enhance the solemnity of the Lenten scrutinies which are to be celebrated on Sundays (as proposed in rubric n. 48 of the new rite).
APPENDIX II

PRACTICAL DIRECTIONS ON TRANSLATION AND CATECHESIS

This appendix is technical in character and is intended to assist those who make vernacular translations and those priests or lay people who, in devising homilies and catechesis and in preparing candidates for the rites, require a deeper understanding — theological, biblical, liturgical, and pastoral — of the rites and prayers. The remarks fall under two headings:

1) The first part offers explanation of those Latin words or forms whose meaning may be doubtful to translators (for example, because they are too technical or biblical or theological).

2) The second part gives the liturgical and biblical sources. This will be useful especially for catechists who are responsible for preparing the candidates for the rites or for giving the catechesis. It will also help translators to understand more clearly why or in what sense, according to the sources, the particular form is used, and therefore how it should be translated.

I. NOTES ON TRANSLATION IN GENERAL

Translations should not be slavish but should take into account the genius of the language and the capacity of the catechumens. It should, however, be especially faithful to the fundamental biblical concepts and modes of expression.

Past experience in the translation of liturgical texts suggests that it will often be helpful to pass over some of the more rhetorical elements proper to Latin style, but foreign to the genius of some modern languages, such as, supplices oramus, praesta quaeantur, affluenter exsultent.

II. NOTES ON PARTICULAR WORDS AND FORMS

This section deals, as already stated in the introduction, with technical terms, words, and forms, which require a brief explanation if they are to be translated properly. The marginal numbers refer to the numbered paragraphs of the revised Order of Baptism Arranged According to Stages of the Catechumenate.

N. 1. Candidati, before they are admitted as catechumens, may be called either 'pre-catechumens' or 'postulants' or even 'inquirers.'

The sponsores are not necessarily the same as the patrini (cf. Appendix I, II, concerning the stages and periods of the catechumenate, 1) First stage.

A. The rites themselves, in general). They introduce the candidates and present them to the priest and the community.
N. 2. ‘Quid tibi haec fides praestat?’ Fides is equivalent in this place to the sacrament of faith, that is, to baptism.

‘Vita aeterna’ is not to be understood exclusively in an eschatological sense; it also embraces above all the incorporation into Christ made in the Church (cf. also n. 3, where vita aeterna is taken in the same sense).

N. 5. ‘Absit a vobis (nobis)’: from Joshua 24: 16 sgg.

‘Testes sumus’: from Joshua 24:22.

The translation should use the appropriate vernacular idiom.

N. 7. ‘Tam in fronte quam in corde’: just as the candidate receives the sign of the cross on his forehead (“sur le front”), so the power of the cross must penetrate his heart (“dans le coeur”). The exterior signing of the breast, which is prescribed in the Roman Ritual, n. 10, derives from an incorrect understanding of the text which should now be avoided by the translator.

N. 8. ‘Claritas Dei’: This is an expression of ancient Christian latinity for the Greek doxa (in place of gloria).

‘Gloriae rudimenta’ means the beginnings of sacramental grace. These words are required by the phrase which will appear in the following verse, “gloriam regenerationis;” this signifies the graces of baptism itself. Thus the beginnings of grace are contrasted with the grace of baptism itself.

N. 14. ‘Instituat’ signifies more than the instruction of the intellect: namely, integral spiritual formation.

N. 22. ‘Confirma verbum fidei nostrae’: that is, give power to the words of our prayers, which come from faith.

N. 25. ‘Scrutare’: penetrate.

N. 29. ‘Accedunt ad sanctum baptisma’: It is evident that they do not approach holy baptism immediately, since the candidates are still on the path leading to the sacrament.

‘Ad futura sese extendentes’: cf. Phil. 3:13, where quae sunt priora are opposed to those things quae retro sunt; priora = the things which are to come (which are before us).

N. 32. ‘Edocti mysteriis’; in this place mysteria are to be understood in the sense, not of the sacraments only, but of the entire economy of salvation.

N. 36. ‘Mundi sensibus’: in a pure mind, in a pure heart, or the like.

‘Sanctorum mysteriorum’: in this case, the sacraments, namely confirmation and the Eucharist.

N. 41. ‘Electio’ (in the title): this may be translated by a word which signifies the inscription of one’s name, or by some other suitable term.

N. 42. ‘Mysteria initiationis’: the sacraments of baptism, confirmation, and the Eucharist. Cf. 44 and 45: initiari mysteriis.

N. 45. The ‘competentes’ are the catechumens who together (cum) seek baptism, that is, tend to it (cf. Roman petere). Saint Augustine explains: “What are
the *competentes*-but *simul petentes*? The word *competentes* means at once to seek and to desire something" (Sermo 216, 11, P.L. 38, 1077). Catechumens are also called those to be enlightened (*phōtizomenoi*) or the elect.

N. 46. *'Sacris Ecclesiae institutionibus':* these are the actions and teachings, namely, preaching, catechesis, and liturgy, by which the Church plans and accompanies the spiritual journey of those to be baptized. We therefore ask that God will open their hearts to his grace, both internal and external.


N. 47. *'Filis adoptionis':* it is not a question of those to be baptized, but of the faithful to whom the progeny or new offspring are to be aggregated.

N. 48. *'Scrutinia' (in the title):* these are not to be understood in an intellectual sense, and therefore should in no way be translated by such words as 'examination.'

N. 52. and the following. *'Exorizo te':* I address you insistently, or I command you, or even I adjure you. To exorcise is to command or enjoin, by having recourse (not to an oath, as the classical lexicons say) to sacred words, namely, above all to the divine name (Father, Son, and Holy Spirit, Holy Trinity), to the words and themes of sacred Scripture, which the devil is bound to obey, because if constrained by these words, he will be overcome (cf. the Greek *horkos*).

N. 87. *'Pompae diaboli' refers to* the brilliant and bewitching acts of pagan cult, but also to pagan games and other displays of the kind, which in antiquity always accompanied some species of pagan worship.

N. 87. *'Angeli satanae' (cf. Apoc. 12:9: *"that ancient serpent, who is called the Devil and Satan . . . was thrown down to the earth and his angels were thrown down with him").* According to holy Scripture, the spirits opposed to God are understood here. In the cases referred to in the rubric, we understand both the spiritual powers to which false cults are dedicated and also men who can be considered as their substitutes, to the extent that they preside over false cults, for example, sorcerers, magicians, and the like.

N. 96. *'Candidus':* this is to be understood not only in its proper sense of 'white,' but also in its transferred sense: immaculate, splendid, or even festive. There are parts of the world where the word 'white' has this double meaning and then it is to be retained. But there are others where moral significance is lacking; then a suitable word should be chosen.

III. SOURCES OF THE TEXT

The following is not a scientific index of sources but rather a practical index for the use of translators and catechists. The sources used are the following:

—RR (= Roman Ritual) and a number: *Ordo baptismi adulatorum secundum Rituale Romanum*, titulo II, cap. 4 (edit. typica Pii XII, ann. 1952 vel 1954).

— at times RR also refers to: *Ordo baptismi adulatorum per gradus catechu-menatus dispositus* ann. 1962.
THE BAPTISM OF ADULTS IN SEVERAL STAGES

— the places in sacred Scripture and the Roman Missal which are used in the text, or to which allusion is made:

N. 2b. RR. 5a.
3 RR. 5b revised form with added allusions to Jn. 17:3 (revealed truth) and Phil. 2:5 (have this in mind which you also have in Christ Jesus).
4 Cf. RR. 8; — II Thess. 2:8 (the breath of his mouth); Mt. 4:11 (the kingdom is at hand); 21a; 34b.
6 Cf. RR. 12.
7 Cf. RR. 10.
8 Cf. RR. 11. — Eph. 3:17 (dwelling of Christ); Mt. 11:30 (yoke of Christ).

N. 14 Second invocation “a strong heart and a willing spirit” (II Mac. 1:3).
15 Cf. RR. 15.
23 Cf. Gal. 4:16-23 (opposition of spirits); Eph. 1:4 (election of saints).
25 Cf. Acts 4:12 (name of salvation); Phil. 2:10 (genuflection); Ps. 7 (Vulgate):10 (Searcher of hearts).
26 Cf. Is. 61:1-2 (anointing of the Spirit); Lk. 4:16-30 (Christ speaking in the synagogue at Nazareth applies to himself the prophetic oracle); Eph. 2:2-3 (conduct or condition of man before baptism: desires of the flesh), 4:14 (wind of doctrine), 2:14 (alienated from the promise), 2:2 (spirit of unfaithfulness among children), 1:21 (Christ over all things), 1:17-18 (hope of his calling); Is. 61:6 and I Peter 2:9 (priestly people); Is. 61:3 and 10 (joy of Jerusalem; garment of salvation).
27 Cf. Lk. 4:20-26 (sermon on the Mount with the theme of the two ways: “Blessed . . .” — “Woe . . .”); Mt. 5:1-16 (sermon on the Mount without the theme of the two ways, but emphasizing the point ‘light of the world’).
28 Cf. call of Matthew (Mt. 9:9-18) within its evangelical context: Mt. 8:23-27 (quieting of the storm); 8:28-34 (exorcism of the Gadarene); 28:19 (preach to all men); 9:16-17 (newness of the gospel), 13 (pity): 14-15 (joy).
29 Cf. Gal. 1:15-16 (call of Paul and his response: not condescending to the flesh); Phil. 3:13 (forgetting all that is behind); 3:8 (gain Christ).
32 RR. 4.
35 Cf. Ps. 112:5-6 (living on high, he looks upon the lowly).
36 Cf. I Jn. 3:8 (Christ destroyed the works of the devil).
38 Cf. I Tim. 2:4 (salvation; knowledge of the truth).
47 Cf. RR. 11c.

N. 50 Cf. Jn. 4:10 (gift of God).
51a Cf. RR. 17a; Num. 20 (rock in the desert).
51b Cf. RR. 21a; 13b; Jn. 4 (Samaritan woman).
53 Cf. RR. 28.
57 Invocation 1a: Ezech. 36:26 (new heart); Ps. 50:12 (steadfast spirit). Invocation 2a: II Cor. 7:1 (cleanse from defilements).
Invocation 58a: Roman Missal; Good Friday: invitatory of solemn prayer for catechumens.

58a Cf. RR. 23a.
Ps. 7:10 (searching heart and soul); 1 Tim. 2:4 (all men to be saved); Ezech. 36:26 (new heart); Lk. 1:77 (knowledge of salvation); Rom. 12:2 (newness of mind).

58b Cf. RR. 27a.
II Cor. 4:4 (blindness); 4:6 (light out of darkness); Jn. 9:25 (born blind); 9:35 (believe in the Son of God).

59 Cf. RR. 28.

63 Invocation 1a: Rom. 6:3-4 (buried with...).
Invocation 2a: Rom. 6:2 and 11 (dead to sin).

64a Cf. RR. 19a.
Rom. 6:4-5 (buried with Christ); Col. 3:10 (putting on the new man).

64b Cf. RR. 21a; 27a.
Heb. 2:14 (destroying the dominion of death).

66 Cf. RR. 28.

73 Cf. Roman Missal, Good Friday: Invitatory and solemn prayer for catechumens.

76 Cf. Lk. 11:1 ff. (Lord’s prayer).

77 = 73

80 Cf. RR. 34.

87 RR. 35.

89 Cf. RR. 36 (Ordo 1962, num. 48a).

90 Cf. RR. 38.

91 RR. 39.

95 Cf. RR. 41.

96 Cf. RR. 42.
II Cor. 5:17 (new creature); Gal. 3:27.

97 Cf. RR. 43.
Eph. 5:8 (Light in Christ).

Note regarding nos. 55, 61, 68: The special ‘Memento’ for the godparents within the Canon: Gelasian Sacramentary, edited by Mohlberg, n. 195; special mention of the ‘elect’ in the Hanc igitur, ibid. n. 196-197.
APPENDIX III

SUGGESTIONS FOR REPORTS ON THE EXPERIMENTS

Throughout the experiment careful note should be taken of any observations, opinions, and criticisms which will be helpful in perfecting the rite. The opinions of all interested persons (catechumens, catechists, godparents, members of the community, priests) should be collected. As far as possible, their opinions should be sought at meetings; if possible, photographs should also be submitted. At the time determined by the competent authority, a report of the fullest character should be sent to the Consilium ad Exsequendum Constitutionem de Sacra Liturgia. It should be written in a single booklet and drawn up in the following way.

1. Brief general notes on the circumstances in which the experiment was conducted.
   — what was the number of catechumens (their age, sex, religious origin, etc.)?
   — in what way did the Christian community participate?
   — what was the method of catechesis?

2. First observations of a general character with regard to the experiment:
   — what were its advantages?
   — what were its difficulties?

3. Observations on the individual rites
   If some rites which are not strictly obligatory were omitted, the report should indicate which they were and the reasons for the omission.

   In order that opinions concerning each rite may be submitted more easily, here follow some questions about points of major importance; other observations will also be very useful.

1) The order for the enrolment of the catechumen (n. 1-17)

   Who was the minister?
   n. 1: Who were the sponsors? What part did they take before the rite? After the rite?
   n. 2: What form of dialogue was chosen? Why? What do you think of this? What do you propose for its improvement?
   n. 4: Did you use or omit these rites? Why? What do you propose?
   n. 11: Have you anything else to suggest?
   n. 15: What do you think of the dismissal?
2) **The period of catechumenate (n. 18-40)**

What should be the normal length of this period?

N. 18: What kind of participation was there in the liturgy of the word?

N. 22-29: Did you use these exorcisms? How? Why? How opportune and useful do you consider them? What do you think of the manner in which they are written?

N. 30-40: Did you use these formulas? What did you think of them?

N. 40: Do you consider it suitable to place the presentation of the creed within the period of the catechumenate? Why? What is the most suitable place for this rite? What do you think of the rite itself?

3) **The election (n. 41-47)**

Does this rite as a whole seem suitable to you?

N. 41: How were the godparents chosen?

Were they truly capable of taking on their responsibilities?

N. 41-47: What deletions, improvements, or changes do you suggest?

4) **The scrutiny (n. 48-68)**

What do you think of the general structure of the rite?

What do you think of the progress from one scrutiny to the next?

N. 50: Is this kind of prayer over the catechumens suitable?

Did you use the proposed formula?

Do you suggest a different formula?

N. 51: What do you think of the exorcism and its structure? What do you suggest?

The same questions should be considered in relation to the scrutinies themselves.

N. 52 and 65: Did you insert the presentations at this point? Why?

5) **The presentations (n. 69-77)**

At what point did you insert these presentations? (With the scrutiny, or separate from it?) What do you think of the structure of the rite? What do you think of the proposed lessons?

6) **The rites of immediate preparation (n. 78-84)**

Should these rites be placed here or should they be suppressed? Why? What do you think of them?
7) **The sacraments of initiation (n. 86-100)**

What do you think of the rite as a whole?

N. 89: Did you perform or omit the anointing? Why?

N. 90: What do you think of the new profession of baptismal faith?

N. 91-92: Did you baptize by immersion? or by infusion? Why?

N. 95: If the minister of baptism ministered confirmation immediately afterwards, what do you think of omitting the anointing with chrism?

N. 97: Did you keep or omit the words ‘ad nuptias’? Why?

N. 99: Did confirmation immediately follow baptism? If not, why?

What do you think of the union of the two sacraments in a single liturgical service?

8) **The period of the mystagogia**

Have you any proposals?