



CHURCH OF NORWAY

The order of
Baptism
as an independent service

Ordning for dåp i egen gudstjeneste 2011: engelsk oversettelse – English translation

The Order of Baptism as an independent service

The Service Book for the Church of Norway, 2011

The order of **Baptism** **as an independent service**

from The Service Book for the Church of Norway, 2011

Authorised by the General synod in 2011 for use after the first Sunday of Advent 2011.

The letter *C* stands for congregation, the letter *A* stands for all service participants (priest/liturgist and congregation), and the letter *L* stands for liturgist (service leaders, priest, or another person who has a bishops' permission to administer the service). *CL* (co-liturgist) is used to indicate roles for readers, prayer leaders, communion assistants, cantors, choirs and others who perform liturgical tasks.

When there are two letters, *L/CL* or *CL/L*, it is the first which has primacy. More elaborate descriptions of the tasks of the liturgist and the co-liturgists may be found in the guidelines on different parts of the service (see the guidelines found in [Part 7](#) of the Service handbook).

1. The baptismal candidate(s), family and sponsors gather in the church before the service begins.
2. A procession into the church may be arranged during the prelude (I.1). Where a processional cross is used, it should always be carried first. The cross may be followed by the baptismal pitcher, which is placed on the baptismal font. The person(s) who carries/carry the child(ren) may be accompanied by one of the sponsors or a family member.
3. The procession and entrance hymn may be combined. Likewise, the newly baptised and accompanying persons may process out of the church during the postlude.
4. Only the candidate's first name is required for the baptism (any middle name or surname is omitted). The full name(s) of the candidate(s) is (are) announced at the greeting, at I.3.
5. The priest should bear a white stole or a stole of the appropriate colour according to the church year.

I. THE GATHERING

1 | Prelude

A prelude may be performed, normally in the character of a chorale prelude to the entrance hymn.

The baptismal candidates (both children who must be carried, as well as those able to walk), enter the sanctuary during the prelude in a procession. They take their places according to local practice.

The congregation stands for the procession.

2 | Entrance hymn

The congregation remains standing during the entrance hymn

3 | Greeting

L | In the name of the Father and the Son and the Holy Spirit.

The congregation is seated.

A short introduction to the service may be made at this point.
The priest announces the full name of the baptismal candidate(s).

4 | Gathering prayer

L | Let us pray.

Either A

L/CL | Holy God, we praise you for all things that help us to see that you are good. We give thanks for baptism in which you bind your many promises to our lives. Here, in your presence, we pray: Give us open minds, thankful hearts and willing hands, so that we may receive your word, praise you for your goodness and in word and deed witness to your mighty works.

or B

L/CL | Holy God, you gave us the gift of life. We give you thanks for receiving us in baptism and strengthening us through the Eucharistic meal. Lead us by your word, and help us to accept all that you will give us.

or C

A | Triune God, who in baptism has given us a home in your church and an eternal home with you in heaven, lead us along your pathways.

or D

Another suitable gathering prayer.

5 | The reception of the baptismal candidate(s)

For the baptism of children:

L | With thanks and gladness let us welcome *this child (these children)* who *is (are)* to be baptised today in the house of God.

For the baptism of older children, adolescents or adults:

L | With thanksgiving and joy let us welcome *you (those)* who have come to be baptised today in the house of God.

L | God has given us life and has created us to live our lives in fellowship with himself. According to his word and promises, God receives us in baptism and saves us from sin and death. We are united with Jesus Christ in newness of life, and are incorporated into the Christian church.

For God so loved the world that he gave his only Son, so that everyone who believes in him may not perish but may have eternal life. [John 3.16](#)

The following texts may be read by one of the sponsors or family or another layperson.

CL/L: Hear how kindly Jesus receives children, and how he opens the kingdom of God to us all:

CL/L: People were bringing little children to him in order that he might touch them; and the disciples spoke sternly to them. But when Jesus saw this, he was indignant and said to them, ‘Let the little children come to me; do not stop them; for it is to such as these that the kingdom of God belongs. Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it.’ And he took them up in his arms, laid his hands on them, and blessed them.

[Mark 10.13-16](#)

For the baptism of an older child, adolescent or adult, this text may be replaced with the following:

L | The apostle Paul writes about baptism:

CL/L | But when the goodness and loving kindness of God our Saviour appeared, he saved us, not because of any works of righteousness that we had done, but according to his mercy, through the water of rebirth and renewal by the Holy Spirit. This Spirit he poured out on us richly through Jesus Christ our Saviour, so that, having been justified by his grace, we might become heirs according to the hope of eternal life. [Titus 3:4-7](#)

or

L | Jesus says that we are reborn in baptism:

CL/L | Now there was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, ‘Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.’ Jesus answered him, ‘Very truly, I tell you, no one can see the kingdom of God without being born from above.’ Nicodemus said to him, ‘How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?’ Jesus answered, ‘Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. [John 3.1-5](#)

6 | Thanksgiving prayer

One of the following prayers of thanksgiving may be led by the candidate’s family, a lay server or the priest. Where desired, another form may be said according to local custom.

L | Let us pray in thanksgiving:

Either A

CL/L | Eternal God, you created us in your image, and in baptism you call us by name. We thank you for NN (or *this child*) (or *these children*) (or *those*) who will be baptised today. Hold your protecting hand over *him* (or *her*) (or *them*)

Grant love and wisdom to all who are responsible for *his* (or *her* (or *their*) care and wellbeing. Lord, hear our prayer.

C | **Amen**

or B

CL/L | Merciful God, we thank you for the great wonder of life, and for NN / this child / these children / those who are to be baptised today.

We give thanks that in baptism you afford us a home in your church on earth.

Keep her / him / them in your care, and give her / him / them hope and a future.

Lord, hear our prayer.

C | **Amen.**

II. THE WORD

7 | Readings from the scriptures

L | Let us hear the word of the Lord.

One or two of the following texts may be read. These may be replaced by one or two of the texts from the appropriate Sunday in the church year, taken from The lectionary of the Church of Norway.

It is appropriate that the texts are read by one of sponsors or family or another layperson.

L | Jesus says we are reborn in baptism:

CL/L | Now there was a Pharisee named Nicodemus, a leader of the Jews. He came to Jesus by night and said to him, ‘Rabbi, we know that you are a teacher who has come from God; for no one can do these signs that you do apart from the presence of God.’ Jesus answered him, ‘Very truly, I tell you, no one can see the kingdom of God without being born from above.’ Nicodemus said to him, ‘How can anyone be born after having grown old? Can one enter a second time into the mother’s womb and be born?’ Jesus answered, ‘Very truly, I tell you, no one can enter the kingdom of God without being born of water and Spirit. [John 3.1-5](#)

L | The apostle Paul writes about baptism:

CL/L | But when the goodness and loving kindness of God our Saviour appeared, he saved us, not because of any works of righteousness that we had done, but according to his mercy, through the water of rebirth and renewal by the Holy Spirit. This Spirit he poured out on us richly

through Jesus Christ our Saviour, so that, having been justified by his grace, we might become heirs according to the hope of eternal life. *Titus 3.4-7*

or

L | The apostle Paul writes about baptism:

CL/L | Do you not know that all of us who have been baptised into Christ Jesus were baptised into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. *Romans 6.3-5*

or

L | The apostle Paul writes about baptism:

CL/L | For in Christ Jesus you are all children of God through faith. As many of you as were baptised into Christ have clothed yourselves with Christ. There is no longer Jew or Greek, there is no longer slave or free there is no longer male and female; for all of you are one in Christ Jesus. *Galatians 3.26-28*

or

L | The apostle Paul tells of the what those who are baptised receive in faith:

CL/L | Who will separate us from the love of Christ? Will hardship, or distress, or persecution, or famine, or nakedness, or peril, or sword?...For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation, will be able to separate us from the love of God in Christ Jesus our Lord. *Romans 8.35, 38-39*

Other appropriate texts may be found here:

Ps 8.4-6,10; Ps 139. 13-16, Matt 3.13-17; Mark 9.33-37; John 3.5-8; Acts 2.37-41; Acts 8.36-38; Eph 3.14-21; 1 John 3.1-2.

The reading(s) may be concluded with the following words:

This is the word of the Lord.

8 | The baptismal hymn

The baptismal hymn may be divided up into two or more sections, so that some verses may be sung before and after the homily.

9 | The homily

The priest holds a short homily connected to one or more of the scriptural texts that have been read.

The homily may be concluded with the following doxology:

L | Glory be to the Father and to the Son and to the Holy Spirit. As it was in the beginning, so now and ever shall be.

III. THE INTERCESSIONS

The intercessions may be omitted from this order.

10 | The intercessions of the congregation

L | Let us give thanks and pray:

Either A

L | God in Heaven:

We give you thanks that you made us,
and created the world in which we live.

We give you thanks that you know and love us.

Help us to care for one another and for all of creation.

Hear our prayer.

C | *Congregational response*

L | Precious Saviour:

You have conquered evil and death.

You are our friend and will be with us forever.

We give you thanks for the security of your presence.

Be near all who are alone and afraid.

Help us to support one another.

Help us to fight against oppression and injustice.

Hear our prayer.

C | *Congregational response*

L | Holy Spirit:

You guide to right paths

and you give us the strength and perseverance to walk them.

You have called us to be you church.

Give us the wisdom and strength to stand together in unity.

Come to us with your gifts;

help us to be the light and salt of the earth.

Hear our prayer.

C | *Congregational response*

or B

Another suitable prayer, which may be formulated according to local needs or traditions.

IV. THE BAPTISM

11 | Baptism and faith in scripture

L | Let us hear the words of Christ about baptism and faith:

CL/L | 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, baptising them in the name of the Father and of the Son and of the Holy Spirit, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age.’ *Matthew 28.18-20*

For the baptism of an older child, adolescent or adult, Mark 10.13-16 may be used.

12 | The renunciation of evil and the confession of faith

For the baptism of children:

L | Together, let us renounce the devil and all evil, and confess the faith in which we baptise our children:

For the baptism of an older child, adolescent or adult:

L | Will you join this congregation in renouncing the devil and all evil, and confess the faith in which you wish to be baptised?

Candidate | Yes.

The candidate may, if necessary, both here and where otherwise appropriate, respond in non-verbal language. When both the children, adolescents and / or adults are baptised in the same service, the eldest are addressed first.

Once everyone has answered, the Priest says

L | Let us all renounce the devil and all evil works and confess the faith to which we are baptised:

All stand

A | **I renounce the devil, the ways of sin, and all evil works.
I believe in God, the Father almighty,
creator of heaven and earth.
I believe in Jesus Christ, his only Son, our Lord,**

who was conceived by the Holy Spirit,
 born of the Virgin Mary,
 suffered under Pontius Pilate,
 was crucified, died, and was buried;
 he descended to the dead.
 On the third day he rose again;
 he ascended into heaven,
 he is seated at the right hand of the Father,
 and he will come to judge
 the living and the dead.
 I believe in the Holy Spirit,
 the holy catholic Church,
 the communion of saints,
 the forgiveness of sins,
 the resurrection of the body,
 and the life everlasting. Amen .
[The Apostle's Creed]

13 | Prayers by the baptismal font

Water is poured into the font.

Either A

L | Lord Jesus Christ, thank you for the waters of baptism, which by your word, is a source of grace. In baptism you free us from the bonds of sin and death, and unite us in the victory that you won for us through your death and resurrection. Give *her* (or *him* or *those*) who have come to be baptised new life through your Holy Spirit.

or B

L | Eternal God , we thank you for receiving us in holy baptism. You cleanse us from all sin in the waters of baptism, and unite us with our crucified and risen Lord, Jesus Christ. We pray in faith, trusting in your words and promises: May new birth arise through your creating Spirit.

or C

L | Eternal God, we thank you for the salvation in holy baptism, in which you release us from the powers of darkness and make us children of light. Send down your Spirit so that *she* (or *he* or *those*) who is (or *are*) to be baptised, may rise up from the waters of baptism into new life in Jesus Christ our Lord.

14 | The baptism

A verse from a suitable hymn may be sung between each baptism.

For the baptism of children:

L | What is the child's name?

The person who carries the child states the child's name.

L | Do you desire that NN be baptised in the name of the Father and of the Son and of the Holy Spirit and to be brought up according to the Christian life and faith?

The person carrying the child, together with the parents, guardians and godparents/sponsors, responds:

Yes.

For the baptism of an older child, adolescent or adult:

L | What is your name?

The candidate responds by stating his or her name. If necessary, another person may state his or her name.

L | NN, do you desire be baptised in the name of the Father and of the Son and of the Holy Spirit and to live according to the Christian life and faith?

The candidate responds:

Yes.

The priest says the prayer before and after the signing of the cross with an open hand, facing the child/candidate.

L | May God protect your coming and going both now and forever.

I make the holy sign of the cross + as a sign that you will belong to the crucified and risen Jesus Christ, and believe in him.

L | NN, According to the words and commandments of our Lord Jesus Christ, I baptise you in the name of the Father and of the Son and of the Holy Spirit.

While this is being said, the priest generously ladles water by hand over the head of the child/candidate three times. The priest places her/his hand on the head of the child/candidate (the hands of the child's parents/guardians and godparents may also be so placed) and says:

L | The almighty God has now given you his Holy Spirit, made you one of his children and accepted you into the fellowship of his faithful people. May God strengthen you with his grace to eternal life.

Peace be with you.

The child/candidate may then be presented with the following words:

L | This is NN, who has been baptised into the church of Christ and into our congregation.

or

L | This is NN, our *sister* / *brother* in Christ.

15 | Life in baptism

After the baptism, a candle may be lit for each child / candidate. The candles are then placed into a candle holder and are allowed to burn until the service is completed.

When the candles are lit, the priest says:

L | Again Jesus spoke to them, saying, ‘I am the light of the world. Whoever follows me will never walk in darkness but will have the light of life.’ [John 8.12](#)

L | My dear brothers and sisters, God accepts us into his world-wide church through baptism and gives us a part of Jesus’ call and mission. Let us stand together in witness and service until the day comes when all of creation will be redeemed by our saviour, Jesus Christ.

For the baptism of a child / children:

L | Would the parents and godparents/sponsors stand.
You are witnesses to the Christian baptism of NN (or *this child* or *these children*). Together with our congregation and the whole church, you are now active participants in a holy responsibility: to care for her (or *him* or *them*), pray for her (or *him* or *them*), teach her (or *him* or *them*) to pray and help her (or *him* or *them*) to use the word of God and receive the sacrament of the Eucharist so that *she* (or *he* or *they*) may live and grow in the Christian faith.

For the baptism of an older child/adolescent or adult:

L | Would the (parents and) godparents/sponsors stand.
You are witnesses to the Christian baptism of NN (or *this child* or *these children*). Together with our congregation and the whole church, you are now active participants in a holy responsibility: to care for her (or *him* or *them*), pray for her (or *him* or *them*), teach her (or *him* or *them*) to pray and help her (or *him* or *them*) to use the word of God and receive the sacrament of the Eucharist so that *she* (or *he* or *they*) may live and grow in the Christian faith.

The parents and godparents/sponsors sit.

16 | The Lord’s Prayer and thanksgiving

The Lord’s prayer is said. If the Eucharist is celebrated, the Lord’s prayer may be omitted here.

L | Let us say together the prayer that Jesus taught us:

A | **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 for ever. Amen.

or

A | Our father in heaven,
hallowed be your name,
your kingdom come,
your will be done,
on earth as it is in heaven.
Give us today our daily bread.
Forgive us our sins
as we forgive those who sin against us.
Save us from the time of trial
and deliver us from evil.
For the kingdom, the power,
and the glory are yours
now and forever. Amen.

or

A | 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.
For thine is the kingdom,
and the power, and the glory,
for ever and ever. Amen.

Other recognised translations of the Lord's prayer may be used instead.

L | Blessed be God, the father of our Lord Jesus Christ! By his great mercy he has given us new birth and a living hope through Christ's resurrection from the dead. **1 Peter 1.3**

The liturgy of the Eucharist may follow here if it is to be included as part of the baptismal liturgy.

17 | Music

Family, sponsors and others may perform suitable vocal or instrumental music at this point.

V. DISMISSAL

18 | Closing hymn

The congregation stands during the hymn and the blessing.

19 | The blessing

The blessing may be read or sung.

The blessing may be received personally by making the sign of the cross.

The introduction to the blessing may be made thus:

CL/L | Let us praise the Lord. *(may be said or sung)*

C | God be praised. Alleluia. Alleluia. Alleluia. *(may be said or sung)*

or

L | Receive the blessing.

L | The Lord bless you and keep you.

The Lord make his face shine upon you and be gracious to you.

The Lord lift up his countenance upon you and give you peace. +

When the blessing is sung, the congregation responds thus:

C | **Amen. Amen. Amen.**

A bell is rung nine times, in groups of three chimes with a short pause in between.

20 | Dismissal

If the congregation remains seated during the postlude, the words of dismissal may be said after the postlude.

Either

L | Go in peace.

or

L | **Go in peace. Serve the Lord with gladness.**

Another dismissal that is appropriate to the day may be used instead. A locally formulated dismissal may also be used.

21 | Postlude

Where a recessional is customary, the congregation may follow the newly baptised and accompanying persons out of the church during the postlude.

The church should remain open for a while after the service, during which time photographs may be taken, candles lit and the provision of time for silent prayer be given.