

Baptism Prep References Sources: *Anselm Study Bible (NABRE)*; CCC; Matt Gill.

Scripture

- Matthew 3:13-17; 28:19-20
- Mark 1:9-11; 16:15-16
- Luke 3:21-22
- John 1:29-34; 20:21
- Acts 2:38-41; 8:12-17, 26-38; 9:17-18; 10:44-48
- Infant baptism. Acts 16:15, 33; Col 1:12-14; 1 Cor 1:16; entire households

Catechism of the Catholic Church (CCC)

Part Two: The Celebration of the Christian Mystery. CCC 1066

- Sect. 1, Chap. 1, Art. 2: The Paschal Mystery in the Church's Sacraments. CCC 1121
- Sect. 2, Seven Sacraments; Chap. 1, Sacraments of Christian Initiation; Art. 1, Baptism. CCC 1213-1284; Infant baptism CCC 1250-52

The Creed in Slow Motion, Monsignor Ronald Knox. Excerpt from Chapter 14: The Third Day He Rose Again from the Dead.

“Easter does not only mean the culminating proof of our Lord’s Divine Mission, does not only mean the hope of immortality. It means that you and I, baptized Christians, are living here and now with a risen life; we are dead to sin, we have risen with Christ. St. Paul is always rubbing that in. ‘Buried with him in baptism; in whom also you are risen again’ – what does he mean when he talks like that, ‘buried in baptism’? Well, of course you have to remember that the ceremonies of baptism nowadays aren’t quite what they were in St. Paul’s time. ...in St. Paul’s time the people who were baptized were mostly grown-ups, and they (as a rule) were baptized by complete immersion; ...And the symbolic meaning of that was that you were being buried, as it were, under the water; you died and were buried and rose again, in union with the death and burial and resurrection of Jesus Christ. And when you came up out of the water you were a new person altogether, your old self had died, and a new person had come to life instead. You can’t begin to understand St. Paul’s epistles until you realize that that was the way in which he thought of baptism. Nowadays, of course, we think of baptism more as

washing us clean from our sins. But if that were all, why should it be impossible for us to be baptized twice or indeed as often as we liked? Washing is a ceremony which can be repeated; if one of the nuns tells you to go and wash your face, you don't say, 'I'm afraid that's impossible; I've washed it already.' No, the thing that can't be repeated is this business of death and resurrection. And that's what happened to you, you see, when you were christened; you died to your old self, to the sinful nature which you inherited as a child of Adam and became a new creature, the child of Christ."

ANAMoDE (Adam-Noah-Abraham-Moses-David-Eucharist)...Adult formation program
(<https://linktoliturgy.teachable.com/p/anamode>)

Baptism Prep Handout 2: The Rite. Source: I-Breviary, numbers refer to paragraphs in the book of rites

OVERVIEW:

INTRODUCTORY RITES

- Reception of the Child

LITURGY OF THE WORD

- Readings and Homily
- Intercessions 1 2 3 4 5
- Invocation of the Saints
- Prayer of Exorcism (L)
- Anointing before Baptism (L)

CELEBRATION OF THE SACRAMENT (L)

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

EXPLANATORY RITES

- Anointing after Baptism
- Clothing with the White Garment
- Lighted Candle
- Ephphetha or Prayer over ears and mouth

CONCLUSION OF THE RITE

- Lord's Prayer
- Blessing

RECEPTION OF THE CHILD

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

74. 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.

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

76. First the celebrant questions the parents:

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

Parents: **Name.**

Celebrant: What do you ask of God's Church for **Name**?

Parents: Baptism. (or "Faith" or "the grace of Christ" or "entrance into the Church," or "eternal life.")

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

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

Parents: We do.

78. Then the **celebrant** turns to the godparents and addresses them in these or similar words:
Are you ready to help the parents of this child in their duty as Christian parents?

Godparents: We are.

79. The **Celebrant** continues:

Name, 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.

80. The celebrant invites the parents, godparents, and the others to take part in the liturgy of the word. If circumstances permit, there is a procession to the place where this will be celebrated, during which a song is sung e.g., Psalm 85: 7, 8, 9ab.

LITURGY OF THE WORD: SCRIPTURAL READINGS AND HOMILY

81. One or two gospel passages are read, during which all may sit, if convenient.

Celebrant: + A reading from the holy Gospel according to Matthew/Mark/Luke/John

All: Glory to you O Lord

Celebrant: (reading) The Gospel of the Lord.

All: Praise to you Lord Jesus Christ

82. 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 them to a deeper understanding of the mystery of baptism and to encourage the parents and godparents to ready acceptance of the responsibilities which arise from the sacrament.

83. 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, such as one chosen from nos. 225-245.

INTERCESSIONS

84. Then the prayer of the faithful is said: Many forms exist, for example, Form 1 begins:

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

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

All: Lord, hear our prayer.

etc.

INVOCATION of the SAINTS

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

Holy Mary, Mother of God.

All: Pray for us.

Saint John the Baptist.

All: Pray for us.

Saint Joseph.

All: Pray for us.

Saint Peter and Saint Paul.

All: Pray for us.

The names of other saints may be added, especially the patrons of the child to be baptized, and of the church or locality. The litany concludes with: All holy men and women.

All: Pray for us.

PRAYER of EXORCISM

86. After the invocation, the **celebrant** says (or another option):

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

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

We ask this through Christ our Lord.

All: Amen.

ANOINTING BEFORE BAPTISM

87. The celebrant continues:

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

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

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

CELEBRATION of the SACRAMENT

90. When they come to the font, the celebrant briefly reminds the congregation of the wonderful work of God whose plan it is to sanctify man, body and soul, through water.

BLESSING and INVOCATION of GOD OVER BAPTISMAL WATER

91. Then, turning to the font, he says a blessing (multiple options):

RENUNCIATION of SIN and PROFESSION of FAITH

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

Dear parents and godparents: You have come here to present this child for baptism. By water and the Holy Spirit he (she) is to receive the gift of new life from God, who is love. On your part, you must make it your constant care to bring him (her) up in the practice of the faith. See that the divine life which God gives him (her) is kept safe from the poison of sin, to grow always stronger in his (her) heart.

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

94. The celebrant questions the parents and godparents (couple options, "A" listed):

Celebrant: Do you reject Satan?

Parents and Godparents: I do.

Celebrant: And all his works?

Parents and Godparents: I do.

Celebrant: And all his empty promises?

Parents and Godparents: I do.

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 the 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.

BAPTISM

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

Celebrant: Is it your will that **Name** 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:

“**Name**, 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)

All: Amen

EXPLANATORY RITES. ANOINTING after BAPTISM

98. Then the **celebrant** says:

The God of power and 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

99. The celebrant says:

Name, 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. It is desirable that the family provide the garment.

LIGHTED CANDLE

100. The **celebrant** takes the Easter candle and says:

Receive the light of Christ.

Someone from the family (such as the father or godfather) lights the child's candle from the Easter candle.

The **celebrant** then says:

Parents and godparents, this light is entrusted to you to be kept burning brightly. This child of yours has been enlightened by Christ. He (she) is to walk always as a child of the light. May he (she) keep the flame of faith alive in his (her) heart. When the Lord comes, may he (she) go out to meet him with all the saints in the heavenly kingdom.

EPHPHETHA or PRAYER over EARS and MOUTH

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

The **celebrant** touches the ears and mouth of the child with his thumb, saying:

The Lord Jesus made the deaf hear and the dumb speak. May he soon touch your ears to receive his word, and your mouth to proclaim his faith, to the praise and glory of God the Father.

All: 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 baptized. Alleluia, alleluia.

LORD'S PRAYER

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

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

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

Our Father, who art in heaven, ...

BLESSING

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

All: Amen.

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

All: Amen.