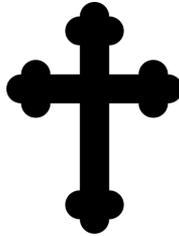


THE SERVICE GUIDEBOOK

FOR

**THE SACRAMENT OF
BAPTISM**



**ST. JOHN THE BAPTIST GREEK
ORTHODOX CHURCH**

TAMPA, FLORIDA



An Explanation of the Sacraments of Baptism and Chrismation

The Sacraments of Baptism and Chrismation were instituted by Christ Himself, when He commanded His Apostles, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit." (Matthew 28:19) For centuries, these sacraments have initiated the individuals in the Greek Orthodox Church.

Explanation of the Ceremony

The many gestures involved in the performance of the Sacrament of Baptism in the Eastern Orthodox Church are not mere forms devoid of meaning. Christianity is life. Each action in the Sacrament of Baptism expresses what Christ is actually doing for us through this Sacrament. Baptism begins in the church Narthex (entrance or back section of the church) where the unbaptized would congregate in the ancient church.

Exorcisms

The first act of the baptismal service begins in the Narthex (entrance of the church). This shows that the infant is not yet a member of the Church. The priest calls upon the Godparent (sponsor) to renounce the devil and all his works for the child. The renouncing of Satan is done facing the west, because the west is where the sun disappears, and was regarded by the ancient Greeks as the place of the gates of Hades. The Godparent speaks on behalf of the child and forcefully rejects Satan, including

blowing three times in the air and symbolically spitting three times on the floor. The priest then faces east where the light of the sun rises and asks the Godparent to accept for the child Him, who is the Light of the World.

The Sign of The Cross

The priest then makes the sign of the cross on the child's body. This will be repeated throughout the service.

The Creed

The Godparent is then asked to proclaim his/her faith in Christ on behalf of the infant and will recite the confession of faith, the Nicene Creed.

The Naming

The infant will be given a Christian name, which distinguishes him/her from all other children of God. It is the Church's acceptance of him/her as an individual in his/her own right. The new name expresses also the new life, which is received through baptism.

The Baptismal Font

The priest, child and Godparent proceed to the front of the church to the large baptismal font. The Baptismal Font, in the language of the Church Fathers, is the Divine Womb whence we receive the second birth as children of God. "But we all who received Him, who believed in His name, He gave power to become children of God, who were born not of blood, not of the will of the flesh nor of the will of man, but of God." (John 1:12-13)

The Water

Water is used in cleansing. In baptism, it expresses the fact that through this sacrament, Christ cleanses us from sin. The priest blesses the water in the baptismal font, adding a small amount of olive oil. The fruit of the olive tree has been a symbol of peace and reconciliation between God and humans, since a dove brought an olive branch to Noah at the great flood described in the Old Testament.

The Naked Infant

The infant is baptized in the naked state to denote that just as we came out of our mother's womb naked, so we emerge naked out of the womb of God - the baptismal font.

The Anointing with Oil

Olive oil is blessed and then applied by the priest to the various parts of the child's body: hands, feet, ears and mouth in order to dedicate them to the service of Christ. The sponsor will then anoint the entire body of the infant with olive oil.

The Triple Immersion

The immersion in water symbolizes death, since a person cannot live long under, we share in Christ's death. The baptized person rises out of the font promising to surrender their life to Christ the Savior. The triple immersion symbolizes the three days spent by Christ in the tomb as well as the Holy Trinity, since the baptismal formula used in the Orthodox Church is "The servant of God is baptized in the name of the Father and the Son and the Holy Spirit." The person who has been baptized comes out of the baptismal font without sin, a new person, "dead to sin, and alive to God in Christ Jesus."

The Sacrament of Chrismation

In the Orthodox Church, the Sacrament of Chrismation (Confirmation) is administered immediately following baptism as in the early church. It is considered as the fulfillment of baptism. The priest will anoint the newly baptized in the brow, eyes, nostril, lips, ears, breast, hands and feet with the words: "The seal of the gift of the Holy Spirit." The "whole man" is now a temple of God.

The Cutting of the Hair - Tonsure

After Chrismating the infant, the priest cuts locks of hair from the child's head, in the shape of the cross. This is an expression of gratitude from the child, who, having received an abundance of blessings through the sacraments of Baptism and Chrismation and having nothing to give God in return, offers part of its hair, which is symbolic of strength.

New Clothes

The new clothes signify the entirely new life that we receive after we are baptized.

The Candles

Baptism remains the sacrament of entrance into the Light. "Let your light shine before men, that they may see your good works and give glory to your Father, Who is in heavens." (Matthew 5:16)

The Procession

In early times, Baptism and Chrismation were not administered in the Church, but in a separate

building called the “baptisterion.” This is the origin of the present procession of the priest being accompanied by the sponsor, who is holding the newly baptized infant, around the baptismal font, just before the infant is given the Sacrament of Communion. In the ancient church, the procession came from the baptisterion back into the main church. Both then and now, the hymn sung during the procession is: “All those who have been baptized into Christ, have accepted Christ, Alleluia.”

The Scripture Readings

Two passages of scripture are read during the service of Baptism. The epistle is from the book of Romans 6:3-11, confirming our new life in Christ. The Gospel reading is from Matthew 28:16-20, which highlights the Great Commission directing us all to baptize all nations.

The Eucharist

Immediately following baptism, the newly baptized receives the precious Body and Blood of Christ in the Sacrament of Holy Communion. As a full member of the church, the greatest benefit of being Orthodox is participation in the sacramental life, the greatest manifestation of which is to receive Holy Communion. From this time forward, the child is invited to be a frequent participant in the Holy Eucharist.

The Conclusion

As the service concludes, the Godparents hand the infant to the child’s parents with the words:

“Receive your child, baptized and chrismated, an Orthodox Christian.”



The Sacrament of Holy Baptism

Prayers at the Making of a Catechumen

Takes place in the narthex

Priest: (Makes the sign of the cross over the person being baptized.)

In the name of the Father, and of the Son, and of the Holy Spirit. Amen. (3)

Blessed is our God always, now and forever, and to the ages of ages. Amen.

Is to onoma tou Patros, ke tou Iou, ke tou Agiou Pnevmatos. Amin. (3)

Laying his hand upon his (her) head, the Priest says:

Priest: Let us pray to the Lord.

People: *Lord have mercy.*

Priest: In Your Name, O Lord God of Truth, and in the Name of Your Only-Begotten Son, and of Your Holy Spirit, I lay my hand upon this Your servant, who has been found worthy to flee unto Your Holy Name and to be under the protection of Your wings. Remove from him (her) that old delusion, and fill him (her) with faith in You and hope and love, so that he (she) may know that You are the only True God, and Your Only-Begotten Son, our Lord Jesus Christ, and Your Holy Spirit. Enable him (her) to live in accordance with all Your commandments, and to keep all those things that are pleasing to You; for if a person does these things, he shall find life in them. Inscribe him (her) in Your Book of Life, and unite him (her) to the flock of Your inheritance. May Your Holy Name be glorified in him (her) together

with Your beloved Son, our Lord Jesus Christ, and of Your Life-Giving Spirit. May Your eyes ever regard him (her) with mercy, and may Your ears hear the voice of his (her) supplication. May he (she) rejoice in the works of his (her) hands, and in all his (her) generation, that he (she) may glorify You, worshipping and glorifying Your great and exalted Name, and may he (she) always sing praises to You all the days of his (her) life. For all the Powers of Heaven sing praises to You, and all the glory belongs to You, the Father, the Son, and the Holy Spirit, now and forever, and to the ages of ages.

People: *Amen.*

First Exorcism

Priest: Let us pray to the Lord.

People: *Lord have mercy.*

Priest: May the Lord rebuke you, O Devil, He who came into the world and dwelt among men in order to destroy your tyranny and deliver mankind; Who on the Cross triumphed over adverse powers, when the sun was darkened, and the earth was shaken, and the graves were opened, and the bodies of the Saints arose; Who by death annihilated Death, and put an end to him who had power over death, that is you, the Devil. I command you, O Devil, in the name of God, Who revealed the Tree of Life, and Who set in order the Cherubim, and the flaming sword that turned to guard it. Be rebuked, and depart, for I charge you, by Him Who walked upon the surface of the sea as upon dry land, Who commanded the tempest of winds to be calm, Whose look dries up the abyss, and by Whose threat the mountains melt away. It is this same Lord who now commands you through us: Be afraid, come out, and

depart from this creature, and never return, nor hide in him (her), neither meet nor act upon him (her), neither by night nor by day, in the morning or at noonday; but depart here to your own darkness, until the great Day prepared for your Judgment. Fear God, Who sits upon the Cherubim, and looks down into the abyss; before Whom Angels tremble, Archangels, Thrones, Dominions, Principalities, Authorities, Powers, the many-eyed Cherubim, and the six-winged Seraphim; before Whom tremble the Heavens and the earth, the sea, and all that is in them. Come out, and depart from the sealed and newly-enlisted soldier of Christ our God; for I charge you by Him who rides upon the wings of the winds, Who makes His Angels spirits and His Ministers a flaming fire. Come out, and depart from this creature with all your power and your angels. For the name of the Father, and of the Son, and of the Holy Spirit, has been glorified now and forever, and to the ages of ages.

People: *Amen.*

Second Exorcism

Priest: Let us pray to the Lord.

People: *Lord have mercy.*

Priest: God, Who is Holy, fearful and glorious, incomprehensible and inscrutable in all His works and all His might, who ordained for you, O Devil, the penalty of eternal punishment, through us, His unworthy servants, commands you, and all the powers that work with you, to depart from him (her) who has been newly sealed in the name of our Lord Jesus Christ our true God. I command you therefore, most evil, unclean, impure, abominable, loathsome and alien spirit, by the power of Jesus

Christ, Who has all authority in Heaven and on earth, Who said to the deaf and dumb devil, "Come out of the man, and never again enter into him." Depart! Know the vanity of your power, which does not have the authority even over swine! Remember Him Who ordered you, at your request, to enter into the herd of swine. Fear God, by Whose command the earth is established upon the waters; Who created the Heavens, and established the mountains in scale, and the hills in a balance; Who placed the sand as a limit for the sea, and a safe path in the raging water; Who touches the mountains and they smoked; Who clothes Himself with Light as with a garment; Who stretches out the Heavens like a curtain; Who covers over His exceedingly high places with waters; Who laid the foundations of the earth that it shall never move unto ages of ages. Who lifts up the waters of the sea, and returns it as rain upon the face of the whole earth. Come out and depart from him (her) who is now preparing for Holy Illumination. I command you by the saving Passion of our Lord Jesus Christ and by His Precious Body and Blood, and by His awesome coming again, for He shall come upon the clouds. He shall come indeed without delay to judge all the earth, and shall assign you and all the powers working with you, to the fire of hell, having delivered you to the outer darkness, where the worm is sleepless and the fire is never extinguished. For all the power belongs to Christ our God, together with the Father and with the Holy Spirit, now and forever, and to the ages of ages.

People: Amen.

Third Exorcism

Priest: Let us pray to the Lord.

People: *Lord have mercy.*

Priest: O Lord of Sabaoth, the God of Israel, Who heals sickness and infirmity, look upon Your servant. Search out, examine him (her), and drive away from him (her) all the actions of the devil. Rebuke the unclean spirits and expel them, and cleanse the work of Your hands by using Your great might to quickly destroy Satan under his (her) feet, and give him (her) victory over the Devil and over his unclean spirits; so that, having received mercy from You, he (she) may be made worthy of Your Immortal and Heavenly Mysteries, and may give glory to the Father, and to the Son, and to the Holy Spirit, now and forever, and to the ages of ages.

People: *Amen.*

Priest: Let us pray to the Lord.

People: *Lord have mercy.*

O Master and Lord, the one Who truly exist, Who created man in your own image and likeness, and gave him power for eternal life. And when he had fallen through sin, You did not despise Your fallen creature, but provided through the incarnation of Your Christ, for the salvation of the world. Deliver this creature of Yours from the bondage of the enemy, and receive him (her) into Your heavenly Kingdom. Open the eyes of his (her) mind, so that the illumination of Your Gospel may shine upon him (her). Yoke to his (her) life a radiant Angel who will protect him (her) from every attack of the adversary, from evil encounters, from the noon-day demon, and from evil visions.

And the Priest blesses the catechumen and says the following three times:

Expel from him (her) every evil and unclean spirit, hiding and lurking in his (her) heart.

Exelason ap' aftou (aftis) pan poniron ke akatharton pnevma, kekrimenon ke emfolevon aftou (aftis) ti kardia.

People: *Amen.* (3)

Priest: The spirit of error, the spirit of evil, the spirit of idolatry and all greed, the spirit of lying and of all uncleanness and every devious operation according to the teaching of the Devil. And make him (her) a reasoning sheep of the holy flock of Your Christ, and honorable member of Your Church, a consecrated vessel, a child of Light, and heir of Your Kingdom. So that, having lived according to Your commandments, and having kept the Seal unbroken, and preserved his (her) garment unstained, he (she) may receive the blessedness of the Saints in Your Kingdom. Through the Grace and mercy and compassion of Your Only-Begotten Son, with Whom You are blessed, together with Your All-Holy, Good, and Life-Giving Spirit, now and forever, and to the ages of ages.

People: *Amen.*

Then the Priest turns the catechumen and sponsor to the west, and asks the following questions:

Do you renounce Satan, and all his works, and all his worship, and all his angels, and all his pride? (3)

Each time the Catechumen (or the Sponsor if the person to be baptized is a child) answers: I do.

Priest: Have you renounced Satan? (3)

Catechumen or the Sponsor: I have. (3)

After the third time, the Priest says: Then breathe and spit upon him.

The Priest then turns the Catechumen to the East toward the altar.

Priest: Do you unite yourself to Christ? (3)

Catechumen or the Sponsor: I do. (3)

Priest: Have you united yourself Christ? (3)

Catechumen or the Sponsor: I have. (3)

Priest: And do you believe in Christ?

Catechumen or the Sponsor: I believe in Him as King and as God.

The Catechumen or Sponsor recites the Creed:

The Creed

I believe in one God, the Father Almighty, Creator of heaven and earth, and of all things visible and invisible.

And in one Lord, Jesus Christ, the only begotten Son of God, begotten of the Father before all ages. Light of Light, true God of true God, begotten, not created, of one essence with the Father, through whom all things were made.

Who for us and for our salvation, came down from heaven and was incarnate of the Holy Spirit and the Virgin Mary and became man.

He was crucified for us under Pontius Pilate, and suffered and was buried.

And He rose on the third day according to the Scriptures.

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

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

His kingdom shall have no end.
And in the Holy Spirit, the Lord, the Creator of Life,
Who proceeds from the Father, Who together with
the Father and the Son is worshiped and glorified,
who spoke through the prophets.
In one, holy, catholic, and apostolic Church.
I confess one baptism for the remission of sins.
I look for the resurrection of the dead.
And the life of the age to come. Amen.

Priest: Have you united yourself to Christ? (3)

Catechumen or the Sponsor: I have. (3)

Priest: Then worship Him also.

Catechumen or the Sponsor: I worship the Father,
the Son, and the Holy Spirit; the Trinity One in
Essence and Undivided.

Priest: Blessed is God Who desires that all people be
saved, and come to the knowledge of the Truth; now
and forever, and to the ages of ages.

People: *Amen.*

Priest: Let us pray to the Lord.

People: *Lord have mercy.*

Priest: O Lord and Master, our God, call this Your
servant (Name) to Your Holy Illumination, and
make him (her) worthy to receive this great Grace of
Your Holy Baptism. Take away from him (her) the
old ways, and renew him (her) unto everlasting life;
and fill him (her) with the power of Your Holy
Spirit, unto union with Your Christ; that he (she)
may no longer be a child of the body, but a child of
Your Kingdom; through the good will and Grace of
Your Only-Begotten Son, with Whom You are
blessed, together with Your All-Holy, Good, and

Life-Giving Spirit, now and forever, and to the ages of ages.

People: *Amen.*

The Apolysis

Priest: Glory to You, our God and our hope; glory to You.

May Christ our true God, Who consented to be baptized by John in the Jordan River for our salvation (and Who rose from the dead) as a good, loving, and merciful God, have mercy on us and save us, through the intercessions of His most pure and spotless Holy Mother, through the power of the Precious and Life-giving Cross, the protection of the honorable, bodiless powers of the heavens, at the supplications of the honorable, glorious prophet and Forerunner John the Baptist, of the holy, glorious and praiseworthy Apostles, through the intercessions of (name of patron saint), the patron Saint of this child, and of all Your saints.

Through the prayers of our holy fathers, Lord Jesus Christ, Our God, have mercy on us and save us.

Di efchon ton agion, Patera Imon, Kyrie, I-i-sou Christe o Theos imon, eleison, ke soston imas.

People: *Amen.*

The Service of Holy Baptism

Takes place at the Baptismal Font

The Priest censes the baptismal font, the icons, and the people, while the hymn of Epiphany is being chanted:

En I-or-da-ni vap-ti-zo-me-nou Sou Ky-ri-e, i tis Tri-a-dos e-fa-ne-ro-thi pro-ski-ni-sis, tou gar Yen-ni-to-ros i fo-ni pro-se-mar-ti-ri Si, a-ga-pi-ton Se I-on o-no-ma-zou-sa, ke to Pnev-ma en i-di pe-ri-ste-ras, e-ve-ve-ou tou lo-gou to as-fa-les. O E-pi-fa-nis Chri-ste O The-os, ke ton kos-mon fo-ti-sas do-xa Si.

When You O Christ were baptized in the Jordan, the worship of the Trinity was revealed to all. For the Father's voice bore witness unto you, calling You the beloved Son. And the Spirit in the form of a dove confirmed His word as the truth. O revealed Christ, our God: the world gives glory to You!

Priest: Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, now and forever, and to the ages of ages.

Evlogimeni i Vasilia tou Patros ke tou Iou ke tou Agio Pnevματος, nin ke a-i, ke is tous eonas ton eonon.

People: *Amen.*

The Priest offers the Litany, and the people respond to each petition by singing "Lord have mercy" or "Kyrie Eleison."

- ❖ In peace let us pray to the Lord.
- ❖ For the peace from Above and the salvation of our souls, let us pray to the Lord.
- ❖ For peace of the whole world, for the stability of the holy churches of God, and for the unity of all, let us pray to the Lord.

- ❖ For this holy house and for those who enter it with faith, reverence, and the fear of God, let us pray to the Lord.
- ❖ For our Archbishop (Name) the honorable presbyters, the deacons in the service of Christ, and all the clergy and laity, let us pray to the Lord.
- ❖ That this water may be sanctified (**the Priest makes the sign of the cross over the water**) by the descent, power, and operation of the Holy Spirit; let us pray to the Lord.
- ❖ That the Grace of Redemption and the blessing of the Jordan be sent down upon this water; let us pray to the Lord.
- ❖ That the purifying energy of the Super-substantial Trinity be sent down upon this water; let us pray to the Lord.
- ❖ That we may receive the illumination of knowledge and piety through the descent of the Holy Spirit; let us pray to the Lord.
- ❖ That this water may become a defense against every plot from visible and invisible enemies; let us pray to the Lord.
- ❖ That he (she) who is to be baptized in this water may be made worthy of the incorruptible Kingdom; let us pray to the Lord.
- ❖ For he/she who is now coming to holy Illumination and for his (her) salvation; let us pray to the Lord.
- ❖ That he (she) may prove himself (herself) a child of Light, and an heir of eternal good things; let us pray to the Lord.

- ❖ That he (she) may become a member and partaker of the Death and Resurrection of Christ our God; let us pray to the Lord.
- ❖ That he (she) may preserve his (her) Baptismal garment and the engagement of the Holy Spirit immaculate and spotless until the awesome Day of Christ our God; let us pray to the Lord.
- ❖ That this water may become for him (her) a bath of regeneration for the remission of sins, and a garment of incorruption; let us pray to the Lord.
- ❖ That the Lord our God may hear the voice of our petitions, let us pray to the Lord.
- ❖ That he (she), and all of us, may be delivered from all affliction, wrath, danger, and necessity; let us pray to the Lord.
- ❖ Help us, save us, have mercy upon us, and protect us, O God, by Your Grace.
Commemorating our most holy, pure, blessed and glorious Lady Theotokos and ever Virgin Mary, with all the Saints; let us commit ourselves and one another and our whole life to Christ our God.

People: *To You, O Lord.*

Priest: (inaudibly) Let us pray to the Lord. O compassionate and merciful God, Who examines our hearts and affections, and Who alone knows the secrets of men, for nothing is hidden from You, but all things are naked and opened before Your eyes; Who knows all about me, do not despise me or turn Your face away from me, but overlook my transgressions in this hour, You who overlooks the sins of men unto repentance and cleanses my body

and the stain of my soul. Sanctify me wholly and fully through Your invisible power and Your spiritual right hand, so that, while I proclaim freedom to others, and administer this rite with perfect faith in Your inexpressible mercy for mankind, I may not myself be rejected as a servant of sin. No, Master, You Who alone are righteous and love mankind, do not turn me away humiliated and ashamed, but send me power from on high, and strengthen me for the administration of this Your great and heavenly Mystery. Form the Image of Your Christ in him (her) who is about to be reborn through my unworthy ministry. Establish him (her) on the foundation of Your Apostles and Prophets. Do not cast him (her) down, but set him (her) as a plant of truth in Your Holy, Catholic, and Apostolic Church and never uproot him (her). So that, as he (she) grows in piety, he (she) may glorify Your Most Holy name, of the Father, and of the Son, and of the Holy Spirit, now and forever, and to the ages of ages. Amen.

The Blessing of the Baptismal Waters

Priest: Great are You, O Lord, and marvelous are Your works, and no words will suffice to hymn Your wonders. (3)

Megas i Kyrie, ke thavmasa ta erga Sou, ke outhis Logos eksarkesi pros imnon ton thavmasion Sou. (3)

People: *Glory to You, O God, glory to You. (3) Doxa Si, O Theos imon, doxa Si. (3)*

Priest: For You, by Your own will brought all things which before did not exist into being; by Your power You uphold the creation, and by Your Providence

You govern the world. You have joined together in harmony all creation out of four basic elements. You have crowned the cycle of the year with four seasons. All the spiritual powers tremble before You; the sun praises You; the moon glorifies You; the stars meet together before Your presence. The Light obeys You; the abysses fear You. The springs of water serve You; You have stretched out the Heavens like a tent. You have established the earth upon the waters; You have surrounded the sea with sand; You have poured out the air for the breath of life. Angelic Powers serve You; the Choirs of Archangels worship You; the many-eyed Cherubim and the six-winged Seraphim, as they stand around and fly about, cover their faces in awe before Your unapproachable Glory. For You, O God, are indescribable, without beginning and inexpressible, came to earth, received the form of a servant, and appeared in the likeness of men. For in your merciful compassion, O Lord, You could not endure to see the human race under the tyranny of the devil, but You came and saved us. We confess Your Grace; we proclaim Your mercy; we do not conceal Your beneficence. You have set free all coming human generations. By your birth You sanctified the Virgin's womb. All creation magnified Your appearance. For You our God, appeared on the earth, and associated with men. You sanctified the waters of the Jordan, by sending down upon them from Heaven Your Holy Spirit, and crushed the heads of those dragons lurking therein.

Priest: Therefore, O King, Who loves mankind, come now also through the descent of Your Holy Spirit and sanctify this water. (3)

Aftos oun Filanthrope Vasilef, pareso ken in dia tis epifitiseos tou Agiou Sou Pnevmatos ke Agiason to idor touto. (3)

People: *Amen* (3)

Priest: And give to it the Grace of Redemption, the Blessing of Jordan. Make it a fountain of incorruption, a gift of sanctification, a remission of sins, a healing of sicknesses, a destroyer of demons, inaccessible to all hostile powers, and filled with angelic strength. Let all who are hostile to Your creature flee from him (her), for I have called upon Your Name, O Lord, which is wonderful, and glorious, and terrible to Your enemies.

And the priest blesses the water with his hand, and breathes upon the water three times in the form of a cross intoning each time:

Let all adverse powers be crushed beneath the making of the sign of Your most precious Cross. (3)
Sintrivitosan ipo tin simiosin tou tipou tou timiou Stavrou Sou pase e enandie dynamis. (3)

People: *Amen*. (3)

Priest: Let all invisible demons of the air depart from us, and let no demon of darkness be hidden in this water, O Lord, and let no evil spirit descend into this water together with him (her) who is about to be baptized in it and cause him (her) confusion of thought and disturbance of emotions. But, O Master of All, make this water the water of redemption, the water of sanctification, a purification of flesh and spirit, a loosening of bonds, a forgiveness of transgressions, an illumination of the soul, a washing of regeneration, a renewal of spirit, a gift of

adoption, a garment of incorruption, a fountain of life. You have said, O Lord: "Wash yourselves and become clean; remove from your souls all evil." You granted to us from on high a new birth through water and the Spirit. Manifest Yourself, O Lord, in this water, and grant that he (she) who is to be baptized in it may be changed, so as put away the old person, who is corrupt according to the deceitful desires, and to the put on the new life, which renews him (her) according to the image of the Creator. May he (she) who is planted, through Baptism in the likeness of Your death, O Lord, become a partaker of Your Resurrection and having preserved the Gift of Your Holy Spirit and increased the Grace entrusted to him (her), receive the prize of the high calling, and be numbered among the first-born whose names are written in Heaven, in You our God and Lord Jesus Christ. For to You belong all Glory, power, honor, and worship, together with Your Father who is from everlasting, and with Your All-Holy, Good, and Life-Giving Spirit, now and forever, and to the ages of ages.

People: *Amen.*

Priest: Peace be with all.

People: *And with your spirit.*

Priest: Let us bow our heads to the Lord.

People: *To You, O Lord.*

The Priest breathes upon the Oil and blesses it three times, offering the following prayers:

The Blessing of the Oil

Priest: Let us pray to the Lord.

People: *Lord have mercy.*

O Lord and Master, the God of our Fathers, Who sent to those in the Ark of Noah a dove with a twig of olive in its mouth as a symbol of reconciliation and of salvation from the Flood; Who through these signs prefigured the Mystery of Grace; Who provides the fruit of the olive for the fulfillment of your Holy Mysteries and through it filled it with the Holy Spirit those who were under Law and make perfect those under Grace. Bless this Oil through the power, energy, and visitation of Your Holy Spirit. That it may be a chrism of incorruption, an armor of righteousness, a renewal of soul and body, and defense against all the works of the Devil and a release from evil, to all those who are anointed with it in faith, or who partake of it. To Your glory, and that of Your Only-Begotten Son, and of Your All-Holy, Good, and Life-Giving Spirit, now and forever, and to the ages of ages.

People: *Amen.*

The Priest makes a Cross with the Oil upon the water three times.

Priest: Let us attend. (3)

People: *Alleluia, alleluia, alleluia.* (3)

Blessed is God who illumines and sanctifies every person that comes into the world, both now and ever, and to the ages of ages.

People: *Amen.*

The Priest pours some Oil into the hands of the Godparent. He then takes Oil and makes the Sign of the Cross on the child's forehead, chin and cheeks:

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. Amen.

The priest then anoints all of the senses saying:

That he (she) may know all the good things of this life (the mind)

To see the beauty of God's creation (the eyes)

Unto the hearing of the Faith (the ears)

My mouth shall speak wisdom (the mouth)

Your hands have made me and fashioned me (the hands)

That he (she) may walk in the way of Your commandments (the feet)

For the healing of soul and body (the chest)

Whoever wishes to come after Me let him deny himself and take up his cross and follow Me. (the back)

After this anointing, the priest holds the child in his hands and the sponsor anoints the entire body of the child with the blessed oil. The priest then baptizes the child by immersing him/her in the font three times and saying:

The servant of God (Name) is baptized in the Name of the Father, *Amen*. And of the Son, *Amen*. And of the Holy Spirit. *Amen*

Vaptizete o doulos (i douli) tou Theou (onoma) is to onoma tou Patros. *Amin*. Ke tou I-ou. *Amin*. Ke tou Agiou Pnevmatos. *Amin*.

At each invocation the Priest immerses him (her) in the water and raises him (her) up again.

After the baptizing, the Priest places the child in a white sheet held by the Godparent.

Blessed is he whose transgression is forgiven, whose sin is covered. (3)

Makari on afethisan e anomie ke on apekalifthisan e amartie. (3)

The Priest chrismates the baptized person and he makes the Sign of the Cross with the Holy Chrism (Holy Myron), on the forehead, the chin, the cheeks, the hands, the feet, the chest, and the back. At each anointing and sealing, he says:

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

Sfragis doreas Pnevmatos Agiou. Amin.

The Priest tonsures him (her) in the form of a Cross, snipping off four locks of hair, front, back, and over each ear, cross-fashion, saying:

The servant of God (Name) is tonsured in the Name of the Father, and of the Son, and of the Holy Spirit.

People: *Amen.*

The Priest then clothes the newly baptized in a white garment, saying:

The servant of God (Name) is clothed with a garment of incorruption in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

The Godparent(s) and the priest wash their hands while the following is chanted:

Grant me a bright robe, most merciful Christ our God, for it was You who arrayed Yourself with Light as with a garment. (3)

Hitona mi paraschon fotinon, o anavalomenos fos os imaton, poli-ele-e, Christe O Theos imon.

While the following prayers are offered inaudibly, the chanter may sing the Katavsias (hymns of the season) of the liturgical season. If they are not sung, the prayers will be offered audibly.

Priest: Let us pray to the Lord.

People: *Lord have mercy.*

The Prayer of Chrismation

Blessed are You, O Lord God Almighty, the Source of good things, the Sun of Righteousness, Who brings the light of salvation to those in darkness, through the appearance of Your Only-Begotten Son and our God, and gives to us, unworthy as we are, the blessed purification of Holy Baptism, and the divine sanctification through life-giving Chrismation. You have now also been gracious to regenerate Your newly illumined servant (handmaiden) by water and the Spirit and grant to him (her) the forgiveness of his (her) sins both voluntary and involuntary. O compassionate Master, King of All, grant to him (her) also the Seal of the gift of Your All-Holy and all-powerful, and worshipful Spirit, and the Communion of the Holy Body and the Sacred Blood of Your Christ. Guard him (her) with Your sanctification and confirm him (her) in the Orthodox Faith. Deliver him (her) from the Evil One and all his machinations; and through Your saving fear keep his (her) soul in purity and righteousness, so that by pleasing You with every word and deed he (she) may become a son/daughter and an heir of Your heavenly Kingdom. For You are our God, the God of Mercy and Salvation, and to You we give Glory, to the

Father, and to the Son, and to the Holy Spirit, now and forever, and to the ages of ages.

People: *Amen.*

The Prayer of Ablution

O Master and Lord, Who through Holy Baptism have granted to Your servant forgiveness of sins, and have bestowed on him (her) life of regeneration, grant also, O Lord, that the Light of Your countenance may always shine in his (her) heart; maintain the shield of his (her) faith unassailed by enemies. Preserve the garment of incorruption, which he (she) has put on spotless and pure. Keep this spiritual seal unbroken in him (her) by Your Grace, and show mercy to him (her) and upon all of Your compassions. For blessed and glorified is the power of Your all-honorable and majestic Name of the Father, and of Son, and of Holy Spirit, now and forever, and to the ages of ages.

People: *Amen.*

Priest: Let us pray to the Lord.

People: *Lord have mercy.*

Priest: O Master, Lord our God, Who through the Baptismal Font bestow heavenly Illumination to them that are baptized; Who regenerated Your newly illumined servant (handmaiden) by water and the spirit, and have granted unto him (her) forgiveness of his (her) sins, both voluntary and involuntary, place Your almighty hand upon him (her) and guard him (her) with the power of Your goodness. Preserve unspotted his (her) pledge and render him (her) worthy of eternal life and Your good favor. For You are our sanctification and to You we give Glory to the Father, and to the Son, and

to the Holy Spirit, now and forever, and to the ages of ages.

People: *Amen.*

Priest: Let us pray to the Lord.

People: *Lord have mercy.*

The Prayer of Tonsure

Priest: O Master, Lord our God, Who have honored man with Your own Image, by creating him with a beautiful body and a rational soul that is served by the body. You have placed the head of the man at the top of his body and established in it most of the senses in such a way as not to interfere with one another. You have covered the head with hair so that it would not be injured by the changes of the weather. You have joined together all of his members in a useful manner, so that with all of them we might give thanks to You, Who are the great Creator. Through Your chosen vessel, St. Paul the Apostle, O Lord, You commanded us to do all things for Your glory. Bless, O Master, Your servant (handmaiden) (Name) who is came today to begin the cutting of the hair of his (her) head; Bless also his (her) sponsor(s) and grant to them to do everything in accordance with Your Law, and to perform all those things which are well pleasing to You. For You are a merciful God who loves mankind, and to You do we give Glory to the Father, and to the Son, and to the Holy Spirit, now and forever, and to the ages of ages.

People: *Amen.*

Now dressed, the newly baptized person, the Godparents(s), and the priest walk around the

baptismal font three times, while the following is chanted:

People: *O-si is Chris-ton e-vap-tis-thi-te Chris-ton e-ne-thi-sa-sthe. A-li-lou-i-a. (3)*

All those who have been baptized into Christ have put on Christ. Alleluia. (3)

Do-xa Pa-tri ke I-o ke Agio Pnev-ma-ti. Ke nin ke a-i ke is tous e-o-nas ton e-o-non. Amin

Chris-ton e-ne-thi-sa-sthe. A-li-lou-i-a.

Glory to the Father and to the Son and to the Holy Spirit, now and forever and to the ages of ages. Amen. Have put on Christ. Alleluia.

Priest: *Dynamis*

People: *Dy-na-mis. O-si is Chris-ton e-vap-tis-thi-te, Chris-ton e-ne thi-sa-sthe. A-li-lou-i-a. All those who have been baptized into Christ have put on Christ. Alleluia.*

The Epistle

Priest: Let us attend.

Reader: The Lord is my light and my salvation; The Lord is the Protector of my life.

Priest: Wisdom!

Reader: The Reading is from the Epistle of St. Paul to the Romans. (Romans 6:3-11)

Priest: Let us attend.

Reader: Brethren, all of us who were baptized into Christ were baptized unto His death. Therefore we are buried with Him by baptism into death: that as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness

of life. For if we have been planted together in the likeness of His death, we shall also be in the likeness of His resurrection. And we know this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin. Now, if we have died with Christ, we believe that we shall also live with Him. Knowing that Christ being raised from the dead, death no longer has dominion over him. The death He died, He died to sin, once for all, but the life He lives He lives to God. So you also must consider yourselves dead to sin and alive to God in Jesus Christ our Lord.

Priest: Peace be to you the reader.

People: *Alleluia, alleluia, alleluia.*

The Gospel

Priest: Wisdom! Arise! Let us hear the Holy Gospel.
Peace be with you all.

People: *And with your spirit.*

Priest: The Reading is from the Holy Gospel according to St. Matthew. Let us be attentive.
(Matthew 28:16-20)

People: *Glory to You, O Lord; Glory to You.*

Priest: At that time, the eleven disciples went to Galilee, to the mountain where Jesus had directed them. And when they saw Him, they worshipped Him; but some doubted. And Jesus came and said to them, "All authority in heaven and on earth has been

given to Me. Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded to you; and lo, I am with you always, to the close of the Age. Amen.

People: *Glory to You, O Lord; Glory to You.*

Priest: Have mercy on us, O God, according to Your great love. We pray to You, hear us and have mercy.

People: *Kyrie eleison (3) Lord have mercy. (3)*

Priest: Again we pray for mercy, life, peace, health, and salvation for Your newly illumined servant (handmaiden) (Name), his (her) sponsor, the parents, relatives, and all here present who have come to take part in this Holy Mystery, we pray to You, hear us and have mercy.

People: *Kyrie eleison (3) Lord have mercy. (3)*

Priest: For You are a merciful God who loves mankind, and to You we give glory to the Father, and to the Son, and to the Holy Spirit, now and forever, and to the ages of ages.

People: *Amen.*

Priest: Let us pray to the Lord.

People: *Lord have mercy.*

The Priest lays his right hand upon the head of the child and prays:

O Lord our God, Who through the fulfillment of the Baptismal Font in Your Goodness, have sanctified all those who believe in You: bless this child (Name) here present, and may Your blessings come down upon his (her) head, And as You blessed David the King by Your Prophet Samuel, bless also the head of

Your servant/handmaiden (Name), by my sinful hand, inspiring him (her) with Your Holy Spirit, so that as he (she) grows in years and reaches a ripe old age, he (she) may offer Glory to You and behold all the blessings of Jerusalem, all the days of his (her) life. For to You belong all glory, honor and worship to the Father, and to the Son, and to the Holy Spirit, now and forever and to the ages of ages.

People: *Amen.*

Priest: Let us pray to the Lord.

People: *Lord have mercy.*

Priest: He (She) who is clothed by You, O Christ, our God, bows now his (her) head together with us to You, O Lord. Preserve him (her) to remain an invincible warrior in every attack of evil against him (her) and us. And by Your incorruptible crown proclaim us all victors at the end. For Yours it is to have mercy on us and to save us, and to You we give glory with Your Father who is from Everlasting and Your All-Holy, Good, and Life-Giving Spirit, now and forever, and to the ages of ages.

People: *Amen.*

The Priest takes a clean towel, dips it in clean water and washes and dries the Holy Chrism off the face of the newly baptized person, and says the following:

You are justified. You are illumined.

You are baptized. You are illuminated.

You are chrismated and sanctified.

You are washed in the Name of Father, and of the Son, and of the Holy Spirit. Amen.

The Receiving of the Cross

The priest blesses the cross that will be given to the newly baptized with the words:

In the name of the Father and of the Son and of the Holy Spirit. Amen. (3)

Is to onoma tou Patros ke tou Iou, ke tou Agiou Pnevματος. Amin. (3)

Then the cross is placed on the child as the priest says:

Whoever wishes to come after Me, let him deny himself, take up his cross and follow Me, to the ages of ages. Amen.

Holy Communion

While the priest prepares Holy Communion, the following is sung:

I will receive the Cup of Salvation and call upon the name of the Lord. Alleluia.

Po-ti-ri-on So-ti-ri-ou lip-so-me ke to o-no-ma Ky-ri-ou e-pi-ka-le-so-me. Allilulia.

The priest then distributes Holy Communion to the newly baptized saying:

The servant (handmaiden) of God (Name) receives the Body and Blood of Christ, for remission of sins and life everlasting. Amen.

The Apolysis

Priest: Glory to You, our God and our hope; glory to You.

May Christ our true God, Who consented to be baptized by John in the Jordan River for our salvation (and Who rose from the dead) as a good, loving, and merciful God, have mercy on us and save us, through the intercessions of His most pure and spotless Holy Mother, through the power of the Precious and Life-giving Cross, the protection of the honorable, bodiless powers of the heavens, at the supplications of the honorable, glorious prophet and Forerunner John the Baptist, of the holy, glorious and praiseworthy Apostles, through the intercessions of (name of patron saint), the patron Saint of this child, and of all Your saints.

Through the prayers of our holy fathers, Lord Jesus Christ, Our God, have mercy on us and save us.
Di efchon ton agion, Patera Imon, Kyrie, I-i-sou
Christe o Theos imon, eleison, ke soston imas.

People: *Amen.*

At the end, the Godparent returns the newly baptized child to its parents and says:

Receive your child baptized and chrismated an Orthodox Christian.

The parents kiss the hand of the sponsor and receive their child.

