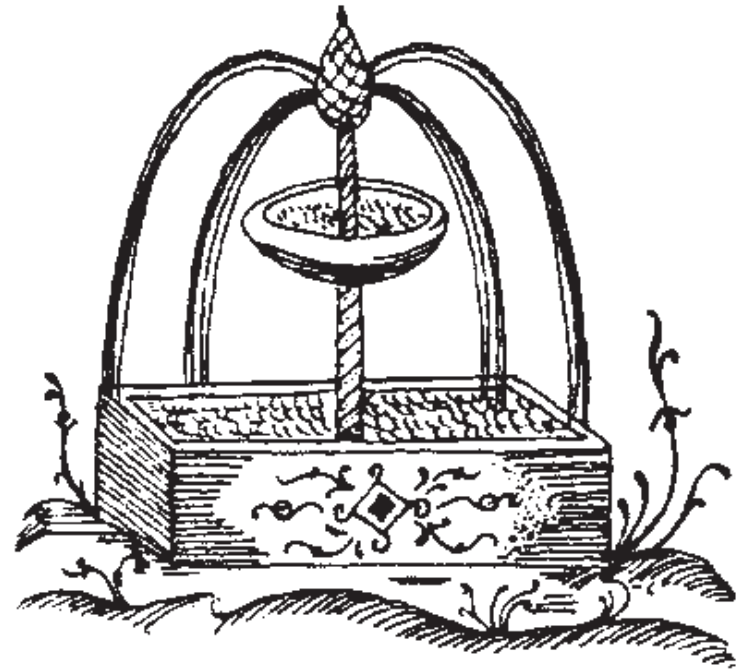


HOLY **B**APTISM &
CHRISMATION
OF AN **I**NFANT



**According to the Traditional Order
outside of the Divine Liturgy**

**HOLY BAPTISM AND
CHRISMATION OF AN INFANT**
ACCORDING TO THE TRADITIONAL ORDER
AS CELEBRATED APART FROM THE DIVINE LITURGY

General Rubrics

The ideal site for the celebration of this holy mystery is the baptistery. However, if the church does not possess a baptistery, a portable font may be placed in the narthex of the church or even in the rear or a side portion of the nave.

At pastoral discretion, this opening part of the service may be completed on the day or evening before the Baptism is performed; for example, after the Great Hours service (or 6th hour) on Great and Holy Friday.

In any case, the baptizand and the celebrating priest observe a fast on the day preceding the celebration of Baptism. (This is the reason for fasting on the Paramones of Pascha, Nativity and Theophany.)

For the initial portion of the service, the baptizands and sponsors gather in the baptistery or back of the narthex, at the (western) doors of the church, with sponsor(s) and baptizand(s) standing just within the open doors.

Concerning vesting for the priest, if the service of making a catechumen, exorcisms, renunciations and alignment, and confession of faith occurs independently, with the service at the font (holy Baptism and what follows) occurring later or on the next day, then the priest is vested in exorasson (jibbe) and epitachelion only. However, if the service at the font immediately follows this pre-baptismal service, then the priest must either be fully vested (the ancient tradition, assuming close connection with the Divine Liturgy) in “bright” or “radiant” color. It is also common practice to don only the epitachelion and phelonion (always “bright”) over the exorasson, and this is acceptable.

If there will be a presbyteral concelebration, the junior priest reads the exorcisms and what follows for the entire opening service. The senior priest performs everything “at the font” (blessing of waters, Baptism, and Chrismation).

The role of the deacon in the service of holy Baptism is greatly circumscribed. He says only the augmented great litany at the font and the fervent ektenia which comes at the end of the service. The deacon is fully vested in bright-hued vestments; namely, sticharion, orarion and epimanikia—this last may be omitted if there is no Divine Liturgy.

Priest: May he who deigned to be baptized in the Jordan by John for our salvation, Christ our true God, through the intercessions of his all-immaculate and all-blameless holy Mother, of the honourable, glorious Prophet, Forerunner and Baptist John, and of all the saints, have mercy upon us and save us, as he is good and the lover of mankind.

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

Choir: Amen.

And the newly-illuminated and his (her, their) sponsor(s) receive the acclamation of Many years with this verse: May God preserve the newly-illuminated along with his (her) sponsor for many years.

THE MAKING OF CATECHUMENS

¶ Most of the outer clothing is removed from the infant, who may be loosely clad in a light garment or swaddling (usually with an unpinned diaper). The sponsor (godparent), holding the infant so its head rests on the right arm of the sponsor, faces the Altar (to the east).

The priest then blows thrice in the face of (each of) the one(s) to be illumined, and makes the sign of the cross thrice; i.e., one on the brow, one on the mouth and one on the breast, saying at each crossing:

 IN the Name of the Father and of the Son and of the Holy Spirit.

Choir: Amen.

The priest lays his hand upon the head(s) of (each of) the one(s) to be illumined and the pre-baptismal prayers commence, said in a normal voice before all the catechumens as a group:

Prayer for the Making of a Catechumen

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: In thy name, O Lord God of truth, and of thine only-begotten Son and of thy Holy Spirit, I place my hand upon thy servant **N.**, who hath been accounted worthy to flee unto thy holy Name and to be protected under the shelter of thy wings. Remove far from him (her) that ancient delusion, and fill him (her) with faith in thee and hope and love; that he (she) may know that thou art the only God, the true God, and thine only-begotten Son, our Lord Jesus Christ, and

thy Holy Spirit. Grant him (her) to walk in all thy commandments, and to observe such things as are pleasing to thee; for if a man do these things he shall live in them. Inscribe him (her) in thy book of life, and unite him (her) to the flock of thine inheritance. Let thy holy Name and that of thy beloved Son, our Lord Jesus Christ, and of thy life-creating Spirit be glorified upon him (her). Let thine eyes stand ever watchful over him (her) in mercy, and let thine ears hear the voice of his (her) supplication. Make him (her) to rejoice in the works of his (her) hands, and in all his (her) posterity; that he (she) may give thanks to thee, worshipping and glorifying thy name great and most exalted, and that he (she) may praise thee always, all the days of his (her) life.

For all the powers of heaven hymneth thee, and thine is the glory, of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

First Exorcism

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: The Lord who came into the world and dwelt among men rebuketh thee, O devil, that he might bring down thy tyranny and raise up mankind; he who upon the tree did triumph over the adversarial powers when the sun was darkened, the earth was being shaken, the grave were being opened and the

The Final Ektenia

Deacon: Have mercy upon us, O God, according to thy great mercy, we pray thee, hearken and have mercy.

Choir: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Deacon: Again we pray for mercy, life, peace, health, and salvation for thy servants the newly-illuminated, **N.**, his (her) sponsor, **N.**, and all the people here present.

Choir: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Priest: For thou art a merciful God and the lover of mankind, and to thee do we offer up glory, to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

Dismissal

Priest: Glory to thee, O Christ our God, our hope; glory to thee.

Choir: Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto ages of ages. Amen.

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

Holy father, bless.

Deacon: Bow your heads to the Lord.

Choir: To thee, O Lord.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Second Prayer of Tonsure

Priest: O Lord our God, who, through the fullness of the font, by thy goodness hast sanctified them that believe on thee; bless this child present here, and let thy blessing descend upon his (her) head. And as thou didst bless David the king through the prophet Samuel, bless also the head of thy servant, **N.**, by the hand of me, the sinner, and visit him (her) with thy Holy Spirit; that as he (she) advanceth in age and growth old and grey, he (she) may offer up glory to thee, and behold the good things of Jerusalem all the days of his (her) life.

For to thee are due all glory, honour, and worship, to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

Tonsure

With a pair of small scissors, the priest cuts the hair of the head of the newly-baptized infant in the form of a cross, saying:

Priest: The hair of the head of the servant of God, **N.**, is tonsured in the name of the Father and of the Son and of the Holy Spirit.

Choir: Amen.

bodies of the saints were arising; he who dissolved death by death and made powerless him who exercised the dominion over death; that is, thee, the devil: I adjure thee by God who showed forth the tree of life and who posted the cherubim and the flaming sword turning every way to guard it. Be rebuked and depart! For I adjure thee by that One who walked upon the surface of the sea as on dry land and rebuked the stormy winds, whose glance drieth up the abysses and whose threatening melteth the mountains; for he himself commandeth thee, even now, through us. Be afraid, come out, withdraw from this creature and do not return again nor hide thyself within him (her); neither encounter him (her), nor work within him (her), nor rend him (her) either by night or by day, at any hour, or at noon-day. But depart to thine own hell until that great Day of Judgment prepared. Fear God who sitteth upon the cherubim and who looketh upon the abysses, before whom angels tremble, archangels, thrones, lordships, principalities, authorities, powers, the many-eyed cherubim and the six-winged seraphim, before whom heaven and earth and the sea tremble, and all that is within them. Come out and depart from the sealed, newly-enlisted soldier of Christ our God. I adjure thee by him who walketh upon the wings of the winds, who maketh his angels spirits and his ministers a flaming fire. Come out and depart from this creature with all thy power and thine angels.

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

Choir: Amen.

Second Exorcism

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: God, the holy, the fearful and glorious, who in all his works and might is incomprehensible and unsearchable, who himself having foreordained to thee, O devil, the penalty of eternal punishment, commandeth thee and all thine attendant power, through us, his useless servants, to depart from this newly-sealed by the name of our Lord Jesus Christ, our true God. I adjure thee, therefore, and most wicked and unclean and vile and abominable and alien spirit, by the power of Jesus Christ, who hath all authority in heaven and on earth, who said to the deaf and dumb demon, "Come out from the man and enter no longer into him": Depart. Recognize thy vain power which did not have authority even over swine. Remember him who commanded thee at thy request to enter into the herd of swine. Fear God, by whose ordinance the earth was established in the midst of the waters, who created the sky and weighed the mountains in a scale and the valleys in a balance and who hath placed sand as a bound for the sea and a safe path through the raging water, who toucheth the mountains and they smoke,

First Prayer of Tonsure

Priest: O Master Lord our God, thou hast honoured man with thine image and hast furnished him with a rational soul and a well-suited body so that the body might serve the rational soul. Thou hast placed the head at the highest spot and hast established in it most of the senses, so that they may not interfere with one another. Thou hast crowned the head with hair so that it might not be harmed with the changes of weather, and thou hast implanted in him all of the members in a useful way in order that through all of them he might give thanks to thee, the master craftsman. Do thou, O Master, who hast commanded us through thy chosen vessel, Paul the apostle, to do all things for thy glory, bless thy servant who draweth near to make a first-fruit offering; namely, the tonsuring of the hair of his (her) head; and bless also his (her) sponsor and grant them all to meditate on thy law and to perform the things which are well-pleasing to thee.

For thou art a merciful God and the lover of mankind, and to thee do we offer up glory, to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

Priest: Peace be to all.

Choir: And to thy spirit.

Third Prayer of Ablution

Priest: He (she) who hath put on thee, our Christ and God, keepeth his (her) head bowed to thee, along with us. Do thou preserve him (her) as an invincible struggler so as to endure those who bring vain hostility to bear against both him (her) and us; and do thou shew forth all as victors unto the end through thine incorruptible crown.

For thine it is to have mercy and to save us, and to thee do we offer up glory, together with thy beginningless Father, and thine all-holy and good and life-creating Spirit, now and ever, and unto ages of ages.

Choir: Amen.

After this one prayer is said, the act of Ablution (Apolousis) of the holy Myron is performed. The priest loosens the baptismal clothing of the newly-illuminated and washes the face in the following manner: he takes a sponge or a new piece of cotton and dips it into clean water and sponges off the senses on which the Myron had been applied (of the face first, then the breast, hands, and feet), saying, (for each one in turn)

Priest: Thou hast been baptized; thou hast been illumined; thou hast been sanctified; thou hast been washed; in the Name of the Father and of the Son and of the Holy Spirit.

Choir: Amen.

For the cutting of the hair of the head of the newly-baptized

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

who clotheth himself with light as with a garment, who stretcheth out the heaven as it were a curtain, who supporteth his chambers in the waters, who establisheth the earth so secure that it shall be shaken forever and ever; who calleth forth the water of the sea and poureth it out upon the face of all the earth. Come out and depart from him (her) who is readying himself (herself) for holy illumination. I adjure thee by the saving passion of our Lord Jesus Christ, by his precious body and blood and by his fearful coming. For he shall come without delay to judge all the earth, and thee with thine attendant power shall he punish in the Gehenna of fire, having delivered thee over into the outer darkness where the worm sleepeth not and the fire is not quenched. For of Christ our God is the dominion, with the Father and the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

Prayer of Exorcism

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: O Lord Sabaoth, the God of Israel who healest every illness and every infirmity, look upon thy servant; search him (her) out and examine him (her), and expel from him (her) all the operations of the devil. Rebuke the unclean spirits and expel them, and cleanse the workds of thy hands; and employing

thy keen energy, speedily crush down Satan under his (her) feet; and grant to him (her) victories over the devil and over his unclean spirits, that having obtained mercy from thee, he (she) may be accounted worthy to partake of thine immortal and heavenly mysteries; and may offer up glory to thee, to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

**Prayer after the Making of a Catechumen,
at the time of Baptizing**

Priest: O Lord, Master, HE WHO IS, thou hast created man in thine own image and likeness, and hast given him the authority of everlasting life. Then, when he fell away through sin, thou didst not abandon him, but hast provided for the salvation of the world through the incarnation of thy Christ. Do thou thyself redeem also this thy creature from the bondage of the enemy and receive him (her) into thy heavenly kingdom. Open the eyes of his (her) understanding that the illumination of thy Gospel may shine brightly in him (her). Couple with his (her) life a luminous angel who shall deliver him (her) from every plot of the adversary, from encounter with the evil one, from the demon of noonday, and from evil apparitions.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Second Prayer of Ablution

Priest: O Master, Lord our God, who through the font grantest the heavenly illumination to those who undergo Baptism, who hast regenerated thy newly illumined servant through water and the Spirit, and who hast bestowed upon him (her) the forgiveness of sinful acts, both voluntary and involuntary, do thou lay thy mighty hand upon him (her), guard him (her) in the power of thy goodness, preserve the pledge inviolate and make him (her) worthy of eternal life and of thy good pleasure.

For thou art our sanctification, and to thee do we offer up glory, to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

Priest: Peace be to all.

Choir: And to thy spirit.

Deacon: Bow your heads to the Lord.

Choir: To thee, O Lord.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The Ablution and Tonsure

The prayers at the washing of the newly-baptized.

Priest: Peace be to all.

Choir: And to thy spirit.

Deacon: Bow your heads to the Lord.

Choir: To thee, O Lord.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

First Prayer of Ablution

Priest: O thou who, through holy Baptism, hast given to thy servant redemption from sins, and hast bestowed upon him (her) a life of regeneration: Do thou thyself, O Master Lord, be well-pleased to shine forth in his (her) heart the illumination of thy countenance forevermore. Keep the shield of his (her) faith unassailed by enemies. Preserve in him (her) undefiled and unpolluted the garment of incorruption, which he (she) hath put on. Keep, thy grace, the spiritual seal unbroken in him (her), thereby showing mercy to him (her) and to us, according to the multitude of thy compassions.

For blessed and glorified is thine all-honourable and majestic Name, of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

The priest blows upon the face of (each) baptizand thrice and makes the sign of the cross on the forehead, then on the mouth, and then on the breast, and says:

Expel from him (her) every evil and unclean spirit which lieth hidden and lurketh in his (her) heart...

The priest says this thrice,
once at each breathing and crossing

a spirit of deception, a spirit of evil, a spirit of idolatry and all greed; a spirit of falsehood and of all uncleanness which operateth according to the teaching of the devil. And make him (her) a rational sheep of the holy flock of Christ, an honourable member of thy Church, a consecrated vessel, a son of light, and an heir of thy kingdom; that having conducted himself (herself) in accordance with thy commandments, and having preserved the seal unbroken, and having kept his (her) garment unstained, he (she) may receive the blessedness of the saints in thy kingdom.

Through the grace and compassion and love towards mankind of thine only-begotten Son, with whom thou art blessed, together with thine all-holy, good and life-creating Spirit; now and ever, and unto ages of ages.

Choir: Amen.

Renunciation and Aligning (APOTAXIS AND SYNTAXIS)

After the Amen, the priest turns the baptizand, unbelted and unshod, to the west, with his hands upraised. If it be an infant, the sponsor holding the infant who is to be baptized, faces west.

The baptizand (or sponsor) responds to each question thrice:

Priest: Do thou renounce Satan, and all his works, and all his worship, and all his angels, and all his pomp?

(Together, each) sponsor: I renounce Satan, and all his works, and all his worship, and all his angels, and all his pomp.

The above question and answer are repeated three times.

Priest: Hast thou renounced Satan?

(Together, each) sponsor: I have renounced him.

The above question and answer are repeated three times.

Priest: Blow [and spit] on him.

Each sponsor, facing west, blows directly straight ahead. The priest then turns the baptizand(s) to face the east with hands at the sides.

The sponsor(s) responds to each question, in a three-fold series:

Priest: Dost thou align thyself with Christ?

(Together, each) sponsor: I align myself.

The above question and answer are repeated three times.



to them and spake to them, saying, "There hath been given to me all authority in heaven and on earth. Go ye therefore and make disciples of all the nations, baptizing them in the Name of the Father and of the Son and of the Holy Spirit, and teaching them to observe all things whatsoever I have commanded you. And behold, I am with you all the days, until the consummation of the age." Amen.

Choir: Glory to thee, O Lord; glory to thee.

Holy Communion

When Baptism is celebrated apart from the Divine Liturgy, holy Communion is administered to the newly-illuminated from the Reserved Precious Gifts.

The priest approaches the holy table in the altar, makes the usual metanias, opens the Antimins, and then opens the Artophorion to take some of the Reserved Holy Gifts. He prepares the chalice with wine and water, while the Choir sings the usual Communion hymn:

Choir: Of thy Mystic Supper, O Son of God, receive me today as a communicant: for I will not speak of thy Mystery to thine enemies, nor will I give thee a kiss as did Judas; but like the thief do I confess thee: Remember me, O Lord, in thy Kingdom.

The priest gives the holy Communion to the newly-illuminated saying to each:

Priest: The Body and Blood of Christ.

The sponsor says Amen after these words as the newly-baptized is communed. The sponsor does not receive holy Communion now (unless this be the Divine Liturgy and not communion from the reserved), but rather he communes at the next celebration of the Divine Liturgy.

no longer serve as slaves to sin. For he who hath died is cleared of sin. Now if we have died with Christ, we believe that we shall live also together with him, knowing that Christ, having been raised from the dead, no longer dieth, since death no longer hath dominion over him. For in that he hath died, he died to sin once for all; but in that he liveth, he liveth to God. So then also, do ye consider yourselves to be dead to sin, but alive unto God in Christ Jesus our Lord.

Priest (quietly to the reader): Peace be to thee [that readest].

Choir: Alleluia, alleluia, alleluia.

The Gospel

The people stand.

Deacon: Wisdom. Stand upright. Let us hear the holy Gospel.

Priest: Peace be to all.

Choir: And to thy spirit.

Deacon: The Reading from the Holy Gospel according to Matthew.

Choir: Glory to thee, O Lord; glory to thee.

Deacon: Let us attend.

Matthew 28:16-20

Priest: At that time, the eleven disciples went into Galilee, to the mountain to which Jesus had directed them. When they saw him, they fell down in worship before him; but some doubted. And Jesus drew near

The Symbol of Faith

Only the sponsor(s) says the Symbol of Faith.

I BELIEVE in one God, 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 men and for our salvation, came down from the heavens 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 arose on the third day according to the Scriptures.

And he ascended into the heavens and is seated at the right hand of the Father.

And he shall come again with glory to judge the living and the dead, whose kingdom shall have no end.

And in the Holy Spirit, the Lord, the Creator of life, who proceedeth from the Father, who with the Father and the Son together is worshipped and glorified, who spake through the Prophets.

And in One, Holy, Catholic, and Apostolic Church.

I confess one Baptism for the forgiveness of sin.

I look for the resurrection of the dead, and the life of the age to come. Amen.

Priest: Hast thou aligned thyself with Christ?

Together, each sponsor: I have aligned myself.

The above question and answer are repeated three times.

Priest: Bow down and worship him.

The priest signs a cross upon (each) baptizand with his hand and the sponsors (as a group) say:

Sponsor(s): I bow down before Father, Son, and Holy Spirit: the Trinity, one in essence and inseparable.

Then the baptizands bow in worship, with their sponsors, three times.

Priest: Blessed is God who willeth that all men be saved and come unto the knowledge of the truth, now and ever, and unto ages of ages. Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: O Master, Lord our God, call thy servant **N.**, to thy holy Illumination, and deem him (her) worthy of thy great grace of thy holy Baptism. Wash away from him (her) all that is old, and grant him (her) to be born again unto life everlasting; and fill him (her) with the power of thy Holy Spirit, unto union with thy Christ that he (she) may be no more a child of the body, but a child of thy kingdom.

Through the good will and grace of thine only-begotten Son, with whom thou art blessed, together with thine all-holy, good, and life-creating Spirit; now and ever, and unto ages of ages.

Choir: Amen.

If the Baptism has been performed outside of the Liturgy, after the Gospel reading, each neophyte receives holy Communion from the reserved Holies kept in the Artophorion on the holy table. The neophyte is accompanied by his or her sponsor (who holds the neophyte's candle), as he or she receives holy Communion. However, the sponsor does not receive holy Communion at this time. The sponsor should commune at the next possible Divine Liturgy, along with his or her newly-illuminated spiritual child, if at all possible.

The Apostle

Deacon: Let us attend

Reader: Prokeimenon in the third mode. Ps. 26: 1 (LXX)

The Lord is my Light and my Saviour; whom shall I fear? **Vs:** The Lord is the Defender of my life: of whom shall I be afraid?

Deacon: Wisdom.

Reader: The Reading is from the Epistle of Paul to the Romans.

Deacon: Let us attend.

Romans 6:3-11

Reader: Brethren, as many of us as have been baptized into Christ, have been baptized into his death, so that just as Christ was raised with him through Baptism into death, so that just as Christ was raised from the dead through th glory of Father, so we too might walk in newness of life. For if we have been planted together with the likeness of his death, we shall also be in the likeness of his resurrection — knowing this; namely, that our old man hath been crucified with him, so that the body of sin might be nullified that we might

The baptismal cross is placed around the neck or pinned to the new garment of the infant and the new candle is lit and given to the sponsor.

The newly-illuminated now is led from the font (in the baptistery) into the nave of the church where the newly-illuminated hears the New Testament scriptures on Baptism and receives holy Communion, etc., as follows.

Entrance Procession

Whether the newly-baptized is escorted into the Liturgy, or the Baptismal service takes place without the Liturgy, the entrance procession takes place as follows:

The priest, leading the sponsor who holds the neophyte-infant, makes a triple-circuit around the holy Font and then on into the midst of the nave, censuring as he leads the way.

Choir: As many of you as have been baptized into Christ, have put on Christ. Alleluia. (*thrice*)

Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto ages of ages. Amen.

Have put on Christ. Alleluia.

As many of you as have been baptized into Christ, have put on Christ. Alleluia.

The baptized and their sponsors take their place in the nave, and the clergy enter the altar.

The Scriptural Readings

If the newly-illuminated is introduced into the Liturgy on the Paramon of Nativity or Theophany, or on any feast except for the Vespers of Pascha (on Great and Holy Saturday), in addition to the Apostle and Gospel for the feast, those of Baptism must be included as well.

HOLY BAPTISM

The priest taking him by the hand, leads the baptizand up to the font.

¶ The priest is vested in bright-hued epitrachelion and phelonion and without any head-covering, even for hieromonks. After lighting all the candles, including three candles affixed to the eastern side of the font in honour of the Holy Trinity, he takes up the censer and approaches the baptismal font and censures round about it and then all the people present. All the people present may hold lit tapers, if it be the custom. After giving up the censer, he makes a reverence. Standing before the font, the priest holds the Gospel-book and makes the sign of the cross with it over the font as he says Blessed is the Kingdom...

Deacon: Master, bless!

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

Choir: Amen.

Litany of Peace for Baptism

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: For the peace of the whole world, for the good estate of the holy churches of God, and for the union of all, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For this holy house, and for those who with faith, reverence, and fear of God enter therein, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For our father and Metropolitan **N.**, [and Bishop **N.**,] for the honourable presbytery, the diaconate in Christ, for all the clergy and the laity, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That this water may be sanctified with the power, and energy and visitation of the Holy Spirit, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That there may be sent down into it the grace of redemption, the blessing of Jordan, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That the purifying energy of the super-substantial Trinity may descend upon these waters, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That we may be illumined by the light of knowledge and piety by the visitation of the Holy Spirit, let us pray to the Lord.

Choir: Lord, have mercy.

through the epiphany of thine only-begotten Son and our God; and who hast bestowed upon us unworthy ones, blessed purification in this holy water, and divine sanctification in the life-creating Chrism; who now, also, hast been well-pleased to regenerate thy newly illumined servant through water and Spirit, and grantest unto him (her) forgiveness of voluntary and involuntary sins. Do thou, therefore, O Master, compassionate King of all, grant unto him (her) also the seal of the gift of thy holy, and all-powerful, and worshipped Spirit, and the communion of the holy Body and the precious Blood of thy Christ. Guard him (her) in thy sanctification; establish him (her) in the Orthodox faith; deliver him (her) from the evil one and from all his pursuits. And preserve his (her) soul in purity and righteousness, by the saving fear of thee; that pleasing thee in every deed and word, he (she) may become son and an heir of thy heavenly kingdom.

For thou art our God, a God to show mercy and to save; and unto thee do we offer up glory, to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

Then, as the infant is held in the towel, the priest then chrismates the newly-baptized with the holy Myron, making with it the sign of the cross: on the forehead, both eyes, both nostrils, the mouth, both ears, the chest, both hands and on both feet, saying at each sense:

Seal of the gift of the Holy Spirit. Amen.

encompasseth me. O my Joy, deliver me from them that surround me. I will give thee understanding and I will guide thee in this way, in which thou shalt go; I will fix mine eyes upon thee. Do not become like horse and mule that have no understanding, whose jaws thou must hold with bit and bridle lest they turn on thee. Many are the scourges of the sinner, but mercy shall surround him that hopeth in the Lord. Be glad in the Lord, and rejoice, ye righteous; and exult, all ye that are upright of heart. Glory to the Father and to the Son and to the Holy Spirit, both now and ever, and unto ages of ages.

Choir: Amen.

PLAGAL OF THE 4TH MODE

GRANT unto me a luminous robe, O thou who coverest thyself with light as with a garment, O most merciful Christ our God.

As the newly-baptized is presented again, now dressed in the (simple, inner) bright garment, the priest continues:

HOLY CHRISMATION

The Prayer of the Myron (Chrism)

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: Blessed art thou, O Lord, God, the Almighty, the source of good things, the sun of righteousness, who shinest the light of salvation upon those in darkness,

Deacon: That this water may be a preventative against every plot of enemies, both visible and invisible, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That he (she) who is baptized therein may be made worthy of the kingdom incorruptible, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: For he (she) who is now coming unto holy Illumination, and for his (her) salvation, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That he (she) may become planted with, and a communicant in, the death and resurrection of Christ our God, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That he (she) may preserve the vestment of Baptism and the pledge of the Spirit pure and undefiled unto the fearful Day of Christ our God, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That this water may be to him (her) a washing of regeneration, unto the forgiveness of sins, and a garment of incorruption, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That the Lord God will hearken to the voice of our petition, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: That he (she) and all of us may be delivered from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by thy grace.

Choir: Lord, have mercy.

Deacon: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady Theotokos and ever-virgin Mary with all the Saints, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To thee, O Lord.

While the deacon says the extended litany (above), the priest says the following prayer, quietly to himself. If there be no deacon, the priest still says this prayer quietly after concluding the litany. In this case, the choir may be instructed to chant the response Lord, have mercy, very slowly and repeatedly as is done in the corresponding litany at holy Ordination.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: O compassionate and merciful God, who searchest out the hearts and reigns, and alone art familiar with the deep secrets of men; for there is no matter that is not manifest in thy sight, rather all things

Dressing

The sponsor offers the new baptismal robe to the priest who blesses it with his hand:

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

Choir: Amen.

The infant is then taken aside to be dressed with the new garment, allowing access for the priest to perform the anointing with Chrism, and, after Holy Communion, the ablution.

During the dressing of the newly-illuminated, the chanter reads the psalm and chants the troparion, all as given immediately below. Meanwhile, the priest then washes his own hands in the font with some soap and dries them on a towel. He removes the baptismal apron and cuffs and pulls down his sleeves and dons the epimanikia (and phelonion, if this was not previously put on).

Psalm 31

Reader: Blessed is the man unto whom the Lord hath not imputed sin, and in whose mouth there is no guile. Because I kept silence, my bones grew old through my crying out all the day long. For day and night thy hand lay heavy upon me, I was reduced to misery whilst the thorn stuck fast in me. Mine iniquity have I acknowledged, and my sin have I not hid. I said, Against myself will I declare mine iniquity unto the Lord. And as for thee, thou didst forgive the impiety of my heart. For this reason, every one that is devout shall pray unto thee at an opportune time; and yet, in a flood of many waters shall they not come night unto him. Thou art a refuge for me from the affliction that

The Act of Triple Baptism

Then, as a helper hold the phelonion back, the priest baptizes each baptizand holding him securely upright, facing the east. He says the following, holding him down (full immersion) into the water and raising him up (full emersion) out of the water, at each phrase:

Priest: The servant of God, **N.**, is baptized, in the name of the Father (first immersion and emersion)

Choir: Amen.

Priest: And of the Son (second immersion and emersion).

Choir: Amen.

Priest: And of the Holy Spirit (third immersion and emersion).

Choir: Amen.

The priest sees that the whole body is washed in the baptismal waters.

Only the first verse of Psalm 31 is intoned by the chanter.

BLESSED are they whose iniquities are forgiven * and whose sins are covered. (Chanted three times in prokeimenon fashion.)

The sponsor takes the newly-baptized infant out of the holy Font, from the hands of the priest. The sponsor with his hands outstretched and the unfolded sheet or towel across his arms, receives the newly-baptized and begins to dry him or her off while retaining the infant in his arms.



are naked and open to thine eyes. O thou who knowest the things concerning me, do not despise me, nor turn thy face from me, but disregard my transgressions at this hour, O thou who disregardest the sins of men unto repentance. Wash from me the defilement of the body and the blemish of the soul, and sanctify the whole of me with thine all-perfect, invisible power and spiritual right hand; lest, while proclaiming freedom to others and providing it with faith dependent on thine ineffable love for mankind, I myself become reprobate as a slave of sin. May I not, O Master, who alone art good and the lover of mankind, may I not be turned away humiliated and ashamed! But rather, send forth power from on high to me and strengthen me for the service of this forthcoming Mystery, so great and heavenly. And form thy Christ in the one about to be born again through my pitiable estate and build him (her) up on the foundation of thine apostles and prophets. And do not tear down but rather plant him (her) as a planting of truth in thy holy catholic and apostolic Church and do not uproot him (her). As he (she) advanceth in godliness, through him (her) may be glorified thine all-holy Name, of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages. Amen.

Once the litany is completed—and without exclamation—the priest says the following prayer aloud and with fear of God and with all his soul and a compunctionate heart.

The priest says with a loud voice three times:

Great art thou, O Lord, and marvelous art thy works,
and no word shall be sufficient to hymn thy wonders.

The choir offers no response to this repeated exclamation.

Then he continues:

For thou, of thine own will, hast brought into being all things out of nothing, and by thy might, thou upholdest creation, and by thy providence thou governest the world. Thou hast compounded the whole creation out of four elements. Thou hast crowned the cycle of the year with four seasons. Before thee, all the noetic powers tremble; to thee, the sun offereth a hymn; to thee, the moon giveth glory; to thee, the stars make supplication; to thee, the light giveth response; before thee, the depths shudder in fear; to thee, the springs perform service. Thou didst stretch out the heavens as it were a curtain. Thou didst establish the earth upon the waters and didst bound the sea about with sand. Thou didst pour forth the air for breathing. The angelic powers liturgize before thee. The choirs of archangels fall down in worship before thee. The many-eyed cherubim and the six-winged seraphim, as they stand round about and fly, in fear do veil themselves before thine unapproachable glory. For thou, who art God uncircumscribable, beginningless, and ineffable, didst come upon the earth, and didst take on the form of a bondservant, and came to be in the likeness of men. For thou couldst not endure,



Anointing with the Oil of Exorcism

Then (each) baptizand is presented, (in turn) facing east. The priest takes the oil with his finger, and anoints (each) baptizand by making the sign of the cross, first upon the baptizand's forehead, saying:

Priest: The servant of God, **N.**, is anointed with the Oil of Gladness, in the name of the Father and of the Son and of the Holy Spirit.

Choir: Amen.

Then upon the chest and back saying:
Unto the healing of soul and body.

On the ears, saying:
Unto the hearing of faith.

On the feet, saying:
That he may walk in thy footsteps.

On the hands, saying:
Thy hands have created and fashioned me.

Then the baptizand is anointed on the rest of the body from the remainder of the oil.

The baptizands, if an infant, are stripped naked and led to the font by the sponsors. If the priest desires it, he dons the baptismal apron while the child is undressed.

fulfilling of thy holy Mysteries; who thereby didst fill with thy Holy Spirit those that were under the law, and perfectest also those that are under grace: Do thou bless also this holy oil with the power, energy and visitation of thy Holy Spirit, that it may be an anointing of incorruption, an armour of righteousness, a renewal of soul and body, a means of victory against every diabolical energy, unto deliverance from every evil to those who are anointed with it in faith and receive it, unto thy glory and that of thine only-begotten Son, and of thine all-holy and good and life-creating Spirit, now and ever, and unto ages of ages.

Choir: Amen.

The Anointing of the Sanctified Waters

Deacon: Let us attend.

Said here, once only, before the triple Alleluia is chanted.

The priest takes the vial of blessed oil and pours some oil from it into the water, making with it a sign of the cross three times (that is, three oil-crosses in the water), as he with the people chant melodiously:

Alleluia, alleluia, alleluia.

The priest then exclaims:

Priest: Blessed is God, who illumineth and sanctified every man that cometh into the world, now and ever, and unto ages of ages.

Choir: Amen.

O Master, because of thy tender mercy to behold the human race being tyrannized by the devil, but thou didst come to save us. We confess thy grace. We proclaim thy mercy. We conceal not thy beneficence. Thou hast set free the forefathers of our nature. Thou didst sanctify a virginal womb by thy birth. All creation hymneth thee who wast manifest. For thou, our God, was tseen upon the earth and didst live in association with men. Thou didst sanctify the streams of the Jordan, sending down from heaven thine all-Holy Spirit and crushing the heads of the dragons which were lurking there.

The priest makes a sign of the cross over the water with his hand three times, as he says, each time:

Wherefore, O King, lover of mankind, be present now through the visitation of thy Holy Spirit and sanctify this water.

Then after the third time, he continues on, without pausing:

And give to it the grace of redemption, the blessing of the Jordan. Make it a fountain of incorruption, a gift of sanctification, a loosing from sins, a protection against infirmities, a destruction to demons, unapproachable by hostile powers, filled with angelic might. Let them flee from it, those who would plot against thy creature; for, O Lord, I have called upon thy Name, wonderful and glorious, and fearful to adversaries.

The priest breathes upon the waters three times and then he makes the sign of the cross three times upon the water,

dipping the finger of his right hand therein at each signing making three crosses in all (not nine), as he says this exclamation at each signing with the cross:

✝ LET all adverse powers be crushed under the tracing of the sign of thy cross.

Then he continues:

Let all aerial and unseen false gods withdraw from us; and let no dark demon conceal itself under this water; and, we pray thee, O Lord, let no evil spirit which instilleth darkening of thoughts and disturbance of mind descend into it with him (her) who is about to be baptized. But do thou, O Master of all, show this water to be a water of rest, a water of redemption, a water of sanctification, a cleansing from the defilement of flesh and spirit, a loosing of bonds, a forgiveness of sins, an illumination of soul, a washing of regeneration, a renewal of spirit, a gift of adoption, a garment of incorruption, a fountain of life. For thou hast said, O Lord, "Wash yourselves, be pure; and remove evils from your souls." Thou hast bestowed upon us the rebirth from above through water and the Spirit. Be manifest, O Lord, in this water, and grant that he (she) who is baptized therein may undergo a change toward the putting off of the old man which is being corrupted through deceitful desires, and the putting on of the new man which is being renewed to the image of the One who created him; that being planted together with the likeness of thy death through Baptism, he (she) may become a partaker of thy resurrection and having kept intact

the gift of thy Holy Spirit, and having increased the trust of grace, he (she) may receive the prize of his (her) calling on high, and be numbered with those first-born who are enrolled in heaven, in thee, our God and Lord, Jesus Christ.

For to thee are due all glory, majesty, honour, and worship, together with thy beginningless Father, and thine all-holy and good and life-creating Spirit, now and ever, and unto ages of ages.

Choir: Amen.

Prayer of the Oil

Priest: Peace be to all.

Choir: And to thy spirit.

Deacon: Let us bow our heads unto the Lord.

Choir: To thee, O Lord.

The priest bows his head before the vessel containing the oil held by the deacon. He then blows thrice upon it in a crosswise manner and then makes the sign of the cross thrice over it (i.e., the oil) with his hand and says the following prayer:

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: O Master, Lord, the God of our fathers, who to them that were in the ark of Noah didst send a dove, bearing in its beak a leafy twig of olive, the symbol of reconciliation and salvation from the flood; who didst prefigure through these the mystery of grace and didst provide the fruit of the olive for the