

# St. John's and St. Cornelius

ROMAN CATHOLIC CHURCHES

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Together  
at Baptism



*I Baptize You  
in the Name of the Father  
and of the Son and of the Holy Spirit*

## St. John's and St. Cornelius

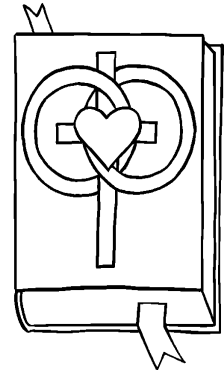


**Dear Parents:**

The Baptism of your child is an important event in the life of your family and of St. John's and St. Cornelius Parish. It is the beginning of a life-long relationship with Christ and with His Church. Please be advised of our general practices for Baptisms.



Christian Marriage is the foundation of family life. Couples asking for Baptism should be validly married according to the rites of the Catholic Church. Your Child will not be refused baptism if you are not validly married in the Roman Catholic Church. However this is a great opportunity to do so and I will help in any way that I can. Baptism requires a commitment on the part of the parents, to regularly attend Sunday Mass and a renewed enthusiasm in the practice of their faith, let me know if I can help. We teach our children volumes by the example we set; we also teach by what we do not do.



**WHAT WOULD JESUS WANT YOU TO DO???**

At least one of the parents must be a baptized Roman Catholic and a registered member of St. John's and St. Cornelius Parishes. If you are new to the Parishes or have perhaps not registered at St. John's and St. Cornelius; please register by using parish envelopes. Those not registered and those who live outside of our parish boundaries will be referred to the church they regularly attend.

1. Take time to read and discuss the materials in this booklet.

2. Fill out the **CHILD BAPTISM APPLICATION**. This information is for our Baptism records. Please check the spelling of all names, dates and pertinent information. Changes to the registry cannot be made later. Return **BAPTISM APPLICATION FORM TO FR. BOB** at the Sat.\Sun. Mass, that your family regularly attends, before preparation meeting. Please include a copy of the Baptismal certificates of at least One Parent and One Godparent unless they were baptised or married at our Parishes. The Baptismal Preparation Meeting, which Parents and Godparents must attend, is on the First Wednesday of the Month at 7:30 pm at St. John's Church.



3. Godparents must be baptized and confirmed Roman Catholics at least sixteen (16) years of age or older. Godparents must be one male and one female. Give Godparents the letters included in the center of this booklet. Ask About Christian witnesses.

4. **DATES** are given at the Baptismal Preparation Meeting. Do not arrange for family celebrations until the date has been officially set by the church. We reserves the right to reschedule Baptism with one month notice. Readers must be 16 years of age or older.

5. Baptisms are usually celebrated on the last **SUNDAY** of the month at 1:15 P.M., by appointment only. Special seating arrangements are made for the Parents, God-Parents, and Grand Parents.

6. The taking of **PHOTOGRAPHS AND/OR VIDEOS** during the ceremony are permitted as long as those taking picture do not interfere or disrupt the solemnity of the ceremony. Family members should take pictures from their seats or after the celebration.

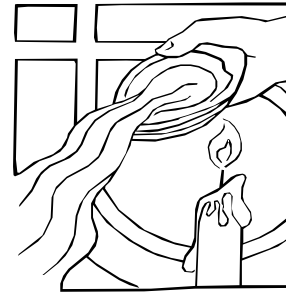
7. Most families make a tax deductible offering to the Parishes at the time of Baptism. We have included a special envelope for your convenience. Your generosity is appreciated; the offering is usually, \$300.00 -to- \$500.00.

Thank you for your generosity!!



8. If you have any questions, please call the office at 905-880-0080.

## THE RITE OF BAPTISM FOR CHILDREN



**BAPTISM** is the first step of any child's faith journey and is celebrated in a rite rich with the symbolism of our Judeo-Christian heritage. Knowing something about the order and their significance may help you to enjoy your child's day more fully.

We ask that you arrive at the church a 15 minutes before the appointed time in order that you may enjoy a few moments of quiet reflection and also to allow the proceedings to begin promptly. The Parents, Godparents and Grandparents assemble in the church in the pews assigned to them, with the parents and Godparents in the front row and Grandparents directly behind in the second row. The parent who is holding the child should sit closest to center aisle.

The Priest begins by asking the parents to name their child. In the past, it was customary for every child to be given the name of a saint. Although not a requirement, many parents choose to give their children the legacy of a Christian model, whom they hope their child will grow to emulate. It is also a request that this particular Saint intercede for the Child.

The next question the parents must answer is what they ask of God's church for their children. The answer is **Baptism**; which asks God to adopt these children making them Children of our heavenly Father, making Christ their Brother, forming a new relationship with God and the Church both here on earth and in God's heavenly kingdom with Mary our Mother and all of the angels and Saints.

**BABIES** are God's opinion that the World should go on.



The Priest now clarifies that the parents and godparents are fully aware of the responsibilities they are asked to assume. Then he welcomes each child by tracing the sign of the cross on his or her forehead and invites the Parents, Godparents and Grandparents to do likewise.

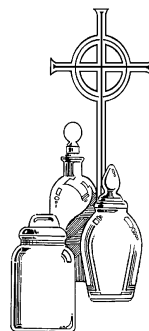
The use of the sign of the cross is an indication that in baptism the Christian bids farewell to the world of selfishness, by sharing in Jesus' death on the cross and is given a new life with Him. In signing the child; the Priest "claims" him or her for Christ and offers a welcome into the Christian community. The signing of the child by the parents, godparents and grandparents is a blessing, a sign of love and tenderness which should be exercised often.



Next, in the Rite, is the Celebration of God's Word, readings from scripture and a short homily. These readings are intended to help us to grow in our understanding of the destiny which baptism determines for all of us. In your preparation for your child's baptism, we urge you to read some of the following passages and reflect upon them.

Matthew	3:13-17	Acts	2:42-47	Colossians	
6:25-34	10: 13-15			3:1-4, 12-17	3:18-25
22:35-40	28:18-20	Romans			
Mark		6:3-5	8:16-17	1 Thessalonians	
1: 9-11	3:31-35	8:28-32	8:38-39	4:1-3	4:7-12
9:23	10:13-16				
Luke	2:22-40	1 Corinthians		1 Peter	1:3-5
2:41-52	11:9-13	12: 12-13	13:4-7	1:22-25	2:4-5
John	3 :1-6				2:9-10
4: 5-14	6:44-47	Galatians	3: 26-28		
7:37-39	13:35-39			1 John	3:1-2
14:23-26	15: 1-11	Ephesians	1:3-14		4:7-16
	19:21-25		4:1-6		

At this point the Prayer of the Faithful is offered, followed by Invocation of the Saints. Apart from the saints actually named in the text of the litany, those who have been chosen as patrons of the children may be invoked. In this way we ask them to protect the little one who bears their name and we hope to arouse in the child a sense of tradition, a link with the Church of heaven and earth, past and present.



Then each child is anointed on the chest with the oil of catechumens. In the Rite of Christian initiation of Adults, this anointing takes place some time prior to the actual baptism and is a source of strength for the seeker on their journey towards baptism. Oil signifies so many things to us --- a healing substance for diaper rash or sunburn or aching muscles, a lubricant to make our cars, hinges, sewing machines run more smoothly, a condiment to add flavour to our food or stop it from sticking as it cooks, a fuel to give us heat and light.

We also know the permanence of an oil stain! In ancient times, an additional connotation was that of strength: athletes and warriors were anointed prior to their engagements to beautify their strength and make them harder to restrain. This anointing signifies our prayer that God will smooth out life's difficulties for this little Christian and give him or her the strength to follow Christ. It promises the healing of the soul that comes through union with Jesus, the permanence of the relationship with the Lord who promised us "I am with you always."

Now, as the water is blessed, the words of the Priest recall the vast symbolism and history of water. We recognize water as the source of life but also as a cause of death and destruction. In the story of the Flood, water destroyed the evil while raising up the good, and, in the account of the crossing of the Red Sea, we learn of the Israelites' salvation from slavery through God's



Parting (of the Red Sea) of the water. Although the baptisms performed by John were seen as aids to repentance, it was recognized that water alone could not cleanse a man of sin.

Many Jewish sects used ritual washings of this nature and the people of Jesus' time would be fairly familiar with this act. The baptism of Jesus involved water and the Holy Spirit and was the beginning of sacramental baptism.

Scripture tells of the water and blood which flowed from Christ's side as the Church was born; we are mindful that our child's physical birth and spiritual birth are both accompanied by water, and, of course, baptism is our child's birth in to the Christian family. Christ is the "living water" who satisfies our thirst and we all recognize the analogy to water as a necessity for our physical survival. To the

ancient people, immersion signified death (in this case, to a former way of life), the re-emergence, rebirth or new life.

Candidates in the early Church were immersed in tomb-shaped baptistries to enhance this symbolism. Although "affusion", or pouring, is more commonly used at present, it

carries the same significance.

Now the parents and godparents are reminded of the responsibilities they are about to undertake and, with the admonition "If your faith makes you ready to accept this responsibility..." are asked to renew their own baptismal promises. The Priest then calls upon the congregation to assent to this profession of faith and the actual baptism takes place.

Because of the changing role of the godparents and the increased responsibility of the parents, it is desirable that the mother hold the child for baptism; the father puts his right hand over the child's chest and the godparents may each put a hand on the child at this time. The Grandparents should place one hand on their Children, the parents of this child about to be newly baptized.



Following the baptism of all the children, they are anointed on the crown of the head with chrism, a consecrated mixture of pure oil and balsam used also at confirmation and at ordinations. It signifies the priestly responsibility to which all baptized Christians are called, to be apostles for the faith and to continue the works instituted by Christ. This anointing also anticipates the future occasion when this child will confirm his/her Christian commitment in the Sacrament of Confirmation.

Now comes a recognition of the White Garment as an outward sign of newly-acquired Christian dignity. A candle is handed to a godparent; who light it from the Paschal (Easter) candle. (Please instruct Godparents to be extremely careful with this lit Candle, accidents would certainly not add anything to this celebration.)



After lighting, it is held by the Godparent. This symbolizes Christ as the "light of the world" and, just as the flame from the Paschal candle ignites each child's baptismal candle, so the flame of faith has been lit in the hearts of the newly-baptized. One solitary flame, can be shared to bring light and warmth to people; likewise, many bring the love of Christ that is now active in this child so she or he may inspire many others. The Priest now leads everyone in the Lord's Prayer. Followed by a final blessings, for the child, the mother, father and godparents and all present.

It is the hope of the Roman Catholic Church, that this event will be the first step; moreover, we hope that this is the beginning of a close and warm association with our parish community. We welcome you to our community and strongly encourage you to make a commitment to bring your children to Church every week. Remember that the Lord told us, "Anyone who leads these little one's astray, should put a mill stone around your neck and through your self into the sea." Jesus gives us a strong warning about the importance of our responsibility in the lives of these Children. Please check the bulletin and join in our many different parish activities.

## **THINKING ABOUT BAPTISM AND GODPARENTS**

Having made the decision to bring your child to the Church for the sacrament of baptism, you are now faced with another decision, the choice of your child's godparents.

In recent years, in many instances, the role of the godparent has been distorted and the choice of people to fill this role has been made for reasons other than those which ideally should dictate the choice. Only too often, we approach someone to be a godparent to satisfy a social relationship, say "thank you" for past favours, because they expect it or for quite material benefits which may ensue for the child. At the risk of hurting someone's feelings, we should make our choice of godparent with the following in mind.

Inviting someone to be a godparent implies the following:

- a request by the parents for the assistance of the Christian community in general and the individual godparents in particular in raising their child in the Catholic faith.
  - an admission by the parents of their awareness that they need this assistance.
  - an affirmation of the faith of the individuals invited to be godparents and a challenge to them to witness their faith.
  - a statement by the parents that they want their child to be positively influenced by the faith and lives of the people they have invited.
  - a reminder to the entire community that it has a shared responsibility to support each of its members.
  - the role of the godparent should not be confused with that of a legal guardian. The relationship is spiritually based not legally based. Parents are invited to make their choice of godparents with the following in mind.
1. A godparent is to be at least sixteen years of age and have celebrated the sacraments of initiation in the Catholic Church (Baptism, Confirmation, Eucharist).

2. Godparents "must be firm believers, able and ready to help the newly baptized - child or adult - on the road of Christian life.

3. The person must be one of strong living faith (not a paragon of virtue), but an ordinary good Catholic person who gives witness of his/her own life to Gospel values in a friendly way. One who is recognizably Roman Catholic by the practice of their faith and regularly in attendance at Sunday Mass.

3. The person must be willing to enthusiastically profess his or her faith during the rite of Baptism and ready to model a Catholic Christian lifestyle. Naturally weekly participation in the Sunday Eucharist is a hallmark of a Catholic Christian life. (Canon 874)

4. The child may have one or two godparents. The child does not have more than two godparents. If two godparents are chosen, one is to be a man and the other a woman. (Canon 873) A Christian from another denomination may act as a Christian witness, however, it is necessary to have one Catholic godparent. You may have only one Christian witness. (Canon 874)

5. The person must be willing, in whatever way he or she can, to actively cooperate with the parents in helping to bring the child up as a Christian.

Unlike the old rite of baptism; which required godparents to answer for the child in renunciation of Satan and profession of Christ, the rite currently in use reflects the reality of the situation more accurately by asking Parents, Godparents and Grandparents to renew their own rejection of evil and acceptance of Jesus so that they may offer this faith to these children to nurture the faith in\of the growing child from the seeds planted by Christ in Baptism.

The godparent is to be a model, guide and witness for your child as he or she grows in faith. It is good when a godparent lives close to the family and is able to visit throughout the year. Before you invite someone, a relative or friend, to be your child's godparent you are encouraged to spend time in prayer seeking guidance and wisdom.

In reflection upon the responsibilities of godparenthood, it becomes apparent that what is asked of the godparent is really the mission each of us as Christians. We accepted as a part of our own Baptism to nurture the faith and reach out to others in faith throughout our lives.

## AFTER THE BAPTISM THEN WHAT?

*When our children are baptized as infants, they "cannot have or profess personal faith." Baptism is their entrance, or initiation into Christian life but it is through the share faith of the parents and the Christian community that they develop a personal faith. Gradually, during the ten or twelve years of preparation for the Eucharist and Confirmation, children are led to "full, active membership in the believing community."*

*Home activities and celebrations are important to the life and spiritual growth of the child and the family; a family re-affirmation of baptismal promises is an example of such an event. Each family members might celebrate the anniversary of their own baptism, or the family might choose to do so communally. A simple home celebration might include:*

- 1) the lighting of the baptismal candle(s)*
- 2) scripture readings(s) from the baptismal rite*
- 3) hymn-singing*
- 4) prayer (formal prayers or those composed by members of the family).*

*Certainly, if it is possible, godparents should be included in such celebrations.*

### A PRAYER OF THANKSGIVING FOR BAPTISM

*Lord, Jesus Christ,  
for calling us to follow you,  
for being our Lord and brother,  
for letting us share your cross,  
we give you thanks, O Lord.*

*For Sharing the life of the Father with us,  
for leading us in your light,  
for sending your Spirit to live in us,  
we give you thanks, O Lord.*

*For baptizing us into your death,  
for raising us to new life with you,  
for calling us to be members of your  
kingdom  
we give you thanks, O Lord.*

*For marking us with your seal of life,  
for giving us faith and hope,  
for filling us with your love,  
we give you thanks, O Lord.*

*Thank You for calling us to give you praise,  
for bringing us to eternal life,  
for letting us be your saints,  
we give you thanks, O Lord.*

*Blessed are you, Lord God,  
King of the universe;  
we praise you for your love and mercy,  
which you have shown to all your people.*

*Today we give you thanks and glory  
as we celebrate the anniversary of the day  
when you made N. \_\_\_\_\_  
your son/daughter in baptism.*

*Give him/her the grace to live in your love  
and help us to lead our family closer to  
you by our faith, prayer and example.*

*All glory be yours, Father, through Jesus  
your Son in communion of your Spirit,  
now and for ever more. Amen!*

## PRAYERS FOR THE WEEK-AFTER BAPTISM

**Sunday:** *Father, today we thank you for adopting N as your son/daughter. We ask your blessing on our little one that he/she may grow in your love. With your help may we be good parents, always leading our family to love you more. We ask this in Jesus name. Amen.*

**Monday:** *We thank you, Heavenly Father, for making our child a brother/sister of Christ. Help us always to keep you present in our family life.*

**Tuesday:** *God our Father, we praise you for making our child a temple of the Holy Spirit, may he/she always know the splendor of your kingdom of light.*

**Wednesday:** *Lord Jesus, we ask you to look with love on our child N. \_\_\_\_\_, whom you have called to be a member of God's holy people. Inspire him/her to follow you always.*

**Thursday:** *Father, we thank you for calling our child N. \_\_\_\_\_ to praise you. May we, as parents, offer all our thoughts, words and deeds in your praise.*

**Friday:** *Thank you God, for calling our child to be a person who will pray for all the world. May he/she always give your love to others.*

**Saturday:** *Lord, we thank you for having welcomed our little child into your holy priesthood. May he/she walk always as a child of light, proclaiming your faith in prayer and good works.*

### Scripture Readings:

**Isaiah 49:15-16a**

**Isaiah 43:10**

**Hosea 1 I :1-4**

**Ezekiel 47:1-9, I 2**

**Matthew 22:35-40**

**Matthew 5 :14- I 6**

**Mark 10:13-16**

**Mark 1: 9-11**

**Mark 12:28b-34**

**1 John 3 : I -2**

**John 4:5-14**

**Romans 6:3-5**

**Galatians 3:**