

THE ORDER OF HOLY BAPTISM



with the Divine Liturgy



THE THREE MYSTERIES OF INITIATION



Baptism

Baptism is a beginning and an entry into the Church. It washes away all sins. Baptism & chrismation remit all sins, and the baptized person is illumined with the grace and power of the Holy Spirit.

Chrismation

In the Byzantine tradition, chrismation is administered immediately following baptism. In this sacrament, a newly baptized child receives the Holy Spirit.

Chrismation is like an ordination of the laity. The Greek word for chrismation (“chrisma”) means anointing. One anointed with “chrisma” becomes “Christos” (that is, the anointed one), which is the meaning of the name Christ. Thus, by this sacrament we are made Christians or “other Christs.” According to our belief, every baptized lay person is ordained a priest by this sacrament and becomes a deputy or an ambassador for Christ in this world.

Holy Communion

The new life given in baptism is renewed again and again in the Eucharist. Holy Communion is given to the infant immediately following baptism to provide nourishment for the spiritual life the neophyte has just received.

In the early church, Baptism and Chrismation were not administered in the church, but in a separate edifice called the baptisterion. Following chrismation, the newly baptized, wearing their white robes and carrying candles, were led by the clergy to the church for the celebration of the Eucharist. This is the origin of the procession with the newly baptized infant around the baptismal font just before the neophyte is given Holy Communion.



SYMBOLISM & TRADITIONS

As with all sacraments, each action and component holds symbolic meaning, with a basis in ancient traditions.

- **The Sponsors (Godparents).** The use of Sponsors dates back to Christian persecution by the pagans. Sponsors were provided to instruct children in the faith in the event that the parents were martyred.
- **The Font.** The baptismal font is the “Divine Womb” in which the child receives a second birth. The descent into the baptismal font symbolizes burial, and the emergence symbolizes resurrection.
- **Immersion.** According to ancient practice, there is required immersion in water (not sprinkling or pouring of water) to denote the washing away of sin. The triple immersion symbolizes the three days Christ spent in the tomb, as well as the Holy Trinity.
- **The Oil.** The child is anointed with olive oil before the immersion. This custom had its beginning among ancient Greek wrestlers, who anointed their bodies with oil so opponents could not maintain a grip. In baptism, the child is anointed to elude the grip of sin.
- **The Clothing.** The removal of clothes signifies the casting off of sin. Nakedness without shame also refers to the sinless state of man in Paradise. After baptism, the child is dressed in new white clothes to signify the purity of the soul washed from sin, as well as the garment of light man wore before the Fall.
- **The Candles.** Baptism is the sacrament of entrance into light. In the early Church, the baptismal candle was lit in the Church for major life events, such as marriage, and was lit as death approached as well. The candle is a symbol of the perseverance of the baptized soul until Christ's return





THE PREPARATORY RITE

The sacrament of Holy Baptism is preceded by a preparatory rite that takes place in the narthex (entrance) of the church. This is to show that the child has not yet “entered” the Church. The rite consists of several elements:

- **The Catechumenate.** The Priest breathes on the child to be baptized (the Catechumen), makes the Sign of the Cross, lays hands upon the child’s head, and says a prayer to expel "the ancient deceit" and unite the child to the Church.
- **The Exorcism.** This consists of four prayers commanding the devil and powers of darkness to depart from the child and entreating that a Guardian Angel be given to the child.
- **The Renunciation of Satan.** The Priest and godparents, holding the child, turn to the West (regarded by the ancient Greeks as the location of the gates of Hades) and renounce Satan on behalf of the child.
- **The Commitment to Christ.** The Priest and godparents then turn back to the East (which symbolizes the region of light), and the Priest asks the godparents to accept Christ on behalf of the child. The godparents declare three times that the child will be united to the church.
- **The Recitation of the Symbol of Faith.** At this point, the godparents recite the confession of faith contained in the Nicene Creed. This creed was a sign of recognition among the early Christians that distinguished the true members of the Church.



STEPS OF THE CEREMONY

At this point, the Baptism itself begins. The sacrament consists of the following elements:

- **Litany of Peace.**
- **The Sanctification of the Water.** The Priest signs the water three times, immersing his hand, making the Sign of the Cross, and anointing it with oil.
- **Unction with Oil.** The Priest blesses olive oil and applies it to the child's forehead, breast, ears, shoulders, hands, and feet.
- **Triple Immersion in Water.** The Priest baptizes the child, immersing and then raising the infant up again three times. The Priest then places the child in a cloth held by the godparents.
- **Chrismation.** The Priest anoints the child with the Holy Chrism (blessed oil, with a number of aromatic substances symbolizing the grace-bestowing gifts of the Holy Spirit.) The Priest anoints crosswise the child's forehead, eyes, nostrils, mouth, ears, breast, hands, and feet.
- **Vesting.** The child is then dressed, and the Priest invests the newly baptized child in the new garment.
- **Procession.** The Priest then leads the child and godparents three times around the font. This circular dance reflects the belief that the angels in heaven are expressing their joy. Tradition states that at this moment a guardian angel is assigned to the child.
- **The Holy Eucharist.** Following Baptism and Chrismation, the neophyte becomes a full member of the Church and receives the sacrament of Holy Communion.

PREPARATORY NOTES

It is fitting for Holy Baptism to be celebrated in the church and, if possible, with Divine Liturgy. The Priest who celebrates the Mystery and the Sponsors present at it prepare by fasting, for the holiness and majesty of the Mystery demands this.

It is assumed that an infant will have been given a Christian name beforehand. If the one to be baptized is "of age," he or she takes a Christian name he or she desires.

Before the Baptism, a font with water is placed in the center of the temple, and at the edge of it, three lit candles. At the left side of the font is placed a small table on which the Priest (or Deacon) places a Cross, Gospel, and appurtenances related to the Mysteries of Baptism and Chrismation (vessels containing the Chrism and Oil and an anointing brush; perhaps a sponge and scissors).



RITE OF THE CHURCHING OF THE CHILD

The Rite of Churching is to be performed before the Rite of Holy Baptism, either on the day of baptism or on an earlier occasion. The child is brought to the church, and the Priest meets the godparents, who shall carry the child, in the narthex.

Deacon: Let us pray to the Lord.

Response: Lord, have mercy.

The Priest, making the Sign of the Cross over the child, prays:

Priest: O Lord our God, according to the Law, You were brought to the temple as an infant on the fortieth day by Your holy Mother, the Virgin Mary. You were held in the embrace of the righteous elder Simeon. Now, Almighty Master, bless this child brought here to be presented to You, the Creator of all things. Bless (him-her) and grant (him-her) growth in wisdom, that (he-she) may be pleasing to You in all things. O Lord, protector of infants, drive out from (him-her) every enemy power by the sign of Your cross.

Grant that (he-she), being deemed worthy of holy baptism, may, together with the elect, share in Your holy Kingdom. Protect (him-her), together with us, by the grace of the holy, consubstantial and undivided Trinity.

For to You is due all glory, thanksgiving and worship, together with Your eternal Father, and Your all-holy, good and life-creating Spirit, now and ever and forever.

Response: Amen.

Priest: Peace be to all.

Response: And to your spirit.

Deacon: Bow your heads to the Lord.

Response: To You, O Lord.

Priest: O God, Father Almighty, through Your prophet Isaiah You foretold the virgin birth of Your only Son and our Lord. In these last days, through Your compassion for us, He chose to become a child, by Your good pleasure and the working of the Holy Spirit.

According to the custom of the Law, after the days of purification, He, the true Lawgiver, permitted Himself to be brought into the holy Temple and to be received in the arms of the righteous Simeon. This mystery was foreshadowed by the prophet who was touched by the burning coal from the altar. Through grace, we the faithful imitate this mystery.

O Lord, protector of children, bless this child, together with (his-her) parents and godparents. Grant that this child may be reborn by water and the Spirit and be united to the holy flock of Christ.

For You dwell on high yet look upon the humble, and to You we give glory, to the Father, and to the Son and to the Holy Spirit, now and ever and forever.

Response: Amen.

The Churching

The Priest takes the infant and makes the Sign of the Cross with him or her before the doors of the church, saying:

Priest: The servant of God (*Name*) is churched in the Name of the Father and of the Son and of the Holy Spirit. Amen.

Then he brings the infant into the church, saying:

Priest: I will enter your house; I will bow down before your holy temple.

And he goes to the middle of the church, saying:

Priest: The servant of God (*Name*) is churched in the Name of the Father and of the Son and of the Holy Spirit. Amen.

Then he says:

Priest: In the midst of the Church, I will praise You.

Then he brings the infant before the doors of the Altar, saying:

Priest: The servant of God (*Name*) is churched in the Name of the Father and of the Son and of the Holy Spirit. Amen.

Standing with the child before the Holy Doors, the Priest intones:

Priest:

Now you may dis-miss your ser - vant, O
Lord, in peace, ac - cord-ing to your

The image shows two staves of musical notation in G major (one sharp). The first staff contains the melody for the first line of text: "Now you may dis-miss your ser - vant, O". The second staff contains the melody for the second line of text: "Lord, in peace, ac - cord-ing to your". The lyrics are written below the notes, with hyphens indicating syllables that span across multiple notes.

word; for my eyes have seen
 your sal - va - tion which you have pre - pared be-fore the
 face of all peo-ple, a light for re-ve-la-tion to the Gen - tiles,
 and the glo - ry of your peo - ple Is - ra - el.

At the Holy Doors, the godparents bow three times and receive the child from the hands of the Priest.

If baptism is to follow immediately, the Priest may omit the following dismissal.

Dismissal

from the Feast of the Meeting of the Lord:

Priest: May Christ our true God, who for our salvation deigned to be held in the arms of the righteous Simeon, have mercy on us and save us, through the prayers of His most pure Mother and of all the saints, for Christ is good and loves us all.

Response: Amen.

THE ORDER OF BAPTISM

Prayers at the Making of a Catechumen

If there is no Deacon, before the baptismal service begins, the Priest should read privately, before the icon screen, the prayer, "O compassionate and merciful God..." (page 22).

The holy doors are opened.

The one that comes to be illumined should be dressed in plain, loose-fitting clothing with head uncovered and bare feet and with hands down at his or her sides. An infant should be sufficiently undressed as to permit the anointing and baptism to be done properly.

The Priest, vested in a white epitrachilion and phelonion, meets the candidate in the narthex, to enroll him or her in the Catechumenate. The Priest sets the candidate facing East, breathes three times upon the face, signs the forehead and chest three times, and then places his hand upon the candidate's head, and says this prayer:

Priest: In Your Name, O Lord, the God of truth, and in the Name of Your only Son and of Your Holy Spirit, I lay my hand upon Your servant *(Name)* whom You have deemed worthy to flee to Your holy Name and to take refuge under the shelter of Your wings.

Free (him-her) from the ancient deceit, and fill (him-her) with faith in You, hope in You and love for You, that (he-she) would know that You are together with Your only Son our Lord Jesus Christ and Your Holy Spirit. Grant that (he-she) may walk in the way of Your commandments and do what is pleasing to You, for the one who observes the law shall live by it. Write (his-her) name in the book of life and unite (him-her) to the flock of Your inheritance. May Your

holy Name be glorified in (him-her), together with the holy Name of Your beloved Son our Lord Jesus Christ, and of Your life-creating Spirit.

Let Your eyes always look mercifully upon (him-her), and let Your ears hear (his-her) prayers. Let (him-her) rejoice in the work of (his-her) hands and in all (his-her) posterity, that (he-she) may confess You by worshipping and glorifying Your great and most exalted Name, magnifying You always all the days of (his-her) life.

For all the powers of heaven sing Your praises, and Yours is the glory, Father, Son and Holy Spirit, now and ever and forever.

Response: Amen.

The Exorcism

Deacon: Let us pray to the Lord.

Response: Lord, have mercy.

Priest: The Lord rebukes you, Satan: the Lord who came into the world and dwelt among us to destroy your tyranny and to deliver humanity; The Lord, who upon the tree triumphed over hostile powers, when the sun was darkened and the earth quaked, when the graves were opened and the bodies of the saints arose; the Lord, who by death destroyed death, and left powerless him who had the power of death, that is you, Satan.

I adjure you by God who has shown us the tree of life and placed the Cherubim and the flaming sword every way to guard it. Be rebuked!

I rebuke you by him who walked upon the surface of the sea as on dry land and rebuked the stormy winds, whose frown dries up the sea and whose rebuke melts away the mountains, for He himself now commands you through us!

Be afraid, depart and keep away from this creature and never dare to return or hide yourself within (him-her); lie not in wait for (him-her) nor scheme against (him-her) neither during the night nor during the day, neither in the morning nor at the noonday, but depart into your own dark abyss until the great day of judgment prepared for you!

Fear God who is seated upon the Cherubim and looks upon the depths, fear him before whom the angels, archangels, thrones, dominations, principalities, powers, virtues, the many-eyed cherubim and the six-winged seraphim tremble, before whom tremble heaven and earth, the sea and all they contain.

Be gone and depart from the sealed and newly enlisted warrior of Christ our God; for I rebuke you by Him who walks on the wings of the wind and who makes the winds His messengers and flaming fire His servants. Be gone and depart from this creature together with all your power and your angels.

For glorified is the Name of the Father, and of the Son and of the Holy Spirit, now and ever and forever.

Response: Amen.

Another Exorcism:

Deacon: Let us pray to the Lord.

Response: Lord, have mercy.

Priest: O Lord of Hosts, God of Israel, You heal every disease, look now upon Your servant. Seek, search, and drive out from (him-her) every work of Satan. Rebuke the unclean spirits and expel them , and purify the works of Your hands ; quickly crush Satan under (his-her) feet and grant Your servant victory over him and his unclean spirits , that, having obtained mercy from You, (he-she) may become worthy of Your immortal and heavenly mysteries, and glorify You, Father, Son and Holy Spirit, now and ever and forever.

Response: Amen.

A Prayer:

Deacon: Let us pray to the Lord.

Response: Lord, have mercy.

Priest: O eternal One, Lord and Master, You created us in Your image and likeness, and gave us the power of eternal life. When we then fell into sin, You did not turn away from us but brought about the salvation of the world by the incarnation of Your Christ. Deliver now this creature from slavery to the enemy and receive (him-her) into Your heavenly kingdom. Open the eyes of (his-her) mind so that the light of the gospel may shine brightly within (him-her). During (his-her) lifetime, give (him-her) the companionship of an angel of light to rescue (him-her) from every snare lying in (his-her) path, from the

encounter of the evil one, from the noonday demon and every evil imagination.

The Priest breathes in the form of the Sign of the Cross upon the mouth, forehead, and breast of the Catechumen, saying the following. He does this three times.

Drive out from (him-her), O Lord, every evil and unclean spirit hiding and lurking in (his-her) heart:

And the Priest continues:

the spirit of deceit, the spirit of wickedness, the spirit of idolatry and all greed, the spirit of untruth and every impurity brought about by the prompting of the devil. Make (him-her) a spiritual lamb of the holy flock of Your Christ, a worthy member of Your Church, a (son-daughter) and an heir to Your kingdom; that living according to Your commandments, preserving the seal unbroken and keeping (his-her) baptismal robe undefiled, (he-she) may obtain the happiness of the saints in Your kingdom.

Through the grace, the mercies and the love of mankind of Your only-begotten Son, with whom You are blessed, together with Your all-holy, good and life-creating Spirit, now and ever and forever.

Response: Amen.

The Renunciation of Satan

The Priest then turns the one to be baptized to the West (i.e. away from the altar), and the Catechumen raises his or her hands. If the Catechumen is an infant, he or she is held a little raised by a Sponsor.

Priest: Do you renounce Satan, and all his works, and all his angels and all his service, and all his pride?

Catechumen: I do renounce him.
or Sponsors

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Catechumen: I do renounce him.
or Sponsors

Then the Priest asks once or three times:

Priest: Have you renounced Satan?

Catechumen: I have renounced him.
or Sponsors

The Priest may say:

Priest: Then blow upon him and spit upon him.

The Commitment to Christ

And this being done, the Priest turns the Catechumen or the Sponsors towards East (i.e. towards the altar), and the Catechumen lowers his or her hands.

Priest: Do you commit yourself to Christ?

Catechumen: Yes, I commit myself to Him.
or Sponsors

Priest: Do you commit yourself to Christ?

Catechumen: Yes, I commit myself to Him.
or Sponsors

Priest: Do you commit yourself to Christ?

Catechumen: Yes, I commit myself to Him.
or Sponsors

Priest: Have you committed yourself to Christ?

Catechumen: Yes, I have committed myself to Christ.
or Sponsors

Priest: And do you believe in Him?

Catechumen: I believe in Him, for He is King and God.
or Sponsors

and continue: I believe in one God, the Father Almighty, Creator of heaven and earth, of all things visible and invisible, and in one Lord Jesus Christ, Son of God, the only-begotten, born of the Father before all ages. Light from light, true God from true God, begotten, not made, one in essence with the Father, through whom all things were made. For us and for our salvation, He came down from heaven, and was

incarnate from the Holy Spirit and the Virgin Mary, and became man. He was crucified for us under Pontius Pilate, and suffered and was buried. He rose on the third day, according to the scriptures. He ascended into heaven and is seated at the right hand of the Father, and he is coming again in glory to judge the living and the dead, and His kingdom will have no end. And in the Holy Spirit, the Lord, the Creator of Life, who proceeds from the Father. Together with the Father and the Son He is worshipped and glorified; He spoke through the prophets. In one, holy, catholic and apostolic Church. I profess one baptism for the remission of sins. I expect the resurrection of the dead and the life of the world to come. Amen.

Priest: Have you committed yourself to Christ?

Catechumen: Yes, I have committed myself to Christ.
or Sponsors

Priest: Have you committed yourself to Christ?

Catechumen: Yes, I have committed myself to Christ.
or Sponsors

Priest: Have you committed yourself to Christ?

Catechumen: Yes, I have committed myself to Christ.
or Sponsors

Priest: Then worship Him!

The Catechumen or Sponsors bow and say:

Catechumen: I worship the Father, and the Son, and the Holy Spirit, the
or Sponsors Trinity one in substance and undivided.

Priest: Blessed is God, who wishes all to be saved and to come to the knowledge of the truth, now and ever and forever. Amen.

Deacon: Let us pray to the Lord.

Response: Lord, have mercy.

Priest: O Lord, our Master and God, call Your servant (*Name*) to Your holy enlightenment and count (him-her) worthy of this great gift of Your holy baptism. Wash away (his-her) old self, and give (him-her) a new birth into everlasting life. Fill (him-her) with the power of Your Holy Spirit, that (he-she) may be one with Your Christ; and that (he-she) may no longer be a child of the flesh, but rather a child of Your kingdom.

Through the good pleasure and grace of Your only-begotten Son, with whom You are blessed, together with Your all-holy, good and life-creating Spirit, now and ever, and forever.

Response: Amen.

An appropriate hymn may be sung.

The Priest places his epitrachelion on the Catechumen or Sponsor and leads the baptismal party to the place of baptism. All the candles are lit. The Priest incenses around the baptismal font three times. The Priest then gives up the censer, stands before the baptismal font, and bows.

The Sponsors with the infant stand before the font, their faces turned to the East (to the font); but an adult Catechumen stands in front of his or her Sponsors, with arms downward.

Deacon: Reverend Father, give the blessing!

Priest: Blessed is the kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever and forever.

Response: Amen.

Litany of Peace

The deacon leads this litany from before the font. During this litany, the Priest quietly prays the prayer, "O compassionate and merciful God..." (page 22).

Deacon: In peace, let us pray to the Lord.

Response: Lord, have mercy.

Deacon: For peace from on high and for the salvation of our souls, let us pray to the Lord.

Response: Lord, have mercy.

Deacon: For peace in the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord.

Response: Lord, have mercy.

Deacon: For this holy church and for all who enter it with faith, reverence, and the fear of God, let us pray to the Lord.

Response: Lord, have mercy.

Deacon: For our holy father (*Name*), Pope of Rome, let us pray to the Lord.

Response: Lord, have mercy.

Deacon: For our most reverend Metropolitan (*Name*), for our God-loving Bishop (*Name*), for the venerable priesthood, the diaconate in Christ, and all the clergy and people, let us pray to the Lord.

Response: Lord, have mercy.

Deacon: That this water may be sanctified by the power, action and descent of the Holy Spirit, let us pray to the Lord.

Response: Lord, have mercy.

Deacon: That the grace of redemption and the blessing of the Jordan may come upon it, let us pray to the Lord.

Response: Lord, have mercy.

Deacon: For (him-her) who now approaches holy enlightenment and for (his-her) salvation, let us pray to the Lord.

Response: Lord, have mercy.

Deacon: That (he -she) may prove (himself-herself) a (son-daughter) of light and an heir of eternal blessing, let us pray to the Lord.

Response: Lord, have mercy.

Deacon: That this water may become for (him-her) the washing of rebirth; for the forgiveness of sins and a garment of incorruption, let us pray to the Lord.

Response: Lord, have mercy.

Deacon: That (he-she) may be delivered with us from all affliction, wrath, and need, let us pray to the Lord.

Response: Lord, have mercy.

Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by Your grace.

Response: Lord, have mercy.

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

Response: To You, O Lord.

When the Deacon has finished the litany, the Priest says aloud the prayer for the blessing of water (page 23).

During this litany, the Priest prays the following prayer silently. If there is no Deacon, the Priest says this prayer privately immediately before the service of baptism (refer to page 10).

Priest: O compassionate and merciful God, You alone search the heart and soul and know their secrets. There is nothing hidden from You; all things are naked and exposed to Your sight. Since You know everything about me, do not loathe me nor turn Your face from me; but rather, at this time, overlook my offenses, as You overlook the sins of all when they repent. Wash away the filth of my body and soul and make all my being holy and perfect by Your unseen power and Your spiritual right hand, that while I proclaim freedom and offer it to others by the perfect faith of Your unspeakable love for mankind, I myself may not be found an abandoned slave of sin.

O Master, You alone are good and love mankind, do not humiliate me, but send upon me the power from on high, and strengthen me for the ministry of this great and heavenly mystery. Form Christ in (him-her) who seeks to be born again through my humble ministry. Build (him-her) firmly upon the foundation of Your apostles and prophets and do not destroy (him-her). Plant (him-her) as a planting of truth in Your holy, catholic and apostolic Church so that (he-she) may not be rooted out, and that as (he-she) grows in the practice of faith, Your all-holy Name of the Father, and of the Son and of the Holy Spirit may be glorified in (him-her), now and ever and forever. Amen.

The Priest makes no exclamation but says the "Amen" quietly.

The Blessing of the Baptismal Waters

When the Deacon has finished the litany, the Priest says aloud the prayer for the blessing of water.

Priest: O Lord God, Ruler and Creator of all things both seen and unseen, You created heaven and earth and the sea and everything that is in them. You gathered the waters into one place, enclosed their depths and sealed them by Your awesome and glorious Name. Raising the waters above the heavens, You made the earth firm upon the waters, and established the sea by Your power. You crushed the heads of serpents in the waters. You are awesome and who can withstand You? Look, O Lord, upon this Your creature and upon this water and grant it the grace of redemption and the blessing of Jordan. Make it a fountain of incorruption, a gift of sanctification for the forgiveness of sins, a healing of sicknesses, the destruction of demons, impregnable to hostile powers, and filled with angelic strength. Let those who would like to ensnare Your creature flee from this water. For we have called upon Your Name, O Lord, which is wondrous, and glorious and fearful to the enemy.

Then the Priest signs the water with the Sign of the Cross in this way: he immerses his fingers held in the form for blessing, breathes upon the water, and says the following. This is done three times:

May all the enemy powers be crushed by the sign of Your Cross.
(three times)

And the Priest continues:

For to You is due glory, power, honor and worship together with Your eternal Father, and Your all-holy, good and life-creating Spirit, now and ever and forever.

Response: Amen.

Priest: +Peace be to all.

Response: And to your spirit.

Deacon: Bow your heads to the Lord.

Response: To You, O Lord.

The Blessing of the Oil

As the Deacon holds the oil (if there is no Deacon, the Priest holds the oil), the Priest breathes upon it, in the form of a cross, three times and signs it with his hand three times.

Deacon: Let us pray to the Lord.

Response: Lord, have mercy.

Priest: O Master, Lord and God of our fathers, to those in Noah's ark You sent a dove bearing in its beak a twig of the olive tree as a sign of reconciliation and of salvation from the flood, foreshadowing the mystery of grace. Now You have provided the fruit of the olive tree for the celebration of Your holy mysteries, and by it, You have filled those under the law with the Holy Spirit, and have perfected those under grace.

Therefore, O Lord, bless this oil through the power, action and descent of Your Holy Spirit, that it may be an anointing of incorruptibility, a weapon of righteousness, and a renewal of soul and body, turning away every work of the devil. May it deliver from all evil those who are anointed with it in faith and partake of it: for Your glory and for the glory of Your only-begotten Son and Your all-holy, good and life-creating Spirit, now and ever and forever.

Response: Amen.

Deacon: Let us be attentive!

The Priest, singing Alleluia three times with the people, pours some of the oil upon the water in the form of the cross three times, retaining a sufficient amount of oil for the anointing to follow.

Three times:



Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - - - ia!

The image shows a musical staff with a treble clef and a key signature of one flat (B-flat). The melody consists of three phrases of 'Alleluia'. The first phrase is 'Al - le - lu - ia!' with notes for Al (quarter), le (quarter), lu (quarter), and ia (quarter). The second phrase is 'Al - le - lu - ia!' with notes for Al (quarter), le (quarter), lu (quarter), and ia (quarter). The third phrase is 'Al - le - lu - - - ia!' with notes for Al (quarter), le (quarter), lu (quarter), and ia (quarter). The notes are connected by slurs, and there are rests between the phrases.

Then the Priest exclaims:

Priest: Blessed is God who enlightens and sanctifies everyone coming into the world, now and ever and forever.

Response: Amen.

Anointing

The Priest then takes some of the oil and makes the Sign of the Cross with it on the forehead, breast, ears, shoulders, hands and feet of the Catechumen, saying:

Forehead: The servant of God (*Name*) is anointed with the oil of gladness in the Name of the Father, and of the Son and of the Holy Spirit.

That (his-her) mind may be opened to the understanding and acceptance of the mysteries of the faith of Christ, and to the knowledge of His truth, now and ever, and forever, amen.

Breast: For the healing of soul and body, and that (he-she) may love the Lord God with all (his-her) heart, with all (his-her) soul, and with all (his-her) mind, and that (he-she) may love (his-her) neighbor as (himself-herself).

Ears: That (his-her) ears may be ready to listen to the teachings of faith, and accept the words of the divine gospel.

Shoulders: That (he-she) may willingly take upon (himself-herself) the easy yoke of Christ and gladly carry His light burden and that (he-she) may shun all craving of sensuality.

Hands: That (he-she) may innocently raise (his-her) hands to heaven and do the right thing at all times and bless the Lord.

Feet: That (he-she) may walk in the path of the commandments of Christ.

Baptism

The preferred method of baptism is that of immersion. The Priest holds the child upright, looking toward the East. At the pronouncement of each Name of the Most Holy Trinity, the Priest lowers the child into the water and immediately lifts him or her out. If there are difficulties, for example, if the Catechumen is ill or weak or an adult, then baptism may be administered by the pouring of the water.

Priest: The servant of God (*Name*) is baptized into the Name of the Father, and of the Son, and of the Holy Spirit.

Response: Amen.

The Priest then gives the infant to the Sponsor, who, at this time, holds forward a pure piece of cloth, spread out on both hands.

After the baptism, the Priest washes his hands while Psalm 31 is sung:

Psalm 31

Blessed are they whose trespasses are forgiven
and whose sins are remitted.
O happy the man to whom the Lord imputes no guilt,
in whose spirit is no guile.
I kept it secret and my frame was wasted.
I groaned all day long,
for night and day your hand was heavy upon me.
Indeed my strength was dried up
as by the summer's heat.
But now I have acknowledged my sins;
my guilt I did not hide.

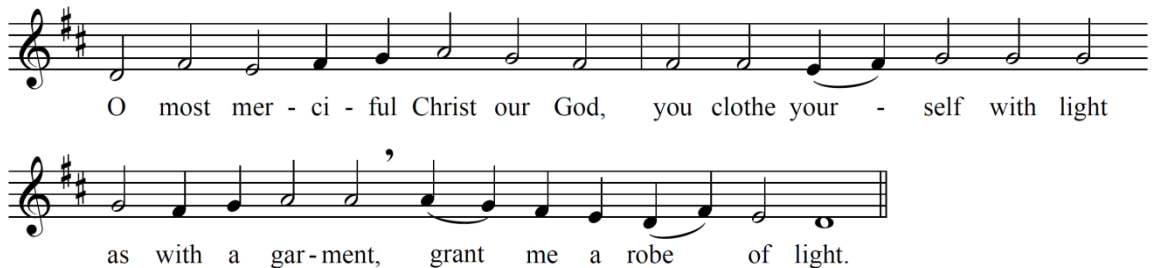
I said: "I will confess my offense to the Lord."
 And you, Lord, have forgiven the guilt of my sin.
 So let the righteous pray to you
 in time of need.
 The floods of water may reach high
 but him they shall not reach.
 You are my hiding place, O Lord; you save me from distress.
 You surround me with cries of deliverance.
 I shall instruct you and teach you
 the way you should go;
 I shall give you counsel
 with my eye upon you.
 Be not like horse and mule, unintelligent, needing bridle and bit
 else they will not approach you.
 Many sorrows has the wicked
 but he who trusts in the Lord, loving mercy surrounds him.
 Be glad in the Lord and rejoice, you righteous ones!
 O come, ring out your joy, all you upright of heart.

Then, clothing the baptized person with a white robe, the Priest says:

Priest: The servant of God (*Name*) is clothed in the robe of righteousness, in the Name of the Father, and of the Son and of the Holy Spirit. Amen.

The following is sung repeatedly until the baptized person is clothed:

Troparion of Holy Baptism - Tone 8:



O most mer - ci - ful Christ our God, you clothe your - self with light
 as with a gar - ment, grant me a robe of light.

A lighted candle is given to the newly baptized, or to his or her Sponsor:

Priest: Receive this lighted candle, and during your entire life strive to shine with the light of faith and good deeds, that when the Lord comes, you may be able to meet Him with light together with all the saints and enter unhindered into the court of His heavenly glory and reign with Him through all eternity. Amen.

Chrismation

The Priest says the prayer of holy chrismation:

Deacon: Let us pray to the Lord.

Response: Lord, have mercy.

Priest: Blessed are You, Lord, God, Ruler of all, Source of all good things, Sun of Righteousness. You have raised up a light of salvation for those in darkness, through the manifestation of Your only-begotten Son and our God. Though we are unworthy, You have given us a blessed cleansing in holy water and a divine sanctification through holy anointing. Now, to Your newly enlightened servant, You have been pleased to give new birth by water and the Spirit, for the forgiveness of (his-her) sins, whether committed willingly or unwillingly. Therefore, O Master and gracious King of all, grant (him-her) also the seal of the gift of Your holy, almighty and adorable Spirit, and the communion of the holy Body and precious Blood of Your Christ. Keep (him-her) in Your holiness, strengthen (him-her) in the true faith, and deliver (him-her) from the evil one and all his deceitful ways. Keep (him-her) in purity and righteousness by a fear of You that brings salvation, that (he-she) may please You in (his-her) every word and deed and become a (son-daughter) and an heir of Your heavenly kingdom.

For You are our God, a God of mercy and salvation, and we give glory to You, Father, Son and Holy Spirit, now and ever and forever.

Response: Amen.

After this prayer, the Priest anoints the baptized person with holy chrism, making the Sign of the Cross on the forehead, eyes, nostrils, mouth, ears, breast, hands and feet, saying each time:

Priest: The seal of the gift of the Holy Spirit. Amen.

After the Chrismation¹:

Small Litany

During the Small Litany, the priest quietly prays the Prayer of the Trisagion.

Deacon: Again and again, in peace, let us pray to the Lord.

Response: Lord, have mercy

Deacon: Protect us, save us, have mercy on us, and preserve us, O God, by your grace.

Response: Lord, have mercy

Deacon: Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.

Response: To You, Lord.

Celebrant: For you are holy, our God, and we give glory to you, Father, Son, and Holy Spirit, now and ever

Deacon: And forever.

Response: Amen.

¹ *The Order of Holy Baptism & Holy Chrismation.* (Parma, 1994), 81.

Then the Priest places his epitachelion on the newly baptized person or Sponsor and leads them in a circular procession three times around the font. The Sponsor carries the candle, if the newly baptized is an infant; if the newly baptized is an adult, he or she carries the candle.

All sing three times:

All you who have been bap-tized in-to Christ Have been clothed
with Christ. Al-le-lu - - - ia! *fine* *recitando* Glo - ry to the Father,
and to the Son, and to the Ho - ly Spi - rit, now and ever and
for - ev - er. A - men. Have been clothed with Christ.
Al-le-lu - - - ia! *da capo al fine*

The Priest and Deacon enter the altar.

Deacon: Let us be attentive!

Priest: Peace be to all.

Deacon: Wisdom! Be attentive!

The faithful sing the Prokeimenon. The reader chants the verse.

Prokeimenon of Holy Chrismation - Tone 3 (Psalm 26:1):

The Lord is my light and my help; whom shall I fear?
Whom shall I fear?

Verse: The Lord is the stronghold of my life; before whom shall I shrink?

Deacon: Wisdom!

Reader: A Reading from the Epistle of St. Paul to the Romans.

Deacon: Let us be attentive!

The Reader reads Romans 6:3-11 [EOT p.227]

Priest: Peace be to you, reader.

Deacon: Wisdom! Be attentive!

Alleluia – Tone 8 (Psalm 92):

Al - le - lu - ia! Al - le - lu - - - ia! Al - - - le - lu - ia!

Verse: Robed is the Lord and girt about with strength.

Verse: The world he made firm, not to be moved.

Deacon: Reverend Father, bless the proclaimer of the Gospel of the holy apostle and evangelist Matthew.

Blessing him, the Priest says:

Priest: May God, through the prayers of the holy, glorious, and illustrious apostle and evangelist Matthew, grant that you proclaim the word with great power for the fulfillment of the Gospel of his beloved Son, our Lord Jesus Christ.

Deacon: Amen.

And the Priest hands the Gospel Book to the Deacon. The Deacon, bowing, takes the holy Gospel Book, and goes to the ambon or some other designated place for the reading of the Gospel.

Note that Matthew 28:16-20 is always read at a Liturgy that is celebrated with baptism, even on Sunday, except for feasts of our Lord or the Theotokos and the Sundays between Pascha and All Saints.

Priest: Wisdom! Let us stand and listen to the holy Gospel. Peace be to all.

Response: And to your spirit.

Deacon: A reading from the holy Gospel according to Saint Matthew.

Response: Glory to you, O Lord, glory to you.

Priest: Let us be attentive!

The Deacon reads Matthew 28:16-20.

Response: Glory to you, O Lord, glory to you.

Homily

The Litany of Fervent Supplication

Deacon: Let us all say with our whole soul and with our whole mind, let us say:

Response: Lord, have mercy.

Deacon: O Lord almighty, God of our Fathers, we pray you, hear and have mercy.

Response: Lord, have mercy.

Deacon: Have mercy on us, O God, according to your great mercy, we pray you, hear and have mercy.

Response: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Deacon: Again we pray for our holy father (*Name*), Pope of Rome, and for our most reverend Metropolitan (*Name*), for our God-loving Bishop (*Name*), for those who serve and have served in this holy church, for our spiritual fathers and for all our brothers and sisters in Christ.

Response: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Deacon: Again we pray for our government and for all in the service of our country.

Response: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Deacon: We also pray for the newly enlightened servant of God (*Name*), that (he-she) be protected in the pure profession of faith, in all holiness and in the fulfillment of the commandments of Christ all the days of (his-her) life.

Response: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Deacon: Again we pray for the people here present who await your great and abundant mercy, for those who show us mercy, and for all Christians of the true faith.

Response: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Priest: For You are a merciful and loving God and we give glory to You, Father, Son and Holy Spirit, now and ever and forever.

Response: Amen.

The Divine Liturgy continues with the Cherubikon, found on pp. 42-48 of the Divine Liturgy book.²

At Holy Communion, the newly-enlightened and his or her Sponsors are the first to receive after the Priest and Deacon.

² *The Divine Liturgies of Our Holy Fathers John Chrysostom and Basil the Great: Responses and Hymns Set to the Carpathian Plainchant* (Pittsburgh: Byzantine Catholic Metropolitan Church *Sui Juris* of Pittsburgh, U.S.A., 2006), 42-48.

AN EXHORTATION TO THE SPONSOR AFTER THE BAPTISM OF AN INFANT

O pious and Christian Sponsor, (*Name*): Through the grace and compassion of God the Lover of Mankind, Who desires that all be saved, today spiritual birth by water and the Spirit has been accomplished in the temple of God. Concerning such, the Lord Christ Himself has given us this law of birth, saying to Nicodemus: "Verily, verily I say unto you, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God" (John 3:5). And after the Resurrection He Himself made a promise about this to His disciples, saying: "All power is given unto Me in Heaven and on earth. Go, therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you" (Matt. 28:18-20). Today the newly-illuminated servant of God, (*Name*), has been baptized in the Name of the All-holy and Divine Trinity, and was born spiritually. (He-She) that before was a child of darkness, is a child of light; (he-she) that was a child of wrath, is a child of the grace of God; (he-she) that dwelt in the land of the shadow of death, abides in light, in the land of the portion of the Saints, and is written in the book of the living. Because of this, Angels are rejoicing, making festival in the church, and, as usual, they have great joy over one sinner who repents, as they consider a man desiring to be written to their rank. We also rejoice who have strived today in church, for a new rod has been grafted to the True Vine, Christ the Lord, which, having been brought to life by the enrichment of His grace, will bear a cluster of virtues. And it is meet to rejoice at your piety, for you have received from the divine font this child of grace and light, as a spiritual rod, and you have been made for (him-her) a spiritual (father-mother) with a commission and reception on earth: to become a (father-mother) now to (him-her) through the grace of the Lord Who lives in Heaven. And for you as spiritual (father-mother), it is meet to understand, that it is necessary to have (fatherly-motherly) love, in order to keep the child given you turned toward God, all the days of your life. And when the Lord will give the child the ability to put (his-her) mind to good use, then you shall instruct (him-her) in the Orthodox-Catholic Faith, all its ordinances, in which (he-she) will come to know everything that is necessary through piety for salvation and to keep it undefiled: and to lead (him-her) to a life, as is meet, according to the Christian calling. Yes, for now (he-she) that is illumined by the rays of grace through spiritual birth, has been given into your arms by me, a sinner: that (he-she) that was in darkness, after rebirth, will stand before

the Heavenly Father in another age, as pure as today, and, in soul, whiter than snow, from the bath of regeneration. Thus, undefiled and unblemished by the action of the serpent which comes from the flesh, (he-she) shall stand before the sincere Judge, Who will render to each according to his deeds. And clearly today, through your lips the cursed Satan was cast out and all his activities; and God the Creator of all adopted (him-her), who by grace acquired spiritual birth, and was clothed as a member of the Church of Christ with the confession of the True Christian Faith. Thus, all the days of (his-her) life let (him-her) remain in the One Faith without parting from the Church, and in the grace of adoption by the immutable God. Let (him-her) never turn aside to the works of the evil Satan, and let (him-her) ever stand opposed to him. And, with the help of God (he-she) shall be revealed as a mighty destroyer of all his snares, as a soldier of Christ, strengthened by the seal of the gift of the Holy Spirit in the war against him. And after such God-pleasing struggles, (he-she) shall receive from the Originator and Judge of struggles labor in the Heavenly Kingdom-the great blessedness of life eternal. If, by your guidance and piety, the newly illumined infant who has been counted worthy of your patronage makes haste to act worthily, (he-she) will not be deprived of a fitting inheritance by the Lord God. For your love made manifest to your spiritual (son-daughter), which is love for another, (he-she) will be beloved of the Heavenly Father, for "God is Love." For soul-profitting instruction, (he-she) will be guided by the straight path of the commandments of the Lord, that (he-she) may proceed into the land of eternal life. As do you yourself, so I pray warmly and from the heart, with true desire, unto God Who gives you this child, that after many years (he-she) may, with gladness, inherit it.

