

The Order of Christian Initiation



The Order of Baptism and Chrismation

Here follows the continuous order of baptism for a child or an adult.

The candidate should be dressed in plain, loose-fitting clothing. The head should be uncovered and, if baptism is to follow immediately, the feet bare. An infant should be sufficiently undressed to permit the anointing and baptism to be done properly.

The celebrant vests in full white vestments. The deacon is fully vested in white. They meet the candidate in the narthex to enroll (him-her) in the catechumenate.

RECEPTION INTO THE CATECHUMENATE

The celebrant sets the candidate facing East (toward the holy table), breathes three times upon the face, signs the forehead three times and the chest three times, and then places his hand upon the candidate's head, and says this prayer:

DEACON: Let us pray to the Lord.

RESPONSE: Lord, have mercy.

CELEBRANT: In your name, O Lord, the God of truth, and in the name of your only-begotten Son and of your Holy Spirit, I lay my hand upon your servant (Name) whom you have deemed worthy to flee to your holy name and to be protected in the shadow of your wings. Free (him-her) from the ancient deceit, and fill (him-her) with faith in you, hope in you and love for you, that (he-she) would know that you alone are the one true God 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 do what is pleasing to you, for “the one who observes the law shall live by it.”

Inscribe (his-her) name in your book of life and unite (him-her) to the flock of your inheritance. May your holy name be glorified in (him-her), together with the holy name of your beloved Son our Lord Jesus Christ, and of your life-creating Spirit.

Let your eyes always look mercifully upon (him-her), and let your ears hear (his-her) supplications. Let (him-her) rejoice in the work of

(his her) hands and in all (his-her) posterity, that (he-she) may confess you, worshipping and glorifying your great and most exalted name,

ever praising you all the days of (his-her) life. For all the heavenly powers sing to you, and yours is the glory, Father, Son and Holy Spirit, now and ever and forever.

RESPONSE: Amen.

THE EXORCISMS AND COMMITMENT TO CHRIST

The celebrant says one of the following two exorcisms. If there is a concelebrant, the celebrant says the first exorcism and the concelebrant says the second.

First exorcism (celebrant):

(This exorcism is not preceded by “Let us pray to the Lord,” because it is not a prayer to the Lord, but a rebuke of Satan.)

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

I adjure you by God who has shown us the tree of life and set in place the Cherubim and the flaming sword every way to guard it. Be rebuked! I rebuke you by him who walked upon the surface of the sea as on dry land and rebuked the stormy winds, whose frown dries up the sea and whose rebuke melts away the mountains, for he himself now commands you through us!

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

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

Begone and depart from the sealed and newly enlisted warrior of Christ our God; for I rebuke you by him who walks on the wings of the wind and who makes his angels spirits and his ministers a flaming fire. Begone and depart from this creature together with all your power and your angels.

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

RESPONSE: Amen.

Second exorcism (celebrant or concelebrant):

DEACON: Let us pray to the Lord.

RESPONSE: Lord, have mercy.

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

RESPONSE: Amen.

Then the following exorcism is always said.

DEACON: Let us pray to the Lord.

RESPONSE: Lord, have mercy.

CELEBRANT: O Eternal Being, Master, Lord, you created us in your image and likeness, and gave us the power of eternal life. When we then fell into sin, you did not turn away from us but brought about the salvation of the world by the incarnation of your Christ. Now deliver this creature from slavery to the enemy and receive (him-her) into your heavenly kingdom. Open the eyes of (his-her) mind so that the light of the gospel may shine brightly within (him-her). During (his her) lifetime, give (him-her) the companionship of an angel of light to rescue (him-her) from every snare lying in (his-her) path, from the encounter of the evil one, from the noonday demon and every evil imagination.

The celebrant breathes in the form of the sign of the cross upon the mouth, forehead, and breast of the candidate, saying the following.

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

He does this three times. Then he continues:

the spirit of deceit, the spirit of wickedness, the spirit of idolatry and all greed, the spirit of falsity and every impurity instigated by the devil. Make (him-her) a spiritual lamb of the holy flock of your Christ, a worthy member of your Church, a (son-daughter) and an heir to your kingdom; that living according to your commandments, preserving the seal unbroken and keeping (his-her) baptismal robe without stain, (he-she) may obtain the happiness of the saints in your kingdom.

Through the grace, the mercies, and the lovingkindness of your only begotten Son with whom you are blessed, together with your all-holy, good, and life-creating Spirit, now and ever and forever.

RESPONSE: Amen.

The celebrant then turns the one to be baptized to the West (away from the holy table), and the candidate raises (his-her) hands with palms forward. If the candidate is an infant, (he-she) is held a little raised by the sponsor. The celebrant asks three times:

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

Then the candidate or the sponsors (if it is an infant) reply each time:

RESPONSE: I do renounce him.

The celebrant asks once:

CELEBRANT: Have you renounced Satan?

The candidate or sponsors reply:

RERESPONSE: I have renounced him.

Then the celebrant turns the candidate or the sponsors toward the East (toward the holy table), and the candidate lowers (his-her) hands. The celebrant asks three times:

CELEBRANT: Do you unite yourself to Christ?

The candidate or sponsors reply each time:

RESPONSE: Yes, I unite myself to him.

Then the celebrant asks once:

CELEBRANT: Have you united yourself to Christ?

The candidate or sponsors reply:

RESPONSE: Yes, I have united myself to him.

The celebrant asks:

CELEBRANT: And do you believe in him?

The candidate or sponsors reply:

RESPONSE: I believe in him as King and God.

And the candidate and sponsors continue:

I believe in one God, the Father Almighty, Creator of heaven and earth, of all things visible and invisible; and in one Lord Jesus Christ, Son of God, the only-begotten, born of the Father before all ages. Light from light, true God from true God, begotten, not made, one in essence with the Father; through whom all things were made. For us and for our salvation, he came down from heaven and was incarnate from the Holy Spirit and the Virgin Mary, and became man. He was crucified for us under Pontius Pilate, and suffered and was buried. He rose on the third day according to the scriptures.

He ascended into heaven and is seated at the right hand of the Father, and he is coming again in glory to judge the living and the dead, and his kingdom will have no end. And in the Holy Spirit, the Lord, the Creator of Life, who proceeds from the Father. Together with the Father and the Son he is worshiped and glorified; he spoke through the prophets. In one, holy, catholic, and apostolic Church. I profess one baptism for the remission of sins. I expect the resurrection of the dead and the life of the world to come. Amen.

The celebrant asks again three times:

CELEBRANT: Have you united yourself to Christ?

The candidate or sponsors reply each time:

RESPONSE: Yes, I have united myself to him

Then the celebrant says:

CELEBRANT: Then worship him!

The candidate or sponsors bow and say:

RESPONSE: I worship the Father, and the Son, and the Holy Spirit, the Trinity, one in essence and undivided.

The celebrant says:

CELEBRANT: Blessed is God, who wills everyone to be saved and to come to knowledge of the truth, now and ever and forever. Amen. **DEACON:** Let us pray to the Lord.

RESPONSE: Lord, have mercy.

CELEBRANT: Master, Lord our God, call your servant (Name) to your holy enlightenment and count (him-her) worthy of this great grace of your holy baptism. Wash away (his-her) old self, and renew (him-her) for everlasting life. Fill (him-her) with the power of your Holy Spirit, that (he-she) may be united with your Christ; and that (he-she) may no longer be a child of the flesh, but rather a child of your kingdom. Through the good will and grace of your only-begotten Son, with whom you are blessed, together with your all-holy, good, and life creating Spirit, now and ever and forever.

RESPONSE: Amen.

THE ORDER OF HOLY BAPTISM

The candidate should be dressed in plain, loose-fitting clothing, with the head uncovered and the feet bare. If the candidate for baptism is an infant, (he-she) is unclothed for the immersion. If the church has a baptistery, all process to the baptistery, and all the candles are lit. The celebrant incenses around the baptismal font.

If the church has no baptistery, all process to the tetrapod or portable baptistery in the church, and all the candles are lit. The celebrant incenses around the baptismal font or the place where the baptism is to take place. The celebrant then stands before the baptismal font, and bows.

DEACON: Reverend Father, give the blessing.

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

RESPONSE: Amen.

The deacon intones the following litany. If there is a deacon, during this litany, the celebrant silently prays the prayer "Compassionate and merciful Lord", found on page

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

RESPONSE: Lord, have mercy.

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

RESPONSE: Lord, have mercy.

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

RESPONSE: Lord, have mercy.

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

RESPONSE: Lord, have mercy.

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

RESPONSE: Lord, have mercy.

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

RESPONSE: Lord, have mercy.

DEACON: For our government and for all in the service of our country, let us pray to the Lord.

RESPONSE: Lord, have mercy.

DEACON: For this city, for every city, community, and for the faithful living in them, let us pray to the Lord.

RESPONSE: Lord, have mercy.

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

RESPONSE: Lord, have mercy.

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

RESPONSE: Lord, have mercy.

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

RESPONSE: Lord, have mercy.

RESPONSE: Lord, have mercy.

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

RESPONSE: Lord, have mercy.

DEACON: That this water may become for (him-her) the bath of rebirth,⁴⁷ the forgiveness of sins, and a garment of incorruption, let us pray to the Lord.

RESPONSE: Lord, have mercy.

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

RESPONSE: To you, O Lord.

During this litany, the celebrant prays the following prayer silently. If there is no deacon, the celebrant says this prayer privately immediately before the service of baptism.

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

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

When the deacon has finished the litany, the celebrant prays aloud one of the following two prayers for the blessing of water. (The second prayer can be found on page .)

FIRST PRAYER:

The celebrant says three times:

CELEBRANT: Great are you, O Lord, and wonderful are your works; no word suffices to give praise to your wonders. (three times)

And then continues:

CELEBRANT: By your will you brought forth all things from nothingness into being; by your might you control creation, and by your providence you govern the world. You created all things from four elements, and crowned the cycle of the year with four seasons. The spiritual powers tremble before you. The sun praises you, the moon glorifies you, the stars serve you. Light obeys you, the depths tremble before you, and the springs adore you. You spread out the heavens like a tent. You established the earth upon the waters. You fringed the seas with beaches of sand.

You poured forth air for breathing. The angelic powers serve you; the ranks of archangels worship you; the many-eyed cherubim and the six-winged seraphim stand before you or hover over you, yet they dare not gaze at your unapproachable glory. Although you are God, boundless, indescribable, and without beginning, you came upon earth, and taking the likeness of a servant, became like one of us. Because of the depth of your compassion, O Master, you could not bear to see the human race under the tyranny of the Devil, and so you came to save us. We profess your goodness; we proclaim your mercy, and we do not conceal your graciousness. You freed all human offspring by sanctifying the virginal womb through your birth. All creation praises your appearance, for you, our God, came upon earth and dwelt among us. You sanctified the streams of the Jordan by sending down your Holy Spirit from heaven, and you crushed the heads of serpents there.

O Loving King, come now and through the descent of the Holy Spirit sanctify this water. (*three times*)

Grant it the grace of redemption and the blessing of the Jordan. Make it a fountain of incorruption, a gift of sanctification, a forgiveness of sins, a healing of sicknesses, the destruction of demons, impregnable to hostile powers, and filled with angelic might. Let those who

would like to ensnare your creature flee from this water. For we have called upon your name, O Lord, which is wondrous and glorious and fearful to the enemy.

Then the celebrant signs the water in this way: he immerses his fingers held in the form for blessing, then breathes upon the water, and then says the following.

May all the enemy powers be crushed by the sign of your cross.

This is done three times. Then the celebrant continues:

CELEBRANT: We pray you, O Lord, let all the invisible spirits of the air flee from us, and do not let a demon of darkness hide itself in this water, and do not let an evil spirit, bringing hidden purpose and rebellious thoughts, go down into it with the one who is being baptized. Now, O Master of all, declare this water to be water of redemption, water of sanctification, cleansing of flesh and spirit, loosening of bonds, forgiveness of transgressions, enlightenment of soul, washing of rebirth, renewal of spirit, gift of adoption, garment of incorruption, source of life. For you, O Lord, have said, “Wash yourselves clean! Put away the misdeeds from your souls; cease doing evil.”

You indeed have given us the grace of rebirth from on high through water and Spirit. Reveal yourself, O Lord, in this water, and grant that the one being baptized in it may be transformed for the putting off of the old self corrupted after the desires of deception, and may put on the new self, renewed after the image of (his-her) creator. Thus planted in the likeness of your death through Baptism, (he-she) may also become a partaker of your resurrection. Having guarded the gift of your Holy Spirit and increased the deposit of grace, may (he-she) receive the prize of (his-her) calling from above and be numbered with the firstborn, whose names are inscribed in heaven, in you our God and Lord, Jesus Christ. For to you is due glory, power, honor, and worship, together with your eternal Father, and your all-holy, good, and life-creating Spirit, now and ever and forever.

RESPONSE: Amen.

Second prayer: For pastoral reasons, the following shorter prayer may be used.

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

Then the celebrant signs the water in this way: he immerses his fingers held in the form for blessing, then breathes upon the water, and then says the following:

May all the enemy powers be crushed by the sign of your cross.

This is done three times, and then the celebrant continues:

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

RESPONSE: Amen.

After the water has been blessed, the service continues:

CELEBRANT: + Peace be to all!

RESPONSE: And to your spirit!

DEACON: Bow your heads to the Lord.

RESPONSE: To you, O Lord.

As the deacon holds the oil [if there is no deacon, the celebrant holds the oil], the celebrant breathes upon it, in the form of a cross, three times and signs it with his hand three times.

DEACON: Let us pray to the Lord.

CELEBRANT: Master, Lord and God of our Fathers, to those in Noah's ark you sent a dove bearing in its beak a twig of the olive tree as a sign of reconciliation and of salvation from the flood, foreshadowing the mystery of grace. You have provided the fruit of the olive tree for the celebration of your holy mysteries, and by it, you have filled those under the law with the Holy Spirit, and have perfected those under grace. Now bless this oil through the power, action, and descent of your Holy Spirit, that it may be an anointing of incorruptibility, a weapon of righteousness, and a renewal of soul and body, turning away every work of the devil. May it deliver from all evil those who are anointed with it in faith and partake of it; for your glory and for the glory of your only-begotten Son and your all-holy, good, and life-creating Spirit, now and ever and forever.

RESPONSE: Amen.

DEACON: Let us be attentive!

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

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

RESPONSE: Amen.

The celebrant then takes some of the oil and makes the sign of the cross with it on the forehead, breast, ears, shoulders, hands and feet of the candidate, saying:

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

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

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

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

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

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

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

The preferred method of baptism is that of immersion. If a child is being baptized, the celebrant holds the child upright, looking toward the East. At the pronouncement of each name of the Most Holy Trinity, the celebrant lowers the child into the water, making certain the water touches the person's head, and immediately lifts (him-her) out. If an adult is being baptized and the circumstances allow for immersion, then the celebrant, looking toward the East, immerses and lifts up the person three times, once as each name of the Most Holy Trinity is pronounced, making certain the water touches the person's head. If there are difficulties, for example, if the candidate is ill or weak, then baptism may be administered by the pouring of the water upon the head three times.

CELEBRANT: The servant of God (Name) is baptized in the name of the Father, and of the Son, and of the Holy Spirit.

RESPONSE: Amen.

After the baptism, the celebrant cleanses his hands. Then, clothing the baptized person with a white robe, he says:

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

During the clothing, the cantor and faithful sing:

Troparion, Tone 8: O most merciful Christ our God, you clothe yourself with light as with a garment, give me a robe of light.

The cantor may chant one or more of the following verses from Psalm 31 (v. 1, 2, 5b, 11); after each verse, the troparion is repeated.

- 1. Blessed are they whose trespasses are forgiven and whose sins are remitted.*
- 2. O happy man to whom the Lord imputes no guilt, in whose spirit is no guile.*
- 3. You, Lord, have forgiven the guilt of my sin.*
- 4. Be glad in the Lord and rejoice, you righteous ones!*
- 5. O come, ring out your joy, all you upright of heart.*

A lighted candle is given to the newly baptized, or to (his-her) sponsors:

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

THE ORDER OF HOLY CHRISMATION

DEACON: Let us pray to the Lord.

RESPONSE: Lord, have mercy.

The celebrant prays aloud the prayer of holy chrismation:

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

RESPONSE: Amen.

After this prayer, the celebrant anoints the baptized person with holy chrism, making the sign of the cross on the forehead, eyes, nostrils, mouth, ears, breast, hands, and feet, saying for each anointing:

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

The deacon intones the small litany:

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

RESPONSE: Lord, have mercy.

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

RESPONSE: Lord, have mercy.

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

RESPONSE: To you, O Lord.

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

DEACON: And forever.

RESPONSE: Amen.

Then the celebrant leads the newly-baptized in procession around the font, three times. (If a child has been baptized, one of the sponsors carries the child.) During the procession, the cantor and faithful sing:

All you who have been baptized into Christ have been clothed with Christ. Alleluia! (*three times*)

However if there is a baptistery, the procession is made from the font into the church. The celebrant and deacon enter the sanctuary while the cantor and faithful sing:

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen. Have been clothed with Christ. Alleluia! All you who have been baptized into Christ have been clothed with Christ.
Alleluia.

Then the Divine Liturgy of Saint John Chrysostom or Saint Basil the Great proceeds as usual. On feasts of the Lord or the Theotokos, and on the Sundays from Pascha to All Saints, the prokeimenon, Apostolic reading, Alleluia, and Gospel of the feast or Sunday are used. On all other days, the prokeimenon, Epistle, Alleluia, and Gospel of holy baptism are used, namely:

PROKEIMENON

Tone 3 (Ps. 26:1) The Lord is my light and my help; whom shall I fear? v. The Lord is the stronghold of my life; before whom shall I shrink?

APOSTOLIC READING

LECTOR: A reading from the Letter of Saint Paul the Apostle to the Romans.

DEACON: Let us be attentive!

The lector reads Romans 6:3-11.

CELEBRANT: + Peace be to you, reader.

DEACON: Wisdom! Be attentive!

ALLELUIA

Tone 8 (Ps. 92:1) Alleluia! Alleluia! Alleluia!

∇ The Lord reigns, he is clothed in majesty; robed is the Lord and girt about with strength

∇ The world he made firm, not to be moved.

HOLY GOSPEL

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

RESPONSE: And to your spirit.

DEACON: A reading from the holy Gospel according to Matthew.

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

CELEBRANT: Let us be attentive!

The deacon reads Matthew 28:16-20

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

The Divine Liturgy continues with the homily and the Litany of Fervent Supplication.

The following special petition is added to the Litany of Fervent Supplication, after the petition "for our government and for all in the service of our country:".

DEACON: Again we pray for the newly enlightened servant of God (Name), that (he-she) be protected in the pure profession of faith, in all piety and in the fulfillment of the commandments of Christ all the days of (his-her) life.

RESPONSE: Lord, have mercy. *(Three times)*

After the Litany of Fervent Supplication, if the one being baptized is a child, then the celebrant, entering the holy doors, carries the child around the holy table saying:

CELEBRANT: Now you may dismiss your servant, O Lord, in peace according to your word; for my eyes have seen your salvation which you have prepared before the face of all people, a light for revelation to the Gentiles, and the glory of your people Israel.

Coming out through the holy doors the child is returned to the parents, and the Divine Liturgy continues with the cherubikon. At Communion, the newly-enlightened and the sponsors are the first to be communicated after the celebrant and deacon. After the “Amen” following the Ambon Prayer, the newly enlightened comes before the holy doors (or is brought by the sponsors). Sprinkling the newly enlightened with clean water, the celebrant prays:

CELEBRANT: You are justified. You are enlightened. You are sanctified. You are washed in the name of Our Lord Jesus Christ and in the Spirit of our God.

Washing the places where the newly enlightened was anointed, the celebrant prays:

CELEBRANT: You are baptized. You are enlightened. You are chrismated. You are sanctified. You are washed in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

TONSURE

As the newly enlightened is tonsured in the sign of the cross the celebrant prays:

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

RESPONSE: Amen. The Divine Liturgy concludes with “Blessed be the name of the Lord...” and the remainder of the Divine Liturgy dismissal. The final dismissal intonation begins:

CELEBRANT: May Christ our true God, who for our salvation deigned to be baptized by John in the Jordan, have mercy on us and save us through the prayers of his most pure Mother,...