Rite of Baptism

If possible, baptism should take place on Sunday, the day on which the Church celebrates the paschal mystery. It should be conferred in a communal celebration in the presence of the faithful, or at least of relatives, friends, and neighbors, who are all to take an active part in the rite.

It is the role of the father and mother, accompanied by the godparents, to present the child to the Church for baptism.

The people may sing a psalm or hymn suitable for the occasion. Meanwhile the celebrating priest or deacon, vested in alb or surplice, with a stole (with or without a cope) of festive color, and accompanied by the ministers, goes to the entrance of the church or to that part of the church where the parents and godparents are waiting with 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:

**Celebrant**: What name do you give your child?

**Parents**: *Jonny Luke*

**CELEBRANT**: What do you ask of God's Church for Jonny?

**PARENTS**: Baptism.

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

**PARENTS**: We do.

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 do.

The Celebrant continues:

Jonny, the Christian community welcomes you with great joy. In its name I claim you for Christ our Savior 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

(if it seems appropriate) the godparents to do the same.

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

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**

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 baptized 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, baptizing 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.

**All**: Amen.

**Renunciation of Sin and Profession of Faith**

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 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 baptized.

The celebrant questions the parents and godparents or congregation:

**CELEBRANT**: Do you reject Satan?

**PARENTS AND GODPARENTS**: I do.

**CELEBRANT**: And all his works?

**PARENTS AND GODPARENTS**: I do.

The celebrant may instead use the following three initial questions:

**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.

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.

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.

**All**: 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**

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

**CELEBRANT**: Is it your will that Jonny should be baptized in the faith of the Church, which we have all professed with you?

**PARENTS AND GODPARENTS**: It is.

He baptizes the child, saying:

Jonny, I baptize 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 baptized, 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). Where, however, it is felt that the existing custom should be retained, the godmother (or godfather) may hold the child. If baptism is by immersion, the mother or father (godmother of godfather) lifts the child out of the font.

**Anointing with Chrism**

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.

ALL: Amen.

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

**Clothing with the White Garment**

The celebrant says:

Jonny, 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.

ALL: Amen.

The white garment is put on the child. A different color is not permitted unless demanded by local custom.

**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 or Prayer over Ears and Mouth**

If the conference of bishops decides to preserve the practice, the rite of Ephphetha follows. [in the United States it may be performed at the discretion of the minister.] 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.

**ALL**: Amen.

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