

HOLY BAPTISM
ΤΟ ΑΓΙΟΝ ΒΑΠΤΙΣΜΑ



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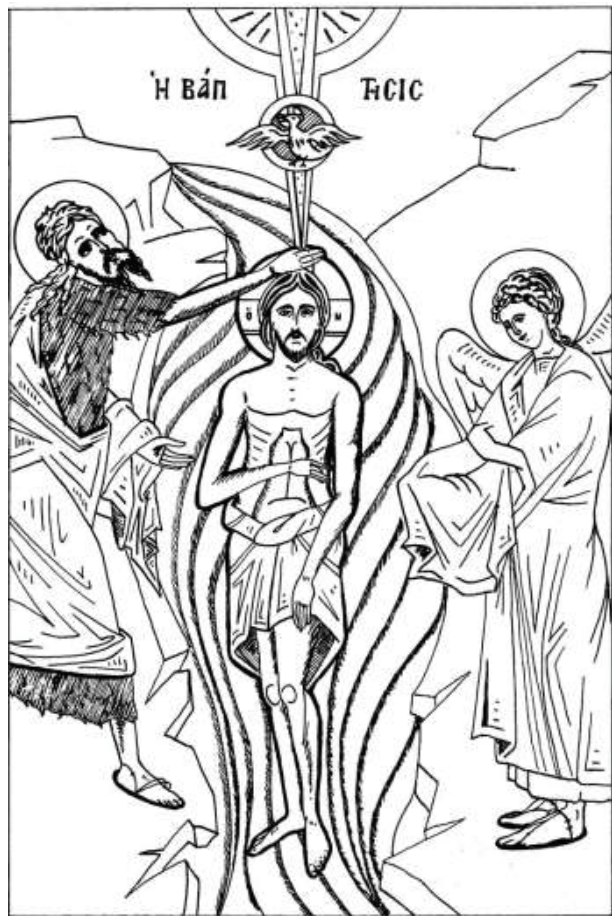
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PREFACE

With the blessing of His Eminence Archbishop Stylianos of Australia, the Committee on the Translation of Liturgical Texts has worked for some years on the present translation of the Baptism Service. It has been a challenging task because of the unusual nature of some of the language and the complexity of the service itself. Other translations have been carefully compared, but this is intended to be a more accurate version, the need for which became evident. His Grace Bishop Seraphim of Apollonias was adviser to the Committee and gave his time to assist with the resolution of many difficult questions. The Committee, chaired by Dr John Lee, is grateful to him and a number of parish priests who gave their reactions. The Greek text is basically that in the *Mikron Efbologion*, with adjustments in the order to match actual practice, with His Grace's advice. Included in the book are not only the usual parts but a Service of Chrismation for already baptised persons entering the Orthodox Church.



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HOLY BAPTISM
ΤΟ ΑΓΙΟΝ ΒΑΠΤΙΣΜΑ

THE SERVICE FOR THE MAKING OF A CATECHUMEN

The priest, wearing his epitrachelion and standing in the narthex, blows on the face of the person about to be enlightened and makes the sign of the Cross with his hand on the forehead and breast of the person three times, saying each time:

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

He then chants:

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

People: **Amen.**

During the Easter period: Christ is risen...

And placing his hand on the head of the person, he says the following prayer.

Prayer

Deacon: Let us pray to the Lord.

People: **Lord, have mercy.**

Priest: In your name, Lord God of truth, and in the name of your only-begotten Son and your Holy Spirit, I lay my hand upon your servant (name) who has been found worthy to take refuge in your holy name and to seek protection under the shelter of your wings. Remove from him (*her*) that old deception, and fill him (*her*) with faith, hope and love towards you, that he (*she*) may know that you alone are God, the true God, you and your only-begotten Son, our Lord Jesus Christ, and your Holy Spirit. Grant that he (*she*) may walk in the way of all your commandments and keep those things which are pleasing to you; for anyone who does them will find life in them. Write him (*her*) in your book of life and unite him (*her*) with the flock of your inheritance. May your holy name and that of your beloved Son, our Lord Jesus Christ, and your life-giving Spirit be glorified in him (*her*). May your eyes continually look upon him (*her*) with mercy, and may your ears always hear the voice

of his (*her*) prayer. Give him (*her*) joy in the works of his (*her*) hands and in all his (*her*) family, that he (*she*) may confess you, worshipping and glorifying your great and exalted name, and may praise you continually all the days of his (*her*) life. For all the powers of heaven praise you, and yours is the glory, Father, Son and Holy Spirit, now and ever and to the ages of ages.

People: **Amen.**

First Exorcism

Deacon: Let us pray to the Lord.

People: **Lord, have mercy.**

Priest: The Lord rebukes you, O Devil, he who came into the world and dwelt among us in order to destroy your tyranny and set us free; who on the wood of the Cross triumphed over the opposing powers, when the sun was darkened, the earth shook, tombs were opened and the bodies of Saints arose; he destroyed death by death and made powerless the one who has power over death, that is, you the

Devil. I command you in the name of God, who showed the tree of life and positioned the Cherubim and the flaming sword turning back and forth to guard it: be rebuked and withdraw; for I command you in the name of him who walked on the surface of the sea as upon dry land, who rebuked the stormy winds, whose glance dries up the depths, at whose threat the mountains melt. For he himself now commands you through us: be afraid, come out and withdraw from this person he created, and do not return, do not hide in him (*her*), do not confront him (*her*) or work in him (*her*) or intrude upon him (*her*), by night or by day, at any hour or at noon; but go away to your own hell, until the great day of judgement that has been prepared. Fear God, who is seated upon the Cherubim, and who looks upon the depths; before whom tremble Angels, Archangels, Thrones, Dominions, Principalities, Authorities, Powers, the many-eyed Cherubim and the six-winged Seraphim; before whom tremble heaven and earth, the sea and all that is in them. Come out and withdraw from this sealed and newly enlisted soldier of Christ our God; for I command you in the name of the one who walks on the wings of the wind, who makes his angels spirits, and

his ministers a flaming fire. Come out and withdraw from this person he created, with all your power and your angels. For glorified is the name of the Father and the Son and the Holy Spirit, now and ever and to the ages of ages.

People: **Amen.**

Second Exorcism

Deacon: Let us pray to the Lord.

People: **Lord, have mercy.**

Priest: God the Holy one, fearful and glorious, who in all his works and his might is beyond understanding and beyond searching, pre-ordained for you, O Devil, the penalty of eternal punishment; through us his unworthy servants he orders you, and all the powers that work with you, to depart from this person newly sealed in the name of the Lord Jesus Christ, our true God. I command you therefore, you thoroughly evil, unclean, foul, loathsome and alien spirit, by the power of Jesus Christ, who has all authority in heaven and on earth, and who said to the deaf and dumb demon,

‘Come out of this person and never enter him again.’ Withdraw, know the emptiness of your power, which had no authority even over pigs. Remember the one who ordered you, at your own request, to enter the herd of swine. Fear God, at whose command the earth was established upon the waters, who created the heaven, and who weighed the mountains in a balance and the valleys in a scale; who set the sand as the boundary of the sea and made a safe path through the raging water; who touches the mountains and they smoke; who clothes himself with light as with a garment; who stretches out the heavens like a curtain; who covers his upper rooms with the waters; who establishes the earth on its sure foundation; it will not be moved for ever and ever; who calls up the water of the sea and pours it out as rain upon the face of all the earth. Come out and withdraw from this person who is being prepared for holy enlightenment. I command you by the saving passion of our Lord Jesus Christ, by his precious Body and Blood, and by his fearful coming again. For he will come without delay, he will judge all the earth, he will punish you in the fire of hell, you and the power that works with you, he will deliver you into the outer

darkness, where the worm never rests and the fire is never quenched. For the power belongs to Christ our God, together with the Father and the Holy Spirit, now and ever and to the ages of ages.

People: **Amen.**

Third Exorcism

Deacon: Let us pray to the Lord.

People: **Lord, have mercy.**

Priest: Lord of Sabaoth, God of Israel, healer of every illness and sickness, look upon this your servant; seek out, search out and drive out from him (*her*) all the workings of the Devil. Rebuke the unclean spirits and drive them away, cleanse the work of your hands, and by your sharp action swiftly crush Satan under his (*her*) feet, and give him (*her*) victory over the Devil and his unclean spirits; so that having received your mercy he (*she*) may be made worthy of your immortal and heavenly mysteries, and may offer you glory, Father, Son and Holy Spirit, now and ever and to the ages of ages.

People: **Amen.**

Prayer

Deacon: Let us pray to the Lord.

People: **Lord, have mercy.**

Priest: Master, Lord, the One Who Is, who made human beings in your image and likeness, and gave them the power to attain eternal life, and did not ignore them when they went astray through sin, but provided for the salvation of the world through the incarnation of your Christ; redeem this person you created from enslavement by 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 within him (*her*). Join to him (*her*) throughout his (*her*) life an Angel of light, delivering him (*her*) from every design of the enemy, from any encounter with evil, from the noonday demon, from evil apparitions.

The priest blows on him/her three times, and makes the sign of the Cross on his/her forehead, mouth and breast, saying:

Drive out from him (*her*) every evil and unclean spirit, hiding and lurking in his (*her*) heart (*this is said three times*); the spirit of error, the spirit of evil, the spirit of idolatry and every form of greed, the spirit of deceit and all uncleanness, working in him (*her*) under the direction of the Devil. And make him (*her*) a reason-endowed sheep of the holy flock of your Christ, a precious member of your Church, a sanctified vessel, a son (*daughter*) of light and an inheritor of your kingdom; so that having conducted his (*her*) life according to your commandments, having preserved the seal unbroken, and having kept his (*her*) garment undefiled, he (*she*) may attain the blessedness of the Saints in your kingdom.

He chants the conclusion:

Through the grace and compassion and loving kindness of your only-begotten Son, with whom you are blessed, together with your all-holy, good and life-giving Spirit, now and ever and to the ages of ages.

People: **Amen.**

Making of a Catechumen

The priest turns the catechumen (if he/she is of age, unclothed and barefooted) towards the west with hands extended in front of him/her, and asks the following three times:

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

The catechumen or the Godparent answers each time:

I renounce him. (3)

Then this question and answer three times:

Priest: Have you renounced Satan? (3)

Answer: **I have renounced him. (3)**

When this has been said three times, the priest says:

Then blow on him and spit on him.

The catechumen or the Godparent does so. Then the priest turns the catechumen towards the east, with hands lowered. Then this question and answer three times:

◆◆◆◆◆ Making of a Catechumen ◆◆◆◆◆

Priest: Do you join the side of Christ? (3)

Answer: **I join his side.** (3)

Then this question and answer three times:

Priest: Have you joined the side of Christ? (3)

Answer: **I have joined his side.** (3)

The priest then says:

And do you believe in him?

Answer:

I believe in him, as King and God.

The catechumen or the Godparent then recites:

The Symbol of Faith

**I believe in one God, Father Almighty,
maker 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 from light,
true God from true God,
begotten not made,
of one essence with the Father;
through him 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 human,
and was crucified for us under Pontius
Pilate,
and suffered and was buried,
and rose on the third day according to the
Scriptures,
and ascended into heaven,
and is seated at the right hand of the
Father,
and will come again in glory
to judge the living and the dead,
and his kingdom will have no end.

And in the Holy Spirit,
the Lord, the giver of life,
who proceeds from the Father,

who together with the Father and the Son
is worshipped and glorified,
and who spoke through the Prophets.

In one holy, catholic and apostolic Church.
I acknowledge one baptism for the
forgiveness of sins.

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

Then again this question and answer three times:

Priest: Have you joined the side of Christ? (3)

Answer: **I have joined his side.** (3)

Then the priest says:

Then bow down and worship him.

*The catechumen or the Godparent makes a reverence,
and says:*

**I bow down and worship Father, Son and
Holy Spirit, Trinity of one essence and
inseparable.**

Priest: Blessed is God, who desires that all human beings be saved and come to the knowledge of the truth, now and ever and to the ages of ages.

People: **Amen.**

Prayer

Deacon: Let us pray to the Lord.

People: **Lord, have mercy.**

Priest: Master, Lord our God, call your servant (name) to your holy enlightenment, and make him (*her*) worthy of this great grace of your holy Baptism. Take off his (*her*) old life and renew him (*her*) for eternal life, and fill him (*her*) with the power of your Holy Spirit, to unite him (*her*) with your Christ, so that he (*she*) may no longer be a child of the mortal body but a child of your kingdom. Through the good pleasure and grace of your only-begotten Son, with whom you are blessed, together with your all-holy, good and life-giving Spirit, now and ever and to the ages of ages.

People: **Amen.**

Dismissal

Priest: Glory to you, O God our hope, glory to you.

May Christ our true God, through the intercessions of his all-pure and blameless holy Mother; through the power of the precious and life-giving Cross; through the protection of the honoured bodiless Powers of heaven; through the supplications of the honoured, glorious Prophet and Forerunner John the Baptist; of the holy, glorious and praiseworthy Apostles; of the holy, glorious and triumphant Martyrs; of our holy and God-bearing Fathers and Mothers; of the holy and righteous Ancestors of God Joachim and Anna, and of all the Saints, have mercy on us and save us, as a good and loving God.

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

People: **Amen.**

THE SERVICE OF HOLY BAPTISM

The priest goes into the sanctuary and changes into white vestments, namely epitrachelion and felonion. When all the candles at the font have been lit, he takes the Gospel book and incense, goes to the font and censes all around, and after giving back the censer, makes a reverence.

Deacon: Bless, master.

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

People: **Amen.**

During the Easter period: Christ is risen...

Litany for Peace

Deacon, or the priest if there is no deacon:

In peace let us pray to the Lord.

People, after each petition: **Lord, have mercy.**

Holy Baptism

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

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

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

For our Archbishop (name), the honourable priesthood, the diaconate in Christ, and all the clergy and laity, let us pray to the Lord.

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

That the grace of redemption and the blessing of the Jordan may be sent down upon it, let us pray to the Lord.

That the purifying energy of the Trinity that is beyond all being may come down upon these waters, let us pray to the Lord.

Holy Baptism

That we may be enlightened with the light of knowledge and piety through the visitation of the Holy Spirit, let us pray to the Lord.

That this water may prove to be a defence against every plot from enemies seen and unseen, let us pray to the Lord.

That the person to be baptised in it may be made worthy of the incorruptible kingdom, let us pray to the Lord.

For the person who is now approaching holy enlightenment and for his (*her*) salvation, let us pray to the Lord.

That he (*sbe*) may prove to be a son (*daughter*) of light and an inheritor of eternal blessings, let us pray to the Lord.

That he (*sbe*) may share and join in the death and resurrection of Christ our God, let us pray to the Lord.

That he (*she*) may preserve the garment of baptism, and the pledge of the Spirit, spotless and undefiled on the fearful day of Christ our God, let us pray to the Lord.

That this water may be for him (*her*) a washing of rebirth, for forgiveness of sins, and a garment of incorruption, let us pray to the Lord.

That the Lord God may hear the voice of our prayer, let us pray to the Lord.

For his (*her*) and our deliverance from all affliction, anger, danger and distress, let us pray to the Lord.

Help us, save us, have mercy on us and protect us, O God, by your grace.

Deacon: Commemorating our all-holy, pure, most blessed, glorious Lady Theotokos and ever-virgin Mary with all the Saints, let us commend ourselves and one another and our whole life to Christ our God.

People: **To you, O Lord.**

While the litany is being said, the priest says the following prayer in a low voice (including the conclusion and Amen).

Prayer

Priest: Let us pray to the Lord. Lord, have mercy.

Compassionate and merciful God, who examine hearts and minds, and who alone know the secrets of all, for nothing is hidden from you, but everything is naked and laid bare before your eyes, and you know all about me; do not despise me or turn your face away from me, but overlook my transgressions at this time, you who overlook the sins of human beings and lead them to repentance; wash away the defilement of my body and the stain of my soul, and sanctify the whole of me by your invisible power and your spiritual right hand; so that while I offer and provide freedom to others, trusting in your inexpressible love for human beings, I may not myself be rejected as a slave of sin. No, Master, who alone are good and loving, may I not be turned away humbled and ashamed, but send me power from on high and

give me strength to administer the great and heavenly mystery before us. Form the image of your Christ in the one who is about to be reborn through me your humble servant; build him (*her*) on the foundation of your Apostles and Prophets, and do not cast him (*her*) down, but plant him (*her*) as a true plant in your holy, catholic and apostolic Church, and do not uproot him (*her*); so that also through him (*her*), as he (*she*) progresses in piety, your all-holy name may be glorified, Father, Son and Holy Spirit, now and ever and to the ages of ages. Amen.

On completion of the litany, the priest says the following prayer aloud with fear of God, with all his soul and a humble heart.

Great are you, Lord, and wondrous are your works, and no word will suffice to praise your wonders. (3)

People: Glory to you, Lord, glory to you. (3)

For by your will you brought all things from non-being into being; by your power you sustain all creation, and by your providence you

direct the world. You brought all creation together out of four elements and you 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 converse with you, the light obeys you, the depths shudder before you, the wellsprings serve you. You stretched out the heavens like a curtain; you established the earth upon the waters; you surrounded the sea with sand; you poured out the air for breathing. The angelic powers minister to you; the choirs of Archangels worship you; the many-eyed Cherubim and the six-winged Seraphim, hovering about you on their wings, cover themselves in awe before your unapproachable glory. For you, though God without beginning, inexpressible and boundless, came to earth, taking the form of a servant, being born in human likeness. For in your merciful compassion, Master, you could not bear to see the human race under the tyranny of the Devil, but came and saved us. We acknowledge your grace, we proclaim your mercy, we make no secret of your kindness. You have set free all human generations; by your birth you sanctified a Virgin's womb; all creation praised your epiphany. For you, our

God, appeared on earth and lived among us; you sanctified the waters of the Jordan, sending down from heaven your Holy Spirit upon them, and crushing the heads of the evil creatures lurking there.

Therefore, loving King, be present now through the visitation of your Holy Spirit, and sanctify this water. (3)

He makes the sign of the Cross in the water.

People: Amen. (3)

And grant to it the grace of redemption and the blessing of the Jordan. Make it a fountain of incorruption, a gift of sanctification, a release from sins, a protection against infirmities; destructive to demons, unapproachable by hostile powers, filled with angelic might. Let all who plot against this person you created flee from him (*her*); for I have called upon your name, Lord, which is wonderful and glorious and fearful to your enemies.

He blows on the water three times, and makes the sign of the Cross three times with his right hand in the water, and each time prays, saying:

Let all adverse powers be crushed by the making of the sign of your precious Cross. (3)

People: **Amen.** (3)

Let all invisible phantoms of the air withdraw from us; let no demon of darkness hide in this water, and we ask you, Lord, let no evil spirit that darkens the thoughts and disturbs the mind descend with the one being baptised. But Master of all, make this water: water of redemption, water of sanctification, a purification of flesh and spirit, a release from bonds, forgiveness of transgressions, enlightenment of soul, a washing of rebirth, renewal of spirit, the gift of adoption, a garment of incorruption and the fountain of life. For it was you, Lord, who said, Wash yourselves and become clean; remove all evil from your souls. You granted us rebirth from above through water and the Spirit. Manifest yourself, Lord, in this water, and grant that he (*sbe*) who is baptised in it may be transformed, so as to put away the old self that is corrupted by deceitful desires, and put on the new that is made in the image of God who created him (*ber*); so that, united in the likeness of your death through baptism, he (*sbe*) may also

share in your resurrection; and having preserved the gift of your Holy Spirit and increased the grace entrusted to him (*her*), he (*she*) may receive the prize of being called on high, and may be numbered among the first-born who have been recorded in heaven, with you, our God and Lord Jesus Christ.

For to you belong glory, power, honour and worship, together with your eternal Father and your all-holy, good and life-giving Spirit, now and ever and to the ages of ages.

People: **Amen.**

Priest: Peace be with you all.

People: **And with your spirit.**

Deacon: Let us bow our heads to the Lord.

People: **To you, O Lord.**

The priest blows on the flask of olive oil held by the Godparent, and makes the sign of the Cross over it three times with his hand, as he says the following prayer:

Prayer of the Oil

Deacon: Let us pray to the Lord.

People: **Lord, have mercy.**

Priest: Master, Lord God of our Fathers, who sent to those in Noah's ark a dove holding a twig of olive in its beak, as a symbol of reconciliation and deliverance from the flood, and who prefigured the mystery of grace through these signs; who supplied the fruit of the olive for the fulfilment of your holy mysteries, and through it filled with the Holy Spirit those who were under the Law, and make perfect those under grace; bless this oil through the power and energy and visitation of your Holy Spirit, so that it may become an anointing of incorruption, a weapon of righteousness, a renewal of soul and body, a defence against every activity of the Devil, and a deliverance from evil, for all those who are anointed with it in faith, or partake of it.

To your glory, and that of your only-begotten Son and your all-holy, good and life-giving Spirit, now and ever and to the ages of ages.

People: **Amen.**

The priest takes the flask of olive oil and pours from it into the font, making three Crosses, and at each Cross is chanted:

Deacon: Let us attend. (3)

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

The priest then chants:

Blessed is God, who enlightens and sanctifies everyone who comes into the world, now and ever and to the ages of ages.

People: **Amen.**

The person to be baptised is brought to the priest. The priest takes some of the holy oil with the three fingers of his right hand and makes the sign of the Cross on the forehead of the person, saying:

The servant of God (name) is anointed with the oil of gladness, in the name of the Father and the Son and the Holy Spirit. Amen.

Holy Baptism

Making the sign of the Cross on the breast, he says: For the healing of soul and body.

On the nose: For a sweet-smelling fragrance.

On the mouth: My mouth will speak wisdom.

On the ears: For the hearing of faith.

On the hands: Your hands made me and formed me.

On the legs: That your steps may walk in every good deed.

Under the feet: To tread on snakes and scorpions and all the power of the enemy.

On the back: Whoever wishes to come after me, let him deny himself and take up his Cross and follow me.

The Baptism

When the whole body of the person has been anointed with oil by the Godparent, the priest baptises the person, holding him/her upright facing east and saying:

Holy Baptism

The servant of God (name) is baptised in the name of the Father, and of the Son, and of the Holy Spirit, Amen.

He lowers and raises him/ her at each phrase.

The priest covers the whole body of the person thoroughly with water.

The Godparent then receives him/ her out of the holy font from the hands of the priest into his/ her outstretched hands, a white cloth having been previously spread out across his/ her hands.

The choir sings:

Psalm 31

Blessed are those whose iniquities are forgiven, and whose sins are covered. (3)

[Blessed is the man to whom the Lord reckons no sin, and in whose mouth there is no guile.

Because I kept silent, my bones grew old through my crying all the day long.

For day and night your hand was heavy upon me, I was reduced to misery when the thorn stuck fast in me.

My iniquity have I acknowledged, and my sin have I not hidden. I said: I will confess my iniquities before the Lord against myself. And you forgave the ungodliness of my heart.

For this every one who is holy will pray to you at a proper time. But in a flood of many waters they will not come near him.

You are my refuge from the affliction that surrounds me; you are my rejoicing, redeem me from those who have encircled me.

I will instruct you and teach you in the way you are to go; I will fix my eyes upon you.

Do not be like the horse and the mule that have no understanding; whose jaws you must hold with bit and bridle, when they will not come to you.

Many are the scourges of the sinner, but mercy will encircle the one who hopes in the Lord.

Be glad in the Lord and rejoice, you righteous ones; glory in him, all who are upright of heart.]

Chrismation

The priest anoints the baptised person with the holy Chrism, making the sign of the Cross on the forehead, breast, nose, mouth, ears, hands, legs, feet and back, saying each time:

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

Cutting of the Hair

The priest cuts the hair of the child's head in a Cross shape, saying:

The hair of the servant of God (name) is cut, in the name of the Father and the Son and the Holy Spirit.

People: **Amen.**

Robing

He then dresses the person in his/her undergarment, saying:

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

It is customary also for a small Cross to be given to the newly baptised person at this point.

This troparion is sung:

Grant me a robe full of light, you who clothe yourself with light as with a garment, merciful Christ our God. (3)

The priest washes his hands, then reads the prayer of the Chrism and the remaining prayers in a low voice, while the choir sings the Katavasia (p. 93).

Prayer of the Chrism

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

Priest: Blessed are you, Lord God Almighty, the source of good, the sun of righteousness, who shone the light of salvation on those in darkness through the manifestation of your only-begotten Son and our God, and bestowed on us unworthy ones blessed purification through holy baptism, and divine sanctification through life-giving anointing; who now have been pleased to regenerate your newly enlightened servant by water and the Spirit, granting him (*her*) forgiveness of sins both voluntary and involuntary. Grant to him (*her*) also, compassionate Master, King of all, the seal of the gift

of your holy and all-powerful and worshipped Spirit, and the partaking of the holy Body and precious Blood of your Christ. Protect him (*her*) in your sanctification; keep him (*her*) firm in the Orthodox faith; deliver him (*her*) from the Evil One and all his schemes, and through your saving fear keep his (*her*) soul in purity and righteousness; so that pleasing you in every word and deed, he (*she*) may become a son (*daughter*) and inheritor of your heavenly kingdom. For you are our God, a God of mercy and salvation, and to you we offer glory, Father, Son and Holy Spirit, now and ever and to the ages of ages.

People: Amen.

Prayers after the Washing of Baptism

Priest: Peace be with you all.

People: And with your spirit.

Deacon: Let us bow our heads to the Lord.

People: To you, O Lord.

Prayer 1

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

Holy Baptism

Priest: You who through holy baptism have granted to your servant redemption from sins and have bestowed on him (*her*) birth to a new life, be pleased, Master and Lord, to shine the illumination of your countenance in his (*her*) heart always; keep the shield of his (*her*) faith safe against the plots of enemies; preserve the garment of incorruption which he (*she*) has put on pure and unpolluted; keep the spiritual seal unbroken in him (*her*) by your grace, and be merciful to him (*her*) and to us according to the abundance of your compassion. For blessed and glorified is your all-honoured and majestic name, Father, Son and Holy Spirit, now and ever and to the ages of ages.

People: Amen.

Prayer 2

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

Priest: Master, Lord our God, who through the font bestow heavenly enlightenment on those who are baptised; who have regenerated your newly enlightened servant by water and the Spirit, and have granted to him (*her*) forgiveness

of sins both voluntary and involuntary; lay your mighty hand upon him (*her*) and protect him (*her*) by the power of your goodness; keep safe the pledge he (*she*) has received, and make him (*her*) worthy of eternal life and your good favour. For you are our sanctification, and to you we offer glory, Father, Son and Holy Spirit, now and ever and to the ages of ages.

People: Amen.

Priest: Peace be with you all.

People: And with your spirit.

Deacon: Let us bow our heads to the Lord.

People: To you, O Lord.

Prayer 3

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

Priest: He (*she*) who has put on you, Christ our God, has bowed his (*her*) head to you with us; keep him (*her*) an invincible warrior, to endure against those who attack him (*her*) and us in vain, and with your incorruptible crown proclaim us all victors to the end. For you are the

one who has mercy and saves us, and to you we offer glory, with your eternal Father and your all-holy, good and life-giving Spirit, now and ever and to the ages of ages.

People: Amen.

Prayer at Cutting of the Hair

Deacon: Let us pray to the Lord.

People: Lord, have mercy.

Priest: Master, Lord our God, who have honoured human beings with your image, making them with a rational soul and beautiful body, so that the body might serve the rational soul; who have placed the head above all and established in it most of the senses, each independent of the other; who have crowned the head with hair to protect it from the elements; who have fittingly arranged all our members, so that with them all we might give thanks to you, the excellent craftsman; who through your chosen vessel, Paul the Apostle, have instructed us to do all things for your glory; bless, Master, your servant (name) who has come to make a first offering by the cutting of the hair of his (*her*) head, and bless also his (*her*) Godparent; and

Holy Baptism

grant that they may meditate on your Law, and do everything that is pleasing to you. For you are a merciful and loving God, and to you we offer glory, Father, Son and Holy Spirit, now and ever and to the ages of ages.

People: Amen.

After reading the prayers, the priest censes the font, circling it with the Godparent, who faces the priest and holds the newly enlightened child and a lighted candle, as the following is sung by the priest and then the people:

You who have been baptised into Christ, Christ have you put on. Alleluia. (3)

Glory to the Father and the Son and the Holy Spirit;

Both now and ever and to the ages of ages. Amen.

Christ have you put on. Alleluia.

[Deacon: Dinamis.]

**You who have been baptised into Christ,
Christ have you put on. Alleluia.**

Apostle

The prokimenon is read by the reader:

The Lord is my light and my salvation.

Deacon: Let us attend.

Versé. The Lord is the protector of my life.

Deacon: Wisdom.

Reader: The reading is from Paul's Letter to the Romans. (6.3–11)

Deacon: Let us attend.

Reader: Brethren, all of us who have been baptised into Christ were baptised into his death. We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection

like his. We know that our old self was crucified with him so that the sinful body might be destroyed, and we might no longer be enslaved to sin. For he who has died is freed from sin. But if we have died with Christ, we believe that we shall also live with him. For we know that Christ being raised from the dead will never die again; 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 but alive to God in Christ Jesus our Lord.

Priest: Peace be with you, the reader.

People: **Alleluia. Alleluia. Alleluia.**

Then from the Royal Doors is read:

Holy Gospel

Deacon: Wisdom. Attend. Let us hear the holy Gospel.

Priest: Peace be with you all.

People: **And with your spirit.**

Holy Baptism

Priest: The reading is from the holy Gospel according to Matthew. (28.16–20)

Deacon: Let us attend.

People: **Glory to you, Lord, glory to you.**

Priest: At that time, the eleven Disciples went to Galilee, to the mountain to which 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, baptising them in the name of the Father and the Son and the Holy Spirit, teaching them to observe all that I have commanded you; and behold, I am with you always, to the close of the age. Amen.

People: **Glory to you, Lord, glory to you.**

Litany

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

Holy Baptism

People: **Lord, have mercy. (3)**

Deacon: Again, we pray for mercy, life, peace, health, and salvation of your servants, the newly enlightened one (name), the Godparent (name), and all the people here present.

People: **Lord, have mercy. (3)**

Priest: For you are a merciful and loving God, and to you we offer glory, Father, Son and Holy Spirit, now and ever and to the ages of ages.

People: **Amen.**

Priest: Peace be with you all.

People: **And with your spirit.**

Deacon: Let us bow our heads to the Lord.

People: **To you, O Lord.**

Prayer

Deacon: Let us pray to the Lord.

Holy Baptism

People: **Lord, have mercy.**

The priest, placing his right hand on the head of the baptised person, says:

Lord our God, who in your goodness sanctify, through the fulfilment of the font, those who believe in you; bless this child (*if an adult*: this person) here present, and may your blessing come down upon his (*her*) head. And as you blessed David the King through your Prophet Samuel, bless also the head of your servant (name) through the hand of me, a sinner, and continually visit him (*her*) with your Holy Spirit, so that as he (*she*) advances in years and reaches ripe old age, he (*she*) may offer you glory, and may behold the blessings of Jerusalem all the days of his (*her*) life.

For to you belong all glory, honour and worship, Father, Son and Holy Spirit, now and ever and to the ages of ages.

People: **Amen.**

Holy Baptism

The priest dips a cloth in clean water and wipes the face of the child, saying:

You have been baptised, you have been enlightened, you have been anointed with holy Chrism, you have been sanctified, you have been washed clean, in the name of the Father and the Son and the Holy Spirit. Amen.

Dismissal

Priest: Glory to you, O God our hope, glory to you.

People: **Glory to the Father and the Son and the Holy Spirit;**

Both now and ever and to the ages of ages. Amen.

Lord, have mercy. Lord, have mercy. Lord, have mercy. Holy father, bless.

Priest: May Christ our true God, who accepted baptism by John in the Jordan for our salvation, through the intercessions of his all-pure and blameless holy Mother; through the suppli-

cations of the honoured, glorious Prophet and Forerunner John the Baptist; of the holy, glorious and praiseworthy Apostles; of Saint...*; and of all the Saints, have mercy on us and save us, as a good and loving God.

**The Saint whose name the newly baptised person has received.*

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

People: Amen.

Then the newly baptised person and the Godparent go away to the person's house, all carrying lights and singing on the way:

You who have been baptised into Christ... *or*
The universal glory...

Note

*If the Service of Baptism is held on the day of Theophany, the priest omits the prayers for the blessing of water. Instead he uses water from the Great Blessing of Water, and pouring it in a Cross shape into the font he chants **When in the Jordan...** three times, and at once begins the prayer of the oil (Peace be with you all, p. 51) and continues with the remainder as usual.*

INSTRUCTION

The priest is to take care to instruct the midwife and the mother of the newly baptised person not to bath him/her or wash his/her face for seven days. On the eighth day they are to wash him/her, and tip the water used for washing in a place where no one walks or into a stream or at the church.

KATAVASIAS

Of the Elevation of the Cross

Outside the Easter period.

Ode 1

A cross Moses engraved, with his rod he made an upright stroke and parted the Red Sea for Israel, who went across on foot. Then with a transverse stroke he struck the waters and united them over Pharaoh's chariots, thus portraying on the sea the invincible weapon. For this let us sing praise to Christ our God, for he has been glorified.

Ode 3

The rod is taken as a model of the mystery, for by its flowering it foretold who the priest would be. And the wood of the Cross has now burst forth into bloom in the Church, which once was barren, as its strength and support.

Ode 4

I have heard, Lord, the mystery of your divine purpose, I have recognised your works and glorified your Divinity.

Ode 5

O thrice-blessed wood! on which Christ was stretched out, the King and Lord; through whom fell the one who deceived by a tree, caught in a trap set by God, who was nailed to you in the flesh, granting peace to our souls.

Ode 6

In the sea-creature's belly, Jonah stretched out his hands like a cross, clearly prefiguring the saving passion. And on the third day coming forth, he portrayed the resurrection beyond this world, of Christ our God who was nailed in the flesh, and rising on the third day, brought light to the world.

Ode 7

The senseless decree of the pagan tyrant shook the people, breathing threats and wicked blasphemy. But the three Children were not frightened by the beastlike rage nor the roaring fire; and in the refreshing breeze that answered, they stood in the fire and sang: O highly praised God of our fathers and our God, blessed are you.

Ode 8

We praise and we bless and we worship the Lord.

O Children, three in number like the Trinity, bless God the Father, the creator; praise also the Word who descended to earth and transformed the fire into dew; and exalt the giver of life to all, the Spirit most holy to the ages.

Ode 9

O Theotokos, you are a mystical garden, and though untilled you brought forth the Christ, by whom the life-giving tree of the Cross is planted in the earth; at its exaltation now, we worship him and magnify you.

Of Pascha

From the Sunday of Pascha until the Return of the Feast, that is, the Wednesday before the Ascension.

Ode 1

It is the day of Resurrection, let us be radiant, O you peoples; Pascha of the Lord, Pascha. For from death into life, and from earth to heaven, Christ our God has brought us, as we sing the victory hymn.

Ode 3

Come let us drink a new drink, not one from a barren rock, worked by a miracle, but the spring of incorruption, the flowing forth of Christ from the tomb, by whom we are strengthened.

Ode 4

Keeping the divine watch, may the prophet Abbakum stand with us and show the light-bearing Angel, who declares with piercing voice: Today is come salvation to the world, for Christ has risen, he who is almighty.

Ode 5

Let us rise in the deep of early morning, and let us offer not myrrh but the hymn of praise to the Master, and we shall see Christ, the sun of righteousness dawning, bringing life to all.

Ode 6

You descended to the depths of the earth, and you shattered the eternal bars, O Christ, holding fast those who had been bound, and on the third day, like Jonah from the whale, you arose from the tomb.

Ode 7

He who delivered the Children from the furnace, becomes human and suffers as a mortal, and through his suffering, he clothes the mortal in the beauty of incorruption, the only blessed one of our fathers, God who surpasses all in glory.

Ode 8

We praise and we bless and we worship the Lord.

This is the chosen and holy day, the first of the week, the queen and lady, the feast of feasts, the festival of festivals, on which we bless Christ to the ages.

Ode 9

The Angel cried out to the favoured one: Holy Virgin, hail, and again I say, hail; your Son has risen on the third day from the tomb.

Shine, shine, O new Jerusalem; for the glory of the Lord has dawned upon you. Dance now and rejoice, O Sion; and you, holy Theotokos, take delight in the rising of your child.

THE SERVICE OF HOLY CHRISMATION

Or

Service of Reception into the Orthodox Church of a Person Already Baptised

The Orthodox Church does not actively attempt to convert non-Orthodox Christians. A non-Orthodox Christian who freely and of his/her own volition wishes to enter the Orthodox Church may do so as follows.

He/she is first admitted as a Catechumen and given instruction by the priest of the parish in the faith and teachings of the Orthodox Church. He/she is then received into the communion of the Orthodox Church in one of these ways:

1) A person who has not been baptised in the name of the Holy Trinity is received by the celebration of the full Service of Holy Baptism and Chrismation as conducted for unbaptised persons;

2) A person who has previously been baptised in the name of the Holy Trinity, in a manner recognised by the Orthodox Church, is received by the celebration of the Service of Holy Chrismation, as set out below.

Trisagion

**Holy God, Holy Mighty, Holy Immortal,
have mercy on us.**

**Holy God, Holy Mighty, Holy Immortal,
have mercy on us.**

**Holy God, Holy Mighty, Holy Immortal,
have mercy on us.**

**Glory to the Father and the Son and the
Holy Spirit;
Both now and ever and to the ages of ages.
Amen.**

**All-holy Trinity, have mercy on us. Lord, be
merciful to our sins. Master, forgive our
transgressions. Holy One, visit us and heal
our infirmities, for your name's sake. Lord
have mercy, Lord have mercy, Lord have
mercy.**

**Glory to the Father and the Son and the
Holy Spirit;
Both now and ever and to the ages of ages.
Amen.**

Confession on Entering Orthodoxy

By God's grace, as I enter Orthodoxy, the one holy, catholic and apostolic Church, I confess that I agree with all decisions of the seven holy Ecumenical Councils and the local Councils, and I reject all non-Orthodox beliefs and practices concerning the teaching, the mysteries, the tradition and the life of the Church. Thus I confess, and with my whole heart and of my own free will I embrace Orthodoxy, of which I promise, with God's help, to be a faithful member.

The Symbol of Faith

I believe in one God, Father Almighty,
maker 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 from light,
true God from true God,
begotten not made,
of one essence with the Father;

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

Prayer of the Chrism

Priest: Let us pray to the Lord.

People: **Lord, have mercy.**

Priest: Blessed are you, Lord God Almighty, the source of good, the sun of righteousness, who shone the light of salvation on those in darkness through the manifestation of your only-begotten Son and our God, and bestowed on us unworthy ones blessed purification through holy baptism, and divine sanctification through life-giving anointing; who now have been pleased to regenerate your newly enlightened servant (name*) by water and the Spirit, granting him (*her*) forgiveness of sins both voluntary and involuntary. Grant to him (*her*) also, compassionate Master, King of all, the seal of the gift of your holy and all-powerful and worshipped Spirit, and the partaking of the holy Body and precious Blood of your Christ. Protect him (*her*) in your sanctification; keep him (*her*) firm in the Orthodox faith; deliver him (*her*) from the Evil

People: **Lord, have mercy.**

Priest: Master, Lord our God, who have honoured human beings with your image, making them with a rational soul and beautiful body, so that the body might serve the rational soul; who have placed the head above all and established in it most of the senses, each independent of the other; who have crowned the head with hair to protect it from the elements; who have fittingly arranged all our members, so that with them all we might give thanks to you, the excellent craftsman; who through your chosen vessel, Paul the Apostle, have instructed us to do all things for your glory; bless, Master, your servant (name) who has come to make a first offering by the cutting of the hair of his (*her*) head, and bless also his (*her*) Godparent; and grant that they may meditate on your Law, and do everything that is pleasing to you. For you are a merciful and loving God, and to you we offer glory, Father, Son and Holy Spirit, now and ever and to the ages of ages.

People: **Amen.**

Priest: For you are a merciful and loving God, and to you we offer glory, Father, Son and Holy Spirit, now and ever and to the ages of ages.

People: **Amen.**

Dismissal

Priest: Glory to you, O God our hope, glory to you.

People: **Glory to the Father and the Son and the Holy Spirit;**

Both now and ever and to the ages of ages. Amen.

Lord, have mercy. Lord, have mercy. Lord, have mercy. Holy father, bless.

Priest: May Christ our true God, through the intercessions of his all-pure and blameless holy Mother; through the power of the precious and life-giving Cross; through the protection of the honoured bodiless Powers of heaven; through the supplications of the honoured, glorious Prophet and Forerunner John the Baptist; of the

BAPTISM IN AN EMERGENCY

When an infant or adult is at the point of death while still unbaptised into the Kingdom of God, an emergency Baptism may be performed. If no priest is available, the Baptism may be performed by any Orthodox Christian.

If time is very short, the minimum necessary is the sprinkling of the person with water (blessed, if available) and recitation of the words of Baptism:

The servant of God (name) is baptised in the name of the Father, and of the Son, and of the Holy Spirit, Amen.

If more time is available and a priest is present, he is to bless the water first, saying (part of) the prayer for blessing of water (pp. 43-51).

If the person survives, he or she is to be brought in due time to the Church for the full Service of Holy Baptism and Chrismation, except the immersion in water and the recitation of the words above, which are not repeated.