

SACRAMENT OF HOLY BAPTISM



NOTE : All information must be completed and returned, along with all financial obligations met prior to proceeding with the booking of the date of your event

**KOIMISIS TIS THEOTOKOU, KINGSTON
SACRAMENT APPLICATION PAYMENTS FORM**

~ As approved by the Community Council, Kingston: May 2014

- **Sacrament of the Orthodox Church of performed by the parish priest**
- **All fees mentioned here within are to be fulfilled with the Elected Community Council Treasurer prior to any bookings with the Parish Priest to ensure proper formation**
- **All parties (members and nonmembers of the Greek Orthodox community of Kingston) must financially contribute to the payment of an annual membership fee of \$250 in addition to a Sacramental Administration fee of \$150 to help cover the many community expenses including utilities, insurance and wages. All fees collected are to ensure the Church and Community can meet its financial obligations.**
- **In recognition of the contributions made by the members of the Greek Orthodox community of Kingston, members in good standing for the previous two years in Kingston will have their \$150 administration fee reduced to \$100**
- **Members who are in arrears for more than two years may re-establish their good standing by paying \$500**
- **It is the responsibility of the applicant to contact and inform the chanter(s) of the date and time of the sacrament and to remunerate their service at \$50 upon and no later of the day of performed sacrament**
- **No one with financial need will be turned away. If you feel that your financial circumstances affect your ability to pay the prescribed fee, please discuss it with our Parish Priest (Rev. Fr. Demetre Mouselimis)**

Application MUST be signed and authorized by the Treasurer of the Community Council

Sacrament: _____ Date: _____

Time: _____

Names of all members participating in Sacrament including all koubari:

- | | |
|----|----|
| 1. | 2. |
| 3. | 4. |

(Signature of the Elected Community Council Treasurer)

The above signature approves the validity that all members of the above mention have paid their fees and are up to date in there membership for the Greek Orthodox Community of Kingston and that a proper Community Receipt has been forwarded to all recipients

Please forward this Application Rules Form to the Parish Priest upon completion and signature of the Community Council Treasurer to verify and ensure a sacramental booking with the Parish Priest.

BAPTISMAL INFORMATION

DATE OF BAPTISM: _____ TIME OF BAPTISM: _____

PARENTS' INFORMATION

FATHER'S FULL NAME: _____

FATHER'S PLACE OF BIRTH: _____

CURRENT CITY OF RESIDENCE: _____

MOTHER'S FULL (MAIDEN) NAME: _____

MOTHER'S PLACE OF BIRTH: _____

FATHER'S RELIGION: _____

MOTHER'S RELIGION: _____

PARENTS' WEDDING PERFORMED BY: _____

DATE OF WEDDING: _____ CHURCH: _____

CITY & COUNTRY WEDDING TOOK PLACE: _____

CHILD / ADULT INFORMATION: _____ MALE _____ FEMALE

CHILD / ADULT'S PLACE OF BIRTH: _____

DATE OF BIRTH: _____ MONTH _____ DAY _____ YEAR

DATE OF BAPTISM: _____ MONTH _____ DAY _____ YEAR

ORTHODOX NAME TO BE GIVEN: _____

GODPARENT / SPONSORS INFORMATION:

Godparent / Sponsor must be an Orthodox Christian in Canonical Good Standing within the Faith.

NAME: _____

PLACE & DATE OF GODPARENT'S BAPTISM: _____

IF MARRIED, PLACE & DATE OF WEDDING: _____

WEDDING PERFORMED BY: _____

IF DIVORCED, WAS AN ECCLESIASTICAL ANNULMENT GIVEN: _____ YES _____ NO

GODPARENT IS A MEMBER OF WHAT PARISH: _____

PREREQUISITE ...AN OFFICIAL PRIEST VERIFICATION LETTER OF CANONICAL GOOD STANDING IN ORTHODOX FAITH WILL BE REQUIRED FOR ALL GODPARENTS / SPONSORS FOR APPROVAL PRIOR TO ANTICIPATED DATE OF BAPTISM.

INFORMATION FOR SPONSOR/GODPARENT

In order to qualify ecclesiastically to serve as a sponsor of a child or adult at the sacrament of Holy Baptism, the following requirements must be met:

1. You must be a baptized member of an Orthodox Church
2. You must be steward in good standing in your parish
3. If you are married, your marriage must have been in the Orthodox Church.
4. If you are not married, you must live your life as a Christian and the Orthodox Church adhering to the tenets of the Church in terms of an ethical and moral life and conduct.
5. If you are coming from another parish, you must send in a letter of good standing from your parish priest, certifying your ecclesiastical eligibility to participate in a sacrament of the Orthodox Church. This letter must arrive here at the Church office **at least two weeks prior to the sacrament**, so that the Baptismal certificate can be prepared.
6. During the sacrament of Holy Baptism, the godparent will respond on behalf of the child at the Catechism service which precedes the Baptismal service and will accordingly offer a profession of faith in Jesus Christ by reciting the Nicene Creed for the child.

ARTICLES REQUESTED FOR THE BAPTISM

The sponsor is requested to bring the following articles on the day of the Baptism.

1. Three white baptismal candles (1 large and 2 small)
2. One bar of soap
3. One small bottle of pure olive oil
4. One complete set of New White Clothes for the child
5. One baptismal pectoral cross (neck cross with a chain) for the child
6. Two white hand towels
7. One large white bath towel
8. One large white crib-sized sheet

AFTER THE BAPTISM

The water from the first bath a child receives after a baptism should not be discarded down the waste lines of one's home. Since the sacramental oil and chrism is still on the child, it is preferable that the water be poured outside in the yard where it is not trampled.

Following the day of the child's Holy Baptism, the godparent is asked to bring the newly baptized child to Church to receive Holy Communion for three consecutive Sundays and as frequently as possible thereafter. Reminder: The best way to teach your godchild how to live a Christian life practicing your Orthodox faith is by your example.

It should be kept in mind that the godparent is not simply an observer or witness to the sacrament. Quite the contrary, the sponsor undertakes and assumes a great spiritual responsibility in the eyes of God and man. The sponsor assumes and promises to care for, and nourish the child's spiritual life, growth and development within the grace of the Church. This godparent assumes a life-long commitment.

THE HOLY SACRAMENT OF BAPTISM

Holy Baptism is the basic and fundamental Sacrament of the Greek Orthodox Church through which he or she is accepted into the Greek Orthodox Church and becomes part of the Mystical Body of Christ. Through the grace of the Holy Spirit, the person who is baptized is cleansed of original sin and is counted among the chosen people of God.

In order for this sacrament to be celebrated with the proper dignity and solemnity, we offer this instructional guide that outlines the duties and obligations of both the parents and sponsors. Please read these instructions carefully and call the Church office if you have any questions.

OBLIGATIONS OF THE PARENTS

1. To call the Church office and arrange the date and time of the Baptism
2. To select a Christian name for the child
3. To select a Godparent or Godparents for the child who is/are of the Orthodox faith and who will provide for the child an example of Christian virtue and faith for the child to emulate
4. To be stewards of the Church in good standing.

Baptism

THE HOLY SACRAMENT OF BAPTISM

Baptism is the basic and initiatory sacrament of the Church. Instituted in form and essence by our Blessed Lord at the Jordan River, its Divine Grace absolves us of the guilt of original and optional sin and incorporates us into the Body of Christ. Through Baptism, we are permitted to partake of the Mystical Life of the Church necessary for sanctification of our lives and ultimate salvation of our souls.

Prior to His Ascension, our Lord commanded His disciples to "...teach all nations baptizing them in the name of the Father, the Son, and the Holy Spirit..." Obedient to His mandate, the Church celebrates Baptism whenever new members are to be accepted within Her ranks.

The Orthodox Baptismal Ceremony, as it is conducted today, is actually a series of services once separately performed. Perhaps, for reasons of convenience, these services were consolidated into one.

The first part of the Baptism is known as the SERVICE OF THE CATECHUMENS. These prayers and ritual date back to the early Christian times when adults were baptized in large groups. Prior to their Baptism, these people were being instructed in the Christian Faith. (CATECHISM) This service consists of the following three points:

1. **Exorcisms:** In these prayers, the evil spirits are exorcised to abandon the soul of the child. Originally, they were read to a candidate for Baptism by the Bishop upon the successful completion of three years of instruction.
2. **Examination of Sponsor:** The Sponsor acts on behalf of the child by publicly renouncing Satan and accepting Christ. By professing the Nicene Creed, the Sponsor promises the Church that he will assume the responsibility of raising the child in the Orthodox Faith.
3. **Namegiving:** The Sponsor gives the name to the priest, who includes it in the proper prayer. In early Christian days, this prayer was also read by the Bishop to the candidate who had been finally approved for Baptism. A Christian name was given him to indicate the great change taking place in his life.

The second part of the ceremony is the SACRAMENT OF BAPTISM proper. It consists of the following points:

1. **Sanctification of Water and Oil:** The Font containing water represents the Jordan River. The Priest invokes the Grace of the Holy Spirit and sanctifies the water and the olive oil presented him by the Sponsor.
2. **Anointing:** Reciting Biblical verses, the Priest anoints various parts of the child's body, praying for his strength and well being. The Sponsor then rubs the remaining oil over the entire body. This act symbolizes that in the perpetual contest between Satan and himself, the Christian can easily slip from his grasp through his faith in Jesus Christ.
3. **Immersion:** The child is immersed three times into the sanctified water. The Priest says: "The Servant of God (name) is baptized in the name of the Father, the Son, and the Holy Spirit. Amen." The Sponsor takes the baby in his arms in a white sheet indicating his acceptance of the obligations he has incurred.
4. **Sacrament of Chrismation:** (CONFIRMATION) Pursuant to the immersion, the Priest confirms the child in the Orthodox Faith by anointing it with Holy Myrrh. Reciting the phrase: "The Seal of the Gift of the Holy Spirit. Amen," he imparts to the newly baptized the manifold gifts of the Holy Spirit.
5. **Tonsure:** The Priest cuts a few hairs crosswise from the child's head saying: "The Servant of God is tonsured in the name of the Father, the Son, and the Holy Spirit. Amen." This act signifies that the newly baptized has submitted to the happy servanthood of Christ. Having nothing else to offer Christ, gratefully, gives a few strands of its hair.
6. **Dressing:** To denote the purity of his regenerated soul, the new Christian is dressed in a white undershirt by the Priest who says: "The Servant of God is clothed in a garment of exultation in the name of the Father, the Son, and the Holy Spirit. Amen."
7. **Procession of Rejoicing:** The Sponsor carrying the child, together with the Priest and two children holding lighted candles, circle the Baptismal Font three times, chanting the hymn "As many of you as have been baptized unto Christ, have put on Christ. Alleluia." This procession is expressive of the deep satisfaction and rejoicing

experienced by the entire Church on the creation of a new Christian. Finally, a small cross blessed by the Priest is hung around the neck of the newly baptized.

8. **Epistle and Gospel Readings:** The appropriate Epistle Reading is from Romans 6:3. In this, St. Paul compares the death of sin and the regeneration of man through the mystery of Baptism with the Death and Resurrection of Our Lord. The Gospel Reading is from Matthew 28:16 and concerns the commandment of the Lord to teach and baptize all peoples of the world.
9. **The Communion:** Pursuant to his Baptism and Chrismation, the new Christian receives the Body and Blood of the Savior for grace and illumination. The Sponsor, in presenting the child for Communion, now fulfills his initial obligation concerning the future spiritual life of the child.
10. **The Presentation:** Together with the Priest, the Sponsor presents the child to its mother. In thankfulness and gratitude, she kneels before the Sponsor, kisses his/her right hand and accepts her Christian Child.
11. **Witness Ribbons and Medals:** These are distributed to those attending the ceremony who are considered as being witnesses to the Baptism.
12. **Candles:** The white candles held by the Priest, Godparents and children in the Procession of Rejoicing symbolize the exquisite purity of the regenerated soul of the newly Baptized; their flames signify the illumination of the Holy Spirit that the new Christian now possesses.

The Godparents bring the child to Communion on three successive Sundays. On these occasions, they approach the Altar carrying their spiritual child and the Baptismal Candle.

