



rite of baptism

RECEPTION OF THE CHILD

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. First the celebrant questions the parents:

What name have you given your child?

Parents: N.

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

Parents: Baptism.

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

Parents, you have asked to have your children baptised. In doing so you are accepting the responsibility of training them in the practice of the faith. It will be your duty to bring them 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:

Godparents, are you ready to help the parents of these children in their duty as Christian parents?

Godparents: We are.

79. The celebrant continues:

Dear children, 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. 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

OLD TESTAMENT READING

A reading from the prophet Ezekiel (36:24–28)

Clean water, a new heart, a renewed spirit.

The Lord says this: I am not doing this for my sake, House of Israel, but for the sake of my holy name, which you have profaned among the nations where you have gone. I mean to display the holiness of my great name, which has been profaned among the nations, which you have profaned among them. And the nations will learn that I am the Lord – it is the Lord who speaks – when I display my holiness for your sake before their eyes. Then I am going to take you from among the nations and gather you together from all the foreign countries, and bring you home to your own land. I shall pour clean water over you and you will be cleansed; I shall cleanse you of all your defilement and all your idols. I shall give you a new heart, and put a new spirit in you; I shall remove the heart of stone from your bodies and give you a heart of flesh instead. I shall put my spirit in you, and make you keep my laws and sincerely respect my observances. You will live in the land which I gave your ancestors. You shall be my people and I will be your God.

A reading from the prophet Ezekiel (47:1–9. 12)

The water of salvation.

The angel brought me to the entrance of the Temple, where a stream came out from under the Temple threshold and flowed eastwards, since the Temple faced east. The water flowed from the right side of the Temple, south of the altar. He took me out by the north gate and led me right round outside as far as the outer east gate where the water flowed out on the right-hand side. The man went to the east holding his measuring line and measured off a thousand cubits; he then made me wade across the stream; the water reached my ankles. He measured off another thousand and made me wade across the stream again; the water reached my knees. He measured off another thousand and made me wade across again; the water reached my waist. He measured off another thousand; it was now a river which I could not cross; the stream had swollen and was now deep water, a river impossible to cross. He then said, 'Do you see, son of man?' He took me further, then brought me back to the bank of the river. When I got back, there were many trees on each bank of the river. He said, 'This water flows east down to the Arabah and to the sea; and flowing into the sea it makes its waters wholesome. Wherever the river flows, all living creatures teeming in it will live. Fish will be very plentiful, for

wherever the water goes it brings health, and life teems wherever the river flows. Along the river, on either bank, will grow every kind of fruit tree with leaves that never wither and fruit that never fails; they will bear new fruit each month, because this water comes from the sanctuary. And their fruit will be good to eat and the leaves medicinal.'

RESPONSORIAL PSALMS

Psalm 26:1. 4. 8-9. 13-14

R. The Lord is my light and my salvation.

or **R. Wake up and rise from death: Christ will shine upon you!**

The Lord is my light and my help;
whom shall I fear?

The Lord is the stronghold of my life;
before whom shall I shrink? R.

There is one thing I ask of the Lord, for this I long,
to live in the house of the Lord, all the days of my life,
to savour the sweetness of the Lord,
to behold his temple. R.

It is your face, O Lord, that I seek;
hide not your face.

Dismiss not your servant in anger;
you have been my help. R.

I am sure I shall see the Lord's goodness
in the land of the living.
Hope in him, hold firm and take heart.
Hope in the Lord! R.

R. Taste and see the goodness of the Lord.

I will bless the Lord at all times,
his praise always on my lips;
in the Lord my soul shall make its boast.
The humble shall hear and be glad. R.

Look towards him and be radiant;
let your faces not be abashed.
This poor man called; the Lord heard him
and rescued him from all his distress.
Taste and see that the Lord is good.
All are happy who seek refuge in God. R.

They call and the Lord hears
and rescues them in all their distress.
The Lord is close to the broken-hearted;
those whose spirit is crushed he will save. R.

NEW TESTAMENT READINGS

A reading from the letter of St Paul to the Romans (8:28-32)

We have become more perfectly like God's own Son.

We know that by turning everything to their good God co-operates with all those who love him, with all those that he has called according to his purpose. They are the ones he chose specially long ago and intended to become true images of his Son, so that his Son might be the eldest of many brothers and sisters. He called those he intended for this; those he called he justified, and with those he justified he shared his glory.

After saying this, what can we add? With God on our side who can be against us? Since God did not spare his own Son, but gave him up to benefit us all, we may be certain, after such a gift, that he will not refuse anything he can give.

A reading from the letter of St Paul to the Galatians (3:26-28)

Now that you have been baptised you have put on Christ.

You are, all of you, sons and daughters of God through faith in Christ Jesus. All baptised in Christ, you have all clothed yourselves in Christ, and there are no more distinctions between Jew and Greek, slave and free, male and female, but all of you are one in Christ Jesus.

A reading from the letter of St Paul to the Romans (6:3-5)

Baptism: a sharing in Christ's death and resurrection.

When we were baptised in Christ Jesus we were baptised in his death; in other words, when we were baptised we went into the tomb with him and joined him in death, so that as Christ was raised from the dead by the Father's glory, we too might live a new life.

If in union with Christ we have imitated his death, we shall also imitate him in his resurrection.

A reading from the first letter of St Paul to the Corinthians (12:12-13)

Baptised in one Spirit to form one body.

Just as a human body, though it is made up of many parts, is a single unit because all these parts, though many, make one body, so it is with Christ. In the one Spirit we were all baptised, Jews as well as Greeks, slaves as well as citizens, and one Spirit was given to us all to drink.

A reading from the letter of St Paul to the Ephesians (4:1-6)

One Lord, one faith, one baptism.

I, the prisoner in the Lord, implore you to lead a life worthy of your vocation. Bear with one another charitably, in complete selflessness, gentleness and patience. Do all you can to preserve the unity of the Spirit by the peace that binds you together. There is one Body, one Spirit, just as you were all called into one and the same hope when you were called. There is one Lord, one faith, one baptism, and one God who is Father of all, over all, through all and within all.

A reading from the first letter of St Peter (2:4-5. 9-10)

A chosen race, a royal priesthood.

The Lord is the living stone, rejected by men but chosen by God and precious to him; set yourselves close to him so that you too, the holy priesthood that offers the spiritual sacrifices which Jesus Christ has made acceptable to God, may be living stones making a spiritual house.

But you are a chosen race, a royal priesthood, a consecrated nation, a people set apart to sing the praises of God who called you out of the darkness into his wonderful light.

GOSPEL ACCLAMATIONS

JOHN 3:16

Alleluia, alleluia! God loved the world so much, he gave us his only Son, that all who believe in him might have eternal life. Alleluia!

JOHN 8:12

Alleluia, alleluia! I am the light of the world, says the Lord, the man who follows me will have the light of life. Alleluia!

GOSPEL

A reading from the holy Gospel according to Matthew (28:18–20)

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.'

A reading from the holy Gospel according to Mark (1:9-11)

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.'

A reading from the holy Gospel according to Mark (10:13-16)

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.

A reading from the holy Gospel according to John (3:1-6)

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.

45. After the reading, the celebrant gives a short homily explaining to those present the significance of what has been read. His purpose will be to lead those who are present to a deeper understanding of the mystery of baptism and to encourage the parents and godparents to a ready acceptance of the responsibility which arise from the sacrament.

46. After the homily, or in the course of or after the litany, it is desirable to have a period of silence while all pray at the invitation of the celebrant. If convenient, a suitable song follows, e.g., one chosen from nos. 225-245.

INTERCESSIONS (PRAYER OF THE FAITHFUL)

47. Then the prayer of the faithful is said:

1 Priest: My dear brothers and sisters, let us ask our Lord Jesus Christ to look lovingly on these children who are to be baptised, on their parents and godparents, and on all the baptised.

Leader: By the mystery of your death and resurrection, bathe these children in light, give them the new life of baptism and welcome them into your holy Church. We pray to the Lord:

R. Lord, hear our prayer.

Leader: Lead them by a holy life to the joys of God's kingdom.
We pray...

Leader: Make the lives of their parents and godparents examples of faith to inspire these children. We pray...

Leader: Keep their family always in your love. We pray...

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

2 Priest: My fellow Christians, let us ask the mercy of Jesus Christ our Lord for these children who will receive the gift of baptism, for their parents and godparents, and for all baptised persons.

Leader: Through baptism, make these children God's own sons and daughters.
We pray to the Lord:

R. Lord, hear our prayer.

Leader: Help these tender branches grow to be more like you, the true vine, and be your faithful followers. We pray...

Leader: May they always keep your commands, walk in your love, and proclaim your Good News to all people. We pray...

Leader: May they be counted as God's friend through your saving work, Lord Jesus, and may they inherit eternal life. We pray...

Leader: Help their parents and godparents to lead them to know and love God.
We pray...

Leader: Inspire all people to share in the new birth of baptism. We pray:

The invocation of the saints follows.

LITANY OF SAINTS

48. The celebrant next invites all to invoke the saints. At this point, if the children have been taken out, they are brought back.

Holy Mary, Mother of God	pray for us.
Saint John the Baptist	pray for us.
Saint Joseph	pray for us.
Saint Mary Magdalene	pray for us.
Saint Peter and Saint Paul	pray for us.
Saint Justin and Saint Benedict	pray for us.
Saint Francis and Saint Clare	pray for us.
Saint Mary of the Cross MacKillop	pray for us.
Blessed Pope John Paul	pray for us.

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

All holy men and women:	pray for us.
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PRAYER OF EXORCISM

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 people from the kingdom of darkness,
and bring them into the splendour of your kingdom of light.
We pray for these children:
set them free from original sin,
make them temples of your glory,
and send your Holy Spirit to dwell within them.
(We ask this) through Christ our Lord.

R. Amen.

Or

Almighty God,
you sent your only Son
to rescue us from the slavery of sin,
and to give us the freedom
only your sons and daughters enjoy.
We now pray for these children
who will have to face the world with its temptations,
and fight the devil in all his cunning.
Your Son died and rose again to save us.
By his victory over sin and death,
bring these children out of the power of darkness.
Strengthen them with the grace of Christ,
and watch over them at every step in life's journey.

(We ask this) through Christ our Lord.

R. Amen.

ANOINTING BEFORE BAPTISM

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.

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 these children 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):

Celebrant:

Praise to you, almighty God and Father, for you have created water to cleanse and give life.

Praise to you, Lord Jesus Christ, the Father's only Son, for you offered yourself on the cross, that in the blood and water flowing from your side, and through your death and resurrection, the Church might be born.

Praise to you, God the Holy Spirit, for you anointed Christ at his baptism in the waters of Jordan, so that we might all be baptised into you.

Come to us, Lord, Father of all, and make holy this water + which you have created, so that all who are baptised in it may be washed clean of sin, and be born again to live as your children.

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

Lord, make holy this water + which you have created, so that all those whom you have chosen may be born again by the power of the Holy Spirit, and may take their place among your holy people: in the name of the Father + and of the Son, and of the Holy Spirit. Amen.

Renunciation of Sin and Profession of Faith

94. The celebrant questions the parents and godparents.

Celebrant: Do you reject Satan and all his works and all his empty promises?

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:

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

THE EXPLANATORY RITES

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:

Children, 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. 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. These children of yours have been enlightened by Christ. They are to walk always as children of the light. May they keep the flame of faith alive in their hearts. When the Lord comes, may they 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 friends, these children have been reborn in baptism. They are now called children of God, for so indeed they are. In confirmation they will receive the fullness of God's Spirit. In holy communion they will share the banquet of Christ's sacrifice, calling God their Father in the midst of the Church. In their name, in the Spirit of our common adoption, using the words our Saviour taught us, let us dare to pray:

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:*

[Mother] 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 you, the mothers of these children. May you be one with your child in thanking God for ever in heaven, in Christ Jesus our Lord.

R. Amen.

[Father] God is the giver of all life, human and divine. May he bless you, the fathers of these children. You and your spouse will be the first teachers of your children in the ways of faith. May you also be the best of teachers, bearing witness to the faith by what you say and do, in Christ Jesus our Lord.

R. Amen.

[All] 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 on all present, who are his sons and daughters. May God make you always, wherever you may be, faithful members of his holy people. May God send his peace upon all who are gathered here, in Christ Jesus our Lord.

R. Amen.

May the loving and merciful Lord bless you:
the Father, and the Son, ✠ and the Holy Spirit.

R. Amen.

Go in peace, glorifying the Lord by your life.

R. Thanks be to God.