

Baptisms

Baptismal
material

Eastlight	Eastlight	Eastlight	Eastlight	Eastlight	Eastlight	Eastlight	Eastlight	Eastlight	Eastlight	Eastlight	Eastlight	Eastlight
Glimpick Wallet												
FOOLSCAP												

Ref. Buff 45112, Blue 45113, Green 45114, Grey 45115, Orange 45116, Pink 45117, Red 45118, Yellow 45119. Made in England

ENZO ANGILERI

Fresh pre-
y

ORDER OF SERVICE

David: Welcome. We begin our Service by singing "Breathe on me, Breath of God". Would you please stand.

All:

1

Breathe on me, Breath of God,
Fill me with life anew,
That I may love what thou dost love,
And do what thou wouldst do.

2

Breathe on me, Breath of God,
Until my heart is pure,
Until with thee I will one will,
To do and to endure.

3

Breathe on me, Breath of God,
Blend all my soul with thine,
Until this earthly part of me
Glow with the fire divine.

4

Breathe on me, Breath of God,
So shall I never die,
But live with thee the perfect life
Of thine eternity.

David: We are here to celebrate the birth of Ursula, and to join together in offering to God our delight in her, and our hopes and prayers for her pilgrimage through life. Today we, her parents, godparents, family and friends, form a community of love to speak for her, so that one day she will be able to claim her Christian inheritance for her own.

All: Creator God, we offer you our prayers for Ursula. We pray that Your Spirit, who dwells within her, symbolised in the fire and water of Baptism, may be welcomed ever more deeply into her life. Amen

David: Please sit for the readings.

Emily: When the day of Pentecost came around, they were all together in one room. Suddenly the sound of a rushing wind shook the house where they were sitting, and all were filled with the Holy Spirit. (Acts. 2.1-2,4)

All: Blow through us, Breath of God, like a flute making melody, Your eternal song in us, Breath of God.

Emily: The Breath of God has formed me, the Breath of God has given me life. (Job 33.4)

All: Blow through us, Breath of God, like a flute making melody, Your eternal song in us, Breath of God.

Emily: Jesus breathed on them and said, "Receive the Holy Spirit!" (John 20.22)

All: Blow through us, Breath of God, like a flute making melody, Your eternal song in us, Breath of God.

Nick:

May God our Creator breathe into us new life
and a whole new meaning
May the Spirit of God breathe into us
a new spirit and a new understanding
May the wisdom of God breathe into us
new hope and a new awareness.

All: Amen.

Rod: When the poor and needy search for water, and none is to be found, and their tongues are parched with thirst, then I, their God, will answer them; I will not abandon them. I will make rivers run on barren heights and fountains in the valleys; I will turn the wilderness into a lake and dry land into springs of water. (Isaiah 41.17-18)

All: Living Water to all who thirst, in You we live and have our being.

Rod: Jesus said, "Whoever drinks the water that I shall give will never thirst again; for the water I give becomes a spring within, welling up to eternal life". (John 4.14)

All: Living Water to all who thirst, in You we live and have our being.

Rod: The lamb at the centre of the throne will be their shepherd; he will lead them to springs of living water. And God will wipe away every tear from their eyes. (Revelation 7.17)

All: Living Water to all who thirst, in You we live and have our being.

Becky:

May the blessing of God
Fountain of Living Water,
flow within us as a river of life.
May we drink deep of God's wisdom
May we never thirst again
May we go through life refreshing many

as a sign of healing for all
through the One who is Life eternal.

All: Amen.

Rosemarie: Now Moses was watching over the flocks in the wilderness near Mount Horeb, when a messenger of God appeared to him as a flame of fire in a burning bush. "How strange," said Moses, "the bush is burning and yet it is not consumed." He came forward for a closer look, and God called to him from the midst of the bush, "Moses! Moses!" "Here I am!" said Moses; and God replied, "Stay where you are and remove your shoes; you are standing on holy ground. I am the God of your mother, the God of Sarah, and Rebecca, and Rachel; and I am the God of your father, the God of Abraham, and Isaac, and Jacob." And Moses covered his face, because he was afraid to look at God. (Exodus 3.1-6)

All: Burning Force, Fire and Flame: holy, holy is Your name.

Rosemarie: "I baptise you with water," said John, "but the One who comes will baptise you with the Holy Spirit and with fire." (Luke 3.16)

All: Burning Force, Fire and Flame: holy, holy is Your name.

Rosemarie: They were all together in one place, when suddenly what seemed like tongues of fire hovered above each one of them, and they were filled with the Holy Spirit. (Acts 2.1,3)

All: Burning Force, Fire and Flame: holy, holy is Your name.

Sarah:

God of glory,
Your spirit in us is a burning fire
Let it burst from us
like fire and flame
to transform the earth
and all its people
to the glory of Your name.

All: Amen.

David - Homily.

David: Please stand to sing "Holy, Holy, Holy, Lord God Almighty".

All:

1
Holy, holy, holy, Lord God Almighty!
Early in the morning our song shall rise to thee:
Holy, holy, holy, merciful and mighty,
God in Three Persons, blessed Trinity!

2

Holy, holy, holy! all the saints adore thee,
Casting down their golden crowns around the
glassy sea,
Cherubim and Seraphim falling down before thee,
Which wert and art and evermore shalt be.

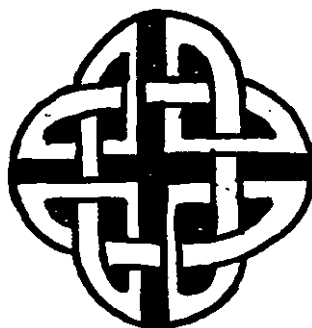
3

Holy, holy, holy! though the darkness hide thee,
though the eye of sinful souls thy glory may not see,
Only thou art holy; there is none beside thee,
Perfect in power, in love, and purity.

4

Holy, holy, holy, Lord God Almighty!
All thy works shall praise thy name in earth,
and sky and sea;
Holy, holy, holy, merciful and mighty,
God in Three Persons, blessed Trinity!

David: Would everyone please sit except the godparents and parents.



David:

We will now ask the godparents to express their willingness to be present as guides and fellow travellers on Ursula's journey through life. They, together with all of us here, will form the community within which her faith will unfold.

Come Holy Spirit, brooding over us as You hovered, restless, over the face of the waters, settle upon our hearts like a dove, like a breath, and when we have come to rest in Your presence, enkindle our hearts and lives with Your flame.

All: Amen.

David: Becky, Sarah and Nick, will you share and delight in the joys of Ursula's life?

Godparents: I will.

David: Will you support and help her in her sorrows?

Godparents: I will.

David: And will you walk alongside her as she sets out on her Christian pilgrimage through life?

Godparents: I will.

David lights the godparents' candles from the Paschal Flame.

David: Be a bright flame before her,
Be a guiding light above her,
Be a warm welcome ahead of her,
Today, tomorrow and forever.

All: Amen.

Melanie:

Into the Holy and Blessed Three, I immerse thee
Into their love and joy I place thee
Into their peace and power I steep thee
Into the hands that will keep thee
Into the Trinity of love I immerse thee.

All: Amen.

Melanie:

Ursula Lucy Faye, I baptise you in the name of the Father, the Son and the Holy Spirit. I sign you with the cross, the sign of Christ. May love keep you and hold you all the days of your life.

All: Amen.

Paul:

Ursula Lucy Faye, I give you this light as a sign of Life. May you shine brightly with Christ's new life and peace, always.

All: Amen.

All: We welcome you, Ursula, into the community of this fellowship. We ask God's blessing on your home and family, and on your godparents, that they might be a well-spring of love to you in the coming years. Through fire, water, and the word we have celebrated your birthright as a child of God, sealed as Christ's own forever. Amen.

David: We sing together the Taizé chant "Gloria in excelsis deo" as we welcome Ursula into our midst.

All:

Gloria, gloria in excelsis deo!
Gloria, gloria, alleluia, alleluia!

David: Please sit or kneel for the final prayers.

We pray for all the children sharing in this baptism today, thanking God for the laughter they pour into our lives. We remember also the children who cannot rely on the love of a family, and who wander lost throughout our world, and for those who suffer hurts for whatever reasons, remembering that the wounded Christ-Child walks beside them. We ask God's grace on all those who care for the needs of children, bringing joy into the darkest young lives. We pray that in our daily loving of the children that surround us, we might reflect something of God's glorious and infinite love for us.

All: Amen.

David: We say together the prayer that Jesus gave us,

All:

Our Father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Lead us not into temptation
But deliver us from evil.

For the kingdom, the power, and the glory
are yours
now and forever. Amen.

David: Please stand to sing our final hymn (Zachary's favourite), "I have seen the golden sunshine".

All:

I have seen the golden sunshine,
I have watched the flowers grow,
I have listened to the songbirds
And there's one thing that I know,
They were all put there for us to share
By someone so divine,
And if you're a friend of Jesus,
CLAP CLAP CLAP CLAP
You're a friend of mine.

I've seen the light, I've seen the light,
and that's why my heart sings.
I've known the joy, I've known the joy,
That loving Jesus brings.

I have seen the morning sunshine,
I have heard the oceans roar,
I have seen the flowers of springtime,
And there's one thing that I'm sure,
They were all put there for us to share
By someone so divine,
And if you're a friend of Jesus,
CLAP CLAP CLAP CLAP
You're a friend of mine.

I've seen the light, I've seen the light,
and that's why my heart sings.
I've known the joy, I've known the joy,
That loving Jesus brings.

David:

Deep peace of the running wave to you
Deep peace of the flowing air to you
Deep peace of the quiet earth to you
Deep peace of the shining stars to you
Deep peace of the Son of peace to you

All: AMEN.



EVERYONE IS WELCOME TO TEA IN THE HALL AFTERWARDS

Please take this Order of Service with you.

726 by
for Melanie Clayton
16 Church St
Bridgton
Cannock
Staff
W 511 328

Boars Hill Feb 15 03. Peace Liturgy

Worked out by group of 10

Opening music – Protecting veil Taverner, first 5 mins up to jagged passages.(tape)

Silence

Short penitential prayer, written by two participants, interspersed with sung Kyrie

Silence

Prayer of Peace (Pax Christi) All read together

Bach cello concerto (tape) when faded out various readings on peace (people had been asked to bring these to the weekend)- the Bach is played between each reading This included words from Berrigan, Gandhi, Helder Camara, Constitution of UNESCO, 14thc monk etc. Ends with a passage from Micah 4:1-4

Silence

Quiet prayer while lighting of small candles (tea lights) to Faure's In Paradisum music.

Silence

Prayer of Peace for Iraq (Pax Christi prayer for Iraq) read by a participant

Sign of Peace. (the enfolding of other's hands so that it goes right the way round with some words such as peace be with you. As we were not sitting in a circle but two quarter sections opposite the altar, it was necessary to indicate to the last person on the left to go to the first person on the right, and at the end the person starting it went to receive the blessing from the last person).

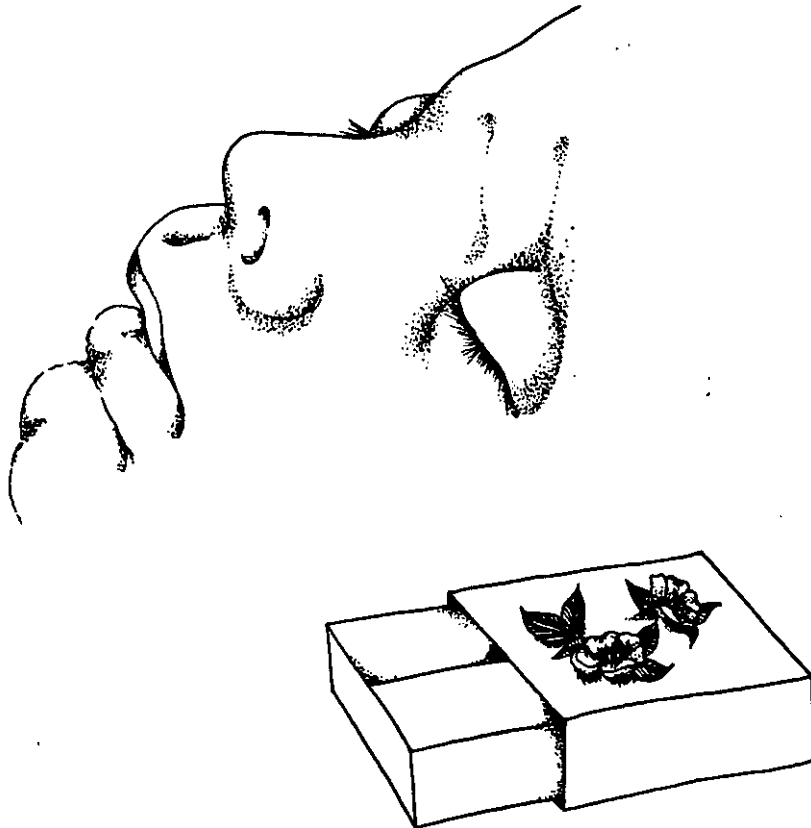
All sing the Taize chant Send me Lord, send me Jesus.

(this took exactly one hour as intended)

From 'Life cycle celebrations for women' Leans.

Celebration of a Newborn

SYMBOLS: Large candle, Loaf of bread, Time box



PREPARATION:

Participants are asked ahead of time to bring written wish/blessing for the child that may be shared during celebration, then placed into time box (decorated box, i.e., wooden matchbox, with tight-fitting lid) to be opened by child at puberty. Godparents (or life parents, friends who will form special relationship with child throughout life) should be chosen and then asked to reflect on what values they hope to see nurtured and how they will support parents in raising this child.

INTRODUCTIONS:

(Parents should welcome celebrants and then introduce godparents [or life parents]. The rest of those gathered may give their names and state what their connection is to the child.)

CENTERING SONG:

"Thank You, God" by Miriam Therese Winter, on *WomanSong* (Medical Mission Sisters, 1987), or "Sister" by Chris Williamson, on *The Changer and the Changed*, Olivia Records, or "Song of Baptism" by Carey Landry, North American Liturgy Resources.

MOTHER: (*holding child*)

In the beginning was
the Eternal One
the Ultimate Source of Life
Mother God laboring to give birth.

In the beginning was
the void of nothingness
the protected inner space
the expanding, unfolding womb.

In the beginning was two yearning
to love intimately
to fill the void
to join their lives visibly
to birth someone uniquely new.

God saw what she and we created and said, "It is good." Like all good things, we want to celebrate our new child that we hold in our arms tenderly today and ask all of you gathered here to support us as we nurture, love, and shape the values of our child.

(*Child is given to father to hold. Candle is then lit.*)

O Eternal Flame of God's love, your light and warmth speak of our power to bring forth and nurture life.

Inspire us to use our powers to create and not to destroy, to heal and not harm, to free and not to smother, and to cherish the life that has been given us in this beautiful child.

As our child lights this candle on each successive birthday, may she (he) come to know your light and warmth as she (he) grows in our love.

FATHER: (*holding child up high*)

We present to all of you, our son (*daughter*), (*child's full name*). (Father explains the names chosen and their meaning—who named for, what these persons represent as models for the new child. Both parents can then briefly share special and meaningful experiences connected with the anticipation and birth of this child.)

GODPARENTS:

You, (*names of parents*), will be the primary caregivers and conveyors of love

and wisdom. Will you share with your child your faith and your stories of wise, spirit-filled people? Will you provide a good home that will offer numerous opportunities to learn and live love, peace, and justice?

PARENTS:

We will.

GODFATHER: (to child)

(child's name), I rejoice in the honor of being your godparent and to have you as godchild. You will hold a special place in my heart always. I will be there for you whenever I can be of help or support. I pledge to you....*(Share the values you hope to nourish and how you plan to support the child's parents, place the written slip into the time box, and then bless and kiss the baby.)*

GODMOTHER: (to child)

(child's name), I rejoice this day as we celebrate what a great gift you are to all of us. You are a unique and precious person to me. I hope that my life will be an example of faith, hope, and love for you as you grow. I pledge to you...*(same as godfather).*

SHARING OF WISHES/BLESSINGS:

Each celebrant silently or verbally shares a blessing/wish for the child, then places her written slip in time box. Each may then come forward to kiss or sign the baby.

PARENTS:

From all eternity, God has known your name, *(child's name)*, and has held you as precious. Now so do all of us. We rejoice that this dream of God has become flesh and blood, that you have become our child. We pray that we may always encourage you to be all that you can be. We seal this time box of blessings now, to be opened on your twelfth birthday. Then, you will be beginning a new stage of growth, and will again need our encouragement. *(Father seals box with wax.)* May the blessing of God and all of our love surround you your whole life. *(Parents bless and kiss child.)*

GODMOTHER:

Mindful of how life is passed through family and through those who influence and inspire our lives, let us share in this one loaf of bread a sign of our unity in love and good wishes for *(child's name)*. *(Godmother breaks off piece of bread to eat, then passes it around circle.)*

CLOSING SONG:

"By Name I Have Called You" by Carey Landry, N.A.L.R, or any appropriate song of parents' choice.

Note: The celebration can be used as a pre- or post-baptismal celebration.

The Baptism of Esther Zoe

Leader: When the poor and needy search for water, and none is to be found, and their tongues are parched with thirst then I, their God, will answer them; I will not abandon them. I will make rivers run on barren heights and fountains in the valleys; I will turn the wilderness into a lake and dry land into springs of water.

*All: Living Water to all who thirst, in
You we live and have our being.*

Leader: Jesus said, "Whoever drinks the water that I shall give, will never thirst again; for the water that I give will become a spring within, welling up to eternal life."

*All: Living Water to all who thirst, in
You we live and have our being.*

Leader: The Lamb at the centre of the throne will be their Shepherd; he will lead them to springs of living water. And God will wipe away every tear from their eyes.

*All: Living Water to all who thirst, in
You we live and have our being.*

The Baptismal Promises

A mother's prayer before the baptism

Eternal God, you fill the heights above;
Send down your blessing now.
Remember the child of my body
In the name of the God of peace.
When the minister of your gospel
on Esther sprinkles the water of meaning
Give to her the blessing of the Three
who fill the heights,
The blessing of the Three
who fill the heights.

Sprinkle down upon her your grace,
Give to her virtue and growth,
Give to her strength and guidance,
Give to her faith and purity,
Sense and reason free from bitterness,
The wisdom of the angels' in her day,
So that she may stand free of blame
before your throne,
So that she may stand free of blame
before your throne.

*(Based on an ancient Celtic prayer,
which would be said soon after the
delivery of a child, before baptism in
the Church, which would follow eight
days after the birth.)*

The Baptism

Minister:

Esther Zoe, I baptize you in
the name of the One True God,
Creator, Saviour and Holy Spirit;
the Eternal Three in One.

Deep peace of the running wave to you.
Deep peace of the flowing air to you.
Deep peace of the quiet earth to you.
Deep peace of the shining stars to you.
Deep peace of the God of peace to you.

All: Amen.



Ursula's Baptism

St. Luke's Church

23rd June 1991

Ursula Lucy Faye. 8 Feb. 3:25^{pm} 1991



From Betty & Blessings
Mitchell & Riccio

17

THE BAPTISM OF MADELYN CLAIRE BROWN

*(Pentecost/Bringing a Child
into the Faith Community)*

INTRODUCTION

Scripture offers us three primary images for how we become and are becoming children of God: by our very createdness (Genesis and the prophets), by "receiving the spirit of adoption" (Romans), and by rebirth "from above" (John's Gospel). The creation of a baptismal service for little Madelyn Claire Brown — a process very much influenced and shaped by her parents — emphasized the interconnectedness of each of these images.

It was important to all of us that this celebration of the sacrament be rooted in a passionate belief in the goodness of our being, not in "original sin" but in "original blessing," to follow the thought of creation theologians like Matthew Fox. It was essential that the sacrament be an act of the whole gathered community: incorporating not only the scriptural image of adoption into the family of faith but also the Reformed understanding of infant baptism as an act by which the church makes a corporate commitment to nurture the child in faith. At the same time, we wished to reaffirm that the work of the Spirit in the lives of our children cannot be controlled or directed by us, but is wonderful mystery and "amazing grace."

PREPARATION

Since the symbolic focus of this service is the "baptismal font," the worship space should be arranged with the font or bowl containing the waters of baptism in the center. We covered the table with an antique

lace cloth and invited the child's parents to provide a bowl that might have particular significance within their family — one that, years later, might be passed on to Madelyn for special use in her own household.

Madelyn's parents, Carol and Jeff, chose the Wendell Berry poem "Our Children, Coming of Age" — which they personally had found meaningful — to be read during worship by a mentor/friend in the congregation; the text of that poem was printed on the bulletin cover. Worshippers were seated in a large circle of chairs with the "font" as focal point. We often invite the younger children of the community to gather close to the "action" during infant baptism, so that they are able to see and take part in the sacrament. This means inviting them into the center of the circle, or up front, if the worship space is a traditional one with rows of pews.

WELCOME

INVOCATION OF GOD'S SPIRIT

All sing: Come, Spirit, come and be a new reality.
Your touch is guarantee of love alive in me.

Side 1: Come, Spirit: as light in darkness...

Side 2: Come, Spirit: as rain in drought...

Side 1: Come, Spirit: as warmth in winter...

Side 2: Come, Spirit: and bail us out.

All sing: Come, Spirit, come and be a new reality.
Your touch is guarantee of love alive in me.

Side 1: Come: visit the unenlightened...

Side 2: Come: slake our staggering thirst...

Side 1: Come: establish the ways of justice...

Side 2: Come: be with us through the worst.

All sing: Come, Spirit, come and be a new reality.
Your touch is guarantee of love alive in me.

Side 1: Come, Spirit: as healing and wholeness...

Side 2: Come, Spirit: as life-giving food...

Side 1: Come, Spirit: as hope in oppression...

Side 2: Come, Spirit: as all that is good.

All sing: Come, Spirit, come and be a new reality.
Your touch is guarantee of love alive in me.

Side 1: Come: banish discrimination...

Side 2: Come: wash its wounds away...

Side 1: Come: break the bread of freedom...

Side 2: Come: declare a holy day.

All sing: Come, Spirit, come and be a new reality.
Your touch is guarantee of love alive in me.

Side 1: Come, Spirit: you are the victory...

Side 2: Come, Spirit: you are the grace...

All say: Come, Spirit: you are the reason
this gathering is a holy place.
Come, Spirit, come!

All sing: Come, Spirit, come and be a new reality.
Your touch is guarantee of love alive in me.

— Miriam Therese Winter,
WomanPrayer, WomanSong!

PRAYER OF THANKS

O God, we rejoice in your grace, given and received.
We thank you that you claim us
and are working in our lives
to strengthen, encourage, and guide us.
We praise you
for opportunities to serve in your realm,
and for your Spirit,
empowering us to live a life worthy of our calling.
Root and establish us in love,
that, with all God's people, we may have power
to comprehend the deep meaning of our life in Christ.
Strengthen us in faith
that we may know the love of Christ,
even though it is beyond knowledge,
and so be filled with all the fullness of God;
through Jesus Christ our Lord. Amen.²

CONCERNS OF THE CHURCH

Here worshippers are invited to voice their joys, concerns, invitations to community action, prayer requests, etc.

THE BAPTISM

Minister: What is your name?

People: Madelyn Claire.

After the child is baptized, the minister and community join in this blessing:

All: Madelyn Claire, child of the covenant,
may you grow into a strong woman of faith!

REMEMBERING OUR OWN BAPTISM

God of life and goodness, we praise you for claiming us
through our baptism; and we remember your promises.
Lord, uphold us by your Holy Spirit.
Daily increase in us your gifts of grace:
the spirit of wisdom and understanding,
the spirit of counsel and might,
the spirit of knowledge and reverence for you,
the spirit of joy in your presence,
both now and forever. Amen.

— Adapted from *Holy Baptism and
Services for the Renewal of Baptism*

PASSING THE PEACE

Participants are invited to greet each other with the words:

The promises of God are for you.

SONG

*Water Has Held Us*⁶

tune: "Morning Has Broken"

Water has held us, moved by creation.
Out of dark chaos, broke forth the light.
Up from the deluge, showing God's promise
Has come a rainbow, gladdening sight.

Water has saved us, as the sea parted
For Israel's children, walled on each side.
This love has led us, helped us in trouble;
On far horizon, God's cloud our guide.

Water has cleansed us, bathed with forgiveness
Has, with clear blessing, washed sin away.
Jordan's strong currents, God's Own announcing,
Made a beginning, baptismal day.

Water has touched us, fresh on our foreheads,
Showing an inward, spiritual grace.
Into God's family, we have been welcomed:
As sons and daughters, we take our place.

BENEDICTION

RESPONSE

"Come, Spirit" (Reprise)

SUGGESTED ALTERNATE HYMNS

"Child of Blessing, Child of Promise" (TPH, UMH)

"Down to Earth, As a Dove" (TPH)

"God of the Sparrow" (TPH, UMH)

NOTES

1. The invocation "Come, Spirit" is from *WomanPrayer, WomanSong*, by Miriam Therese Winter, Meyer-Stone Books, 1987.
2. The Prayer of Thanks is reprinted from *Holy Baptism and Services for the Renewal of Baptism: The Worship of God* (Supplemental Liturgical Resource 2). © 1985, Westminster Press. Used by permission of Westminster/John Knox Press.
3. "I Was There to Hear Your Borne Cry," words and music by John Ylvisaker. Used by permission. © 1985 John Ylvisaker, Box 321, Waverly, IA 50677.
4. "The Circle Game," from "Joni Mitchell Anthology," Warner Brothers 265 Secaucus Rd., Secaucus, NJ 07096.
5. "Our Children, Coming of Age," excerpted from *Collected Poems*, © 1984 by Wendell Berry. Published by North Point Press and reprinted by permission.
6. The words to "Water Has Held Us" © 1980 Christian Century Foundation. Reprinted by permission from the November 1980 issue of *The Christian Ministry*.

until he comes to the fullness of his own faith. Amen.

There follows the Peace (ASB, p. 128).

John Allen

31 *A Celtic baptism* *The Baptism of Esther Zoe*

LEADER When the poor and needy search for water, and none is to be found, and their tongues are parched with thirst then I, their God, will answer them; I will not abandon them. I will make rivers run on barren heights and fountains in the valleys; I will turn the wilderness into a lake and dry land into springs of water.

ALL Living Water to all who thirst, in you we live and have our being.

LEADER Jesus said, 'Whoever drinks the water that I shall give, will never thirst again; for the water that I give will become a spring within, welling up to eternal life.'

ALL Living Water to all who thirst, in you we live and have our being.

LEADER The Lamb at the centre of the throne will be their Shepherd; he will lead them to springs of living water. And God will wipe away every tear from their eyes.

ALL Living Water to all who thirst, in you we live and have our being.

The baptismal promises

A mother's prayer before the Baptism

Eternal God, you fill the heights above;

Send down your blessing now.

Remember the child of my body

In the name of the God of peace.

When the minister of your gospel

on Esther sprinkles the water of meaning

Give to her the blessing of the Three

who fill the heights,

The blessing of the Three

who fill the heights.

Sprinkle down upon her your grace,

Give to her virtue and growth,

Give to her strength and guidance,

Give to her faith and purity,

Sense and reason free from bitterness,

The wisdom of angels in her day

So that she may stand free of blame

before your throne,

So that she may stand free of blame

before your throne.

(Based on an ancient Celtic prayer, which would be said soon after the delivery of a child, before baptism in the Church, which would follow eight days after the birth.)

The Baptism

MINISTER

Esther Zoe, I baptize you
in the name of the One True God,
Creator, Saviour and Holy Spirit;
the Eternal Three in One.

Deep peace of the running wave to you.

Deep peace of the flowing air to you.

Deep peace of the quiet earth to you.

Deep peace of the shining stars to you.

Deep peace of the God of peace to you.

ALL Amen.

Maggie Eldridge-Mrotzek

32 *A welcome for Tristan* *27 February 1994*

(The following was in the context of a Roman Catholic Rite of Baptism.)

Hymn Father hear the prayer we offer

Reception of Tristan

PRIEST What name have you given your child?

PARENTS

Tristan James.

PRIEST What do you ask of God's Church for Tristan James?

PARENTS

Baptism.

PRIEST Tristan James, everyone gathered here today welcomes you with great joy. In their name and in the name of the Christian community I give you a kiss of peace and invite your parents and godparents to do the same.

Readings

1st reading: *Isaiah 12.2-6*

Psalm: *Psalm 16.5-11*

2nd reading: T. S. Eliot, *The Dry Salvages* (from the *Four Quartets*), lines 199-233.

Gospel: *Matthew 17.1-8*

Homily

Prayers of Intercession

Anointing with Oil of Catechumens

PRIEST We anoint you with the oil of salvation in the name of Christ. May he strengthen you with his power, who lives and reigns for ever.
ALL Amen.

Renunciation of evil and proclamation of good

PRIEST You are here to mark the start of Tristan's spiritual journey in life. Just as he was born from water in the womb, so too will he now be born through water into a life of the spirit.

PRIEST As parents and godparents you are asked to help Tristan in his journey by declaring your faith now. (Parents and godparents say 'I do' after each affirmation.)

PRIEST Do you reject dualism, the root of all our divisions?

PRIEST Do you reject the misuse of our creative energies for evil purposes?

PRIEST Do you reject injustice, intolerance and indifference?

PRIEST Do you believe in God the father and mother, creator of heaven and earth?

PRIEST Do you believe in Incarnation, the embodiment of the creative force in our world?

PRIEST Do you believe in the power of revelation to bring us wisdom and understanding?

The holy child to be born shall be called . . . 61

Prayer

Baptism

PRIEST I now baptize Tristan James in the name of the Father and of the Son and of the Holy Spirit.

Anointing with Chrism

PRIEST As Christ was anointed Priest, Prophet and Royal Person, so shall we anoint you, Tristan, with chrism, that you may build the kingdom here on earth.

ALL Amen.

Clothing with a white garment

PRIEST Just as Jesus' clothes became white as light, we clothe you, Tristan, in this white garment as a manifestation of Christ in you. You too are loved and favoured and we will learn much by listening to you.

ALL Amen.

Margaret Leicester

33 Ritual to affirm the passage from girlhood to young woman

A low table is put in the centre, or a cloth laid on the floor. On it is a candle, water, decanter of red wine and small glasses, red ribbon cut into strips of about 25cm., a basket to receive the gifts of the women as they arrive, and the cake or cakes.

Introduction

The candle is lit and then the young woman is addressed.

MOTHER OR GRANDMOTHER

N, tonight we have come together to mark an important stage on your life journey.

2ND WOMAN

We have come as women who love you, family and friends, to acknowledge that you have begun the transition from being a young girl to being a young woman.

A mother's prayer before the baptism

Eternal God, you fill the heights above;
Send down your blessing now.
Remember the child of my body
In the name of the God of peace.
When the minister of your gospel
on Esther sprinkles the water of meaning
Give to her the blessing of the Three
who fill the heights,
The blessing of the Three
who fill the heights.

Sprinkle down upon her your grace,
Give to her virtue and growth,
Give to her strength and guidance,
Give to her faith and purity,
Sense and reason free from bitterness,
The wisdom of the angels' in her day,
So that she may stand free of blame
before your throne,
So that she may stand free of blame
before your throne.

The Baptism

(Then the

Ministers read the following prayer in baptism)

Esther Zoe, I baptize you in
the name of the One True God,
Creator, Saviour and Holy Spirit;
the Eternal Three in One.

Deep peace of the running wave to you.
Deep peace of the flowing air to you.
Deep peace of the quiet earth to you.
Deep peace of the shining stars to you.
Deep peace of the God of peace to you.

From 'Human Rites'

until he comes to the fullness of his own faith. Amen.

There follows the Peace (ASB, p. 128).

John Allen

31 A Celtic baptism The Baptism of Esther Zoe

LEADER When the poor and needy search for water, and none is to be found, and their tongues are parched with thirst then I, their God, will answer them; I will not abandon them. I will make rivers run on barren heights and fountains in the valleys; I will turn the wilderness into a lake and dry land into springs of water.

ALL Living Water to all who thirst, in you we live and have our being.

LEADER Jesus said, 'Whoever drinks the water that I shall give, will never thirst again; for the water that I give will become a spring within, welling up to eternal life.'

ALL Living Water to all who thirst, in you we live and have our being.

LEADER The Lamb at the centre of the throne will be their Shepherd; he will lead them to springs of living water. And God will wipe away every tear from their eyes.

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The baptismal promises

A mother's prayer before the Baptism

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who fill the heights.

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Give to her virtue and growth,

Give to her strength and guidance,

Give to her faith and purity,

Sense and reason free from bitterness,

As wisdom angels in her day

So that she may stand free of blame

before your throne,

So that she may stand free of blame

before your throne.

(Based on an ancient Celtic prayer, which would be said soon after the delivery of a child, before baptism in the Church, which would follow eight days after the birth.)

The Baptism

MINISTER

Esther Zoe, I baptize you
in the name of the One True God,
Creator, Saviour and Holy Spirit;
the Eternal Three in One.

Deep peace of the running wave to you.

Deep peace of the flowing air to you.

Deep peace of the quiet earth to you.

Deep peace of the shining stars to you.

Deep peace of the God of peace to you.

ALL Amen.

Maggie Eldridge-Mrotzek

32 A welcome for Tristan 27 February 1994

(The following was in the context of a Roman Catholic Rite of Baptism.)

Hymn Father hear the prayer we offer

Reception of Tristan

PRIEST What name have you given your child?

PARENTS

Tristan James.

PRIEST What do you ask of God's Church for Tristan James?

PARENTS

Baptism.

PRIEST Tristan James, everyone gathered here today welcomes you with great joy. In their name and in the name of the Christian community I give you a kiss of peace and invite your parents and godparents to do the same.

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1st reading: *Isaiah 12.2-6*

Psalm: *Psalm 16.5-11*

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Gospel: *Matthew 17.1-8*

Homily

Prayers of Intercession

Anointing with Oil of Catechumens

PRIEST We anoint you with the oil of salvation in the name of Christ. May he strengthen you with his power, who lives and reigns for ever.

ALL Amen.

Renunciation of evil and proclamation of good

PRIEST You are here to mark the start of Tristan's spiritual journey in life. Just as he was born from water in the womb, so too will he now be born through water into a life of the spirit.

PRIEST As parents and godparents you are asked to help Tristan in his journey by declaring your faith now. (Parents and godparents say 'I do' after each affirmation.)

PRIEST Do you reject dualism, the root of all our divisions?

PRIEST Do you reject the misuse of our creative energies for evil purposes?

PRIEST Do you reject injustice, intolerance and indifference?

PRIEST Do you believe in God the father and mother, creator of heaven and earth?

PRIEST Do you believe in Incarnation, the embodiment of the creative force in our world?

PRIEST Do you believe in the power of revelation to bring us wisdom and understanding?

Prayer

Baptism

PRIEST I now baptize Tristan James in the name of the Father and of the Son and of the Holy Spirit.

Anointing with Chrism

PRIEST As Christ was anointed Priest, Prophet and Royal Person, so shall we anoint you, Tristan, with chrism, that you may build the kingdom here on earth.

ALL Amen.

Clothing with a white garment

PRIEST Just as Jesus' clothes became white as light, we clothe you, Tristan, in this white garment as a manifestation of Christ in you. You too are loved and favoured and we will learn much by listening to you.

ALL Amen.

Margaret Leicester

33 Ritual to affirm the passage from girlhood to young woman

A low table is put in the centre, or a cloth laid on the floor. On it is a candle, water, decanter of red wine and small glasses, red ribbon cut into strips of about 25cm., a basket to receive the gifts of the women as they arrive, and the cake or cakes.

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The Baptism of Esther Zoe

Leader: When the poor and needy search for water, and none is to be found, and their tongues are parched with thirst then I, their God, will answer them; I will not abandon them. I will make rivers run on barren heights and fountains in the valleys; I will turn the wilderness into a lake and dry land into springs of water.

*All: Living Water to all who thirst, in
You we live and have our being.*

Leader: Jesus said, "Whoever drinks the water that I shall give, will never thirst again; for the water that I give will become a spring within, welling up to eternal life."

*All: Living Water to all who thirst, in
You we live and have our being.*

Leader: The Lamb at the centre of the throne will be their Shepherd; he will lead them to springs of living water. And God will wipe away every tear from their eyes.

*All: Living Water to all who thirst, in
You we live and have our being.*

The Baptismal Promises

A mother's prayer before the baptism

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In the name of the God of peace.
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on Esther sprinkles the water of meaning
Give to her the blessing of the Three
who fill the heights,
The blessing of the Three
who fill the heights.

Sprinkle down upon her your grace,
Give to her virtue and growth,
Give to her strength and guidance,
Give to her faith and purity,
Sense and reason free from bitterness.
The wisdom of the angels' in her day,
So that she may stand free of blame
before your throne.
So that she may stand free of blame
before your throne.

*(Based on an ancient Celtic prayer,
which would be said soon after the
delivery of a child, before baptism in
the Church, which would follow eight
days after the birth.)*

The Baptism

Minister:

Esther Zoe, I baptize you in
the name of the One True God,
Creator, Saviour and Holy Spirit;
the Eternal Three in One.

Deep peace of the running wave to you.
Deep peace of the flowing air to you.
Deep peace of the quiet earth to you.
Deep peace of the shining stars to you.
Deep peace of the God of peace to you.

All: Amen.



nourished with all goodness, *he* may grow in discipline and grace until *he* comes to the fullness of *his* own faith. Amen.

There follows the Peace (ASB, p. 128).

John Allen

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PARENTS

Tristan James.

What do you ask of God's Church for Tristan James?

This one on 'Tristan'
I think is pretty close
to the ordinary baptism.
A candle comes into
it somewhere.

PRIEST Tristan James, everyone gathered here today welcomes you with great joy. In their name and in the name of the Christian community I give you a kiss of peace and invite your parents and godparents to do the same.

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Veronica

Materials

relating to

baptism

£10.00 net

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The Celtic Vision. Si É de Uaol

A small drop of water

A small drop of water
To thy forehead, beloved,
Meet for Father, Son and Spirit,
The Triune of power.

A small drop of water
To encompass my beloved,
Meet for Father, Son and Spirit,
The Triune of power.

A small drop of water
To fill thee with each grace,
Meet for Father, Son and Spirit,
The Triune of power.

III, 21-3



Christ in my mind
that I may see what is true;
Christ in my mouth
that I may speak with power;
Christ in my heart
that I may learn to be touched;
Christ in my hands
that I may work with tenderness;
Christ in my soul
that I may know my desire;
Christ in my arms
that I may embrace without fear;
Christ in my face
that I may shine with God.

From 'all Devine knowm'
J. Moley

Short prayers

Opening Prayers. *(CICEL College)*

Epiphany 1

are reborn in his likeness

may walk with him the path of obedience.

Grant this through Jesus Christ, your Word
made flesh,

who lives and reigns with you in the unity of
the Holy Spirit,

in the splendour of eternal light,

God for ever and ever.

YEAR A

THE BAPTISM OF THE LORD

(The Sunday between 7 & 13 January inclusive)

GOD of the covenant, Spirit,
you anointed your beloved Son

with the power of the Holy Spirit,
to be light for the nations

and release for captives.

Grant that we who are born again
of water and the Spirit

may proclaim with our lips the good news of
his peace

and show forth in our lives the victory of his
justice.

We make our prayer through Jesus Christ,
your Word made flesh,

who lives and reigns with you in the unity of
the Holy Spirit,

in the splendour of eternal light,
God for ever and ever.

in the splendour of eternal light.

YEAR B

GOD of salvation,
in the river Jordan you bathed your Son

Jesus in glory
and revealed him as your obedient servant.

In spirit and in power
rend the heavens and come down to us.

Strengthen us to acknowledge your Christ,

Epiphany 1

that we who are reborn in his likeness

may walk with him the path of obedience.

Grant this through Jesus Christ, your Word
made flesh,

who lives and reigns with you in the unity of
the Holy Spirit,

in the splendour of eternal light,
God for ever and ever.

YEAR C

OPEN the heavens,
almighty Father,
and pour out your Spirit
upon your people gathered in prayer.

Renew the power of our baptismal cleansing
and fill us with zeal for good deeds.

Let us hear your voice once again,
that we may recognize in your beloved Son

our hope of inheriting eternal life.

Grant this through Jesus Christ, your Word
made flesh,

who lives and reigns with you in the unity of
the Holy Spirit,

in the splendour of eternal light,
God for ever and ever.

I can't really see
the relevance of
this -

Men's curiosity reaches past & present-
and clings to that dimension. But can't apprehend
the point of intersection of the timelines

FOUR QUARTETS

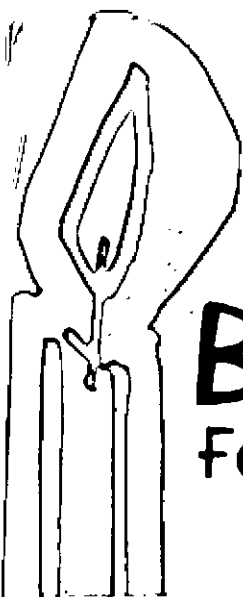
With time, is an occupation for the saint —
No occupation either, but something given
And taken, in a lifetime's death in love,
Ardour and selflessness and self-surrender.
For most of us, there is only the unattended
Moment, the moment in and out of time,
The distraction fit, lost in a shaft of sunlight,
The wild thyme unseen, or the winter lightning
Or the waterfall, or music heard so deeply
That it is not heard at all, but you are the music
While the music lasts. These are only hints and guesses,
Hints followed by guesses; and the rest
Is prayer, observance, discipline, thought and action.
The hint half guessed, the gift half understood, is Incarnation.
Here the impossible union
Of spheres of existence is actual,
Here the past and future
Are conquered, and reconciled,
Where action were otherwise movement
Of that which is only moved
And has in it no source of movement —
Driven by demonic, chthonic
Powers. And right action is freedom
From past and future also.
For most of us, this is the aim
Never here to be realised;
Who are only undefeated
Because we have gone on trying;
We, content at the last
If our temporal reversion nourish
(Not too far from the yew-tree)
The life of significant soil.

from D.H.
Salvages

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Suspe
When
The b
In win
Reflect
A glare
And gl
Stirs th
In the c
The sou
Or smell
But not i
Is blanch
Of snow,
Than tha
Not in the
Where is t
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Taking the
From the pi
If you came
White again
It would be
If you came
If you came
It would be
And turn beh

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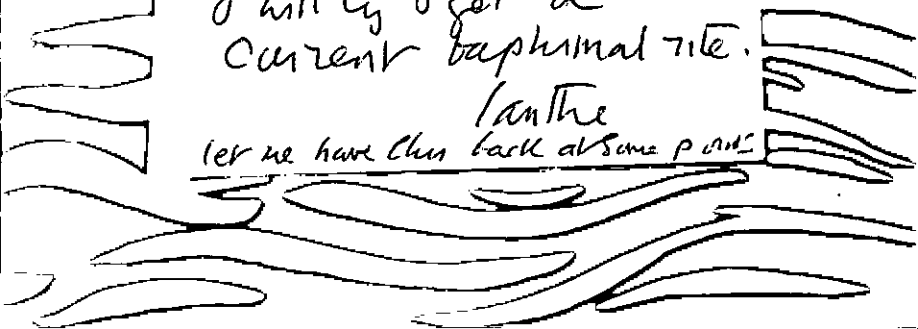


RITE OF BAPTISM FOR CHILDREN

This is 1970
there have probably been
some changes.

Am in London on Monday
I will try to get a
current baptismal rite.

lanthe
let me have this back at some point



RITE OF BAPTISM FOR CHILDREN

To
Georgina, Sarah and Paul
whom I baptized
this little book is dedicated

Rite of
BAPTISM
for
CHILDREN

*With Introduction
and Commentary
by
Edward Yarnold, S.J.*



St Paul Publications

ST PAUL PUBLICATIONS

LANGLEY, SLOUGH, BUCKS, ENGLAND

Nihil obstat: Gerard E. Roberts

Imprimatur: + Charles Grant, Bishop of Northampton
4 June 1970

English translation of the rite of baptism for children
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Publications

Printed by the Society of St Paul, Langley, Bucks, England

First published June 1970

Reprinted June 1970

SBN 854390383

INTRODUCTION

In the Church's celebration of baptism the child, the parents, the godparents, the people and the priest each have a special part to play.

The child

The child has no knowledge of what is happening when he is baptized. Christ is inviting him to enter the Church; he is too young to accept the invitation, so the mother and father and godparents accept the invitation on his behalf. Our Lord said: 'Let the little children come to me, and do not hinder them; for to such belongs the kingdom of heaven' (Matt 19.14). As the child grows up, he will gradually learn what it means to be a Christian, and he will then have to accept for himself the obligations to which his parents committed him when he was baptized.

The parents

The parents have to take the initiative in seeking baptism for the baby. They make the sign of the cross on his forehead to show they wish him to be consecrated to Christ's service. On his behalf they promise to renounce Satan and they make the act of faith. They carry the child to the font and hold his lighted candle. At the end of the service they receive a special blessing to help them to fulfil their great responsibility of bringing the child up as a Christian.

If one of the parents is unable to make the profession of faith (as may happen if one of them is not a Catholic), he has the right to keep silent at this part of the ceremony. What is asked of such a one

is that he should join in making the request for the child to be baptized, with the understanding that he gives his permission for the child to be brought up as a Catholic. The parents will, of course, have considered their obligations before the ceremony so that when they come to the baptism they are prepared to give considered assent.

The godparents

The godparents (there should be at least one) undertake to assist the parents in bringing up the child in the faith; they join with the parents in making the act of faith on the child's behalf. They need therefore to be Catholics who have received the three sacraments of initiation: baptism, confirmation and holy communion, and are old enough to understand their responsibilities. They too will have considered their obligations in advance.

The people

The people of the parish are present, not only to welcome the new member of the Church and to share in the parents' joy, but also to join in making the act of faith on the child's behalf. They represent the whole Church, whose faith supplies for the baby's inability to make an act of faith for himself.

The priest

The priest normally administers the sacrament. He will already have reminded the parents and godparents of the obligations they are undertaking. The spirit in which the ceremony is celebrated depends largely on him. He should take advantage of the points at which the rubrics allow him to speak a few informal words to put everyone at their ease and create an atmosphere of welcome and joy.

Because of the connection between baptism and the resurrection, the sacrament should if possible be celebrated on a day in which the resurrection is commemorated, i.e. at the Easter Vigil or any Sunday. On a Sunday baptism may be celebrated during Mass, in which case the rite of receiving the children replaces the greeting and penitential rites of the Mass; the creed is replaced by the baptismal profession of faith; the bidding prayers include the baptismal intercessions, and are followed by the rest of the baptismal ceremonies before the offertory; a baptismal blessing may be used at the end of the Mass.

In the appendix some alternative prayers, readings, etc. are given. In this booklet the ceremony is given in the form that is used for the baptism of one child. When several are to be baptized other small changes have evidently to be made.

However much other Christian Churches differ from the Catholic Church, their baptism is valid, provided the sacrament is properly performed with the intention of doing Christ's will. We should not forget that all Christians are linked together by this, the most important of the sacraments. What unites us is more important than what keeps us apart.

There should be a joyful birthday spirit about baptism. It is in fact a new birthday for the child, when for the first time our Lord is born in the child's soul. Our Lord told Nicodemus that he had to be *born again* of water and the Holy Spirit. Today for the first time the baby becomes the son or daughter of God the Father, the brother or sister of Christ. Today this child becomes a member of Christ's Church, his Mystical Body, the people of God. Today the Holy Spirit comes to live within him. Today the child enters a life of loving service of God and of all God's people. Today the child begins to share in Christ's resurrection; the moment of baptism is the moment when *for that child* our Lord's dead body slips through the winding-sheet and, leaving the empty wrapping behind and moving away the stone, steps out into the morning with the salvation of the world accomplished. This is why it is so appropriate for baptism to be celebrated during the Easter Vigil.

Many people of the parish will want to be present to witness this great moment and to share in the joy of this new birthday. They are not alone. The whole Communion of Saints is here in spirit — our Lady, the child's patron saint, all the saints joining with us in this birthday party.

We sing a hymn together. Then the priest greets us all, especially the parents and the godparents, who are with the child by the door, waiting to bring him into Christ's church — not only into the building, but into the Communion of Saints itself.

The parents ask for baptism for their child. They have considered in advance what this request entails; how they are undertaking the duty of bringing the child up as a Catholic, and are committing the child to all that a Christian life entails.

RITE OF BAPTISM

FOR ONE CHILD

Reception of the Child

If possible, baptism should take place on Sunday, the day on which the Church celebrates the paschal mystery. It should be conferred in a communal celebration in the presence of the faithful, or at least of relatives, friends, and neighbours, who are all to take an active part in the rite.

It is the role of the father and mother, accompanied by the godparents, to present the child to the Church for baptism.

The people may sing a psalm or hymn suitable for the occasion. Meanwhile the celebrating priest or deacon, vested in alb or surplice, with a stole (with or without a cope) of festive colour, and accompanied by the ministers, goes to the entrance of the church or to that part of the church where the parents and godparents are waiting with the child.

The celebrant greets all present, and especially the parents and godparents, reminding them briefly of the joy with which the parents welcomed this child as a gift from God, the source of life, who now wishes to bestow his own life on this little one.

First the celebrant questions the parents:

Celebrant: What name do you give your child?
(or: have you given?)

Parents: N.

Celebrant: What do you ask of God's Church for N.?

Parents: Baptism.



The godparents too have their share in the responsibility of bringing up the child as a Catholic. This is why they must themselves be Catholics.

The cross is Christ's mark, like a seal on a document or a badge, a mark of identification and a proof of ownership. The cross traced on the child's forehead does not remain as a visible sign; it serves its purpose here and now to show that at this moment the child is given to the service of Christ and his Church. The parents and godparents follow the priest in tracing the sign to show that they are presenting the child to the Lord's service, just as our Lady and St Joseph brought our Lord to the Temple when he was forty days old to 'present him to the Lord' (Lk 2.22).

The celebrant may choose other words for this dialogue.

The first reply may be given by someone other than the parents if local custom gives him the right to name the child.

In the second response the parents may use other words, such as, "faith," "the grace of Christ," "entrance into the Church," "eternal life."

The celebrant speaks to the parents in these or similar words:

You have asked to have your child baptized. In doing so you are accepting the responsibility of training him (her) in the practice of the faith. It will be your duty to bring him (her) up to keep God's commandments as Christ taught us, by loving God and our neighbour. Do you clearly understand what you are undertaking?

Parents : We do.

Then the celebrant turns to the godparents and addresses them in these or similar words:

Are you ready to help the parents of this child in their duty as Christian parents?

Godparents : We are.

The celebrant continues:

N., the Christian community welcomes you with great joy. In its name I claim you for Christ our Saviour by the sign of his cross. I now trace the cross on your forehead, and invite your parents (and godparents) to do the same.

He signs the child on the forehead, in silence. Then he invites the parents and (if it seems appropriate) the godparents to do the same.

The rubrics sensibly suggest that during the Celebration of the Word the babies should be taken away so that the congregation can listen to God's Word without distraction. It is suggested that women from the parish should look after the babies during this time, so that the mothers can take part in this service which should be so full of meaning for them.



The celebrant invites the parents, godparents, and the others to take part in the liturgy of the word. If circumstances permit, there is a procession to the place where this will be celebrated, during which a song is sung, e.g. Psalm 84 : 7, 8, 9ab.

Celebration of God's Word

SCRIPTURAL READINGS AND HOMILY

One or even two of the following gospel passages are read, during which all may sit if convenient.

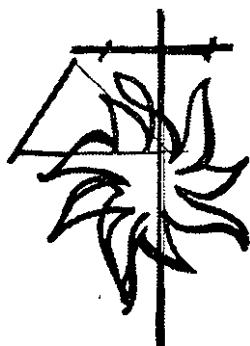
- | | |
|-------------------------|---|
| <i>John 3:1-6</i> | <i>The meeting with Nicodemus.</i> |
| <i>Matthew 28:18-20</i> | <i>The apostles are sent to preach the gospel and to baptize.</i> |
| <i>Mark 1:9-11</i> | <i>The baptism of Jesus.</i> |
| <i>Mark 10:13-16</i> | <i>Let the little children come to me.</i> |

The passages listed on pp. 39 and 41 may be chosen, or other passages which better meet the wishes or needs of the parents. Between the readings, responsorial psalms or verses may be sung as given on pp. 40-41.

After the reading, the celebrant gives a short homily, explaining to those present the significance of what has been read. His purpose will be to lead them to a deeper understanding of the mystery of baptism and to encourage the parents and godparents to a ready acceptance of the responsibilities which arise from the sacrament.

After the homily, or in the course of or after the litany, it is desirable to have a period of silence while all pray at the invitation of the celebrant. If convenient, a suitable song follows, such as one chosen from pp. 50-52.

The people of the parish, who are present as witnesses and to share in the parents' joy, now pray that God may send his grace on the child who is about to join them as a member of the Church. They pray too that the parents and godparents by the example of their lives may teach the child what a Christian life means. Finally they pray that the grace of their own baptism, which they have so often stifled by their selfishness and sin, may once more become a living force within them.



INTERCESSIONS (PRAYER OF THE FAITHFUL)

Then the prayer of the faithful is said:

Celebrant :

My dear brothers and sisters, let us ask our Lord Jesus Christ to look lovingly on this child who is to be baptized, on his (her) parents and godparents, and on all the baptized.

Leader :

By the mystery of your death and resurrection, bathe this child in light, give him (her) the new life of baptism and welcome him (her) into your holy Church.*

All : Lord, hear our prayer.

Leader :

Through baptism and confirmation, make him (her) your faithful follower and a witness to your gospel.

All : Lord, hear our prayer.

Leader :

Lead him (her) by a holy life to the joys of God's kingdom.

All : Lord, hear our prayer.

Leader :

Make the lives of his (her) parents and godparents examples of faith to inspire this child.

All : Lord, hear our prayer.

Leader :

Keep his (her) family always in your love.

All : Lord, hear our prayer.

** In England and Wales each petition ends as follows:*

Leader: Lord, hear us.

All: Lord, graciously hear us.

We now ask the saints, members of the Church like us, but now in glory, to pray for this new member of the Church and for us. 'We are surrounded by so great a cloud of witnesses' (Heb 12.1).

Every baby is born with original sin. This means that although God has made the child to receive God's grace, that grace is not yet present: there is an emptiness where God should be. This child is separated from God because the human race by its sin has made itself unworthy to bring children into the world with the life of Christ already in them. The child has a capacity for God, but is separated from him. Our Lord said: 'He who is not with me is against me'. These words are true even of a new-born child; that is why he can be described in the prayer as belonging to 'the kingdom of darkness' and even subject to 'the power of Satan'. The child has not *committed* sin; he has no guilt of his own to bear. But he belongs to a sinful race. At baptism he becomes a member of a *redeemed* race, the Church which Christ saved and made his own and reconciled with his Father by his cross and resurrection.

Leader :

Renew the grace of our baptism in each one of us.

All : Lord, hear our prayer.

Other forms may be chosen from pp. 42-46.

The celebrant next invites all present to invoke the saints.

Holy Mary, Mother of God	pray for us
Saint John the Baptist	pray for us
Saint Joseph	pray for us
Saint Peter and Saint Paul	pray for us

The names of other saints may be added, especially the patrons of the child to be baptized, and of the church or locality. The litany concludes:

All you saints of God	pray for us
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Prayer of Exorcism and Anointing before Baptism

After the invocation, the celebrant says:

**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 splendour of your kingdom of
light.**

We pray for this child:

**set him (her) free from original sin,
make him (her) a temple of your glory,
and send your Holy Spirit to dwell with him (her).
(We ask this) through Christ our Lord.**

All : Amen.

For other form of the prayer of exorcism, see p. 46.

You oil a machine to make it work smoothly; you oil leather to make it supple; you oil a cricket bat to make it tough and springy; before embrocation was invented athletes used to rub themselves with oil to tone up their muscles for a contest. Before baptism a person used to be anointed with oil all over the body to show baptism gave him strength to fight against the devil and all the forces of evil in the world.



The font should be one of the most important features in the church, because it is the place where the most important of the sacraments is celebrated. If possible it should be placed so that the ceremonies are in full view of the congregation. When the Paschal candle is removed from the sanctuary after Ascension Day, it should be kept next to the font, because baptism is the sacrament of the resurrection. During the Easter season the priest normally uses the baptismal water which has been consecrated on Holy Saturday night; outside the Easter season the priest consecrates the water at each baptismal ceremony.

The celebrant continues:

**We anoint you with the oil of salvation
in the name of Christ our Saviour;
may he strengthen you
with his power,
who lives and reigns for ever and ever.**

All : Amen.

He anoints the child on the breast with the oil of catechumens.

If, for serious reasons, the conference of bishops so decides, the anointing before baptism may be omitted. In that case the celebrant says:

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

All : Amen.

And immediately he lays his hand on the child in silence. Then they go to the baptistry, or to the sanctuary when baptism is celebrated there on occasion.

Celebration of the Sacrament

When they come to the font, the celebrant briefly reminds the congregation of the wonderful work of God whose plan it is to sanctify man, body and soul, through water. He may use these or similar words:

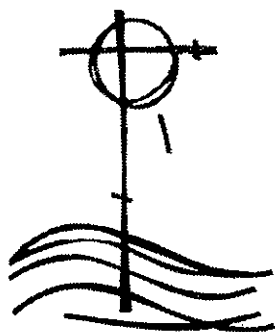
My dear brothers and sisters, we now ask God to give this child new life in abundance through water and the Holy Spirit.

or:

My dear brothers and sisters, God uses the sacrament of water to give his divine life to those who believe in him. Let us turn to him, and ask him to pour his gift of life from this font on this child he has chosen.

This prayer is called 'the blessing and invocation of God over the baptismal water'. We bless God by praising him and thanking him for his favours, especially for those which he has performed by means of water.

In the Old Testament water played an important part in the history of the salvation of the Israelites. In the poetical account of creation in Genesis, God's creative Spirit is said to have blown on the lifeless waters and breathed order and then life into them. The sin of the world was purified by the destructive flood-waters, from which only the just man Noah and his family were saved. God led Moses and his people out from Egypt, the land where they were enslaved, across the waters of the Red Sea, in which their pursuers were drowned. The same connection between water and salvation continued in the New Testament. John baptized in the water of the Jordan. Water flowed from Christ's side.



BLESSING AND INVOCATION OF GOD OVER THE BAPTISMAL WATER

Then, turning to the font, he says the following blessing (outside the Easter season):

Father, you give us grace through sacramental signs, which tell us of the wonders of your unseen power.

In baptism we use your gift of water, which you have made a rich symbol of the grace you give us in this sacrament.

At the very dawn of creation your Spirit breathed on the waters, making them the wellspring of all holiness.

The waters of the great flood you made a sign of the waters of baptism, that make an end of sin and a new beginning of goodness.

Through the waters of the Red Sea you led Israel out of slavery, to be an image of God's holy people, set free from sin by baptism.

In the waters of the Jordan your Son was baptized by John and anointed with the Spirit.

Your Son willed that water and blood should flow from his side as he hung upon the cross.

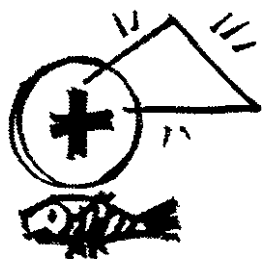
After his resurrection he told his disciples: "Go out and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit."

Father, look now with love upon your Church, and unseal for her the fountain of baptism.

By the power of the Spirit give to the water of this font the grace of your Son.

You created man in your own likeness: cleanse him

Just as in the Mass the priest asks God the Father to send down the Holy Spirit on the bread and wine so that they may become the Body and Blood of his Son, so in the consecration of the font the priest prays that the Holy Spirit may come down upon the water so that those who are baptized in it may receive the Holy Spirit and be filled with grace, which is a share in the life of Christ. This is the invocation of God.



The priest emphasizes the responsibilities the parents and godparents are taking on when they present the child to the Church for baptism. To fulfil their task they require faith: they would not be seeking baptism for the child unless they believed in the value of the sacrament and of the Christian life.

from sin in a new birth to innocence by water and the Spirit.

The celebrant touches the water with his right hand and continues:

We ask you, Father, with your Son to send the Holy Spirit upon the water of this font. May all who are buried with Christ in the death of baptism rise also with him to newness of life. (We ask this) through Christ our Lord.

All : Amen.

Other forms may be chosen from pp. 47-49.

During the Easter season, if there is baptismal water which was consecrated at the Easter Vigil, the blessing and invocation of God over the water are nevertheless included, so that this theme of thanksgiving and petition may find a place in the baptism. The forms of this blessing and invocation are those found on pp. 47-49, with the variation indicated at the end of each text.

RENUNCIATION OF SIN AND PROFESSION OF FAITH

The celebrant speaks to the parents and godparents in these words:

Dear parents and godparents: You have come here to present this child for baptism. By water and the Holy Spirit he (she) is to receive the gift of new life from God, who is love.

On your part, you must make it your constant care to bring him (her) up in the practice of the faith. See that the divine life which God gives him (her) is kept safe from the poison of sin, to grow always stronger in his (her) heart.

Sacraments are not magic: they are of no avail for those who do not believe in them and in Christ who founded them. In the other six sacraments faith is required in the person who receives them; but when a baby is baptized he is not old enough to have faith. However, because the Church and the family are such closely united societies, the child is able to receive baptism on the strength of the faith of his family and of the rest of the Church.

Speaking in the name of the child, the parents reject the devil and embrace the life of holiness. For those who are baptized, are 'delivered from the dominion of darkness and transferred to the kingdom of God's beloved Son' (Col 1.13); they need therefore to lead lives that show their allegiance to their new king, Christ.



If your faith makes you ready to accept this responsibility, renew now the vows of your baptism. Reject sin; profess your faith in Christ Jesus. This is the faith of the Church. This is the faith in which this child is about to be baptized.

The celebrant questions parents and godparents:

Celebrant :

Do you reject Satan?

Parents and godparents : I do.

Celebrant :

And all his works?

Parents and godparents : I do.

Celebrant :

And all his empty promises?

Parents and godparents : I do.

or:

Celebrant :

Do you reject sin, so as to live in the freedom of God's children?

Parents and godparents : I do.

Celebrant :

Do you reject the glamour of evil, and refuse to be mastered by sin?

Parents and godparents : I do.

Celebrant :

Do you reject Satan, father of sin and prince of darkness?

Parents and godparents : I do.

The parents and godparents make a threefold act of faith, with one declaration for each person of the Blessed Trinity. The act of faith in the Holy Spirit reminds us of his work for us: it is the Holy Spirit who is the life of the Church, the Communion of Saints, who forgives us our sins by the sacraments, especially the sacrament of penance; by his power we shall rise again to the eternal joys of heaven.

The whole congregation joins in the profession of faith, because it is on the strength of the faith of the Church they represent that the child is baptized.

According to circumstances, this second form may be expressed with greater precision by the conferences of bishops, especially in places where it is necessary for the parents and godparents to reject superstitious and magical practices used with children.

Next the celebrant asks for the threefold profession of faith from the parents and godparents:

Celebrant :

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

Parents and godparents : I do.

Celebrant :

Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, was crucified, died, and was buried, rose from the dead, and is now seated at the right hand of the Father?

Parents and godparents : I do.

Celebrant :

Do you believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body, and life everlasting?

Parents and godparents : I do.

The celebrant and the congregation give their assent to this profession of faith:

Celebrant :

This is our faith. This is the faith of the Church. We are proud to profess it, in Christ Jesus our Lord.

All : Amen.

If desired, some other formula may be used instead, or a suitable song by which the community expresses its faith with a single voice.

The parents make their crucial statement that it is at their wish that the child is being baptized.

The rubrics recommend baptism by immersion, i.e. that the child should be completely immersed in the font. (The water should be warmed beforehand, if necessary.) If this is done, the symbolism of the sacrament becomes much clearer. Baptism is a 'bath' in which original sin is washed away. The child 'dies' as a member of the sinful race and is 'buried' in the water, only to rise from his 'grave': in this way the child shares our Lord's death, burial and resurrection. His old life of original sin and separation from God comes to an end; he rises from the dead to a new life in which he shares our Lord's risen life and is now united with God. If immersion is not practicable, water may be poured on the child's head.

The immersion or the pouring is repeated three times, once in honour of each person of the Trinity. For the Holy Spirit comes to dwell within the child, so that the child becomes his tabernacle; the child receives Christ's life and becomes a member of his Mystical Body; and Jesus' Father becomes his Father. The child becomes Jesus' brother or sister; the Trinity is, so to speak, Jesus' family, and the new child becomes an adopted member of it.

BAPTISM

The celebrant invites the family to the font and questions the parents and godparents:

Celebrant :

Is it your will that N. should be baptized in the faith of the Church, which we have all professed with you?

Parents and godparents : It is.

He baptizes the child, saying:

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

He immerses the child or pours water upon it.

and of the Son,

He immerses the child or pours water upon it a second time.

and of the Holy Spirit.

He immerses the child or pours water upon it a third time.

After the child is baptized, it is appropriate for the people to sing a short acclamation. (See p. 50.)

If the baptism is performed by the pouring of water, it is preferable that the child be held by the mother (or father). Where, however, it is felt that the existing custom should be retained, the godmother (or godfather) may hold the child. If baptism is by immersion, the mother or father (godmother or godfather) lifts the child out of the font.

In the Old Testament priests, prophets and kings were anointed. The new Christian becomes all three. He becomes a *priest*, in the sense that he has the duty and the power to worship God, to offer to the Father his Son's sacrifice in the Mass. St Peter was thinking of all Christians when he said: 'You are a chosen race, a royal priesthood' (1 Pet 2.9). Of course the ordained priest has special powers in the Church's worship, but all baptized Christians have some of the powers of priests. The new Christian becomes a *prophet* because the Holy Spirit is within him teaching him the wisdom he needs to follow Christ and to help others to do the same. A prophet is not so much one who tells the future as one who has an insight into God's purposes. 'When the Spirit of truth comes, he will guide you into all the truth' (Jn 16.13). The new Christian becomes a *king*. In the Old Testament God appointed kings to be the means by which he saved and guided his people. But in the time of the New Covenant, which our Lord announced at the Last Supper, there should be no privileged ranks, and God guides each of the faithful directly, as Jeremiah foretold: 'I will put my law within them, and I will write it upon their hearts; and I will be their God, and they shall be my people' (Jer 31.33). Those who hold authority in the Church have not the right to exert power and demand privileges for themselves. Although the state needs kings and political men, the Church does not; we are all kings.

This anointing is performed with chrism, which is oil mixed with a perfume. The oil, as before, signifies strength. The perfume stands for the attractiveness that a Christian life, which is Christ's life in us, should have: 'We are the sweet smell, like incense, of Christ rising up to God' (2 Cor 2.15).

ANOINTING WITH CHRISM

Then the celebrant says:

God the Father of our Lord Jesus Christ has freed you from sin, given you a new birth by water and the Holy Spirit, and welcomed you into his holy people. He now anoints you with the chrism of salvation. As Christ was anointed Priest, Prophet, and King, so may you live always as a member of his body, sharing everlasting life.

All : Amen.

Then the celebrant anoints the child on the crown of the head with the sacred chrism, in silence.

The white garment stands for the innocence of the newly-baptized, now that they are free from original sin. They now belong, not to a sinful race, but to a redeemed race. Whiteness reminds us of the grace of Christ with which they are now filled. In the early Church, when adults were baptized at the Easter Vigil, they used to continue to wear the white robe until Low Sunday, so that the birthday-party spirit could last for the rest of the week.

The Paschal Candle which is blessed at the Easter Vigil stands for the risen Christ. He is 'the light of the world'; his 'life was the light of men' (Jn 8.12; 1.4). At the Vigil service the congregation light their little candles from the Paschal Candle, to show that we all share the light and life of the risen Christ, which is grace. The child is given a candle to show that, now that he is baptized, he also shares the light and life of Christ.

The bridesmaids in the parable went with their lamps to greet the arrival of the bridegroom (Mt 25.1). When Christ, the Church's Bridegroom, arrives again at the Second Coming, his followers will rise from the dead to meet him like the bridesmaids with all the Saints. They will not need to carry lamps; the grace in their souls, their share in Christ's light, will be the lamps with which they greet him.

CLOTHING WITH THE WHITE GARMENT

The celebrant says:

N., you have become a new creation, and have clothed yourself 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.

All : Amen.

The white garment is put on the child. A different colour is not permitted unless demanded by local custom. It is desirable that the family provide the garment.

LIGHTED CANDLE

The celebrant takes the Easter candle and says:

Receive the light of Christ.

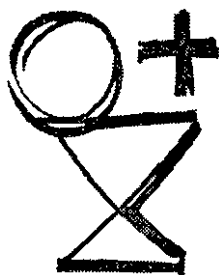
Someone from the family (such as the father or godfather) lights the child's candle from the Easter candle.

The celebrant then says:

Parents and godparents, this light is entrusted to you to be kept burning brightly. This child of yours has been enlightened by Christ. He (she) is to walk always as a child of the light. May he (she) keep the flame of faith alive in his (her) heart. When the Lord comes, may he (she) go out to meet him with all the saints in the heavenly kingdom.

Our Lord restored the speech and the hearing of the deaf and dumb man when he put his fingers into the man's ears and touched his tongue, pronouncing the word *Ephphetha*, which means 'Open!' (Mk 7. 33-34). The priest may now imitate our Lord's action as a prayer that the child may be receptive to the Word of God and ready to proclaim his faith.

The child is now a Christian, a member of Christ's Church. He can now be taken to the altar, the holiest part of the church, where Christ's sacrifice is offered.



Baptism is not the only sacrament by which we enter the Church. Our entry is a gradual process. At his First Communion the child will receive Christ's Body, and so become a fuller member of Christ's Body, the Church. Confirmation is the completion of this long initiation into the Church.

"EPHPHETA"

OR PRAYER OVER EARS AND MOUTH

The celebrant touches the ears and mouth of the child with his thumb, saying:

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.

All : Amen.

Conclusion of the Rite

Next there is a procession to the altar, unless the baptism was performed in the sanctuary. The lighted candle is carried for the child.

A baptismal song is appropriate at this time, e.g.:

**You have put on Christ,
in him you have been baptized.
Alleluia, alleluia.**

Other songs may be chosen from pp. 51-52.

LORD'S PRAYER

The celebrant stands in front of the altar and addresses the parents, godparents, and the whole assembly in these or similar words:

Dearly beloved, this child has been reborn in baptism. He (she) is now called the child of God, for so indeed he (she) is. In confirmation he (she) will receive the fulness of God's Spirit. In holy communion he (she) will share the banquet of Christ's sacrifice, calling God his (her) Father in the midst of the Church. In the

St Paul called the Holy Spirit the Spirit of sonship or adoption (Rom 8.15); it is the Holy Spirit dwelling within us who makes us brothers and sisters of Christ, and so adopted sons and daughters of God the Father. That is why we have the right to say in the Lord's Prayer '*Our Father*'. In the Mass, the priest invites the congregation to join in the Lord's Prayer as follows: 'Let us pray with confidence to the Father in the words our Saviour gave us.' We can take the liberty of calling God our Father with confidence, because baptism has made us his sons and daughters.

These moving blessings of the father and mother of the child are yet another way in which the parents are placed in the centre of the ceremony and are reminded of their great responsibilities.

name of this child, in the Spirit of our common sonship, let us pray together in the words our Lord has given us:

All present join the celebrant in singing or saying the Lord's Prayer:

**Our Father, who art in heaven,
hallowed be thy name.
Thy kingdom come,
thy will be done on earth, as it is in heaven.
Give us this day our daily bread,
and forgive us our trespasses,
as we forgive those who trespass against us.
And lead us not into temptation,
but deliver us from evil.**

BLESSING

The celebrant first blesses the mother, who holds the child in her arms, then the father, and lastly the entire assembly:

Celebrant :

God the Father, through his Son, the Virgin Mary's child, has brought joy to all Christian mothers, as they see the hope of eternal life shine on their children. May he bless the mother of this child. She now thanks God for the gift of her child. May she be one with him (her) in thanking him for ever in heaven, in Christ Jesus our Lord.

All : Amen.

Celebrant :

God is the giver of all life, human and divine. May he bless the father of this child. He and his wife will be

the first teachers of their child in the ways of faith. May they be also the best of teachers, bearing witness to the faith by what they say and do, in Christ Jesus our Lord.

All : Amen.

Celebrant :

By God's gift, through water and the Holy Spirit, we are reborn to everlasting life. In his goodness, may he continue to pour out his blessings upon these sons and daughters of his. May he make them always, wherever they may be, faithful members of his holy people. May he send his peace upon all who are gathered here, in Christ Jesus our Lord.

All : Amen.

For other forms of the blessing, see pp. 52-54.

After the blessing, all may sing a hymn which suitably expresses thanksgiving and Easter joy, or they may sing the song of the Blessed Virgin Mary, the Magnificat (p. 55).

Where there is the practice of bringing the baptized child to the altar of the Blessed Virgin Mary, this custom is observed if appropriate.

VARIOUS TEXTS FOR USE IN THE CELEBRATION OF BAPTISM FOR CHILDREN

I. SCRIPTURAL READINGS

Old Testament Readings

<i>Exodus 17:3-7</i>	<i>Water from the rock.</i>
<i>Ezekiel 36:24-28</i>	<i>Clean water, a new heart, a renewed spirit.</i>
<i>Ezekiel 47:1-9, 12</i>	<i>The water of salvation.</i>

New Testament Readings

<i>Romans 6:3-5</i>	<i>Baptism: a sharing in Christ's death and resurrection.</i>
<i>Romans 8:28-32</i>	<i>We have become more perfectly like God's own Son.</i>
<i>1 Corinthians 12:12-13</i>	<i>Baptized in one Spirit to form one body.</i>
<i>Galatians 3:26-28</i>	<i>Now that you have been baptized you have put on Christ.</i>
<i>Ephesians 4:1-6</i>	<i>One Lord, one faith, one baptism.</i>
<i>1 Peter 2:4-5, 9-10</i>	<i>A chosen race, a royal priesthood.</i>

Responsorial Psalms

Psalm 22:1-3a, 3b-4, 5, 6

*R (1) The Lord is my shepherd; there is nothing
I shall want.*

Psalm 26:1, 4, 8b-9abc, 13-14

R (1a) The Lord is my light and my salvation.

*or: (Ephesians 5:14) Wake up and rise from death:
Christ will shine upon you!*

Psalm 33:2-3, 6-7, 8-9, 14-15, 16-17, 18-19.

R (6a) Come to him and receive his light!

or: (9a) Taste and see the goodness of the Lord.

Alleluia Verse and Verse Before the Gospel

*John 3:16 God loved the world so much, he
 gave us his only Son,
 that all who believe in him might
 have eternal life.*

*John 8:12 I am the light of the world, says
 the Lord;
 the man who follows me will have
 the light of life.*

*John 14:5 I am the way, the truth, and the
 life, says the Lord;
 no one comes to the Father, except
 through me.*

*Ephesians 4:5-6 One Lord, one faith, one baptism.
 One God, the Father of all.*

*2 Timothy 1:10b Our Saviour Jesus Christ has done
 away with death,
 and brought us life through his
 gospel.*

1 Peter 2:9 You are a chosen race, a royal
priesthood, a holy people.
Praise God who called you out of
darkness and into his mar-
vellous light.

Gospels (see pp. 56-61)

Matthew 22:35-40	The first and most important commandment.
Matthew 28:18-20	Christ sends his apostles to teach and baptize.
Mark 1:9-11	The baptism of Jesus.
Mark 10:13-16	Jesus loves children.
Mark 12:28b-34 (longer) or 28b-31 (shorter)	Love God with all your heart.
John 3:1-6	The meeting with Nicodemus.
John 4:5-14	Jesus speaks with the Samaritan woman.
John 6:44-47	Eternal life through belief in Jesus.
John 7:37b-39a	Streams of living water.
John 9:1-7	Jesus heals a blind man who believes in him.
John 15:1-11	Union with Christ, the true vine.
John 19:31-35	The death of Christ, the witness of John the apostle.

II. OTHER FORMS OF THE PRAYER OF THE FAITHFUL

Any one of the following forms given in this baptismal ritual may be used for the prayer of the faithful. Petitions may be added or omitted at will, taking into consideration the special circumstances of each family. The prayer always concludes with the invocation of the saints.

1.

As given above on pp. 15-17.

2.

We have been called by the Lord to be a royal priesthood, a holy nation, a people he has acquired for himself. Let us ask him to show his mercy to these children who are to receive the graces of baptism, to their parents and godparents, and to all the baptized everywhere.

Through baptism, bring these children into your Church.

R/ Lord, hear our prayer.

Throughout their lives, help them to be faithful witnesses to your Son, Jesus Christ, for they are being marked with his cross.

R/ Lord, hear our prayer.

As they are being buried in the likeness of Christ's death through baptism, may they also share in the glory of Christ's resurrection.

R/ Lord, hear our prayer.

NOTE: *In England and Wales each petition ends as follows:*

Leader: Lord, hear us.

All: Lord, graciously hear us.

Teach them by the words and example of their parents and godparents, and help them to grow strong as living members of the Church.

R Lord, hear our prayer.

Renew the grace of baptism in each of us here.

R Lord, hear our prayer.

May all Christ's followers, baptized into one body, always live united in faith and love.

R Lord, hear our prayer.

The invocation of the saints follows.

3.

My fellow Christians, let us ask the mercy of Jesus Christ our Lord for these children who will receive the gift of baptism, for their parents and godparents, and for all baptized persons.

Through baptism, make these children God's own sons and daughters.

R Lord, hear our prayer.

Help these tender branches grow to be more like you, the true vine, and be your faithful followers.

R Lord, hear our prayer.

May they always keep your commands, walk in your love, and proclaim your Good News to their fellow men.

R Lord, hear our prayer.

May they be counted as God's friends through your saving work, Lord Jesus, and may they inherit eternal life.

R/ Lord, hear our prayer.

Help their parents and godparents to lead them to know and love God.

R/ Lord, hear our prayer.

Inspire all men to share in the new birth of baptism.

R/ Lord, hear our prayer.

The invocation of the saints follows.

4.

We have been called by the Lord to be a royal priesthood, a holy nation, a people he has acquired for himself. Let us ask him to show his mercy to these children, who are to receive the graces of baptism, to their parents and godparents, and to all the baptized everywhere.

Through baptism may these children become God's own beloved sons and daughters. We pray to the Lord.

R/ Lord, hear our prayer.

Once they are born again of water and the Holy Spirit, may they always live in that Spirit, and make their new life known to their fellow men. We pray to the Lord.

R/ Lord, hear our prayer.

Help them to triumph over the deceits of the devil and the attractions of evil. We pray to the Lord.

R/ Lord, hear our prayer.

May they love you, Lord, with all their heart, soul, mind and strength, and love their neighbour as themselves. We pray to the Lord.

R Lord, hear our prayer.

Help all of us here to be models of faith for these children. We pray to the Lord.

R Lord, hear our prayer.

May all Christ's faithful people, who received the sign of the cross at baptism, always and everywhere give witness to him by the way they live. We pray to the Lord.

R Lord, hear our prayer.

The invocation of the saints follows.

5.

Let us ask Christ's mercy for these children, their parents and godparents, and all baptized Christians.

Give them a new birth to eternal life through water and the Holy Spirit.

R Lord, hear our prayer.

Help them always to be living members of your Church.

R Lord, hear our prayer.

Inspire them to hear and follow your gospel, and to give witness to you by their lives. We ask this, Lord.

R Lord, hear our prayer.

May they come with joy to the table of your sacrifice.

℟ Lord, hear our prayer.

Help them to love God and neighbour as you have taught us.

℟ Lord, hear our prayer.

May they grow in holiness and wisdom by listening to their fellow Christians and by following their example.

℟ Lord, hear our prayer.

Let all your followers remain united in faith and love.

℟ Lord, hear our prayer.

The invocation of the saints follows.

III. ANOTHER FORM OF THE PRAYER OF EXORCISM

**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,
bring these children out of the power of darkness.
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.**

All : Amen.

IV. BLESSING AND INVOCATION OF GOD OVER BAPTISMAL WATER

1.

See the formula on pp. 21-23.

2.

Celebrant :

Praise to you, almighty God and Father, for you have created water to cleanse and to give life.

All : Blessed be God (*or some other suitable acclamation by the people*).

Celebrant :

Praise to you, Lord Jesus Christ, the Father's only Son, for you offered yourself on the cross, that in the blood and water flowing from your side, and through your death and resurrection, the Church might be born.

All : Blessed be God.

Celebrant :

Praise to you, God the Holy Spirit, for you anointed Christ at his baptism in the waters of Jordan, so that we might all be baptized into you.

All : Blessed be God.

Celebrant :

Come to us, Lord, Father of all, and make holy this water which you have created, so that all who are baptized in it may be washed clean of sin, and be born again to live as your children.

All : Hear us, Lord (*or some other suitable invocation*).

Celebrant :

Make this water holy, Lord, so that all who are baptized into Christ's death and resurrection by this water may become more perfectly like your Son.

All : Hear us, Lord.

The celebrant touches the water with his right hand and continues:

Celebrant :

Lord, make holy this water which you have created, so that all those whom you have chosen may be born again by the power of the Holy Spirit, and may take their place among your holy people.

All : Hear us, Lord.

If the baptismal water has already been blessed, the celebrant omits the invocation Come to us, Lord and those which follow it, and says:

You have called your children, N., N., to this cleansing water that they may share in the faith of your Church and have eternal life. By the mystery of this consecrated water lead them to a new and spiritual birth. (We ask this) through Christ our Lord.

All : Amen.

3.

Celebrant :

Father, God of mercy, through these waters of baptism you have filled us with new life as your very own children.

All : Blessed be God (or some other suitable acclamation by the people).

Celebrant :

From all who are baptized in water and the Holy Spirit, you have formed one people, united in your Son Jesus Christ.

All : Blessed be God.

Celebrant :

You have set us free and filled our hearts with the Spirit of your love, that we may live in your peace.

All : Blessed be God.

Celebrant :

You call those who have been baptized to announce the Good News of Jesus Christ to people everywhere

All : Blessed be God.

Celebrant :

You have called your children, N., N., to this cleansing water and new birth that by sharing the faith of your Church they might have eternal life. Bless + this water in which they will be baptized. We ask this in the name of Christ our Lord.

All : Amen.

If the baptismal water has already been blessed, the celebrant omits this last prayer and says:

You have called your children, N., N., to this cleansing water that they may share in the faith of your Church and have eternal life. By the mystery of this consecrated water lead them to a new and spiritual birth. (We ask this) through Christ our Lord.

All : Amen.

V. ACCLAMATIONS AND HYMNS

Acclamations from Sacred Scripture

Lord God, who is your equal?

Strong, majestic, and holy!

Worthy of praise, worker of wonders! (Exodus 15:11)

God is light: in him there is no darkness. (1 John 1:5)

God is love: he who lives in love, lives in God.

(1 John 4:16)

There is one God, one Father of all:

he is over all, and through all:

he lives in all of us.

(Ephesians 4:6)

Come to him and receive his light!

(Psalm 33:6)

Blessed be God who chose you in Christ.

(see Ephesians 1:4)

You are God's work of art,

created in Christ Jesus.

(Ephesians 2:10)

You are now God's children,

my dearest friends.

What you shall be in his glory has not

yet been revealed.

(1 John 3:2)

Think of how God loves you!

He calls you his own children,

and that is what you are.

(1 John 3:1)

Happy are those who have washed

their robes clean:

washed in the blood of the Lamb! (Revelation 22:14)

All of you are one:

united in Christ Jesus.

(Galatians 3:28)

**Imitate God, walk in his love,
just as Christ loves us.**

(Ephesians 5:1-2)

Hymns in the style of the New Testament

**Praised be the Father of our Lord Jesus Christ:
a God so merciful and kind!**

**He has given us a new birth, a living hope,
by raising Jesus his Son from death.**

**Salvation is our undying inheritance,
preserved for us in heaven,**

salvation at the end of time. (1 Peter 1:3-5)

**How great the sign of God's love for us,
Jesus Christ our Lord:**

**promised before all time began,
revealed in these last days.**

**He lived and suffered and died for us,
but the Spirit raised him to life.**

**People everywhere have heard his message
and placed their faith in him.**

**What wonderful blessings he gives his people:
living in the Father's glory,**

**he fills all creation
and guides it to perfection.**

Songs from Ancient Liturgies

We believe in you, Lord Jesus Christ.

**Fill our hearts with your radiance,
and make us the children of light!**

We come to you, Lord Jesus.

Fill us with your life,

**Make us children of the Father,
and one in you.**

Lord Jesus, from your wounded side
flowed streams of cleansing water:
the world was washed of all its sin,
all life made new again!

The Father's voice calls us above the waters,
the glory of the Son shines on us,
the love of the Spirit fills us with life.

Holy Church of God, stretch out your hand
and welcome your children
newborn of water
and of the Spirit of God.

Rejoice, you newly baptized,
chosen members of the kingdom.
Buried with Christ in death,
you are reborn in him by faith.

This is the fountain of life,
water made holy by the suffering of Christ,
washing all the world.
You who are washed in this water
have hope of heaven's kingdom.

VI. FORMS OF THE FINAL BLESSING

1.

See the formula on pp. 37-38.

2.

Celebrant :

**May God the almighty Father, who filled the world
with joy by giving us his only Son, bless these newly-**

baptized children. May they grow to be more fully like Jesus Christ our Lord.

All : Amen.

Celebrant :

May almighty God, who gives life on earth and in heaven, bless the parents of these children. They thank him now for the gift he has given them. May they always show that gratitude in action by loving and caring for their children.

All : Amen.

Celebrant :

May almighty God, who has given us a new birth by water and the Holy Spirit, generously bless all of us who are his faithful children. May we always live as his people, and may he bless all here present with his peace.

All : Amen.

Celebrant :

May almighty God, the Father, and the Son, + and the Holy Spirit, bless you.

All : Amen.

3.

Celebrant :

May God, the source of life and love, who fills the hearts of mothers with love for their children, bless the mothers of these newly-baptized children. As they thank God for a safe delivery, may they find joy in the love, growth, and holiness of their children.

All : Amen.

Celebrant :

May God, the Father and model of all fathers, help these fathers to give good example, so that their children will grow to be mature Christians in all the fulness of Jesus Christ.

All : Amen.

Celebrant :

May God, who loves all people, bless all the relatives and friends who are gathered here. In his mercy, may he guard them from evil and give them his abundant peace.

All : Amen.

Celebrant :

And may almighty God, the Father, and the Son, + and the Holy Spirit, bless you.

All : Amen.

4.

Celebrant :

My brothers and sisters, we entrust you all to the mercy and help of God the almighty Father, his only Son, and the Holy Spirit. May he watch over your life, and may we all walk by the light of faith, and attain the good things he has promised us.

All : Amen.

Celebrant :

Go in peace, and may almighty God, the Father, and the Son, + and the Holy Spirit, bless you.

All : Amen.

THE MAGNIFICAT

My soul glorifies the Lord,
My spirit rejoices in God, my Saviour.

He looks on his servant in her nothingness;
henceforth all ages will call me blessed.

The Almighty works marvels for me.
Holy his name!

His mercy is from age to age,
on those who fear him.

He puts forth his arm in strength
and scatters the proud-hearted.

He casts the mighty from their thrones
and raises the lowly.

He fills the starving with good things,
sends the rich away empty.

He protects Israel, his servant,
remembering his mercy,

the mercy promised to our fathers,
for Abraham and his sons for ever.

Praise the Father, the Son and Holy Spirit,
both now and for ever, world without end.

The first and most important commandment

Mt 22:35-40

And one of them, a lawyer, asked him a question, to test him, "Teacher, which is the great commandment in the law?" And he said to him, "You shall love the Lord your God with all your heart, and with all your soul, and with all your mind. This is the great and first commandment. And a second is like it, You shall love your neighbour as yourself. On these two commandments depend all the law and the prophets".

Christ sends his apostles to teach and baptize

Mt 28:18-20

And Jesus came and said to them, "All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age".

The baptism of Jesus

Mk 1:9-11

In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And when he came up out of the water, immediately he saw the heavens opened and the Spirit descending upon him like a dove; and a voice came from heaven, "Thou art my beloved Son; with thee I am well pleased".

Jesus loves children

Mk 10:13-16

And they were bringing children to him, that he might touch them; and the disciples rebuked them. But when Jesus saw it he was indignant, and said to them, "Let the children come to me, do not hinder them; for to such belongs the kingdom of God. Truly, I say to you, whoever does not receive the kingdom of God like a child shall not enter it". And he took them in his arms and blessed them, laying his hands upon them.

Love God with all your heart

Mk 12:28-34

And one of the scribes came up and heard them disputing with one another, and seeing that he answered them well, asked him, "Which commandment is the first of all?" Jesus answered, "The first is, 'Hear, O Israel: The Lord our God, the Lord is one; and you shall love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength.' The second is this, 'You shall love your neighbour as yourself.' There is no other commandment greater than these." And the scribe said to him, "You are right, Teacher; you have truly said that he is one, and there is no other but he; and to love him with all the heart, and with all the understanding, and with all the strength, and to love one's neighbour as oneself, is much more than all whole burnt offerings and sacrifices." And when Jesus saw that he answered wisely, he said to him, "You are not far from the kingdom of God." And after that no one dared to ask him any question.

The meeting with Nicodemus

Jn 3:1-6

Now there was a man of the Pharisees, named Nicodemus, a ruler of the Jews. This man came to Jesus by night and said to him, "Rabbi, we know that you are a teacher come from God; for no one can do these signs that you do, unless God is with him." Jesus answered him, "Truly, truly, I say to you, unless one is born anew, he cannot see the kingdom of God." Nicodemus said to him, "How can a man be born when he is old? Can he enter a second time into his mother's womb and be born?" Jesus answered, "Truly, truly, I say to you, unless one is born of water and the Spirit, he cannot enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit."

Jesus speaks with the Samaritan woman

Jn 4:5-14

So he came to a city of Samaria, called Sychar, near the field that Jacob gave to his son Joseph. Jacob's well was there, and so Jesus, wearied as he was with his journey, sat down beside the well. It was about the sixth hour. There came a woman of Samaria to draw water. Jesus said to her, "Give me a drink." For his disciples had gone away into the city to buy food. The Samaritan woman said to him, "How is it that you, a Jew, ask a drink of me, a woman of Samaria?" For Jews have no dealings with Samaritans. Jesus answered her, "If you knew the gift of God, and who it is that is saying to you, 'Give me a drink,' you would have asked him, and he would have given you living water." The woman said to him, "Sir, you have nothing to

draw with, and the well is deep; where do you get that living water? Are you greater than our father Jacob, who gave us the well, and drank from it himself, and his sons, and his cattle?" Jesus said to her, "Every one who drinks of this water will thirst again, but whoever drinks of the water that I shall give him will never thirst; the water that I shall give him will become in him a spring of water welling up to eternal life."

Eternal life through belief in Jesus

Jn 6:44-47

"No one can come to me unless the Father who sent me draws him; and I will raise him up at the last day. It is written in the prophets, 'And they shall all be taught by God.' Every one who has heard and learned from the Father comes to me. Not that any one has seen the Father except him who is from the Father; he has seen the Father. Truly, truly, I say to you, he who believes has eternal life."

Streams of living water

Jn 7:37-39

"If any one thirsts, let him come to me and drink. He who believes in me, as the scripture has said, 'Out of his heart shall flow rivers of living water'." Now this he said about the Spirit, which those who believed in him were to receive.

Jesus heals a blind man who believes in him

Jn 9:1-7

As he passed by, he saw a man blind from his birth. And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. We must work the works of him who sent me, while it is day; night comes, when no one can work. As long as I am in the world, I am the light of the world." As he said this, he spat on the ground and made clay of the spittle and anointed the man's eyes with the clay, saying to him, "Go, wash in the pool of Siloam" (which means Sent). So he went and washed and came back seeing.

Union with Christ, the true vine

Jn 15:1-11

"I am the true vine, and my Father is the vinedresser. Every branch of mine that bears no fruit, he takes away, and every branch that does bear fruit he prunes that it may bear more fruit. You are already made clean by the word which I have spoken to you. Abide in me, and I in you. As the branch cannot bear fruit by itself, unless it abides in the vine, neither can you, unless you abide in me. I am the vine, you are the branches. He who abides in me, and I in him, he it is that bears much fruit, for apart from me you can do nothing. If a man does not abide in me, he is cast forth as a branch and withers; and the branches are gathered, thrown into the fire and burned. If you abide in me, and my words abide in you, ask whatever you will, and it shall be done for you. By this my

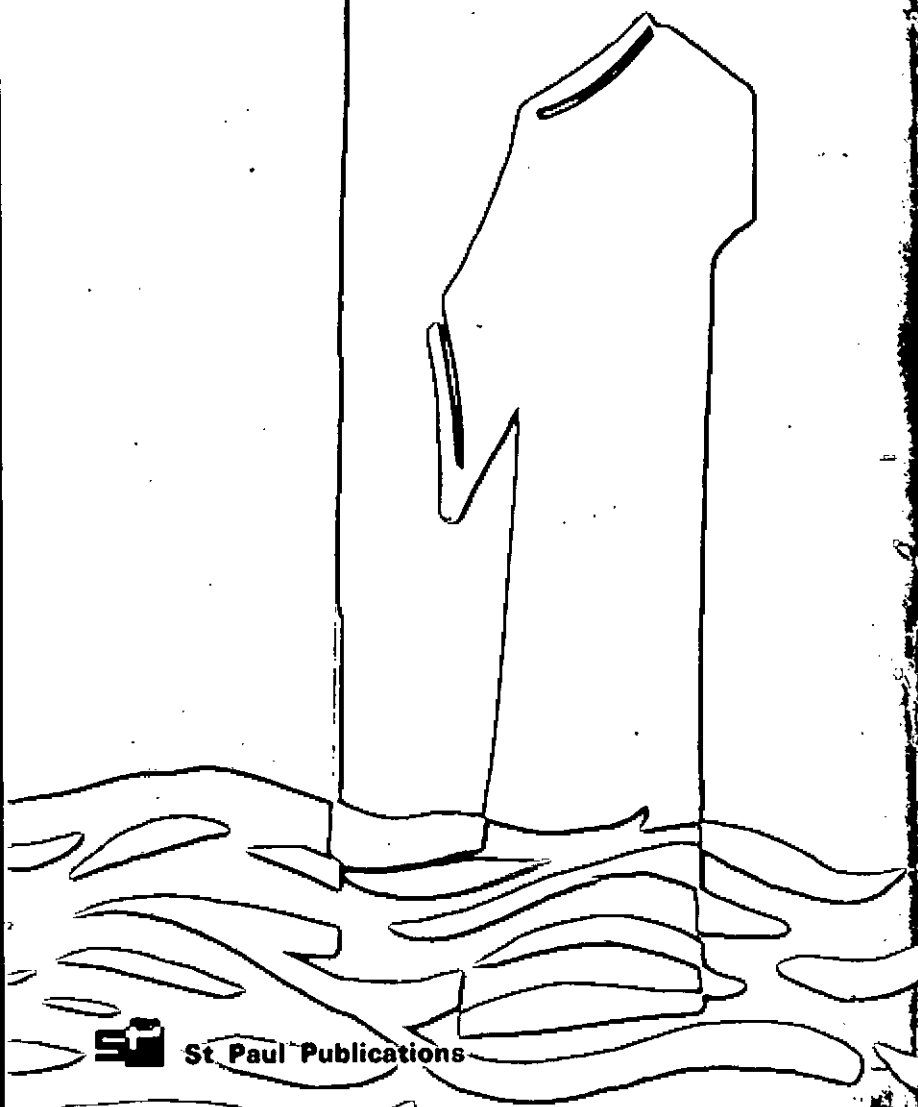
Father is glorified, that you bear much fruit, and so prove to be my disciples. As the Father has loved me, so have I loved you; abide in my love. If you keep my commandments, you will abide in my love, just as I have kept my Father's commandments and abide in his love. These things I have spoken to you, that my joy may be in you, and that your joy may be full."

The death of Christ

The witness of John the apostle

Jn 19:31-35

Since it was the day of Preparation, in order to prevent the bodies from remaining on the cross on the sabbath (for that sabbath was a high day), the Jews asked Pilate that their legs might be broken, and that they might be taken away. So the soldiers came and broke the legs of the first, and of the other who had been crucified with him; but when they came to Jesus and saw that he was already dead, they did not break his legs. But one of the soldiers pierced his side with a spear, and at once there came out blood and water. He who saw it has borne witness—his testimony is true, and he knows that he tells the truth—that you also may believe.



[The *Ephphetha* (*Prayer over Ears and Mouth*) may now follow. The celebrant touches the ears and mouth of the child with his thumb, saying:

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.

All: Amen.]

CONCLUSION OF THE RITE

Next there is a procession to the altar, unless the baptism was performed in the sanctuary. The lighted candle is carried for the child.

The following or an appropriate hymn may be sung.

**You have put on Christ,
in him you have been baptized.
Alleluia, alleluia.**

The Lord's Prayer

The celebrant stands in front of the altar and addresses the parents, godparents, and the whole assembly in these or similar words:

Dearly beloved, this child has been reborn in baptism. He (she) is now called the child of God, for so indeed he (she) is. In confirmation he (she) will receive the fullness of God's Spirit. In holy communion he (she) will share the banquet of Christ's sacrifice, calling God his (her) Father in the midst of the Church. In the name of this child, in the Spirit of our common sonship; let us pray together in the words our Lord has given us:

All present join the celebrant in singing or saying:

**Our Father, I who art in heaven, I
hallowed be thy name. I Thy kingdom**

**come. I Thy will be done on earth, as it
is in heaven. I Give us this day our daily
bread. I And forgive us our trespasses
as we forgive those who trespass against
us. I And lead us not into temptation, I
but deliver us from evil.**

The Blessing

The celebrant first blesses the mother, who holds the child in her arms, then the father, and lastly the entire assembly:

Celebrant: God the Father, through his Son, the Virgin Mary's child, has brought joy to all Christian mothers, as they see the hope of eternal life shine on their children. May he bless the mother of this child. She now thanks God for the gift of her child. May she be one with him (her) in thanking him for ever in heaven, in Christ Jesus our Lord.

All: Amen.

Celebrant: God is the giver of all life, human and divine. May he bless the father of this child. He and his wife will be the first teachers of their child in the ways of faith. May they be also the best of teachers, bearing witness to the faith by what they say and do, in Christ Jesus our Lord.

All: Amen.

Celebrant: By God's gift, through water and the Holy Spirit, we are reborn to everlasting life. In his goodness, may he continue to pour out his blessings upon these sons and daughters of his. May he make them always, wherever they may be, faithful members of his holy people. May he send his peace upon all who are gathered here, in Christ Jesus our Lord.

All: Amen.

Celebrant: May almighty God, the Father, and the Son, ✠ and the Holy Spirit, bless you.

All: Amen.

THE RITE OF BAPTISM FOR CHILDREN

RECEPTION OF THE CHILD

The people may sing a psalm or a hymn while the celebrating priest goes to the entrance of the church or to that part of the church where the parents and godparents are waiting with the child.

The celebrant greets all present. Then he questions the parents:

Celebrant: What name do you give your child?

Parents: N.

Celebrant: What do you ask of God's Church for N.?

Parents: Baptism.

The celebrant addresses the parents in these or similar words:

You have asked to have your child baptized. In doing so you are accepting the responsibility of training him (her) in the practice of the faith. It will be your duty to bring him (her) up to keep God's commandments as Christ taught us, by loving God and our neighbour. Do you clearly understand what you are undertaking?

Parents: We do.

Then the celebrant turns to the godparents:

Are you ready to help the parents of this child in their duty as Christian parents?

Godparents: We are.

Celebrant: N., the Christian community welcomes you with great joy. In its name I claim you for Christ our Saviour by the sign of his cross. I now trace the cross on your forehead, and invite your parents (and godparents) to do the same.

He signs the child on the forehead, in silence. Then he invites the parents (and the godparents) to do the same.

CELEBRATION OF GOD'S WORD

One or even two gospel passages are read, during which all may sit.

After the reading the celebrant gives a short homily.

Intercessions

(The Bidding Prayers)

Celebrant: My dear brothers and sisters, let us ask our Lord Jesus Christ to look lovingly on this child who is to be baptized, on his (her) parents and godparents, and on all the baptized.

Reader: By the mystery of your death and resurrection, bathe this child in light; give him (her) the new life of baptism and welcome him (her) into your holy Church. Lord, hear us.

All: Lord, graciously hear us.

Reader: Through baptism and confirmation, make him (her) your faithful follower and a witness to your gospel. Lord, hear us.

All: Lord, graciously hear us.

Reader: Lead him (her) by a holy life to the joys of God's kingdom. Lord, hear us.

All: Lord, graciously hear us.

Reader: Make the lives of his (her) parents and godparents examples of faith to inspire this child. Lord, hear us.

All: Lord, graciously hear us.

Reader: Keep his (her) family always in your love. Lord, hear us.

All: Lord, graciously hear us.

Reader: Renew the grace of our baptism in each one of us. Lord, hear us.

All: Lord, graciously hear us.

The celebrant next invites all present to invoke the saints.

Holy Mary, Mother of God, **pray for us.**

Saint John the Baptist, **pray for us.**

Saint Joseph, **pray for us.**

Saint Peter and Saint Paul, **pray for us.**

The names of other saints may be added.

The litany concludes:

All holy men and women, **pray for us.**

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Imprimatur: ✠ John Cardinal Heenan, Archbishop of Westminster 25th June, 1970.

Published by the Incorporated Catholic Truth Society,
40-46 Harleyford Road, London, SE11 5AY.
Tel: 020 7640 0042 Fax: 020 7640 0046
website: www.cts-online.org.uk

CTS Code: PC02 ISBN: 0 85183 573 2



PRAYER OF EXORCISM AND ANOINTING BEFORE BAPTISM

After the invocation, the celebrant says:

Almighty and ever-living God, I you sent your only Son into the world I to cast out the power of Satan, spirit of evil, I to rescue man from the kingdom of darkness, I and bring him into the splendour of your kingdom of light. I We pray for this child: I set him (her) free from original sin, I make him (her) a temple of your glory, I and send your Holy Spirit to dwell with him (her). I (We ask this) through Christ our Lord.

All: Amen.

The celebrant continues:

We anoint you with the oil of salvation I in the name of Christ our Saviour; I may he strengthen you I with his power, I who lives and reigns for ever and ever.

All: Amen.

He anoints the child on the breast with the oil of catechumens.

CELEBRATION OF THE SACRAMENT

All proceed to the Baptistry. A hymn or psalm may be sung.

Celebrant: My dear brothers and sisters, we now ask God to give this child new life in abundance through water and the Holy Spirit.

Blessing and Invocation of God over Baptismal Water

(Other forms of this blessing may be used)

Celebrant: Praise to you, almighty God and Father, for you have created water to cleanse and to give life.

All: Blessed be God.

Celebrant: Praise to you, Lord Jesus Christ, the Father's only Son, for you offered yourself on the cross, that in the blood and water flowing from your side, and through your death and resurrection, the Church might be born.

All: Blessed be God.

Celebrant: Praise to you, God the Holy Spirit, for you anointed Christ at his baptism in the waters of Jordan, so that we might all be baptized into you.

All: Blessed be God.

Celebrant: Come to us, Lord, Father of all, and make holy this water which you have created, so that all who are baptized in it may be washed clean of sin and be born again to live as your children.

All: Hear us, Lord.

Celebrant: Make this water holy, Lord, so that all who are baptized into Christ's death and resurrection by this water may become more perfectly like your Son.

All: Hear us, Lord.

The celebrant touches the water with his right hand and continues:

Lord, make holy this water which you have created, so that all those whom you have chosen may be born again by the power of the Holy Spirit, and may take their place among your holy people.

All: Hear us, Lord.

If the baptismal water has already been blessed, the celebrant omits the invocation *Come to us, Lord* and those which follow it, and says:

You have called your child, N., to this cleansing water that he (she) may share in the faith of your Church and have eternal life. By the mystery of this consecrated water lead him (her) to a new and spiritual birth. (We ask this) through Christ our Lord.

All: Amen.

Renunciation of Sin and Profession of Faith

Celebrant: Dear parents and godparents: You have come here to present this child for baptism. By water and the Holy Spirit he (she) is to receive the gift of new life from God, who is love.

On your part, you must make it your constant care to bring him (her) up in the practice of the faith. See that the divine life which God gives him (her) is kept safe from the poison of sin, to grow always stronger in his (her) heart.

If your faith makes you ready to accept this responsibility, renew now the vows of your own baptism. Reject sin; profess your faith in Christ Jesus. This is the faith of the Church. This is the faith in which this child is about to be baptized.

The celebrant questions the parents and godparents:

Celebrant: Do you reject Satan?

Parents and godparents: I do.

Celebrant: And all his works?

Parents and godparents: I do.

Celebrant: And all his empty promises?

Parents and godparents: I do.

Next the celebrant asks for the threefold profession of faith from the parents and godparents:

Celebrant: Do you believe in God, the Father almighty, creator of heaven and earth?

Parents and godparents: I do.

Celebrant: Do you believe in Jesus Christ, his only Son, our Lord, who was born of the Virgin Mary, was crucified, died, and was buried, rose from the dead, and is now seated at the right hand of the Father?

Parents and godparents: I do.

Celebrant: Do you believe in the Holy Spirit, the holy catholic Church, the communion of saints, the forgiveness of sins, the resurrection of the body and life everlasting?

Parents and godparents: I do.

Celebrant: This is our faith. This is the faith of the Church. We are proud to profess it, in Christ Jesus our Lord.

All: Amen.

Baptism

The celebrant invites the family to the font and questions the parents and godparents:

Celebrant: Is it your will that N. should be baptized in the faith of the Church, which we have all professed with you?

Parents and godparents: It is.

He baptizes the child, saying:

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

He immerses the child or pours water upon him (her).

and of the Son,

He immerses the child or pours water upon him (her) a second time.

and of the Holy Spirit.

He immerses the child or pours water upon him (her) a third time.

Anointing with Chrism

Then the celebrant says:

God the Father of our Lord Jesus Christ has freed you from sin, given you a new birth by water and the Holy Spirit, and welcomed you into his holy people. He now anoints you with the chrism of salvation. As Christ was anointed Priest, Prophet, and King, so may you live always as a member of his body, sharing everlasting life.

All: Amen.

Then the celebrant anoints the child on the crown of the head with the sacred chrism, in silence.

Clothing with the White Garment

Celebrant: N., you have become a new creation, and have clothed yourself 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.

All: Amen.

The white garment is put on the child.

The Lighted Candle

The celebrant takes the Easter candle and says:

Receive the light of Christ.

Someone from the family (such as the father or godfather) lights the child's candle from the Easter candle. The celebrant then says:

Parents and godparents, this light is entrusted to you to be kept burning brightly. This child of yours has been enlightened by Christ. He (she) is to walk always as a child of the light. May he (she) keep the flame of faith alive in his (her) heart. When the Lord comes, may he (she) go out to meet him with all the saints in the heavenly kingdom.