



This month's issue of the Office for Worship Newsletter is dedicated to The Order of Baptism of Children, Second Typical Edition.

The Order of Baptism of Children, Second Typical Edition

The *Order of Baptism of Children* has received a few changes in 2020. It is the latest in the series of revised liturgical texts that will get considerable usage in the Catholic parishes throughout the English-speaking world.

The reasons why the English-speaking Church is receiving new liturgical ritual books is two-fold. First, as with the case of *The Roman Missal, Third Typical Edition* (2011), there have been changes in translation principles, which is having a ripple effect throughout other liturgical rituals. The second reason is that some of the rites have a new edition in Latin with updated content and clarifications that have not yet been translated. This was the case in the 2016 *Order of Celebrating Matrimony, Second Typical Edition*. It not only received a new translation, it also had new content, such as a greatly expanded *Prenotanda / Introduction* and the addition of cultural adaptations.

In 2016, the English-speaking Church received a revised *Order of Confirmation*, which was not a result of a new Latin edition, but simply a new translation to bring it into greater harmony with the Roman Missal. The same is now true of the 2020 *Order of Baptism of Children*. There was a second Latin edition of the original, but it has not been in use for over forty years because the current English translation we've been using contains the rituals changes from that edition. This revision is a translation of the forty-year-old second edition. **The revised edition does not change the ritual itself.** In fact, chapters and rubric numbers remain the same, with two insertions – an optional expanded Litany of the Saints and the Appendix for Baptism within Mass.

While the primary changes in the *Order of Baptism, Second Typical Edition* are with texts, five adaptations for dioceses in the United States were proposed by the USCCB, all of which were confirmed by the Congregation for Divine Worship. Those adaptations include:

-) The text of an optional introductory monition
-) The addition of a sample acclamation after each Baptism
-) Synchronization of rubrics incorporating previously approved U.S. ritual variations
-) An option for an expanded Litany of the Saints
-) A new appendix with clear, user-friendly instructions for the Baptism of Children within Mass.

*This rite became optional on February 2, 2020, the Feast of the Presentation of the Lord, and its use will be **obligatory on April 12, 2020, Easter Sunday of the Resurrection of the Lord.***

From that date forward, no other English translation of the Order of Baptism of Children (OBC) may be used in the dioceses of the United States of America.

What follows is an overview of *Order of Baptism of Children, Second Typical Edition*, with side-by-side comparisons with the previous texts. All texts are taken from Chapter One: Order of Baptism of Several Children.

RITE OF RECEIVING THE CHILDREN

The *Order of Baptism of Children (OBC), Second Typical Edition* includes an introductory text for receiving the children. Addressed to the parents and godparents, the text expresses the joy experienced at the birth of their children and the Church's share in their happiness. The text is an expanded version of the original Spanish text found in the *Ritual para el Bautismo de los Niños*.

The OBC incorporates the change ordered by Pope Benedict XVI in 2013, which changed the words "Christian community" to "Church of God" in the signing of the children with the cross:

41. N. & 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.

SACRED CELEBRATION OF THE WORD OF GOD

When baptism is celebrated during a parish's Sunday Mass, the Mass of the day is said and the readings are taken from the Mass of the Sunday. During the seasons of Christmas and Ordinary Time, the readings may be taken from those in the *Lectionary for Mass* (nos. 756-760) or in the OBC (nos. 44, 186-215)

UNIVERSAL PRAYER

The Universal Prayer (Prayer of the Faithful) remains in its current position – prior to the celebration of baptism – and is intended to be taken from the OBC. The intercessions are for the invocation of the mercy of our Lord Jesus Christ on the children about to receive the grace of baptism, as well as for their parents, godparents, and all the baptized. At the end of the intercessions, but before the Litany of the Saints, petitions may be added.



Chapel of St. Venantius, adjacent to the Lateran Baptistry

PRAYER OF EXORCISM

First Edition:

A. 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 these children: set them free from original sin, make them temples of your glory, and send your Holy Spirit to dwell within them. We ask this through Christ our Lord. **Amen.**

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

ANOINTING BEFORE BAPTISM

Described in the Introduction to the OBC, no. 24, are the approved adaptations for dioceses of the United States of America. One of these adaptations is the option to omit, at the minister's discretion, the pre-baptismal anointing.

First Edition:

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. **Amen.**

If the pre-baptismal anointing is omitted:

First Edition:

May you have strength in the power of Christ our Savior, who lives and reigns for ever and ever. **Amen.**

Second Edition:

A. Almighty and 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. **Amen.**

B. Lord God Almighty, who sent your Only Begotten Son to endow humankind, imprisoned in slavery to sin, with the freedom of your sons and daughters, we pray most humbly for these children, whom you know will experience the allurements of this world, and will fight against the snares of the devil: by the power of the Passion and Resurrection of your Son deliver them now from the stain of Original Sin, strengthen them with the grace of Christ, and guard them always on their journey through life. Through Christ our Lord. **Amen.**

Second Edition:

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. **Amen.**

Second Edition:

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

CELEBRATION OF BAPTISM

The following texts from the OBC can already be found in the Third Part of the Easter Vigil Mass in the *Roman Missal*:

-) Blessing of Water and Invocation of God over the Water
-) The formulas for the renunciation of sin and the profession of faith
-) The expanded Litany of Saints, with 25 listed saints provided in Chapter VII for the convenience of the ministers. The provision to add local and personal saints in the litany remains, as in the current edition.

The sacramental formula – “**N., I baptize you in the name of the Father, and of the Son, and of the Holy Spirit**” – as well as the three-fold immersion or pouring with holy water are **unchanged**.

EXPLANATORY RITES

The OBC is composed of new translations to each of the Explanatory Rites; however, they are very similar to the texts currently in use.

Anointing after Baptism

First Edition:

The God of power and Father of our Lord Jesus Christ has freed you from sin and brought you to new life through water and the Holy Spirit. He now anoints you with the chrism of salvation, so that, united with his people, you may remain for ever a member of Christ who is Priest, Prophet, and King. **Amen.**

Second Edition:

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. **Amen.**

Clothing with a White Garment

First Edition:

(N. and N.,) you have become a new creation, and have clothed yourselves 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. **Amen.**

Second Edition:

(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. **Amen.**

Handing On of a Lighted Candle

First Edition:

Receive the light of Christ.

Parents and godparents, this light is entrusted to you to be kept burning brightly. These children of yours have been enlightened by Christ. They are to walk always as children of the light. May they keep the flame of faith alive in their hearts. When the Lord comes, may they go out to meet him with all the saints in the heavenly kingdom.

“Ephphetha”

As with the pre-baptismal anointing, in dioceses of the United States, the option to omit this rite remains.

First Edition:

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. **Amen.**

Second Edition:

Receive the light of Christ.

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.

Second Edition:

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. **Amen.**

CONCLUSION OF THE RITE

The four formulas of the Blessing and Dismissal are also revised translations. They are more closely aligned with the original Latin and are beautiful expressions of the grace and blessings of the triune God upon the children and their parents. The first formula is printed in the rite, with the three additional options found in Chapter VII.



Vault of the Lateran Baptistery (c. early 4th century)

The Order of Baptism of Children within Mass

The Introduction to the Rite of Baptism for Children, First Edition has always indicated how baptism may be celebrated within Mass; however, the directions have never been clear – or easy to follow. This has resulted in a wide variety of practices in different places. The Appendix of OBC, Second Edition contains the Order of Baptism of Children within Mass, which will enable priests to celebrate baptisms during Mass in a more structured and ordered way.

The basic outline is as follows:

THE INTRODUCTORY RITES

Entrance Song

Sign of the Cross

Rite of Receiving the Children

Procession to the Altar

Glory to God, if prescribed by the rubrics of the day

Collect

Note: Rubrics 257-258 state: **“When the people are gathered, they sing the Entrance Chant or a suitable Psalm or hymn, if circumstances allow.” (257)**
“When the Entrance Chant is concluded, the Priest and the faithful, standing, sign themselves with the Sign of the Cross.” (258)

The Rite of Receiving the Children replaces the Greeting and Penitential Act. Once this rite has been completed, the procession moves to the altar. As the procession moves to the altar, it takes place in the usual manner, accompanied by a short antiphon or psalm.

THE LITURGY OF THE WORD

Readings and Homily

Universal Prayer and Litany

Prayer of Exorcism

Optional Anointing before Baptism

Procession to the Place of Baptism

Note: The Liturgy of the Word is celebrated in the usual manner. When baptism is celebrated during a parish’s Sunday Mass, the Mass of the day is said and the readings are taken from the Mass of the Sunday. During the seasons of Christmas and Ordinary Time, Ritual Masses on Sunday are permissible, in which case, the readings may be taken from those in the *Lectionary for Mass* (nos. 756-760) or in the OBC (nos. 44, 186-215).

When a Ritual Mass is not permitted,¹ one of the readings *may* be taken from the texts provided for the Baptism of Children, while having regard for the pastoral needs of the community and the liturgical day.

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

Optional “Ephphatha”

THE LITURGY OF THE EUCHARIST

Note: When the celebration of Baptism has been concluded, the candles may be extinguished as they are set aside. All return to their places and Mass continues as usual. In the Eucharistic Prayer, proper formulas from the Ritual Mass “For the Conferral of Baptism” are used.

THE CONCLUDING RITES

Blessing and Dismissal

¹ Ritual Masses are prohibited on Sundays of Advent, Lent, and Easter, on Solemnities, on the days within the Octave of Easter, on the Commemoration of All the Faithful Departed (All Souls’ Day), on Ash Wednesday, and during Holy Week. (Cf. *General Instruction of the Roman Missal*, no. 372).