

# Baptism and Chrismation

## Scriptural References

In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan. And just as he was coming up out of the water, he saw the heavens torn apart and the Spirit descending like a dove on him. And a voice came from heaven, "You are my Son, the Beloved; with you I am well pleased." (Mark 1:9-11)

Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? Therefore we have been buried with him by baptism into death, so that, just as Christ was raised from the dead by the glory of the Father, so we too might walk in newness of life. (Romans 6:3-4)

For just as the body is one and has many members, and all the members of the body, though many, are one body, so it is with Christ. For in the one Spirit we were all baptized into one body — Jews or Greeks, slaves or free—and we were all made to drink of one Spirit. (I Corinthians 12:12-13)

And baptism, which this [Noah's Flood] prefigured, now saves you—not as a removal of dirt from the body, but as an appeal to God for a good conscience, through the resurrection of Jesus Christ, who has gone into heaven and is at the right hand of God, with angels, authorities, and powers made subject to him. (I Peter 3:21-22)

Now when the apostles at Jerusalem heard that Samaria had accepted the word of God, they sent Peter and John to them. The two went down and prayed for them that they might receive the Holy Spirit (for as yet the Spirit had not come upon any of them; they had only been baptized in the name of the Lord Jesus). Then Peter and John laid their hands on them, and they received the Holy Spirit. (Acts 8:14-17)

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, and teaching them to obey everything that I have commanded you. And remember, I am with you always, to the end of the age." (Matthew 28:19-20)

## Other References: Baptism

The association of the anointing of Christians with the anointing of priests and kings in the Old Testament is made constantly in the liturgical and theological writings of the ancient Church. In its baptismal context, this anointing means participation in Christ's royal priesthood, by virtue of which the baptized would become himself a king and a member of the people of God, "an anointed one" (Χριστός), which is nothing else but a layman in the specific sense of the word: "Not because those who are now baptised are being ordained priests, but as being 'Christians' from 'Christ.'" (Source: *The One and the Many* by John Zizioulas)

To be crucified in Christ is to die to one's own death in order to enter into the sacrifice that restores wholeness, and to understand, as St Paul says, 'the breadth and length and height and depth' of love (Ephesians 3.18 - 19)

In just such a way, the grace of God in baptism begins by making the image once again what it was when man first came into existence. Then when grace sees us aspiring with our whole will to the beauty of the likeness, and standing naked and at peace in his studio, then he adds the lustre of one virtue after another, and, by raising the soul's beauty from splendour to splendour, makes it an unmistakable likeness. Our spiritual sensitivity shows us that we are in the process of being formed to the likeness. But we shall know its perfection only by illumination...

The water closes over the neophyte like a tomb. For the tomb to become a womb, the Holy Spirit must supernaturally intervene. The Spirit given 'from above' brings the human being to a new birth, clothing with incipient but real light the whole being, the heart, the mind, the desires, all the faculties, the very senses. ...

The Spirit, then, shapes the person who has been renewed in water, which has become maternal, just as he brooded over the original waters, but this time his work is re-creation. In the water, the hard growths of the soul, the callouses of the heart, are dissolved.

Thus life in the spirit means gradually becoming aware of 'baptismal grace', and this awareness transforms the whole person. The baptismal sequence of death and resurrection is repeated throughout our pilgrimage, enlightening its 'initiatory' moments.

Source: *The Roots of Christian Mysticism* by Olivier Clement

## **Other References: Chrismation**

The very name of Christ is a Trinitarian name: Christos, Messiah, means 'anointed' with the Messianic unction. Now the Father is the one who from all eternity 'anoints' the Son by causing the Spirit to rest on him, or rather in him, as an unction, the 'oil of gladness' of the psalm, because the Spirit is the joy of the divine communion. ...

He was called Anointed (Christos) in order that we might receive the unction of the same oil with which he was anointed, and might thereby become 'christs' also, being of the same nature as he and forming a single body with him. It is written likewise: 'He who sanctifies and those who are sanctified have all one origin' (Hebrews 2.11). Pseudo-Macarius Great Letter (PG 34,772) ...

Chrismation, a later sacrament in the history of the Church, completes baptism (with which it forms a single rite in the Eastern Churches) by emphasizing its character of baptism in the Spirit. Incorporated into Christ by baptism, the candidate now receives the strength of the Spirit, the strength to 'realize' in a unique personal way the new being that has been received.

...

Christ was anointed with the oil of gladness, that is, with the Holy Spirit. The Spirit is so called because he is the source of joy. You also, you have received the sacramental anointing (the myron, sacrament of chrismation which in the West became the sacrament of confirmation). You have in this way become companions and partakers of Christ. Cyril of Jerusalem Mystagogical Catecheses, 111,2 (SC 126, p. 124)

Source: *The Roots of Christian Mysticism* by Olivier Clement

## **An Brief Outline of the Baptismal Service**

### **The Making of a Catechumen**

- Exorcism prayers
- Renouncing Satan, and being united to Christ.

### **The Baptism Service**

- The oil of gladness,
- Triple Immersion
- Chrismation (the "Seal of the Gift of the Holy Spirit")
- The Garment of Righteousness
- The tonsure (the fist offering)
- The walk around the font.
- The Epistle and Gospel Reading
- The Eucharist

## **A Brief Outline of the Chrismation Service (when receiving converts)**

- Questions regarding the Orthodox Faith
- Trisagion Prayers
- Hymn of Pentecost
- Kneeling Prayer
- Creed
- Chrismation (the Seal of the Gift of the Holy Spirit)
- The tonsure
- Prayer and giving of cross
- Dismissal