

**THE ROMAN RITUAL**

**RENEWED BY DECREE OF  
THE MOST HOLY SECOND ECUMENICAL COUNCIL OF THE VATICAN  
AND PROMULGATED BY AUTHORITY OF POPE PAUL VI**

**THE ORDER OF  
BAPTISM  
OF CHILDREN**

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**ENGLISH TRANSLATION ACCORDING  
TO THE SECOND TYPICAL EDITION**

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**For Use in the Dioceses of the United States of America**

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United States Conference of Catholic Bishops  
and Confirmed by the Apostolic See**



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## CHAPTER I

# ORDER OF BAPTISM FOR SEVERAL CHILDREN

### RITE OF RECEIVING THE CHILDREN

32. Baptism should be celebrated, insofar as possible, on a Sunday, the day on which the Church recalls the Paschal Mystery, and indeed in a common celebration for all the newly born, and with the attendance of a large number of the faithful, or at least of the relatives, friends, and neighbors, and with their active participation.

33. It is for the father and mother, together with the godparents, to present the child to the Church for Baptism.

34. If there are very many children to be baptized, and there are several Priests or Deacons present, these may assist the celebrant in performing those rites that are indicated in the text.

35. The faithful sing a suitable Psalm or hymn, if circumstances allow. Meanwhile, the Priest or Deacon celebrant, wearing an alb or surplice and stole, and even a cope, in a festive color, goes with the ministers to the door of the church, or to that part of the church where the parents and godparents are gathered with those to be baptized.

36. The celebrant greets those present, especially the parents and godparents, recalling in a few words the joy with which the parents received their children as a gift from God, who is the source of all life and who now wishes to bestow his own life on them. He may use these or similar words:

**Dear parents and godparents:**

**Your families have experienced great joy**

**at the birth of your children,**

**and the Church shares your happiness.**

**Today this joy has brought you to the Church**

**to give thanks to God for the gift of your children**

**and to celebrate a new birth in the waters of Baptism.**

## 32 *Order of Baptism for Several Children*

And, without saying anything, he signs each of the children on the forehead. Afterwards he invites the parents, and if it seems appropriate, the godparents, to do the same.

42. The celebrant invites the parents, godparents, and others present to take part in the celebration of the Word of God. If circumstances permit, a procession to the appointed place takes place with singing (e.g., Psalm 85 [84]:7-9ab).

### Psalm 85 (84):7-9ab

Will you not restore again our life,  
that your people may rejoice in you?

Show us, O LORD, your mercy,  
and grant us your salvation.

I will hear what the LORD God speaks;  
he speaks of peace for his people and his faithful.

43. The children to be baptized may be taken to a separate place, until the celebration of the Word of God is completed.

## SACRED CELEBRATION OF THE WORD OF GOD

### BIBLICAL READINGS AND HOMILY

44. If it seems appropriate, one, or even two, of the following passages is read, while all are seated.

*Mt 28:18-20: Go, therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit (no. 205, page 140).*

*Mk 1:9-11: Jesus was baptized in the Jordan by John (no. 206, page 140).*

*Mk 10:13-16: Let the children come to me; do not prevent them (no. 207, page 141).*

*Jn 3:1-6: No one can see the Kingdom of God without being born from above (no. 209, page 144).*

The passages that are to be found at nos. 186-194, pages 124-132, and 204-215, pages 139-149, or others suited to the wishes or needs of the parents, may also be chosen.

**BLESSING OF WATER AND INVOCATION OF GOD OVER THE WATER**

54. Then, turning to the font, the celebrant says the following Blessing (outside Easter Time):

O God, who by invisible power accomplish a wondrous effect  
 through sacra - men - tal signs and who in many ways have pre-  
 -pared water, your cre - a - tion, to show forth the grace of Bap-tism;  
 O God, whose Spirit in the first moments of the world's creation  
 hovered o - ver the wa - ters, so that the very substance of wa - ter  
 would even then take to itself the pow - er to sanc - ti - fy; O God, who  
 by the outpouring of the flood foreshadowed re - gen - er - a - tion,  
 so that from the mystery of one and the same ele - ment of wa - ter  
 would come an end to vice and a be - gin - ning of vir - tue; O  
 God, who caused the children of Abraham to pass dry - shod  
 through the Red Sea, so that the chosen people, set free from slav-  
 -ery to Phar - aoh, would prefigure the people of the bap - tized; O

## **BAPTISM**

60. The celebrant invites the first family to approach the font. In addition, using the name of the individual child, he asks the parents and godparents:

**Is it your will, therefore, that N. should receive Baptism in the faith of the Church, which we have all professed with you?**

Parents and godparents:

It is.

And immediately the celebrant baptizes the child, saying:

**N., I BAPTIZE YOU IN THE NAME OF THE FATHER,**

He immerses the child or pours water over him (her) a first time.

**AND OF THE SON,**

He immerses the child or pours water over him (her) a second time.

**AND OF THE HOLY SPIRIT.**

He immerses the child or pours water over him (her) a third time.

He asks the same question and does the same for each child to be baptized.

After the Baptism of each child, it is appropriate for the people to sing a short acclamation, such as:

Blessed be God, who chose you in Christ.

Other optional acclamations, nos. 225-245, pages 162-165.

If the Baptism is celebrated by the pouring of water, it is preferable for the child to be held by the mother (or by the father); however, where it is felt that the existing custom should be retained, the child may be held by the godmother (or by the godfather). If the Baptism is by immersion, the child is lifted from the sacred font by the same person.

61. If there are many children to be baptized, and there are several Priests or Deacons present, each of them may baptize some of the children, by using the same method and formula described above.

**BLESSING AND DISMISSAL**

**70. Then the celebrant blesses the mothers, holding their children in their arms, the fathers, and all those present, saying:**

**The Lord God Almighty,  
through his Son, born of the Virgin Mary,  
brings joy to Christian mothers  
as the hope of eternal life shines forth  
upon their children.**

**May he graciously bless the mothers of these children,  
so that, as they now give thanks  
for the gift of their children,  
they may always remain united with them  
in thanksgiving,  
in Christ Jesus our Lord.**

**All:**

Amen.

**Celebrant:**

**May the Lord God Almighty,  
the giver of life both in heaven and on earth,  
bless the fathers of these children,  
so that, together with their wives,  
they may, by word and example,  
prove to be the first witnesses of the faith  
to their children,  
in Christ Jesus our Lord.**

**All:**

Amen.

**Celebrant:**

**May the Lord God Almighty,  
who by water and the Holy Spirit  
has given us new birth into eternal life,  
abundantly bless his faithful here present,  
that always and everywhere they may be  
active members of his people;  
and may he bestow his peace on all who are here,  
in Christ Jesus our Lord.**

**All:**

Amen.

**Celebrant:**

**May almighty God bless you,  
the Father, and the Son, ✠ and the Holy Spirit.**

**All:**

Amen.

**Celebrant:**

**Go in peace.**

**All:**

Thanks be to God.

*Other optional formulas of blessing, nos. 247-249, pages 166-169.*

*71. After the blessing, if circumstances suggest, a suitable canticle that expresses paschal joy and thanksgiving or the Canticum of the Blessed Virgin Mary, the Magnificat, may be sung by all.*

*Where it is the custom to bring the baptized infants to the altar of the Blessed Virgin Mary, this custom should appropriately be retained.*



## CHAPTER VII

# VARIOUS TEXTS FOR USE IN THE CELEBRATION OF BAPTISM FOR CHILDREN

### I. BIBLICAL READINGS

#### READINGS FROM THE OLD TESTAMENT

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#### READINGS FROM THE NEW TESTAMENT

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Romans 8:28-32 .....page 129	Ephesians 4:1-6 .....page 131
1 Corinthians 12:12-13 .....page 130	1 Peter 2:4-5, 9-10.....page 132

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#### GOSPELS

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Matthew 28:18-20 .....page 140	John 6:44-47 .....page 146
Mark 1:9-11 .....page 140	John 7:37b-39a .....page 146
Mark 10:13-16 .....page 141	John 9:1-7 .....page 147
Mark 12:28b-34 .....page 142	John 15:1-11 .....page 148
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## **OUTLINE OF THE RITE**

### **THE INTRODUCTORY RITES**

Rite of Receiving the Children  
Procession to the Altar  
(Glory to God in the Highest)  
Collect Prayer

### **THE LITURGY OF THE WORD**

Biblical Readings and Homily  
Universal Prayer  
(Prayer of the Faithful) and Litany  
Prayer of Exorcism  
(and Anointing before Baptism)  
Procession to the Place of Baptism

### **CELEBRATION OF BAPTISM**

Blessing of Water and  
Invocation of God over the Water  
Renunciation of Sin and  
Profession of Faith  
Baptism

### **EXPLANATORY RITES**

Anointing after Baptism  
Clothing with a White Garment  
Handing On of a Lighted Candle  
("Ephphatha")

### **THE LITURGY OF THE EUCHARIST**

### **THE CONCLUDING RITES**

Blessing and Dismissal

# ORDER OF BAPTISM FOR ONE CHILD WITHIN MASS

## THE INTRODUCTORY RITES

### RITE OF RECEIVING THE CHILD

296. When the people are gathered, they sing the Entrance Chant or a suitable Psalm or hymn, if circumstances allow. Meanwhile, the Priest celebrant, wearing vestments with the color proper to the day or the liturgical time, or with the color white or a festive color on days when Ritual Masses are permitted, goes with the ministers to the door of the church, or to that part of the church where the parents and godparents are gathered with the child.

297. When the Entrance Chant is concluded, the Priest and the faithful, standing, sign themselves with the Sign of the Cross, while the Priest says:

**In the name of the Father, and of the Son,  
and of the Holy Spirit.**

The people reply:

Amen.

298. The Greeting and Penitential Act from the *Roman Missal* are omitted. Instead, the celebrant greets those present, especially the parents and godparents, recalling in a few words the joy with which the parents received their child as a gift from God, who is the source of all life and who now wishes to bestow his own life on him (her). He may use these or similar words:

**Dear parents and godparents:**

**Your family has experienced great joy**

**at the birth of your child,**

**and the Church shares your happiness.**

**Today this joy has brought you to the Church**

**to give thanks to God for the gift of your child**

**and to celebrate a new birth in the waters of Baptism.**