

The Sacrament of Myron or the Holy anointment or the Sacrament of Confirmation is a holy Sacrament, with which we get the seal of the talent of the Holy Spirit. The word Myron is a Greek word which means ointment or fragrant perfume.

The baptized person receives it right after getting out from Baptism, to become a temple of the Holy Spirit, so the Holy Spirit aids him to grow in spiritual life. Even if it is received directly after Baptism, yet it is an independent Sacrament and the priests have to be very careful to grant it accurately to the baptized by 36 signs.

Lord Jesus instituted it when He said: "If anyone thirsts, let him come to Me and drink. He who believes in Me, as the Scripture has said, out of his heart will flow rivers of living water". But this He spoke concerning the Spirit, whom these believing in Him would receive, for the Holy Spirit was not yet given, because Jesus was not yet glorified". *John 7: 37-39.*

The Baptized is anointed 36 signs on his joints and senses so the Holy Spirit dwells on him/her, his body and soul became a temple of the Holy Spirit. By this anointment, God grants the grace of confirmation to the baptized as well as talents of the Holy Spirit.

Anointing the external organs by Myron devotes anointing the power of internal soul and its spiritual senses by the power of God to fight the hosts of evil and its power, as Myron is the most powerful weapon against the devil and the best protection against sin

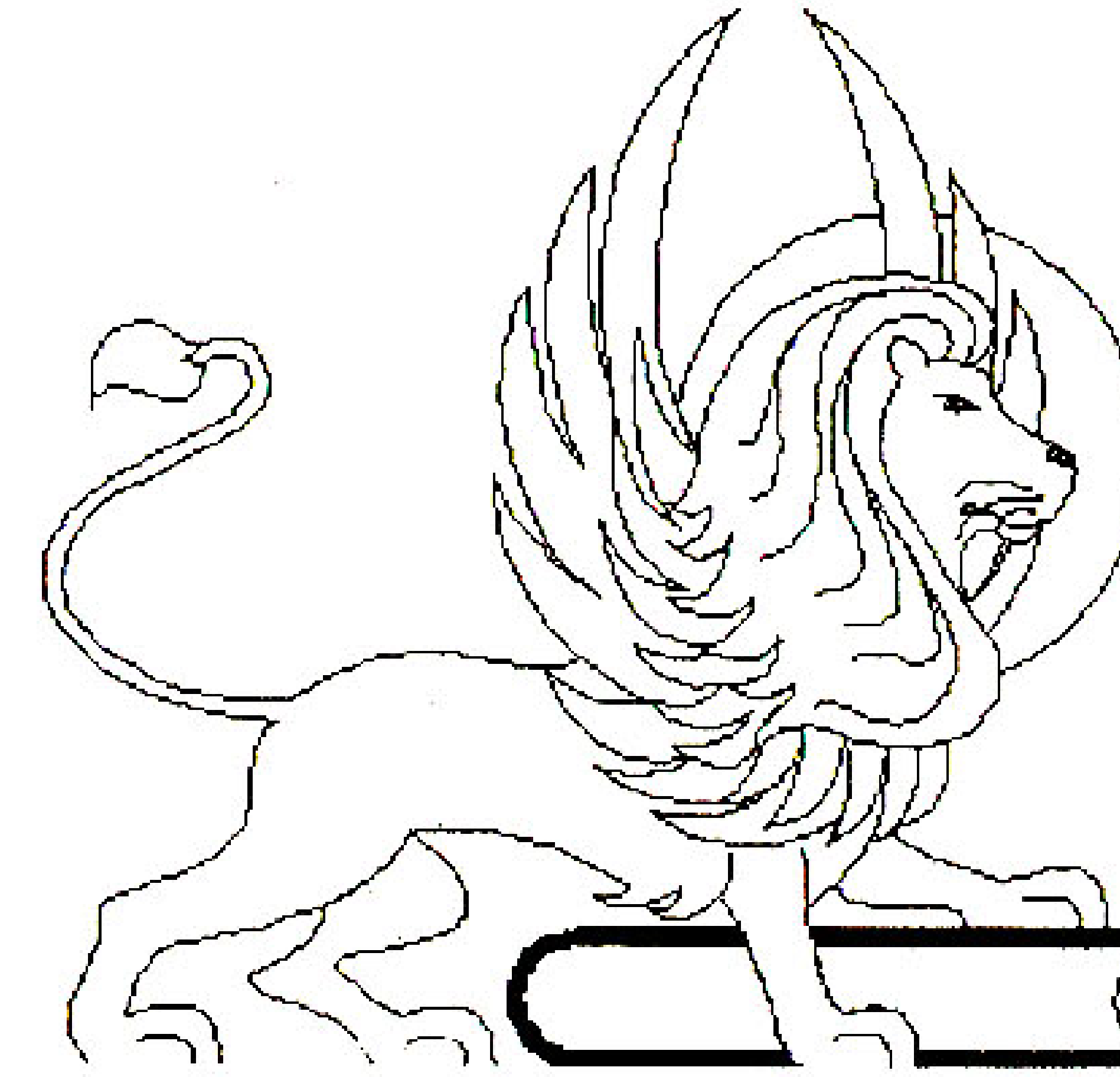
and its seduction.

Our fathers the apostles granted this Sacrament by laying hands after Baptism as we know from the Book of Acts when St. Peter and John laid hands on the people of Samaria who were baptized in the name of Lord Jesus, so they received the Holy Spirit, *Acts 9:2-6*.

As laying hands for the dwelling of the Holy Spirit is a specific rite of the fathers the Apostles and their successors the Bishops, and as the regions of mission increased, consequently the number of believers and those who enter faith increased. It was not possible for the Apostles to wander all countries and cities to lay hands on the baptized, so they established anointment by Myron as an alternative for laying hands for the Holy Spirit dwelling.

The first who made the Myron were the fathers the Apostles as they kept certain fragrant oils which were on the body of Lord Jesus during His burial, and they added spices brought by the women who prepared them to anoint Jesus, but He had risen.

They melted all in pure olive oil, prayed on it all of them in the Upper Room in Zion and made it a holy ointment to grant the talent of the Holy Spirit to the baptized, as is used in the Sanctification of Baptismal water, ordination of Churches, altars and vessels. They decided that their successors the Bishops renew making the Myron whenever it is about to end, by remainder of the original, so it never finishes in Churches.



When St. Mark came to Alexandria, he brought with him some of Myron oil made by the fathers the Apostles. He used it in the Sacrament of

Chrism as well as the Patriarchs who succeeded him, very carefully until the era of Pope Athanasius the Apostolic - the 20th Patriarch, as very few remained, he decided to remake Myron in Alexandria, so he prepared all the needed perfumes and spices from which God ordered Moses to make the Holy ointment as mentioned in the Book of Exodus Chapter 30, with pure olive oil, then the sanctification of Myron was fulfilled in Alexandria and Pope Athanasius entrusted the holy leaven that touched the Holy Body of the Saviour in the tomb and the remaining of the Apostles' Myron brought by St. Mark, distributed it to the preached churches, sent part of it to the Patriarchs of the See of Rome, Antioch and Constantinople with a document of its manufacturing and the consumable spices, and they rejoiced to receive them.

The Myron was made 29 times in the Coptic Orthodox Church.

What is comforting and rejoicing is that whoever is

baptized is anointed by the Myron and spices that were on our Savior Lord Jesus Christ's body in the tomb, and which are present now in the Myron, through the series of its making and placing the old holy leaven from previous times and so on.

The Myron oil is made of about 30 kinds of spices and perfumes added to pure olive oil and cooked on fire four times. Every time it is filtered in a large container. After the Liturgy of Sanctification of Myron, the Patriarch places the old leaven in the Myron recently made with recitation of certain prayers.

Ghaliloun oil is made of the remaining fibers of the 4 Myron cookeries after filtration, and is sanctified by a special mass, right after the Myron Mass.

The mixture of Myron making, then the Ghaliloun oil, is composed of about 30 kinds of spices, some of which are:

Myrrh, aloes, frankincense, cinnamon, cassia, sweet-swelling cane, thistle, balsam and ambergris. The last substance added into the mixture is the musk with its nice fragrance. The proverb: (its end is musk) is most probably coming from here.

A statement from the Apostles orders:

After renouncing Satan and professing Christ, the priest baptizes the child in the Name of the Father and of the Son and of the Holy Spirit and anoints him/her

by the Holy Myron.

Some Fatherly sayings about the Sacrament of Myron:-

St. Cyprianus:-

“Whoever is baptized should be anointed by Myron, to become anointed for God and is granted the grace of the Holy Spirit”.

St. Kyrillos of Jerusalem:-

“We also, after getting out of the Baptismal Font are granted the anointment officially as was Christ, I mean the Holy Spirit”.

St. Tertullian:-

“After going out of the Baptismal water, we are anointed by Holy Oil according to old tradition. The anointment is accomplished externally on our bodies to bear spiritual fruits”.

“In the Sacrament of Baptism the body is cleansed, so that the soul may be purified, and in the Sacrament of Anointment the body is anointed so that the soul may be sanctified”.

THE RITE OF ANOINTMENT BY HOLY MYRON:-

1. After baptizing the child, the mother receives him/her on the right side of the priest in a large clean towel, and wipes his/her body from water.
2. After Baptism is accomplished for all those

brought to baptism, the priest starts to anoint them according to age, males first then females.

3. If available, another priest may accomplish the Sacrament of Anointment to the baptized, as soon as they come out of the Baptismal Font and their bodies are wiped and dried. After the mother dries up the body of her child by the towel, she places him/her on the prepared table near the Baptismal Font, so that the priest anoints the child by the Myron 36 anointments on all the joints and senses.

ANOINTMENT BY MYRON RITE IS AS FOLLOWS:-

The priest holds the bottle of Holy Myron and prays saying:-

“O Almighty Maker of all miracles, Who is Omnipotent, whose Will and Power can do anything. Grant the grace of the Holy Spirit when the Holy Myron is sprinkled, to become a living seal and steadfastness to Your servants through Your Only Begotten Son Our Lord Jesus Christ, Glory, honour, dominion and worship are due to you, together with Him, and the consubstantial Holy Spirit, now and forever Amen”.

NOTES:-

This prayer is not for blessing the Myron, but for asking the Holy Spirit's dwelling from the Myron to the baptized upon anointment.

THE ANNOINTMENTS

1. The priest places his right thumb on top of the Myron's bottle, placing it downwards to wet his finger by Myron then anoints the baptized as follows:-

The first group of anointments are four

- 1 - Top of head, nostrils, mouth and right ear
- 6 - Right eye
- 7 - Left eye, and last by:
- 8 - Left ear, total 8 signs. While the priest is making anointments, he says:-

In the Name of the Father and of the Son and of the Holy Spirit. The anointment of grace of the Holy Spirit, Amen.

NOTES:-

1. He anoints The Head to sanctify it. The head contains the brain or thinking mind, which is the most important characteristic that distinguishes humankind from other creatures. The more sober and composed is person's mind the greater anmore useful is him/her for oneself and others, so Solomon the wise praises the mind saying:-
- “When wisdom enters your heart and knowledge is pleasant to your soul, Discretion will presence you, understanding will keep you,

to deliver from the way evil" *Proverbs 2: 10-12*.

Also Lord Jesus praised the young man who answered wisely and said to him: "You are not far from the Kingdom of God" *Mark 12:34*.

And St. Paul our teacher prays for us saying "and the peace of God which surpasses all understanding, will guard your hearts and minds through Christ Jesus". *Philippians 4:7*.

2. The Nostrils is the sense of smell, and it is an important sense which if a person does not care for, profane thoughts may enter to his/her heart, that is why the priest anoints it to protect it against all sin and lust.
3. The Mouth with the tongue is the most dangerous organ in a person, as St. James said "If anyone among you thinks he is religious, and does not bridle his tongue but deceives his own heart, this one's religion is useless". *James 1:26*. And "If anyone does not stumble in word, he is a perfect man, able also to bridle the whole body" *James 3:2*.
"The tongue is an unruly evil, full of deadly poison, it defiles the whole body and sets on fire the course of nature, and it is set on fire by hell" *James 3:8,6*, if we leave it without control. The hymnist prays saying: "Set a guard O Lord, over my mouth. Keep watch over the door of my lips. Do not incline my heart to any evil thing" *Psalms 141:3,4* and Solomon said:

"Whoever guards his mouth and tongue keeps his soul from troubles" *Proverbs 21:23*, also "Put away from you a deceitful mouth, and put perverse lips far from you" *Proverbs 4:24*. We ought to keep our tongues from sins like swearing, insults, lies, judgment, gossip and fun as our words should be graceful.

3. The Ears They are an important sense that should be controlled, and anointment by Myron is the best weapon for this. We control our ears from hearing gossips and encounters that poison our hearts with revenge and hatred, also from hearing rude songs that poison our hearts by lustful thoughts.
4. The Eyes The eye is the most important sense, through it enters more than 80% of various information to the hearts. If that information is holy, it sanctifies the heart and vice versa, that is why they should be controlled and kept pure. The tenth commandment says do not lust. The hymnist prays saying "Turn away my eyes from looking at worthless things". *Psalms 119:37*, also says "Open my eyes, that I may see wondrous things from Your law". *Psalms 119:17*.

The second group are four:-

The priest wets his right thumb with the Myron another time and anoints:-

9. The heart (Chest)

10. The navel

11. The back

12. The lower back

Total is four anointments: he anoints them saying: "An anointment as a token for the kingdom of heaven" as this holy anointment makes the Holy Spirit work in us and prepares us for the inheritance of the Kingdom of heaven.

NOTES:-

1. Anointing the Heart is very important as it is the pump that pumps blood to all the body. A healthy heart is important for a healthy body, and its spiritual welfare is required, as the wise Solomon advises us saying: "Keep your heart with all diligence, for out of it spring the issues of life". *Proverbs 4:23*.
2. The Navel is the place to which was joined the umbilical cord when a person was a foetus in his mother's womb. Through it the foetus nourishes, and it is one gateway for the body which must be kept and nurtured, by anointing it and protecting it by the Holy Myron oil against Satan.

3. The Back where the spinal chords lie. It is a dangerous part in a human body, which if infected may cause horrific pain that might lead to paralysis, so anointing it by Myron is important.
4. The Lower Back is the area of sexual lusts, its anointment by Myron sanctifies it and surrounds it by the power of the living Cross. This part includes the kidneys, about which the hymnist says "For the righteous God tests the hearts and minds" *Psalms 7:9*, and Jeremiah the prophet says "O Lord of hosts, You who test the righteous, and see the mind and heart" *Jeremiah 20:12*.

NOTES:- Those four anointments include the heart and the viscera which must be kept and renewed as the hymnist says "Create in me a pure heart O God, and renew a steadfast spirit within me". *Psalms 51:10*, also he says: "Examine me O Lord and prove me. Try my mind and my heart" *Psalms 26:2*.

The third group of anointments are six: The priest wets his thumb with holy Myron as we explained and anoints:-

- 13 - The shoulder joint on the right.
- 14 - The underarm on the right - that is the right Joint of the shoulder from below.
- 15 - The right elbow joint
- 16 - Its inner part
- 17 - The right palm joint
- 18 - The back of the wrist.

While saying: "An anointment for the community of eternal life, Amen".

The fourth groups of anointments are six:

- 19 - Left shoulder joint
- 20 - Underarm or left lower shoulder joint
- 21 - Left elbow joint
- 22 - Its inner part
- 23 - Left palm joint
- 24 - Its top.

And he says: "A holy anointment of Our God Christ and unperishable seal Amen."

Anointing the hands is important, as they are instruments of work and the sense of touch kept pure from touching anything impure, or doing any ungodly works, watching them from vices like stealth, bribery, murder and so on.

The fifth group of anointments are six:

The priest wets his thumb by Myron as previously explained and anoints:-

- 25 - Right hip joint
- 26 - Right ureter (inside of hip)
- 27 - Right knee joint
- 28 - Its inside
- 29 - Right ankle joint
- 30 - Above it

He anoints them saying: "Perfection of the grace of the Holy Spirit Amen."

These are sensitive parts of the body, as near the ureter or inner hip lies the reproductive organ, whether for a male or female child, and the Church asks for a life of purity for all her children, and those organs are called the holy of Holies of the body which is the temple of the Holy Spirit, and keeping them pure is required. Anointment by Myron is a protection of immunity for these organs from being misled behind sexual lusts, which angers God against disobedient children.

God perished the old world by flood because of profanity, and burnt the cities of Sodom and Gomorrah, and judged them to become an example of fiery indignation which will devour the adversaries, and "Those who died in the plague were twenty four thousand" *Numbers 25:9*. That is why St. Paul our teacher advises every youth saying: "Keep yourself pure" *1Tim 5:22* as without holiness no one sees the Lord.

The sixth group of anointments are six..

The priest wets his thumb by Myron, as previously explained and anoints:-

- 31 - Left hip joint**
- 32 - Left ureter**
- 33 - Left knee joint**
- 34 - Its inside**
- 35 - Left ankle joint**
- 36 - Above it.**

While saying:" I anoint you (Name) by a holy anointment " In the Name of the Father and of the Son and of the Holy Spirit Amen".

Anointment of the feet protects them from walking in the way of sin, and going to corrupt places, so we behave in virtue in the way of Lord Christ leading to eternal life.

After finishing the anointments, the priest places his hand on the child's head, saying:- "May you be blessed by the blessings of the heavenly and blessings of the angels. May the Lord Jesus Christ bless you in his name."

NOTES:-

- 1. We notice that the priest anoints the child's right hand, then the left, the right foot then the left. He gives priority to right organs because it is the center of power in the human body, as most of the work is done by the right hand. When he enters the altar, he must enter by his right foot.**

2. Blessing of Heavenly:

Means the blessings of all the heaven's inhabitants whether saints, or variable ranks of angels.

3. Blessings of Angels:-

Means their care, watchfulness, assistance and intercession for the baptized and accompanying him/her keeping him/her from all evil. Here we are assured of the idea of guardian angel. As the ruler of devils appoints a devil for every born child to delude and seduce him/her, also God appoints for every person after Baptism and anointment by Myron an angel to watch, accompany, care and keep him/her. Also the idea of guardian angel is proven from the Lord's Words in *Matthew 18:10* and *Acts 12:15*.

4. Blessing of Lord Jesus:

Means His gifts and talents and providence for the believer to live with God.

5. In His Name:

Means the believer is blessed by the Name of Lord Jesus who: "Nor is there any salvation in any other, for there is no name under heaven given among men by which we must be saved". *Acts 4:12*.

The Baptized became a Christian, called by the glorified Name of Lord Jesus Christ.

NOTES:-

1. Those 36 anointments include all joints and senses of the human body, protect them against Satanic warfare's and do not allow Satan to reincarnate this person and live in his body, i.e. no profane spirit lives in the human body. The Christian who is possessed by a demon, is described as "Myron deficiency" by the Fathers, which means he was not anointed by the Myron as required, so the devil was able to penetrate into his body and dwells there.
2. The child is anointed by Myron only once in life, so we ask the priests to be careful about anointments by Myron after Baptism, and fulfill it very carefully lest they should harm their sons and daughters.
The priest anoints the new white garments of the child by the three anointments, then dresses him/her the underwear saying: "Garment of Eternal Life to enable them to enter to the Kingdom of heaven".

NOTES:-

Wearing the new white garments after baptism has many meanings: - New garments as if the baptized one says:
"Old things have passed away,
behold all things have become new" *2Cor 5:17*.

To apply St. Paul's advice "Do not lie to one another, since you have put off the old man with his deeds, and have put on the new man who is renewed in knowledge according to the image of Him who created him". *Colossians 3:9-11*, and "We were buried with Him through Baptism into death, that just as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life" *Romans 6:4*.
So putting on the new garments expresses the new life granted to the baptized to walk in the new holy life.

These garments should be white:

As white color reminds us of three matters in the past, present and future.

First: The life that Adam lived in paradise before sin, and the baptized becomes like Adam, in purity and holiness, after Baptism, protected by the grace of God and does not feel nakedness or shame.

Second: The baptized must live a pure blameless life, not to defeat this new garment, new heart and new person that was granted in Baptism. If he sinned in weakness, he quickly repents and receives Holy Communion as the precious Blood of Jesus Christ purifies us of sin.

Third: Reminds us of eternity prepared for the pure, where the righteous wear white garments and serve God day and night in His temple. They washed their robes and made them white in the Blood of the Lamb *Rev: 7*.

He prays on the crowns saying: “Bless these crowns which we prepared for your servants who are united with You by Holy Baptism, to become crowns of glory and exaltation”. Then he dresses them, saying another prayer: “O God Lord place on your servants these crowns from heaven Amen, Crowns of glory Amen” etc.

NOTES:-

1. Placing crowns on the baptized heads is an old rite mentioned in some of the fathers sayings. St. Afram the Syrian (373) addressed the baptized saying: “Your garments and crowns shines and the glory of Jesus Christ protected you”. The Church continued practicing it until the seventeenth century, and we don’t know the reason of neglecting it.

It should be practiced again as using crowns for the baptized is an attractive rite with great spiritual meanings, denoting victory granted to the baptized by the name of our Lord Jesus Christ, and to the new freedom from the bondage of the devil, his evil deeds, and from the imprisonment of Hades and its bonds. The crowns are royal, so they denote royalty and glory for the baptized who became a son of God, a king enthroned, a priest, and a prophet. The baptized are: Kings for themselves and their bodies, controlling their tendencies and lusts,

not enslaved by devil, sin or lust. Priests presenting their bodies and souls a living, holy sacrifice, acceptable worshipping whether prayer, fasting or service. Prophets as the Holy Spirit whom they received in the Sacrament of Confirmation grants them the spirit of prophecy, wisdom, understanding, counseling and knowledge *Isaiah 11:2*.

2. The crowns placed on heads of the baptized could be made of metal, similar to the wedding crowns used now in the Rite of Matrimony, or may be roses or material adorned by crosses.
3. The Church did not stop using the crowns officially as it is mentioned in the Rite of Baptism, but due to neglect we must return to the original Rite full of spiritual meanings.

The priest ties a red girdle around the baptized’s waist. Girdle is a Syrian word that means belt. Tying the baptized by it means he became a soldier of Christ as a soldier ties his waist by a belt to become active ready for all emergencies.

The Christian must also be a good soldier of Jesus Christ enduring hardships, and competes according to the rules to be crowned by crowns of glory *2 Timothy 2:3-5*.

The girdle is red denoting the Blood of our lord Christ, who shed His Blood for us, upon which the Baptism,

Myron and all other Sacraments were founded, so that we are resisting the bloodshed, striving against sin. *Hebrews 12:4.*

After wearing the crowns and tying the girdles, the priest says some seasonal verses of the Cymbals and the congregation responds Aksios three times after every verse.

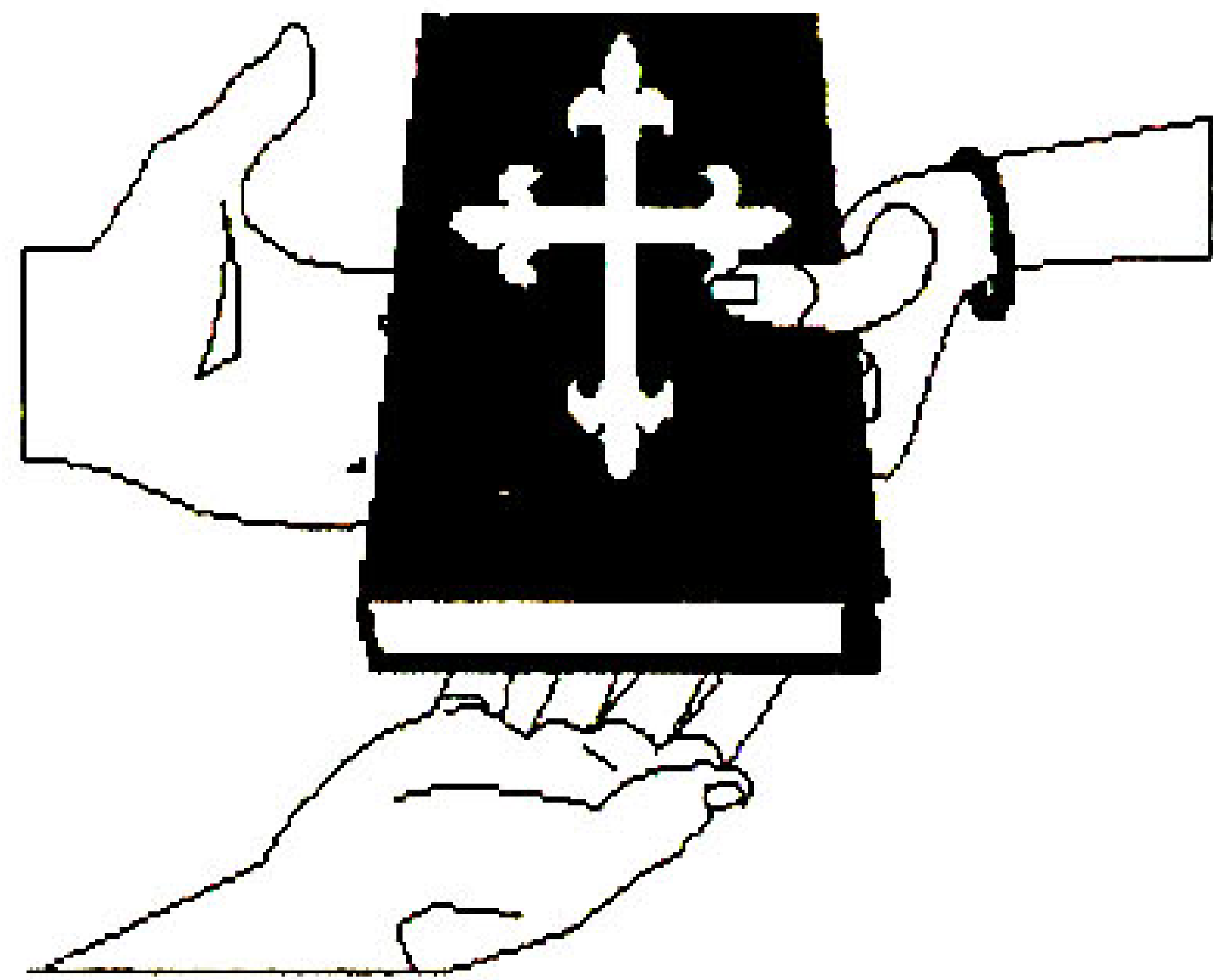
Then the congregation sings the hymn: "Nonperishable crowns placed by the Lord on the baptized who are of Christ".

The priest then prays for laying of hands "make them worthy of the Community of the Holy Body and Precious Blood". Then the prayer of blessing:- "accomplish them in Your wisdom, show them your fear bring them to the spiritual stature, grant them the knowledge of truth and keep them in the unblemished faith etc."

A Commandment Read for the Parents and Godfathers of the Baptized.

It is read for parents of the baptized and their Godfathers either after wearing the crowns, or after they receive Holy Communion (or after the procession or before untying the girdle as what is happening at present, although the procession for baptized is not mentioned in the Rite, but what is mentioned that some seasonal verses of the Cymbals are sung with Aksios hymn. Procession after Baptism has a nice spiritual meaning. Baptism denotes death of Lord Christ and His burial in the tomb for 3 days (the three immersions) then Christ's Resurrection and preaching it in all the world. And this is the meaning of the procession, as Lord Christ is celebrated in His Resurrection and during the Holy Fifty days by a procession around the Church as a symbol of the Apostolic preaching His Resurrection in the whole world, also for the baptized, who is buried with Christ and rose with him, we celebrate this by a procession in Church as a witnessing for his resurrection with Christ and the joy of this resurrection. Our teacher St. Paul says:- "Buried with Him in Baptism in which you also were raised with Him through faith in the working of God" *Colossians 2:12.*

Baptism is death, burial, then resurrection and joy. The Commandment is long and spiritual to urge the baptized children's parents and their godfathers to care for them, bring them up as Christians. We shall mention few parts of it.



“...Strife to teach them reading holy Bible, commitment to Church day and night, fasting on Wednesday and Friday, Holy Forties, all the fasts and rules of church and Apostolic instructions. Implant in them virtues -

righteousness and praise, purity and obedience, holiness, love, mercy, truthfulness and justice. Teach them the acceptable way of God; build them on the foundation of goodness. Rebuke them from dealing with evil men. Feed them on spiritual sciences and teach them the fear of God and do not disregard their education”.

NOTES:-

Godfatis a Syrian word that means guard for guardian or sponsor, caretaker or custodian. In other churches he is called Godmother, or spiritual mother, as mostly the mother is the child's Godmother as well. The Godmother is spiritually responsible before the church about the up-bringing of the baptized child, an ideal spiritual up-bringing in virtue and holiness, growing in Christian discipline and teaching him/her the Orthodox Faith. The Church puts also certain conditions for a Godmother:-

- (A) He/she must be Coptic Orthodox, not affected by another denomination.
- (B) To accompany the child in his/her up-bringing and care for his spiritual, as well as physical and educational well being.
- (C) The subject of Godfather or Godmother is not only a Rite, but much more deeper and more serious, as he is responsible about the spiritual up-bringing of the child, which is the secret of the continuous success and happiness of a person.

This Commandment is meaningful and includes various meanings like:-

First:- The greatness and sanctity of the sacrament.

You should know this greatness granted to your children.

Second:- The responsibility of the Godfather and his work

- (a) Not to allow the devil to have any share in the child's life after renouncing him.
- (b) Relating the child to the Holy Bible since his/her childhood, by means of simple stories “strife to

teach them the Holy Books which are the breath of God” to resemble the mother of St. Timothy “when I call to remembrance the genuine faith that is in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am persuaded in you also”. *2Tim: 1:5*, “and that from childhood you have known the Holy Scriptures which are able to make you wise for salvation through faith in Christ Jesus *2Tim: 3:15*, because his grandmother and mother gave him the faith and taught him the Holy Bible since his childhood.

(c) Relating the child to the Church and other Tradition:

- (1) The mother must go to Church regularly every week with her child to receive Holy Communion to grow up by it.
- (2) Teach him/her how to respect God’s house and the Holy Sacraments by taking off shoes during Communion, by lighting a candle in front of the saints’ icons, kneeling before the temple when entering the Church, then kissing the curtain, the cross and the priest’s hand, then sitting quietly without making any noise in church. She teaches the child to sign the cross and pray “Our Father Who art in heaven” i.e. The Lord’s

Prayer and Orthodox Creed, she also teaches him/her to pay the alms by giving the child some money to place in the Church’s money box in front of her.

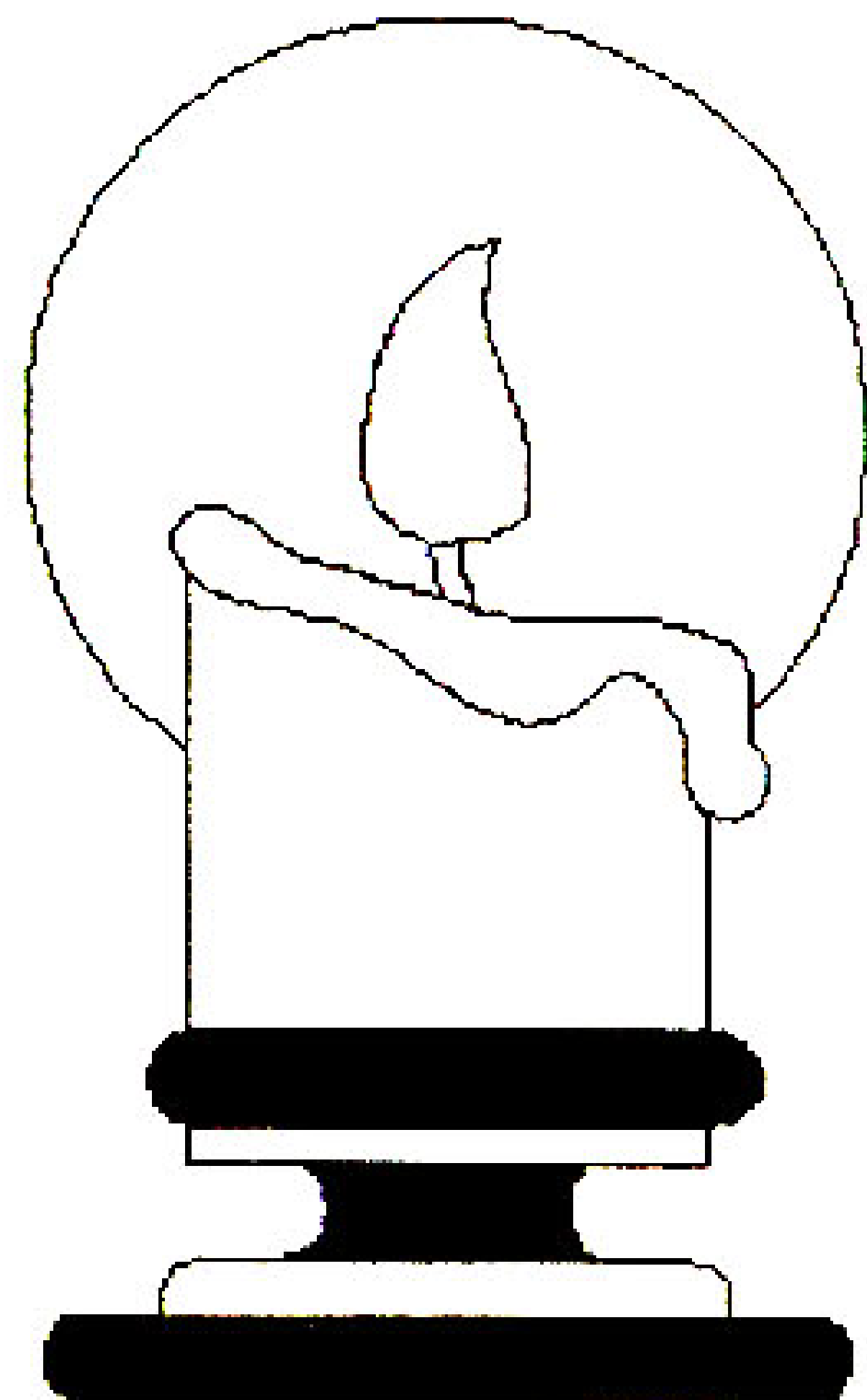
- (d) Implanting virtues and spiritual principles in the child “implant in them purity, obedience, love, holiness, mercy, almsgiving, justice, righteousness, reverence, patience, goodness, truthfulness and every good deed accepted by God.”

Whoever teaches other virtues should himself be well learned and practicing them continually.

This commandment throws responsibility on the child’s parents as the responsibility and the up-bringing also is shared.

Prayer of Untying the Girdle of the Baptized

The church is now accustomed to give the baptized the Holy Communion at the end of the Divine Mass, then makes their procession. At the end unties the girdle. But in the original Rite of untying the girdle, it exists in the eighth day after Baptism, at home and not in Church, and the baptized remains with the Baptismal garments bound to the girdle eight days. At the eight day, the priest comes to the house to make the prayer of Untying the Girdle, and it is as follows:-



A container or bowl is placed, with some water, candles are lit around it, then the priest starts with the Thanksgiving Prayer, raising of incense after placing the incense in the censer by the three signs, recites the Pauline mystery (O God the Great and Eternal, without beginning and without end...) then the Lord's Prayer and Psalm 50.

The Pauline is read from *1 Corinthians 10:1-5* about the people of Israel who were baptized in the sea by crossing the Red Sea led by Moses, leader of prophets. Then the Trisagon and the Litany of the Gospel.

Psalm 32:1,2 "Blessed is he whose transgression is forgiven" the same Baptism Psalm.

The Gospel Matthew 3:1-7 about Baptism of John. "This is my beloved Son, in whom I am well pleased ...who fulfilled My Will." Everyone wishes the child to become like Christ who makes God's Will and accomplishes His Commandment. The priest says the Three Major litanies for Peace, the Father and The Congregations.

Prayer for Laying of Hands

The priest places his hand with the Cross on the head of the baptized, while praying "Enlighten them by the light of blessing. Purify them, bless them, Renew them by Your Grace by the Baptism that was granted by the power of your living Holy Spirit. Keep them steadfast in the Orthodox Faith till the end. Bring them to the limit of spiritual stature, may they be watched by Your good angels. Fill them with all knowledge and understanding. Remove from their hearts the feeling of anxiety and all delusive souls...make them worthy of eternal life and the Kingdom of heaven.... etc."

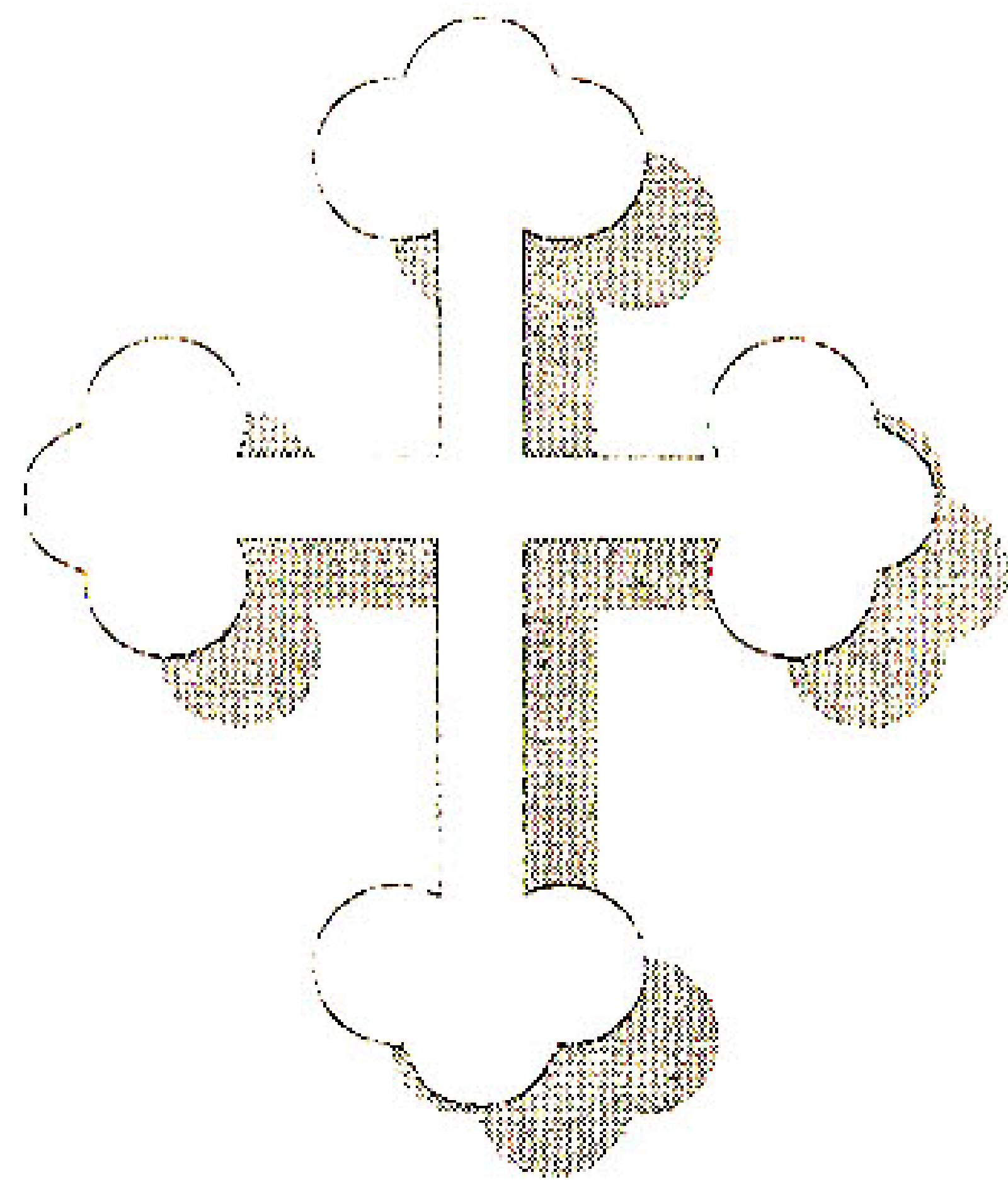
An explanation is read for the baptized in the Palm Sunday method with Aksios hymn.

The congregation says the Lord's Prayer. The priest says the three absolutions, then he signs the water by the Cross three times saying:-

One is the Holy Father, One is the Holy Son One is the Holy Spirit Amen".

The attendants say Psalm 150 during the dismissal, bath the child by the prayed on water, washing his girdle and Baptismal garments then spill the water in the river or lake or field which no one walks in.

Glory be to God forever.



APPENDIX

The Basin's Prayer

For Children before Baptism.

Its purpose is the Church's blessing to the family officially for the born child, congratulates them, the priest chooses an adequate name for the child from the church's saints, reminds them by the Baptism's timing, its conditions and their commitment to it.

The priest comes (according to choice) on the seventh day from the day of birth of the child, pours water into the bowl, places some oil and salt into it and seven candles are lit.

The priest prays the Thanksgiving Prayer and raises the Pauline incense.

The deacon reads the Pauline from *Hebrews 1:5-12* about Christ the Only Begotten Son.

Then the Trisagon and the Gospel's Litany, Psalm 112:1,2 is read "Praise, O servants of the Lord, Praise the name of the Lord". The Gospel from *John 1:14-19* "and the Word became Flesh" explains the Glory of the Only Begotten Son of God, and the response is read.

The priest then says the Three Major Litanies and Orthodox Creed.

Then the priest prays to God saying: "Bless him with all heavenly blessings. Bless his birthday and may he live long by Your Grace and his parents rejoice, and at the right time deserves the new Birth for the remission of sins. Prepare him a temple of Your Holy Spirit."

The priest prays the two Psalms 148, 149 from the Fourth Haws.

The congregation says: "Our Father...." The priest prays the three absolutions, then signs the water three signs by the Cross saying:

One is the Holy Father,
One is the Holy Son,
One is the Holy Spirit. Amen.

The attendants say Psalm 150 while the priest bathes the child (or starts and another one may finish).

The priest says the blessing and dismissal.

Glory be to God forever, Amen.