

The Liturgical Year – Class V – Baptism of the Lord

PSALM 51 – Miserere

PRETERNATURAL GIFTS. Favors granted by God above and beyond the powers or capacities of the nature that receives them but not beyond those of all created nature. Such gifts perfect nature but do not carry it beyond the limits of created nature. They include three great privileges to which human beings have no title -infused knowledge, absence of concupiscence, and bodily immortality. Adam and Eve possessed these gifts before the Fall.

In the Beginning	ADAM (Original Sin) - No Fruit from the Tree	JESUS (New Adam) - Yes Fruit from the Tree Baptism / Confirmation	(Actual/Personal Sin)	JESUS (New Adam) Fruit from the Tree Confession / Eucharist
Supernatural Life (Grace)	Loss of Eternal Life (Grace)	Eternal Life (Grace)	Moral Sin – loss of Sanctifying Grace	Eternal Life (Grace)
Infused Knowledge	Darkened Mind	Faith (Mind of Christ)	Did not keep the Faith	Faith (Mind of Christ)
Absence of Concupiscence	Weakened Will	Thy Will Be Done	My will / Not Thy Will	Thy Will Be Done
Bodily Immortality	Corruption of the Body	Resurrection (Heaven)	Resurrection (Hell)	Resurrection (Penance/Purgation) [G]ood Works [P]rayer [S]acrifice

ORIGINAL SIN. Either the sin committed by Adam as the head of the human race, or the sin he passed onto his posterity with which every human being, with the certain exception of Christ and his Mother, is conceived and born. The sin of Adam is called originating original sin (originale originans); that of his descendents is originated original sin (originale originatum). Adam’s sin was personal and grave, and it affected human nature. It was personal because he freely committed it; it was grave because God imposed a serious obligation; and it affected the whole human race by depriving his progeny of the supernatural life and preternatural gifts they would have possessed on entering the world had Adam not sinned.

ACTUAL SIN. Any thought, word, deed, or omission contrary to God’s eternal law. All actual sins are classified on the basis of this division, where sinful thoughts are essentially desires, the words may either be spoken or otherwise articulated, the deeds involve some external manifestation, and omissions are failures to do what should have been done by a person in a given set of circumstances. Sin is a human act that presumes three elements: objective malice in the action performed, or at least the person considers it wrong; actual advertence of mind by which the sinner is at least confusedly aware of the malice of his conduct; and consent of the will, which formally constitutes actual sin and without which the sin is said to be only material.

JUSTIFICATION. The process of a sinner becoming justified or made right with God. As defined by the Council of Trent. "Justification is the change from the condition in which a person is born as a child of the first Adam into a state of grace and adoption among the children of God through the Second Adam, Jesus Christ our Savior" (Denzinger 1524). On the negative side, justification is a true removal of sin, and not merely having one's sins ignored or no longer held against the sinner by God. On the positive side it is the supernatural sanctification and renewal of a person who thus becomes holy and pleasing to God and an heir of heaven. (Etym. Latin justus, just + facere, to make, do: justificatio.)

1 Corinthians 1:30 – He is the source of your life in Christ Jesus, whom God made our wisdom, our righteousness and sanctification and redemption...

Exodus 2:1-10 – Moses is drawn from the water.

We are drawn from the water from death to life. (Two things present at birth: blood and water)

Romans 6:3 – We die with Christ. The importance of the Sacrifice of Mass. The water is drawn from the sides of Christ, we are washed and drawn from that cleansing water.

2 Tim 1:6 – Baptism and Confirmation. New Life and Strength. We celebrate when a baby holds its head up, sits up, crawls, pulls-up, walks, etc. Life must be strengthened. As we are drawn from the waters of baptism, confirmation strengthens us. The comforter makes us firm and quickens us in the New Life in Christ.

Romans 8:14-17 – For all who are led by the Spirit of God are sons of God. For you did not receive the spirit of slavery to fall back into fear, but you have received the spirit of sonship. When we cry, "Abba! Father!" it is the Spirit himself bearing witness with our spirit that we are children of God, and if children, then heirs, heirs of God and fellow heirs with Christ, provided we suffer with him in order that we may also be glorified with him.

PRODIGAL SON an analogy of the Life of Christ and the Sacramental Life

RITE OF BAPTISM

Renunciation of Sin

Celebrant: Do you reject Satan?

Parents and Godparents: I do.

Celebrant: And all his works?

Parents and Godparents: I do.

Celebrant: And all his empty promises?

Parents and Godparents: I do.

Anointing after Baptism

The God of power and Father of our Lord Jesus Christ has freed you from sin, given you a new birth by water and the Holy Spirit, and welcomed you into his holy people. He now anoints you with the chrism of salvation. As Christ was anointed Priest, Prophet, and King, so may you live always as a member of his body, sharing everlasting life.

Clothing of the White Garment

N., you have become a new creation, and have clothed yourself in Christ. See in this white garment the outward sign of your Christian dignity. With your family and friends to help you by word and example, bring that dignity unstained into the everlasting life of heaven.

Lighted Candle

The celebrant takes the Easter candle and says:

Receive the light of Christ.

Someone from the family (such as the father or godfather)

lights the child's candle from the Easter candle.

The celebrant then says:

Parents and godparents, this light is entrusted to you to be kept burning brightly. This child of yours has been enlightened by Christ. He (she) is to walk always as a child of the light. May he (she) keep the flame of faith alive in his (her) heart. When the Lord comes, may he (she) go out to meet him with all the saints in the heavenly kingdom.

Ephphetha

The celebrant touches the ears and mouth of the child with his thumb, saying:

The Lord Jesus made the deaf hear and the dumb speak. May he soon touch your ears to receive his word, and your mouth to proclaim his faith, to the praise and glory of God the Father.

VENIAL SIN. An offense against God which does not deprive the sinner of sanctifying grace. It is called venial (from *venia*, pardon) because the soul still has the vital principle that allows a cure from within, similar to the healing of a sick or diseased body whose source of animation (the soul) is still present to restore the ailing bodily function to health. [Venial weakens our relationship with God]

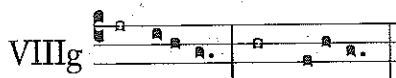
MORTAL SIN. An actual sin that destroys sanctifying grace and causes the supernatural death of the soul. Mortal sin is a turning away from God because of a seriously inordinate adherence to creatures that causes grave injury to a person's rational nature and to the social order, and deprives the sinner of a right to heaven. [Mortal severs our relationship with God]

ACT OF CONTRITION. O My God, I am heartily sorry for having offended Thee, and I detest all my sins, because of Thy just punishments, but most of all, because they offend Thee, my God, Who art all good and deserving of all my love. I firmly resolve, with the help of Thy grace, to sin no more and to avoid the near occasions of sin. Amen.

PSALMODY

Ant. 1 Lord, you will accept *the* true sacrifice * offered *on* your altar.

Easter: Remember *me*, Lord God, * when you come into your kingdom, *alleluia*.



Psalm 51

O God, have mercy on me.

Your inmost being must be renewed, and you must put on the new man (Ephesians 4:23-24).

Have mercy on me, God, *in* your kindness. * *In* your compassion blot out *my* offense.

O wash me more and more *from* my guilt * and cleanse me *from* my sin.

My offenses truly I know them; * my sin is *always* before me.

Against you, you alone, *have* I sinned; * what is evil in your sight *I* have done.

That you may be justified when *you* give sentence * and be without reproach *when* you judge.

O see, in guilt *I* was born, * a sinner was *I* conceived.

Indeed you love truth *in* the heart; * then in the secret of my heart *teach* me wisdom.

O purify me, then *I shall* be clean; * O wash me, *I shall* be whiter than snow.

Make me hear rejoicing and gladness, * that the bones you have crushed *may* revive.

From my sins turn *away* your face * and blot out *all* my guilt.

A pure heart create for *me*, O God, * put a steadfast spirit within me.

Antiphon Lord, you will accept *the* true sacrifice * offered *on* your altar.

Easter: Remember *me*, Lord God, * when you come into your kingdom, *alleluia*.

Do not cast me away *from* your presence, * nor deprive me of your *holy* spirit.

Give me again the joy *of* your help; * with a spirit of fervor sustain me, that I may teach transgressors your ways * and sinners may *return* to you.

O rescue me, *God*, my helper, * and my tongue shall ring *out* your goodness.

O Lord, *open* my lips * and my mouth shall *declare* your praise.

For in sacrifice you take *no* delight, * burnt offering from me you *would* refuse,

my sacrifice, a *contrite* spirit. * A humbled, contrite heart you *will* not spurn.

In your goodness, show *favor* to Zion: * rebuild the walls *of* Jerusalem.

Then you will be pleased with *lawful* sacrifice, * holocausts offered *on* your altar.

Glory to the Father, and *to* the Son, * and to the *Holy* Spirit: as it was in the *beginning*, is now, * and will be for ever. Amen.

Ant. 2

Easter:

Truly with the God of Israel, those are put who vent their images. Those go in their images.

Israel, you are saved forever.

You shall never disgrace * in

For thus says the heavens

the designer and who establish

not creating and designing in

I am the Lord

I have not from some

And I have of Jacob, * waste."

I, the Lord, what is right

Come and a you fugitive

Gentiles! They are with

Antiphon

Easter: