

Rite of Baptism

RECEPTION OF THE CHILD

75. The celebrant greets all present, and especially the parents and godparents, reminding them briefly of the joy with which the parents welcomed this child as a gift from God, the source of life, who now wishes to bestow his own life on this little one.

76. First the celebrant questions the parents:

Celebrant: What name have you given your child?

Parents: N.

Celebrant: What do you ask of God's Church for N.?

Parents: **Baptism.**

77. The celebrant speaks to the parents in these or similar words:

You have asked to have your child baptised. In doing so you are accepting the responsibility of training him (her) in the practice of the faith. It will be your duty to bring him (her) up to keep God's commandments as Christ taught us, by loving God and our neighbour. Do you clearly understand what you are undertaking?

Parents: **We do.**

78. Then the celebrant turns to the godparents and addresses them in these or similar words:

Are you ready to help the parents of this child in their duty as Christian parents?

Godparents: **We are.**

79. The celebrant continues:

N., the Christian community welcomes you with great joy. In its name I claim you for Christ our Saviour by the sign of his cross. I now trace the cross on your forehead, and invite your parents (and godparents) to do the same.

He signs the child on the forehead, in silence. Then he invites the parents (and the godparents) to do the same.

80. The celebrant invites the parents, godparents, and the others to take part in the liturgy of the word.

CELEBRATION OF GOD'S WORD

SCRIPTURAL READINGS AND HOMILY

JOHN 3:1-6

A reading from the holy Gospel according to John

The meeting with Nicodemus.

There was one of the Pharisees called Nicodemus, a leading Jew, who came to Jesus by night and said, 'Rabbi, we know that you are a teacher who comes from God; for no one could perform the signs that you do unless God were with him.' Jesus answered:

'I tell you most solemnly,
unless a man is born from above,
he cannot see the kingdom of God.'

Nicodemus said, 'How can a grown man be born? Can he go back into his mother's womb and be born again?' Jesus replied:

'I tell you most solemnly,
unless a man is born through water and the Spirit,
he cannot enter the kingdom of God:
what is born of the flesh is flesh;
what is born of the Spirit is spirit.'

MATTHEW 28:18-20

A reading from the holy Gospel according to Matthew

The apostles are sent to preach the gospel and to baptise.

Jesus came up and spoke to them. He said, 'All authority in heaven and on earth has been given to me. Go, therefore, make disciples of all the nations; baptise them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you. And know that I am with you always; yes, to the end of time.'

MARK 1:9–11

A reading from the holy Gospel according to Mark

The baptism of Jesus.

Jesus came from Nazareth in Galilee and was baptised in the Jordan by John. No sooner had he come up out of the water than he saw the heavens torn apart and the Spirit, like a dove, descending on him. And a voice came from heaven, 'You are my Son, the Beloved; my favour rests on you.'

MARK 10.13–16

A reading from the holy Gospel according to Mark

Let the little children come to me.

People were bringing little children to Jesus, for him to touch them. The disciples turned them away, but when Jesus saw this he was indignant and said to them, 'Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. I tell you solemnly, anyone who does not welcome the kingdom of God like a little child will never enter it.' Then he put his arms around them, laid his hands on them and gave them his blessing.

INTERCESSIONS (PRAYER OF THE FAITHFUL)

84. Then the prayer of the faithful is said:

Celebrant: My dear brothers and sisters, let us ask our Lord Jesus Christ to look lovingly on this child who is to be baptised, on his (her) parents and godparents, and on all the baptised.

Leader: By the mystery of your death and resurrection, bathe this child in light, give him (her) the new life of baptism and welcome him (her) into your holy Church.

R. Lord, hear our prayer.

Leader: Through baptism and confirmation, make him (her) your faithful follower and a witness to your gospel.

R. Lord, hear our prayer.

Leader: Lead him (her) by a holy life to the joys of God's kingdom.

R. Lord, hear our prayer.

Leader: Make the lives of his (her) parents and godparents examples of faith to inspire this child.

R. Lord, hear our prayer.

Leader: Keep his (her) family always in your love.

R. Lord, hear our prayer.

Leader: Renew the grace of our baptism in each one of us.

R. Lord, hear our prayer.

85. The celebrant next invites all present to invoke the saints.

Holy Mary, Mother of God **pray for us.**

Saint John the Baptist **pray for us.**

Saint Joseph **pray for us.**

Saint Peter and Saint Paul **pray for us.**

The names of other saints may be added, especially the patrons of the child to be baptised, and of the church or locality. The litany concludes:

All holy men and women **pray for us.**

PRAYER OF EXORCISM AND ANOINTING BEFORE BAPTISM

86. After the invocation, the celebrant says:

Almighty and ever-living God,
you sent your only Son into the world
to cast out the power of Satan, spirit of evil,
to rescue man from the kingdom of darkness,
and bring him into the splendour of your kingdom of light.

We pray for this child:

set him (her) free from original sin,
make him (her) a temple of your glory,
and send your Holy Spirit to dwell with him (her).

(We ask this) through Christ our Lord. **R. Amen.**

87. The celebrant continues:

We anoint you with the oil of salvation
in the name of Christ our Saviour;
may he strengthen you
with his power,
who lives and reigns for ever and ever.

R. Amen.

He anoints the child on the breast with the oil of catechumens.

89. Then they go to the baptistry, or to the sanctuary when baptism is celebrated there on occasion.

CELEBRATION OF THE SACRAMENT

90. When they come to the font, the celebrant briefly reminds the congregation of the wonderful work of God whose plan it is to sanctify man, body and soul, through water. He may use these or similar words:

My dear brothers and sisters, we now ask God to give this child new life in abundance through water and the Holy Spirit.

BLESSING AND INVOCATION OF GOD OVER BAPTISMAL WATER

91. Then, turning to the font, he says the following blessing (outside the Easter season):

Father, you give us grace through sacramental signs, which tell us of the wonders of your unseen power. In baptism we use your gift of water, which you have made a rich symbol of the grace you give us in this sacrament.

At the very dawn of creation your Spirit breathed on the waters, making them the wellspring of all holiness.

The waters of the great flood you made a sign of the waters of baptism, that make an end of sin and a new beginning of goodness.

Through the waters of the Red Sea you led Israel out of slavery, to be an image of God's holy people, set free from sin by baptism.

In the waters of the Jordan your Son was baptised by John and anointed with the Spirit.

Your Son willed that water and blood should flow from his side as he hung upon the cross.

After his resurrection he told his disciples: "Go out and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Spirit."

Father, look now with love upon your Church, and unseal for her the fountain of baptism.

By the power of the Spirit give to the water of this font the grace of your Son.

You created man in your own likeness: cleanse him from sin in a new birth to innocence by water and the Spirit.

The celebrant touches the water with his right hand and continues:

We ask you, Father, with your Son to send the Holy Spirit upon the water of this font. May all who are buried with Christ in the death of baptism rise also with him to newness of life. (We ask this) through Christ our Lord.

R. Amen.

RENUNCIATION OF SIN AND PROFESSION OF FAITH

93. The celebrant speaks to the parents and godparents in these words:

Dear parents and godparents:

You have come here to present this child for baptism. By water and the Holy Spirit he (she) is to receive the gift of new life from God, who is love.

On your part, you must make it your constant care to bring him (her) up in the practice of the faith. See that the divine life which God gives him (her) is kept safe from the poison of sin, to grow always stronger in his (her) heart.

If your faith makes you ready to accept this responsibility, renew now the vows of your own baptism. Reject sin; profess your faith in Christ Jesus. This is the faith of the Church. This is the faith in which this child is about to be baptised.

94. The celebrant questions the parents and godparents.

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.

or

Celebrant: Do you reject sin, so as to live in the freedom of God's children?

Parents and godparents: I do.

Celebrant: Do you reject the glamour of evil, and refuse to be mastered by sin?

Parents and godparents: I do.

Celebrant: Do you reject Satan, father of sin and prince of darkness?

Parents and godparents: I do.

According to circumstances, this second form may be expressed with greater precision by the conferences of bishops, especially in places where it is necessary for the parents and godparents to reject superstitious and magical practices used with children.

95. Next the celebrant asks for the threefold profession of faith from the parents and godparents:

Celebrant: Do you believe in God, the Father almighty, creator of heaven and earth?

Parents and godparents: I do.

Celebrant: Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, was crucified, died, and was buried, rose from the dead, and is now seated at the right hand of the Father?

Parents and godparents: I do.

Celebrant: Do you believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

Parents and godparents: I do.

96. The celebrant and the congregation give their assent to this profession of faith:

Celebrant: This is our faith. This is the faith of the Church. We are proud to profess it, in Christ Jesus our Lord.

R. Amen.

If desired, some other formula may be used instead, or a suitable song by which the community expresses its faith with a single voice.

BAPTISM

97. The celebrant invites the family to the font and questions the parents and godparents:

Celebrant: Is it your will that N. should be baptised in the faith of the Church, which we have all professed with you?

Parents and godparents: It is.

He baptises the child, saying:

N., I baptise you in the name of the Father,

He immerses the child or pours water upon it.

and of the Son,

He immerses the child or pours water upon it a second time.

and of the Holy Spirit.

He immerses the child or pours water upon it a third time.

After the child is baptised, it is appropriate for the people to sing a short acclamation. (See nos. 225-245.)

If the baptism is performed by the pouring of water, it is preferable that the child be held by the mother (or father).

ANOINTING WITH CHRISM

98. Then the celebrant says:

God the 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.

R. Amen.

Then the celebrant anoints the child on the crown of the head with the sacred chrism, in silence.

CLOTHING WITH THE WHITE GARMENT

99. The celebrant says:

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.

R. Amen.

The white garment is put on the child. A different colour is not permitted unless demanded by local custom. It is desirable that the family provide the garment.

LIGHTED CANDLE

100. 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 OR PRAYER OVER EARS AND MOUTH

101. If the conference of bishops decides to preserve the practice, the rite of *Ephphetha* follows. 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.

R. Amen.

CONCLUSION OF THE RITE

102. Next there is a procession to the altar, unless the baptism was performed in the sanctuary. The lighted candle is carried for the child.

A baptismal song is appropriate at this time, e.g.:

You have put on Christ,
in him you have been baptised.
Alleluia, alleluia.

LORD'S PRAYER

103. The celebrant stands in front of the altar, and addresses the parents, godparents, and the whole assembly in these or similar words:

Dearly beloved, this child has been reborn in baptism. He (she) is now called the child of God, for so indeed he (she) is. In confirmation he (she) will receive the fullness of God's Spirit. In holy communion he (she) will share the banquet of Christ's sacrifice, calling God his (her) Father in the midst of the Church. In the name of this child, in the Spirit of our common sonship, let us pray together in the words our Lord has given us:

104. All present join the celebrant in singing or saying:

**Our Father who art in heaven,
hallowed be thy name.
Thy kingdom come.
Thy will be done on earth, as it is in heaven.
Give us this day our daily bread.
And forgive us our trespasses
as we forgive those who trespass against us.
And lead us not into temptation:
but deliver us from evil.**

BLESSING

105. The celebrant first blesses the mother, who holds the child in her arms, then the father, and lastly the entire assembly:

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Celebrant: God the Father, through his Son, the Virgin Mary's child, has brought joy to all Christian mothers, as they see the hope of eternal life shine on their children. May he bless the mother of this child. She now thanks God for the gift of her child. May she be one with him (her) in thanking him for ever in heaven, in Christ Jesus our Lord.

R. Amen.

Celebrant: God is the giver of all life, human and divine. May he bless the father of this child. He and his wife will be the first teachers of their child in the ways of faith. May they be also the best of teachers, bearing witness to the faith by what they say and do, in Christ Jesus our Lord.

R. Amen.

Celebrant: By God's gift, through water and the Holy Spirit, we are reborn to everlasting life. In his goodness, may he continue to pour out his blessings upon these sons and daughters of his. May he make them always, wherever they may be, faithful members of his holy people. May he send his peace upon all who are gathered here, in Christ Jesus our Lord.

R. Amen.

Celebrant: May almighty God, the Father, and the Son, + and the Holy Spirit, bless you.

R. Amen.

106. After the blessing, all may sing a hymn which suitably expresses thanksgiving and Easter joy, or they may sing the song of the Blessed Virgin Mary, the *Magnificat*.

Where there is a practice of bringing the baptised child to the altar of the Blessed Virgin Mary, this custom is observed if appropriate.