

The Malankara Orthodox Syrian Church



Holy Baptism



BAPTIZED
IN THE NAME
OF THE
FATHER
AND OF THE
SON
AND OF THE
HOLY
SPIRIT

RJP



Fr. Johnson Punchakonam

RJP

**THE SACRAMENT OF HOLY BAPTISM
of
THE ORTHODOX SYRIAN CHURCH OF THE EAST
MALANKARA**



Fr. Johnson Punchakonam

Baptism is a Holy Sacrament by which we are born again by being immersed in water three times in the name of the Holy Trinity; the Father, the Son and the Holy Spirit, receiving the grace of justification, and hence becoming a child of God, a brother of Jesus, and an heir (inheritor) of the kingdom of God..

The Sacrament of Baptism has the first rank among the Seven Holy Sacraments, as it is the door by which the believer enters the church and has the right to partake in the rest of the Sacraments

By baptism the believer is immersed completely into water when baptized,
By adoption the baptized believer by the grace of God become a son of God,
adopted by Christ to be the
son of His Father.

By faith, the person receiving this Sacrament must believe in Christ first “He who believes and is baptized is saved” (Mark 16:16),

By illumination or enlightenment the person being baptized becomes
enlightened with the light of faith,

“but recall the former days when after you were enlightened, you endured a hard struggle” (Hebrews 10:32),

By purification or cleansing the baptized believer is purified of his original sin.

By Regeneration or Born again the baptized believer is born again of water and Holy Spirit.



Let Us Pray

THE ORDER OF THE SACRAMENT OF HOLY BAPTISM

[The Godparent carries the child. For a male child, a godfather is needed and for a female child, a godmother. If the candidate is an adult, then the sponsor will stand behind or next to the candidate.]

Celebrant: + In the Name of the Father, and of the Son, and of the Holy Spirit, One, True God.

People: Glory be to Him and may His mercy and compassion be upon us, forever. Amin.

Celebrant: Holy, Holy, Holy, Lord God Almighty, by Whose glory the heaven and earth are filled. Hosanna in the highest.

People: Blessed is He Who has come and is to come in the Name of the Lord God. Glory be to Him in the highest.

Qaumo

Celebrant: Holy art Thou, O God!

People: Holy art Thou, Almighty

Holy art Thou, Immortal

+ Crucified for us, have mercy upon us. (3x)

Celebrant: Lord, have mercy upon us

People: Lord, be kind and have mercy

Lord, accept our service and our prayers

Have mercy upon us.

Celebrant: Glory be to Thee, O God

People: Glory be to Thee, O Creator

Glory be to Thee, O Christ the King,

Who has compassion on His sinful servants. Barekmor.

Celebrant: Our Father, Who art in heaven...

People: Hallowed be Thy Name. Thy Kingdom come, Thy will be done on earth as it is in heaven. Give us this day, our daily bread and forgive us our debts and sins as we also have forgiven our debtors. Lead us not into temptation, but deliver us from the evil one. For Thine is the kingdom, the power and the glory, forever. Amin.

Celebrant: Hail Mary! full of grace/,

P. Our Lord is with thee/. Blessed are you among women./ Blessed is the fruit of thy womb/ - our Lord Jesus Christ/. O! Virgin, Saint Mary/, O! mother of God/, pray for us sinners/ now and at all times/ and at the hour of our death/. Amin

OPENING PRAYER

Priest: † Glory be to the Father and to the Son and to the Holy Spirit.

People: And may His grace and mercy be upon us, weak and sinful servants, in both worlds for ever and ever. Amen.

Priest: O Lord God, make us worthy of that spiritual priestly service which You entrusted to Your holy Apostles to baptize with fire and Spirit. O Lord, through the mediation of us sinners, grant salvation to the soul of this Your servant who approaches You for washing and rebirth; that he/she may find mercy and compassion, now and always, forever and ever. People: Amen.

ALTERNATE PRAYER

Priest: O Lord God, make us worthy, that in purity and holiness, we may attain that spiritual priestly service which You entrusted to Your holy Apostles to baptize with fire and Spirit. O Lord, through the mediation of us sinners, grant salvation to the soul of this Your servant who approaches You for washing and rebirth; that he/she may find mercy and compassion and offer praise to You, O Father, Son and Holy Spirit now and always, forever and ever. People: Amen.

ദൈവമായ കത്താവേ! അഗ്നിയായും ആത്മാവായും ഇങ്ങനെ
നസ്സാനം നൽകുവാൻ വേണ്ടി തന്റെ വിശുദ്ധ ശ്ലീഹന്മാരെ
താൻ വിശ്വാസപൂർവ്വം ഭരമേല്പിച്ചതായ ആ ആത്മീയ പൗ
രോഹിത്യ ശുശ്രൂഷയ്ക്ക് ഞങ്ങളെ യോഗ്യരാക്കണമെ. കത്താ
വേ! ഇപ്പോൾ ന്സാനത്തിനും വീണ്ടും ജനനത്തിനുമായി അ
ടുത്തു വരുന്ന ഇവന്റെ/ഇവളുടെ ആത്മാവിന് പാപികളാ
യ ഞങ്ങളുടെ മാദ്ധ്യസ്ഥം മൂലം രക്ഷ ലഭിക്കുകയും ഇവൻ
(ഇവൾ) അനുഗ്രഹങ്ങളും കരുണയും പ്രാപിക്കുകയും ചെയ
യ്ക്കാൻ സംഗതിയാക്കണമെ. ഹോശോ.....



കക്കിലിയോൻ (ആൺപൈതങ്ങളേ)
ആൺ പൈതങ്ങളെ നാമൻ നൽകിൻ ഹാലേ....
സ്തുതിയൊടു മാനം നാമൻ നൽകിൻ.

ബഹുമാനിപ്പിൻ തിരുനാമത്തെ..... ഹാലേ....
വിമലാലയമതിലുടയോനെ വന്ദിപ്പിൻ.

നാമൻ തൻനാദം നിരിമ്പിതേ..... ഹാലേ....
മേഘധനിമഹി തൻ ദൈവമുയത്തി.

വാരിധിമീതെ നാമൻടെ..... ഹാലേ.....
നാദമുയന്നതി ഗംഭീരം. ബാറെക്മോർ. ശുബഹോ...

Aanpaithangale Naadhanu Nalkin – Ha-le-luiah
Sthuthiyodu maanam, Naadhanu nalkin

Bahumaanippin Thirunaamathe – Ha-le-luiah
Vimalaalayam athiludayone Vandipin

Naadhan Than Naadam Neerinmeethey – Ha-le-luiah
Mekhadwani Mahithan Deivam Uyarthi

Vaaridhi Meethey Naadhanude – Ha-le-luiah
Naadhamuyarnathi gambeeram Barekmor... Shuba-
ho...

(പെൺപൈതൃക്കൾ)

നിന്നു മഹിമയൊടാ രാജകുമാരി..... ഹാലേ.....
വലതുവശത്തായ് രാജേശ്വരിയും.

ഓഫീർതങ്കത്തുകിലകിയണിഞ്ഞൊളെ! ഹാലേ.....
കേൾക്കുക നോക്കുക ചെവിചായിക്ക.

ശുഭഗത നരപതി കാക്ഷിപ്പാൻ ഹാലേ.....
സ്വജനഗൃഹങ്ങളെ നീ വിടുക.

പ്രാണപ്രിയനെ പ്രണമിക്ക ഹാലേ.....
സുരിൻമകളെ! പ്രണമിക്ക. ബാറെക്മോർ. ശുബഹോ....

Ninnu mahimayodaa raajakumaari – Ha-le-luiah
Valathuvashathai raajeshwariyum

Ophirthankathukil anki anninjole – Ha-le-luiah
Kelkuka Nokuka, Chevi chayikya

Subagatha Narapathi Kaamshikya – Ha-le-luiah
Swajanagrahangale Nee viduka

Praana priyane pranamicka – Ha-le-luiah
Soorin makale pranamicka Barekmore... Shuba-
ho...

HYMN (KUKILION)

(Tune: Aan paithangale...)(For Men)

----- PETHGOMO -----

Bring your male off 'rings unto the Lord - Halleluyah
Unto the Lord bring honour and glory
Bring honor to the name of the Lord - Halleuyah
Worship the Lord in His Holy Court
The voice of the Lord is upon the waters - Halleluyah
The God of glory thunders
The Lord is upon the great waters—Halleluyah
The Voice of the Lord is glorious and pow`erful.
Barekmor.

The King's daughter stood in glory —Halleluyah
And the Queen at Your right hand.
You who are adorned in the gold of Ophir
—Halleluyah
Listen, my daughter, see and heed these words:
Leave your people and your father's house.
—Halleluyah
For the King will des`i`re your beauty
Worship Him for He is your Lord – Halleluyah
And the daughter of Tyre will worship Him. Barek-
mor.



Priest :- † Glory be to the Father, Son and Holy Ghost

Standing besides one being baptized, in Spirit, David says. Come to the Lord, all who thirst and be strengthened. Adam, poor and fallen, crying, called on Him. The Lord answered him in River Jordan. The one who had perished, The - Lord – did- re- new Just as Israel was saved by blood sprinkled on doorposts. May the seal of the divine and life-giving grace of rebirth. Protect us faithful ones who seek refuge. By this Eternal Light, we gaze upon the Trinity. Morio rahem ...

സ്നാനാത്മിക്കരിക്കേ നിന്നോത്തുന്നാത്താവിൽ ദാവിദേവം ____
ദാഹിപ്പോരെ! നാമാന്തികമാൻ ബലപ്പെടുവിൻ ____
നിപതിച്ചൊരു നിർന്നാദം നെടുവീപ്പോടവനെ വിളിച്ചാൻ ____
നദിയോദാനിൽ കത്താവവന്തരമളി ____
മൂന്നു ജന്മരായോനെ നൂത-നനാക്കി. മെനൊലം....

Snaanaardhickarike Ninothunnaathmaavil Daaveed-
evam – Dahippore Naadhanthickamaarnu belaped-
duvin – nipathichoru nirdhanan aadam neduvir-
podavane vilichaan – nadi Yordhanil Karthavavan
utharam aruli – Munam jarjaranaayone noothan-
an-aaki
Men'Olam....

വാതിൽപ്പടിമേൽ പുശിയ രക്തം ഇസ്രായേലിനെ രക്ഷിച്ചതുപോൽ
ദൈവികവും ജീവനേഴുന്നതുമായ വീണ്ടും സ്നാനത്തിൻ കൃപയാൽ
ശരണംതേടും വിശ്വാസികളും നമ്മൾക്കെല്ലാം
കൃപയുടെ റൂശ്മ സംരക്ഷകനായ്ത്തിരട്ടെ
ഈ നിത്യപ്രഭമൂലം നാം ത്രിത്വത്തെ ദർശിക്ക-ന്നു. മൊരിയോ...

Vaathilpadimel pooshiya raktham Israyeline rak-
shichathupol – Deivikavum jeevanezhunnathumaam
veendum snaanathin krupayaal – Sharanam thedum
vishawasikalaam namalkellam – krupayode rooshma
samrakshakanai theerate – ee nithya prabha moolam
naam thrithwam darshi-ku-nnu

Moriyo Rahem.....



മേലുള്ള സൈന്യങ്ങളുടെ ദൈവമായ കത്താവേ! ദിവ്യോ
പദേശം സ്വീകരിക്കുന്ന ഈ ദാസനെ/ദാസിയെ അനുഗ്രഹി
ക്കുകയും ഈ ലോകവൃത്ഥതയെ ഗ്രഹിക്കത്തക്കവണ്ണം ഇ
വന്റെ/ഇവളുടെ മനോനയനങ്ങളെ പ്രകാശിപ്പിക്കുകയും ചെയ
യണമേ. മരണകരമായ സകല പ്രവൃത്തികളും വെടിഞ്ഞു
കൊണ്ട് യേശുവിനേയും തന്റെ പിതാവിനേയും പരിശുദ്ധാ
ത്മാവിനേയും ഇവൻ/ഇവൾ സ്തുതിക്കുകയും ചെയ്യുമാറാകണ
മെ. ഹോശോ.....

PRAYER

Priest: O Lord, God of the heavenly hosts, bless this Your servant who is being instructed, and enlighten his/her mind that he/she may realize the vanity of this world so that, when he/she casts off all worldly wickedness, he/she may become worthy to offer glory and honor to You, now and always, forever and ever.

People: Amen

ALTERNATE PRAYER

Priest: O Lord, God of the heavenly hosts, bless this Your servant who is being instructed. Inscribe, O Lord, Your fear in **his/her** heart. May **he/she** be hallowed by Your might and illumined with the light of knowledge through the descent of the Holy Spirit forsaking all worldly wickedness. Enlighten **his/her** mind that **he/she** may realize the vanity of this world and become worthy to be born again, with the birth which is from on high and is of water and spirit. May **he/she** be counted among the sheep of the True Shepherd and be sealed with the sign of the Holy Spirit. May **he/she** become an honorable member of Your Holy Church and offer praise and glory to † You and to Your only begotten Son and to Your Holy Spirit now and always, forever and ever. People: Amen



[Yuhanon sovo

The Lord is my shepherd. I shall not want. He makes me lie down in green pastures.

John was filled with fear; Jordan did tremble
Seraphim cried out, Holy, Holy, Holy God
He who comes for bap-ti-sm.

*John was in awe. The River Jordan trembled. The Sera-
phim cried out, "Holy, Holy, Holy is God, The One who
comes for Baptism."*

He leads me besides the still waters. He restores my soul. He leads me in right paths for His Name's sake.

The waters-baptized was Blessings he, for
New life for Adam – in spirit and in water
He who sanctifi-es Seraphim Barekmor

*(fast) He who hallows Seraphim - Hallows the waters
He came for - Baptism - And gave new life to the Children of
Adam- by washing in water and - Spi-rit. Barekmor.*

Shubaho..... Menolam....

He who hallows the Seraphim, came for baptism, blessed the waters and gave new life to the children of Adam by washing/ baptism in water and spirit.

Children of Adam –killed by grievous sins-
Holy Trinity renews Baptism by
Divine power-Glory be to Him

*Glory to our God, Who through divine pow'r
On water and spi-rit, gladdened children of Adam,
Those who had decayed -in- sin.*

Glory to the Father, and to the Only Begotten Son, and to the Holy Spirit Who by Divine power through water and spirit has gladdened the children of Adam who have decayed in sin.

(യുഹാനോൻസോവോ)

കത്താവെന്ന മേയിക്കും. എനിക്ക് തെരുക്കുമുണ്ടാകയില്ല. ക
ത്താവു പുഷ്ടിയുള്ള മേച്ചിലി എന്നെ പാപ്പിക്കും.
യു--ഹാ-നോൻ തെട്ടി; ... യോ-ദാൻ ഭ്രമമാൻ
സ്രോ-പേ--ന്മാർ പാടി: മാമ്മുദീസാത്താഗതനാ
ദൈവം ശുദ്ധൻ ശുദ്ധൻ പരിശുദ്ധൻ
ശാന്തജലത്തിന്റെ അരികിലേയ്ക്കു കത്താവെന്നെ നയിക്കും. എന്റെ
ആത്മാവിനെ തിരിച്ച് നിതിയുടെ ഉടുവഴികളിൽ എന്നെ നടത്തും.
നി--ര--തെ വാഴ്ത്തി--ട്ടാ--ദാ--മ്യക്കായ്
നി--രാത്മസ്നാനാൽ; പുനരാ ജന്മം നൽകിടുവാൻ
സ്രോപേന്മാക്കു വിശുദ്ധികൊടുപ്പോൻ സ്നാനത്തി-നെത്തി.
ബാരെക്മോർ. ശുബഹോ..... മെന്ദാലം...

പാ...പ..ത്താൽ ഹതരാം; ആ..ദാ..മിൻ സുതരെ
നി..രാ..ത്മ സ്നാനാൽ; ദൈവികശക്ത്യാ പുതുതാക്കിടും
താതന്മേകസുതന്മം റുഹായ്ക്കും -സ്നോത്രം.
സ്തുതമെൻകാലോസ്...

Staumen Kalos.

Kurielaison.

Karthaav enne meyickum. Ennikku Njerickam un-
davukayilla. Avan pushtiyulla mechilil enne paar-
pickum.
Yuhannon njetti – Yordhaan bhramamaarnu –
Sropenmaar paadi:
Maamodeesaickaagathanaam Deivam Shudhan
Shudhan parishudhan
Shaanthajalathinte arikilekku avanenne nayickum.
Ente Aathmavine thirichu neethiyude ooduvazhika-
lil enne nadathum.
Nee-rathe vaartheett-aadamyarkayi – Nee-rathmas-
naanaal,
Punaraam janmam nalkeeduvaan sropenmaarkku
vishudhi koduppaan snaanathin ethi.
Barekmore... Shubaho.. Men'Olam.....
Paapathaal Hatharaam – Aadaamin suthare – Neer-
athma snaanaal,
Deivika shakthya, puthuthaakeedum, Thaathanum
Eka Suthanum, Ruhayickum – Sthro-thram.

Priest: Let us all pray and beseech of the Lord, for grace and mercy.

People: O Merciful Lord, have mercy on us and help us.

Priest: Glory and thanksgiving, praise and adoration, and exaltation unceasing, truly at all times and at all hours, may we ascribe unto You, O Lord!

Priest: Praise be to Him, the Lord, who is the true and ineffable Light, who by His divine wisdom instituted and sanctified the sacrament of baptism for His spiritual flock. To Him is due all glory, honor and dominion with His Father and His Holy Spirit now at the time of the baptism of His servant and at all times and seasons and hours and all the days of our life, forever and ever.

People: Amen.

SEDRO



Priest: O Christ our God, Who did become man that You might renew Adam, Your image, who had grown old and worn out by sin, and cleanse and purify him in the font of holy baptism. You have saved us from the depths of sins and have invited us to observe Your holy commandments. You have introduced us to Your spiritual flock and by the life-giving voice proclaimed and said: "Wash yourselves and be pure. Wash away the iniquities from your hearts." You have led us to the floods of salvation and to the wellspring of new life. O Lord, now bless this servant who has approached You to receive the seal of life so that it may preserve him/her. Introduce him/her to Your flock, and number him/her among Your sheep. May the light of Your countenance shine upon him/her, make him/her a son to Your Father, and make him/her worthy of the new birth. Remove the old man from him/her; clothe him/her with the imperishable robe. Give him/her full growth and stature so that through a calm and quiet life, he/she may become worthy of a righteous end and of Christian perfection. Sanctify, cleanse and purify him/her by Your hyssop that sanctifies all. Bless Your child and protect Your inheritance. O merciful God, make us worthy to serve in Your presence all the days of our lives by offering praise and glory to † You and to Your Father and to Your Holy Spirit, now and always, forever and ever. People: Amen.

Priest: From God may we receive remission of debts and forgiveness of sins, in both worlds forever and ever.

People: Amen

നാം എല്ലാവരും പ്രാത്ഥിച്ച് കത്താവിനോടു അനുഗ്രഹങ്ങളും കരുണയും യാചിക്കണം.

അനുഗ്രഹിക്കുന്നവനായ കത്താവേ! ഞങ്ങളോടു കരുണ ചെയ്ത് ഞങ്ങളെ സഹായിക്കണമെ.

സ്തുതിയും സ്തോത്രവും പ്രാഭവും പുകഴ്ചയും മാഞ്ഞുപോകാത്ത നല്ല ഉന്നതിയും എല്ലായ്പ്പോഴും സദാ നേരത്തും ഇടവിടാതെ കരേറ്റുവാൻ ഞങ്ങൾ യോഗ്യരായ്ത്തീരണമേ. ആമ്മീൻ

മഹനീയമായ തന്റെ ദിവ്യജ്ഞാനത്താൽ തന്റെ ആത്മീയ ആട്ടിൻകൂട്ടത്തിനായി മാമ്മുദിസാ എന്ന കൂദാശ ഏല്പടുത്തി അതിനെ ശുദ്ധീകരിച്ച അവസ്ഥനീയ സത്യപ്രകാശമായ തനിക്ക് ഈ നേരത്തിലും

പാപചിന്തകളിൽ നിന്നു ഞങ്ങളെ പിൻതിരിപ്പിക്കയും തന്റെ വിശുദ്ധ കല്പനകളുടെ ആചരണത്തിനായി ഞങ്ങളെ ക്ഷണിക്കയും തന്റെ ആത്മീയമായ തൊഴുത്തിലേക്ക് ഞങ്ങളെ പ്രവേശിപ്പിക്കുകയും രക്ഷാജലപ്രവാഹങ്ങളിലേക്ക് ജീവന്റെ ഉറവിടലേക്ക് ഞങ്ങളെ ആകർഷിച്ചുകൊണ്ട്, നിങ്ങൾ കളിച്ചു വെടിപ്പുള്ളവരായിത്തീരുവിൻ, ഹൃദയങ്ങളിൽ നിന്നു ദുഷ്ടതകൾ കഴുകി കളയുവിൻ, എന്നു ജീവകരമായ ശബ്ദത്തിൽ അരുളിച്ചെയ്യുകയും ചെയ്തു ഞങ്ങളുടെ ദൈവമായ മ്ശിഹാ! ഈ ദാസനെ/ദാസിയെ തന്റെ കാവലിനുവേണ്ടി ജീവമുദ്ര പ്രാപിക്കുവാൻ അടുത്തുവന്നിരിക്കുന്ന ഇവനെ/ഇവളെ അനുഗ്രഹിക്കണമേയെന്നു യാചിക്കുന്നു. തന്റെ ആട്ടിൻകൂട്ടത്തിൽ ഇവ (നെ)(ളെ) ഉൾപ്പെടുത്തണമേയെന്നു അപേക്ഷിക്കുന്നു. തിരുമുഖശോഭ ഇവ (നി)(ളി)ൽ പ്രതിബിംബിപ്പിക്കണമെന്നത്ഥിക്കുന്നു. ഇവ (നെ)(ളെ) തന്റെ ജനകൻ പുത്രനാ(ത്രിയാ) ക്കിതീക്കണമെന്ന് വീണ്ടും യാചിക്കുന്നു. വീണ്ടും ജനനത്തിന് ഈ കുഞ്ഞിനെ യോഗ്യതയുള്ളതാക്കിതീക്കുവാൻ വീണ്ടും അപേക്ഷിക്കുന്നു. പഴയ മനുഷ്യനെ ഈ കുഞ്ഞിൽനിന്ന് ഉരിഞ്ഞുകളയുവാൻ വീണ്ടും അഭ്യർത്ഥിക്കുന്നു. നാശരഹിതമായ വസ്ത്രം ഈ കുഞ്ഞിനെ ധരിപ്പിക്കണമേ. ആശ്വാസകരവും ശാന്തവുമായ ജീവിതത്താൽ നല്ല അവസാനത്തിനും ക്രിസ്തീയമായ അന്ത്യത്തിനും അഹ്മാക്കിത്തീരത്തക്കവണ്ണം നല്ല സംരക്ഷണയിലും പൂർണ്ണവളച്ചയിലും ഈ കുഞ്ഞിനെ എത്തിക്കണമെ. ഞങ്ങളും ഈ കുഞ്ഞും തനിക്ക് തന്റെ പിതാവിനും പരിശുദ്ധ റൂഹായ്ക്കും സ്തുതിയും സ്തോത്രവും കരോകയും ചെയ്യാമാറാകണമെ. ഹോശോ.....

(മെന്നാലോഹെന് കാബേൽ...) ദൈവത്തിൽ നിന്നു കടങ്ങൾക്ക് പരിഹാരവും പാപങ്ങൾക്ക് മോചനവും, രണ്ടു ലോകങ്ങളിലും എന്നേക്കും നാം കൈക്കൊള്ളുമാറാകട്ടെ.

Deacon: Stomen Kalos. People: Kurielaison.

Priest: Let us all pray and beseech of the Lord, for grace and mercy.

People: O Merciful Lord, have mercy on us and help us.

- ALTERNATE PROMION -

Priest: Let us all pray and beseech the Lord for mercy and compassion.

People: O merciful Lord, / have mercy upon us / and help us.

Priest: Make us worthy, O Lord God, to offer unto You praise and thanksgiving, glory and unceasing exaltation, continually and at all times and all seasons. Glory to Christ, the True and Ineffable Light, Who by His glorious wisdom set apart and purified the mystery of baptism for His spiritual flock. To Him belongs glory, honor, and thanksgiving at this time of the baptism of His servant, and at all times, feasts, seasons, hours, and all the days of our lives, forever and ever.

People: Amin.

Priest: O Christ our God, You have gathered us together, we who had gone astray in sin, and invited us to observe Your holy commandments. You have introduced us to Your spiritual flock, and by the life-giving voice proclaimed and said: "Wash yourselves and be pure. Wash away the iniquities from your hearts." [Isaiah 1:16] And You have fulfilled this by leading us to the floods of salvation and to the spring of life. At this time, O Lord, bless this servant who has approached You to receive the sign of life so that it may preserve him/her. Introduce him/her to Your flock and number him/her among Your sheep. Sign him/her with the light of Your countenance. Make him/her a son/daughter to Your Father and worthy of new life. Remove the old self from him/her and clothe him/her with the imperishable robe. Give him/her full growth and stature, so that through a calm and quiet life he/she may be made worthy of a good and Christian end. We offer up glory and thanksgiving to You and to Your Father and to Your Holy Spirit, now and always, forever and ever.

People: Amin.

- ALTERNATE QOLO -

1. By Your Cross, protect, O Lord,
Those who come for baptism

- 'ALTERNATE ETRO -

2. Of this baptism, John spoke:
"I baptize you with water
But the one who is to come
Will baptize with the Spirit"

Priest: Unto the abundance of Your mercy, O Lord, we offer this fragrant incense on behalf of this Your servant who has come to receive Holy Baptism. May You sign him/her unto everlasting life and may he/she become a member of Your household and adhere to Your holy commandments. And we will offer up glory and thanksgiving to You and to Your Father and to Your Holy Spirit, now and always, forever and forever.

3. The Pow`er which is hidden
Even from all the Watchers
Came to be baptized by John
Who stood at the riverbank

- 'ALTERNATE - ZUMORO -

4. Our Lord came to be baptized
And John came to bear witness
From above the Father spoke:
"This is my beloved Son."
Lord have mercy upon us and help us!

As a deer longs for flowing streams
So my soul longs for you,- O -God.

QOLO (Abed Mor)

O, Lord by Thy cross + Protect
Children seeking baptism.

Son of Scariah, thus spake John-
Touching Holy Baptism

Do baptize in water
Does in Spirit he who come-

Son of – Zachariah, John
Stood by the – River Jordan
For baptism, Hither came –
Power un-known to the angels.

Stood – by the – River, He came,
John the Baptist, To witness
Called out Father from heaven
“This is My belo-ved Son”

കോലോ (അബേദ്മോർ)

കാ-കുകനാ-മാ! സ്നീബായാൽ +
ഉ-ണ്ണികളെ-സ്നാനാത്മികളെ.

ഈ-സ്നാനത്തെ മുൻ-നിൽക്കി
മുൻ-ചൊന്നാൻ-സ്കരിയാ-തനയൻ
നൽകുന്നേൻ-നീരിൽ-സ്നാനം.

വന്നിടു-ന്നോനാ-ത്മാ-വിൽ.
നി-ന്നാൻ വ-ന്നാറ്റിൻ-വക്കിൽ

യോ-ഹന്നാൻ-സ്കരിയാ-തനയൻ
ആഗതനായ് മാമോ-ദീസാ
സ്നാനത്തി-നെത്തി-നാഥൻ
സാ-ക്ഷിപ്പാൻ-യോഹ-ന്നാനും
വ-ത്സലന-ന്ദനനാ-ണിവനെ-
നാൻ-ത്താൻ വാ-നത്തിൽ-താതൻ.

KOLO (TONE 2)

Kaa-kuka Naadha Sleebayaal
Unnikale, Snaanaarthickale

Ee snaanathe mun nirthi
Mun chonnan, Skariya thanayan

Nalkunnen, neeril snaanam
Vann-idunn-onaath-maavil
Ninnaan vanaattin vakkil

Yo-hannnan, Skariya thanayan
Aagathanai, Maamodeesai-
Ckee-reyrrkkum, maravaam shakthi

Snaanathin ethi Naadhan
Saakshipaan Yohannaanum
Val-sana nan-dananaan – evane
Aar-thaan vaa-nathil thaathan

Moriyo Rahem...

ധൂപപ്രാർത്ഥന

കത്താവേ! പരിശുദ്ധ മാമ്മുദീസായ്ക്കു ഒരുങ്ങി വന്നിരിക്കുന്ന ഈ പൈതലിൻ വേണ്ടി ഈ സുഗന്ധധൂപം കർത്തു കരുണാ ബാഹുല്യത്തിൽ ഞങ്ങൾ സമർപ്പിക്കുന്നു. ഈ പൈതൽ ജീവകലാശാല തന്നാൽ മുദ്ര കുത്തപ്പെടുകയും തന്റെ ഭവനാവകാശത്തിന് എത്തിച്ചേരുകയും തന്റെ വിശുദ്ധ കല്പനകളെ പിന്തുടരുകയും ചെയ്യുമാറാകണമെ. ഞങ്ങൾ കത്താവിനും പിതാ പരിശുദ്ധ റൂഹായ്ക്കും സ്തുതിയും സ്തോത്രവും.....

SUMORO

Neerthodin’ Maanuzhalumpole----
Vaanchikunnenaathmam – Nin perkenn Naadha!

O Lord, to the abundance of Thy great mercy, we offer Thee this incense on behalf of this Thy servant who has come to receive holy baptism. That by Thee, this child may be sealed to everlasting life and may become a member of Thy Household and may adhere to Thy holy commandments. And we will offer praise and thanksgiving to Thee and to Thy Father and Thy Holy Spirit, now and always and forever.

[SOOMORO] സുമോറോ

O God, so my soul longs for you,
As a deer longs for flowing streams
നീത്തോടിൻ മാനുഷലും പോലെ
വാഞ്ചിക്കുണെന്നാത്മം നിൻപേക്കുൻ നാഥാ.

Acolytes: Lesson from the Epistle of Saint Paul to the Romans – Aahay – Barekmor.

Response: Blessed is the Lord of the Apostle. May the Lord’s blessings be upon us forever.

Romans 5:20-6: 4,8

Brothern, the entrance of the law caused the multiplication of sin. Where sin is increased there the grace became even greater. Just as sin reigned in death so grace will reign by righteousness to everlasting life through our Lord Jesus Christ. What, therefore, shall we say? Should we remain in sin so as to let grace increase? Ofcourse not. For we who are dead to sin how can we live in it again! Or are you not aware that we who are baptized in Jesus Christ are baptized in His death. We are in fact buried with Him in baptism to the death, so that Jesus Christ was raised from the dead by the Father’s glory, we too might live a new life. If we are dead with Christ we shall also alive with Him. Ahay – Barakemor.

ന്യായപ്രമാണത്തിന്റെ പ്രവേശനം പാപം വർദ്ധിക്കുവാൻ കാരണമായി എങ്കിലും പാപം വർദ്ധിച്ചിട്ടു തന്നെ കൃപയും വർദ്ധിച്ചു. ആയത് പാപം മരണത്താൽ വാണതു പോലെ തന്നെ നമ്മുടെ കത്താവേശു മ്ശിഹാ മൂലം നിത്യ ജീവകലേക്കു നീതിയാൽ കൃപയും വാഴേണ്ടതിനു തന്നെ. ആകയാൽ നാം എന്തു പറയേണ്ടു? കൃപ വർദ്ധിക്കേണ്ടതിനായി പാപത്താൽ തന്നെ ഇരിക്കുകയെന്നോ? ഒരിക്കലും അത്. എന്തെന്നാൽ പാപസംബന്ധമായി മരിച്ചവരായ നാം എങ്ങനെ അതിൽ വീണ്ടും ജീവിക്കും? അല്ലെങ്കിൽ യേശു മ്ശിഹായിൽ സ്നാനം ഏറ്റുവരായ നാം തന്റെ മരണത്താലാകുന്നു മാമ്മുദീസാ ഏറ്റിരിക്കുന്നത് എന്നു നിങ്ങൾ അറിയുന്നില്ലയോ? യേശു മ്ശിഹാ തന്റെ പിതാവിന്റെ മഹത്വത്തോടെ ഉയിർത്തെഴുന്നേറ്റുപോലെ നാമും പുതിയ ജീവനിൽ നടക്കേണ്ടതിനായി, മാമ്മുദീസായാൽ മരണത്തിനു നാം തന്നോടുകൂടെ സാസ്കരിക്കപ്പെട്ടു. തന്റെ മരണത്തിന്റെ സാദൃശ്യത്തിൽ നാം തന്നോടുകൂടെ സംസ്കരിക്കപ്പെട്ടുവെങ്കിൽ തന്റെ പുനരുദ്ധാനത്തിലും നാം അതുപോലെ തന്നെ ആയിരിക്കും. നാം ഇനി പാപത്തിനു ശുശ്രൂഷ ചെയ്യാതിരിക്കത്തക്കവണ്ണം നമ്മുടെ പാപശരീരം നീങ്ങിപ്പോകേണ്ടതിന് നമ്മുടെ പഴയ മനുഷ്യൻ തന്നോടുകൂടെ ക്രൂശിക്കപ്പെട്ടു എന്നു നാം അറിയുന്നു. അങ്ങനെ മരിച്ചവൻ പാപത്തിൽ നിന്നു സ്വതന്ത്രനാക്കപ്പെട്ടിരിക്കുന്നു. ആകയാൽ നാം മ്ശിഹായോടുകൂടെ മരിച്ചുവെങ്കിൽ മ്ശിഹായോടുകൂടെത്തന്നെ ജീവിക്കും എന്നു നാം വിശ്വസിക്കണം. ആഹായ് ബാരെക്മോർ...

PETHGOMO 

Haleluyo-Haleluiah – Poo-shuka Nin soopaayaal njan nirmalanāa-kaan
Thu-manjilum anniyum njaan venma---- Haleluiah

ഹാലേലുയ്യ - ഹാലേലുയ്യ പൂശുക നിൻ സോപ്പായാൽ ഞാൻ നിമ്ലനാകാൻ-തുമഞ്ഞിലുമണിയും ഞാൻ വെണ്മ - ഹാലേലുയ്യ
Deacon / Acolytes : Barekmore - With calmness and reverence and with sober minds, let us give heed, and listen to the Gospel of the living words of God, in the Holy Evangelion of our Lord Jesus Christ, that is read to us.

ബാരെക്മോർ... നാം അടക്കത്തോടും ഭയത്തോടും വണക്കത്തോടും ചെവിക്കൊടുത്ത് നമ്മുടെ മുമ്പാകെ വായിക്കപ്പെടുന്ന നമ്മുടെ കത്താവേശു മ്ശിഹായുടെ വിശുദ്ധ ഏവൻഗേലിയോനിലെ, ദൈവത്തിന്റെ ജീവനുള്ള വചനങ്ങളുടെ അറിയിപ്പിനെ കേൾക്കണം.

Celebrant: Peace be unto you all. ശ്ലോമോൾകൾക്കുൻ
നിങ്ങൾക്കെല്ലാവർക്കും സമാധാനം ഉണ്ടായിരിക്കട്ടെ

Response: And with your spirit also: may the Lord make us
Worthy.

അവിടുത്തെ ആത്മാവിനോടുകൂടെ ദൈവമായ കർത്താവ്
ഞങ്ങളേയും യോഗ്യരാക്കിത്തീർക്കുമാറാകട്ടെ.

Celebrant: The Holy Gospel of our Lord Jesus Christ, the
Life-giving announcement from Luke, the evenge-
list who publishes the good news of life and salv-
ation to the world.

ജീവൻ നൽകുന്ന സുവിശേഷമായ നമ്മുടെ കർത്താവേശു
ശിഹായുടെ വിശുദ്ധ ഏവൻഗേലിയോൻ, ലോകത്തിനു ജീ-
വനും രക്ഷയും പ്രഘോഷിക്കുന്ന സുവിശേഷകനായ വി-
ശുദ്ധ ലൂക്കോസ് ഏവൻഗേലിസ്ഥായിൽ നിന്ന്.

Response: Blessed is he Who has come, and is to come in
the name of the Lord. Praise be to Him who sent
Him for our salvation. May His grace and mercy
be upon us all, for ever and ever.

വന്നവനും വരുവാനിരിക്കുന്നവനും വാഴ്ത്തപ്പെട്ടവനാകുന്നു
നമ്മുടെ രക്ഷയ്ക്കായ് തന്നെ അയച്ചവൻ സ്തുതികളും - നാം
എല്ലാവരുടെ മേൽ തന്റെ അനുഗ്രഹങ്ങളും എന്നേക്കും ഉ-
ണ്ടായിരിക്കട്ടെ.

Celebrant: Now in the time of the Incarnation of our Lord
and our God and saviour Jesus Christ. The word of
Life, God Incarnate of the Holy Virgin Mary, these
things did come to pass in this manner.

വിശുദ്ധ കന്യകമറിയാമിൽ നിന്നു ശരീരയായിത്തീർന്ന ദൈ-
വവും, ജീവന്റെ വചനവും നമ്മുടെ രക്ഷകനുമായ കർത്താ-
വേശുശിഹായുടെ വ്യാപാരകാലത്ത് ഇവ ഇപ്രകാരം
സംഭവിച്ചു.

Response: So we believe and so we confess.

അങ്ങിനെ ഞങ്ങൾ വിശ്വസിച്ചു ഏറ്റു പറയുന്നു.

GOSPEL : St. LUKE 3: 15-16 & John 3:-6

“A feeling of expectancy had grown among the People, who were beginning to think that John might be the Christ; so John declared before them all: I baptize you with water, but the one who comes after me, he who is more powerful than I am, and I am not fit to undo the strap of His sandals, will baptize you with the Holy Spirit and fire.

Amen, Amen I tell you, unless a man is born again, he cannot enter the kingdom of God. What is born of the Spirit and what is born from the flesh is flesh.

Peace be unto you all.

യോഹന്നാനെക്കുറിച്ച് പുരുഷാരം, പക്ഷേ ഇദ്ദേഹം തന്നെ യായിരിക്കുമോ മ്ശിഹാ എന്നു ചിന്തിക്കുകയും എല്ലാവരും ഹൃദയങ്ങളിൽ ആലോചിക്കുകയും ചെയ്തുകൊണ്ടിരിക്കുമ്പോൾ, യോഹന്നാൻ ഉത്തരമായി അവരോട്, കണ്ടാലും; ഞാൻ നിങ്ങളെ വെള്ളംകൊണ്ടു സ്നാനപ്പെടുത്തുന്നു. എന്നാൽ എന്നെക്കാൾ ബലവാൻ വരുന്നുണ്ട്. അദ്ദേഹത്തിന്റെ ചെരുപ്പുകളുടെ വാറുകൾപ്പോലെ പോലും ഞാൻ യോഗ്യനല്ല. അദ്ദേഹം പരിശുദ്ധാത്മാവിനാലും അഗ്നിയാലും നിങ്ങളെ സ്നാനപ്പെടുത്തും.

“ഒരുവൻ വെള്ളത്താലും ആത്മാവാലും ജനിക്കുന്നില്ല എങ്കിൽ അവൻ ദൈവരാജ്യത്തിൽ പ്രവേശിപ്പാൻ സാധ്യമല്ല എന്നു സത്യമായും സത്യമായും ഞാൻ നിന്നോടു പറയുന്നു. ജഡത്തിൽ നിന്നു ജാതമായതു ജഡമാകുന്നു. ആത്മാവിൽ നിന്നു ജാതമായതു ആത്മാവാകുന്നു.

നിങ്ങൾക്കെല്ലാവർക്കും സംപ്രീതിയുണ്ടായിരിക്കട്ടെ.

MAANEESO

Paadeyen thinmakale Kazhukuka Naadha – En paapam nirmalamaakaan sopaayethum mathiyaaka – Nizhalai polum shudhivaruthaan niyamajalathinelluthallaa – Deivika maamodeesayin sechanamathinum – ninnude nirupama karunayckum – Saa-dhyam...

O Lord! Clean-se me of my evil,
My sins shall never purge by hy-ssop
That sign, never remo-ves them
by cov-enant water,
By Godly baptism water-Sprink-ling,
And Thy great mercy-can do!

പാടേയൻ തിന്മകളെ കഴുകുക നാഥാ!

എൻ പാപം നിമ്ലമാക്കാൻ സോപ്പായേതും മതിയാകാ-
നിഴലായ്പ്പോലും ശുദ്ധി വരുത്താൻ നിയമജലത്തിനെളുതല്ല
ദൈവിക മാമോദീസായിൻ സേചനമതിനും-
നിന്നുടെ നിരുപമകരുണക്കും സാധ്യം.

GHONTO (Inaudible)

Light giver Oh Thou, who enlightens the bodies of souls, who said that from darkness light shall shine forth; who gave purification by the water of salvation, and granted divine consecration through the holy oil; and unity with our Lord Jesus Christ by participation in His Holy Body and Blood. Oh Lord merciful! you have called this your servant, by divine invitation, from the darkness of deception to the way of path of life-giving teachings; we beseech You Lord, to inscribe this child name in the Book of life. *[Write the name in the baptismal register]* Count this child among the congregation of your worshippers, any may the light of your countenance be imprinted on this child. May the victorious cross + of Jesus Christ be sealed in this child's heart and mind that this child flee from the vanities of this wold and escape of all the wickedness the adversary by keeping your divine commandments.

പ്രകാശദാതാവും ആത്മശരീരങ്ങളെപ്രകാശിപ്പിക്കുന്നവനും അന്ധ കാരത്തിൽ നിന്നു പ്രകാശം ഉദിക്കുവാൻ അരുളിച്ചെയ്യുകയും ഞങ്ങളുടെ ഹൃദയങ്ങളിൽ ഉദിക്കയും ചെയ്തവനും സൗഭാഗ്യത്തെ ലാഭിപ്പേകും മൂലം ദൈവികമായ വിശുദ്ധിയും തിരുശരീരരക്തങ്ങളിലുള്ള സംബന്ധം മൂലം കത്താവേശു മ്ശിഹായോടുള്ള ഐക്യതയും നലകിയവനുമായ കരുണയുള്ള കത്താവേ! വിശുദ്ധമായ ആഹ്വാനത്തിൽ അന്ധകാരത്തിൽ നിന്നും മാഗ്ഗ്ദ്രംഗത്തിൽ നിന്നും തന്റെ യഥാർത്ഥ ഇടാനത്തിലേക്കു താൻ ഇപ്പോൾ വിളിച്ചിരിക്കുന്ന ഈ പൈതലിന്റെ നാമം തന്റെജീവഗ്രന്ഥത്തിൽ എഴുതണമെ. കത്താവിനെ ആരാധിക്കുന്നവരുടെ കൂട്ടത്തിൽ ഈ പൈതലിനെയും എണ്ണുകയും കത്താവിന്റെ മുഖശോഭ ഈ പൈതലിൽ പ്രതിബിംബിപ്പിക്കുകയും ചെയ്യണമെ. മ്ശിഹായുടെ സ്നീബാ ഈ പൈതലിന്റെ ഹൃദയത്തിലും മനസ്സിലും പതിക്കണമെ. ശത്രുവിന്റെ സകല ദുഷ്ടതയിൽ നിന്നും ഈ പൈതലിനെ രക്ഷിക്കണമെ. ഈ ലോകവൃത്തത്തിൽ നിന്നും ഈ പൈതൽ ഓടി രക്ഷപെട്ട് തന്റെ വിശുദ്ധ കല്പനകളുടെ മാഗ്ഗ്ത്തിൽ ചരിക്കുകയും ചെയ്യുമാറാകണമെ.

TLAYTO (Audible) 

O Lord! Thy divine breath, which Thine Only Begotten Son breathed up on his holy disciples shall grant [him/her](#). (*The Celebrant breathes on the face of the child thrice, in the form of a cross*) + + + From [his/her](#) mind, remove all remnants of idolatry. Him/her prepare to receive Thy Holy Spirit, so that [he/she](#) may be made worthy of the baptism of new birth. [He/She](#) make worthy of the remission of sins through Thy Only Begotten Son, our Lord and saviour Jesus Christ; with Him and with Thy Holy Spirit glory and honor and power are due to Thee; now and at all times for ever and ever. **Hoshosho....**

തന്റെ ഏകപുത്രൻ വിശുദ്ധ ശിഷ്യന്മാരിൽ ഊതിയതായ ദൈവിക ശ്വാസം ഇവ (ന) (ശ) ക്കു നൽകണമെ. **(മാമോദീസാ മുങ്ങുന്ന പൈതലിന്റെ മുഖത്തു സ്നീബാ ആകൃതിയിൽ കമ്മി മൂന്നുപ്രാവശ്യം ഊതുന്നു)** വിശുദ്ധാത്മസാക്ഷരണത്തിനു ഇവ (നെ) (ളെ) ഒരുക്കിക്കൊണ്ടു വിഗ്രഹാരാധനയുടെ സകല അവശിഷ്ടത്തെയും ഇവ (ന്റെ) (ളു) ടെ മനസ്സിൽ നിന്നു ദൂരീകരിക്കണമെ. വീണ്ടുംജനന സ്നാനത്തിന് ഇവ (നെ) (ളെ) യോഗ്യ (നാ) (യാ) ക്കണമെ. ഞങ്ങളുടെ കത്താവും ദൈവവും രക്ഷകനുമായ യേശു മ്ശിഹാ എന്ന തന്റെ ഏകപുത്രൻ മുഖാന്തിരം പാപമോചനത്തിനു ഇവ (നെ) (ളെ) അഹ് (നാ) (യാ) ക്കണമെ. പിതാ പുത്ര പരിശുദ്ധ റൂഹായ്ക്കു സ്തുതിയും സ്തോത്രവും ബഹുമാനവും ആധിപത്യവും ഇപ്പോഴും എല്ലാസമയത്തും എനേക്കും യോഗ്യമാകുന്നു. ഹോശോ

And the Celebrant turns to the baptizant and signs on his/ her forehead three times without oil saying:

കമ്മി മാമോദീസാ മുങ്ങുന്നയാളിന്റെ നേരെ തിരിഞ്ഞ് നെറ്റിയിൽ മൂന്നു പ്രാവശ്യം തൈലം കൂടാതെ മുദ്ര കുത്തുന്നു.

In the name of the Father and of the Son and of the living Holy Spirit, [Name] is being sealed to the everlasting life: Barekmor: Bashmodaabo.... + + +

പിതാവിന്റേയും പുത്രന്റേയും ജീവനുള്ള പരിശുദ്ധ റൂഹായുടേയും നാമത്തിൽ (പേര്) നിത്യജീവനായി മുദ്ര കുത്തപ്പെടുന്നു.

Deacon / Acolytes : Kurielaison കുറിയേലായിസോൻ

GHONTO (Inaudible)

Lord God Almighty, through Thy only begotten Son, our Lord Jesus Christ, I pray upon Thee, in order to expel all evil spirits and to banish all their opposing and secret works, so that this soul, which approaches Thee, may receive the coming down of Thy Holy Spirit, with purity and holiness, Shine forth, O Lord, and give power to the words of faith, which we pronounce in Thy Name so that we may speak not with vain lips but with Thy grace and Thy power, which liberate the world from the evil one.

സർവ്വാധിപതിയായ ദൈവമായ കത്താവേ! സകല ദുരാത്മാക്കളുടെയും ബഹിഷ്കരണത്തിനും പ്രതികൂലമായ സകല അദൃശ്യ വ്യാപാരങ്ങളുടേയും നിഷ്കാസനത്തിനും വേണ്ടി, ഞങ്ങളുടെ കത്താവും ദൈവവുമായ തന്റെ ഏകപുത്രൻ യേശുക്രിസ്തു മൂലം തന്നെ ഞാൻ വിളിക്കുന്നു. തന്നെ സമീപിക്കുന്ന ഈ ആത്മാവിനെ തന്റെ വിശുദ്ധാത്മാവിന്റെ ആവാസം മൂലം വെടിപ്പാടും വിശുദ്ധിയോടും കൂടെ സ്വീകരിക്കണമെ. കത്താവേ! താൻ വെളിപ്പെട്ട് വ്യക്തമായ അധികാരങ്ങളാലല്ല-തന്റെ കൃപയാലും ദുഷ്ടനിൽ നിന്നും ലോകത്തെ ഉദ്ധരിക്കുന്ന ശക്തിയാലും-സംസാരിക്കത്തക്കവണ്ണം തിരുനാമത്തിൽ ഞങ്ങൾ ഉച്ചരിക്കുന്ന വിശ്വാസ വചനത്തിനു ശക്തിനൽകണമെ.

EXORCISM

Now the Celebrant turns to the West towards the “baptizant” and the child turned to the East, and he pronounces over them this PRAYER OF ADJURATION, and he makes nine signs of the Cross over them saying:

(കമ്മി പടിഞ്ഞാറോട്ടു സ്നാനാത്മികളുടേ നേരേയും അവർ കിഴക്കോട്ടും തിരിഞ്ഞു നിൽക്കുന്നു. കമ്മി ശപഥം ചെയ്യിക്കുന്ന ഈ പ്രാർത്ഥന ചൊല്ലിക്കൊണ്ട് അവരുടെ മേൽ ഒൻപതു റൂശാ ചെയ്യുന്നു:

PRAYER OF ADJURATION

O Lord God, In Thy holy name, I seal and I expel all evil and wicked spirits from this Your creation, who is Thy handwork + + +. Rebuke the deceitful and proud one and purify Thy servant from the deceitful spirits. + + + The coming judgement, fear O unclean spirit. Do not assail the creature of God, because it is not the dwelling place of devils but is the temple of God + + + In the Name of the Father, the Son and the Holy Spirit I adjure you. O unclean spirit, be uprooted and expelled, make haste and do not resist.

AN ALTERNATE PRAYER OF ADJURATION

O Lord our God, creator of all things visible and invisible, we call upon Thee, while we lay our hand upon Thy creature (The Celebrant put the hand on the head of the baptizant) who we seal in Thy Name which is most holy and exalted, so that all demons, devils and unclean spirits may be driven away from Thy creature and image, who is Thy creation and handiwork.

O Lord, hear us, rebuke them and cleans this Thy servant nfrom the snares of the adversary. You, + hear, O perverse unclean and rebellious one who vexes this creature of God, I adjure you, the enemy of all righteousness who violates the holy and divine law, by the glory of the great king. Depart hence with dread and be subject to the Almighty Lord Who by His command has fixed the earth over the water and placed the sand as the boundary of the sea. By Him, I adjure you, + who sent the legion of demons in to the abyss through the swine, who made the hard-hearted Pharoah with his chariots and soldiers to be drowned. By Him I adjure you + Who with divine power and authority ordered the deaf and dumb spirit saying: “Get out from this child and dare not enter into this child again.” Stand in fear of the dreadful Name of God + of Whom all the created angels and archangels are afraid, in nWhose presence all the heavenly powers and ministers stand in fear, Whom the Cherubim and Seraphim dare nnot behold in Whose presence the sky trembles and the abyss shivers. Stand in awe of the dreadful Name of God Who sent the first rebellious one to hell bound with the chains of darkness. Stand in fear + of the judgment to come; tremble and depart, Do not approach + or afflict the creature of God. Dwell not in God’s creation, for it is not the dwelling place of demons, but the temple of the Living God. He has said: “I shall dwell in them, and walk with them and I shall be their God and they shall be my people.” As to you, He has to made you, O evil spirit, detestable and void of virtues, fuel for the unquenchable fire. By God, I adjure you + who is wholly and victorious, the Father, the Son, and the Holy Spirit. Depart from the servants of God and go to the pathels deserted lands where there is no water, where your dwelling placeshould be. Make haste, and do not resist. + God the Father, the Son and the Holy Spirit + shall eradicate you completely by driving you out from the whole creation and torment you in the unquenchable fire. Where as, He power and authority belong to Him, and to Him we lift up glory and honor now and at all times, forever and ever. Hosos....

ദൃശ്യവും അദൃശ്യവുമായ സകലത്തിന്റേയും സ്രഷ്ടാവായ ദൈവമായ കത്താവേ! ഈ തന്റെ സൃഷ്ടിയുടെ മേൽ കൈ വയ്ക്കുകയും (കമ്മി കൈ വയ്ക്കുന്നു) തന്റെ സൃഷ്ടിയും സ്വരൂപവും കൈപ്പണിയുമായ ഈ പൈതലിൽ നിന്നു സകല പിശാചുകളും ദുഷ്ടരും അശുദ്ധരായ എല്ലാ ആത്മാക്കളും ഒഴിഞ്ഞുമാറിപ്പോകുവാൻ വേണ്ടി സകലത്തിലും വിശുദ്ധമായ തന്റെ നാമത്തിൽ അവയെ മുദ്രയിടുകയും ചെയ്യുകൊണ്ട് ഞങ്ങൾ കത്താവിനെ വിളിക്കുന്നു. കത്താവേ! ഞങ്ങളെ ചെവികൊണ്ട് അവയെ നിരോധിക്കുകയും എതിരാളികളുടെ സകലവിധമായ വ്യാപാരങ്ങളിൽ നിന്നും ഈ പൈതലിനെ രക്ഷിക്കുകയും ചെയ്യണമെ. ഈ ദൈവസൃഷ്ടിയെ അലട്ടുന്ന വഷളനും അശുദ്ധനും അഹങ്കാരിയുമായവനെ നീ കേട്ടുകൊൾക.

+സകല നീതിക്കും ശത്രുവും നിയമലംഘകനുമായ വലിയവനായ രാജാവിന്റെ മഹിമയെക്കൊണ്ട് ഞാൻ ശപഥം + ചെയ്യിക്കുന്നു. ഭയന്നു മാറികൊൾക? സ്വകല്പനയാൽ ദുമിയെ വെള്ളത്തിന്മേൽ സ്ഥാ

പിച്ഛൂറപ്പിക്കുകയും സമുദ്രത്തിൻ മണൽ അതിർത്തിയായി നിശ്ചയിക്കുകയും ചെയ്ത ഭയങ്കരമായ കത്താവിൻ കീഴ്പ്പെടുകയും ചെയ്ക. ആരാൽ സകലതും സൃഷ്ടിക്കപ്പെട്ട് പരിപാലപ്പെടുന്നുവോ, ആരാൽ സ്വർത്തിലുള്ളവർ നിലനിൽക്കുകയും ഭൂമിയിലുള്ളവർ ശക്തി പ്രാപിക്കുകയും ചെയ്യുന്നുവോ, ആ സ്വർത്തിലും ഭൂമിയിലും സർവാധികാരമുള്ള കത്താവിനെക്കൊണ്ടു ഞാൻ ശപഥം ചെയ്യിക്കുന്നു. + പിശാചുകളുടെ ലെഗിയോനേ പന്നികളിൽകൂടി അഗാധത്തിലേയ്ക്കയക്കുകയും കഠിനഹൃദയനായ ഫറവോനേ അവന്റെ രഥങ്ങളോടും കുതിരപ്പടയോടും കൂടെ മുകളികളുകയും ചെയ്ത കത്താവിനെക്കൊണ്ട് ഞാൻ ശപഥം + ചെയ്യിക്കുന്നു. ചെകിടൻ. ഊമനുമായ ആത്മാവിനോടു് ഈ മനുഷ്യനിൻ നിന്നു പോവുക, ഇനി ഇവ(നി)(ള) ൽ പ്രവേശിക്കരുത്, എന്നു ദൈവശക്തിയോടും അധികാരത്തോടും പറഞ്ഞവനാൽ ഞാൻ ശപഥം + ചെയ്യിക്കുന്നു. മാലാഖമാർ പ്രധാനമാലാഖമാർ ആദിയായ സർവ്വസൃഷ്ടികളും തന്നെ ഭയപ്പെട്ടു വിറയ്ക്കുകയും തന്റെ മുമ്പിൽ സകല ശക്തികളും ശുശ്രൂഷകന്മാരും ഭയന്നു നിൽക്കുകയും തന്റെ നേരേ നോക്കുവാൻ പോലും ക്രൂദ്ധേന്മാരും സ്രോഷ്പേന്മാരും ധൈര്യപുഷ്പാതിരികയും തന്റെ മുമ്പിൽ ആകാശം ഇളകുകയും ആഴങ്ങൾ വിറയ്ക്കുകയും ചെയ്യുന്നവനേ ഭയപ്പെട്ടുകൊൾക. ഒന്നാമത്തെ മത്സരക്കാരനെ അസകാരശ്രംഘലകളാൽ ബന്ധിച്ച് അഗാധസ്ഥലത്തേക്കയച്ചവനായ ദൈവത്തിന്റെ ഭയങ്കര നാമത്തെ ഭയപ്പെട്ടുകൊൾക. + വരുവാനിരിക്കുന്ന ന്യായവിധിയെ ഭയന്ന് വേഗത്തിൽ മാറികൊൾക. + ദൈവസൃഷ്ടിയെ ഉപദ്രവിക്കരുത്. ദൈവസൃഷ്ടിയിൽ അധിവസിക്കുകയും മരുത്. അതു പിശാചുകളുടെ വാസസ്ഥാനമല്ല; ജീവനുള്ള ദൈവത്തിന്റെ ആലയമാണ്. ഞാൻ അവരിൽ വസിക്കുകയും അവരിൽ സഞ്ചരിക്കുകയും അവർക്ക് ദൈവമായിരിക്കുകയും അവർ എനിക്കു വിശുദ്ധ ജനമായിരിക്കുകയും ചെയ്യുമെന്ന് അവിടുന്ന് അരുളിച്ചെയ്തിട്ടുണ്ട്. നീചൻ. നിന്ദനമായ അശുദ്ധാത്മാവേ! നിന്നെ അഗ്നിക്കിരയായി നിശ്ചയിച്ചിരിക്കുന്നു. വിശുദ്ധൻ. വിജയിയും നിമ്നലനമായ പിതൃപുത്രപരിശുദ്ധാത്മാവായ ദൈവത്തെക്കൊണ്ടു ഞാൻ നിന്നെ ശപഥം ചെയ്യിക്കുന്നു. ദൈവഭൃത്യരിൽ നിന്ന് അകന്നുകൊൾക. സഞ്ചാരയോഗ്യമല്ലാത്തതും വെള്ളമില്ലാത്തതുമായ പ്ര

ദേശത്തേക്ക് മാറികൊൾക. നിന്റെ സ്ഥാനമതാണ്. ധൃതിപ്പെടുക; മത്സരിക്കരുത്; നീ സമൂലം മാഞ്ഞു നശിച്ചുപോകട്ടെ. ശപിക്കപ്പെട്ടവനും അശുദ്ധാത്മാവും വഞ്ചകനും അഗ്നിക്കിരയുമായവനേ! ദൈവസൃഷ്ടിയിൽ നിന്ന് അതിവേഗത്തിൽ മാറികൊൾക; മത്സരിക്കരുത്. പിതൃപുത്രപരിശുദ്ധാത്മാവാം ദൈവം തന്റെ സകല സൃഷ്ടികളിൽ നിന്നും നിന്നെ ബഹിഷ്കരിച്ചും കെടാത്തതീയിൽ നിന്നെ ദഹിപ്പിച്ചും നിന്നെ സമൂലം നശിപ്പിക്കും. തന്റെ ഈ കൈപ്പണിയെയാകട്ടെ രക്ഷാദിവസം വെരെ കാത്തുകൊള്ളുകയും ചെയ്യും. ശക്തിയും ആധിപത്യവും അധികാരവും ദൈവത്തിനുള്ളതാകുന്നു. ദൈവത്തിനു ഞങ്ങൾ സ്തുതിയും സ്തോത്രവും എന്നുമെന്നേക്കും കരേറ്റുകയും ചെയ്യുന്നു. ഹോശോ.....

AN ALTERNATE PRAYER

(ഈ സമയത്തേക്കുള്ള മറ്റൊരു പ്രാർത്ഥന. സന്ദർഭാനുസരണം ഇതിൽ ഏതെങ്കിലും ഉപയോഗിക്കുക)
 ദൈവമായ കത്താവേ! തന്റെ കൈപ്പണിയായ ഈ തന്റെ സൃഷ്ടിയിൽ നിന്ന് തിരുന്നാമത്തിൽ മുദ്രയിട്ടുകൊണ്ട് സകല അശുദ്ധ ദുഷ്ടാത്മാക്കളേയും ഞാൻ ബഹിഷ്കരിക്കുന്നു. വക്രബുദ്ധിയും അഹങ്കാരിയുമായവനെ ദൈവം ശാസിച്ച് + + + തന്റെ ഈ പൈതലിനെ വഞ്ചകാത്മാക്കളിൽ നിന്ന് സ്വതന്ത്രമാക്കണമെ അല്ലയോ അശുദ്ധാത്മാവേ! വരുവാനിരിക്കുന്ന ന്യായവിവധിയെ നീ ഭയപ്പെട്ടുകൊൾക. + + + ദൈവസൃഷ്ടിയെ നീ സമീപിക്കരുത് എന്തെന്നാൽ അതു പിശാചുക്കളുടെ അധിവാസസ്ഥലമല്ല; ദൈവത്തിന്റെ ആലയമാകുന്നു. പിതൃപുത്രപരിശുദ്ധാത്മാവാം ദൈവത്തെക്കൊണ്ട് ഞാൻ വാഗ്ദത്തം ചെയ്യിക്കുന്നു. + + + അശുദ്ധാത്മാവേ! നീ സമൂലം-വേഗത്തിൽ-നിശ്ശേഷം - നീങ്ങിപ്പോവുക; മത്സരിക്കരുത്.

ANOTHER PRAYER OF ADJURATION

[The priest turns West facing the candidate and the candidate turns to the East. The priest crosses the candidate 9x and pronounces the Prayer of Adjuration]

We call upon You, O Lord our God, Creator of all things visible and invisible, as we lay our hand upon this Your creation *[the priest lays his hand on the head of the candidate]* and sign in Your Name, which is most holy above all, so that all demons and all evil and impure spirits may depart from Your creation and image, the work of Your hands. Hear us, O Lord; rebuke them severely and purify this Your servant from all the works of the enemy.

Now, listen, you perverse, impure, and rebellious one, who torments this creature of God:

I command you + by the glory of the Great King, depart with dread, O enemy of all justice and violator of the law, and be subject to the authority of the Almighty Lord, by Whose command the earth is firmly founded on the waters and the sand is placed as the boundary for the seas.

I command you + by God Who has all authority in heaven and on earth, by Him Who created all things and preserves them, by Him Who sustains those in heaven and strengthens those on earth;

by Him Who created all things and preserves them, by Him Who sustains those in heaven and strengthens those on earth;

I command you + by God Who cast the legion of demons into the abyss through the swine and Who drowned the hard-hearted Pharaoh, his horsemen, and his chariots in the Red Sea;

I command you + by Jesus Christ, Who with power and divine authority ordered the deaf and dumb spirit, saying: "Get out of this man and do not enter into him again."

+ Fear the dreadful name of God before Whom the created angels and archangels tremble; in Whose presence all the heavenly powers and ministers stand in awe; Whom the Cherubim and Seraphim dare not look upon; in Whose presence the sky trembles and the depths shiver.

+ Fear the terrifying name of God Who sent the first rebellious one to hell bound with chains of darkness. Fear the judgment that is to come; tremble and depart. Do not approach this creature of God! Do not persecute this work of God's hand! Do not dwell in this creation of God, for it is not the place of demons, but the temple and dwelling place of the Living God Who said: "I shall dwell in them, and walk with them; I shall be their God and they shall be My own people." As for you, O evil spirit, He has made you deplorable, desolate and food for the fire.

By the holy, pure, and victorious God -- the Father, the Son, and the Holy Spirit --

I command you + depart from this servant of God and go to the place where you belong, the desolate and deserted lands where there is no water. Make haste and do not resist, for God will uproot you, eradicate you, and you will perish completely.

O accursed one, impure spirit, spirit of deception, and fuel for the flames, depart + from this creation of God! Make haste and do not resist! For God--the Father, the Son, and the Holy Spirit--will eradicate you completely by expelling you from the whole of His creation and burning you in the unquenchable fire.

As for the work of His hand, He will preserve him/her until the day of salvation, for all power and authority belong to Him, and to Him we offer up glory, now and always, forever and ever. **Amin.**

- ALTERNATE PRAYER OF ADJURATION -

In Your holy name, O Lord God, I sign and cast out +++ every evil and wicked spirit from this Your creation and the work of Your hand. O Lord, rebuke the crooked and proud one, and purify Your servant from the spirits of deception.

O impure spirit, fear +++ the coming judgment. Do not approach this creation of God, because he/ she is not the dwelling place of demons, but is the temple of God.

I command you +++ in the name of the Father, Son, and Holy Spirit to be expelled and eradicated. Make haste and do not resist, O filthy spirit!
Amin

(കമ്മി കിഴക്കോട്ടും സ്നാനാത്മി പടിഞ്ഞാറോട്ടും തിരിഞ്ഞ് നിന്നുകൊണ്ട് സാത്താനെ മൂന്നു പ്രാവശ്യം തള്ളിപ്പറയിക്കുന്നു. തലതൊടുന്നയാൾ ഇടത്തുകൈകൊണ്ടു സ്നാനാത്മിയുടെ ഇടതുകയ്യിൽ പിടിച്ചുകൊണ്ട് പൈതലിനുവേണ്ടി ഉപേക്ഷണവാചകം ചൊല്ലുന്നു.)

മാമുദിസാ മുങ്ങുന്ന (പേര്) ഞാൻ സാത്താനേ! നിന്നേയും നിന്റെ സകല സൈന്യങ്ങളേയും ദൂതന്മാരേയും നിന്നേയുള്ള സകല ഭയത്തേയും നിന്റെ സകല വഞ്ചനയേയും ഉപേക്ഷിക്കുന്നു.

(കമ്മി പടിഞ്ഞാറോട്ടും സ്നാനാത്മി കിഴക്കോട്ടും തിരിഞ്ഞ് നിൽക്കുന്നു. തലതൊടുന്നയാൾ വലതുകരം കൊണ്ട് സ്നാനാത്മിയുടെ വലതുകരത്തിൽ പിടിച്ചുകൊണ്ട് ഈ വിശ്വാസ വാചകം മൂന്നു പ്രാവശ്യം ചൊല്ലുന്നു :)

മാമുദിസാ മുങ്ങുന്ന (പേര്) ഞാൻ മ്ശിഹാതന്മുരാനിലും പരിശുദ്ധന്മാരായ ദീൗർദ്ദശിമാരും ശ്ലീഹന്മാരും പിതാക്കന്മാരും മുഖാന്തിരം ദൈവികമായി തന്നാൽ ഭരമേല്പിക്കപ്പെട്ടിട്ടുള്ള സകല ഉപദേശങ്ങളിലും ചേർന്ന് വിശ്വസിക്കുന്നു.

- RENUNCIATION OF SATAN -

The candidate faces the West & the godparent holds the left hand of the child with his/her left hand & renounces Satan on his/her behalf:

I, [NAME] / who am being baptized / renounce you Satan, / all your armies, / all your messengers, / all
fear of you, / and all of your deceitfulness.

- ADHESION TO CHRIST -

The candidate faces the East & the godparent holds the right hand of the child with his/her right hand & accepts Christ on his/her behalf:

I, [NAME] / who am being baptized, / confess and believe in You, / O Christ my God, / and in the whole teaching / which You have divinely handed down / through the Prophets, / the Apostles, / and the Holy Fathers.

- NICENE CREED -

We believe in One True God,

The Father Almighty, / Maker of heaven and earth, / and of all things visible and invisible;

And in the One Lord Jesus Christ, / the Only-Begotten Son of God, / begotten of the Father before all worlds, / Light of Light, / True God of True God, / begotten, not made, / being of one essence with the Father, / and by Whom all things were made; / Who for us men and for our salvation / came down from heaven;

† And was incarnate of the Holy Spirit and of the Holy Virgin Mary, / Mother of God, / and became man;

† And was crucified for us / in the days of Pontius Pilate / and suffered, and died, and was buried;

† And on the third day, He rose again / according to His will, / and ascended into heaven, / and sits at the right hand of the Father, / and shall come again in His great glory / to judge both the living and the dead, / whose kingdom shall have no end;

And in the one Living Holy Spirit, / the life-giving Lord of all, / Who proceeds from the Father, / and Who together with the Father and the Son is worshipped and glorified, / Who spoke through the prophets and apostles;

And in the One, Holy, Catholic, and Apostolic Church; / and we confess one baptism for the remission of sins, / and look for the resurrection of the dead / and the new life in the world to come / Amen.

- INAUDIBLE PRAYER -

O Lord, You sent Your Holy Spirit and created this Your servant from nothingness into existence. Through Your love for humanity, he/she has been made worthy of Holy Baptism. Establish him/her on the foundation of the Holy Apostles, and plant him/her as a true sapling in Your Holy Church. Send Your Holy Spirit upon him/her so that he/she may become worthy of the mystery of anointing. Fill him/her with Your divine gifts. Make Your light shine in the heart of this Your worshiper, so that he/she may be free from the slavery of sin.

കമ്മി രഹസ്യപ്രാർത്ഥന

തന്റെ വിശുദ്ധാത്മാവിനെ അയച്ച് ഈ പൈതലിനെ ശു
ന്യതയിൽ നിന്ന് സൃഷ്ടിക്കുകയും മനുഷ്യസ്നേഹത്തോടെ വിശുദ്ധ മാ
മോദീസായ്ക്ക് അഹ് (നാ) (യാ)ക്കിത്തീർക്കുകയും ചെയ്ത കർത്താ
വേ! വിശുദ്ധ ശ്ലീഹന്മാരുടെ അടിസ്ഥാനത്തിന്മേൽ ഈ പൈതലി
നെ ഉറപ്പിക്കണമെ. വിശുദ്ധ സഭയിൽ ഒരു സത്യ നടുതലയായി
ഈ പൈതലിനെ സ്ഥാപിക്കേണമെ. കൂദാശാപരമായ അഭിഷേക
ത്തിന് അഹ്മാകത്തക്കവണ്ണം തന്റെ വിശുദ്ധാത്മാവിനെ ഈ
പൈതലിൽ അയക്കണമെ. തന്റെ ദൈവികദാനങ്ങളാൽ ഈ
പൈതലിനെ നിറയ്ക്കണമെ. പാപത്തിന്റെ അടിമത്വത്തിൽ നിന്ന്
സ്വതന്ത്രമാകുവാൻ വേണ്ടി ഈ തന്റെ പൈതലിന്റെ ഹൃദയത്തി
ൽ തന്റെ പ്രകാശം ഉദിപ്പിക്കണമെ.

[Now the priest puts his thumb into the oil of anointing (Siath/blessed olive oil)
and signs the one being baptized on his/her forehead, saying:]

Priest: [Name] is sealed with the oil of gladness, that he/she may be worthy of adoption as
son by being
born again;

Deacon: Barekmor:

Priest: † In the name of the Father

People: Amen.

Priest: † And of the Son

People: Amen.

Priest: † And of the living and Holy Spirit, unto life everlasting

People: Amen

✠ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ
ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ
ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ
ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ ܐܡܝܢ

(സ്നാനാത്മിയെ വിവസ്ത്രയാക്കിയശേഷം, കമ്മി പെരുവിരൽ അഭിഷേകതൈലത്തിൽ മുക്കി സ്നാനാത്മിയുടെ നെറ്റിയിൽ മുദ്രയിടുന്നു)

വീണ്ടും ജനനത്താൽ പുത്രസ്വീകാരത്തിനഹ് (നാ) (യാ)യിത്തീരുവാൻ വേണ്ടി സന്തോഷതൈലത്താൽ (പേര്) + പിതാവിന്റേയും + പുത്രന്റേയും + ജീവനുള്ളവനും പരിശുദ്ധനുമായ റൂഹായുടേയും നാമത്തിൽ നിത്യജീവനായി മുദ്രകുത്തപ്പെടുന്നു. ബാരെക്മോർ. ബസ്മോ.....

[The priest stands before the baptismal font.

He takes warm water in his right hand and cold water in his left hand and he places the right hand over the left in the form of a Cross and says this prayer while mixing this water:]

Priest: Through the supplication of our feebleness, O Lord, we pray that this water may be mixed with the power and operation of Your Holy Spirit, so that this may be a spiritual womb and a crucible which brings forth incorruptibility. May this water be to Your servant, who is being baptized, the garment of incorruptibility and deliverance from the bonds of sins. For You are the giver of all good gifts, and to † You we offer glory, and to Your Only-Begotten Son and to Your Holy Spirit now and forever and ever.

People: Amen

[The priest covers the baptismal font with sosapa.]

HYMN (KUKOYO) (Tune: Ke-lpin boothala...)

Listen - to this all people – Halleluiah

1. The wa-ter was mixed by John for Ba-ptism

Christ went - down in the river, sanctify-ing it

As He came up – out of the water

Earth and heaven – gave honor to Him.

Sun and - moon did worship him, the clouds did a-dore

The Lord – was baptized and did bless all the waters

Halleluiah – Through them compassion

O, come and listen to me – Halleluiah

2. Who has – ever seen no-ble sisters, such as these
Holy – and pure Baptism and the Holy - Church
One gives birth to – spiritual children
While the other nurtures these new ones
All those born from the water – in Ba-ptism
The Church - receives and offers them unto the Lord
Halleluiah, born in the Spirit. Barekmor.

Priest: - † Glory be to the Father, Son and Holy Ghost Halleluiah

Listen to all this, All People! Halleluiah!

John mixed the waters for baptism. Christ sanctified the waters and went down into and was baptized in them. As He came up out of the water, the earth and heaven gave honor to Him. The sun and moon worship Him and the clouds adore Him, the Lord who was baptized and who sanctified all waters for the purification of the world. Halleluiah Through them, let there be compassion for all.

Come, Listen to me – Halleluiah!

Who has ever seen two noble sisters, such as the pure Baptistery and the Holy Church; the one gives birth to the new spiritual children and the other nurtures them; whomsoever the Baptistery bears from the water, the Holy Church receives and presents to the altar, Halleluiah, born in the Spirit.

[Priest removes sosappa from over the baptismal font and waves it over waters]

3. How great it is when the priest extends his right hand
Opening the font, astoun-ding holy Angels
Behold mortal – standing above flames
He calls out to- the Holy Spirit
His desires are fulfilled when - the Spirit descends
Sancti-fying waters for forgiveness of sins.
Halleluiah – o - Halleluiah

Unto the ages of ages, and for ever more Halleluiah

4. The Baptismal font became a fountain of life
When Father, Son, and Holy Spirit hallowed it.
Father proclaimed – “My belov-ed Son”
Son bowed down His - head for Baptism
Holy – Spirit descended on Him like – a dove
Holy – Trinity, Who gives - life to the whole world
Halleluiah – in this we believe. Morio rahem ...

How miraculous is the time when the priest stretches out his hands and opens the Baptismal font! The heavenly hosts are astounded to behold the mortal standing above the flame. He calls upon the Holy Spirit to descend from above. His desire is hastily fulfilled when the Holy Spirit sanctifies the Baptistry for the remission of sins. Halleluiah, Halleluiah

When the Baptistry was sanctified by the Father, the Son and the Holy Spirit, it became a fountain of life. The Father's voice was heard saying, "This is my beloved Son." The Son was bending His head to be baptized and the Holy Spirit was descending upon Him like a dove. Holy Trinity by Whom the worlds gained life,

Halleluiah, Halleluiah.

Kelpin – Bhothala jaathikale – Halleluiah
Cherthu – Salilam yohannan snaana-thinai
Mungi – Shudhikaranam cheithathinnullil – M'shiha
Neeril Ninum – Theeratherrumbol
Avane Maani- chavanikumambaravum
Kathiron- Kathirukal chayichu tharakal – koopi
Aattin – nirayoduttukale Vaazhthiya Deiva-the
Halleluiah – oo – Halleluiah

Varuvin, Kelpin Njaan Chollaam – Halleluiah
Paripaa-vana maamodeesa Thiru sabhayennee-vam
Azhake – reedum sodharimaar mattangamarunnu
Navyaathmiya – Paithangale oruval
Pettidunnu – Mattaval pottunnu
Maamo-deesayaathmiyan Shishuvine Neerin-num
Prasav-cheedum, sabhayathine Kaikondaarpi-ckum
Halleluiah – Karthaavin pakkal

Barekmore....Shubaho...

(Removing the veil over the font and waving it)

Aachaa-ryan maamodeesa thotti thurakumbol
Koorun-neerey Dhoothanmaar Aascharyam vaa-nil
Manmayanerithi- Jwalo pari ninnitt'
Aa Ruhaye, Cheyum Aahwaanam
Ruha – Sathwaram utharamai ishtam nirave-tti
Paapa- thin pariharaardham paavanamaakkunnu
Halleluiah – Maamodeesaye
Men'Olam....Halleluiah
Uyirin – Neeruravaam snaana - thotti thurannapol
Janakath – maja ruhayathine –paripaavanamaaki
Valsala Suthane – Naarthaan Aa Thaathan
Than Thala Thaazhitt-aathmajanathil mungi
Praavin – vadivil Ruh'kudisha – Thanayenmel thaannu
Jeevan – Jagathik' aruleedum mahitha thrithwaathil
Halleluiah – Kollunnabhayam Naam

Moriyo Rahem.....

കമ്മി വലതുകൈ ഇടതുകൈയുടെ മുകളിലായി കൈകൾ കുരിശുപോലെ പിടിച്ചിട്ട് വലതുകൈയിൽ ചുടുവെള്ളവും ഇടതുകൈയിൽ പച്ചവെള്ളവും എടുത്തു രണ്ടും തമ്മിൽ കലർത്തി കൊണ്ട് ഈ പ്രാർത്ഥന ചൊല്ലുന്നു.

ദൈവമായ കർത്താവേ! ഞങ്ങളുടെ ബലഹീനമായ മദ്ധ്യസ്ഥതയാൽ ഈ വെള്ളം ആത്മീയ ഉദരവും നാശമില്ലായ്മയെ വാർക്കുന്ന മുശയും ആയിത്തീരത്തക്കവണ്ണം തന്റെ വിശുദ്ധാത്മശക്തിയും വ്യാപാരവും ഇതിൽ കലർത്തണമെ. ഇതിൽ മാമുദീസാ മുങ്ങുന്ന തന്റെ ഈ പൈതലിനു തന്റെ തിരുവിഷ്ണുത്താലും തന്റെ ഏകപുത്രന്റെ മനുഷ്യസ്നേഹത്താലും തന്റെ പരിശുദ്ധാത്മാവിന്റെ വ്യാപാരത്താലും ഇതു നാശരഹിതമായ ആത്മീയവസ്ത്രവും പാപബന്ധങ്ങളിൽ നിന്നുള്ള മോചനവുമായി തീരുവാൻ കൃപയരുളുകയും ചെയ്യണമേയെന്നു യാചിക്കുന്നു.

ഹോശോ.....

കുക്കോയോ

കേശ്സിൻ-ഭുതലജാതികളേ-ഹാലേലുയ്യ

ചേത്തു സലിലം യോഹന്നാൻ സ്നാനത്തിനായ്
മുങ്ങി-ശുദ്ധീകരണം ചെയ്തതിനുള്ളിൽ മ്-ശീഹാ

നീരിൽ നിന്നും-തീരത്തേറുമ്പോൾ
അവനേ മാനി-ച്ചവനിയും മംബരവും
കതിരോ-ൻ കതിരുകൾ ചായ്ച്ചു താര-കൾ കുപ്പി
ആറ്റിൽ-നിരയോടുറ്റുകളെ വാഴ്ത്തിയ ദൈവ-ത്തെ
ഹാലേലുയ്യ-ഉ-ഹാലേലുയ്യ

വരുവിൻ-കേശ്സിൻ ഞാൻ ചൊല്ലാം- ഹാലേലുയ്യ
പരിപാ-വനമാമോദീസാ തിരുസഭയെന്നേ-വം
അഴകേ-റീടും സോദരിമാർ മറ്റെങ്ങമത-ന്നു
പവ്യാത്മീയ-പൈതങ്ങളെയൊരുവൾ
പെറ്റീടുന്നു-മറ്റവൾ പോറ്റുന്നു.
മാമോ-ദീസായാത്മീയൻ ശിശുവിനെ നീരീന്നും
പ്രസവി-ച്ചീടും, സഭയതിനെ കൈക്കൊണ്ടപ്പി-ക്കും
ഹാലേലുയ്യ-കത്താവിൻ പക്കൽ.

ബാറെക്മോർ-ശുബഹോ.....

ആചാ-ര്യൻ (ശ്രേഷ്ഠാ) മാമോദീസാത്തൊട്ടി + തുറക്ക-മ്പോൾ
കുറു-ന്നീറെ ദൂതന്മാരാശ്ചര്യം വാ-നിൽ
മൺമയനെരിതീ-ജാലോപരിനിന്നി
ട്ടാ റൂഹായേ-ചെയ്യുന്നാഹ്വാനം

റൂഹാ-സത്വരമുത്തരവായിപ്പൂ നിറവേ-റ്റി
പാപ-ത്തിൻ പരിഹാരാത്മം പാവനമാക്ക-ന്നു.
ഹാലേലുയ്യ-മാമോദീസായെ മെനൊലം....

ഉയിരിൻ-നീരുവാം സ്നാനത്തൊട്ടി തുറന്ന-പ്പോൾ
ജനകാ-ത്മജ റൂഹായതിനെ പ്പരിപാവനമാ-ക്കി
വത്സലസുതനെ-ന്നാത്താനത്താതൻ
തൻതലതാഴ്ത്തീ-ട്ടാത്മജനമതിൽ മുങ്ങി
പ്രാവിൻ-വടിവിൽ റൂഹാക്കുദിശാതനയന്മേൽ താ-ണു

ജീവൻ-ജഗതിക്കുള്ളീടും മഹിത ശ്രിതപ-ത്തിൽ
ഹാലേലുയ്യ-കൊള്ളുന്നഭയം നാം. മൊറിയോ.....

(കരിശടയാളമുള്ള വെള്ളത്തുണികൊണ്ടു മാമുദീസാത്തൊട്ടി മുടുന്നു)
(+ മാമോദീസാത്തൊട്ടി തുറക്കുന്നു)

Deacon: Kurielaison

SILENT PRAYER

Priest: You have given us, O Lord, the wellspring of true purification, which removes stains and marks of sins. Even now O Lord, through the intercession of us sinners, grant Your divine breath which Your Only Begotten Son breathed on His holy disciples.

PRAYER

Priest: Because You are the Savior and the Purifier and the Giver of all good things, we offer praise to † You and to Your Only Begotten Son and to Your Holy Spirit, now and forever. People: Amen

കത്താവേ! ഞങ്ങളുടെ രക്ഷിതാവും വെടിപ്പാക്കുന്നവനും സർവ്വവിധ നന്മകളും പ്രദാനം ചെയ്യുന്നവനാകയാൽ തനിക്കും തന്റെ ഏകപുത്രനും പരിശുദ്ധരുഹായ്ക്കും സ്തുതിയും സ്തോത്രവും ഞങ്ങൾ കരേറ്റുന്നു. ഹോശോ.....

Now the Celebrant breathes three times upon the water in the form of a cross, from west to east and from south to north, praying loudly:

(കമ്മി വെള്ളത്തിൽ പടിഞ്ഞാറു നിന്ന് കിഴക്കോട്ടും തെക്കുനിന്നു വടക്കോട്ടും കുരിശാകൃതിയിൽ മൂന്നു പ്രാവശ്യം ഊതുന്നു)

Celebrant: Lord, Thou turn to this water and sanctify it + + +
കത്താവേ! ഈ വെള്ളത്തിന്റെ നേരേ തിരിഞ്ഞ് ഇതിനെ ശുദ്ധീകരിക്കണമെ. + + +

Deacon / Acolytes : Kurielaison കുരിയേലായിസോൻ

SILENT PRAYER

Priest: O Lord, may the head of the dragon, the murderer of mankind, be crushed † under the sign of Your cross. † We pray to You, O Lord: Drive away from this water all the aerial and invisible demons and let not the evil spirit of darkness be hidden in this water, † nor the unclean spirit of obscurity that causes mortal troubles and mental disturbance, be allowed to go down into this water with this child who is to be baptized. Put away from him/her all the operations of the adversary.

PRAYER

Priest: Therefore, Your Church and Your flock redeemed by Your † Cross stand by the waters of the River Jordan humbly beseeching You and Your Father saying:

People: Have mercy on us, O God Father Almighty.

Priest: O Lord, we Your weak and sinful servants, while receiving Your grace, raise up thanks and praise unto You for all Your gifts and blessings.

കത്താവേ! മനുഷ്യരെ കൊല്ലുന്നവനായ ആ മഹാസ്പർഷ്
ത്തിന്റെ തല പരിശുദ്ധസ്ത്രീബായുടെ + അടയാളത്തിൻ കീഴിൽ ച
തയപ്പെടുമാറാകണമെ. + അന്തരീക്ഷത്തിലെ അദൃശ്യങ്ങളായ
നിഴലുകൾ ഓടി മറയുമാറാകയും ചെയ്യണമെ. കത്താവേ! കത്താ
വിനോടു ഞങ്ങൾ പ്രാർത്ഥിക്കുന്നു. അന്ധകാരത്തിനടുത്തവനായ
+ ആ പിശാച് ഈ വെള്ളത്തിൽ ഒളിച്ചിരിക്കയോ ദുഷ്ടവിചാരങ്ങ
ളും മനശ്ചാമ്യവും ഉളവാക്കുന്ന ആ അന്ധകാരമയനായ ദുഷ്ടാത്മാ
വ് മാമുദീസാ മുങ്ങുന്ന ഇവ(ന്റെ) (ളുടെ) കൂട്ടത്തിൽ ഇറങ്ങുക
യോ ചെയ്യുവാനിടയാകരുതെ. ആകൽക്കുറുസായുടെ വ്യാപാരം
ഇവ (നി)(ളിൽ) നിന്നു മാഞ്ഞുപോകുവാൻ കൃപ ചെയ്യണമെ.
പരിശുദ്ധ സ്ത്രീബായാൽ രക്ഷിക്കപ്പെട്ടതായ തിരുസഭയും ആതിൻ
കൂട്ടവും യോദ്വാൻ നദീപ്രവാഹത്തിങ്കൽ നിന്നുകൊണ്ടു് തന്നോടും
താൻ മുഖാന്തിരവും തന്നോടുകൂടെയും തന്റെ പിതാവിനോടും മ
നോവേദനയോടെ അപേക്ഷിക്കുന്നു : ലാബൊ-ക്കാ-ദെമറൊ

സർവ്വശക്തിയുള്ള പിതാവായ ദൈവമേ! ഞങ്ങളോടു കരുണ ചെ
യ്യണമെ.

കത്താവേ! ബലഹീനരും പാപികളുമായ തിരുദാസരായ ഞങ്ങൾ
കത്താവിനു നന്ദി പറയുകയും സകലത്തേയും പ്രതിയും സകല
ത്തിനും വേണ്ടിയും ഉള്ള തൻ ദയയെ സ്തോത്രം ചെയ്യുകയും ചെ
യ്യുന്നു.

ബാരെക്മോർ, എന്റെ വാത്സല്യമുള്ളവരേ! ജീവനുള്ള പരിശുദ്ധ
റൂഹാ സ്വർഗ്ഗീയ മഹോന്നതങ്ങളിൽ നിന്ന് പ്രതാപത്തോടുകൂടി ഇ
റങ്ങി ഈ മാമുദീസാ വെള്ളത്തിന്മേൽ പൊങ്ങി ആവസിപ്പിച്ച്
അതിനെ ശുദ്ധീകരിക്കുന്ന ഈ നാഴിക എത്ര ഭയങ്കരവും എത്ര
സംഭ്രമജനകവുമാകുന്നു. നിങ്ങൾ അടക്കത്തോടും ഭയത്തോടും നി
ന്നുകൊണ്ട് പ്രാർത്ഥിപ്പിൻ.



INVOCATION OF THE HOLY SPIRIT

Deacon: Barekmor. How awesome is this hour! How fearful is this time, my beloved, wherein the Living Holy Spirit takes wing and descends from the topmost heights of heaven and broods and rests upon this water of the baptismal font, and sanctifies it. With calmness and awe, therefore stand and pray.

People: Peace be with us and good-will be to us all

SILENT PRAYER

[The priest bows, flutters his hands over the water and calls down the Holy Spirit:]

Priest: Have mercy on us, O God Father Almighty; and send Your Holy Spirit upon us and upon this water which is being sanctified, from Your prepared dwelling place and from Your boundless bosom. He is Personal), and pre-eminent, the Lord and life-giver. He spoke through the Law and the Prophets and the Apostles. He is present in all places, fills all space, and perfects in holiness those who obey Your perfect will, not as a servant but as Lord, pure in nature, working in myriad ways, and is the well spring of spiritual gifts. He is consubstantial with You, proceeds from You and takes from Your Son. He is equal on the throne of Your Kingdom to You and to Your only begotten Son, our Lord and God and Savior Jesus Christ. O Lord, turn Your face upon this water and consecrate it by the indwelling of Your Holy Spirit. Grant that this child, who is prepared for baptism, may be completely changed by taking off the old man which is corrupted by the lusts of vanity, and putting on the new man which is renewed by the image of his/her creator.

(കമ്മി കൈ ആവസിപ്പിച്ചുകൊണ്ട് പരിശുദ്ധാത്മ വിളിയുടെ രഹസ്യപ്രാർത്ഥന)

സ്വ്യാധിപതിയായ പിതാവേ. ദൈവമേ! ഞങ്ങളിൽ കരുണതോന്നി ക്ഷമയ്ക്കുത്തവനും ഉന്നതനും കർത്താവും ജീവദായകനും ന്യായപ്രമാണവും ദീപ്തദർശിമാനും ശ്ലീഹന്മാരും മുഖാന്തിരം സംസാരിച്ചവനും എല്ലായിടത്തും സമീപസ്ഥനും സകലത്തേയും പുത്തീകരിക്കുന്നവനും താൻ പ്രിയപ്പെടുന്നവരിൽ സ്വന്ത ഇഷ്ടപ്രകാരം ഭൃത്യനെപ്പോലെയല്ല, അധികാരിയെപ്പോലെ, വിശുദ്ധത പ്രവർത്തിക്കുന്നവനും പ്രകൃത്യാ നിമ്ബലനും വിവധ വ്യാപാരങ്ങളോടുകൂടിയവനും ദൈവികദാനങ്ങളുടെ ഉറവിടവും സാരാംശത്തിൽ തന്നോടുണ്ടെന്നായിരിക്കുന്നവനും തന്നിൽ നിന്ന് പുറപ്പെടുകയും തന്റെ പുത്രനിൽ നിന്ന് എടുക്കയും ചെയ്യുന്നവനും തന്റേയും ഞങ്ങളുടെ കർത്താവും ദൈവവും രക്ഷകനുമായ തന്റെ ഏകപുത്രൻ യേശുക്രിസ്തുവിനെയും രാജ്യത്തിലെ പദവിയിൽ തുല്യനുമായ തന്റെ പരിശുദ്ധ റൂഹായെ ഒരുക്കപ്പെട്ടതായ തന്റെ വാസസ്ഥലത്തു നിന്നും നിസ്സീമമായ തന്റെ മടിയിൽ നിന്നും ഞങ്ങളുടെ മേലും ശുദ്ധീകരിക്കപ്പെടുന്ന ഈ വെള്ളത്തിന്മേലും അയയ്ക്കണമെ.

Priest: Answer me, O Lord; answer me, O Lord; answer me, O Lord, and have pity and mercy on me.

Deacon: Kurielaison, Kurielaison, Kurielaison.

കർത്താവേ! എന്നോടുത്തരമരുളണമെ. കർത്താവേ! എന്നോടുത്തരമരുളണമെ. കർത്താവേ! എന്നോടുത്തരമരുളിച്ചെയ്ത് ദയതോന്നി എന്നോടു കരുണ ചെയ്യണമെ.

[At every invocation, the priest makes a sign of the cross on the water:]

Priest: O Lord God Almighty, hallow these waters and make them waters of refreshment, waters of happiness and rejoicing, waters which symbolize the Death and Resurrection of Your Only Begotten Son, and waters of sanctification. People: Amen.

Priest: Hallow these waters for the purification of the defilements of the body and soul, for the releasing from all bondage, for the remission of sins, and for the enlightenment of soul and body. People: Amen.

Priest: Hallow these waters for the washing of rebirth, for the gift of adoption as son of God, for the robe of incorruption, and for the renewal by Your Holy Spirit. People: Amen.

(കമ്മി ഓരോ ഖണ്ഡിക ചൊല്ലുമ്പോഴും വെള്ളത്തിൽ കുരിശടയാളം വരക്കുന്നു)

സ്വ്യാധിപതിയാകുന്ന ദൈവമായ കർത്താവേ! ഈ വെള്ളത്തെ ആശ്വാസജലവും സന്തോഷകരവും ആനന്ദകരവുമായ വെള്ളവും തന്റെ ഏകപുത്രന്റെ മരണത്തേയും പുനരുത്ഥാനത്തേയും ദൃഷ്ടാന്തപ്പെടുത്തുന്ന വെള്ളവും വെടിപ്പാക്കുന്ന വെള്ളവും ആക്കിത്തീർക്കണമെ. + ആമ്മീൻ.

ഈ ജലത്തെ ആത്മശരീരങ്ങളുടെ മാലിന്യത്തെ ശുദ്ധീകരിക്കുന്നതും ബന്ധനങ്ങളെ അഴിക്കുന്നതും പിഴകളെ ക്ഷമിക്കുന്നതും ആത്മശരീരങ്ങളെ പ്രകാശിപ്പിക്കുന്നതും ആക്കിത്തീർക്കേണമെ. + ആമ്മീൻ.

ഈ ജലത്തെ വീണ്ടും ജനനത്തിൽ സ്നാനവും പുത്രസ്വീകാര്യത്തിൽ നൽകലും നാശരഹിതമായ വസ്ത്രവും വിശുദ്ധാത്മാവിൻ പുതുകവും ആക്കിത്തീർക്കേണമെ. + ആമ്മീൻ.

(The Celebrant raises the vessel of the Holy Mooron and moves it over the water crosswise three times, saying:)

(കമ്മി മുറോൻ പാത്രം കയ്യിലെടുത്ത് മൂന്നുപ്രാവശ്യം കുരിശടയാളത്തിൽ ആഘോഷിച്ചുകൊണ്ട്)

Priest: The waters saw You, O God, the waters saw You and were afraid. (Ps. 77:17)

Deacon: Halleluiah.

ദൈവമേ! വെള്ളം നിന്നെ കണ്ടു. കത്താവേ! വെള്ളം നിന്നെ കണ്ടു ഭയപ്പെട്ടു.

Deacon / Acolytes : Halleluiah ഹാലേലൂയ്യ

Priest: The voice of the Lord is upon the waters; the glorious God thundered.

Deacon: Halleluiah.

Priest: The Lord is over the great waters. (Ps. 29:3)

Deacon: Halleluiah

കത്താവിന്റെ ശബ്ദം വെള്ളത്തിന്മേൽ മുഴങ്ങി. മഹത്വമുള്ള ദൈവമായ കത്താവ് പെരുവെള്ളത്തിന്മീതെ ഗളളിച്ചു.

Deacon / Acolytes : Halleluiah ഹാലേലൂയ്യ

Celebrant: Glory be to the Father and to the Son and to the Holy Spirit; from everlasting and unto the ages of ages.

പിതാവിനും പുത്രനും പരിശുദ്ധാത്മാക്കും ആദിമുതൽ എന്നന്നേക്കും സ്തുതി.

Deacon / Acolytes : Amen. ആമ്മീൻ.

The Celebrant pours Holy Mooron into the water in the sign of Cross saying:

Priest: We pour the Holy Chrism into this water of baptism that the old man be regenerated.

Deacon: Halleluiah:

Priest: † In the name of the Father **People:** Amen.

Priest: † And of the Son **People:** Amen.

Priest: † And of the living and Holy Spirit, unto life everlasting **People:** Amen

ܐܒܝ ܐܠܗܝܢ ܕܢܚܝܠܐ ܕܚܝܠܐ ܕܚܝܠܐ ܕܚܝܠܐ
 ܕܚܝܠܐ ܕܚܝܠܐ ܕܚܝܠܐ ܕܚܝܠܐ ܕܚܝܠܐ ܕܚܝܠܐ
 ܕܚܝܠܐ ܕܚܝܠܐ ܕܚܝܠܐ ܕܚܝܠܐ ܕܚܝܠܐ ܕܚܝܠܐ
 ܕܚܝܠܐ ܕܚܝܠܐ ܕܚܝܠܐ ܕܚܝܠܐ ܕܚܝܠܐ ܕܚܝܠܐ
 ܕܚܝܠܐ ܕܚܝܠܐ ܕܚܝܠܐ ܕܚܝܠܐ ܕܚܝܠܐ ܕܚܝܠܐ

ഈ മാമുദീസാവെള്ളത്താൽ പഴയ മനുഷ്യൻ പുതുതാക്കപ്പെട്ട് ന
 വീകരിക്കപ്പെടുവാൻ വേണ്ടി പിതാവിന്റേയും + പുത്രന്റേയും + പ
 രിശുദ്ധ റൂഹായുടേയും + നാമത്തിൽ പരിശുദ്ധ മൂറോൻ ഇതിൽ
 ഞങ്ങൾ ഒഴിക്കുന്നു. ബാരെക്മോർ. ബൾമോ + + + ആമ്മീൻ

Deacon / Acolytes : Kurielaison, കറിയേലായിസോൻ

SILENT PRAYER

Priest: O Lord God, You sent Your Holy Spirit in the form of a dove and sanctified the rushing streams of the Jordan. Now, O Lord, send Your Holy Spirit and perfect this Your servant who is being baptized, and make him/her a partaker of Your Christ and sanctify him/her by Your holy and redeeming cleansing.

PRAYER

Priest: As this child becomes triumphant and renewed into the incorruptible and blissful life, may he/she be worthy to be filled with the manifold gifts of grace and the power of the Holy Spirit. Along with him/her we confess and praise † You and Your Only Begotten Son and Your Holy Spirit now and forever and ever.

People: Amen.

Priest: Peace be unto you all. (†)

People: And with your spirit.

The priest fluttering and waving his right hand over water says in a loud voice each time making the sign of the cross on the water:

Priest: This water is blessed and sanctified so that it may be for the divine washing of rebirth. Deacon: Barekmor.

Priest: In the name of the Living Father †, unto life eternal –Amen.

(B'shem Aabo † Hayo l'Haye...Amen)

In the name of the Living Son†, unto life eternal – Amen.

(B'shem Bro † Hayo l'Haye... Amen)

In the name of the Living and Holy Spirit†, unto life eternal
 – Amen.

(B'shem Rooho Hayo w'Kaadisho †'Haye D' l'olam ol'min

مَذْحَقَ الْبِرِّ وَصَفَّيْهِ اُحْلِلْهُ وَبُورَ كَهْنَتِهِ
 اَلْاَقْدَامُ وَصَلِّ عَلَيْهِ وَتَوَضَّعْ لَهُ وَحَمِّمْ اِلَيْهِ
 سُبْحًا حَسْبًا وَصَلِّ عَلَيْهِ وَحَمِّمْ اِلَيْهِ سُبْحًا حَسْبًا
 وَصَلِّ عَلَيْهِ وَحَمِّمْ اِلَيْهِ سُبْحًا حَسْبًا حَسْبًا
 وَحَمِّمْ اِلَيْهِ وَصَلِّ عَلَيْهِ وَحَمِّمْ اِلَيْهِ

[Then the priest makes the candidate descend into the baptismal font, and the priest stands on the East facing the West and the face of the candidate is to the East towards the face of the priest. The priest then places his right hand on the head of the candidate, and with his left hand he takes the baptismal water and pours it over the head of the candidate: he takes first from his [i.e. the candidate's] front and pours it over his head, then takes it from behind him and pours it over his head, and then takes from his left and right sides together and pours it over the head, saying:]

حَمِّمْ اِلَيْهِ وَصَلِّ عَلَيْهِ وَحَمِّمْ اِلَيْهِ
 وَصَلِّ عَلَيْهِ وَحَمِّمْ اِلَيْهِ وَصَلِّ عَلَيْهِ وَحَمِّمْ اِلَيْهِ
 وَصَلِّ عَلَيْهِ وَحَمِّمْ اِلَيْهِ وَصَلِّ عَلَيْهِ وَحَمِّمْ اِلَيْهِ

(കമ്മി കൈ ആവസിപ്പിച്ചശേഷം വലതുകൈ നീട്ടി
 റൂശാ ചെയ്തുകൊണ്ടുചത്തിൽ)

നിത്യജീവനുവേണ്ടി ജീവനുള്ള പിതാവിന്റെ + നാമത്തിലും, നിത്യജീവനുവേണ്ടി ജീവനുള്ള പുത്രന്റെ + നാമത്തിലും, നിത്യജീവനുവേണ്ടി ജീവനുള്ളവനും പരിശുദ്ധനുമായ പരിശുദ്ധ റൂഹായുടെ + നാമത്തിലും ഈ വെള്ളം ദിവ്യസ്നാനത്തിനും വീണ്ടും ജനനത്തിനുമായി ഭവിക്കുവാൻ വേണ്ടി ആശീർവദിക്കുന്നു.

(അനന്തരം സ്നാനാത്മിയെ കിഴക്കോട്ടു മുഖമായി മാമോദീസാ തൊട്ടിയിൽ ഇറക്കിനിർത്തുന്നു. കമ്മി തൊട്ടിയുടെ കിഴക്കു വശത്ത് പടിഞ്ഞാറോട്ടു തിരിഞ്ഞ് സ്നാനാത്മിയ്ക്കുമുഖമായിനിൽക്കുന്നു. കമ്മി തന്റെ വലത്തുകൈ സ്നാനാത്മിയുടെ തലയിൽ വെച്ചുകൊണ്ട് ഇടതുകൈകൊണ്ട് വെള്ളം കോരി സ്നാനാത്മിയുടെ തലയിൽ ഒഴിക്കുന്നു. ആദ്യം സ്നാനാത്മിയുടെ മുൻപിൽ നിന്നും രണ്ടാമതു പിറകിൽ നിന്നും മൂന്നാമതു വലതുവശത്തു നിന്നും ഇടത്തുവശത്തു നിന്നും വെള്ളം കോരി ഒഴിച്ചുകൊണ്ട് ചൊല്ലുന്നു:)

ജീവന്റേയും പാപമോചനത്തിന്റേയും പ്രത്യാശയിൽ നിത്യജീവനുവേണ്ടി പിതാവിന്റേയും + പുത്രന്റേയും ജീവനുള്ള പരിശുദ്ധ റൂഹായുടേയും + നാമത്തിൽ (പേര്) മാമുദീസാ മുങ്ങുന്നു.

Deacon / Acolytes : Barekmore.

Priest: For the hope of life and for the remission of sins [Name] is being baptized: Deacon: Barekmor:

Priest: † In the name of the Father People: Amen.

Priest: † And of the Son People: Amen.

Priest: † And of the living and Holy Spirit, unto life everlasting
People: Amen.

[And then the priest lifts up the baptized and gives him to his Godmother/Godmother. The Deacons say this QOLO to the tune of “The Two Worlds, O Lord:”]

HYMN (AL HODE MAMOODEESO)

(Tune: Ninnu mahimayoda...)

King's daughter stands in glory

O Holy Church, receive now this lovely little lamb, who is born again through water and spirit in Baptism.

O daughter! Look, listen and incline your ear!

John, son of Zachariah, thus spoke concerning Holy Baptism, “I baptize in water, but the One Who is coming, does so in Spirit.”

Come in peace O lamb, child of baptism, one born of water anew in the name of the Holy Trinity!

Gideon gathered his men for warfare by the waters. So also, did Christ gather
His worshippers through the waters of baptism

King's daughter stands in glory

Receive now, O Sacred Church, This lamb pure and innocent
Born to the Holy Spirit, From waters of Baptism
O, daughter, listen, look and incline Your ear!

Speaking of this Baptism, John – son of Skariah spoke thus,
“I do baptize in water, He who comes – does in – Spirit.”
Barekmor

Priest :- † Glory be to the Father, Son and Holy Ghost

Come in peace, O newborn lamb, Come, O Child of baptism,
Born from within the water, In the Name of Trinity

Unto the ages of ages, and for ever more.

From the waters Gideon, Did gather men for warfare
From waters of Baptism, Christ did gather worshippers.
Morio rahem ...

നിന്നു മഹിമയൊടാ രാജകുമാരി.
മാ-മോദീ-സായിൻ-നിരീ-
ന്നാ-ത്മാവാൽ-ജാതം-ചെഞ്ഞ്-
രീ-തങ്ക-കുഞ്ഞാ-ടിനെ നി
യേ-ൽക്കുക പാവനയാ-സഭയേ!

എൻമകളേ കേൾക്കുക
നോക്കുക ചെവിചായിക്ക.
ഈ-സ്നാന-ത്തേമുൻ-നിൽ
മുൻ-ചൊന്നാൻ-സ്ക്കരിയാ-തനയൻ
നൽ-കന്നേൻ-സ്നാനം-നീരിൽ
വ-ന്നിടുനോനാ-ത്മാവിൽ ബാരെക്മോർ-ശുബഹോ.....

ത്രി-ത്വത്തിൻ-തിരുനാ-മത്തിൽ
നീ-രിൽ സം-ജാതാ! നവമാം
ക-ഞ്ഞാടേ-സ്നാനാത്മജനേ!
സാഗതമോ-തുന്നേ-ൻ-വരിക. മെനൊലം.....

പോ-രിന്നാ-ളുകളെ-കൂട്ടി
തോ-യത്തിൽ-നിന്നും ശിദയോൻ
ത-ന്നാരാധകരേ-മ്ശിഹാ
സ്നാനത്തിൻ-നീരി-നേറ്റു.

[And the priest takes the bottle of Chrism in his hand and he says this prayer standing upright:]

Priest: O Lord may this Your servant, who by faith and baptism has been counted among Your servants, become worthy to receive this seal and sign in Your Holy name. Grant O Lord, that **he/she** may be spiritually filled with the sweet fragrance through this Chrism, that **he/she** may become free from the rule of the hostile powers and may not be afraid of evil powers and the rulers of darkness. Show **him/her** the way to walk in the light of Your commandments that **he/she** may be worthy to become the son of Your light and by following that light **he/she** may reach Your holy presence.

[Now the priest turns to the baptized and dipping his thumb into the Chrism, signs him/her on the forehead in the form of a Cross saying:]

ܡܠܚܡܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ
ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ
ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ
ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ
ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ ܕܡܫܚܐ

Priest: By the Holy Mooron which is the sweet fragrance of Christ, the mark and sign of true faith and the perfection of the gift of the Holy Spirit, **[Name]** is sealed

Deacon: Barekmor:

Priest: † In the name of the Father People: Amen.

Priest: † And of the Son. People: Amen.

Priest: † And of the living and Holy Spirit, unto life everlasting

People: Amen.

[Then, he anoints the baptized person with Chrism from head to toe- the entire body]

HYMN (MESHACHO-DA-KUDISHO)

(Tune: Deivam chonnan...)

God said: "Let Aaron be anointed with the Oil of Holiness, and henceforth be consecrated." (made holy) Now, this innocent lamb, who has come for baptism, is being anointed likewise. Truly this is the Holy Oil used to anoint this lamb, who has received baptism. The Holy Spirit blesses and openly marks this child through divine descent. Spiritual Lamb, you have been anointed in the Name of the Holy Trinity, the Father, the Son and the Holy Spirit, that you may put on the garment of glory from the water.

The Lord God spoke - A-noint Aaron with

Sacred Chrism - to consecrate him.

So, this lamb is - ano-inted with the

Sacred Chrism - as he (she) is baptized. Barekmor.

Priest :- † Glory be to the Father, Son and Holy Ghost

People: Unto the ages of ages, and for ever more.

(കമ്മി മുറോൻകപ്പിയെടുത്തു പിടിച്ചുകൊണ്ട്)

കത്താവേ! മാമുദീസായിലുള്ള വിശ്വാസം മൂലം തിരുഭടന്മാരുടെ കൂട്ടത്തിൽ എണ്ണപ്പെട്ടിരിക്കുന്ന ഈ കത്താവിന്റെ പൈതൽ ഈ പരിശുദ്ധമായ മുദ്രയും അടയാളവും തിരുനാമത്തിൽ പ്രാപിക്കുമാറാകണമെ. ഈ മുറോൻതൈലത്താൽ ആത്മീയമായ സകലവിധ പരിമളവാസനകളാലും ഈ പൈതൽ നിറയുകയും പ്രതികൂല സൈന്യങ്ങൾക്കു കീഴടങ്ങാത്തതായിത്തീരുകയും ചെയ്യണമെ. ഇനി ഈ പൈതൽ ദുഷ്പ്രഭകളേയോ അന്ധകാരശക്തികളേയോ ഭയപ്പെടുവാനിടയാകാതെ തന്റെ തേജസ്സിൽ തന്നെ നടക്കുകയും പ്രകാശസന്താനമായിത്തീരുകയും തന്നിൽകൂടി സഞ്ചരിച്ചുകൊണ്ട് തിരുസന്നിധിയിൽ എത്തിച്ചേരുകയും ചെയ്യണമെ.

(അനന്തരം കമ്മി തന്റെ പെരുവീരലിൽ മുറോൻ പുരട്ടികൊണ്ട് സ്നാനാത്മിയുടെ നേരേ തിരിഞ്ഞ് സ്നാനാത്മിയുടെ നെറ്റിയിൽ മൂന്നുപ്രാവശ്യം കുരിശാകൃതിയിൽ മുദ്രയിടുന്നു.)

മ്ശിഹായുടെ പരിമളവാസനയും സത്യവിശ്വാസത്തിന്റെ അടയാളവും മുദ്രയും വിശുദ്ധാത്മനൽവരത്തിന്റെ പുത്തീകരണവുമായ വി. മുറോൻ നിത്യജീവനുവേണ്ടി പിതാവിന്റേയും + പുത്രന്റേയും + ജീവനുള്ള പരിശുദ്ധറൂഹായുടേയും + നാമത്തിൽ മുദ്രകുത്തപ്പെടുന്നു. ബാറെക്മോർ

(അനന്തരം സ്നാനാത്മിയുടെ തലമുതൽ കാലുവെരെ ശരീരം മുഴുവനും മുറോൻ പുശികൊണ്ട്:)

(മെശഹോദക്കുദിശോ)

ദൈവം ചൊന്നാൻ, അഹറോ-നെ പുശുക പാവനനാവാൻ, പാവനതൈലത്താൽ പു-ശു-ന്നിപ്പോൾ, സ്നാ-നം-പ്രാപിപ്പൊരു കുഞ്ഞാടിനെയീ-പാവനതൈലത്താൽ

ബാറെക്മോർ-ശുബഹോ.....

മാ-മോ-ദീ-സാ, യേൽക്കു-കുഞ്ഞാടിനെ വെളിവാൽ പുശു-തൈലവുമിതുതന്നെ റൂ-ഹാ-ഗു-ഡം, റൂശ്ശാ-ചെയ്തമ്പൊടു ദൈവികമായ വാ-ണിവനേ വാഴ്ത്തുന്നു.

[The priest crowns him/her with a crown and leads him/her to the Sanctuary and and says:]

(അനന്തരം സ്നാനാത്മിയെ മദ്ബഹായിൽ പ്രവേശിപ്പിച്ച് കിരീടം ധരിപ്പിച്ചുകൊണ്ടു പ്രാർത്ഥിക്കുന്നു.

സ്നാനാത്മി പുരുഷനെങ്കിൽ മൂന്നുപ്രാവശ്യം ത്രോണോസിനു പ്രദക്ഷണം വെയ്ക്കുന്നു. സ്ത്രീയെങ്കിൽ മദ്ബഹാ വാതിൽക്കൽവെച്ച് കിരീടം ധരിപ്പിക്കുന്നു.

Priest: O Lord God, crown this Your servant with splendor and glory. Grant that his/her life be pleasing to Your majesty and be for the glory of Your holy Name, O Father, Son and Holy Spirit now and forever and ever.

People: Amen.

പിതാവും പുത്രനും പരിശുദ്ധാത്മാവുമായ ദൈവമായ കത്തോവേ! ഈ കുഞ്ഞിനെ പ്രഭുകൊണ്ടും മഹത്വം കൊണ്ടും കിരീടം ധരിപ്പിക്കയും ഇതിന്റെ ജീവിതം തന്റെ കർത്തൃത്വത്തിനു പ്രീതികരവും തിരുനാമമഹത്വത്തിനു അനുയോജ്യവും ആയിത്തീരുകയും ചെയ്യണമെ.

HYMN (SOOGEEESO)

(Tune: ...)

Belov'd! - sing praise to the Son - Lord of all
Who binds - to you the Crown which - Kings desired
Your robe - shines as bright as snow-and your -
Beauty, sur-passes that of - Ri-ver Jordan
You rose - like an angel from - the bapti-smal,
Font - By strength of the Ho-ly Spirit
On your - head is placed an un - fading crown
Today, you wear the- glory - of Adam
Belo -ved, receive heaven - ly blessings
Beware, - lest Satan should take them- from - you
Your bright - garments are fitting - to your crown
That binds - the firstborn to you - through the priest
[\[Here, the candidate is given Holy Qurbana\]](#)
The fruit - Adam did not taste - in Para-dise is
Placed with joy today - in your mouth
Depart - in peace, O son of - baptism
Worship the † Cross which always protects you
Glory to the Father, thanks-giving to - the Son
Worship, honor to - the Spirit

സുഗീസോ

നൃപരും-മോഹിച്ചൊരു മകൾ നീ ചാത്തി
നിഖിലേ-ശാത്മജനേ സ്തുതിചെയ്യുക സഹജാ!

ഹിമമെ-ന്നോണം നിൻവസനം-മിന്നുന്നു.
യോദാ-ൻനദിയേക്കാൾ ഹൃദ്യം-നിൻകാന്തി.

റൂഹാ-തൻബലമോടൊരു മാ-ലാഖസമം.
മാമോ-ദീസായിൽ നിന്നും-നീ കയറി.

വാടാ-ഞ്ഞൊരുമകൾ-തലമേൽ -നീ ചൂടി
ആദാം-ഗൃഹമഹിമാവിനാൾ-നീനേടി.

സഹജാ! സ്വർ്ഗ്വം ഭാഗ്യം-നീയാൻ
കരുതീ-ടുക ദുഷ്ടൻ മോഷ്ടിച്ചിടായ്വാൻ

ആചാര്യൻ (ശ്രേഷ്ഠാ) വഴിയായാദ്യൻ-നൽകിയതാം
മകൾ-യോഗ്യം നിൻവസനം-രമണീയം.

പറുദീസയിലാദാം രൂപിനോ-ക്കാത്തഫലം
സാമോ-ദം വയ്ക്കുന്നിനാൾ-നിൻവായിൽ.

സ്നാനത്തിൻ ശിശുവേ! സശുഭം-പോവുക നീ
നതിചെയ്യുക നിന്നെകാക്കും-സ്ത്രീബാധയെ.

ജനകാ! സംസ്തുതിതേ തനയാ! സ്തോത്രം തേ
വിമലാത്മാവേ! തേനതിയും കീർത്തനവും

قَارُؤُاْ وَلَا لُحْمَهْ }وَمَ حَفْوُومَل * هَمْبُ حَفْمَر
 {لَمَّصَ حَبْهَلُ} * رَحْ خَر حُغْطَل كْ
 مَحْمَهْ }وَمَ * هَمَّيْوْ كَرْحَطْ وَهَمَّهْ صَمَّيْوْ خَر *
 هَمَّيْوْ كْ لَابْ لَابْ }وَمَ} كَحْ * هَدَمَّيْوْ
 وَهَمَّيْوْ }وَمَ} هَمَّيْوْ مَحْمَر *

Feero-th lo thame, Odom-b Pardaiso, Yameeno b-foomoq
 ethseem-b hadooso. Sel lok baslomo bar mamodeeso,
 vasgood Lasleebo-th hooyoo-m nathar lok. Subaho le
 Labo thaudeeso Labaro, Valrooho th-kudiso segtho
 rumaromo.

O beloved one, sing praise to the Son, who is the Lord of all who binds to
 you the Crown which was desired by the Kings

Your garment dazzles like bright snow and your beauty surpasses that of
 the River Jordan.

You have ascended today from the baptismal font in likeness of the
 angels by the power of the Holy Spirit.

An unfading crown is now placed upon your head, and today, you wear
 the glory of the house of Adam.

Receive the heavenly blessings, beloved (brothers); Safeguard, lest the
 Evil One should take it from you

Behold, Your radiant garments are becoming to your crown that binds
 the firstborn to you through the priest today

The crown that was given to you first by the priest is worthy and your
 garments radiant!

The fruit which Adam had never tasted in Paradise, is today placed in
 your mouth with rejoicing.

Depart in peace, O son of baptism! Worship the Cross that keeps you
 Glory to the Father, Thanksgiving to the Son, and worship and
 exaltation to the Holy Spirit!

HOOTHOMO (CONCLUDING PRAYER)

Priest: May God the Father be with you, and the adorable Son protect you and the Holy Spirit, Whom you have put on bring you to perfection and deliver you from all deceit, and may the baptism you have received abide with you forever and ever. People: Amen.

PRAYER OF DISMISSAL

Priest: Go in peace as we commend you to the grace and mercy of the Holy Trinity with the Holy Chrism you have received from the atoning baptism of Christ our God, forever and ever. People: Amen.

PRAYER FOR THE REMOVAL OF THE CROWN AFTER SEVEN DAYS

Priest: O Lord, by the grace of the spiritual mother, which is the adoption as the child of God, You have perfected this Your servant to become a **brother/sister** of Your Only Begotten Son. We humbly beseech You to guide **him/her** by your life-giving wisdom to the godly life of Your Gospel. May **he/she** increase in wisdom and stature that **he/she** may be worthy to receive the crown which You have prepared in Your heavenly kingdom for those who have virtuously departed. By the laying aside of this crown, may **he/she** not be deprived the help of Your right hand, but may **he/she** be protected, strengthened and nourished, and be worthy to receive the crown of the calling from above and offer praise to You, and to Your Only Begotten Son, and to Your Holy Spirit Who is of one essence with You, now and forever and ever. People: Amen

കമ്മി ഹൂത്തോമൊ പ്രാർത്ഥന

പിതാവാം ദൈവം നിന്നോടുകൂടെ ഉണ്ടായിരിക്കട്ടെ. വന്ദ്യനായ പുത്രൻ നിന്നെ കാത്തുകൊള്ളട്ടെ. നീ ധരിച്ചിരിക്കുന്ന പരിശുദ്ധ റൂഹാ നിന്നെ പുത്തീകരിച്ച് ഉപദ്രവങ്ങളിൽ നിന്ന് നിന്നെ രക്ഷിക്കട്ടെ. നീ സ്വീകരിച്ചിരിക്കുന്ന മാരോദീസാ എന്നന്നേയ്ക്കും നിന്നിൽ വസിക്കയും ചെയ്യുമാറാകട്ടെ.

(അനന്തരം ശുശ്രൂഷക്കാരൻ അവരെ പിരിച്ചയച്ചുകൊണ്ട്:)

എന്നന്നേയ്ക്കും നമ്മുടെ ദൈവമായ മ്ശിഹായുടെ പാപപരിഹാരപ്രദമായ മാരോദീസായാൽ നിന്നു നീ പ്രാപിച്ചിരിക്കുന്ന മൂറോനോടുകൂടെ, പരിശുദ്ധ ത്രിത്വത്തിന്റെ കൃപയ്ക്കും കരുണയ്ക്കും നിന്നെ ഞങ്ങൾ സമർപ്പിക്കുന്ന ഈ സമയത്ത് നീ സമാധാനത്തോടെ പോവുക.

(ഏഴു ദിവസങ്ങൾക്കു ശേഷം കിരീടം അഴിക്കുമ്പോൾ പ്രാർത്ഥന)

കത്താവേ! തൻ പുത്രസ്വീകാരമാകുന്ന ആത്മീയമാതാവിൽ നിന്ന് തന്റെ ഏകപുത്രൻ സഹോദരനായി താൻ പുത്തീകരിച്ചിട്ടുള്ള ഈ പൈതലിനെ ജീവദായകമായ വിവേകശക്തി മൂലം സുവിശേഷപരമായ നടപടികളിലേയ്ക്കു നയിച്ചുകൊള്ളണമെ. നല്ല അവസാനം പ്രാപിക്കുന്നവർക്കായി സൂക്ഷിച്ചുവെച്ചിരിക്കുന്ന ഈ കിരീടം തന്റെ സ്വർഗ്ഗരാജ്യത്തിൽ വെച്ച് ഈ വ്യക്തി പ്രാപിക്കുമാറാകണമെ. ഈ കിരീടം നീക്കപ്പെടുന്നതോടുകൂടി തന്റെ വലതുകയ്യുടെ സഹായം ഈ പൈതലിനു നഷ്ടപ്പെടാതെ അതിൽ തന്നെ ഈ പൈതൽ ഉറച്ചു ശക്തി പ്രാപിച്ചു വളരുകയും സ്വർഗ്ഗീയമായ ആഹ്വാനത്തിന്റെ കിരീടം പ്രാപിക്കയും ചെയ്ത് തന്നെയും തന്റെ ഏകപുത്രനേയും സാരാംശത്തിൽ തന്നോട് ഒന്നായിരിക്കുന്ന പരിശുദ്ധ റൂഹാദേവനെയും സ്മരിക്കുമാറാകണമെ. ഹോദോ

THE SACRAMENT OF HOLY BAPTISM

The Position of Baptism

There can be no doubt that Baptism and Eucharist are the two premier events in the Church's sacramental life. Baptism is the door and way the Eucharist begins, and the Eucharist is the way Baptism is sustained in the life of the Church. This means that, far from being totally separate events, Baptism and the Eucharist work in the closest tandem. Their content is identical: Christ dying and rising still among the members of his Church, only the idiom of its realization differs. In one case the idiom involves bathing, while in the other the idiom involves dining together.

Baptism is a Holy Sacrament by which we are born again by being immersed in water three times in the name of the Holy Trinity; the Father, the Son and the Holy Spirit, receiving the grace of justification, and hence becoming a child of God, a brother of Jesus, and an heir (inheritor) of the kingdom of God..

The Sacrament of Baptism has the first rank among the Seven Holy Sacraments, as it is the door by which the believer enters the church and has the right to partake in the rest of the Sacraments.

The Holy Baptism holds the first place among the sacraments, because it is the door of the spiritual life by which we are made members of Christ and incorporated with the Church. And since through the first man death entered into the world, unless we are born again of water and the Holy Spirit, we can not enter into the kingdom of Heaven, as Truth Himself has told us. The matter of this sacrament is true and natural water; and it is indifferent whether it be cold or hot. The form is: I baptize thee in the name of the Father and of the Son and of the Holy Spirit. We do not, however, deny that the words: Let this servant of Christ be baptized in the name of the Father and of the Son and of the Holy Spirit; constitute true baptism; because since the principal cause from which baptism has its efficacy is the Holy Trinity, and the instrumental cause is the minister who confers the sacrament exteriorly, then if the act exercised by the minister be expressed, together with the invocation of the Holy Trinity, the sacrament is perfected. The minister of this sacrament is the priest, to whom belongs baptism, by reason of his office, In case of necessity, however, not only a priest but even a deacon can baptize, provided he observes the form used by the Church, and intends to perform what the Church performs. The effect of this sacrament is the remission of all sin, original and actual; likewise of all punishment which is due for sin. As a consequence, no satisfaction for past sins is enjoined upon those who are baptized; and if they die before they commit any sin, they attain immediately to the kingdom of heaven and the vision of God.

ETYMOLOGY

The means of the word Baptism

The word Baptism is derived from the Greek word, βαπτο, or βαπτίζω, to wash or to immerse. The Syriac/Aramaic word is ܒܬܝܡܐ which means immerse, wash, plunge, sink, dip in. It signifies, therefore, that washing is of the essential idea of the sacrament. Scripture uses the term baptize both literally and figuratively. It is employed in a metaphorical sense in Acts 1:5, where the abundance of the grace of the Holy Spirit is signified, and also in Luke 12:50, where the term is referred to the sufferings of Christ in His Passion. Otherwise in the New Testament, the root word from which baptism is derived is used to designate the laving with water, and it is employed, when speaking of Jewish lustrations, and of the baptism of John, as well as of the Christian Sacrament of Baptism (Hebrews 6:2; Mark 7:4). In ecclesiastical usage, however, when the terms Baptize, Baptism are employed without a qualifying word, they are intended to signify the sacramental washing by which the soul is cleansed from sin at the same time that the body is immersed in the water.

The names of the Baptism

Many other names and terms of Baptism have been used by our Syrian fathers. They derived these names from the works of this Sacrament, and the spiritual gifts it bestows upon the baptized. The descriptive synonyms for baptism both in the Bible and Christian antiquity, the Fathers of the church called the Sacrament:

- ܐܡܕܝܬܐ ܕܩܕܝܫܬܐ ܕܐܬܝܬܐ 'modo or Ma'moditho Qadishto (the Holy Baptism)
- ܪܙܐ ܕܫܡܐܬ ܒܢܝܐ Rozo d-simath bnayo (the Sacrament of adoption)
- ܪܙܐ ܕܗܝܡܢܘܬܐ Rozo d-haymonutho (the Sacrament of faith)
- ܪܙܐ ܕܡܢܗܪܢܘܬܐ Rozo d-manehronutho (the Sacrament of illumination, enlightenment)
- ܪܙܐ ܕܬܕܟܝܬܐ Rozo d-tadkhitho (the Sacrament of cleansing)
- ܡܠܕܘܬܐ ܕܡܢ ܕܪܝܫ Mawlodo d-men drish (Regeneration, Born again)

The Syrian fathers called the sacrament in these names because:

by baptism the believer is immersed completely into water when baptized,

by adoption the baptized believer by the grace of God become a son of God, adopted by Christ to be the son of His Father.

by faith, the person receiving this Sacrament must believe in Christ first "He who believes and is baptized is saved" (Mark 16:16),

by illumination or enlightenment the person being baptized becomes enlightened with the light of faith, "but recall the former days when after you were enlightened, you endured a hard struggle" (Hebrews 10:32),

by purification or cleansing the baptized believer is purified of his original sin.

by Regeneration or Born again the baptized believer is born again of water and Holy Spirit.

and so on... In English, the term christen is familiarly used for baptize. As, however, the former word signifies only the effect of baptism, that is, to make one a Christian, but not the manner and the act, moralists hold that "I christen" could probably not be substituted validly for "I baptize" in conferring the sacrament.

DEFINITION

The Fathers of the church define baptism thus: Baptism is the sacrament of regeneration by water. Baptism is the external ablution of the body, performed with the prescribed form of words. Later theologians generally distinguish formally between the physical and the metaphysical defining of this sacrament. By the former they understand the formula expressing the action of ablution and the utterance of the invocation of the Trinity; by the latter, the definition: "Sacrament of regeneration" or that institution of Christ by which we are reborn to spiritual life. The term "regeneration" distinguishes baptism from every other sacrament, for although penance revivifies men spiritually, yet this is rather a resuscitation, a bringing back from the dead, than a rebirth. Penance does not make us Christians; on the contrary, it presupposes that we have already been born of water and the Holy Spirit to the life of grace, while baptism on the other hand was instituted to confer upon men the very beginnings of the spiritual life, to transfer them from the state of enemies of God to the state of adoption, as sons of God. The definition of the church combines the physical and metaphysical definitions of baptism. "The sacrament of regeneration" is the metaphysical essence of the sacrament, while the physical essence is expressed by the second part of the definition, i.e. the washing with water (matter), accompanied by the invocation of the Holy Trinity (form). Baptism is, therefore, the sacrament by which we are born again of water and the Holy Spirit, that is, by which we receive in a new and spiritual life, the dignity of adoption as sons of God and heirs of God's kingdom.

TYPES



Having considered the Christian meaning of the term "baptism", we now turn our attention to the various types which were found in the writings of some Fathers and theologians of the church. Some theologians considered only two Baptisms:

A) OF JOHN THE BAPTIST, B) OF THE WATER AND HOLY SPIRIT (NT).

The baptism of St. John the Baptist. John baptized with water (Mark 1) and it was a baptism of penance for the remission of sins (Luke 3). While, then, the symbolism of the sacrament instituted by Christ was not new, the efficacy which He joined to the rite is that which differentiates it from all its types. John's baptism did not produce grace, as he himself testifies (Matt. 3) when he declares that he is not the Messiah whose baptism is to confer the Holy Spirit. Moreover, it was not John's baptism that remitted sin, but the penance that accompanied it; and a remission of sins in hope. The baptism of John was not a sacrament of itself, but a certain sacramental as it were, preparing the way for the baptism of Christ, and those who had previously received John's baptism had to receive later the Christian baptism (Acts 19).

And others like Gregorios Theologos, Mushe Bar Kifo, John Bishop of Dara, Bar Hebraeus, and Bar Salibi... considered some types of this sacrament are to be found among the Jews and in the Old Testament, such as:

a) Baptism of the Flood which cleansed the sin of the earth according to St. Peter the apostle in: "when once the Divine longsuffering waited in the days of Noah, while the ark was being prepared, in which a few, that is, eight souls, were saved through water. There is also an antitype which now saves us--baptism (not the removal of the filth of the flesh, but the answer of a good conscience toward God), through the resurrection of Jesus Christ," (1 Peter 3:21), types of the purification to be found in Christian baptism.

b) Baptism of the Red Sea and Clouds; St. Paul stated in his epistle: "Moreover, brethren, I do not want you to be unaware that all our fathers were under the cloud, all passed through the sea, all were baptized into Moses in the cloud and in the sea," (I Cor. 10:1, 2). Thus St. Paul adduces the passage of Israel through the Red Sea and cloud.

c) Other forerunners of baptism were the numerous purifications prescribed in the Mosaic dispensation for legal uncleanness (Exodus 29: 4; 30:18). The symbolism of an outward washing to cleanse an invisible blemish was made very familiar to the Jews by their sacred ceremonies. But in addition to these more direct types, both the New Testament writers and the Fathers of the Church find many mysterious foreshadowing of baptism.

d) Baptism of St. John the Baptist (mentioned above).

e) Circumcision; its place in the sacramental system of the Old Law was taken by circumcision, which is called by some of the Fathers "the washing of blood" to distinguish it from "the washing of water". By the rite of circumcision, the recipient was incorporated into the people of God and made a partaker in the Messianic promises; a name was bestowed upon him and he was reckoned among the children of Abraham, the father of all believers.

f) Baptism of Blood; during the days of persecution, many pagans believed in Christ from simply being touched by witnessing the strong faith of the Christians who were martyred for Christ. As a result, these pagans welcomed martyrdom for Christ, even though they had not been baptized previously. In this situation, the blood they shed is recognized, and considered a "Baptism of Blood". hence, they receive the crown of martyrdom and eternal life. In essence, Baptism is dying with Christ, and these martyrs shed their blood honorably for and with Christ.

Many saints spoke about the "Baptism of Blood". St Cyril of Jerusalem said, "Whoever does not accept Baptism has no salvation, except the martyrs, who without the Baptism of water are granted salvation by the Baptism of Blood". When our Savior was crucified on the Cross, He was wounded by a spear in His side, and water and blood came forth. Likewise, during times of peace, baptism is carried out through water, and during times of persecution, by blood. The Savior Himself called martyrdom by blood and Baptism by saying: "Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?" (Matthew 20:22). Other foreshadowing of the sacrament are found by the Fathers in the bathing of Naaman in the Jordan river, in the brooding of the Spirit of God over the waters, in the rivers of Paradise, in the blood of the Paschal Lamb, during Old Testament times, and in the pool of Bethesda, and in the healing of the dumb

INSTITUTION OF THE SACRAMENT

The Lord Jesus Christ instituted the Sacrament of Baptism by being baptized by John the Baptist in the River Jordan, when the Holy Spirit came upon Him as a dove, anointed Him, then He assured it after the resurrection when He said to His disciples: "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit" (Matthew: 28:19), "He who is baptized will be saved, but he who does not believe will be condemned" (Mark 16:16). Baptism is a redemptive Sacrament, necessary for redemption and entry to eternal life according to the Lord's saying: "Most assuredly, I say to you, unless one is born of Water and the Spirit, he cannot enter the Kingdom of God" (John 3).

That Christ instituted the Sacrament of Baptism is unquestionable. Christ not only commands His Disciples (Matthew 28:19) to baptize and gives them the form to be used, but He also declares explicitly the absolute necessity of baptism (John 3): "Unless a man be born again of water and the Holy Spirit, he can not enter into the Kingdom of God." Moreover, from the general doctrine of the Church on the sacraments, we know that the efficacy attached to them is derivable only from the institution of the Redeemer. Various occasions have been pointed out as the probable time of institution, as when Christ was Himself baptized in the River Jordan, when He declared the necessity of the rebirth to Nicodemus, and when He sent His Apostles and Disciples to preach and baptize. The first opinion was quite favorable to many Fathers, and they are fond of referring to the sanctification of the baptismal water by contact with the flesh of the God-man.

All things considered, we can safely state, therefore, that Christ most probably instituted baptism before His Passion. For in the first place, as is evident from John 3 and 4, Christ certainly conferred baptism, at least by the hands of His Disciples, before His passion. That this was an essentially different rite from John the Precursor's baptism seems plain, because the baptism of Christ is always preferred to that of John, and the latter himself states the reason: "I baptize with water . . . [Christ] baptizes with the Holy Spirit" (John 1). In the baptism given by the Disciples as narrated in these chapters we seem to have all the requisites of a sacrament of the New Law:

- the external rite,
- the institution of Christ, for they baptized by His command and mission, and
- the conferring of grace, for they bestowed the Holy Spirit (John 1).

In the second place, the Apostles received other sacraments from Christ, before His Passion, as the Holy Eucharist at the Last Supper, and Holy Ordination. Now as baptism has always been held as the door of the Church and the necessary condition for the reception of any other sacrament.

MATTER AND FORM OF THE SACRAMENT

(1) Matter

In all sacraments we treat of the matter and the form. It is also usual to distinguish the kind of matter and the type matter. In the case of baptism, the remote matter is natural and true water. We shall consider this aspect of the question first.

(a) Kind of matter

It is of faith that true and natural water is the kind of the matter of baptism. We may mention that the early Fathers, accepting water as the ordinary matter of this sacrament, and recognize water as the necessary matter of the sacrament. Scripture is so positive in its statements as to the use of true and natural water for baptism that it is difficult to see why it should ever be called in question. Not only have we the explicit words of Christ (John 3:5) "Unless a man be born again of water", etc., but also in the Acts of the Apostles and the Epistles of St. Paul there are passages that preclude any metaphorical interpretation. Thus (Acts 10: 47) St. Peter says "Can any man forbid water, that these should not be baptized?" In the eighth chapter of the Acts is narrated the episode of Philip and the eunuch of Ethiopia, and in verse 36 we read: "They came to a certain water; and the eunuch said: See, here is water: what doth hinder me from being baptized?" Equally positive is the testimony of Christian tradition.

(b) Type of matter

The type of the matter of baptism is the ablution performed with water. The very word "baptize", as we have seen, means a washing. The most ancient form usually employed was unquestionably immersion. This is not only evident from the writings of the Fathers and the early rituals of both the Oriental and Latin Churches, but it can also be gathered from the Epistles of St. Paul, who speaks of baptism as a bath (Eph. 5: 26; Rom. 6: 4; Tit. 3: 5). In the Latin Church, immersion seems to have prevailed until the twelfth century. After that time it is found in some places even as late as the sixteenth century. Infusion and aspersion, however, were growing common in the thirteenth century and gradually prevailed in the Western Church. The Oriental Churches have retained immersion, though not always in the sense of plunging the candidate's entire body below the water.

Although, as we have said, immersion was the form of baptism that generally prevailed in the early ages, but in the case of the sick or dying, immersion was impossible and the sacrament was then conferred by Infusion in most cases. This was so well recognized in the early ages, that infusion received the name of the baptism of the sick. St. Cyprian (Ep. lxxvi) declares this form to be valid. So such persons, however, were not to be rebaptized is an evidence that the Church held their baptism to be valid. It is also pointed out that the circumstances under which St. Paul (Acts, xvi) baptized his jailer and all his household seem to preclude the use of immersion. Moreover, the acts of the early martyrs frequently refer to baptizing in prisons where infusion or aspersion was certainly employed.

It is to be noted that The threefold immersion is unquestionably very ancient in the Church and apparently of Apostolic origin.

FORM

The requisite and sole valid form of baptism is: "(name of the baptized) or this servant of Christ is baptized in the name of the Father and of the Son and of the Holy Spirit." This was the form given by Christ to His Disciples in the twenty-eighth chapter of St. Matthew's Gospel, as far, at least, as there is question of the invocation of the separate Persons of the Trinity and the expression of the nature of the action performed.

The Orthodox Church has never rebaptize other Oriental or Catholic baptized person.

In administering this sacrament it is absolutely necessary to use the word "baptize" St. Paul (Colos. 3) exhorts us to do all things in the name of God, and consequently an ablution could be performed in the name of the Trinity to obtain restoration of health. Therefore it is that in the form of this sacrament, the act of baptism must be expressed, and the matter and form be united to leave no doubt of the meaning of the ceremony. In addition to the necessary word "baptize", or its equivalent, it is also obligatory to mention the separate Persons of the Holy Trinity. This is the command of Christ to His Disciples, and as the sacrament has its efficacy from Him Who instituted it, we can not omit anything that He has prescribed. Nothing is more certain than that this has been the general understanding and practice of the Church. St. Justin Martyr (Apol., I) testifies to the practice in his time. Fathers of the church declare that: "Unless a person has been baptized in the name of the Father and of the Son and of the Holy Spirit, he can not obtain the remission of his sins," The same is declared by many other primitive writers of the church, as St. Jerome (IV, in Matt.), Origen (De Princ., i, ii), St. Athanasius (Or. iv, Contr. Ar.), St. Augustine (De Bapt., vi, 25).

The singular form "In the name", not "names", is also to be employed, as it expresses the unity of the Divine nature.

The mind of the Church as to the necessity of serving the Trinitarian formula in this sacrament has been clearly shown by her treatment of baptism conferred by heretics. Any ceremony that did not observe this form has been declared invalid. The Montanists baptized in the name of the Father and the Son and Montanus and Priscilla (St. Basil, Ep. i, Ad Amphil.). As a consequence, the Council of Laodicea ordered their rebaptism. The Arians at the time of the Council of Nicæa do not seem to have tampered with the baptismal formula, for that Council does not order their rebaptism. When, then, St. Athanasius (Or. ii, Contr. Ar.) and St. Jerome (Contra Lucif.) declare the Arians to have baptized in the name of the Creator and creatures, they must either refer to their doctrine or to a later changing of the sacramental form. It is well known that the latter was the case with the Spanish Arians and that consequently converts from the sect were rebaptized. The Anomæans, a branch of the Arians, baptized with the formula: "In the name of the uncreated God and in the name of the created Son, and in the name of the Sanctifying Spirit, procreated by the created Son" (Epiphanius, Hær., Ixxvii).

Other Arian sects, such as the Eunomians and Aetians, baptized "in the death of Christ". Converts from Sabellianism were ordered by the First Council of Constantinople (can. vii) to be rebaptized because the doctrine of Sabellius that there was but one person in the Trinity had infected their baptismal form. The two sects sprung from Paul of Samosata, who denied Christ's Divinity, likewise conferred invalid baptism. They were the Paulianists and Photinians. The Council of Nicæa (can. xix) ordered the rebaptism of Paulianists.

There has been a theological controversy over the question as to whether baptism in the name of Christ only was ever held valid. Certain texts in the New Testament have given rise to this difficulty. Thus St. Paul (Acts, xix) commands some disciples at Ephesus to be baptized in Christ's name: "They were baptized in the name of the Lord Jesus."

In Acts 10, we read that St. Peter ordered others to be baptized “in the name of the Lord Jesus Christ”. Those who were converted by Philip. (Acts, viii) “were baptized in the name of Jesus Christ”, and above all we have the explicit command of the Prince of the Apostles: “Be baptized every one of you in the name of Jesus Christ, for the remission of your sins (Acts, ii).

Owing to these texts some theologians have held that the Apostles baptized in the name of Christ that the Apostles so acted by special dispensation. The most probable opinion, however, seems to be that the terms “in the name of Jesus”, “in the name of Christ”, either refer to baptism in the faith taught by Christ, or are employed to distinguish Christian baptism from that of John the Baptist. It seems altogether unlikely that immediately after Christ had solemnly promulgated the Trinitarian formula of baptism, the Apostles themselves would have substituted another. In fact, the words of St. Paul (Acts, xix) imply quite plainly that they did not. For, when some Christians at Ephesus declared that they had never heard of the Holy Spirit, the Apostle asks: “In whom then were you baptized?” This text certainly seems to declare that St. Paul took it for granted that the Ephesians must have heard the name of the Holy Spirit when the sacramental formula of baptism was pronounced over them.

INSTRUCTIONS OF BAPTISM

These are some canons and instructions from Hudoyo and other ecclesiastical canons written in the Book of the Sacrament of Holy Baptism:

1. Holy Baptism is a Sacrament, being the door through which the human being enters into the Christian faith. Therefore, it should be performed with utmost reverence and awareness by the priests, and received with true faith by the believers.
2. The Sacrament of Baptism shall be performed at the baptistery in the church, except in cases of necessity resulting from extreme sickness or forcible circumstances; then baptism shall be performed in the homes of the believers by permission of the bishop. In this case, a wide and deep basin should be made ready in which water is to be sanctified. This basin is to be used exclusively for baptism. This procedure shall also be followed in countries where we have no church or house of prayer.
3. The bishop as well as the priest shall perform the Sacrament of Baptism fully dressed in his vestments. Incense shall be offered as is required by the rituals of the Church.
4. Baptism shall be performed in the morning after the Divine Liturgy, unless an emergency may require its performance before or at any other time.
5. For every male child there must be an Orthodox godfather, and for every female child an Orthodox godmother.
6. Two kinds of oils shall be used in the administration of baptism. The oil of ointment (mesh'ho), which is consecrated by the bishop, shall be administered before immersion. The holy chrism (myron), which is consecrated by the patriarch, confirms the baptized and shall be administered after baptism.
7. The godparents, before participating in the baptismal ceremony, shall, with due respect and purification, confess and receive Holy Communion. They should also instruct the baptized male or female in the Christian doctrine and religion.
8. The priest shall register the name of the baptized in the church baptismal registry. It is proper and commendable that the baptized be given a Christian name.
9. When the priest baptizes male and female children at the same time, he is not permitted to immerse them simultaneously in the same water. He should immerse the male children first, and after changing the water, the female children. In cases of multiple baptisms, the priest shall immerse the children in descending order with the oldest being first.
10. If a child is near death, the priest shall baptize him without immersion but infusing, by pouring water upon his (her) forehead and the rest of his (her) body if possible.

11. The Sacrament of Baptism should be fulfilled two weeks after birth, unless an emergency requires postponement. In such a case, baptism may be performed after one month but not later than two months.
12. A priest shall baptize his own child only in cases of emergency or when another priest is not available.
13. If a child is near death, a full deacon (or Archdeacon) can baptize him or her, in the absence of a priest. Later on, if the baptized lives the priest shall confirm the child by anointing him (her) with holy chrism.
14. In an emergency, the priest can baptize even after having had his meal. In an emergency of death, the priest shall use the shortened Service of Baptism of Mar Severus (+538), Patriarch of Antioch.
15. When a maiden or a mature woman is to be baptized, the priest shall pour the oil of ointment as well as the holy chrism in water in a large vessel and draw a curtain between him and the baptized. Then he shall confirm the baptized with the holy chrism by anointing the forehead. After placing his right hand on the head of the baptized and baptizing her in the name of the Father, the Son, and the Holy Spirit, the baptized shall immerse herself three times in the water while wearing a white robe. In former times, deaconesses and nuns used to anoint baptized women. At the present time, it would be preferable for the priest's wife to assist the celebrant in anointing the baptized. In the same manner, if a man is to be baptized the priest shall follow the above instructions, and perform the ceremony alone. After the ceremony, the white robes should be kept in the church. As to the holy water, it should be poured in the baptismal font or in a clean place, such as a field or a garden.
16. If the baptism of a person is doubtful or cannot be substantiated by a certificate, the priest shall baptize him (her) saying: N... , if you are not baptized, I baptize you in the name of the Father, the Son, and, the Holy Spirit.
17. The Church accepts the baptism of the (Apostolic Churches) Chalcedonians, i.e. the Byzantine Orthodox Churches and the Roman Catholics. If one of the faithful is baptized in one of the Protestant Churches, he or she must be confirmed by being anointed with holy Myron in as much as the said Churches do not employ holy chrism.

REBAPTISM

The point in the ancient Church is that; in Africa and Asia Minor the custom had been introduced in the early part of the third century of re-baptizing all converts from heresy. As far as can be now ascertained, the practice of rebaptism arose in Africa owing to decrees of a Synod of Carthage held probably between 218 and 222; while in Asia Minor it seems to have had its origin at the Synod of Iconium (Konya, Turkey), celebrated between 230 and 235.

After these Synods, the Fathers of the church see that forbidding the rebaptism of converts, are in accordance with antiquity and ecclesiastical tradition, and are consecrated as an ancient, memorable, and solemn observance of all the saints and of all the faithful. St. Severus of Antioch believes that the custom of not rebaptizing is an Apostolic tradition, and that the Synod of Carthage introduced rebaptism against the Divine Law against the rule of the universal Church, and against the customs and institutions of the ancients, and the sacrament was not to be repeated because its first administration had been valid, This has been the law of the Church ever since.

NECESSITY OF BAPTISM

Baptism is held to be necessary since it is the door through which the human being enters into the Christian faith. This doctrine is rounded on the words of Christ, in John 3, He declares: "Unless a man be born again of water and the Holy Spirit, he can not enter into the kingdom of God."

Christ makes no exception to this law and it is therefore general in its application, embracing both adults and infants. It is consequently not merely a necessity of precept but also a necessity of means. This is the sense in which it has always been understood by the Church and the Holy Synods. The absolute necessity of this sacrament is often insisted on by the Fathers of the Church, especially when they speak of infant baptism. No one is excepted of baptism for salvation, not the infant, not the one hindered by any necessity. The infants may be saved by an act of desire on the part of their parents.

The necessity in this case is shown by the command of Christ to His Apostles (Matt., xxviii): "Go and teach all nations, baptizing them", etc. Since the Apostles are commanded to baptize, the nations are commanded to receive baptism.

SUBSTITUTES FOR THE SACRAMENT

The Fathers and theologians frequently divide baptism into two kinds: the baptism of water, and the baptism of blood. However, only the first is a real sacrament. The latter is denominated baptism only analogically, inasmuch as it supplies the principal effect of baptism, namely, the grace which remits sins. It is the teaching of the Church that when the baptism of water becomes a physical or moral impossibility, eternal life may be obtained by the baptism of blood.

The Baptism of Blood

The baptism of blood is the obtaining of the grace of justification by suffering martyrdom for the faith of Christ. The term "washing of blood" is used by Tertullian (De Bapt., xvi) to distinguish this species of regeneration from the "washing of water". "We have a second washing", he says "which is one and the same [with the first], namely the washing of blood." When any die for the confession of Christ without having received the washing of regeneration, it avails as much for the remission of their sins as if they had been washed in the sacred font of baptism." The Church grounds her belief in the efficacy of the baptism of blood on the fact that Christ makes a general statement of the saving power of martyrdom in the tenth chapter of St. Matthew: "Every one therefore that shall confess me before men, I will also confess him before my Father who is in heaven" (5: 32); and: "He that shall lose his life for me shall find it" (5: 39). It is pointed out that these texts are so broadly worded as to include even infants, especially the latter text. That the former text also applies to them, has been constantly maintained by the Fathers, who declare that if infants can not confess Christ with the mouth, they can by act.

The Fathers of the church speak of the infants slaughtered by Herod as martyrs, and this has been the constant teaching of the Church, and the church commemorates the third day of Christmas to remember their martyrdom.

Baptism of Blood; during the days of persecution, many pagans believed in Christ from simply being touched by witnessing the strong faith of the Christians who were martyred for Christ. As a result, these pagans welcomed martyrdom for Christ, even though they had previously not been baptized. In this situation, the blood which they shed is recognized, and considered a "Baptism of Blood". Hence, they receive the crown of martyrdom and eternal life. In essence, Baptism is dying with Christ, and these martyrs shed their blood honorably for and with Christ.

Many saints spoke about the "Baptism of Blood". St Cyril of Jerusalem said, "Whoever does not accept Baptism has no salvation, except the martyrs, who without the Baptism of water are granted salvation by the Baptism of Blood". When our Savior was crucified on the Cross, He was wounded by a spear in His side, and water and blood came forth.

Likewise, during times of peace, baptism is carried out through water, and during times of persecution, by blood. The Savior Himself called martyrdom by blood and Baptism by saying: "Are you able to drink the cup that I am about to drink, and be baptized with the baptism that I am baptized with?" (Matthew 20:22).

UNBAPTIZED INFANTS

The fate of infants who die without baptism must be briefly considered here. There is no any clear pronouncement of the Church on the subject, but learn that the Orthodox teaching is uncompromising on this point, that all who depart this life without baptism, be it of water, or blood, are perpetually excluded from the vision of God. This teaching is grounded, as we have seen, on Scripture and tradition, and the decrees of the Church. Moreover, that those who die in original sin, without ever having contracted any actual sin, are deprived of the happiness of heaven. Many Church theologians have declared that infants dying without baptism are excluded from the beatific vision; but as to the exact state of these souls in the next world they are not agreed.

In speaking of souls who have failed to attain salvation, these theologians distinguish the pain of loss, or privation of the beatific vision, and the pain of sense. Though these theologians have thought it certain that unbaptized infants must endure the pain of loss, they have not been similarly certain that they are subject to the pain of sense. St. Gregory Nazianzen (Or. in S. Bapt.) expresses the belief that such infants would suffer only the pain of loss. And some declare that while they are certainly excluded from heaven, yet they are not deprived of natural happiness. Since the twelfth century, the opinion of the majority of theologians has been that unbaptized infants are immune from all pain of sense. This is now the common teaching in the church. The punishment of original sin is the deprivation of the vision of God; of actual sin, the eternal pains of hell, infants, of course, can not be guilty of actual sin.

The vision of God is not something to which human beings have a natural claim. It is a free gift of the Creator who can make what conditions He chooses for imparting it or withholding it. No injustice is involved when an undue privilege is not conferred upon a person. Original sin deprived the human race of an unearned right to heaven. Through the Divine mercy this bar to the enjoyment of God is removed by baptism; but if baptism be not conferred, original sin remains, and the unregenerated soul, having no claim on heaven, is not unjustly excluded from it.

EFFECTS OF BAPTISM

This sacrament is the door of the Church of Christ and the entrance into a new life. We are reborn from the state of slaves of sin into the freedom of the Sons of God. Baptism incorporates us with Christ's mystical body and makes us partakers of all the privileges flowing from the redemptive act of the Church's Divine Founder. We shall now outline the principal effects of baptism.

(1) The Remission of All Sin, Original and Actual

This is clearly contained in the Bible. Thus we read (Acts 2:38): "Be baptized every one of you in the name of Jesus Christ, for the remission of your sins; and you shall receive the Holy Spirit. For the promise is to you and to your children and to all that are far off, whomsoever the Lord our God shall call." We read also in the twenty-second chapter of the Acts of the Apostles (5: 16): "Be baptized, and wash away thy sins." St. Paul in the fifth chapter of his Epistle to the Ephesians beautifully represents the whole Church as being baptized and purified (v. 25 sq.): "Christ loved the Church, and delivered Himself up for it: that he might sanctify it, cleansing it by the washing of water in the word of life: that he might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." The prophecy of Ezechiel (36: 25) has also been understood of baptism:

"I will pour upon you clean water and you shall be cleansed from all your filthiness, where the prophet is unquestionably speaking of moral defilements. This is also the solemn teaching of the Church. The same is taught by the Fathers. St. Justin Martyr (Apol., I, Ixvi) declares that in baptism we are created anew, that is, consequently, free from all stain of sin. Tertullian (De Bapt., vii) writes: "Baptism is a carnal act in as much as we are submerged in the water; but the effect is spiritual, for we are freed from our sins." It is needless to multiply testimonies from the early ages of the Church. It is a point on which the Fathers are unanimous, and telling quotations might also be made from St. Cyprian, Clement of Alexandria, St. Ephraim, St. Jacob, St. Cyril of Jerusalem, St. Basil, St. Gregory Nazianzen, and others.

(2) Remission of Temporal Punishment

Baptism not only washes away sin, it also remits the punishment of sin. This was the plain teaching of the primitive Church. We read in Clement of Alexandria (Pædagog., i) of baptism: "It is called a washing because we are washed from our sins: it is called grace, because by it the punishments which are due to sin are remitted."

(3) Infusion of Supernatural Grace, Gifts, and Virtues

Another effect of baptism is the infusion of sanctifying grace and supernatural gifts and virtues. It is this sanctifying grace which renders men the adopted sons of God and confers the right to heavenly glory.

(4) Conferral of the Right to Special Graces

Theologians likewise teach that baptism gives man the right to those special graces which are necessary for attaining the end for which the sacrament was instituted and for enabling him to fulfill the baptismal promises.

In an infant, of course, this would be impossible, and as a consequence, the infant receives at once all the baptismal grace. It is otherwise in the case of an adult, for in such a one it is necessary that the requisite dispositions of the soul be present.

(5) Impression of a Character on the Soul



Finally, baptism, once validly conferred, can never be repeated. The Fathers (St. Chrysostom, and others) so understand the words of St. Paul (Heb. 6: 4), and this has been the constant teaching of the Church both Eastern and Western from the earliest times. On this account, baptism is said to impress an ineffaceable character on the soul, which is spiritual and indelible mark. That baptism (as well as Confirmation and Holy Ordination) really does imprint such a character, calls a "holy and indelible seal", and "the seal of the Lord". The baptized is for "holiness, salvation, a blameless life, and for blessed resurrection from among the dead in the hope of life and the forgiveness of sins". (The book of the Sacrament of the Holy Baptism)

THE MINISTER OF THE SACRAMENT

The ordinary minister of solemn baptism are the bishop and the priest. By delegation, a deacon may confer the sacrament solemnly as an extraordinary minister. Bishops are said to be ordinary ministers because they are the successors of the Apostles who received directly the Divine command: "Go and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy spirit." Also the minister of this Sacrament is the priest, to whom it belongs to administer baptism by reason of his office." As, however, bishops are superior to priests by the Divine law, the solemn administration of this sacrament was at one time reserved to the bishops, and a priest never administered this sacrament in the presence of a bishop unless commanded to

do so, How ancient this discipline was, may be seen from Tertullian (De Bapt., xvii): “The right to confer baptism belongs to the chief priest who is the bishop, then to priests and deacons, but not without the authorization of the bishop.” St. Ignatius of Antioch (Ep. ad Smyr., viii): “It is not lawful to baptize or celebrate the agape without the bishop.” St. Jerome (Contra Lucif., ix) witnesses to the same usage in his days: “Without chrism and the command of the bishop, neither priest nor deacon has the right of conferring baptism.” Deacons are only extraordinary ministers of solemn baptism, as by their office they are assistants to the priestly order.

Philip the deacon is mentioned in the Bible (Acts 8) as conferring baptism, presumably by delegation of the Apostles. It is to be noted that though every priest, in virtue of his ordination is the ordinary minister of baptism, yet by ecclesiastical decrees he can not use this power licitly unless he has jurisdiction. Hence it is known through the tradition that: The legitimate minister of baptism is the parish priest, or any other priest delegated by the parish priest or the bishop of the place.

RECIPIENT OF BAPTISM

Every living human being, not yet baptized, is the subject of this sacrament. **Baptism of Adults**

With regards to adults there is no difficulty or controversy. Christ's command excludes no one when He bids the Apostles teach all nations and baptize them.

Baptism of Infants

Infant baptism has, however, been the subject of much dispute. The Church, however, maintains absolutely that the law of Christ applies as well to infants as to adults. When the Redeemer declares (John 3) that it is necessary to be born again of water and the Holy Spirit in order to enter the Kingdom of God, His words may be justly understood to mean that He includes all who are capable of having a right to this kingdom.

But some people delayed their Baptism and thus fell in more sin losing the grace of Baptism. Some people refrained from Baptism as they were hooked to worldly pleasures and wanted more, so they kept postponing Baptism. Therefore, when Sts. Athanasius, Basilius and Gregory realized the dangers of postponing Baptism, for various reasons, they urged Christians to receive this Holy Sacrament at any stage of their life. At any rate, Apostolic tradition always stressed the necessity of baptizing both children and adults. The Holy church received this tradition from the Apostles directly who themselves practiced it. St. Peter declared on the Pentecost “Repent and be baptized every one of you in the name of Jesus Christ for the forgiveness of your sins, and you shall receive the gift of the Holy Spirit. For the promise is to you and to your children” (Acts 2: 37-39). This is a clear statement that justifies baptizing children. Furthermore, when the disciples were preaching the Gospel, they accepted whole families into Christianity baptizing children and adults alike. St. Paul, for instance, baptized the whole household of Steven and there must have been children among them “I did baptize also the house of Stephan’s ...” (I Cor 1:16). As mentioned earlier, Lydia, the seller of purple and her family were baptized, and the prison keeper and his family too.

The Holy church deemed necessary the Baptism of children for the following reasons:

Since all people, children and adults alike share the original sin, they all need to be purified and justified to inherit the kingdom of God, and thus baptism is necessary for their salvation.

Children have always been venerated. Both the old and the New Testaments gave them special honor. In the old Testament, God filled Jeremiah with the Holy Spirit while a baby in his mother's womb and so did to John the Baptist (Luke 1:15). and so they are baptized on the faith of their parents.

Children received special and affectionate treatment by the Lord Jesus who loved children very much and blessed them saying "Let the children come to me, and do not hide them; for to such belongs the kingdom of heaven" (Mathew 18:3; 91:4). It follows that baptism is necessary for children due to their special honor and status.

The Holy fathers of the church present us with strong testimonies supporting the Baptism of children. Origen says "The church received the tradition of baptizing children from the Apostles".

Children are baptized on the faith of their parents, and they must be baptized at a very early age lest they might die without being baptized, and thus be deprived of the Kingdom of Heaven. The best time for baptizing children is between the 8th and the 40th day after their birth. There are those who oppose to the baptism of children on the grounds that one has to believe first, and then be baptized. How can a child believe when he understands nothing? Does not faith come first and then Baptism? Our answer to these questions are:

1. Yes, faith comes first, and then Baptism, but this is true for adults, not for children, for adults need teaching preaching and persuasion to accept faith. Children, on the other hand, believe whatever they are told, 2. If a baptized child rejects the Christian faith when he reaches adulthood, his Baptism will do him no good any way. But if he confirms the faith of his parents, he is already baptized, and does have the great advantage of being worthy to enter the Kingdom of God if it happens that he dies in the period before his adulthood, because the other conditions of salvation, namely, faith, repentance, and good works do not apply to him. But, if an unbaptized child dies, although he has not a sin, he still carries the original sin with which he was born, and those who die with their original sin will not be able to enter the kingdom of God.

3. There are those who claim that Baptism should be performed at the age of 30. But what is magic about the age 30? Why can't one be baptized at 25, or 20? Does he not understand faith less? We have great thinkers at the age of 20's.

Moreover, St. Paul (Colossians 2) says that baptism in the New Law has taken the place of circumcision in the Old. It was especially to infants that the rite of circumcision was applied by Divine precept. If it be said that there is no example of the baptism of infants to be found in the Bible, we may answer that infants are included in such phrases as: "She was baptized and her household" (Acts 16:15); "Himself was baptized, and all his house immediately" (Acts 16:33); "I baptized the household of Stephanus" (I Corinthians 1:16).

The tradition of Christian antiquity as to the necessity of infant baptism is clear from the very beginning, as you have read above. The Church received from the Apostles the tradition of giving baptism also to infants. Theologians also call attention to the fact that as God sincerely wishes all men to be saved, He does not exclude infants, for whom baptism of either water or blood is the only means possible. The doctrines also of the universality of original sin and of the all-comprehending atonement of Christ are stated so plainly and absolutely in Scripture as to leave no solid reason for denying that infants are included as well as adults.

ADJUNCTS OF BAPTISM

(1) Baptistery

According to the canons of the Church, baptism except in case of necessity is to be administered in churches. Inside the churches there is a baptismal font, or where there is a baptistery close to the church. The term "baptistery" is commonly used for the space set aside for the conferring of baptism. As a rule, however, the church itself contains a railed-off space containing the baptismal font.

Anciently fonts were attached only to cathedral churches, but at the present day nearly every parish church has a font. However, that if priest see that the great difficulty of bringing an infant to church is a sufficient reason for baptizing in a private house. The font must be of solid material, so that the baptismal water may be safely kept in it.




(2) Baptismal Water:

In speaking of the matter of baptism, we stated that true, natural water is all that is required for its validity. In administering solemn baptism, however the Church prescribes that the water used should be hot and cold water, the priest stands before the baptistery, With his right hand, he holds the vessel which contains the hot water, and with his left hand, the one which contains the cold water. With arms crossed, right above left, he then pours the water slowly into the font, according to the season of the year. Next he pours into the water, first the oil of catechumens and then the sacred chrism, and lastly both holy oils together, pronouncing appropriate prayers.

(3) Holy Oils :

Two kinds of oils shall be used in the administration of baptism. In baptism, the priest uses the oil consecrated by the bishop on Maundy Thursday, and Chrism (Myron), the latter being consecrated by the patriarch only. The oil of ointment (mesh'ho), which is consecrated by the bishop, shall be administered before immersion. The holy Chrism (Myron), which is consecrated by the patriarch, confirms the baptized and shall be administered after baptism immediately. The anointing in baptism is recorded by ancient Fathers. The baptized person thus receives two sacraments together Baptism and the Holy Myron (Chrism) and is to be applied to the crown of the head, and ended with participation of the baptized to the third sacrament the Holy communion.

(4) Sponsors

When infants are solemnly baptized, persons assist at the ceremony to make profession of the faith in the child's name and receive . This practice comes from antiquity and is witnessed to by Fathers of the Church. Such persons are designated  (Bridegroom's friend) or  (sponsor) or  (approaching, nigh). The English term is godparents, godfather and godmother, or in Anglo-Saxon, gossip. For every male child there must be an Orthodox godfather, and for every female child an Orthodox godmother. That means: the godparent is he/she has stood as the sponsor of the infant by giving the prescribed denunciations of Satan and affirmations of accepting Christ and it is he/she who finally recites the Creed signifying the personal belief of the candidate to Baptism and receives in his/her arms the newly baptized infant. But before that. However, the godparent has assumed the important obligation of seeing together with the parents that the infant is brought up within the Church and in the life of Christ. It is on account of this obligation that the baptismal sponsor is called godparent 'parent-in-God'. The godparents, before participating in the baptismal ceremony, shall, with due respect and purification, confess and receive Holy Communion. They should also instruct the baptized male or female in the Christian doctrine and religion.

Since baptizing a child creates for the godparent a spiritual relationship not only between him and his godchild but also with the child's family, the Orthodox Church by a tradition expressed in the rubrics (baptismal instructions for the priest), accepts only one godparent. There is a dogmatically and canonically entered spiritual relationship between godparent and godchild and, as a result, the Church has by Synodical decision prohibited marriage between the godparent and his/her godchild; also, marriage between the godparent and the biological parent (father or mother) of the godchild is prohibited. The godparent must have been baptized in the Orthodox Church, be in full sacramental communion, and a member in good standing of a local Orthodox parish.


These sponsors, in default of the child's parents, are obliged to instruct it concerning faith and morals. The object of these restrictions is the fact that the sponsor contracts a spiritual relationship to the child and his parents which would be an impediment to marriage. Sponsors must themselves be baptized persons having the use of reason and they must have been designated as sponsors by the priest or parents.

Certain persons are prohibited from acting as sponsors. They are: members of religious orders, married persons in respect to each other, or parents to their children, and in general those who are objectionable on such grounds as infidelity, heresy, excommunication, or who are members of condemned secret societies, or public sinners. Sponsors are also used in the solemn baptism of adults. They are never necessary in private baptism.

(5) Baptismal Name

From the earliest times names were given in baptism. The priest is directed to see that obscene, fabulous, and ridiculous names, or those of heathen gods or of infidel men be not imposed. On the contrary the priest is to recommend the names of saints. This rubric is not a rigorous precept, but it is an instruction to the priest to do what he can in the matter. If parents are unreasonably obstinate, the priest may add a saint's name to the one insisted upon. The Sacrament of Baptism should be fulfilled eight days after birth, unless an emergency requires postponement. In such a case, baptism may be performed after one month but not later than two months.

(6) Baptismal Robe

In the primitive Church, a white robe was worn by the newly baptized for a certain period (at least one week usually) after the ceremony. As solemn baptisms usually took place on Saturday of Lights of the eves of Easter or Pentecost, the white garments became associated with those festivals. Thus, Shabtho d-haworé () received its name from the custom of putting off at that time the baptismal robe which had been worn whole the week after Easter. It is thought that the English name for Pentecost -- Whitsunday or Whitsuntide, also derived its appellation from the white garments of the newly baptized.



BAPTISM IN THE HOLY BIBLE

As administered by John.

Matthew 3:5-12 Then went out to him Jerusalem, and all Judaea, and all the region round about Jordan, And were baptized of him in Jordan, confessing their sins. But when he saw many of the Pharisees and Sadducees come to his baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits meet for repentance: And think not to say within yourselves, We have Abraham to our father: for I say unto you, that God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees: therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire.

John 3:23 And John also was baptizing in Aenon near to Salim, because there was much water there: and they came, and were baptized.

Acts 13:24 When John had first preached before his coming the baptism of repentance to all the people of Israel.

Acts 19:4 Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus.

Sanctioned by Christ's submission to it.

Matthew 3:13-15 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. But John forbade him, saying, I have need to be baptized of thee, and comest thou to me? And Jesus answering said unto him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him.

Luke 3:21 Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened,

Adopted by Christ.

John 3:22 After these things came Jesus and his disciples into the land of Judaea; and there he tarried with them, and baptized.

John 4:1-2 When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John, (Though Jesus himself baptized not, but his disciples,)

Appointed an ordinance of the Christian church

Matthew 28:19-20 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

To be administered in the name of the Father, the Son, and the Holy Spirit.

Matthew 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit:

Water, the outward and visible sign in.

Acts 8:36 And as they went on their way, they came unto a certain water: and the eunuch said, See, here is water; what doth hinder me to be baptized?

Acts 10:47 Can any man forbid water, that these should not be baptized, which have received the Holy Ghost as well as we?



Regeneration, the inward and spiritual grace of.

John 3:3 Jesus answered and said unto him, Verily, verily, I say unto thee, Except a man be born again, he cannot see the kingdom of God.

John 3:5-6 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.

Remission of sins, signified by.

Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Acts 22:16 And now why tarriest thou? arise, and be baptized, and wash away thy sins, calling on the name of the Lord

Unity of the Church effected by.

1 Corinthians 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Galatians 3:27-28 For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

Confession of sin necessary to.

Matthew 3:6 And were baptized of him in Jordan, confessing their sins.

Repentance necessary to.

Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Faith necessary to.

Acts 8:37 And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.

Acts 18:8 And Crispus, the chief ruler of the synagogue, believed on the Lord with all his house; and many of the Corinthians hearing believed, and were baptized.

There is but one.

Ephesians 4:5 One Lord, one faith, one baptism,

ADMINISTERED TO

Individuals: Acts 8:38 And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch; and he baptized him.

Acts 9:18 And immediately there fell from his eyes as it had been scales: and he received sight forthwith, and arose, and was baptized.

Households: Acts 16:15 And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us.

1 Corinthians 1:16 And I baptized also the household of Stephanas: besides, I know not whether I baptized any other.

Emblematic of the influences of the Holy Spirit: Matthew 3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Spirit, and with fire:

Titus 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit;

Typified.

1 Corinthians 10:2 And were all baptized unto Moses in the cloud and in the sea;

1 Peter 3:20-21 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

Foretold.

Ezekiel 36:25 Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you.

Is through Christ.

Titus 3:6 Which he shed on us abundantly through Jesus Christ our Saviour;

Christ administered.

Matthew 3:11 I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:

John 1:33 And I knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost.

Promised to saints.

Acts 1:5 For John truly baptized with water; but ye shall be baptized with the Holy Ghost not many days hence.

Acts 2:38 Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Acts 11:16 Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost.

All saints partake of.

1 Corinthians 12:13 For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit.

Necessity for.

John 3:5 Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God.

Acts 19:2-6 He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this, they were baptized in the name of the Lord Jesus. And when Paul had laid his hands upon them, the Holy Ghost came on them; and they spake with tongues, and prophesied.

Renews and cleanses the soul.

Titus 3:5 Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Ghost;

1 Peter 3:20-21 Which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto even baptism doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ:

The Word of God instrumental to.

Acts 10:44 While Peter yet spake these words, the Holy Ghost fell on all them which heard the word.

Ephesians 5:26 That he might sanctify and cleanse it with the washing of water by the word,

Typified.

Acts 2:1-4 And when the day of Pentecost was fully come, they were all with one accord in one place. And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance.

courtesy: Syriac Orthodox Church of Antioch

