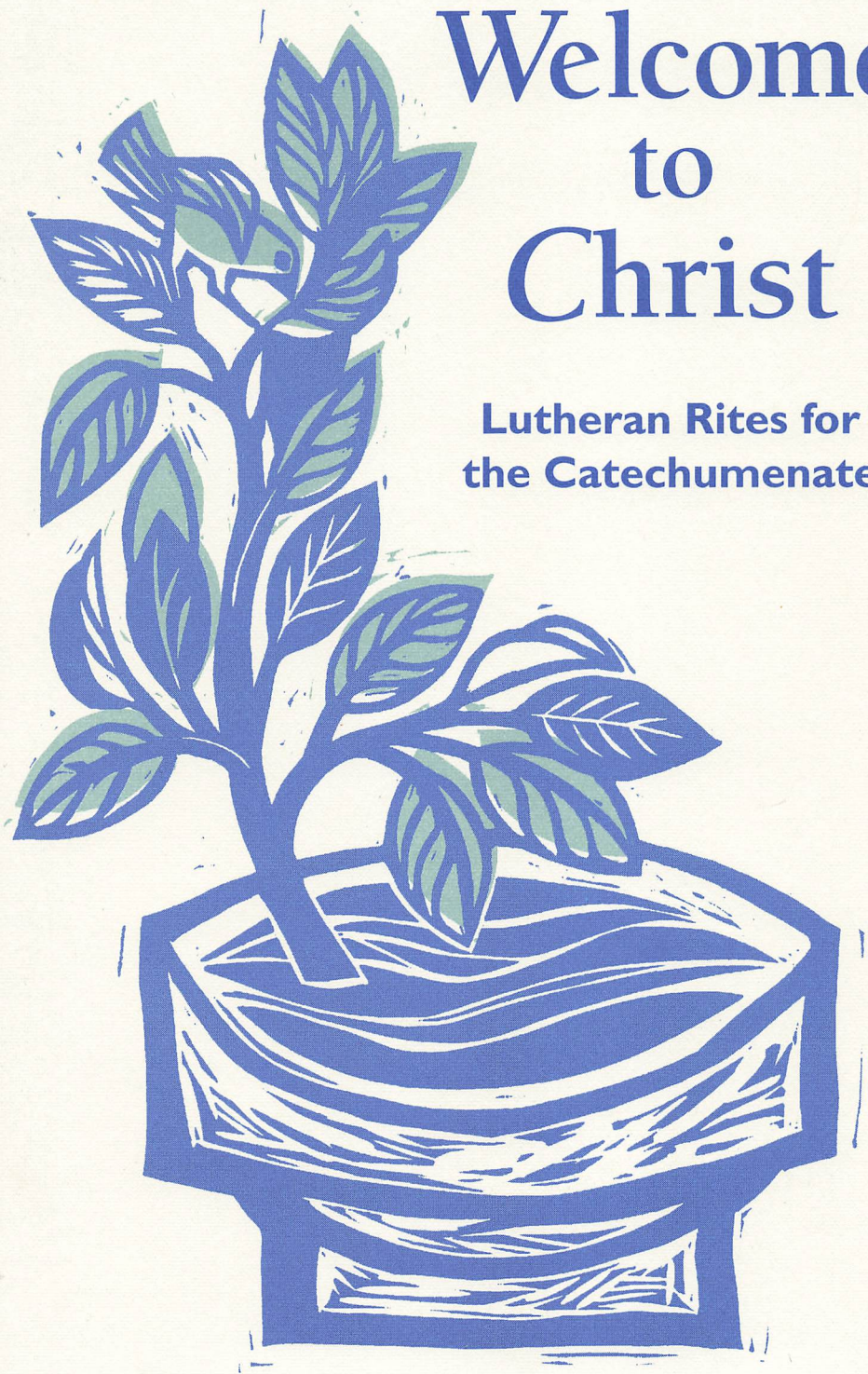


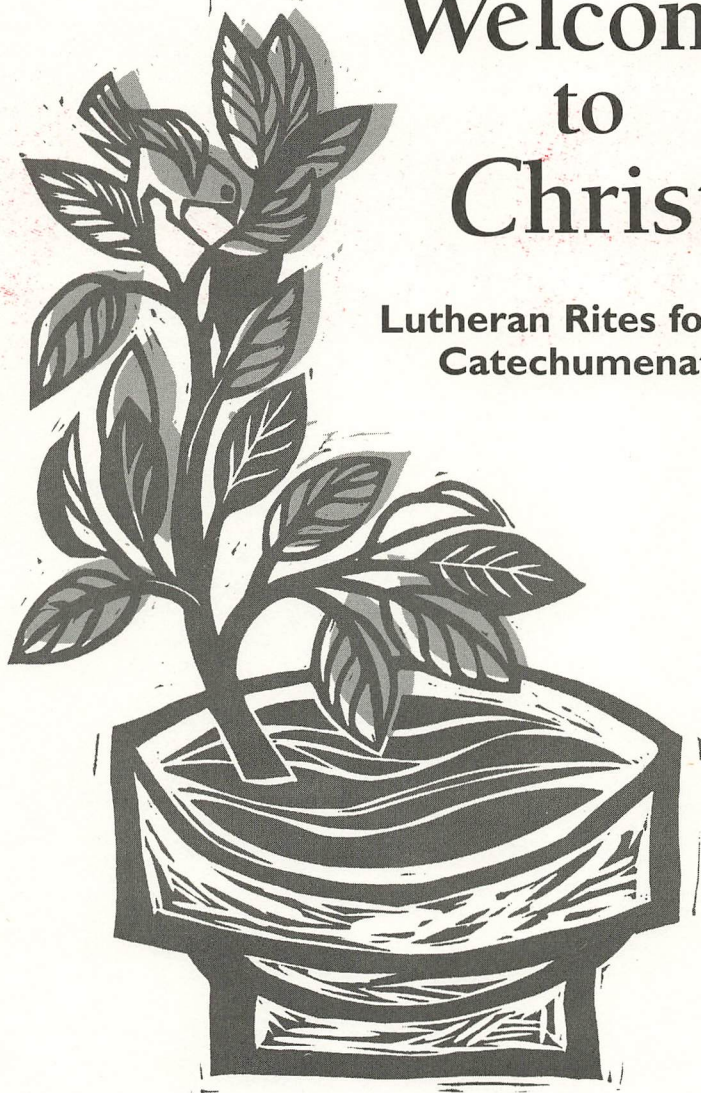
Welcome to Christ

**Lutheran Rites for
the Catechumenate**



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Catechumenate



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Lutheran Rites for the Catechumenate

Augsburg Fortress

Minneapolis

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With these or similar words ...

an introduction to *Lutheran Rites for the Catechumenate*

Between important times of teaching and relationship building, the adult catechumenate provides for moments of public celebration and thanksgiving to God. These celebrations in the worshiping assembly move the catechumens and the community from door to door: beginning at the door into the church with a word of welcome, celebrating increasing growth in commitment, baptizing into Christ and being fed at the table, and then moving back to the door to be sent into the world for witness and service—here is a pattern of conversion.

Each of the public celebrations in *Welcome to Christ: Lutheran Rites for the Catechumenate* is provided as a resource to worship planners, not as a book for congregations. The simple rites provided here are not aimed at forcing experience or faith into one mold, nor are they intended to put artificial or untrue words into anyone's mouth. Rather, these resources suggest again and again that worship leaders speak and pray "with these or similar words." Integrity demands honest speech and song before God in the public moments of the adult catechumenate. These forms and words and gestures, based on historical and ecumenical texts, were developed cooperatively by the Evangelical Lutheran Church in America, the Evangelical Lutheran Church in Canada, and the Lutheran Church—Missouri Synod. They are offered as a common practice for Lutherans in North America, and invite local adaptation.

The resources provided in *Welcome to Christ: Lutheran Rites for the Catechumenate* are each preceded by an outline of how that celebration fits into the overall pattern of Lutheran worship. Each outline also describes the fundamental elements of each celebration and how the elements relate to each other. The words and gestures and songs become resources to careful planners in celebrating those public moments before God that punctuate the times of the catechumenate and its developing relationships between the unbaptized, the catechumenal process, the word of God, and the community assembled for worship. Planners are called to exercise thoughtful pastoral care and discretion at every point. Searching for the right words is not the same as saying these words.

The church year and the Sunday readings are important resources in planning and understanding these celebrations. When the pattern of the church year is followed, the Sunday readings have an integrated witness to make in this process of conversion to discipleship. When the rhythms of conversion

occur outside the scheme of the church year, as they often will, then care to locate these celebrations at appropriate times in the church's life will need to be taken. The key to keeping time in the catechumenate is the development of the catechumen.

It cannot be said too often that these public celebrations are only one component of the adult catechumenate. Scripture, prayer, and ministry in daily life are the other primary disciplines. The catechumenate is about conversion to Christ for a life of discipleship. The time of inquiry embraces the real human and spiritual relationships that lead to increasing commitment. The time of the catechumenate enfolds the catechumen in the church's story and teaching. The time of baptismal preparation focuses on baptism itself. The time of baptismal living turns the baptized out into the world. These times have their own integrity. They are not primarily times to prepare for a particular worship service. They are a call to conversion and discipleship in Christ. The rites provided here are offered as contribution to that new life, both for the newly baptized and for the community that has sponsored and catechized them.

Shape of the Rite

GATHERING

Presentation of Inquirers

Entrance Hymn

Greeting

Kyrie

Hymn of Praise

Prayer of the Day

Presentation of Inquirers

WORD

Readings and Responses

Sermon

Hymn of the Day

Signing with the Cross

Presentation of the Bible

Blessing of Catechumens

The Prayers

MEAL

SENDING

WELCOME OF INQUIRERS TO THE CATECHUMENATE

This welcome of those inquiring into Christian faith and life may be used whenever there are people who desire to begin a more public relationship with a Christian congregation. This rite is intended to be used during the principal Sunday service of the congregation.

Stand

PRESENTATION OF INQUIRERS

At the door, before the Entrance Hymn, inquirers and their sponsors gather with the ministers to be welcomed to the catechumenate by the congregation. The congregation faces the candidates. The presentation of inquirers may also take place following the Prayer of the Day; the inquirers and their sponsors may be invited to stand at their places or to stand before the presiding minister.

The presiding minister addresses the congregation:

P Dear friends, we are gathered [at this door] today to meet *these persons* who have been called by God's Spirit to inquire into the Christian faith and life in this congregation.

Together, let us welcome *them* to this community of faith in Jesus Christ.

A sponsor presents each inquirer:

I present [name] to be welcomed by this congregation.

With these or similar words, the presiding minister asks each candidate:

P What do you ask of God's church?

R To hear God's word with you.

P What do you seek from God's Word?

R Faith and fullness of life.

The presiding minister continues:

P Grace and mercy are given to all who call upon God's name.

We pray that God may lead you to Christ in baptism.

Now I invite you to join with this assembly to hear the word of God.

Will you be faithful in learning the way of Christ?

Each inquirer responds:

R I will, and I ask God to help me.

The presiding minister addresses the sponsors and the congregation:

P Sponsors, you now present *these inquirers* to us.

All of you who are assembled here are called to welcome and support *these inquirers and their sponsors*.

Will you help *them* hear the gospel of Christ and come into the household of faith?

C **We will, and we ask God to help us.**

P Merciful God,

we give you thanks for *these* your *servants* [names]
whom you have sought and summoned in many ways.

You have called *them* today and *they* have answered you in our presence.

We praise you, O God, and we bless you.

C **We praise you, O God, and we bless you.**

The assisting minister continues:

A Now, [names], come into the church to hear the word of God with us.

The service continues with the Entrance Hymn. The inquirers, now called catechumens, and their sponsors may join the entrance procession and take their places in the congregation together.

Sit

SIGNING WITH THE CROSS

Following the Hymn of the Day, the catechumens and their sponsors gather before the congregation.

The presiding minister addresses the catechumens with these or similar words:

P You have heard the holy and saving gospel of our Lord Jesus Christ. Now receive the sign of that gospel on your body and in your heart, that you may know the Lord and the power of his resurrection.

A sponsor traces a cross on the catechumen's forehead.

P Receive the **+** cross on your forehead, a sign of God's endless love and mercy for you. Learn to know and to follow Christ.

One of the following or another response may be sung or spoken by the congregation.

G Praise to you, O Christ,
the wisdom and power of God.

Or

G Glory and praise to you,
almighty and gracious God.

The presiding minister may continue, with a sponsor or catechist tracing a cross on each part of the catechumen's body as it is named.

P Receive the **+** cross on your ears,
that you may hear the gospel of Christ, the word of life. *Response*

P Receive the **+** cross on your eyes,
that you may see the light of Christ, illumination for your way. *Response*

P Receive the **+** cross on your lips,
that you may sign the praise of Christ, the joy of the church. *Response*

P Receive the **+** cross on your heart,
that God may dwell there by faith. *Response*

P Receive the **+** cross on your shoulders,
that you may bear the gentle yoke of Christ. *Response*

P Receive the **+** cross on your hands,
that God's mercy may be known in your work. *Response*

P Receive the **+** cross on your feet,
that you may walk in the way of Christ. *Response*

PRESENTATION OF THE BIBLE

A representative of the congregation presents a Bible to each catechumen with these or similar words:

Receive this Bible.

Hear God's word with us.

Learn and tell its stories.

Discover its mysteries.

Honor its commandments.

Rejoice in its good news.

May God's life-giving word, sweeter than honey,
inspire you and make you wise.

Stand

BLESSING OF CATECHUMENS

The catechumens may kneel. The presiding minister may extend both hands over the catechumens or may lay a hand on each catechumen's head during the prayer.

The presiding minister continues with these or similar words:

P The Lord be with you.

C **And also with you.**

P Let us pray.

Merciful and most high God, creator and life-giver of all that is,
you have called all people from darkness into light,
from error into truth, from death into life.

We ask you: grant grace to [names] and bless *them*.

Raise *them* by your Spirit.

Revive *them* by your word.

Form *them* by your hand.

Bring *them* to the water of life and to the bread and cup of blessing,
that with all your people *they* may bear witness to your grace
and praise you forever through Jesus Christ our Lord.

C **Amen**

The assisting minister concludes with these or similar words:

A God bring you in peace and joy to fullness of life in Christ and call you to
the waters of baptism.

C **Amen**

The catechumens and their sponsors return to their places. The congregation may sing one of the following or another response.

C **May the God of all grace
who has called you to glory
support you and make you strong.**

Or

C **Blessed be God
who chose you in Christ.
Live in love as Christ loved us.**

The service continues with The Prayers.

NOTES ON THE SERVICE

This service may also be used to welcome those preparing to affirm their baptism. When baptized Christians desire to prepare for affirmation of baptism the service may be adapted as follows. Every effort should be made not to regard the baptized as though they have not received the sacrament.

PRESENTATION OF AFFIRMERS

The presiding minister addresses the congregation:

P Dear friends, we are gathered today to meet these persons who have been led by God's Spirit to affirm their baptism. Together, let us welcome them to this time of preparation and renewal.

The sponsor for each of those preparing to affirm baptism says:

I present [name] to prepare for affirmation of holy baptism.

The first question and response should be adapted:

P What do you ask of God's church?

R To be strengthened in faith and to affirm the covenant God made with me in baptism.

The presiding minister continues:

P Grace and mercy are given to all who call upon God's name. We await your affirmation of baptism with joy. Now I ask you, will you be faithful in learning the way of Christ?

Each affirmer responds:

R I will, and I ask God to help me.

The presiding minister addresses the sponsors and the congregation:

P Sponsors, you now present these candidates to us in preparation for affirmation of baptism. All of you who are assembled here are called to support these candidates and their sponsors. Will you help them hear the gospel of Christ and be strengthened as members of the household of faith?

R We will, and we ask God to help us.

P Let us pray. Merciful God, we thank you for these your servants [names] whom you have made your own by water and the word in baptism. You have called them today and they have answered you in our presence. We praise you, O God, and we bless you.

R We praise you, O God, and we bless you.

The assisting minister continues:

A Now, [names], enter into a journey of renewal of faith and in doing so help this community to be renewed.

SIGNING WITH THE CROSS

The initial address may be adapted as follows:

P You have heard the holy and saving gospel of our Lord Jesus Christ. Now receive the sign of that gospel, the sign given you in baptism, on your body and in your heart, that you may know the Lord and the power of his resurrection.

BLESSING OF AFFIRMERS

During the blessing the following prayer is used:

P Let us pray. Merciful and most high God, creator and life-giver of all that is, you have called all people from darkness into light, from error into truth, from death into life. We ask you: grant grace to [names] and bless them. Raise them by your Spirit. Revive them by your word. Form them by your hand. Renew in them the water of life and feed them with the bread and cup of blessing, that with all your people they may bear witness to your grace and praise you forever through Jesus Christ our Lord.

C Amen

The assisting minister concludes with these or similar words:

A God bring you in peace and joy to fullness of life in Christ and to the affirmation of your baptism.

C Amen

When the alternate placement of this rite following the Prayer of the Day is used, the presiding minister's address should be adapted:

P Dear friends, today we meet these persons who have been led by God's Spirit to affirm their baptism into Christ. Together, let us welcome them to this time of preparation and renewal.

At the conclusion of the Presentation of Affirmers the assisting minister says:

A Now, [names], come and hear the word of God with us.

SUGGESTED HYMNS AND SONGS

The following hymns and songs may be used to support the Welcome of Inquirers to the Catechumenate.

LBW 104	In the cross of Christ I glory
LBW 250	Open now thy gates of beauty
LBW 365	Built on a rock
LBW 377	Lift high the cross
LBW 398	"Take up your cross," the Savior said
LBW 455	"Come, follow me," the Savior spake
WOV 718	Here in this place
WOV 719	God is here!
WOV 750	Oh, praise the gracious power
WOV 789	Now the feast and celebration

PRAYERS OF ENCOURAGEMENT

Gatherings to reflect upon the Sunday scriptures, the catechism, and the Christian faith will normally include the reading of scripture and prayer. A biblical reading may be read, followed by a period of silent prayer. The catechist may end these prayers with one of the following or another appropriate prayer. The concluding prayer may be spoken over either the entire group or each catechumen. The catechist may extend hands over the catechumen or lay hands upon the catechumen's head. Other prayers and blessings are included in the catechetical guide.

L The Lord be with you.

R **And also with you.**

L Let us pray.

Merciful and most high God, creator and life-giver of all that is,
you have called all people from darkness into light,
from error into truth, from death into life.

We ask you: grant grace to [names] and bless *them*.

Raise *them* by your Spirit.

Revive *them* by your word.

Form *them* by your hand.

Bring *them* to the water of life and to the bread and cup of blessing,
that with all your people *they* may bear witness to your grace
and praise you forever through Jesus Christ our Lord.

R **Amen**

For those preparing to affirm their baptism

L Let us pray.

Merciful and most high God, creator and life-giver of all that is,
you have called all people from darkness into light,
from error into truth, from death into life.

We ask you: grant grace to [names] and bless *them*.

Raise *them* by your Spirit.

Revive *them* by your word.

Form *them* by your hand.

Renew in *them* the water of life
and feed *them* with the bread and cup of blessing,
that with all your people *they* may bear witness to your grace
and praise you forever through Jesus Christ our Lord.

R **Amen**

Or

☞ Let us pray.

We give you thanks, almighty God,
that in many ways and through many people
your Holy Spirit gathers us into your church.
Be present with us now and always
that, discovering the length and height and depth of your love for us,
we may be filled with the fullness of your grace;
through Jesus Christ our Lord.

☞ **Amen**

Shape of the Rite

GATHERING

WORD

Readings and Responses

Sermon

Hymn of the Day

Presentation of Candidates

Enrollment of Names

Blessing of the Candidates

Creed

The Prayers

MEAL

SENDING

ENROLLMENT OF CANDIDATES FOR BAPTISM

The enrollment of candidates for baptism at the Vigil of Easter normally takes place during the principal service of the congregation on the First Sunday in Lent. When baptism takes place at another time, enrollment should precede it by several weeks.

If the names of candidates for baptism are to be written in a book as part of the rite, a large and beautiful book lies open at a place in the midst of the congregation where it can be easily seen and used. This book may be placed near the list of those for whom the congregation prays each time it gathers.

Sit

PRESENTATION OF CANDIDATES

Following the Hymn of the Day, the candidates, sponsors, and catechist(s) gather before the congregation near the place where the book of names is located.

A catechist presents the candidates with these or similar words:

These persons desire to make public their intention to be baptized at the coming festival of our Lord's death and resurrection.

The presiding minister asks the candidates:

P By God's grace you have been drawn to this congregation. You have heard the word of God and prayed with us. Do you desire to be baptized?

Each candidate responds:

R I do.

The presiding minister addresses the sponsors with these or similar words:

P You have been companions to *these women and men* in their journey of faith. Have *they* been faithful in hearing the word of God and in receiving it as the pattern for *their* lives?

R Yes, by the grace of God.

The minister addresses the congregation with these or similar words:

P People of God, as you journey through Lent, will you support *these persons*, chosen by God, through your prayer, presence, and example? As you observe the disciplines of Lent, will you be for *them* a community of love and growth in God's grace?

C **We will, and we ask God to help us.**

A The following *persons* are candidates for baptism: [names].

C **We welcome you to this time of preparation for baptism at Easter.**

ENROLLMENT OF NAMES

A sponsor or catechist may write the name of each person to be baptized in the congregation's book, or the candidate may sign his or her own name in the book while a catechist reads out each name for the congregation to hear.

After each name is read aloud, and while the names are inscribed in the book, one of the following or another response may be sung.

**C Lord Jesus, you call
your own by name,
and lead them to waters of life.**

Or

**C God calls you to be one
with Jesus Christ our Lord.**

A catechism may be presented to each candidate.

Stand

BLESSING OF THE CANDIDATES

The presiding minister continues with these or similar words:

P The Lord be with you.

C And also with you.

P Let us pray.

Merciful and most high God, creator and life-giver of all that is,
you have called all people from darkness into light,
from error into truth, from death into life.

We ask you: grant grace to [names] and bless *them*.

Raise *them* by your Spirit.

Revive *them* by your word.

Form *them* by your hand.

Bring *them* to the water of life and to the bread and cup of blessing,
that with all your people *they* may bear witness to your grace
and praise you forever through Jesus Christ our Lord.

C Amen

The assisting minister concludes with these or similar words:

A Journey with us now through Lent as we prepare
for the festival of our Lord's death and resurrection.

May God bring you in peace and joy to the day of your baptism
and to fullness of life in Christ.

C Amen

The candidates and sponsors return to their places. The congregation may sing one of the following or another response.

**C May the God of all grace
who has called you to glory
support you and make you strong.**

Or

**C Blessed be God
who chose you in Christ.
Live in love as Christ loved us.**

The service continues with the Creed.

The Prayers include petitions for the candidates and for all those preparing for baptism.

NOTES ON THE SERVICE

If Luther's catechism is presented, an assisting minister may give it with these or similar words:

- A** Receive this summary of the faith of the church.
Learn it. Pray it. Inwardly digest it. Join us in studying it.

SUGGESTED HYMNS AND SONGS

LBW 88	Oh, love, how deep
LBW 161	O day full of grace
LBW 227	How blest are they who hear God's Word
LBW 228/229	A mighty fortress is our God
LBW 230	Lord, keep us steadfast in your Word
LBW 343	Guide me ever, great Redeemer
WOV 614	Praise to you, O Christ, our Savior
WOV 657	The glory of these forty days
WOV 660	I want Jesus to walk with me
WOV 695	O blessed spring

AT THE ENROLLMENT

As the candidates return to their places, one of the appointed responses may be sung, or the congregation or choir may sing:

LBW 12	God, who has called you to glory
WOV 662	Restore in us, O God (<i>alternate tune: POTSDAM or SOUTHWELL</i>)

Shape of the Rite

Third Sunday in Lent

Fourth Sunday in Lent

Fifth Sunday in Lent

GATHERING

GATHERING

GATHERING

WORD

WORD

WORD

Readings and Responses

Readings and Responses

Readings and Responses

Sermon

Sermon

Sermon

Hymn of the Day

Hymn of the Day

Hymn of the Day

Affirmation of Faith

Presentation of the Creed

Testimony of Faith

Blessing of the Candidates

Renunciation of Evil

Blessing of the Candidates

Commitment to Prayer

Presentation of a Book

of Worship

The Prayers

The Prayers

The Prayers

Blessing of the Candidates

MEAL

MEAL

MEAL

SENDING

SENDING

SENDING

BLESSING OF CANDIDATES FOR BAPTISM

The blessing of candidates is intended to keep the candidates for baptism in the prayers of the congregation during the final weeks of their preparation. The blessings employ the imagery of the Sunday gospel in prayer for the candidates.

THIRD SUNDAY IN LENT

Following the Hymn of the Day, the candidates and their sponsors gather before the congregation.

Stand

AFFIRMATION OF FAITH

The presiding minister addresses the candidates with these or similar words:

P *(Year A)* As the woman of Samaria confessed her faith in Jesus Christ,
the giver of the water of life,
so the church confesses its need of Christ and its trust in God's mercy.
We invite you whom God has chosen for baptism
to join all the people of God in confessing the faith of the church.

P *(Year B)* As the faithful people turned to Jesus
when he cleansed the temple of its wickedness,
so the church confesses its need of Christ and its trust in God's mercy.
We invite you whom God has chosen for baptism
to join all the people of God in confessing the faith of the church.

P *(Year C)* As the barren fig tree required the gardener's care
in order to thrive and bear fruit,
so the church confesses its need of Christ and its trust in God's mercy.
We invite you whom God has chosen for baptism
to join all the people of God in confessing the faith of the church.

PRESENTATION OF THE CREED

The congregation responds with the Creed, confessing it before the candidates.

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

**I believe in Jesus Christ, his only Son, our Lord.
He was conceived by the power of the Holy Spirit
and born of the virgin Mary.**

**He suffered under Pontius Pilate,
was crucified, died, and was buried.**

He descended into hell.*

On the third day he rose again.

**He ascended into heaven,
and is seated at the right hand of the Father.**

He will come again to judge the living and the dead.

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

**Or, He descended to the dead.*

A copy of the creed may be presented to each candidate. Bishops may provide such copies as a sign of the participation of the wider church in the candidates' preparation.

A catechism may also be presented to each candidate.

Sit

TESTIMONY OF FAITH

Following the Creed, the presiding minister may invite the candidates to offer a testimony of faith.

Stand

BLESSING OF THE CANDIDATES

The presiding minister continues with these or similar words:

☩ The Lord be with you.

☩ **And also with you.**

☩ Let us pray.

Merciful and most high God, creator and life-giver of all that is,
you have called all people from darkness into light,
from error into truth, from death into life.

We ask you: grant grace to [names] and bless *them*.

Raise *them* by your Spirit.

Revive *them* by your word.

Form *them* by your hand.

Bring *them* to the water of life and to the bread and cup of blessing,
that with all your people *they* may bear witness to your grace
and praise you forever through Jesus Christ our Lord.

C Amen

The assisting minister concludes with these or similar words:

A God bring you in peace and joy to the day of your baptism
and to fullness of life in Christ.

C Amen

The candidates and sponsors return to their places. The congregation may sing one of the following or another response.

C **May the God of all grace
who has called you to glory
support you and make you strong.**

Or

C **Blessed be God
who chose you in Christ.
Live in love as Christ loved us.**

The service continues with The Prayers, which include petitions for the candidates and for all those preparing for baptism.

NOTES ON THE SERVICE

These blessings are rooted in the tradition of the Lenten “scrutiny” of candidates for baptism, combining that tradition with the practice of “handing over” to the candidates both the church’s creed and the Christian pattern of prayer.

These rites are ordinarily intended for adult candidates who have not yet been baptized. However, those persons who are preparing for Affirmation of Baptism at the Vigil of Easter may also be included in the group that comes forward.

The address is intended for use on the Third Sunday in Lent when the Gospel of Year A, B, or C has been read. If the catechumenate occurs at other times of the year, the following address is used:

P As the people of Israel praised God for delivering them from slavery and bringing them to the promised land, so the church confesses its need of Christ and its trust in God’s mercy. We invite you whom God has chosen for baptism to join all the people of God in confessing the faith of the church.

If the group of candidates includes those who are preparing for Affirmation of Baptism, the presiding minister may change this address to include this phrase:

P We invite you whom God has chosen for baptism and those preparing for the affirmation of baptism to join all the people of God in confessing the faith of the church.

Beautifully lettered or printed copies of the creed may be presented to the candidates. Bishops may choose to provide such copies and a letter of welcome as a mark of the participation of the wider church in the candidates’ preparation.

Candidates must be carefully prepared for the Testimony of Faith in their study groups. Candidates should be advised to speak briefly and simply.

If the group of candidates includes those who are preparing for Affirmation of Baptism, the assisting minister may change the words of the dismissal as follows:

A God bring you in peace and joy to the day of your baptism and baptismal renewal and to fullness of life in Christ.

FOURTH SUNDAY IN LENT

Following the Hymn of the Day, the candidates for baptism and their sponsors gather before the congregation.

Stand

RENUNCIATION OF EVIL

The presiding minister addresses the candidates with these or similar words:

P *(Year A)* As the blind man turned away from darkness and received the light of Christ, so the church, empowered by the Spirit, renounces the power of evil in the world. Let us join with saints and angels to pray that God will expose the devil's empty promises and flood the world with light.

P *(Year B)* As Jesus calls us to turn away from darkness and to live in the light of God, so the church, empowered by the Spirit, renounces the power of evil in the world. Let us join with saints and angels to pray that God will expose the devil's empty promises and flood the world with light.

P *(Year C)* As the prodigal son abandoned his life of sin and returned to the joy of the father, so the church, empowered by the Spirit, renounces the power of evil in the world. Let us join with saints and angels to pray that God will expose the devil's empty promises and flood the world with light.

The presiding minister continues with these or similar words:

P Let us pray.
Lord God,
you promised that the ancient evil of the serpent would be vanquished on the cross of your Son.
We ask you: Crush the power of the devil.
Protect your people from the evils of the world.
Preserve us from sin and error,
that with saints and angels we may live in the joy of your goodness and truth,
through Jesus Christ our Lord.

C Amen

BLESSING OF THE CANDIDATES

The presiding minister continues with these or similar words:

P The Lord be with you.

C **And also with you.**

P Let us pray.

Merciful and most high God, creator and life-giver of all that is,
you have called all people from darkness into light,
from error into truth, from death into life.

We ask you: grant grace to [names] and bless *them*.

Raise *them* by your Spirit.

Revive *them* by your word.

Form *them* by your hand.

Bring *them* to the water of life and to the bread and cup of blessing,
that with all your people *they* may bear witness to your grace
and praise you forever through Jesus Christ our Lord.

C Amen

The assisting minister concludes with these or similar words:

A God bring you in peace and joy to the day of your baptism
and to fullness of life in Christ.

C **Amen**

The candidates and sponsors return to their places. The congregation may sing one of the following or another response.

C **May the God of all grace
who has called you to glory
support you and make you strong.**

Or

C **Blessed be God
who chose you in Christ.
Live in love as Christ loved us.**

The service continues with The Prayers, which include petitions for the candidates and for all those preparing for baptism.

NOTES ON THE SERVICE

These rites are ordinarily intended for adult candidates who have not yet been baptized. However, those persons who are preparing for Affirmation of Baptism at the Vigil of Easter may also be included in the group that comes forward.

The address is intended for use on the Fourth Sunday in Lent when the Gospel of Year A, B, or C has been read. If the catechumenate occurs at other times of the year, the following address is used:

P As the prophets called for God's people to reject sin and to live in God's covenant of love, so the church, empowered by the Spirit, renounces the power of evil in the world. Let us join with saints and angels to pray that God will expose the devil's empty promises and flood the world with light.

Pastoral discretion will indicate whether the prayer in the Renunciation of Evil, with or without any attendant ritual such as the laying on of hands, is appropriate in a given situation.

If the group of candidates includes those who are preparing for Affirmation of Baptism, the assisting minister may change the words of the dismissal as follows:

A God bring you in peace and joy to the day of your baptism and baptismal renewal and to fullness of life in Christ.

FIFTH SUNDAY IN LENT

Following the Creed, the candidates for baptism and their sponsors gather before the congregation.

COMMITMENT TO PRAYER

The presiding minister addresses the candidates with these or similar words:

▣ (Year A) As Mary and Martha prayed for their brother Lazarus, so the church prays for you and for all the needs of the world, confident in the life-giving presence and mercy of Christ.

▣ (Year B) As the disciples were taught to follow Jesus by living their life for others, so the church prays for you and for all the needs of the world, confident in the life-giving presence and mercy of Christ.

▣ (Year C) As Mary of Bethany honored Jesus with her love and concern, so the church prays for you and for all the needs of the world, confident in the life-giving presence and mercy of Christ.

PRESENTATION OF A BOOK OF WORSHIP

A representative of the congregation presents a book of worship to each candidate with these or similar words:

Receive this book of worship.

We ask you to join us in prayer and song to God.

Stand

THE PRAYERS

The candidates and their sponsors remain standing at the front of the assembly while the assisting minister leads The Prayers. During the petitions for those preparing for baptism, the sponsors may place a hand on the shoulder of each candidate. Following The Prayers the presiding minister blesses the candidates.

BLESSING OF THE CANDIDATES

The presiding minister continues with these or similar words:

P The Lord be with you.

C **And also with you.**

P Let us pray.

P Merciful and most high God, creator and life-giver of all that is, you have called all people from darkness into light, from error into truth, from death into life.

We ask you: grant grace to [names] and bless *them*.

Raise *them* by your Spirit.

Revive *them* by your word.

Form *them* by your hand.

Bring *them* to the water of life and to the bread and cup of blessing, that with all your people *they* may bear witness to your grace and praise you forever through Jesus Christ our Lord.

C **Amen**

The assisting minister concludes with these or similar words:

A God bring you in peace and joy to the day of your baptism and to fullness of life in Christ.

C **Amen**

The candidates and sponsors return to their places. The congregation may sing one of the following or another response.

C **May the God of all grace
who has called you to glory
support you and make you strong.**

Or

C **Blessed be God
who chose you in Christ.
Live in love as Christ loved us.**

The service continues with the Peace.

NOTES ON THE SERVICE

These rites are ordinarily intended for adult candidates who have not yet been baptized. However, those persons who are preparing for Affirmation of Baptism at the Vigil of Easter may also be included in the group that comes forward.

The address is intended for use on the Fifth Sunday in Lent when the Gospel of Year A, B, or C has been read. If the catechumenate occurs at other times of the year, the following address is used:

P As the disciples were taught by Jesus to pray that God’s kingdom come to all the world, so the church prays for you and for all the needs of the world, confident in the life-giving presence and mercy of Christ.

This presentation of the church’s worship book is intended to symbolize the inclusion of the candidates in the prayer life not only of the local assembly but of the Lutheran church. A book which includes those elements named in the catechism and customarily used in worship (the Apostles’ Creed, Holy Baptism, Holy Communion, Confession and Forgiveness, Morning and Evening Prayer) is most appropriate. This is not the presentation of a book of songs but of the core resources for worship of a Lutheran community, to which the candidate can turn. If a worship book has already been given, the presentation may be omitted here.

Honoring ecumenical practice, the congregation may “present” the Lord’s Prayer to the candidates for baptism by singing or saying it at the conclusion of The Prayers prior to the Blessing of the Candidates. The candidates have already “received” it in written form (if the catechism was presented at Enrollment or in the worship book earlier in this service). If the Lord’s Prayer is used here, it is also used in the Great Thanksgiving in the Holy Communion.

If the group of candidates includes those who are preparing for Affirmation of Baptism, the assisting minister may change the words of the dismissal as follows:

A God bring you in peace and joy to the day of your baptism and baptismal renewal and to fullness of life in Christ.

Shape of the Rite

SERVICE OF LIGHT

SERVICE OF READINGS

SERVICE OF HOLY BAPTISM

Presentation

Presentation of Candidates
Address to Candidates and Sponsors

Thanksgiving

Thanksgiving over the Water
Prayer for the Holy Spirit

Profession of Faith

Renunciation of Sin
Profession of Faith

Baptism

Baptism with Water
Laying on of Hands
Signing with the Cross
Clothing with a Baptismal Garment
Giving of the Light

SERVICE OF HOLY COMMUNION

BAPTISM AND COMMUNION

AT THE VIGIL OF EASTER

SERVICE OF LIGHT

GATHERING AROUND THE NEW FIRE

The congregation gathers, preferably in a place other than the interior of the church itself. A large fire may have been prepared. Each person is given a candle.

The presiding minister and the assisting ministers, vested for the Holy Communion, come and stand among the people. One of them carries the paschal candle which has been appropriately inscribed. The presiding minister lights the paschal candle from the large fire or from a new fire which has been struck.

As the candle is lighted, the minister may say:

P May the light of Christ, rising in glory,
dispel the darkness of our hearts and minds.

PROCESSION

The assisting minister lifts the paschal candle high and sings:

A The light of Christ.
C **Thanks be to God.**

The procession into the darkened church begins, led by the assisting minister who bears the paschal candle.

At the church door, the assisting minister lifts the paschal candle high and sings:

A The light of Christ.
C **Thanks be to God.**

All light their candles from the paschal candle, and the procession continues into the church.

After arriving before the altar, the assisting minister turns to face the congregation and, when all have reached their places, lifts the paschal candle high and sings:

A The light of Christ.
C **Thanks be to God.**

EASTER PROCLAMATION

The Easter proclamation is begun after the paschal candle has been placed on its stand. An abridged version of the proclamation is included in Lutheran Book of Worship Ministers Edition.

A Rejoice, now, all heavenly choirs of angels,
and celebrate the divine mysteries with exultation;
and, for the victory of so great a King,
sound the trumpet of salvation.

Exult, also, O earth, enlightened with such radiance;
and, made brilliant by the splendor of the eternal King,
know that the ancient darkness has been banished from all the world.

Be glad also, O mother Church, clothed with the brightness of such a light,
and let this house resound with the triumphant voices of the peoples.

Wherefore, dearly beloved,
who stand in the clarity of this bright and holy light,
join with me, I ask you, in praising the lovingkindness of almighty God;
through our Lord, Jesus Christ, your Son,
who lives and rules with you in the unity of the Holy Spirit,
one God, now and forever.

C Amen

A The Lord be with you.

C And also with you.

A Let us give thanks to the Lord our God.

C It is right to give our thanks and praise.

A It is indeed right and salutary
that we should with full devotion of heart and mind and voice
praise the invisible God, the Father Almighty,
and his only Son, our Lord, Jesus Christ;

who paid for us the debt of Adam to the eternal Father,
and who by his precious blood

redeemed us from the bondage to the ancient sin.

For this indeed is the Paschal Feast in which the true Lamb is slain,
by whose blood the doorposts of the faithful are made holy.

This is the night in which, in ancient times,

you delivered our forebears, the children of Israel, from the land of Egypt;
and led them, dry-shod, through the Red Sea.

This, indeed, is the night in which the darkness of sin
has been purged away by the rising brightness.

This is the night in which all who believe in Christ
are rescued from evil and the gloom of sin,
are renewed in grace, and are restored to holiness.

This is the night in which, breaking the chains of death,
Christ arises from hell in triumph.

For it would have profited us nothing to be born
had we not also been redeemed.
Oh, how wonderful the condescension of your lovingkindness!
Oh, how inestimable the goodness of your love,
that to redeem a slave you delivered up your Son!
O necessary sin of Adam that is wiped away by the death of Christ!
O happy fault that was worthy to have so great a Redeemer!
O night truly blessed which alone was worthy
to know the time and the hour wherein Christ arose again from hell!

This is the night of which it is written:

“and the night is as clear as the day”;
and, “then shall my night be turned into day.”

The holiness of this night puts to flight the deeds of wickedness;
washes away sin; restores innocence to the fallen, and joy to those who mourn;
casts out hate; brings peace; and humbles earthly pride.

The assisting minister may fix five grains of incense in the candle.

A Therefore, in this night of grace, receive, O holy Father,
this evening sacrifice of praise;
which the Church lays before you in the solemn offering of the candle.
We sing the glories of this pillar of fire,

Tapers are lighted from the paschal candle to light other candles and lamps in the church as the Easter Proclamation continues.

the brightness of which is not diminished,
even when its light is divided and borrowed.
For it is fed by the melting wax which the bees, your servants,
have made for the substance of this candle.
O night truly blessed in which heaven and earth are joined—
things human and things divine.
We, therefore, pray to you, O Lord,
that this candle, burning to the honor of your name,
will continue to vanquish the darkness of this night
and be mingled with the lights of heaven.
May he who is the morning star find it burning—
that morning star which never sets,
that morning star which, rising again from the grave,
faithfully sheds light on all the human race.
And we pray, O Lord, rule, govern,
and preserve with your continual protection your whole Church,
giving us peace in this time of our paschal rejoicing;
through the same Lord, Jesus Christ, your Son,
who lives and reigns with you and the Holy Spirit,
one God, now and forever.

C Amen

The members of the congregation extinguish their candles. A few of the lights in the church may be turned on.

SERVICE OF READINGS

Sit

Twelve readings are appointed. The number may be reduced to seven or four, but the first and fourth readings are always used. The canticle, "All you works of the Lord, bless the Lord," is always sung after the final reading.

After each reading and its response, there is silence for reflection which is concluded by the appointed prayer. Assisting ministers proclaim the readings; the presiding minister says the prayers. The congregation may sit throughout, or may stand for each prayer.

FIRST READING: Genesis 1:1—2:4a

Creation

Response: Psalm 136:1-9, 23-36

God's mercy endures forever. (Ps. 136:1b)

Almighty God, you wonderfully created the dignity of human nature and yet more wonderfully restored it. In your mercy, let us share the divine life of him who came to share our humanity, Jesus Christ your Son, our Lord.

SECOND READING: Genesis 7:1-5, 11-18, 8:6-18, 9:8-13

The Flood

Response: Psalm 46

The LORD of hosts is with us; the God of Jacob is our stronghold. (Ps. 46:4)

Almighty God, you have placed the rainbow in the skies as a sign of your covenant with all living things. Grant that we, who are saved through water and the Spirit, may worthily offer to you our sacrifice of thanksgiving; through Jesus Christ our Lord.

THIRD READING: Genesis 22:1-18

The Testing of Abraham

Response: Psalm 16

You will show me the path of life. (Ps. 16:11)

God of all the faithful, you promised Abraham that he would become the father of all nations, and through this paschal mystery you increase your chosen people throughout the world. Help us to respond to your call by joyfully accepting the new life of grace; through your Son, Jesus Christ our Lord.

FOURTH READING: Exodus 14:10-31; 15:20-21

Israel's Deliverance at the Red Sea

Response: Exodus 15:1b-13, 17-18

I will sing to the LORD who has triumphed gloriously. (Exod. 15:1)

O God, whose wonderful deeds of old shine forth even to our day: By the power of your mighty arm you once delivered your people from slavery under Pharaoh, a sign for us of the salvation of all nations by the water of Baptism. Grant that all peoples of the earth may be numbered among the offspring of Abraham and may rejoice in the inheritance of Israel; through your Son, Jesus Christ our Lord.

FIFTH READING: Isaiah 55:1-11
Salvation Freely Offered to All

Response: Isaiah 12:2-6
With joy you will draw water from the wells of salvation. (Isa. 12:3)

O God, you have created all things by the power of your Word, and you renew the earth by your Spirit. Give now the water of life to those who thirst for you, that they may bring forth abundant fruit in your glorious kingdom; through your Son, Jesus Christ our Lord.

SIXTH READING: Proverbs 8:1-8, 19-21; 9:4b-6 or Baruch 3:9-15, 32—4:4
The Wisdom of God

Response: Psalm 19
The statutes of the LORD are just and rejoice the heart. (Ps. 19:8)

O God, you increase your Church by continuing to call all peoples to salvation. Let the cleansing waters of Baptism flow, and by your love watch over those whom you have called; through your Son, Jesus Christ our Lord.

SEVENTH READING: Ezekiel 36:24-28
A New Heart and a New Spirit

Response: Psalm 42 and Psalm 43
My soul is athirst for the living God. (Ps. 42:2)

Almighty and everlasting God, in the mystery of the dying and rising of Christ you established a new covenant of reconciliation. Cleanse our hearts and give a new spirit to your people, that all those reborn in Baptism may show forth in their lives what they profess by their faith; through your Son, Jesus Christ our Lord.

EIGHTH READING: Ezekiel 37:1-14
The Valley of the Dry Bones

Response: Psalm 143
Revive me, O LORD, for your name's sake. (Ps. 143:11)

O God, by the Passover of the Son you have brought us out of sin into righteousness and out of death into life. Give us such an understanding of your mercy that, in receiving the gifts of Word and Sacrament now, we may learn to hope for all your gifts to come; through your Son, Jesus Christ our Lord.

NINTH READING: Zephaniah 3:14-20

The Gathering of God's People

Response: Psalm 98

Lift up your voice, rejoice and sing. (Ps. 98:5)

O God, strength of the powerless and light in all darkness: look in mercy upon your Church, that wonderful and sacred mystery. Bring to completion your work of salvation; let the whole world experience and see that what was fallen is being raised up, that what was old is being made new, and that all things are being restored to wholeness through him from whom they first took being, your Son, Jesus Christ our Lord.

TENTH READING: Jonah 3:1-10

The Call of Jonah

Response: Jonah 2:1-3 [4-6] 7-9

Deliverance belongs to the LORD. (Jonah 2:9)

O God, you have united all nations in the confession of your name. Now give us the will and the power to do what you command, that the faith of the people whom you call to everlasting life may direct their speech and actions; through your Son, Jesus Christ our Lord.

ELEVENTH READING: Deuteronomy 31:19-30

The Song of Moses

Response: Deuteronomy 32:1-4, 7, 36a, 43a

The LORD will give his people justice. (Deut. 32:36)

O God, exaltation of the humble and strength of the righteous: You taught your people through Moses to sing your praise, that the law which he delivered to them might be helpful to us. Show your power among the nations that, in the forgiveness of sins, terror may turn to joy, and fear of retribution to salvation; through your Son, Jesus Christ our Lord.

TWELFTH READING: Daniel 3:1-29

The Fiery Furnace

Response: Song of the Three Young Men 35-65

Sing praise to the LORD and highly exalt him forever. (Song of the Three Young Men 35b)

During the singing of the canticle, the paschal candle with its stand is taken to the font; the ministers gather there.

All you works of the Lord, | bless the Lord—*
praise him and magnify | him forever.
You angels of the Lord, | bless the Lord;*
you heavens, | bless the Lord;
all you powers of the Lord, | bless the Lord—*
praise him and magnify | him forever.
You sun and moon, | bless the Lord;*
you stars of heaven, | bless the Lord;
you showers and dew, | bless the Lord—*
praise him and magnify | him forever.
You winds of God, | bless the Lord;*
you fire and heat, | bless the Lord;
you winter and summer, | bless the Lord—*
praise him and magnify | him forever.
You dews and frost, | bless the Lord;*
you frost and cold, | bless the Lord;
you ice and snow, | bless the Lord—*
praise him and magnify | him forever.
You nights and days, | bless the Lord;*
you light and darkness, | bless the Lord;
you lightning and clouds, | bless the Lord—*
praise him and magnify | him forever.
Let the earth | bless the Lord:*
you mountains and hills, | bless the Lord;
all you green things that grow on the earth, | bless the Lord—*
praise him and magnify | him forever.
You wells and springs, | bless the Lord;*
you rivers and seas, | bless the Lord;
you whales and all who move in the waters, | bless the Lord—*
praise him and magnify | him forever.
All you birds of the air, | bless the Lord;*
all you beasts and cattle, | bless the Lord;
all you children of mortals, | bless the Lord—*
praise him and magnify | him forever.
You people of God, | bless the Lord;*
you priests of the Lord, | bless the Lord;
you servants of the Lord, | bless the Lord—*
praise him and magnify | him forever.
You spirits and souls of the righteous, | bless the Lord:*
you pure and humble of heart, | bless the Lord;
let us bless the Father and the Son and the | Holy Spirit—*
praise him and magnify | him forever.

SERVICE OF HOLY BAPTISM

PRESENTATION

Candidates for baptism and their sponsors gather at the font.

A sponsor for each candidate presents the candidate with these or similar words:

I present [name] to receive the Sacrament of Holy Baptism.

The minister addresses those candidates who are able to answer for themselves:

P [Name], do you desire to be baptized?

R I do.

ADDRESS TO CANDIDATES AND SPONSORS

When adults or older children are baptized, the minister address the sponsors:

P In Christian love you have presented *these people* for Holy Baptism.

You should, therefore, faithfully care for *them* and help *them* in every way as God gives you opportunity,

that *they* may bear witness to the faith we profess,

and that, living in the covenant of *their* Baptism and in communion with the Church, *they* may lead godly lives until the day of Jesus Christ.

P Do you promise to fulfill these obligations?

The sponsors respond:

R I do.

If there are also infants or young children to be baptized, the minister says:

P In Christian love you have presented *these children* for Holy Baptism.

You should, therefore, faithfully bring *them* to the services of God's house, and teach *them* the Lord's Prayer, the Creed, and the Ten Commandments.

As *they* grow in years, you should place in *their* hands the Holy Scriptures and provide for *their* instruction in the Christian faith,

that, living in the covenant of *their* Baptism

and in communion with the Church,

they may lead godly lives until the day of Jesus Christ.

P Do you promise to fulfill these obligations?

The parents and sponsors respond:

R I do.

THANKSGIVING

The minister begins the thanksgiving.

P The Lord be with you.

C **And also with you.**

P Let us give thanks to the Lord our God.

C **It is right to give our thanks and praise.**

P Holy God, mighty Lord, gracious Father:

We give you thanks, for in the beginning your Spirit moved over the waters and you created heaven and earth.

By the gift of water you nourish and sustain us and all living things.

By the waters of the flood you condemned the wicked and saved those whom you had chosen, Noah and his family.

You led Israel by the pillar of cloud and fire through the sea, out of slavery into the freedom of the promised land.

In the waters of the Jordan

your Son was baptized by John and anointed with the Spirit.

By the baptism of his own death and resurrection

your beloved Son has set us free from the bondage to sin and death, and has opened the way to the joy and freedom of everlasting life.

He made water a sign of the kingdom and of cleansing and rebirth.

In obedience to his command, we make disciples of all nations,

baptizing them in the name of the Father, and of the Son, and of the Holy Spirit.

Pour out your Holy Spirit,

so that those who are here baptized may be given new life.

Wash away the sin of all those who are cleansed by this water and bring them forth as inheritors of your glorious kingdom.

To you be given praise and honor and worship

through your Son, Jesus Christ our Lord,

in the unity of the Holy Spirit, now and forever.

C **Amen**

RENUNCIATION AND PROFESSION

The minister addresses the baptismal group and the congregation.

P I ask you to profess your faith in Christ Jesus, reject sin, and confess the faith of the Church, the faith in which we baptize.

P Do you renounce all the forces of evil, the devil, and all his empty promises?

C **I do.**

P Do you believe in God the Father?

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

P Do you believe in Jesus Christ, the Son of God?

C **I believe in Jesus Christ, his only Son, our Lord.**

**He was conceived by the power of the Holy Spirit
and born of the virgin Mary.**

**He suffered under Pontius Pilate,
was crucified, died, and was buried.**

He descended into hell.*

On the third day he rose again.

**He ascended into heaven,
and is seated at the right hand of the Father.**

He will come again to judge the living and the dead.

P Do you believe in God the Holy Spirit?

C **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**

**Or, He descended to the dead.*

BAPTISM

The minister baptizes each candidate.

After each baptism, the congregation may sing an acclamation.

P [Name], I baptize you in the name
of the Father,

*The minister pours water on the candidate's
head.*

and of the Son,

*The minister pours water on the candidate's
head a second time.*

and of the Holy Spirit. Amen

*The minister pours water on the candidate's
head a third time.*

Or

P [Name] is baptized in the name
of the Father,

*The minister pours water on the candidate's
head.*

and of the Son,

*The minister pours water on the candidate's
head a second time.*

and of the Holy Spirit. Amen

*The minister pours water on the candidate's
head a third time.*

Sit

PSALM OR HYMN

The minister and the baptismal group go before the altar.

LAYING ON OF HANDS

P The Lord be with you.

C **And also with you.**

Those who have been baptized kneel. Sponsors or parents holding young children stand.

The minister lays both hands on the head of each of the baptized and prays for the Holy Spirit:

P God, the Father of our Lord Jesus Christ,
we give you thanks for freeing your sons and daughters from the power of sin
and for raising them up to a new life through this holy sacrament.

Pour your Holy Spirit upon [name]:
the spirit of wisdom and understanding,
the spirit of counsel and might,
the spirit of knowledge and the fear of the Lord,
the spirit of joy in your presence.

C **Amen**

SIGNING WITH THE CROSS

The minister marks the sign of the cross on the forehead of each of the baptized. Oil prepared for this purpose may be used.

As the sign of the cross is made, the minister says:

P [Name], child of God, you have been sealed by the Holy Spirit
and marked with the ✚ cross of Christ forever.

R Amen

Stand

CLOTHING WITH A BAPTISMAL GARMENT

A white garment may be given to each of the newly baptized.

A representative of the congregation may say:

Put on this robe, for in Baptism you have been clothed in the righteousness of Christ,
who calls you to his great feast.

GIVING OF THE LIGHT

A lighted candle may be given to each of the baptized or to the sponsor of a young child.

A representative of the congregation may say:

Let your light so shine before others
that they may see your good works and glorify your Father in heaven.

PRAYER FOR PARENTS

When small children are baptized, this minister may say this prayer:

P O God, the giver of all life,
look with kindness upon the *fathers and mothers of these children*.
Let them ever rejoice in the gift you have given *them*.
Make *them teachers and examples* of righteousness for *their children*.
Strengthen *them* in *their own* Baptism
so *they* may share eternally with *their children* the salvation you have given *them*,
through Jesus Christ our Lord.

C Amen

Stand

LITANY

A litany is sung or said as the ministers go to their places for the Holy Communion. A baptismal song may be sung in place of the litany if the congregation is sprinkled in remembrance of their baptism.

If Holy Communion is not to be celebrated until morning, the Litany is not sung, and the people leave the church in silence.

One of these or another appropriate litany may be used:

A In peace, let us pray to the Lord.

C Lord, have mercy.

A For the peace from above, and for our salvation, let us pray to the Lord.

C Lord, have mercy.

A For the peace of the whole world, for the well-being of the Church of God, and for the unity of all, let us pray to the Lord.

C Lord, have mercy.

A For this holy house, and for all who offer here their worship and praise, let us pray to the Lord.

C Lord, have mercy.

A Help, save, comfort, and defend us, gracious Lord.

C Amen

Or

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Lord, have mercy.

Christ, have mercy.

Lord, have mercy.

Be gracious to us.

Deliver your people.

Hear us, O God.

Hear us, O God.

You loved us before the world was made:	Hear us, O God.
You rescued the people of your promise:	Hear us, O God.
You spoke through your prophets:	Hear us, O God.
You gave your only Son for the life of the world:	Hear us, O God.

For us and for our salvation he came down from heaven:	Great is your love.
and was born of the virgin Mary:	Great is your love.
who by his cross and suffering has redeemed the world:	Great is your love.
and has washed us from our sins:	Great is your love.
who on the third day rose from the dead:	Great is your love.
and has given us the victory:	Great is your love.
who ascended on high:	Great is your love.
and intercedes for us at the right hand of God:	Great is your love.

For the gift of the Holy Spirit:	Thanks be to God.
For the one, holy, catholic, and apostolic church:	Thanks be to God.
For the great cloud of witnesses into which we are baptized:	Thanks be to God.

For Sarah and Abraham, Isaac and Rebekah:	Thanks be to God.
For Gideon and Deborah, David and Esther:	Thanks be to God.
For Moses and Isaiah, Jeremiah and Daniel:	Thanks be to God.
For Miriam and Rahab, Abigail and Ruth:	Thanks be to God.
For Mary, mother of our Lord:	Thanks be to God.
For John, who baptized in the Jordan:	Thanks be to God.
For Mary Magdalene and Joanna, Mary and Martha:	Thanks be to God.
For James and John, Peter and Andrew:	Thanks be to God.
For Paul and Apollos, Stephen and Phoebe:	Thanks be to God.
<i>Other names may be added</i>	

For all holy men and women, our mothers and fathers in faith:	Thanks be to God.
For the noble band of the prophets:	Thanks be to God.
For the glorious company of the apostles:	Thanks be to God.
For the white-robed army of martyrs:	Thanks be to God.
For the cherubim and seraphim, Michael and the holy angels:	Thanks be to God.

Be gracious to us:	Hear us, O God.
Deliver your people:	Hear us, O God.

Give new life to these chosen ones by the grace of baptism:	Hear us, O God.
Strengthen all who bear the sign of the cross:	Hear us, O God.
Clothe us in compassion and love:	Hear us, O God.
Bring us with all your saints to the river of life:	Hear us, O God.

Lord, have mercy.	Lord, have mercy.
Christ, have mercy.	Christ, have mercy.
Lord, have mercy.	Lord, have mercy.

SERVICE OF HOLY COMMUNION

Stand

HYMN OF PRAISE

As the Hymn of Praise is sung, the lights in the church are turned on, the bells may be rung, and any signs of the Holy Week observance are removed.

A Glory to God in the highest, and peace to God's people on earth.

C **Lord God, heavenly king, almighty God and Father:**

We worship you, we give you thanks, we praise you for your glory.

Lord Jesus Christ, only Son of the Father, Lord God, Lamb of God:

You take away the sin of the world; have mercy on us.

You are seated at the right hand of the Father; receive our prayer.

For you alone are the Holy One, you alone are the Lord,

you alone are the Most High,

Jesus Christ, with the Holy Spirit, in the glory of God the Father. Amen

Or

A This is the feast of victory for our God. Alleluia.

C **Worthy is Christ, the Lamb who was slain,
whose blood set us free to be people of God;
power, riches, wisdom, and strength,
and honor, blessing, and glory are his.**

**Sing with all the people of God,
and join in the hymn of all creation:**

**“Blessing, honor, glory, and might
be to God and the Lamb forever. Amen.”**

**This is the feast of victory for our God
for the Lamb who was slain has begun his reign. Alleluia.**

PRAYER OF THE DAY

P The Lord be with you.

C **And also with you.**

P Let us pray.

O God, who made this most holy night
to shine with the glory of the Lord's resurrection:
Stir up in your Church that Spirit of adoption which is given to us in Baptism,
that we, being renewed both in body and mind,
may worship you in sincerity and truth;
through Jesus Christ our Lord, who lives and reigns with you,
in the unity of the Holy Spirit, one God, now and forever.

C **Amen**

Sit

READING

A reading from the New Testament is announced and read.

A A reading from Romans.

Years A, B, C Romans 6:3-11

After the reading the reader may say: "Here ends the reading."

Stand

GOSPEL ACCLAMATION

The appointed verse is sung by the choir, or the congregation may sing this acclamation.

C Alleluia. Lord, to whom shall we go?

You have the words of eternal life. Alleluia.

GOSPEL

The Gospel is announced.

P The Holy Gospel according to _____, the _____ chapter.

C Glory to you, O Lord.

Year A Matthew 28:1-10

Year B Mark 16:1-8

Year C Luke 24:1-12

After the reading the minister may say:

P The Gospel of the Lord.

C Praise to you, O Christ.

Sit

SERMON

Because of the instructional character of the Service of Readings, the sermon may be omitted.

Stand

HYMN OF THE DAY

THE PRAYERS

A Let us pray for the whole people of God in Christ Jesus,
and for all people according to their needs.

Prayers are included for the whole Church, the nations, those in need, the parish, and special concerns.

The congregation may be invited to offer petitions and thanksgivings. The Prayers may include bids for the newly baptized as well as thanks for the faithful departed, especially for those who recently have died.

After each portion of the prayers:

A Lord, in your mercy,
C **Hear our prayer.**

Or

A Let us pray to the Lord.
C **Lord, have mercy.**

The prayers conclude:

P Into your hands, O Lord, we commend all for whom we pray,
trusting in your mercy; through your Son, Jesus Christ our Lord.

C **Amen**

PEACE

The peace is shared at this time or after the Lord's Prayer, prior to the distribution.

P The peace of the Lord be with you always.

C **And also with you.**

The ministers and congregation may greet one another in the name of the Lord.

R Peace be with you.

R Peace be with you.

Sit

PRESENTATION OF THE GIFTS

The offering is received as the Lord's table is prepared.

The appointed Offertory may be sung by the choir as the gifts are presented, or the congregation may sing the following offertory, or an appropriate hymn or psalm may be sung.

Stand

C **Let the vineyards be fruitful, Lord,
and fill to the brim our cup of blessing.**

**Gather a harvest from the seeds that were sown,
that we may be fed with the bread of life.**

**Gather the hopes and dreams of all;
unite them with the prayers we offer.**

**Grace our table with your presence,
and give us a foretaste of the feast to come.**

After the gifts have been presented, one of these prayers or another offertory prayer is said.

A Let us pray.
Merciful God,
C we offer with joy and thanksgiving
what you have first given us—
our selves, our time,
and our possessions,
signs of your gracious love.
Receive them for the sake of him
who offered himself for us,
Jesus Christ our Lord. Amen

Or

A Let us pray.
Blessed are you,
C O Lord our God, maker of all things.
Through your goodness
you have blessed us with these gifts.
With them we offer ourselves to your service
and dedicate our lives
to the care and redemption
of all that you have made,
for the sake of him who gave himself for us,
Jesus Christ our Lord. Amen

GREAT THANKSGIVING

The Great Thanksgiving is begun by the presiding minister standing at the altar.

P The Lord be with you.

C And also with you.

P Lift up your hearts.

C We lift them to the Lord.

P Let us give thanks to the Lord our God.

C It is right to give our thanks and praise.

P It is indeed right and salutary that we should at all times
and in all places offer thanks and praise to you,
O Lord, holy Father, almighty and everliving God.

But chiefly we are bound to praise you for the glorious resurrection of our Lord;
for he is the true Passover Lamb who gave himself to take away our sin,
who by his death has destroyed death,
and by his rising has brought us to eternal life.

And so, with Mary Magdalene and Peter and all the witnesses of the resurrection,
with earth and sea and all their creatures,
and with angels and archangels, cherubim and seraphim,
we praise your name and join their unending hymn:

C Holy, holy, holy Lord, God of power and might:
Heaven and earth are full of your glory.

Hosanna in the highest.

Blessed is he who comes in the name of the Lord.

Hosanna in the highest.

The minister continues:

P You are indeed holy, O God, the fountain of all holiness;
you bring light from darkness, life from death, speech from silence.
We worship you for our lives and for the world you give us.

We thank you for the new world to come
and for the love that will rule all in all.

We praise you for the grace shown to Israel, your chosen,
the people of your promise:

the rescue from Egypt, the gift of the promised land,
the memory of the ancestors, the homecoming from exile,
and the prophets' words that will not be in vain.

In all this we bless you for your only-begotten Son,
who fulfilled and will fulfill all your promises.

In the night in which he was betrayed,
our Lord Jesus took bread, and gave thanks;
broke it, and gave it to his disciples, saying:
Take and eat; this is my body, given for you.

Do this for the remembrance of me.

Again, after supper, he took the cup, gave thanks,
and gave it for all to drink, saying:

This cup is the new covenant in my blood,
shed for you and for all people for the forgiveness of sin.

Do this for the remembrance of me.

For as often as we eat of this bread and drink from this cup,
we proclaim the Lord's death until he comes.

C Christ has died. Christ is risen. Christ will come again.

P Therefore, O God, with this bread and cup
we remember the incarnation of your Son:
his human birth and the covenant he made with us.

We remember the sacrifice of his life:

his eating with outcasts and sinners, and his acceptance of death.

But chiefly on this day we remember his rising from the tomb,
his ascension to the seat of power,
and his sending of the holy and life-giving Spirit.

We cry out for the resurrection of our lives,
when Christ will come again in beauty and power
to share with us the great and promised feast.

C Amen. Come, Lord Jesus.

P Send now, we pray, your Holy Spirit,
that we and all who share in this bread and cup
may be united in the fellowship of the Holy Spirit,
may enter the fullness of the kingdom of heaven,
and may receive our inheritance with all your saints in light.

C Amen. Come, Holy Spirit.

- P** Join our prayers with those of your servants of every time and every place, and unite them with the ceaseless petitions of our great high priest until he comes as victorious Lord of all.
- C** **Through him, with him, in him, in the unity of the Holy Spirit, all honor and glory is yours, almighty Father, now and forever. Amen**

Other Eucharistic Prayers and the Words of Institution are included in Lutheran Book of Worship Ministers Edition.

LORD'S PRAYER

C **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.
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

C **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,
forever and ever. Amen**

Sit

COMMUNION

The communion follows. The bread may be broken for distribution. The presiding minister and the assisting ministers receive the bread and wine and then give them to those who come to receive.

As the ministers give the bread and cup to each communicant, they say these words:

The body of Christ, given for you. The blood of Christ, shed for you.

The communicant may say: Amen.

As the people commune, hymns and other music may be used, and may include the following:

- C** **Lamb of God, you take away the sin of the world; have mercy on us.
Lamb of God, you take away the sin of the world; have mercy on us.
Lamb of God, you take away the sin of the world; grant us peace.**

Stand

BLESSING

After all have returned to their places, the minister may say these or similar words.

P The body and blood of our Lord Jesus Christ strengthen you and keep you in his grace.

C Amen

CANTICLE

This post-communion canticle, Psalm 136, or an appropriate hymn may be sung.

C Thankful hearts and voices raise; tell everyone what God has done.

Let all who seek the Lord rejoice and bear Christ's holy name.

**Send us with your promises, O God, and lead us forth in joy
with shouts of thanksgiving. Alleluia, alleluia.**

POST-COMMUNION PRAYER

This or another post-communion prayer may be said.

A Let us pray.

Pour out upon us the spirit of your love, O Lord,
and unite the wills of those whom you have fed with one heavenly food;
through Jesus Christ our Lord.

C Amen

Silence for reflection.

BLESSING

The minister blesses the congregation.

P Almighty God,
Father, + Son, and Holy Spirit
bless you now and forever.

C Amen

Or

P The Lord bless you and keep you.
The Lord make his face shine on you
and be gracious to you.
The Lord look upon you with favor
and + give you peace.

C Amen

DISMISSAL

The minister may dismiss the congregation with these or similar words.

A Go in peace. Serve the Lord.

C Thanks be to God.

NOTES ON THE SERVICE

See *Lutheran Book of Worship Ministers Edition*, pp. 24-25 for notes on the Vigil of Easter.

AT THE FONT

A brief acclamation may follow each baptism:

WOV 612	Halle, halle, hallelujah
WOV 613	Celtic Alleluia
WOV 694	You have put on Christ

Final alleluias from these hymns may also be used as a baptismal acclamation:

LBW 135	The strife is o'er, the battle done
LBW 139	O sons and daughters of the King
LBW 143	Now all the vault of heaven resounds
LBW 144	Good Christian friends, rejoice and sing!

SUGGESTED HYMNS AND SONGS

LBW 132	Come, you faithful, raise the strain
LBW 135	The strife is o'er, the battle done
LBW 189	We know that Christ is raised
LBW 210	At the Lamb's high feast we sing
LBW 527	All creatures of our God and King
WOV 669	Come away to the skies
WOV 671	Alleluia, alleluia, give thanks
WOV 679	Our Paschal Lamb, that sets us free
WOV 693	Baptized in water
WOV 696	I've just come from the fountain

Shape of the Rite

GATHERING

WORD

MEAL

Peace

Offering and Offertory

Communion

Post-Communion Canticle

SENDING

Affirmation of Vocation

Blessing

DISMISSAL

AFFIRMATION OF THE VOCATION OF THE BAPTIZED IN THE WORLD

When set within the service of Holy Communion, this order is used following the post-communion canticle.

The service may be adapted to other liturgical settings or other places within the rite.

AFFIRMATION OF VOCATION

During the post-communion canticle, those affirming Christian vocation together with their sponsors gather with the ministers at the baptismal font or pool. They may carry their baptismal candles. These candles are then lit from the paschal candle by an assisting minister.

The presiding minister addresses the congregation with these or similar words:

P Dear Christian friends:

Baptized into the priesthood of Christ,
we are all called by the Holy Spirit
to offer ourselves to the Lord of all creation
in thanksgiving for all that God has done and continues to do for us.
It is our privilege to affirm those who are endeavoring
to carry out their vocation as Christians in the world.

A representative of the congregation says:

Through Holy Baptism our heavenly Father set us free from sin
and made us members of the priesthood we share in Christ Jesus.
Through word and sacrament we have been nurtured in faith,
that we may proclaim the praise of the Lord
and bear God's creative and redeeming word to all the world.

A sponsor presents each newly baptized person and gives a brief description of the area of service to be affirmed. Each person presented may briefly comment on the significance of this choice.

The congregation may sing one of the following or another response after each person's comments.

C May the God of all grace
who has called you to glory
support you and make you strong.

Or

C Blessed be God
who chose you in Christ.
Live in love as Christ loved us.

The presiding minister continues:

P [Names], both your work and your rest are now in God.
Will you endeavor to pattern your life on the Lord Jesus Christ,
in gratitude to God and in service to one another,
at morning and evening, at work and at play,
from this day until the day of your death?

R I will, and I ask God to help me.

The presiding minister continues with these or similar words:

P The Lord be with you.

C **And also with you.**

P Let us pray.

Almighty God,

by the power of the Spirit you have knit these your servants
into the one body of your Son, Jesus Christ.

Look with favor upon them in their commitment to serve in Christ's name.

Give them courage, patience, and vision;

and strengthen us all in our Christian vocation

of witness to the world and of service to others;

through Jesus Christ our Lord.

C **Amen**

BLESSING

The assisting minister continues with these or similar words.

A Go out into the world in peace;
be of good courage;
hold to what is good;
return no one evil for evil;
strengthen the faint-hearted;
support the weak;
help the suffering;
honor all people;
love and serve our God,
rejoicing in the power of the Holy Spirit.

The presiding minister blesses the congregation.

P The almighty and merciful God, Father, + Son, and Holy Spirit, bless you
now and forever.

C **Amen**

DISMISSAL

The assisting minister dismisses the congregation with these or similar words.

A Go in peace. Serve the Lord.

C **Thanks be to God.**

A hymn or postlude may follow.

NOTES ON THE SERVICE

In preparation for this rite, it is important that those affirming Christian vocation be given adequate time to reflect on their place in the body of Christ and the vocation that they wish to affirm. Such preparation would certainly include reflection on how God's gifts of baptism, absolution, and communion shape the life of the Christian in the world.

The description of the area of service need not be extensive. The pastor and/or catechist may wish to assist in preparing this description. This is also a suitable project for discussion in the small groups with the catechist following baptism or affirmation of baptism.

SUGGESTED HYMNS AND SONGS

LBW 160	Filled with the Spirit's power
LBW 161	O day full of grace
LBW 163	Come, Holy Ghost, God and Lord
LBW 459	O Holy Spirit, enter in
LBW 505	Forth in thy name, O Lord, I go
LBW 508	Come down, O Love divine
LBW 523	Holy Spirit, ever dwelling
WOV 682	Praise the Spirit in creation
WOV 684	Spirit, Spirit of gentleness
WOV 687	Gracious Spirit, heed our pleading
WOV 688	O Holy Spirit, root of life
WOV 752	I, the Lord of sea and sky
WOV 755	We all are one in mission

MUSIC FOR THE RITES

WELCOME OF INQUIRERS TO THE CATECHUMENATE

D D7 G Em

Praise to you, O Christ, the

The first system of music features a vocal line in treble clef and piano accompaniment in grand staff. The key signature has two sharps (F# and C#). The vocal line begins with a whole rest, followed by a half note G4, quarter notes A4 and B4, and a quarter note C5. The piano accompaniment consists of a right hand with eighth notes and a left hand with a simple bass line.

D A7 D

wis - dom and pow - er of God.

The second system continues the vocal line and piano accompaniment. The vocal line has a half note D5, quarter notes E5 and F#5, and a quarter note G5. The piano accompaniment continues with similar rhythmic patterns.

RBF

Praise to you, O Christ, the wis-dom and pow-er of God.

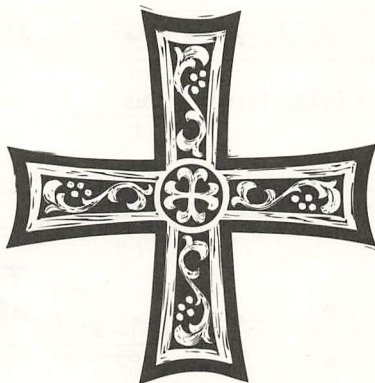
The third system shows the vocal line and piano accompaniment in a new key signature of one flat (Bb). The vocal line has a half note G4, quarter notes A4 and Bb4, and a quarter note C5. The piano accompaniment features a more active right hand with eighth notes and a steady left hand.

MS

C Em Am7 F G7 C

Glo-ry and praise to you, al-might-y and gra-cious God.

RBF



Glo-ry and praise to you, al-might-y and gra-cious God.

MS

BLESSING OF INQUIRERS AND CANDIDATES

Em D C Em

Bless-ed be God who chose you in Christ.

Detailed description: This system contains the first two measures of the piece. The vocal line (treble clef) starts with a whole rest, followed by a repeat sign. The notes are G4, A4, B4, G4, F#4, E4. The piano accompaniment (grand staff) features a bass line with a half note G3 and a quarter note G4, and a treble line with a half note G4 and a quarter note G4. The key signature has one sharp (F#).

C G/B Am

Live in love as Christ loved us. us.

Detailed description: This system contains the next two measures. The vocal line (treble clef) has notes G4, A4, B4, G4, F#4, E4. The piano accompaniment (grand staff) has a bass line with a half note G3 and a quarter note G4, and a treble line with a half note G4 and a quarter note G4. The key signature has one sharp (F#).

1 Em/B B Last time E

1 Last time

Detailed description: This system contains the piano accompaniment for the second system. It includes first and last time endings. The first ending (marked '1') has notes G4, A4, B4, G4, F#4, E4. The last time ending (marked 'Last time') has notes G4, A4, B4, G4, F#4, E4. The key signature has one sharp (F#).

RBF

Blest be God who chose you in Christ. Live in love as Christ loved us.

Detailed description: This system contains the final two measures of the piece. The vocal line (treble clef) has notes G4, A4, B4, G4, F#4, E4. The piano accompaniment (grand staff) has a bass line with a half note G3 and a quarter note G4, and a treble line with a half note G4 and a quarter note G4. The key signature has two flats (Bb, Eb).

MS

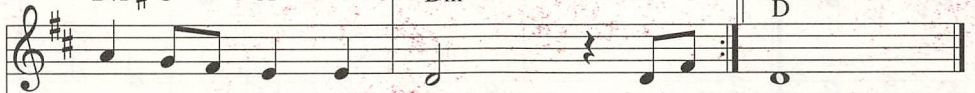
D G Em A



May the God of all grace who has called you to glo-ry sup-



D/F# G A 1 Bm Em A Last time D



port you and make you strong. May the strong.



RBF



May the God of all grace who has called you to



glo - ry sup - port you and make you strong.



MS

ENROLLMENT OF CANDIDATES

Dm Am 3 G Gm Dm C Dm

God calls you to be one with Je-sus Christ our Lord.

RBF

Detailed description: This block contains a musical score for a vocal and piano piece. The vocal line is written on a single treble clef staff with a key signature of one flat (B-flat). The lyrics are: "God calls you to be one with Je-sus Christ our Lord." Above the vocal line, the following chords are indicated: Dm, Am (with a triplet bracket over the notes), G, Gm, Dm, C, and Dm. The piano accompaniment consists of two staves: a right-hand treble clef staff and a left-hand bass clef staff. The right-hand part features a melodic line with a triplet in the second measure. The left-hand part provides harmonic support with chords and single notes. The piece concludes with a fermata over the final note of the vocal line and a repeat sign.



God calls you to be one with Je - sus Christ our Lord.

8

Detailed description: This block contains a second musical score for the same lyrics. It features a vocal line on a treble clef staff and a piano accompaniment on two staves (treble and bass clef). The key signature is one flat. The lyrics are: "God calls you to be one with Je - sus Christ our Lord." The piano accompaniment includes a bass line with a fermata and a final measure containing the number 8. The piece ends with a repeat sign.

MS

Dm Am C

Lord Je - sus, you call your own by name, and

Dm G7 C Em G

lead them to wa - ters of life. Lord

RBF

Lord Je-sus, you call your own by name, and lead them to the wa-ters of life.

MS

BAPTISMAL SONG

Refrain Springs, bless the Lord.

Introduction first time only Springs of wa - ter, bless the Lord.

Praise for - ev - er.
Give God glo - ry and praise for - ev - er.



RBF



Cantor or choir:

Buried with Christ in death, you are
Bathed in the foun-tain of life, you are
You are God's work of art, cre -
You have put on Christ, in
All of you are one, u -
Re - joice, all you bap - tized,

to refrain

raised with him to life.
born to a liv - ing hope.
ated in Christ Jesus.
him you have been bap - tized.
nited in Christ Jesus.
called to be chil - dren of God.


A LITANY OF THE SAINTS




Lord, have mercy. Lord, have mercy.
 Christ, have mercy. Christ, have mercy.
 Lord, have mercy. Lord, have mercy.




Be gra - cious to us. Hear us, O God.
 De - liv - er your people. Hear us, O God.




You loved us before the world was made: Hear us, O God.
 You rescued the people of your promise: Hear us, O God.
 You spoke through your prophets: Hear us, O God.
 You gave your only Son for the life of the world: Hear us, O God.



For us and for our salvation he came down from heaven: Great is your love.
 and was born of the vir - gin Mary: Great is your love.
 who by his cross and suffering re - deemed the world: Great is your love.
 and has washed us from our sins: Great is your love.
 who on the third day rose from the dead: Great is your love.
 and has given us the vic - to - ry: Great is your love.
 who ascend - ed on high: Great is your love.
 and intercedes for us at the right hand of God: Great is your love.



For the gift of the Ho - ly Spirit: Thanks be to God.
 For the one holy, catholic, and apos - tol - ic church: Thanks be to God.
 For the great cloud of witnesses into which we are bap - tized. Thanks be to God.



For Sarah and Abraham, Isaac and Re - bekah: Thanks be to God.
 For Gideon and Deborah, Da - vid and Esther: Thanks be to God.
 For Moses and Isaiah, Jeremi - ah and Daniel: Thanks be to God.
 For Miriam and Rahab, Abi - gail and Ruth: Thanks be to God.



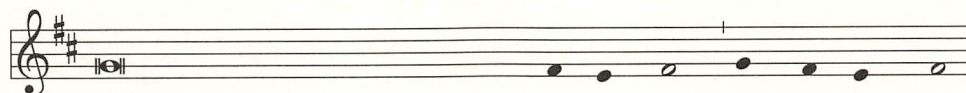
For Mary, mother of our Lord: **Thanks be to God.**
For John, who baptized in the Jordan: **Thanks be to God.**
For Mary Magdalene and Joanna, Ma - ry and Martha: **Thanks be to God.**
For James and John, Pe - ter and Andrew: **Thanks be to God.**
For Paul and Apollos, Ste - phen and Phoebe: **Thanks be to God.**



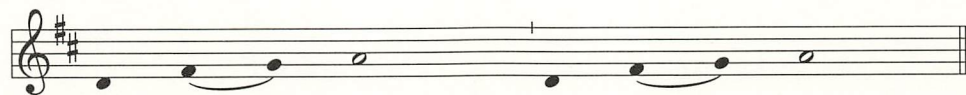
For all holy men and women, our mothers and fa - thers in faith: **Thanks be to God.**
For the noble band of the prophets: **Thanks be to God.**
For the glorious company of the a - postles: **Thanks be to God.**
For the white-robed ar - my of martyrs: **Thanks be to God.**
For cherubim and seraphim, Michael and the ho - ly angels: **Thanks be to God.**



Be gra - cious to us: **Hear us, O God.**
De - liv - er your people: **Hear us, O God.**



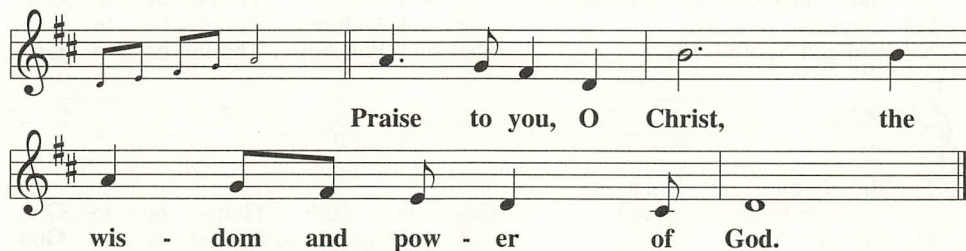
Give new life to these chosen ones by the grace of baptism: **Hear us, O God.**
Strengthen all who bear the sign of the cross: **Hear us, O God.**
Clothe us in compas - sion and love: **Hear us, O God.**
Bring us with all your saints to the riv - er of life: **Hear us, O God.**



Lord, have mercy. Lord, have mercy.
Christ, have mercy. Christ, have mercy.
Lord, have mercy. Lord, have mercy.

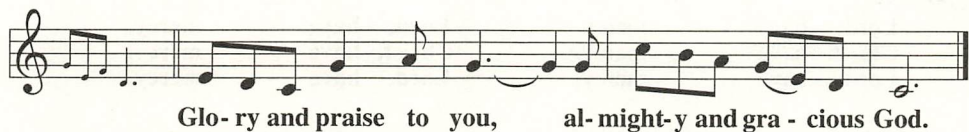
REFRAINS FOR USE IN BULLETINS

WELCOME OF INQUIRERS TO THE CATECHUMENATE



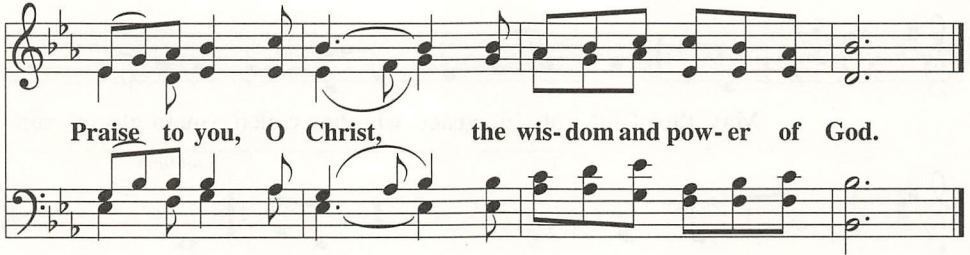
Musical notation for the first refrain, consisting of two staves in G major (one sharp). The melody is written in treble clef. The lyrics are: Praise to you, O Christ, the wis - dom and pow - er of God.

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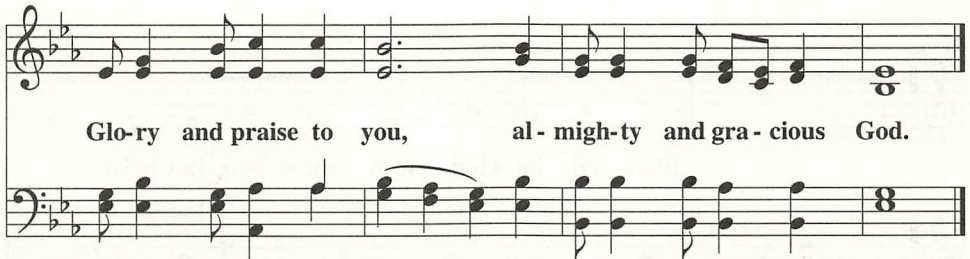
Musical notation for the second refrain, consisting of one staff in G major (one sharp). The melody is written in treble clef. The lyrics are: Glo - ry and praise to you, al - might - y and gra - cious God.

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Praise to you, O Christ, the wis- dom and pow- er of God.

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Glo-ry and praise to you, al- migh-ty and gra- cious God.

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BLESSING OF INQUIRERS AND CANDIDATES

May the God of all grace who has called you to glo-ry sup-
port you and make you strong. May the strong.

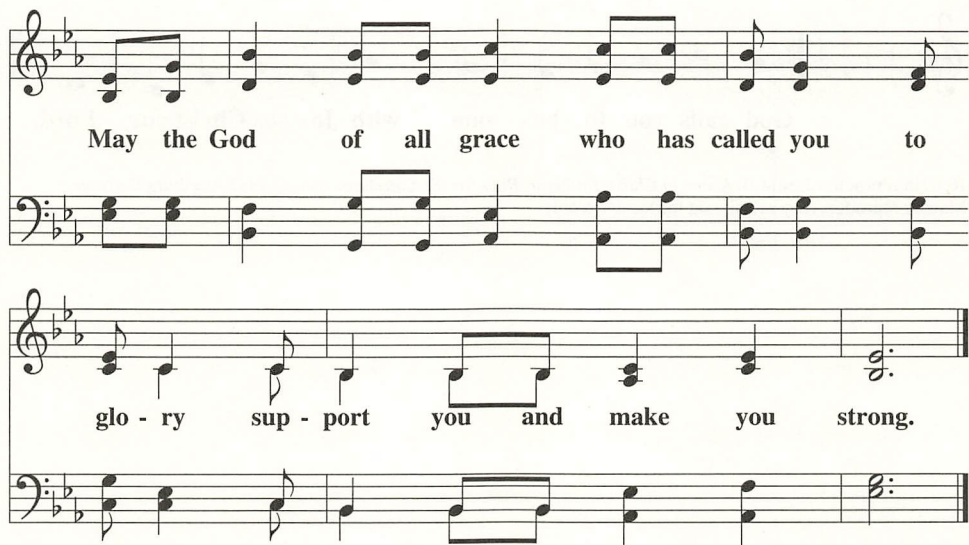
1 Last time

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Bless - ed be God who chose you in Christ.
Live in love as Christ loved us. us.

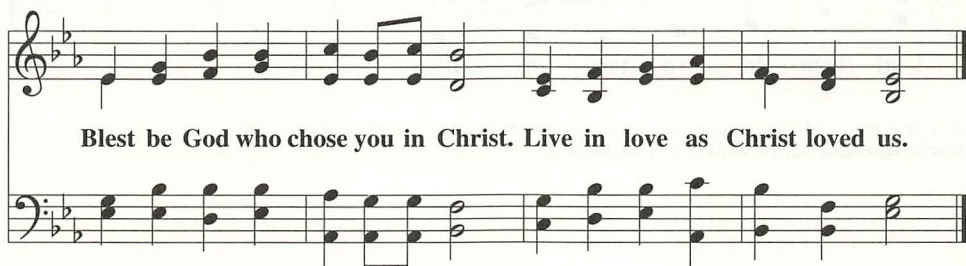
1 Last time

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May the God of all grace who has called you to
 glo - ry sup - port you and make you strong.


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Blest be God who chose you in Christ. Live in love as Christ loved us.

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ENROLLMENT OF CANDIDATES



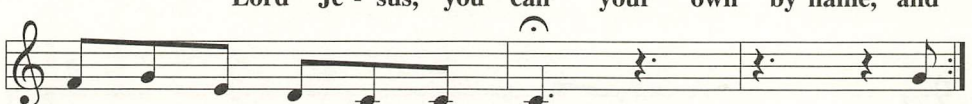
God calls you to be one with Je - sus Christ our Lord.

The musical notation is on a single staff in G major (one sharp). It begins with a treble clef and a key signature of one sharp. The melody starts with a quarter rest, followed by quarter notes G4, A4, B4, and C5. A repeat sign follows. The second measure is a quarter note G4. The third measure contains a triplet of quarter notes A4, B4, and C5, indicated by a bracket and the number '3'. The fourth measure is a quarter note G4. The fifth measure is a quarter note F#4. The sixth measure is a quarter note E4. The seventh measure is a quarter note D4. The eighth measure is a quarter note C4. The piece ends with a double bar line and repeat dots.

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Lord Je - sus, you call your own by name, and



lead them to wa - ters of life. Lord

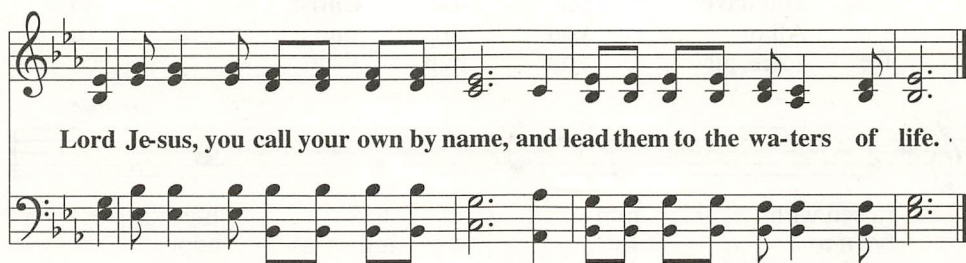
The musical notation consists of two staves. The first staff is in G major and contains the melody for the first line of text. It starts with a treble clef and a key signature of one sharp. The melody begins with a quarter note G4, followed by a quarter note A4, a quarter note B4, and a quarter note C5. A repeat sign follows. The second measure is a quarter note G4. The third measure is a quarter note F#4. The fourth measure is a quarter note E4. The fifth measure is a quarter note D4. The sixth measure is a quarter note C4. The seventh measure is a quarter note B3. The eighth measure is a quarter note A3. The ninth measure is a quarter note G3. The tenth measure is a quarter note F#3. The eleventh measure is a quarter note E3. The twelfth measure is a quarter note D3. The piece ends with a double bar line and repeat dots. The second staff continues the melody for the second line of text. It starts with a treble clef and a key signature of one sharp. The melody begins with a quarter note G3, followed by a quarter note F#3, a quarter note E3, and a quarter note D3. The second measure is a quarter note C3. The third measure is a quarter note B2. The fourth measure is a quarter note A2. The fifth measure is a quarter note G2. The sixth measure is a quarter note F#2. The seventh measure is a quarter note E2. The eighth measure is a quarter note D2. The ninth measure is a quarter note C2. The tenth measure is a quarter note B1. The eleventh measure is a quarter note A1. The twelfth measure is a quarter note G1. The piece ends with a double bar line and repeat dots.

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God calls you to be one with Je - sus Christ our Lord.

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Lord Je-sus, you call your own by name, and lead them to the wa-ters of life.

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BAPTISMAL SONG

Refrain



Springs of wa - ter, bless the Lord.



Give God glo - ry and praise for - ev - er.

Cantor or choir:



	Buried with	Christ	in	death,	you are
	Bathed in the	foun-tain	of	life,	you are
You	are God's	work	of	art,	cre -
	You have	put	on	Christ,	in
	All of	you	are	one,	u -
Re -	joice, all	you	bap -	tized,	

to refrain



raised with	him	to	life.
born to a	liv -	ing	hope.
ated	in	Christ	Jesus.
him you have	been	bap -	tized.
nited	in	Christ	Jesus.
called to be	chil - dren	of	God.

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