



# NewsLetter

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## **Holy See Confirms *Order of Baptism of Children, Second Edition***

The Congregation for Divine Worship and the Discipline of the Sacraments has confirmed the *Order of Baptism of Children, Second Edition* for the dioceses of the United States. The decree of confirmation is dated April 11, 2019 (Prot. n. 163/18), and was received by the USCCB on May 7. Originally prepared by the International Commission on English in the Liturgy (ICEL), the updated translation was done in accord with the principles of *Liturgiam authenticam* but does not change the Baptismal ritual itself.

All the textual amendments made by the USCCB to the ICEL text were confirmed by the Congregation, as were all five adaptations proposed by the USCCB: the text of an optional introductory monition, the addition of a sample acclamation after each Baptism, harmonized rubrics incorporating previously approved U.S. ritual variations, the option to use an expanded Litany of the Saints, and a new appendix for the Baptism of children within Mass. Once the Secretariat of Divine Worship completes its standard review process, Daniel Cardinal DiNardo, USCCB President, will promulgate a decree of publication establishing the implementation date(s).

## **New Translation and U.S. Adaptations**

Ten years after the U.S. implementation of the *Ordo Baptismi parvulorum, editio typica altera* in Spanish – the *Ritual para el Bautismo de los Niños* – the new *Order of Baptism of Children* (OBC) will incorporate English translations of the previously confirmed U.S. adaptations. Chapters and rubric numbers are the same as at present, with two insertions: no. 220A in Chapter VII (the “various texts” chapter) includes a new U.S. adaptation of an optional extended form of the Litany of the Saints, and the Appendix for the Baptism of children within Mass takes up nos. 250-331.

In the introduction to the OBC, no. 24 now explicitly describes the existing ritual adaptations approved for the United States: local customs prevail concerning the naming of the child, the prebaptismal anointing and/or “Ephphatha” rite may be omitted at the minister’s discretion, the postbaptismal anointing with Chrism is always mandatory, and one formula of the renunciation of sin may be altered by the diocesan bishop under certain circumstances. Like the Spanish edition, the ritual adaptations are now also incorporated within their respective rubrics throughout the OBC.

The first significant change occurs at the beginning of the Baptismal rite. (All sample texts are from Chapter I, the Order of Baptism for Several Children; texts are given in the singular in the appropriate chapters.) In greeting the parents and godparents,

ministers will be able to use a sample text or use their own words. The introductory monition is an expanded version of the original Spanish text found in the *Ritual para el Bautismo de los Niños*:

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.

The OBC incorporates the emendation ordered by Pope Benedict XVI in 2013, changing the words "Christian community" to "Church of God" in the signing of the children with the cross: "**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."

Portions of the new translation can already be found in the Easter Vigil Mass in the *Roman Missal*: the Blessing of Baptismal Water, formulas for the renunciation of sin, and the threefold profession of faith. The new optional expanded Litany of the Saints is also drawn from the Easter Vigil; the 25 listed saints are provided for the convenience of those who might wish to lengthen the Litany. (Provision to add local and personal patron saints remains as in the current edition.) The sacramental formula of Baptism – "**N.**, I baptize you in the name of the Father, and of the Son, and of the Holy Spirit" – and threefold immersion in or pouring with holy water are unchanged.

Consistent with the current U.S. edition in Spanish, the new English edition will see the printing in-place of one of the twenty-one options for an acclamation after each Baptism; all options remain together in Chapter VII. There are new translations of the various Explanatory Rites, but they are largely similar to the texts currently in use:

*Anointing after Baptism* – 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.

*Clothing with a White Garment* – (**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.

*Handing On of a Lighted Candle* – 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.

*"Ephphatha"* – 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.

The four formulas of the solemn blessing also receive new translations, and are both faithful to the Latin and poetic in expressing the grace and blessings of the triune God upon the children and their parents. Chapter VII gathers all the options for readings and psalms, acclamations, petitions, and prayer formulas in one place. Finally, the content of the typical edition is followed by the last U.S. adaptation, the Appendix for the Baptism of children within Mass.

### **Order of Baptism of Children within Mass**

Although nos. 28-30 of the introduction to the OBC have always indicated how the Baptism of children may be celebrated within Mass – whether at the Easter Vigil, on Sundays, or weekdays – the directions have not always been clear or user-friendly, leading to a variety of practices in different places. Therefore, the new ritual edition for the U.S. will contain an appendix that will better enable priests to celebrate the Baptism of children during Mass in an orderly way. The appendix has two versions, one for the Baptism of several children within Mass and one for the Baptism of one child, and texts from the Order of Mass and Order of Baptism are combined together properly.

The basic outline of Baptism within Mass is: after the Entrance Chant and Sign of the Cross, the rite of receiving the children from the Order of Baptism replaces the Greeting and Penitential Act from the Order of Mass. Once the rite is completed and the procession moves to the altar, Mass resumes with the *Gloria* (when prescribed by the rubrics), Collect prayer, and Liturgy of the Word. After the readings and homily, the Creed (when prescribed) is omitted, and the Baptismal rite resumes with the Prayer of the Faithful, invocation of the saints, prayer of exorcism, anointing with the Oil of Catechumens, and procession to the place where the Baptism will take place. The Order of Baptism then unfolds through the end of the Explanatory Rites. Mass resumes with the preparation of the altar and presentation of the gifts through the Prayer after Communion, and may conclude with the Baptismal solemn blessing, followed by the usual dismissal.

Further details on the implementation and publication of the *Order of Baptism of Children, Second Edition* will be provided in a future *Newsletter*.

### **The Role of Deacons at Baptisms within Mass**

In anticipation of the release of the new edition of the *Order of Baptism of Children* (OBC), the Secretariat of Divine Worship has been asked about the proper role of a deacon during the celebration of Baptism within Mass. The rite says little about the role of deacons in this situation, so it would seem that general liturgical principles provide an answer to this question. Perhaps most importantly, although there is no doubt concerning the validity of Baptisms performed by deacons at Mass (with the priest celebrant standing by as an observer), the traditional role of the deacon is to assist the priest at the liturgy, and not to preside over other sacraments when a priest is celebrating the Mass. As for the other aspects of the celebration, common sense must prevail and there will naturally be circumstances when a deacon may be called upon to take a more active role in the Baptism of children within Mass, for example, when the priest is elderly or if there is a large number of children.

At a Mass in which Baptism takes place, the deacon would, first and foremost, perform his usual roles at Mass: 1) carry the Book of the Gospels in the entrance procession and reverence the altar with the priest; 2) proclaim the Gospel; 3) retain the possibility of preaching the homily (in which case he follows the instructions given in the Order of Baptism, basing his homily on the sacred text but also considering the Baptism being celebrated); 4) read the intercessions in the Prayer of the Faithful, drawn from the Order of Baptism and supplemented with petitions for the needs of the Church and the world; and 5) take on his usual roles in the Liturgy of the Eucharist and Concluding Rites. (In the Universal Prayer at a Baptism within Mass, the deacon reads the petitions, but the priest celebrant leads the invocation of the saints, as indicated by the rubrics.)

Within the Order of Baptism itself, “[i]f 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” (OBC, no. 34). In such cases, deacons may join in the prebaptismal anointing with the Oil of Catechumens, baptizing some of the children, and anointing them with Chrism afterward. In more usual circumstances, when there are a small number of children to be baptized, deacons could assist the priest by helping to dry the holy water off the newly-baptized children and by placing the white garment on each child. They could also distribute the baptismal candles to the fathers or godfathers and/or lower the paschal candle to assist them in lighting the baptismal candles.

Given the wide variety of local situations, the Church relies on its ministers and lay collaborators to work together in a spirit of harmony to ensure that the celebrations of its rites are solemn, prayerful, efficient, and joyful.

## Liturgical Suggestions for the World Day of Prayer for the Care of Creation

Pope Francis instituted the World Day of Prayer for the Care of Creation in 2015 as a practical step following the publication of his encyclical *Laudato Si'*. September 1 was chosen for the yearly observance, as it is the same date chosen by the Orthodox Church in 1989. The day of prayer gives Catholics the opportunity to give thanks to God for the creation of the world and of humanity, and to recall and strengthen the responsibility of men and women to care for that creation.



For the first time since its designation in the Catholic Church, the World Day of Prayer for the Care of Creation will fall on a Sunday, namely September 1, 2019, the Twenty-Second Sunday in Ordinary Time. In view of liturgical planning for pastoral needs, pastors and diocesan worship offices may wish to propose or make appropriate accommodations to observe the day of prayer, consistent with the norms of the *General Instruction of the Roman Missal* (GIRM) concerning Masses for Various Needs and Occasions: “If any case of a graver need or of pastoral advantage should arise, at the direction of the Diocesan Bishop or with his permission, an appropriate Mass may be celebrated on any day except Solemnities, the Sundays of Advent, Lent, and Easter, days within the Octave of Easter, the Commemoration of All the Faithful Departed (All Souls’ Day), Ash Wednesday, and the days of Holy Week” (no. 374).

As mentioned in the August-September 2015 *Newsletter*, the *Roman Missal* offers no specific formulary focusing on the environment and the care of creation. The Secretariat of Divine Worship observes, however, that the Mass “For the Sanctification of Human Labor” from the Masses and Prayers for Various Needs and Occasions (no. 26; see especially the second Collect of formulary A) may be a fitting option. This formulary requires the use of Preface V of the Sundays in Ordinary Time, entitled simply “Creation.” The preface speaks eloquently of God’s creation of the world, and the need of humanity to praise God by caring for that creation. Connections between human labor and the care of creation can be drawn out by the formulary itself, and in the homily and Universal Prayer. (This task is made easier by the coincidence that the day of prayer this year occurs on the day before Labor Day in the United States.)

Since it is a Sunday in Ordinary Time, the green vestments of that season should be used for the Mass, and the existing readings for the Twenty-Second Sunday in Ordinary Time should be proclaimed, since they are already printed in commonly used participation aids. Nevertheless, some or all of the readings could be replaced by others from the appropriate selection in volume IV of the *Lectionary for Mass* (see Mass “For the Blessing of Human Labor,” nos. 907-911). Considering the day of prayer and humanity’s role in caring for God’s creation, the use of Genesis 2:4b-9, 15 and Psalm 90:2, 3-5a, 12-13, 14 and 16 (see nos. 907-2 and 909-1, respectively) could be noteworthy substitutions for the First Reading and Responsorial Psalm, while retaining the other readings of the Sunday.

Even if no special Mass formulary or readings are selected for the occasion, it would still be appropriate to mention the World Day of Prayer for the Care of Creation and its significance in the homily, petitions, and/or concluding announcements. Also to be kept in mind are any diocesan days of prayer already instituted, especially those relating to the earth: “Masses for Various Needs and Occasions are used in certain situations either as occasion arises or at fixed times. Days or periods of *prayer for the fruits of the earth*, prayer for human rights and equality, prayer for world justice and peace, and penitential observances outside Lent are to be observed in the Dioceses of the United States of America at times to be designated by the Diocesan Bishop” (GIRM, no. 373, emphasis added).

“Bless the Lord, all you works of the Lord, praise and exalt him above all forever” (Dn 3:57). Through the liturgy and private prayer, the Church continually praises God for the works of his creation. As the Holy Father exhorts in *Laudato Si'*, may her members work more fervently for a more integral ecology among all men and women of good will, and between the human race and its common home, the Earth.