

# **Baptism and First Eucharist**

## A Model Liturgy

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## Pastoral Notes

### A Musical Liturgy

The rite of baptism is meant to be a musical liturgy. Singing is indicated at the beginning and end of the rite, and is assumed in the usual places during the liturgy of the word and liturgy of the eucharist. Sung acclamations, antiphons or responses are indicated in several places, and the litany of the saints is intended to be sung. Singing immediately before and after the baptism helps to give prominence and solemnity to this part of the liturgy. Examples from CBW III - *Catholic Book of Worship III* - are suggested in places.

### Participation and Ministry

**Assembly:** The assembly - the local church community gathered for worship - has an active part in the rite of baptism. In some places this requires that everyone have short texts in their hands; however, the people do not need the text of the entire rite.

**Members of the Community:** Individual members of the community may take leadership roles at a number of places in the rite of baptism. Thus from one to four members of the community may lead dialogues in the reception of the baptismal party, one may present the Holy Scriptures, and another may lead part of the profession of faith. One or two members of the community may lead the rites of clothing with a baptismal garment and presentation of a lighted candle. These persons show the face of the church in a particular way, and should represent its diversity as well as its unity. Thus elders and youth, married and single persons, persons with disabilities, etc., may participate, as seems appropriate. Naturally, they should know their roles well and carry these out effectively and prayerfully.

**Special Ministers of Hospitality:** One or several people act as special ministers of hospitality to the baptismal party. They help make the families and godparents feel welcome and at ease. They also act as ritual facilitators for the families and godparents and help them celebrate the rite well. This includes prompting them with respect to movement and posture, providing written texts when needed (and holding them if necessary), seeing that microphones are used properly when this is appropriate, etc. These may be one or more families who have recently celebrated the baptism of one of their children, or families who feel comfortable taking a public role in the liturgy. They are never dominating or obtrusive, but show warmth and care. They too embody the church.

Parents obviously have a central role in the rite of baptism, including meaningful participation in a number of dialogues. They will speak to the entire assembly, and use a microphone if needed. They will also be involved in the choice of the alternatives and options provided in the rite.

Godparents participate in several parts of the liturgy, and help the parents throughout the rite. This may include holding and caring for the child to be baptized.

Siblings may be important members of the families celebrating baptism, and they are recognized in several places. They may help in filling the font.

Other children may also help in filling the font, participating in processions, and singing. They should be able to see what is happening.

**Children to be baptized:** They are participants and celebrants of the rite of baptism, together with other members of the assembly. It is therefore desirable that they remain with the assembly and with their parents and godparents throughout the rite of baptism. However, parents, godparents or others should feel free to take the children out if necessary, e.g., to change diapers, nurse them, or if the child is disturbingly noisy or restless. Those caring for the children should feel free to stand or sit at any time, if this seem best. Godparents and others should recognize that the needs of the child may preoccupy and distract the parents, and should seek to minimize this.

The children should be dressed only in diapers and kept warm with blankets. This facilities undressing them for baptism by immersion. It also gives authenticity to the rite of the baptismal garment, which should be put on only at that time.

Baptism by immersion is the preferred mode of baptism. Hopefully, parents will know from prior participation in other baptisms what this looks like and its significance, and will have come to value it. Parents who have not had such experience may need catechesis on this point. Children generally love to bathe, and the water will be warm. If parents object, water will be poured generously over the child. In the rare case that diapers are dirty, water again is poured generously.

**Presider:** The presider will understand the rite, make intelligent use of the alternatives and options provided (in consultation with the parents), and be sensitive to the needs of the families. Presiders will be generous in their use of water and chrism.

**Other liturgical ministers:** Readers, cantor and other musicians, communion ministers, servers, regular ministers of hospitality, ministers of the environment and others will carry out their roles as usual.

**Adaptations:** Presiding ministers, parents, special ministers of hospitality and members of the community who have leadership roles will make adaptations as seem appropriate. For example, wording will be adapted in the case of single parents.

**Study and Rehearsal:** All involved will need to study and rehearse this liturgy before it is celebrated.

**Reminders of Baptism:** In the months and/or years that follow baptism, liturgies might be celebrated in church and at home to remind all involved of their baptism. Model liturgies are being developed and will be published in due course.

# Outline

## RECEPTION OF THE BAPTISMAL PARTY

- Greeting
- Opening Dialogues
- Welcome and Signing
- Opening Prayer
- Invitation to the Celebration of the Word of God

## LITURGY OF THE WORD

- Presentation of Holy Scriptures
- Readings
- Homily

## LITURGY OF BAPTISM

- Procession and Litany of the Saints
- Profession of Faith
- Thanksgiving over the Water
- Baptism
- Anointing with Chrism
- Clothing with a Baptismal Garment
- Intercessions

## LITURGY OF THE EUCHARIST

- Preparation of the Altar and Gifts
- Eucharistic Prayer
- Lord's Prayer
- Sign of Peace
- Communion

## CONCLUDING RITES

- Presentation of a Lighted Candle
- Blessing
- Dismissal

## Reception of the Baptismal Party

The baptismal party - parents, godparents and children - gathers at a convenient place in or near the narthex.

Other significant family members (e.g., siblings, grandparents) and persons who have played important roles in bringing the children and families to the celebration of baptism (e.g., midwives, nurses, doctors, close friends, catechists) may accompany the baptismal party.

The special ministers of hospitality accompany the baptismal party.

The presider and other liturgical ministers, as well as members of the community who may have special roles in the reception of the baptismal party, gather in an appropriate place.

A The baptismal party and special ministers of hospitality join the presider and other ministers at the door of the church or entrance of the nave.

The reception of the baptismal party is celebrated as set out below.

At the end of the reception (after the invitation to the celebration of the word of God), the baptismal party and ministers process to the front and take their places for the liturgy of the word. An appropriate song is sung.

The penitential rite and Glory to God are omitted.

B The baptismal party and special ministers of hospitality join the presider and other ministers at the entrance of the nave and together enter in a single procession as the opening song is sung.

The procession is led by cross-bearer, servers with candles, and presider, followed by the baptismal party.

At the front of the church all bow and then take their places for the reception. Parents, godparents, and siblings, with the children, face the people.

The reception of the baptismal party is celebrated as set out below.

At the end of the reception (after the invitation to the celebration of the word of God), the baptismal party and ministers take their seats for the liturgy of the word.

The penitential rite and Glory to God are omitted.

C The baptismal party and special ministers of hospitality enter the nave informally and go to seats at the front.

The opening song is sung and the presider and other ministers enter in procession in the usual way.

The reception of the baptismal party is celebrated as set out below.

Parents and godparents, with the children, face the people.

At the end of the reception (after the invitation to the celebration of the word of God), the baptismal party and ministers take their seats for the liturgy of the word.

The penitential rite and Glory to God are omitted.

## Greeting

One of the special ministers of hospitality announces the celebration of baptism to the assembly, using these or similar words:

People of God,  
we rejoice that these parents  
bring their children to celebrate baptism.

The parents and godparents of each child are named:

The parents are [names], with godparents [names] ....

If appropriate, the minister may add, in these or similar words:

Siblings and other family members, and other persons who have traveled with these families on their journey are here as well, including:

[e.g., grandparents, friends, midwives, nurses, doctors]

These persons are not introduced by name.

The minister speaks to the baptismal party and those who accompany them:

Parents, godparents, infants [siblings, and special guests]:  
this community shares your joy  
as we all participate  
in the celebration of baptism.

## Opening Dialogues

Opening dialogue A may be used when parents are willing to speak in public, and when there is ample time.

Opening dialogue B may be used when parents are not willing to speak in public or when time is limited.

Opening dialogue B is also used if opening dialogue A has been celebrated on another occasion.

**[Dialogue with the Parents]**

A member of the community asks the parents of each child:

[N. and N. / Parents],  
what name have you given your child?

The parents respond:

We have named [him/her /our child] N.

A Member of the community:

What does this name mean to you? *Or* Why have you chosen this name?

The parents respond briefly in their own words.

A member of the community asks the parents of each child:

What are your hopes and dreams for your child?

The parents respond briefly in their own words.

If the parent's response includes "Baptism," "Faith," "Eternal life," "Entrance into the church" or the like, the next question is not used.

If their response does not include such words, the member of the community asks the parents:

What do you ask of the church for your child?

The parents respond briefly in their own words, indicating their desire that their child be baptized.

B A member of the community asks the parents and godparents of each child:

Is it your will that [N. / this child] should be baptized?

Parents and godparents:

Yes, we desire that N. be baptized into the Body of Christ.

A member of the community asks the parents:

A [N. and N. / Parents],  
you have asked to have your children baptized. Do you appreciate what you are undertaking?

B [N. and N. / Parents],  
you have asked that you and your children celebrate the sacrament of baptism.  
Do you accept the ministry of Christian parents?

Each family responds individually.

A Yes, it will be our joy and privilege  
to nurture N. in the faith and life of the Christian community,  
and by our prayers, our teaching, and the witness of our lives  
to bring him/her up to keep God's commandments as Christ taught us,  
by loving God and our neighbor.

B Yes, we look forward to the opportunity of raising him/her as a young Christian:  
living in fidelity to God's dream for humanity,  
praying in church and at home,  
doing justice,  
and caring for the world.

C Yes, we want to be good Christian parents.  
We will do our best to nurture N.  
in the faith and life of the Christian community,  
and by our care and love  
honor him/her as a beloved child of God.

D We accept the gift and ministry of Christian parenthood  
and we will endeavor to affirm and nurture our child's vocation  
as a sister/brother of Jesus Christ and member of Christ's body, the church.  
We will do our best to be signs of God's love and grace for N.  
and to be open to the love and grace that he/she will bring to us.

E We promise, by the grace of God,  
to nurture this child in the Christian faith:  
through the love we show,  
through the lives we lead,  
through the witness of our faith,  
and through our participation with him/her in the life of the church.

All:  
Thanks be to God.

**[Dialogue with Siblings]**

A member of the community may ask siblings [and/or other close family members]:

[N. and N.],  
as sisters and brothers [or other relationship] of these children,  
will you love and care for them  
and help them grow as friends of God  
and sisters and brothers of Jesus.

Siblings (all together):

We will, with God's help.

All:

Thanks be to God.

**[Dialogue with Godparents]**

A member of the community asks the godparents:

A [N. and N. / Godparents],  
do you appreciate your responsibilities as godparents?

B [N. and N. / Godparents],  
do you accept your ministry as godparents?

Godparents (all together):

Yes, it will be our joy and privilege  
to help the mothers and fathers of these children  
to be good Christian parents.  
We also commit ourselves to make room in our hearts  
for our godchildren  
and help these children know that God loves them.

All:

Thanks be to God.

**[Dialogue with the Assembly]**

The presider addresses the people:

People of God,  
do you accept your ministry  
to uphold these parents  
as they seek to be good Christian mothers and fathers?

All:

With God's help,  
we will assist and support these parents  
as they open themselves to the grace God gives them in their children,  
and as they nurture their children in the Christian faith.

The presider again addresses the people:

People of God,  
do you accept your ministry  
to honor these children and guide them  
in their life in Christ and in the church?

All:

With God's help,  
we will affirm and love these children  
by word and deed, with love and prayer,  
encouraging them to know and follow Christ  
and be faithful and fruitful members of the church.

## Welcome and Signing

The presider addresses the children:

[N. and N. / Dear children],  
the Christian community welcomes you with great joy.

All:

We welcome you. Thanks be to God.

The presider continues:

In baptism you enter into communion with Jesus Christ and the Holy Spirit;  
God has freely chosen you to receive this special gift of love.  
I now sign you with the sign of the cross,  
symbol of the Holy Trinity,  
into whose life you are entering.

I invite your parents [and godparents and siblings] to do the same.

The presider signs each child on the forehead, in silence.

The parents and [if appropriate, the godparents and siblings] do the same.

## Opening Prayer

The presider says the opening prayer of the Mass.

The following prayers may be said except on the Sundays of Advent, Lent, and Eastertime.

A God of all love and goodness,  
the fullness of human life is your delight;  
in baptism you call us to share your very own life.  
Lead us into the death and resurrection of Jesus Christ,  
bestow upon us the Holy Spirit of reconciliation,  
and incorporate us into your priestly people.  
Bind us to each other in the Spirit  
and empower us to live out Christ's ministry  
of love, peace and justice.

We pray in praise of your glory,  
in union with Jesus Christ who is Risen  
and through the inspiration of the Holy Spirit.

All:

Amen.

B God who weaves the web of life,  
in baptism we become one with you  
in the threefold tapestry of your being.  
Weave us into solidarity with Christ,  
sew into us the empowerment of the Spirit,  
fashion us into the new community of your church.  
As you spin the design of a new heaven and earth,  
shape in us your own passion for justice.

We pray in praise of your creativity,  
in union with Jesus Christ who is Risen,  
and through the inspiration of the Holy Spirit.

All:

Amen.

C God of grace and love,  
you choose us as your own;  
you adopt us as sons and daughters;  
you bring us into the community of your covenant.  
Deliver us from ways of living that separate us from you;  
let us live lives of praise and gratitude.  
As sisters and brothers of Jesus Christ,  
empower us to live as he did,  
preaching good news, comforting the afflicted, reconciling and healing.  
Give us the grace of your Spirit  
that we may be open to your love  
that is revealed in children, in every human face, and in all of creation.

We pray in praise of your graciousness,  
in union with Jesus Christ who is Risen,  
and through the inspiration of the Holy Spirit.

All:

Amen.

D God of all little ones,  
bless these children whom we baptize today:  
take them into your caring arms  
and place them in the center of your church.  
May they increase in wisdom, strength and grace  
and share in the ministry of Jesus, your Beloved,  
who was himself baptized in water  
and anointed by your Spirit.

Help us, O God, to welcome you in welcoming these children:  
open our hearts to recognize in them your grace and presence.  
Give us strength and humility to change and become like little children,  
that we may live as your disciples and friends.  
May we care for all of your little ones,  
that none of them be lost.

We pray in praise of your love,  
in union with Jesus Christ who is Risen,  
and through the inspiration of the Holy Spirit.

All:

Amen.

## Invitation to the Celebration of the Word of God

A minister may invite the parents, godparents, and the children to take part in the liturgy of the word, using these or similar words.

- A We thank God for the Word that calls, challenges, transforms, reconciles and affirms.  
Let us greet God's word with joy and attention.
- B Let us greet God's word with joy and attention.

An antiphon or other appropriate song may be sung as all go to their places for the liturgy of the word. For example:

Blessed be God, who chose you in Christ.

[CBW III 4A]

God is love; those who live in love, live in God.

[CBW III 4C]

# Liturgy of the Word

## Presentation of Holy Scriptures

A catechist or another member of the community may present the parents with Bibles, New Testaments, or portions of the Holy Scriptures, using these or similar words:

- A It is your ministry as Christian parents  
to listen to the word of God in church and at home,  
and to teach your children to value the Scriptures.
- B Christian parents:  
together with your children  
you are called to learn and re-learn the story of our faith  
through worship, through study, and by the way you live.  
The Christian community promises to help you in this.

## Readings

The children remain with the parents and godparents during the liturgy of the word.

The liturgy of the word is celebrated in the usual way.

The readings are taken from the Mass for Sunday, or for special reasons, from the lectionary texts for baptism.

## Homily

The homily is based on the scripture texts that have been read  
and takes account of the baptisms which are to take place.

After the homily, it is desirable to have a period of silence.

The creed is omitted.

[The intercessions follow the liturgy of baptism.]

# Liturgy of Baptism

## Brief Address

The presider may briefly introduce the liturgy of baptism in these or similar words.

- A Brothers and sisters in Christ,  
through the sacrament of baptism  
we share in the death and resurrection of Christ  
and are incorporated into Christ's holy church;  
baptism proclaims the faith of the church.  
By the sign of water God cleanses from sin, renews life,  
and promises the reconciliation of all things in Christ.  
In baptism we are given the Holy Spirit  
who binds us to each other in the community of God's covenant  
and joins us to Christ's ministry of love, peace and justice.
- B Sisters and brothers in Christ,  
in baptism we enter deeply into communion with Jesus Christ,  
whose life, death and resurrection give life and liberation.  
We are empowered by the Holy Spirit  
who urges us toward a new heaven and earth.  
We enter into a new network of life-giving relationships,  
a new community of radical equality.  
Baptism affirms that we are God's own image and likeness  
and invites us to accept God's dream for all creation.  
In baptism we are called to transform church and society,  
liberate others and honor the dignity of all.  
Baptism calls us to honor children  
and see in them God's love and grace.  
Each baptism is a challenge:  
a call to the church to be what it is supposed to be.

C                    Presider:

Brothers and sisters in Christ:  
baptism is a gift of God and a manifestation of God's grace;  
it proclaims God's great love for us.

All:

In baptism we are chosen by God,  
we are delivered from slavery to sin and death,  
we are made free to walk according to the Spirit.

Presider:

In baptism God gives us the grace of adoption:  
we become God's sons and daughters  
and inheritors with Christ of God's promised realm.

All:

In baptism we receive the gift of the Spirit,  
we are empowered to live in hope and fidelity,  
we are filled with longing for the fulfillment of God's saving plan.

D                    Presider:

Sisters and brothers in Christ,  
let us celebrate the gift of grace  
given to us in the sacrament of baptism.

All:

There is one body and one spirit;  
we have one hope in Christ.

Presider:

There is one Lord, one faith, one baptism,  
one God, Creator of us all.

All:

Out of the water of baptism  
we rise with new life,  
forgiven, renewed and one with Christ,  
members of Christ's body.

## Procession and Litany of the Saints

If appropriate, parents, godparents, children and ministers process to the font.

In communities where there is no procession to the font, the children may process among the people to be signed.

The litany of the saints is sung during either procession.

The litany of the saints may also be sung even if there is no procession.

The presider may invite the assembly to join in the litany of saints, using these or similar words.

Holy people of God:

[as these children process to the font / as these children process among us,]  
let us celebrate the communion of saints,  
of which we are members  
and into which these children are being baptized.

The names of other saints may be added or may replace those suggested, especially the patrons of the children to be baptized, and of the church or locality.

This list may also be shortened.

A cantor intones the names; all sing the response, “pray for us.”

[The Family of Jesus]

Mary and Joseph  
Anne and Joachim  
Elizabeth and Zechariah  
John the Baptist

[Prophets and Ancestors in the Faith]

Abraham, Sarah and Hagar  
Moses and Miriam  
Tamar and Rahab  
Ruth and Naomi  
Hannah and Samuel

David, Bathsheba and Solomon  
Elijah and Elisha  
Deborah and Huldah  
Isaiah and Jeremiah  
Esther and Judith

Holy ancestors and prophets

[Apostles and Followers of Christ]

Mary Magdalene and the other women at the tomb  
Peter and Paul  
Priscilla and Aquila  
Andrew, James and John  
Phoebe and Junia  
Matthew, Mark, Luke and John  
Euvodia and Synteche  
Barnabas, Silas and Timothy

All disciples of Christ

[Martyrs]

Stephen, Ignatius and Polycarp  
Perpetua and Felicity, Agnes and Lucy  
Thomas Becket, John Fisher and Thomas More  
Isaac Joques and Jean de Brebeuf and companions  
The Ursuline and Carmelite Sisters martyred in the French Revolution  
Charles Luanga and his companions, and the martyrs of Japan, China and Indo-China

All holy martyrs for Christ

[Leaders in the church]

Leo and Gregory  
Ambrose and Augustine  
Catherine of Siena and Hildegard of Bingen  
Cyril and Methodius  
Teresa of Avila and Therese of Lisieux  
Martin of Tours and Patrick of Ireland  
Bridget of Ireland and Bridget of Sweden  
Thecla of Iconium and Genevieve of Paris  
Boniface and Lioba

All holy leaders in the church

[Priests, Religious and Laity]

Monica of Hippo and Benedict the African  
Benedict and Scholastica  
Clare and Francis  
Ignatius Loyola and Francis Xavier  
Rose of Lima and Julian of Norwich  
Vincent de Paul and Francis de Sales  
King Louis, King Henry and King Casimir  
Queen Hedwig of Poland and Queen Elizabeth of Hungary  
Princess Olga and Prince Vladimir of Kiev  
Kateri Tekakwitha and Marguerite Bourgeoys  
Marguerite d'Youville and Jane Frances Chantel  
Gertrude the Great and Bernard of Clairvaux

All holy men and women.

## Profession of Faith

The presider invites the parents and godparents to profess their faith.

The Renunciations follow; alternatively, they may be omitted.

The parents and godparents profess their personal faith and the faith of the church by saying the Apostles' Creed or another text.

The rest of the people remain silent, as the parents and godparents are speaking in the name of the assembly as well as for themselves.

When the parents and godparents have concluded, the rest of the assembly affirms their profession.

For significant pastoral reasons, the rest of the assembly may give example to the parents and godparents by professing their faith before the parents and godparents do so.

The people will still sing or speak the affirmation later.

Three ways of using the Apostles' Creed are offered.

Two alternative texts are also provided.

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### *[Community's Profession of Faith]*

The assembly may profess its faith.

The presider may invite the profession of faith in these or similar words:

People of God,  
we have committed ourselves and this community  
to help these parents be good Christian mothers and fathers.  
With a deep sense of responsibility, therefore,  
let us witness to our own faith and the faith of the church.

The presider and people together profess their faith, using the Apostles' Creed

as printed below.

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***[Parents' and Godparents' Profession of Faith]***

The presider speaks to the parents and godparents in these or similar words:

Dear parents and godparents:

May your faith continue to grow,  
and may your families be households of faith, domestic churches.

I invite you now to renew the vows of your own baptism:

[Reject sin and] profess your faith in Christ Jesus.

This is the faith of the church.

This is the faith in which these children are about to be baptized.

---

***Renunciations***

For significant pastoral reasons, these may be omitted.

A member of the community asks the parents and godparents:

Do you renounce violence and abuse of power?

Parents and godparents:

I renounce them.

Member of the community:

Do you renounce ways of living that fail to show God's love to your family?

Parents and godparents:

I renounce them.

---

A A member of the community asks the parents and godparents:

[N. and N. / Parents and godparents],  
do you believe in God?

Parents and godparents:

I believe in God, the Father almighty,  
creator of heaven and earth.

Member of the community:

Do you believe in Jesus Christ?

Parents and godparents:

I believe in Jesus Christ, God's only Son, our Lord,  
who was conceived by the Holy Spirit,  
born of the Virgin Mary,  
suffered under Pontius Pilate,  
was crucified, died and was buried;  
he descended to the dead.  
On the third day he rose again;  
he ascended into heaven,  
he is seated at the right hand of the Father,  
and he will come to judge the living and the dead.

Member of the community:

Do you believe in the Holy Spirit?

Parents and godparents:

I 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.

B For significant pastoral reasons, the parents and godparents may profess their faith without being questioned, saying:

I believe in God, the Father almighty,  
creator of heaven and earth.

I believe in Jesus Christ, his only Son, our Lord.  
He was conceived by the power of the Holy Spirit  
and born of the Virgin Mary.  
He suffered under Pontius Pilate,  
was crucified, died, and was buried.  
He descended to the dead.  
On the third day he rose again.  
He ascended into heaven,  
and is seated at the right hand of the Father.  
He will come again to judge the living and the dead.

I believe in the Holy Spirit,  
the holy catholic church,  
the communion of the saints,  
the forgiveness of sins,  
the resurrection of the body,  
and the life everlasting. Amen.

C For significant pastoral reasons, the Creed may be used in the form of questions:

The member of the community says the full text of the Creed in three parts, using the following form:

Do you believe in God...?

Do you believe in Jesus Christ...?

Do you believe in the Holy Spirit...?

Parents and godparents (three times):

I do believe.

D For significant pastoral reasons, an abbreviated form of the Creed may be used:

Member of the community:

Do you believe in God, creator of heaven and earth?

Parents and godparents:

I believe in God.

Member of the community:

Do you believe in Jesus Christ, the Word of God?

Parents and godparents:

I believe in Jesus Christ.

Member of the community:

Do you believe in God the Holy Spirit?

Parents and godparents:

I believe in the Holy Spirit.

E For significant pastoral reasons, an adapted form of the Creed may be used.

Member of the community:

Do you believe in God?

Parents and godparents:

I believe in God, source of love.

Member of the community:

Do you believe in Jesus Christ?

Parents and godparents:

I believe in Jesus Christ, love incarnate.

Member of the community:

Do you believe in the Holy Spirit?

Parents and godparents:

I believe in the Holy Spirit, love's power.

**[Affirmation]**

The presider and people affirm the parents' and godparents' profession of faith.

A The affirmation may be sung:

This is our faith,  
this is the faith of the church.  
We are proud to profess it,  
in Christ Jesus our Savior.

[CBW III 4D]

B The affirmation may be spoken:

The faith you have professed  
is our faith as well;  
it is the faith of our church;  
it is a gift of God, of Jesus Christ  
and of the Holy Spirit.

**Thanksgiving over the Water**

Members of the families and others may pour warm water into the font.

After this is done, the presider invites the assembly to pray:

Let us all pray that God will bless this water  
and those baptized in it today.

All pray in silence for a moment.

A suitable acclamation, such as “Glory to you for ever and ever” or “Blessed be God for ever and ever,” is sung or said where indicated by R.

The presider may touch the water one or more times during the prayer.

Presider:

A We give you thanks, generous God and mother of all,  
for by the gift of water you nourish and sustain all living things.

We give you thanks for the waters of creation’s birth.  
Over them the Spirit brooded,  
bringing forth life in all its fullness. R.

We give you thanks for the waters of the Red Sea.  
Through them Moses and Miriam led the covenant people;  
in them you triumphed gloriously.

We give you thanks for the waters of Mary’s womb.  
In them Jesus was nurtured;  
out of them he was born as your good news. R.

We give you thanks for the waters of Jesus’ baptism.  
In them he was anointed as Christ by the Holy Spirit  
that he might make the whole creation new  
and open to us the joy and freedom of everlasting life.

We give you thanks for the waters of Jacob’s well.  
From them Jesus asked a drink of the Samaritan woman;  
in return he offered her the gift of living water. R.

We give you thanks for the waters of the pool of Siloam.  
In them, at Jesus’ urging, the man born blind found sight.

We give you thanks for the water and blood  
that flowed from Christ’s side as he hung upon the cross;  
in them he gave birth to his sisters and brothers. R.

We give you thanks for the gift of baptism.  
In this water these children will become one with Jesus Christ  
and incorporated into Christ’s body the church;  
through this water they will be made temples of your Spirit.

Pour out your Holy Spirit,  
that through these baptismal waters our children may be empowered  
to preach good news to the poor,  
proclaim release to the captives,  
and set at liberty those who are oppressed. R.

To Christ, to you, and to the Holy Spirit,  
be all honor and glory  
now and for ever.

All sing or say:

Amen.

B O God, you are the fountain of life:  
we bless you for these baptismal waters  
in which you show us your great love.  
Like morning dew upon the grass,  
let your Holy Spirit come upon us  
that we may be full of wonder and delight  
and may witness to your Word and your Wisdom. R.

O God, you call us forth as from the waters of your womb:  
we thank you for these baptismal waters  
in which you adopt us as daughters and sons, sisters and brothers of Jesus Christ.  
Like spring showers upon the thirsty soil,  
let your Holy Spirit come upon us  
that we may be life-giving and creative  
and may know Christ in the breaking of the bread. R.

O God, you rescue us from deep waters:  
we praise you for these baptismal waters  
in which you deliver us from slavery to sin and death.  
Like cleansing water upon the body,  
let your Holy Spirit come upon us  
that we may have strength and energy  
and may continue Christ's ministry of peace and justice. R.

O God, you quench our thirst with living water:  
we bless you for these baptismal waters  
in which you call us to be disciples of Jesus Christ.  
Like ocean waves upon the shore,  
let your Holy Spirit come upon us  
that we may be committed and persistent  
and may build up Christ's Body, the church. R.

O God, you refresh us beside still waters and wipe away every tear from our eyes:  
we thank you for these baptismal waters  
in which you make us inheritors with Christ of your own realm.  
Like rivers flowing from melting glaciers,  
let your Holy Spirit come upon us  
that we may be hospitable and caring  
and may manifest Christ's love for all. R.

To Christ, to you, and to the Holy Spirit,  
be all honor and glory  
now and for ever.

Amen.

## Baptism

Parents and godparents prepare the children for baptism.

The assembly sings an appropriate antiphon or song.

A [Alleluia]

B You are God's work of art,  
created in Jesus the Christ.

[CBW III 4E]

The presider invites the first of the families to the font.

Using the name of the individual child, the presider baptizes each child, saying:

A N., I baptize you in the name of the Father,

He immerses the child.

and of the Son,

He immerses the child a second time.

and of the Holy Spirit.

He immerses the child a third time.

The mother or father lifts the child out of the font.

B [The formula of baptism may instead be worded: "N. is baptized in the name...."]

C For significant pastoral reasons, children may be baptized by the three-fold pouring of water.

In this case it is preferable that the child be held by one of the parents.

The assembly sings (A, B) or says (C) one of the following acclamations.

- A You have put on Christ;  
in him you have been baptized.  
Alleluia! Alleluia! [CBW III 4F]
- B [Alleluia]
- C As many of us as were baptized in Christ  
have clothed ourselves with Christ.  
There is no longer Jew or Greek,  
there is no longer slave or free,  
there is no longer male or female,  
for all of us are one in Christ Jesus.  
Amen!

## **Anointing with Chrism**

Presider:

[N. and N. / Dear children],  
through water and the Holy Spirit  
God gives you a share in the life of the Trinity.

In memory of the baptism of Jesus by the Holy Spirit,  
we anoint you as members of Christ, the Anointed One,  
in whom God was well pleased:  
you are temples of God's glory.

Parents:

In memory of the anointing of Jesus  
by the woman he told us always to remember,  
we anoint you as members of Christ's Body the church:  
you are called to share Christ's priestly, prophetic and pastoral ministry.

All sing or say:

Thanks be to God.

The presider anoints the children.

## **Clothing with a Baptismal Garment**

The children are dressed in their baptismal garments.

Suitable music may be played or sung.

A member of the community:

[N. and N. / Dear children], in baptism you have been clothed in Christ.  
All the baptized are one in Christ Jesus and the Holy Spirit,  
and there are no more distinctions of race, social status or gender.

Parents and godparents:

Dear children, you are God's beloved saints;  
you are temples of the Holy Spirit.  
You are to be clothed in sincere compassion,  
in kindness and humility, gentleness and patience,  
and above all, in love.

All sing or say:

Thanks be to God.

The children may be taken around the assembly to be signed,  
if this has not already been done.

## **Intercessions**

The general intercessions (prayer of the faithful) are prayed as usual.

Intentions may be made for the children, the parents and godparents, the families,  
all baptized persons, the universal church, and the needs of the world.

It is desirable that some intentions be proposed or composed by the parents and godparents,  
and that opportunity is provided for spontaneous intentions.

# **Liturgy of the Eucharist**

## **Preparation of the Altar and Gifts**

The liturgy of the eucharist begins as usual with the preparation of the gifts.

The parents and godparents, carrying the children, take part in the gift procession.

They may carry food or other gifts for the poor that they have brought.

With other members of the community they may also help carry the bread and wine for the eucharist.

## **Eucharistic Prayer**

The parents and godparents hold the children during the eucharistic prayer.

Special portions of the eucharistic prayers that refer to baptism are provided in the Sacramentary.

## Lord's Prayer

Presider:

A Dear friends,  
all who have received the gift of adoption  
and entered the covenant community  
are called children of God,  
for so indeed they are.

In the Spirit of adopted children,  
let us pray together in the words that Jesus gave us:

Our Father, who art in heaven.... *or* Our Father in heaven....

B Dear parents and godparents:

As you pray with these children and lead them into prayer,  
both in your home and with the church community,  
you yourselves will learn anew how to pray.

We now invite you to begin your ministry of teaching your child to pray,  
by saying the prayer of Jesus over your child.

The parents and godparents say the Lord's Prayer,  
giving example and teaching it to their child.

Our Father who art in heaven..... *or* Our Father in heaven.....

The rest of the assembly then says the Lords' Prayer in the usual way.

Our Father, who art in heaven.... *or* Our Father in heaven....

## Sign of Peace

The sign of peace is shared by all, including the parents, godparents, siblings and newly baptized children.

## **Communion**

After the sign of peace, the parents, godparents and children come to the altar.

After the communion of the presider, he shares the Body and Blood of Christ with the parents and godparents. He also gives communion to each child in an appropriate way, for example with consecrated wine on the tip of his finger.

## **Concluding Rites**

### **Presentation of a Lighted Candle**

Someone from each family lights a candle from the paschal candle.

A member of the community says:

Parents and godparents [and siblings],  
whenever these candles burn in your homes,  
remember that Jesus said, "I am the light of the world;  
whoever follows me will not be walking in the dark  
but will have the light of life."

Parents and godparents:

Dear children, you now live in the Holy Spirit:  
you are the light of the world.  
Your light must shine before all  
so that, seeing your goodness,  
others may praise God.

All sing or say:

Thanks be to God.

The lighted candles are held until the conclusion of the liturgy.

## **Blessing**

A                    The parents all together ask God's blessing on their newly baptized children:

May God, the source of life,  
bless our beloved children,  
teach them to walk in faith,  
and lead them with kindness and love.

All:

Amen.

The assembly asks God's blessing on the children and parents (and siblings):

May Jesus Christ, love incarnate,  
bless these families,  
walk with them as a friend,  
inspire them to love one another,  
and send them out to show God's love.

All:

Amen.

The presider asks God's blessing on all present:

May the Holy Spirit, love's power,  
bless all of us here  
and bestow wisdom and understanding,  
courage, wonder and awe.

All:

Amen.

B The presider asks God's blessing on the parents and children:

May the God who creates all life  
guard these children as the apple of his eye,  
hover over them like a mother,  
and bless these parents.

All:

Amen.

The presider asks God's blessing on the godparents [and siblings]:

May the Word made flesh, who lived as a child,  
help these children grow in wisdom and grace,  
keep them in the center of his community,  
and bless these godparents [and siblings].

All:

Amen.

The presider asks God's blessing on all present:

May the Spirit who gives new life  
make us receptive to the grace God gives through these children,  
call us to praise God and care for those in need,  
and bless all of us here.

All:

Amen.

## **Dismissal**

The deacon (or the presider) dismisses the people in the usual way.

The procession may be accompanied by a song of praise.