

THE ORDER OF
BAPTISM OF CHILDREN

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

ENGLISH TRANSLATION ACCORDING
TO THE SECOND TYPICAL EDITION

For Use in the Dioceses of the United States of America

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

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Concordat cum originali:

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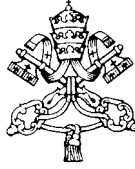
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SACRED CONGREGATION FOR DIVINE WORSHIP

Prot. n. 50/69

DECREE

The Second Vatican Council decreed that the current *Ordo Baptismi parvulorum* in the Roman Ritual should be revised, in order that the rite might be adapted to the actual condition of children; the role and responsibilities of parents and godparents might be more clearly expressed; suitable adaptations might be made for the Baptism of a large number, or for Baptism to be celebrated by catechists, in missionary areas, or by others, in the absence of the ordinary minister; and that an *Ordo* might be provided to show that an infant, baptized according to the shorter rite, has already been received into the Church (Constitution on the Sacred Liturgy, nos. 67–69).

This revision has been carried out by the Consilium for the Implementation of the Constitution on the Sacred Liturgy. By his apostolic authority the Supreme Pontiff PAUL VI has approved the new *Ordo Baptismi parvulorum* to be used in the future in place of the existing *Ordo* in the Roman Ritual and has ordered its publication.

Therefore this Sacred Congregation, by special mandate of the same Supreme Pontiff, promulgates it, directing that it be used from September 8, 1969.

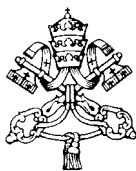
All things to the contrary notwithstanding.

From the offices of the Sacred Congregation for Divine Worship, May 15, 1969, Solemnity of the Ascension of the Lord.

BENNO Cardinal GUT

Prefect

A. BUGNINI
Secretary



SACRED CONGREGATION FOR DIVINE WORSHIP

Prot. n. 516/73

PREFACE TO THE SECOND EDITION

Since it was necessary that the *Ordo Baptismi parvulorum*, published in 1969, should be reprinted, it seemed opportune to produce a second edition of the *Ordo*, with certain variants and additions. The more important are as follows:

1) page 7, no. 2 [page 1 in this edition]:

in place of “a nativa hominum condicione” (“from their natural human condition”) is said: “de potestate tenebrarum erepti” (“rescued from the power of darkness”);

2) page 8, no. 5 [page 2 in this edition]:

after the word “homines” (“human beings”) is added: “ab omni culpæ labe, tum originali tum personali, abluit eosque . . .” (“of every stain of sin, both original and personal”);

3) page 15, no. 1 [page 9 in this edition]:

the words “habere et” (“have or”) are deleted;

4) page 85, no. 221 [page 124 in this edition]:

in place of “a potestate tenebrarum,” (“out of the power of darkness”) is said: “ab originalis culpæ labe nunc” (“now from the stain of Original Sin”).

Certain other variants of lesser importance have been introduced into the headings and rubrics, so that they may correspond better with the words and phrases that occur in liturgical books published since 1969.

The Sacred Congregation for Divine Worship now issues this second edition of the *Ordo Baptismi parvulorum*, which by his authority the Supreme Pontiff PAUL VI has approved, and declares it to be typical.

It is entrusted to the care of the Bishops’ Conferences that the variants and additions made to the *Ordo Baptismi parvulorum* be inserted into the editions of the same *Ordo* appearing in the vernacular language.

All things to the contrary notwithstanding.

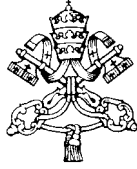
From the offices of the Sacred Congregation for Divine Worship, August 29, 1973, the Memorial of the Passion of Saint John the Baptist.

ARTURO Cardinal TABERA

Prefect

✠ A. BUGNINI

Titular Archbishop of Diocletia
Secretary



CONGREGATION FOR DIVINE WORSHIP AND THE DISCIPLINE OF THE SACRAMENTS

Prot. n. 163/18

UNITED STATES OF AMERICA

At the request of His Eminence Daniel Cardinal DiNardo, Archbishop of Galveston-Houston, President of the Conference of Bishops of the United States of America, in a letter dated March 19, 2018, and by virtue of the faculty granted to this Congregation by the Supreme Pontiff FRANCIS, we gladly approve and confirm the text of the English translation, with recognized legitimate adaptations, of the part of the Roman Ritual entitled *Ordo Baptismi parvulorum, editio typica altera*, as found in the attached copy.

In printed editions, this decree must be inserted in its entirety.

Moreover, two copies of the printed text should be forwarded to this Congregation.

All things to the contrary notwithstanding.

From the offices of the Congregation for Divine Worship and the Discipline of the Sacraments, April 11, 2019, the Memorial of Saint Stanislaus, Bishop and Martyr.

ROBERT Card. SARAH

Prefect

✠ ARTHUR ROCHE
Archbishop Secretary



UNITED STATES CONFERENCE OF CATHOLIC BISHOPS

DECREE OF PUBLICATION

In accord with the norms established by the Holy See, this edition of the *Order of Baptism of Children* is declared to be the definitive approved English translation of the *Ordo Baptismi parvulorum, editio typica altera* (1973), and is published by authority of the United States Conference of Catholic Bishops.

The *Order of Baptism of Children* was canonically approved for use by the United States Conference of Catholic Bishops on November 14, 2017, and was subsequently confirmed by the Apostolic See by decree of the Congregation for Divine Worship and the Discipline of the Sacraments on April 11, 2019 (Prot. n. 163/18).

This rite may be used in the Liturgy as of February 2, 2020, the Feast of the Presentation of the Lord, and its use is obligatory as of April 12, 2020, Easter Sunday of the Resurrection of the Lord. From that date forward, no other English translation of the rite may be used in the dioceses of the United States of America.

Given at the General Secretariat of the United States Conference of Catholic Bishops, Washington, DC, on June 10, 2019, the Memorial of the Blessed Virgin Mary, Mother of the Church.

DANIEL N. Cardinal DiNARDO

Archbishop of Galveston-Houston

President, United States Conference of Catholic Bishops

Rev. Msgr. J. BRIAN BRANSFIELD

General Secretary

CHRISTIAN INITIATION

GENERAL INTRODUCTION

1. Through the Sacraments of Christian Initiation all who have been freed from the power of darkness and have died, been buried and been raised with Christ, receive the Spirit of filial adoption and celebrate with the entire People of God the memorial of the Lord's Death and Resurrection.¹
2. For, having been incorporated into Christ through Baptism, they are formed into the People of God, and, having received the remission of all their sins and been rescued from the power of darkness, they are brought to the status of adopted sons and daughters,² being made a new creation by water and the Holy Spirit. Hence they are called, and indeed are, children of God.³ Sealed with the gift of the same Spirit in Confirmation, they are more perfectly configured to the Lord and filled with the Holy Spirit, so that bearing witness to Christ before the world, they bring the Body of Christ to its full stature without delay.⁴ Finally, participating in the Eucharistic assembly (*synaxis*), they eat the Flesh and drink the Blood of the Son of Man, so that they may receive eternal life⁵ and show forth the unity of God's people. Offering themselves with Christ, they take part in the universal sacrifice, which is the entire city of the redeemed offered to God through the great High Priest;⁶ they also pray that, through a fuller outpouring of the Holy Spirit, the whole human race come into the unity of God's family.⁷ Thus the three Sacraments of Christian Initiation so work together that they bring to full stature the Christian faithful, who exercise in the Church and in the world the mission of the entire Christian people.⁸

I. DIGNITY OF BAPTISM

3. Baptism, the door to life and to the Kingdom, is the first Sacrament of the New Law, which Christ offered to all that they might have eternal life⁹ and which, together with the Gospel, he later entrusted to his Church, when he commanded his Apostles: "Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."¹⁰ Therefore Baptism is first and foremost the Sacrament of that faith by which human beings, enlightened by the grace of the Holy Spirit, respond to the Gospel

1. Second Vatican Council, Decree on the Church's Missionary Activity, *Ad gentes*, no. 14.

2. Cf. Colossians 1:13; Romans 8:15; Galatians 4:5. Cf. also Council of Trent, sess. 6., *Decr. de justificatione*, cap. 4: Denz.-Schön. 1524.

3. Cf. 1 John 3:1.

4. Cf. Second Vatican Council, Decree on the Church's Missionary Activity, *Ad gentes*, no. 36.

5. Cf. John 6:55.

6. Cf. Saint Augustine, *De civitate Dei* 10, 6: PL 41, 284. Vatican Council II, Dogmatic Constitution on the Church, *Lumen gentium*, no. 11; Decree on the Ministry and Life of Priests, *Presbyterorum ordinis*, no. 2.

7. Cf. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen gentium*, no. 28.

8. Cf. *ibidem*, no. 31.

9. Cf. John 3:5.

10. Matthew 28:19.

of Christ. That is why the Church believes that there is nothing more ancient and nothing more proper for herself than to urge all—catechumens, parents of children who are to be baptized, and godparents—to that true and active faith by which, as they hold fast to Christ, they enter into or confirm the New Covenant. In fact, the pastoral instruction of catechumens and the preparation of parents, as well as the celebration of God's Word and the profession of baptismal faith, are all ordered to this end.

4. Furthermore, Baptism is the Sacrament by which human beings are incorporated into the Church and are built up together into a dwelling place of God in the Spirit,¹¹ and into a royal priesthood and a holy nation;¹² it is also a sacramental bond of unity linking all who are signed by it.¹³ Because of that unchangeable effect (which the very celebration of the Sacrament in the Latin Liturgy makes clear when the baptized are anointed with Chrism, in the presence of the People of God), the rite of Baptism is held in highest honor by all Christians. Nor is it lawful for anyone to repeat it once it has been validly celebrated, even by separated brethren.

5. Moreover, the washing with water in the word of life,¹⁴ which is what Baptism is, cleanses human beings of every stain of sin, both original and personal, and makes them sharers in the divine nature¹⁵ and in filial adoption.¹⁶ For Baptism, as is proclaimed in the prayers for the blessing of water, is the washing of regeneration¹⁷ of the children of God and of birth from on high. The invocation of the Most Holy Trinity over those who are to be baptized has the effect that, signed with this name, they are consecrated to the Trinity and enter into fellowship with the Father, and the Son, and the Holy Spirit. This is the high point for which the biblical readings, the prayer of the community, and the threefold profession of faith prepare, and to which they lead.

6. Baptism, far superior to the purifications of the Old Law, produces these effects by virtue of the mystery of the Lord's Passion and Resurrection. Those who are baptized are united with Christ in a death like his, are buried with him in death,¹⁸ and also in him are given life and are raised up.¹⁹ For in Baptism nothing other than the Paschal Mystery is recalled and accomplished, because in it human beings pass from the death of sin into life. Therefore, the joy of the resurrection should shine forth in the celebration of Baptism, especially when it takes place during the Easter Vigil or on a Sunday.

II. DUTIES AND MINISTRIES IN THE CELEBRATION OF BAPTISM

7. Preparation for Baptism and Christian instruction are of the highest concern for the People of God, that is, for the Church, which hands on and nourishes the faith received from the Apostles. Through the ministry of the Church, adults are called to the Gospel

11. Cf. Ephesians 2:22.

12. Cf. 1 Peter 2:9.

13. Cf. Second Vatican Council, Decree on Ecumenism, *Unitatis redintegratio*, no. 22.

14. Cf. Ephesians 5:26.

15. Cf. 2 Peter 1:4.

16. Cf. Romans 8:15; Galatians 4:5.

17. Cf. Titus 3:5.

18. Cf. Romans 6:5, 4.

19. Cf. Ephesians 2:5-6.

by the Holy Spirit and infants are baptized and brought up in her faith. Therefore, it is very important that, in the preparation for Baptism, catechists and other laypersons should work with Priests and Deacons. Furthermore, in the celebration of Baptism, the People of God—represented not only by godparents, parents, and relatives, but also, insofar as possible, by friends, acquaintances, neighbors, and some members of the local Church—should take an active part, in order to show their common faith and to express their shared joy with which the newly baptized are received into the Church.

8. In accordance with a most ancient custom of the Church, an adult is not admitted to Baptism without a godparent: a member of the Christian community who will already have assisted the candidate at least in the final preparation for receiving the Sacrament and who will help the candidate after Baptism to persevere in the faith and in the Christian life.

Likewise, at the Baptism of a child a godparent should be present in order to represent both the wider spiritual family of the one to be baptized and the role of the Church as mother and, as circumstances suggest, to help the parents so that the infant will come to profess the faith and to express it in life.

9. At least in the later rites of the catechumenate and in the celebration of Baptism itself, the role of the godparent is to testify to the faith of the adult candidate or, together with the parents, to profess the Church's faith, in which the infant is baptized.

10. Therefore the godparent, chosen by the catechumen or the family, must, in the judgment of the pastor of souls, be qualified to carry out the proper liturgical functions mentioned in no. 9, that is:

1) be designated by the one to be baptized or by the parents or by whoever takes their place or, in their absence, by the pastor or the minister of Baptism and have the aptitude and the intention to carry out this responsibility;

2) be mature enough to fulfill this responsibility; a person sixteen years old is presumed to have the requisite maturity, unless a different age has been established by the Diocesan Bishop or it seems to the pastor or minister that an exception is to be made for a just cause;

3) be initiated with the three Sacraments of Baptism, Confirmation, and Eucharist, and be living a life consistent with faith and the responsibility of a godparent;

4) be neither the father nor the mother of the one to be baptized;

5) be one godparent, male or female; but there may be two, one of each sex;

6) be a member of the Catholic Church, not prohibited by law from carrying out this office. A baptized person who belongs to a non-Catholic ecclesial community may be received only as a witness of the Baptism and only together with a Catholic godparent, at the request of the parents.²⁰ In the case of separated Eastern Christians, the special discipline for the Eastern Churches is to be respected.

11. The ordinary ministers of Baptism are Bishops, Priests, and Deacons.

1) In every celebration of this Sacrament they should be mindful that they act in the Church in the name of Christ and by the power of the Holy Spirit. They should therefore be diligent in the ministry of the Word of God and in the celebration of the Sacrament.

20. Cf. C.I.C., can. 873 and 874, § 1 and § 2.

2) They should avoid any action that the faithful could rightly regard as favoritism.²¹

3) Except in a case of necessity, they are not to confer Baptism in the territory of another, even on their own subjects, without the required permission.

12. Bishops, who are indeed the chief stewards of the mysteries of God, just as they are also the moderators of the entire liturgical life in the Church entrusted to their care,²² direct the conferring of Baptism, by which a participation in the royal priesthood of Christ is conferred.²³ They themselves should not neglect to celebrate Baptism, especially at the Easter Vigil. The Baptism of adults and care for their preparation are especially entrusted to them.

13. It is the duty of pastors to assist the Bishop in the instruction and Baptism of the adults entrusted to their care, unless the Bishop makes other provisions. It is also their duty, with the assistance of catechists and other qualified laypersons, to prepare and assist the parents and godparents of children to be baptized through appropriate pastoral guidance, and finally to confer the Sacrament on infants.

14. Other Priests and Deacons, since they are co-workers in the ministry of Bishops and pastors, also prepare persons for Baptism, and confer it at the direction or with the consent of the Bishop or pastor.

15. The celebrant of Baptism may be assisted by other Priests or Deacons and also by laypersons in those parts that pertain to them, especially if there is a large number to be baptized, as is foreseen in respective parts of the ritual.

16. In imminent danger of death and especially at the moment of death, if no Priest or Deacon is present, any member of the faithful, indeed any person who has the requisite intention, can and sometimes must administer Baptism. But if there is only the danger of death, the Sacrament should be administered, if possible, by a member of the faithful and according to the shorter form (nos. 157–164). However, it is desirable that, even in this case, a small community should be gathered, or at least one or two witnesses should be present, if possible.

17. All laypersons, since they are members of the priestly people—but especially parents and, by reason of their work, catechists, midwives, women dedicated to works of social or family assistance or to the care of the sick, as well as physicians and surgeons—should take care to be thoroughly familiar, according to their capacities, with the correct method of baptizing in case of necessity. They should be taught by pastors, Deacons, and catechists, and Bishops should provide appropriate means for their instruction within the diocese.

21. Cf. Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, no. 32; Pastoral Constitution on the Church in the Modern World, *Gaudium et spes*, no. 29.

22. Cf. Second Vatican Council, Decree on the Pastoral Office of Bishops, *Christus Dominus*, no. 15.

23. Cf. Second Vatican Council, Dogmatic Constitution on the Church, *Lumen gentium*, no. 26.

III. REQUISITES FOR THE CELEBRATION OF BAPTISM

18. Water used in Baptism should be natural and clean, so that the truth of the sign may be apparent, and also for hygienic reasons.

19. The font in the baptistery, or, as circumstances suggest, the vessel in which water is prepared for a celebration in the sanctuary, should be notable for its cleanliness and beauty.

20. Furthermore, provision should be made for the water to be warmed if the climate requires this.

21. Except in case of necessity, a Priest or Deacon is only to baptize with water that has been blessed for the purpose. If the consecration of water has taken place at the Easter Vigil, the blessed water should, insofar as possible, be kept and used throughout Easter Time to signify more clearly the relationship between the Sacrament and the Paschal Mystery. However, outside Easter Time, it is desirable that the water be blessed for each celebration, so that the mystery of salvation that the Church remembers and proclaims may be clearly expressed in the words of consecration themselves. If the baptistery is constructed in such a way that the water flows, the source from which it flows should be blessed.

22. Both the rite of immersion, which more suitably signifies participation in the Death and Resurrection of Christ, and the rite of pouring can lawfully be used.

23. The words with which Baptism is conferred in the Latin Church are: *Ego te baptizo in nomine Patris, et Filii, et Spiritus Sancti* (I baptize you in the name of the Father, and of the Son, and of the Holy Spirit).

24. A suitable place for celebrating the Word of God should be prepared in the baptistery or in the church.

25. The baptistery (the place where the baptismal water flows or the font is located) should be reserved for the Sacrament of Baptism and be clearly worthy to serve as the place for Christians to be reborn of water and the Holy Spirit. Whether it is situated in a chapel inside or outside the church or in some other part of the church within the sight of the faithful, it must be organized so as to be suitable for the participation of a large number of people. After Easter Time, it is fitting for the paschal candle to be kept in a place of honor in the baptistery, so that, when it is lit for the celebration of Baptism, it is easy to light candles from it for the newly baptized.

26. In celebrating Baptism, the rites that are to be performed outside the baptistery should take place in the different areas of the church that best suit both the number of those present and the various parts of the baptismal liturgy. It is also permitted to choose other suitable locations within the church for those parts that are normally celebrated inside the baptistery, if the chapel of the baptistery is unable to accommodate all the catechumens or all of those present.

27. As far as possible, there should be a common celebration of Baptism on the same day for all newborn babies. Except for a just cause, Baptism should not be celebrated twice on the same day in the same church.

28. More will be said concerning the time for Baptism of adults and of children in the appropriate places. But the celebration of the Sacrament should always have a markedly paschal character.
29. Pastors must carefully and without delay record in the baptismal register the names of those baptized, of the minister, parents, and godparents, and of the place and date of the conferral of Baptism.

IV. ADAPTATIONS WITHIN THE COMPETENCE OF THE CONFERENCES OF BISHOPS

30. It is for Conferences of Bishops, by virtue of the Constitution on the Sacred Liturgy (no. 63b), to prepare for inclusion among their particular ritual books an edition corresponding to this one in the Roman Ritual, adapted to the needs of particular regions, so that, once their decisions have been accorded the *recognitio* of the Apostolic See, the edition may be used in the regions to which it pertains.

In this regard, it is for the Conferences of Bishops:

- 1) to determine the adaptations mentioned in no. 39 of the Constitution on the Sacred Liturgy;
- 2) to consider carefully and prudently what may appropriately be admitted from the traditions and culture of particular peoples, and consequently to propose to the Apostolic See other adaptations considered useful or necessary that are to be introduced with its consent;
- 3) to retain, or to adapt, distinctive elements of any existing local rituals, provided that they conform to the Constitution on the Sacred Liturgy and correspond to contemporary needs;
- 4) to prepare versions of the texts, so that they are truly adapted to the character of various languages and cultures, and to add, as appropriate, suitable melodies for singing;
- 5) to adapt and supplement the Introductions contained in the Roman Ritual, so that ministers may fully understand the meaning of the rites and perform them effectively;
- 6) in the various editions of the liturgical books to be prepared under the guidance of the Conferences of Bishops, to arrange the material in a form that seems most suitable for pastoral use.

31. Taking into consideration especially the norms in the Constitution on the Sacred Liturgy, nos. 37–40 and 65, the Conferences of Bishops in mission countries have the responsibility to judge whether the elements of initiation in use among some peoples can be adapted for the rite of Christian Baptism and to decide whether such elements are to be incorporated into it.

32. When the Roman Ritual for Baptism gives several optional formulas, local rituals may add other formulas of the same kind.

33. Since the celebration of Baptism is greatly enhanced by singing—to stimulate a sense of unity among those present, to foster their common prayer, and to express the paschal joy with which the rite should resound—Conferences of Bishops should encourage and support skilled musicians to compose settings for those liturgical texts that are considered suitable to be sung by the faithful.

V. ADAPTATIONS WITHIN THE COMPETENCE OF THE MINISTER

34. Taking into account existing circumstances and other needs, as well as the wishes of the faithful, the minister should make generous use of the various options allowed in the rite.

35. In addition to the optional formulas for the dialogue and blessings that are provided in the Roman Ritual itself, the minister may introduce certain adaptations for special circumstances, of which more will be said in the Introductions to Baptism for adults and for children.

THE ORDER OF BAPTISM OF CHILDREN

INTRODUCTION

I. IMPORTANCE OF THE BAPTISM OF CHILDREN

1. The terms “children” or “infants” are to be understood as those who, since they have not yet reached the age of discretion, cannot profess the faith for themselves.
2. From the first centuries, the Church, to whom the mission of evangelizing and baptizing has been given, baptized not only adults but also children. Since the Lord said, “No one can enter the Kingdom of God without being born of water and the Spirit,”¹ the Church has always understood that children are not to be deprived of Baptism, inasmuch as they are baptized in the faith of the Church herself, which is proclaimed by the parents and godparents and the others present. For they represent both the local Church and the whole company of Saints and faithful: Mother Church, who brings each and all to birth.²
3. Furthermore, to bring to completion the reality of the Sacrament, children should afterwards be formed in the faith in which they have been baptized. The foundation of this formation will be the Sacrament itself which they have already received. Christian formation, which by right is owed to the children, has no other purpose than to lead them little by little to discern God’s plan in Christ, so that ultimately they may be able to ratify the faith in which they have been baptized.

II. MINISTRIES AND DUTIES IN THE CELEBRATION OF BAPTISM

4. The People of God, that is the Church represented by the local community, plays just as important a part in the Baptism of children as in that of adults.

For a child, both before and after the celebration of the Sacrament, has the right to the love and help of the community. Moreover, during the rite, besides those things listed as pertaining to the gathered assembly in no. 7 of *Christian Initiation*, General Introduction, the community exercises its function when, together with the celebrant, it expresses its consent after the profession of faith by the parents and godparents. In this way, it becomes apparent that the faith in which the children are being baptized is a treasure not belonging to the family alone, but to the whole Church of Christ.

5. From the order of creation itself, the ministry and duty of parents in the Baptism of children carry greater weight than the duty of godparents.

1) Before the celebration of the Sacrament it is very helpful for the parents, either led by their own faith, or aided by the support of their friends or of other members of

1. John 3:5.

2. Saint Augustine, Epistle 98, 5: PL 33, 362.

the community, to prepare themselves for an informed participation in the celebration by suitable means, such as books, articles, and catechisms aimed at the family. Furthermore, the pastor of the parish should take care to meet with them himself or through others, or even to bring together several families, to prepare them for the coming celebration by pastoral instructions and prayer in common.

2) It is of great importance for the parents of the child being baptized to be present at the celebration in which their child will be reborn of water and the Holy Spirit.

3) The parents of the child carry out the parts truly proper to them in the celebration of Baptism. Besides the instructions of the celebrant which they hear and the prayer which they make with the whole company of the faithful, they perform a true ministry when: a) they ask publicly that the child be baptized; b) they sign the child on the forehead after the celebrant; c) they renounce Satan and make the profession of faith; d) they (the mother in particular) carry the infant to the font; e) they hold the lighted candle; f) they are blessed with the formulas especially intended for mothers and fathers.

4) If one of them is not able to make the profession of faith, for example, because one of the parents is not a Catholic, that parent may remain silent. Given that the Baptism of the child has been requested, the only requirement is that he or she provide for or at least permit the instruction of the child in the baptismal faith.

5) After the conferral of Baptism, the parents, grateful to God and faithful to the duty they have undertaken, are bound to guide their child to a knowledge of God, now his child by adoption. They are also bound to prepare the child to receive Confirmation and to participate in the Most Holy Eucharist. In this duty they are again to be helped in suitable ways by the pastor of the parish.

6. Each child may have a godfather and a godmother. In the Order of the rite itself both are indicated by the name “godparent.”

7. In addition to what is said in *Christian Initiation*, General Introduction about the ordinary minister (nos. 11–15), the following points should be noted:

1) It is for pastors to prepare families for the Baptism of their children and to help them fulfill the responsibility of formation, which they have now undertaken. Furthermore, it is for the Bishop to coordinate such pastoral initiatives in his diocese, with the help also of Deacons and laypeople.

2) It is for pastors also to make every effort that each Baptism be celebrated with due dignity and that it be accommodated, as far as possible, to the circumstances and wishes of the families. Whoever is conferring Baptism should carry out the rite carefully and reverently; he should strive above all to be courteous and affable to everyone.

III. TIME AND PLACE FOR THE BAPTISM OF CHILDREN

8. With regard to the time for the conferral of Baptism, the first consideration should be the welfare of the child, lest he or she be deprived of the benefit of the Sacrament. The next consideration should be the health of the mother, so that, as far as possible, she may also be present. So long as it does not conflict with the greater good of the child, the final consideration should be the pastoral need to allow sufficient time to prepare the parents and properly to arrange the celebration itself, so that the nature of the rite may be evident.

Therefore:

1) A child in danger of death is to be baptized without delay. This is permitted even against the will of the parents, even if the parents of the infant are non-Catholics. Baptism is then conferred in the manner specified below (no. 21).

2) In other cases, the parents, at least one of them or the person who legitimately takes their place, must consent to the Baptism. In order to prepare properly for the celebration of the Sacrament, they should contact the pastor of the parish as soon as possible about the future Baptism, even before the birth of the child, if circumstances suggest.

3) The celebration of Baptism should take place during the first weeks after the birth of the child. If there is no hope whatever that the child will be brought up in the Catholic religion, the Baptism is to be delayed according to the prescripts of particular law (cf. no. 25), after the parents have been advised of the reason.

4) It is for the pastor of the parish, when the conditions above do not apply, to decide the times for the Baptism of children, keeping in mind any regulations laid down by the Conference of Bishops.

9. To illustrate the paschal character of Baptism, it is recommended that the Sacrament be celebrated at the Easter Vigil or on a Sunday, when the Church commemorates the Resurrection of the Lord. Furthermore, on a Sunday, Baptism may be celebrated also within Mass, so that the whole community may be able to take part in the rite and so that the connection between Baptism and the Most Holy Eucharist may stand out more clearly. Nevertheless, this should not happen too often. Other norms for the celebration of Baptism at the Easter Vigil or during the Sunday Mass will be set out below.

10. In order that Baptism may be seen more clearly as the Sacrament of the Church's faith and of incorporation into the People of God, it should normally be celebrated in the parish church, which ought to have a baptismal font.

11. Moreover, it is for the Ordinary of the place, having consulted the pastor of the parish, to permit or order that a baptismal font be placed in another church or oratory within the boundaries of the parish. But even in these places, the pastor of the parish should normally celebrate Baptism.

But when, because of distance or other circumstances, the one to be baptized cannot go or be brought to the place without great difficulty, Baptism can and must be conferred in another nearer church or oratory, or even in another suitable place, with due regard for what is laid down for the time and structure of the celebration (cf. nos. 8-9, 15-22).

12. Apart from a case of necessity, Baptism is not to be celebrated in private houses, unless for a grave reason the Ordinary of the place has permitted it.

13. Unless the Bishop has established otherwise (cf. no. 11), Baptism is not to be celebrated in hospitals, except in a case of necessity or for some other compelling pastoral reason. But care should always be taken that the pastor of the parish be informed, and suitable preparation be given to the parents.

14. While the Liturgy of the Word is celebrated, it is desirable that children should be taken to a separate place. But care should be taken that the parents and godparents attend the Liturgy of the Word; the children should therefore be entrusted to the care of others.

IV. STRUCTURE OF THE RITE OF BAPTIZING CHILDREN

A. Order of Baptism to Be Celebrated by an Ordinary Minister

15. Whether there is one child, or several, or many to be baptized, if there is no immediate danger of death, the celebrant should follow the entire rite, as described here.

16. The rite begins with the reception of the children, in which are signified the desire of the parents and godparents and the intention of the Church regarding the celebration of the Sacrament of Baptism. These intentions are expressed by the parents and celebrant by signing the children on the forehead.

17. The sacred celebration of the Word of God is intended to stir up the faith of the parents and godparents and others present, and to encourage them to pray together for the fruits of the Sacrament, before the sacramental action. This celebration of the Liturgy of the Word consists of the reading of one or more passages of Sacred Scripture; a homily, followed by a period of silence; the Prayer of the Faithful, and the concluding prayer, drawn up in the form of an exorcism, which introduces the anointing with the Oil of Catechumens or, if there is no anointing, the laying on of hands.

18. Furthermore, the celebration of the Sacrament

1) has as its immediate preparation:

a) both the solemn prayer of the celebrant which, by invoking God and recalling his plan of salvation, either blesses the water of Baptism or commemorates its blessing;

b) and the renunciation of Satan and the profession of faith by the parents and godparents, to which is added the assent of the celebrant and community, and the final questioning of the parents and godparents;

2) is performed by washing in water, which may be done by immersion or by pouring, according to the custom of the place, and by the invocation of the Most Holy Trinity;

3) is completed, first by the anointing with Chrism, by which is signified the royal priesthood of the baptized and enrollment into the company of the People of God; then by the rites of the white garment, the lighted candle and the "Ephphatha" (the last of which is optional).

19. After the celebrant's instruction, to anticipate the future sharing in the Eucharist, the Lord's Prayer, in which the children of God pray to their Father in heaven, is said before the altar. Then, so that the grace of God may be poured out on all, the mothers and fathers, and all present, are blessed.

B. Shorter Order of Baptism

20. In the shorter Order of Baptism for the use of catechists³ the rite of reception of the children, the celebration of the Word of God, or the instruction of the minister, and the Prayer of the Faithful, take place. Before the font, the minister offers a prayer invoking God and recalling the history of salvation with respect to Baptism. After the baptismal washing, the anointing with Chrism is omitted and the adapted formula is

3. Cf. Second Vatican Council, Constitution on the Sacred Liturgy, *Sacrosanctum Concilium*, no. 68.

recited instead. The whole rite is completed with the usual conclusion. Thus the exorcism, the anointing with the Oil of Catechumens, the anointing with Chrism, and the “Ephphatha” are omitted.

21. The shorter Order for baptizing children in danger of death, in the absence of the ordinary minister, has a twofold structure:

1) At the point of death or, when death is imminent and time is pressing, the minister,⁴ omitting everything else, pours water (not necessarily blessed, but natural water) over the head of the child, reciting the customary formula.⁵

2) But if it is prudently judged that there is sufficient time, several of the faithful may be gathered, and if one of them is capable of leading a brief prayer, the following rite should be used: an explanation by the minister and a short prayer of the faithful, a profession of faith by the parents or by one godparent, and the pouring of water with the appropriate words, take place. But if those present are not well educated, the minister, after reciting the Creed aloud, baptizes the child according to the rite to be followed at the point of death.

22. A Priest or Deacon may also use the shorter Order, if necessary, in imminent danger of death. Moreover, the pastor of the parish or other Priest possessing the same faculty, if he has the sacred Chrism at hand and time permits, should not fail to administer Confirmation after the Baptism. In this case the post-baptismal anointing with Chrism is omitted.

V. ADAPTATIONS WHICH CONFERENCES OF BISHOPS OR BISHOPS MAY MAKE

23. Besides the adaptations provided for in *Christian Initiation*, General Introduction (nos. 30–33), the rites for baptizing children allow for other variations to be determined by Conferences of Bishops.

24. In the Dioceses of the United States of America:

1) According to the customs of the place, the questioning about the name of the child to be baptized may be arranged in various ways: the name may have been given already, or may be given in the act of Baptism.

2) The anointing with the Oil of Catechumens may be omitted only when the minister of Baptism judges the omission to be pastorally necessary or desirable (nos. 50, 87).

3) The norm is that the formula of renunciation should not be adapted. However, the second formula of renunciation may be made more pointed and detailed at the discretion of the Diocesan Bishop, especially when it is necessary that the parents and godparents should renounce superstitions, divinations, and magical arts practiced with reference to the children (nos. 57, 94, 121).

4) Even if very many children are to be baptized, the anointing with Chrism is not to be omitted (no. 125).

5) The “Ephphatha” rite may be retained at the discretion of the minister of Baptism (nos. 65, 101).

4. Cf. *Christian Initiation*, General Introduction, no. 16.

5. Cf. *ibidem*, no. 23.

25. Since in many regions parents may not yet be ready for the celebration of Baptism, or they may ask that their children be baptized, even though they will not afterwards be brought up as Christians, and may even lose their faith, it is not sufficient that the parents be instructed in their faith and questioned about it in the rite itself. Conferences of Bishops, to help pastors of parishes, may issue pastoral directives, to determine a longer interval of time before the celebration of the Sacrament.

26. It especially belongs to the Bishop to decide for his diocese whether the catechists may freely deliver an instruction in their own words after the biblical readings or read a written text.

VI. ADAPTATIONS WITHIN THE COMPETENCE OF THE MINISTER

27. During the meetings at which the parents are prepared for the Baptism of their children, it is of great importance that the instructions be supported by prayers and the rites. For this purpose it may help to use the various elements that are provided in the Order of Baptism for the celebration of the Word of God.

28. When the Baptism of children is celebrated during the Easter Vigil, the service is arranged as follows:

1) Before the celebration of the Easter Vigil, at a convenient time and place, the rite of receiving the children is carried out. At the end of this, if appropriate, the Liturgy of the Word is omitted, and the prayer of exorcism and the anointing with the Oil of Catechumens take place.

2) The celebration of the Sacrament itself (nos. 56–58, 60–63) takes place after the blessing of water, as indicated in the Order of the Easter Vigil itself.

3) The assent of the celebrant and community is omitted (no. 59), as is the handing on of the lighted candle (no. 64) and the “Ephphatha” rite (no. 65).

4) The conclusion of the rite is omitted (nos. 67–71).

29. When Baptism is conferred during Sunday Mass, the Mass of the day is said or, during the Sundays of Christmas Time or of Ordinary Time, the Mass for the Conferral of Baptism is said. The celebration is arranged as follows:

1) The rite of receiving the child (nos. 33–43; cf. nos. 257–265, 296–303) is done at the beginning of the Mass, and the Greeting and Penitential Act are omitted.

2) In the Liturgy of the Word:

a) The readings are taken from the Mass of the Sunday. During Christmas Time and Ordinary Time they may also be taken from those which are given in the *Lectio-nary for Mass* (nos. 756–760) or in this Order (nos. 44, 186–215; cf. nos. 269, 307).

When a Ritual Mass is not permitted, one of the readings may be taken from the texts provided for the Baptism of children, having due regard for the pastoral needs of the faithful and the character of the liturgical day.

b) The Homily is based on the sacred text, but should take into consideration the Baptism being celebrated.

c) The Creed is not said, because its place is taken by the profession of faith, which is made by the entire community before the Baptism.

d) The Universal Prayer (Prayer of the Faithful) is taken from those in the *Order of Baptism* (nos. 47–48, 217–220; cf. nos. 272–273, 310–311). At the end, however, before the invocation of the Saints, petitions are added for the universal Church and for the needs of the world.

3) The celebration of Baptism continues with the prayer of exorcism and the anointing and the other rites described in the *Order of Baptism* (nos. 49–66; cf. nos. 274–291, 312–327).

4) When the celebration of Baptism is concluded, the Mass continues as usual with the Offertory.

5) For imparting the blessing at the end of Mass, the Priest may use one of the formulas which are given for the rite of Baptism (nos. 70, 247–249; cf. nos. 293, 329).

30. On weekdays, if Baptism is celebrated within Mass, the order is for the most part the same as on a Sunday; but in the Liturgy of the Word the readings may be taken from those given for the rite of Baptism (nos. 44, 186–215; cf. nos. 269, 307).

31. In accordance with what is said in no. 34 of *Christian Initiation*, General Introduction, the minister may make some adaptations in the rite, as the circumstances require, such as:

1) if the mother of the child died in childbirth, this should be taken into account in the opening instruction (no. 36), in the Universal Prayer or Prayer of the Faithful (nos. 47, 217–220) and in the final blessing (nos. 70, 247–248);

2) in the dialogue with the parents (nos. 37–38, 76–77), notice should be taken of their replies. If they have not said “Baptism” but “Faith” or “The grace of Christ” or “Entry into the Church” or “Eternal life,” the minister should not begin with the words “In asking for Baptism for your children” but appropriately with: “Faith” or “The grace of Christ,” etc.;

3) the Order of Bringing an Already-Baptized Child into the Church (nos. 165–185), which has been drawn up for the sole case of a child baptized in danger of death, may be adapted to other needs, e.g., if children have been baptized in time of religious persecution or temporary disagreement between the parents.

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.
This community rejoices with you,
for today the number of those baptized in Christ will be
increased,
and we offer you our support in raising your children
in the practice of the faith.
Therefore, brothers and sisters,
let us now prepare ourselves to participate in this
celebration,
listening to God’s Word, praying for these children and
their families,
and renewing our commitment to the Lord and to
his people.

37. *The celebrant first asks the parents of each child:*

What name do you give (or: have you given) your child?

Parents:

N.

Celebrant:

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

Parents:

Baptism.

The celebrant may use other words in this dialogue.

The first reply may be given by another person if, according to local custom, this person has the right to give the name.

In the second reply, the parents may use other words: e.g., Faith or The grace of Christ or Entry into the Church or Eternal life.

38. *If there are many to be baptized, the celebrant may ask all the parents at once for the names of their children:*

What name do you give (or: have you given) your child?

Each family replies in turn. The second question may be put to all at once in the plural.

Celebrant:

What do you ask of God's Church for your children?

All:

Baptism.

39. Then the celebrant addresses the parents in these or similar words:

**In asking for Baptism for your children,
you are undertaking the responsibility
of raising them in the faith,
so that, keeping God's commandments,
they may love the Lord and their neighbor as Christ has
taught us.**

Do you understand this responsibility?

Parents:

We do.

This reply is given by each family individually; but if the number of children to be baptized is very large, the reply may be given by all together.

40. Then turning to the godparents, the celebrant asks in these or similar words:

**Are you ready to help the parents of these children in
their duty?**

All the godparents together:

We are.

41. Then the celebrant continues, saying:

**N. and N. (or: Dear children),
the Church of God receives you with great joy.
In her name I sign you with the Sign of the Cross
of Christ our Savior;
then, after me, your parents (and godparents) will do
the same.**

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).

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

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

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

The passages that are to be found at nos. 186–194 and 204–215, or others suited to the wishes or needs of the parents, may also be chosen.

Between the Readings, the Responsorial Psalms or the Verses provided in nos. 195–203 may be sung.

45. After the Reading, the celebrant preaches a brief homily in which light is shed on what has been read, and those present are led to a deeper understanding of the mystery of Baptism and to a more eager fulfillment of the responsibility that arises from it, especially for parents and godparents.

46. After the Homily, or after the Litany, or even during the Litany, it is recommended that there be a period of silence in which all, invited by the celebrant, pray in their hearts. There follows, if the situation warrants, a suitable liturgical song, chosen, for example, from among those provided in nos. 225–245.

PRAYER OF THE FAITHFUL

47. Then the Prayer of the Faithful takes place.

Celebrant:

**Dear brothers and sisters,
let us invoke the mercy of our Lord Jesus Christ
for these children about to receive the grace of Baptism,
and for their parents, godparents, and all the baptized.**

Lector:

**Give these children new birth in Baptism
through the radiant divine mystery of your Death and
Resurrection,
and join them to your holy Church:**

All:

Lord, we ask you, hear our prayer.

Lector:

**Make them faithful disciples and witnesses to
your Gospel
through Baptism and Confirmation:**

All:

Lord, we ask you, hear our prayer.

Lector:

**Lead them through holiness of life
to the joys of the heavenly Kingdom:**

All:

Lord, we ask you, hear our prayer.

Lector:

**Make their parents and godparents
a shining example of the faith to these children:**

All:

Lord, we ask you, hear our prayer.

Lector:

Keep their families always in your love:

All:

Lord, we ask you, hear our prayer.

Lector:

Renew the grace of Baptism in each of us:

All:

Lord, we ask you, hear our prayer.

Other optional formulas, nos. 217–220.

48. Afterwards, the celebrant invites those present to invoke the aid of the Saints (if the circumstances require, the children are brought back into the church):

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.

It is good to add the names of other Saints, especially those who are Patron Saints of the children or of the church or of the place. Then the Litany concludes:

All holy men and women, Saints of God, pray for us.

Optional extended form of the Litany, no. 220A.

PRAYER OF EXORCISM AND ANOINTING BEFORE BAPTISM

49. After the invocations, the celebrant says:

**Almighty ever-living God,
 who sent your Son into the world
 to drive out from us the power of Satan, the spirit of evil,
 and bring the human race, rescued from darkness,
 into the marvelous Kingdom of your light:
 we humbly beseech you
 to free these children from Original Sin,
 to make them the temple of your glory,
 and to grant that your Holy Spirit may dwell in them.
 Through Christ our Lord.**

All:

Amen.

Another formula for the Prayer of Exorcism, no. 221.

50. The celebrant continues:

**May the strength of Christ the Savior protect you.
 As a sign of this we anoint you with the oil of salvation
 in the same Christ our Lord,
 who lives and reigns for ever and ever.**

All:

Amen.

Those to be baptized are anointed one at a time on the breast with the Oil of Catechumens. If there are many children, it is permitted to make use of several ministers.

51. In the United States, if, for serious reasons, the celebrant judges it pastorally necessary or desirable, the Anointing before Baptism may be omitted. In that case, the celebrant says only once:

**May the strength of Christ the Savior protect you;
who lives and reigns for ever and ever.**

All:

Amen.

And immediately, without saying anything, he lays his hand on each of the children.

52. Then, if the baptistery is outside the church or out of sight of the faithful, there is a procession to it.

But if it is located within view of the congregation, the celebrant, parents, and godparents go there with the children and the others remain in their places.

If the baptistery cannot accommodate all those present, it is permitted to celebrate the Baptism in a more suitable place, with the parents and godparents coming forward at the appropriate time.

Meanwhile, if it can be done with dignity, a suitable liturgical song is sung, e.g., Psalm 23 (22).

PSALM 23 (22)

The LORD is my shepherd;
there is nothing I shall want.

Fresh and green are the pastures
where he gives me repose.

Near restful waters he leads me;
he revives my soul.

He guides me along the right path,
for the sake of his name.

Though I should walk in the valley of the shadow
of death,

no evil would I fear, for you are with me.
Your crook and your staff will give me comfort.

You have prepared a table before me
 in the sight of my foes.
 My head you have anointed with oil;
 my cup is overflowing.
 Surely goodness and mercy shall follow me
 all the days of my life.
 In the LORD's own house shall I dwell
 for length of days unending.

Celebration of Baptism

53. *When they have come to the font, the celebrant briefly reminds those present of the wonderful plan of God, who willed to sanctify the human soul and body through water. He may do this in these or similar words:*

**Let us pray, dear brothers and sisters,
 that the Lord God Almighty may bestow new life on
 these children
 by water and the Holy Spirit.**

Or:

**Dear brothers and sisters,
 you know that God graciously bestows
 his abundant life through the sacrament of water
 on those who believe.
 Let us then raise our minds to him,
 and with one heart pray
 that he may be pleased to pour out his grace from this font
 upon these chosen ones.**

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 sacramental signs
 and who in many ways have prepared water, your creation,
 to show forth the grace of Baptism;**

O God, whose Spirit
in the first moments of the world's creation
hovered over the waters,
so that the very substance of water
would even then take to itself the power to sanctify;

O God, who by the outpouring of the flood
foreshadowed regeneration,
so that from the mystery of one and the same element
of water
would come an end to vice and a beginning of virtue;

O God, who caused the children of Abraham
to pass dry-shod through the Red Sea,
so that the chosen people,
set free from slavery to Pharaoh,
would prefigure the people of the baptized;

O God, whose Son,
baptized by John in the waters of the Jordan,
was anointed with the Holy Spirit,
and, as he hung upon the Cross,
gave forth water from his side along with blood,
and after his Resurrection, commanded his disciples:
"Go forth, teach all nations, baptizing them
in the name of the Father and of the Son and of the
Holy Spirit,"
look now, we pray, upon the face of your Church
and graciously unseal for her the fountain of Baptism.

May this water receive by the Holy Spirit
the grace of your Only Begotten Son,
so that human nature, created in your image
and washed clean through the Sacrament of Baptism
from all the squalor of the life of old,
may be found worthy to rise to the life of newborn
children
through water and the Holy Spirit.

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

**May the power of the Holy Spirit,
O Lord, we pray,
come down through your Son
into the fullness of this font,
so that all who have been buried with Christ
by Baptism into death
may rise again to life with him.
Who lives and reigns for ever and ever.**

All:

Amen.

Other optional formulas, nos. 223–224.

55. During Easter Time, however, if the baptismal water has been consecrated at the Easter Vigil, so that the Baptism may not lack the element of thanksgiving and petition, the blessing and invocation of God over the water takes place in accordance with the formulas found in nos. 223–224, using the textual variation given at the end of these same formulas.

RENUNCIATION OF SIN AND PROFESSION OF FAITH

56. The celebrant instructs the parents and godparents in these words:

**Dear parents and godparents:
through the Sacrament of Baptism
the children you have presented
are about to receive from the love of God
new life by water and the Holy Spirit.**

**For your part, you must strive to bring them up in
the faith,
so that this divine life may be preserved from the
contagion of sin,
and may grow in them day by day.**

**If your faith makes you ready to accept this
responsibility,
then, mindful of your own Baptism,
renounce sin and profess faith in Christ Jesus,
the faith of the Church,
in which children are baptized.**

57. Then the celebrant questions them:

Do you renounce Satan?

Parents and godparents:

I do.

Celebrant:

And all his works?

Parents and godparents:

I do.

Celebrant:

And all his empty show?

Parents and godparents:

I do.

Or:

Celebrant:

**Do you renounce sin,
so as to live in the freedom of the children of God?**

Parents and godparents:

I do.

Celebrant:

**Do you renounce the lure of evil,
so that sin may have no mastery over you?**

Parents and godparents:

I do.

Celebrant:

**Do you renounce Satan,
the author and prince of sin?**

Parents and godparents:

I do.

In the United States, if the occasion requires, this second formula may be adapted with more precision by the Diocesan Bishop, especially when it is necessary that the parents and godparents should renounce superstitions, divinations, and magical arts practiced with reference to the children.

58. Next, the celebrant elicits the threefold profession of faith by the parents and godparents, saying:

**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,
suffered death and was buried,
rose again from the dead
and is 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.

59. The celebrant, together with the community, gives assent to this profession of faith, saying:

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

All:

Amen.

Another formula may be substituted, if circumstances suggest. Or a suitable liturgical song, by which the community expresses its faith with one voice, may be sung.

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.

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.

Explanatory Rites

ANOINTING AFTER BAPTISM

62. *Then the celebrant says:*

**Almighty God, the Father of our Lord Jesus Christ,
has freed you from sin,
given you new birth by water and the Holy Spirit,
and joined you to his people.
He now anoints you with the Chrism of salvation,
so that you may remain members of Christ,
Priest, Prophet and King,
unto eternal life.**

All:

Amen.

Then, without saying anything, the celebrant anoints each baptized child with sacred Chrism on the crown of his (her) head.

If there are a large number of baptized children and there are several Priests or Deacons present, each of them may anoint some of the children with Chrism.

CLOTHING WITH A WHITE GARMENT

63. *The celebrant says:*

**(N. and N.,) you have become a new creation
and have clothed yourselves in Christ.
May this white garment be a sign to you of your
Christian dignity.
With your family and friends to help you by word
and example,
bring it unstained into eternal life.**

All:

Amen.

And a white garment is placed on each child; another color is not permitted, unless it is demanded by local custom. It is desirable that the families themselves provide this garment.

HANDING ON OF A LIGHTED CANDLE

64. *The celebrant then takes the paschal candle and says:*

Receive the light of Christ.

One member of each family (e.g., the father or godfather) lights a candle for each child from the paschal candle.

Then the celebrant says:

**Parents and godparents,
this light is entrusted to you to be kept burning brightly,
so that your children, enlightened by Christ,
may walk always as children of the light
and, persevering in the faith,
may run to meet the Lord when he comes
with all the Saints in the heavenly court.**

“EPHPHATHA”

65. In the United States, the “Ephphatha” Rite takes place at the discretion of the celebrant. The celebrant touches the ears and mouth of each child with his thumb, saying:

**May the Lord Jesus,
who made the deaf to hear and the mute to speak,
grant that you may soon receive his word with your ears
and profess the faith with your lips,
to the glory and praise of God the Father.**

All:

Amen.

66. If there are many children, the celebrant says the formula once, omitting the touching of the ears and mouth.

Conclusion of the Rite

67. Afterwards, unless the Baptism took place in the sanctuary, there is a procession to the altar, in which the lighted candles of the newly baptized are carried.

Meanwhile, it is desirable that a baptismal canticle be sung, e.g.:

Baptized in Christ,
you are clothed with Christ,
alleluia, alleluia.

Other optional canticles, nos. 225–245.

LORD'S PRAYER

68. *The celebrant, standing before the altar, addresses the parents and godparents and all present in these or similar words:*

**Dear brothers and sisters:
these children, reborn through Baptism,
are now called children of God, for so indeed they are.**

**Through Confirmation they will receive the fullness of
the Holy Spirit
and, approaching the altar of the Lord,
they will share at the table of his Sacrifice,
and will call upon God as Father in the midst of
the Church.**

**Now in their name,
and in the spirit of adoption as sons and daughters
which we have all received,
let us pray together as the Lord taught us.**

69. *And all say together with the celebrant:*

**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 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.

71. After the blessing, if circumstances suggest, a suitable canticle that expresses paschal joy and thanksgiving or the Canticle 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.