

**THE FOLLOWING INFORMATION IS FROM THE BISHOPS'
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LITURGY OF BAPTISM

The new *Missale Romanum* has reorganized the rubrics for this entire section of the Vigil (nos. 37-58). Nevertheless, the *Rite of Christian Initiation of Adults* should always be consulted in conjunction with the rubrics mentioned here in the *Missale*. This is especially true when Baptisms are taking place by means of immersion.

Christ's Passover and ours are given full expression when baptismal water is blessed in the font and when the Christian initiation of adults, or, at least the baptism of infants, takes place at the Easter Vigil. Even if there are no candidates for baptism, the blessing of baptismal water should take place in parish churches. At the very least, baptism should be commemorated by the blessing of water intended for sprinkling upon the people.

The rubrics describe two instances of Baptism at the Vigil. If there is a procession to the baptistery or the font, the catechumens are called forward and presented by their godparents. If there are children, they are carried by their parents and godparents to the front of the assembly. Those who are to be baptized, along with their godparents, are led first by a minister with the Easter candle; the other ministers, deacons and priest follow after them. This procession is accompanied by the singing of the Litany of the Saints. The priest then gives the introductory statement.

If the Baptisms take place in the sanctuary, the priest makes the introductory statement and this is followed by the singing of the Litany of the Saints.

When there are no Baptisms and the font is not to be blessed, the litany is omitted and the blessing of water takes place at once (EV, nos. 39-41).

The *Missale* reminds the celebrant that during the blessing of the water his hands are outstretched (EV, no.44). Numbers 48 to 53 of the rubrics for the Easter Vigil of the *Missale Romanum* describe the initiation process. As was mentioned before, it is important to closely consult the *Rite of Christian Initiation of Adults* on this matter. Number 48 of the rubrics for the Easter Vigil mentions that after the renunciation and profession of faith "if the anointing with the Oil of Catechumens did not take place beforehand, as part of the immediate preparatory rites, it takes place at this moment." Of course no. 33 of the *Rite of Christian Initiation of Adults* points out: "The National Conference of Catholic Bishops approves the omission of the anointing with the oil of catechumens both in the celebration of baptism and in the optional preparation rites for Holy Saturday. Thus, anointing with the oil of catechumens is reserved for use in the period of the catechumenate and in the period of purification and enlightenment, and is not to be included in the purification rites on Holy Saturday or in the celebration of initiation at the Easter Vigil or at another time.

Number 49 of the rubrics for the Easter Vigil notes that when there are many to be baptized, the priest may ask for the renewal of baptismal promises of all present immediately after the profession of faith made by those to be baptized, along with the godparents and parents.

The celebration of Confirmation is to take place in the sanctuary as indicated in the Pontifical or the Roman Ritual.

