

Camp Nazareth 2014

Faith Enrichment Theme

“As Many as have been Baptized into Christ, have put on Christ.” –
Galatians 3:27

Scripture Verse

“...Rejoice that your names are written in heaven.” – Luke 10:20

Theme Overview

Our Summer Camp theme for 2014 is “As Many as have been Baptized into Christ, have put on Christ”. This is the first summer of this 2-year theme. This verse is found in St. Paul’s Letter to the Galatians (3:27). Over the next 2 summers the Camp Nazareth Program, including the Faith Enrichment segment, will explore this theme. However, for the 2014 Summer Program we will use Luke 10:20 as the verse which the children memorize and repeat and as the way we begin to look at and learn about the overall 2-year theme. Luke 10:20 reads “...rejoice that your names are written in heaven.” These were the words of our Lord to His 70 Apostles after they had been sent out and come back from their apostolic mission. They were amazed to find the demons subject to them in the Lord’s name. Jesus instructs them with these words to help “sober” them and help them remember their own high calling.

We find the same thoughts repeated elsewhere in Scripture as well as in the Baptismal Service itself. The Scriptural references to names being written in the Book of Life are especially powerful in Philippians 4:3 and throughout the Book of Revelation (3:5, 13:8, 17:8, 20:12 & 15, and 21:27). In the Baptismal Service we find references to our names being written in heaven at the Reception of a Catechumen – “Inscribe him in Your book of life and unite him to the flock of Your inheritance” and later before the anointing with the Oil of Gladness, “...she may...be numbered with the firstborn whose names are written in heaven, in You our God and Lord, Jesus Christ...”

Using this imagery from the Scriptures and the Baptismal Service itself we will help our children learn not only about Baptism, but also about their own high calling and what the writing of their names in heaven means for their life here and now. Why place this emphasis on the Faith Enrichment Curriculum and why work into a discussion of Baptism in this way? Why not simply teach the mechanics of the Sacrament of Baptism? For a very simple reason.

By focusing our children’s attention on the reality that their names are written in heaven, we will give them a sense that there is much more to their life than what is here on earth, that which they see and that which passes away. Instilling in our children the understanding that their life now is actually a part of their life in heaven through Baptism is a way to break into the very earthly and “horizontal” way we live our life. Our names are written in heaven, but how do we keep them written there and can anything erase my name from the Book of Life? These are the questions we want our children to begin to ask themselves and learn the answers to. It is a way to teach the

meaning of Baptism in their lives using the very imagery Scripture and the Baptismal Service employ.

In the Faith Enrichment curriculum and in other aspects of our camping program (services, sermonettes, evening cabin talks, etc.) we will be addressing this verse and theme. The specific day's themes are as follows:

Sunday: "...rejoice that your names are written in heaven. "

Monday: Holy Baptism: We are Enrolled in the Book of Life

Tuesday: Holy Baptism: Rejecting Evil and Accepting Christ

Wednesday: Holy Baptism: The New Creation

Thursday: Holy Baptism: The Warrior God Wants

Friday: Holy Baptism: Rejoice that your names are written in heaven

The curriculum below is formatted the same each day. Please look closely at the format and its content.

The Faith Enrichment segment is in the format of a lesson plan, complete with Main Points, a Materials List and several Activities. This is an important step for us as we look for new ways to improve the Camp Program.

You will also see several Appendices which are given as reference material for those responsible for teaching any portion of this curriculum. They serve only as background material and are not necessary in order to teach the daily Faith Enrichment segments. The Faith Enrichment Curriculum is on pages 3-23. The Appendices begin on page 24 and are:

1. Scripture References to Baptism, Baptized, Book of Life, etc.
2. Quotes and Prayers from the Sacrament of Baptism with some additional notes
3. Select Quotes from the Philokalia regarding Baptism and our theme

We are looking forward to covering this year's theme and making it a part of the Camp Program.

Thank you for being a part of the 2014 Summer Program at Camp!

Yours in Christ,
Fr. Stephen

Monday

Holy Baptism: We are Enrolled in the Book of Life

Goal: To understand that in and through the Sacrament of Baptism our names are written by Christ in Heaven and that therefore we take our place in the company and fellowship of the saints of God.

MORNING PRAYERS

Epistle: Philippians 4:1-7

Gospel: Luke 10:17-24

Morning Sermon (these are only suggestions):

- Talk about what it means to have our names written in the Book of Life, in the Kingdom of Heaven.
- Talk about why Jesus had to say this to the Seventy in today's Gospel
- Talk about our High Calling as Baptized Orthodox Christians

FAITH ENRICHMENT

Main Points:

- We ask God to inscribe (write) the names of those coming to be baptized in heaven, in His Book of Life
- Our Lord clearly instructed the Seventy to rejoice in nothing else other than the fact that their names were written in heaven
- Our names written in heaven reveal that we are now citizens of the Kingdom of God
- Living as citizens of the Kingdom of God here and now is our High Calling. It is the challenge of the Gospel to all of us

Materials/Supplies Needed

- Church Metrical Book – old and newer
- 3 Lawn Chairs
- List of 3 campers (first and last names) – posted on something in area of class
- Passport
- Copies of icons of Christ with Open Book and copies of Christ with Closed Book

1. In our Baptisms the Church ask God to write our names in heaven, in His Book of Life.

ACTIVITY: Show campers the Metrical Book. Talk about how the priest puts our names in it when we are baptized. He inscribes or writes our names in it to show we are baptized.

But this isn't the only Book we hope our name is written in. We hope our names are written in the Book of Life that Jesus Christ holds. We pray for this in Baptism and we believe that our names are written in the Book of Life as a sign that we are now Citizens of the Kingdom of Heaven, even though we are still living here on earth.

ACTIVITY: Ask campers if they know what a Passport is. Show them the passport. Talk about how with a passport you can be visiting one country, but still be a citizen (belong to) another country.

- Just the same way, when our names are written in Christ's Book of Life, we are now citizens of Heaven, and we begin to understand that we are only visiting (for a short time) life in this world. This is joyful for us -- we, through our Baptisms, are citizens of God's Kingdom with a "passport" to get in because our names are written there.
- In Church language we say that we are pilgrims here on earth, making a pilgrimage (or traveling) to the Kingdom of Heaven.

2. Our Lord clearly instructed the Seventy He had sent out to rejoice in nothing else than the fact their names were written in heaven.

A. Re-visit Luke 10:17-24 – you can re-read or simply summarize

ACTIVITY: Have campers come around list of campers that was posted and if their name is on list, they get to sit in the lawn chairs for the entire Faith Enrichment segment.

ACTIVITY: Ask Campers if there have been anything in their lives they had hoped to be chosen for. Ex. Principal's list at school, school sports team, opportunity to travel, chosen by teacher as student of the week, chosen by mom or dad at home for something, etc.

Ask Campers to think about how it made them feel to be chosen? How did it make them feel when they weren't chose? What was it like to go to the posted list and not be one of those whose names were there?

- The Seventy that Jesus sent out came back to Jesus and were overjoyed that they had POWER!! He reminds them that Satan once had been given privilege by God as well, but he took pride in it, thought it was His own, and eventually fell away from God.
- But Jesus didn't want them to rejoice in power, in privilege, in position, but He wanted His Apostles to rejoice at the REASON they had such privilege (and

responsibility) – that is, that their names were written in heaven, that they were Citizens already of Heaven.

- That's the only list that really matters to us as Baptized Orthodox Christians – the list that our Lord keeps in His Book of Life that has in it our names, We are automatically written in that Book at the time of our Baptism.

3. When Jesus writes our name in His Book of Life, we know we now belong in heaven as it's citizens!!

- That's really incredible isn't it? To know that our Lord Himself writes our name down in a book that he holds.
- But just because our names are written in His Book as a result of our Baptism, doesn't mean we will always be in it. We have to show God we want to be citizens of His "country", citizens of heaven.

4. Living as citizens of the Kingdom of God here and now is our High Calling. It is the challenge of the Gospel to all of us.

ACTIVITY: Ask campers if they have ever been on a list and were then removed from it. What list? What team? What circumstance? How did it make them feel? Why did it happen? Etc.

We have a High Calling, a great responsibility as citizens of heaven, to live our lives in the way the King of heaven, our Lord Jesus Christ, wants us to. We are challenged by Jesus Christ, just as He challenged the Seventy.

The only way our names stay in Christ's Book of Life is if we REMAIN TRUE TO WHAT GOD GAVE US IN OUR BAPTISMS!!

ACTIVITY: Show campers icon of Christ holding the open Book and Christ in icon holding the closed Book. The open Book is the Gospel Book. The closed Book is the Book of Life from which we will be judged – our names are there, but so are our deeds. Our names will either be there or not be there eventually? The question is...Do we want to be on that list?

QUESTIONS?

EVENING CHURCH SERVICE: MOLEBEN TO THE MOTHER OF GOD

Sermon (these are only suggestions):

- **Talk about the Liturgical Movements in Baptism (some of them, or just one). Talk about what that movement or those movements mean.**
- **Talk more about our High Calling that we are given when baptized as Kings/Royal, Priests and Prophets.**
- **Talk about being enrolled in the company or fellowship of Saints when we are baptized. – “Enroll him in Your book of life and unite him to the flock of Your inheritance.” (Prayer at the Reception of a Catechumen)**

EVENING PRAYERS

Sermon (these are only suggestions):

- **“...unite him to the flock of Your inheritance.” (Prayer at the Reception of a Catechumen) Talk about how we are not solitary Christians – we are members of God’s people through Baptism**
- **Back to Basics of Baptism – we become the newest member of God’s Church, the newest member of God’s people, the Body of Christ, the Fellowship of Saints.**
- **Living as Baptized – remember the parable of the Wicked Servant who though forgiven by his master did not forgive his fellow servant – and he was called back and thrown into jail for not living as a citizen of his masters house.**

CABIN TALK

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Tuesday

Holy Baptism: Rejecting Evil and Accepting Christ

Goal: To understand that in Baptism we have made a personal commitment to Christ Himself, to follow Him wherever that may lead us.

MORNING PRAYERS

Epistle: 1 Peter 2:19-25

Gospel: John 21:15-22

Morning Sermon (these are only suggestions):

- Epistle – Talk about what it means to follow Christ as described by St. Peter – “...leaving you an example, that you should follow in His steps.”
- Talk about how in Baptism we “...have now returned to the Shepherd and Guardian of [our] souls.” – as sheep we now follow the Shepherd and if we stay close we have Him as our Guardian.
- “Whosoever would come after Me, let him deny himself, take up his cross, and follow Me.”
- In Baptism we have made a personal commitment to Christ Himself – each time we return to the cup/chalice from which He feeds us, we renew and confirm that commitment

FAITH ENRICHMENT

Main Points:

- In our Baptisms we were freed/liberated from slavery to sin and Satan.
- In our Baptisms not only were we freed from the Evil One, but we also accepted Jesus Christ as our Savior and Redeemer
- Christ calls us to the reward of a faithful fellowship with Him and His Saints
- There are “conditions” for us to follow in order to receive the reward of a faithful fellowship

Materials/Supplies Needed

- Copy of Baptismal Service Book
- Copy of 4th Prayer of Exorcism – enough for each camper
- Pens – 10
- Digital copy of Baptismal Service or part of the Baptismal Service
- Easel with Dry Erase Marker and Eraser

1. In our Baptisms we were freed/liberated from slavery to sin and Satan.

A. Look at the 4th Prayer of Exorcism prior to Baptism:

“Expel from her every evil and unclean spirit which hides and makes its lair in her heart.” (3x) and then the remainder of the Prayer:

The spirit of deceit, the spirit of evil, the spirit of idolatry and of every covetousness; the spirit of falsehood and of every uncleanness which operates through the prompting of the Devil. And make him a reason-endowed sheep in the holy flock of Your Christ, and honorable member of Your Church, a consecrated vessel, a child of the light and an heir of Your Kingdom, that having lived in accordance with your commandments, and preserved inviolate the seal, and kept his garment undefiled, he may receive the blessedness of the Saints in Your Kingdom.

- Baptism begins with God’s act of freeing us from bondage to the Evil One and every evil spirit. Our salvation and restoration through Baptism begins with this action which frees us from the Devil’s tyranny. We cannot accept Christ so long as we are in bondage to the Enemy.
- And note that our Lord is concerned with our hearts (the very center of our being) – “Expel from her every evil and unclean spirit which hides and makes its lair in her *HEART*.” This is not just an outward freedom, but we are freed, transformed, made new, inside us as well. There are visible signs of this freedom in this part of the Baptismal Service. Can anyone tell me what they are?

ACTIVITY: Watch part of the Baptismal Service that is provided to you. Ask the campers to look for the visible signs that the child/adult is being freed from the Evil One and is now a child of God. Visible signs are:

- Sign of the Cross on the child
- Breathing on the child
- Laying the right hand on the child
- Of course the actual prayers of exorcism
- Facing the West
- Spitting

These are all visible signs that we are freed from slavery to sin and Satan, but the real freedom comes within us where our hearts are freed of all evil.

B. Following upon this Prayer and the expulsion of the Evil One from us, the priest will ask the one to be baptized, or their sponsors in the case of an infant/child, a series of questions. These questions and their answers reveal not only the total banishment (or driving away) of Satan, but also a complete turning away from him, so that the newly baptized can serve God without being divided in his commitment to God.

2. In our Baptisms not only were we freed from the Evil One, but we also accepted Jesus Christ as our Savior and Redeemer

- A. Look at the questions that are asked of the one coming to be baptized. First we are asked if we renounce Satan, that is reject him, but then we are asked if we will unite ourselves to Christ
- But we unite ourselves to Christ as our King and God, our Savior and Redeemer.

ACTIVITY: Have a camper read a portion of the morning's Gospel Lesson. First John 21:19 and then 21.22. **Key in on the words of our Savior, "Follow Me!"**

- St. Peter had just been asked 3 times by our Lord if he loved Him. And at the third time, St. Peter was really hurt – it says in the Bible that when Jesus asked Him a 3rd time if he loved Him that it "grieved" Peter. Each time St. Peter said that he loved Jesus. But even after saying 3 times that he loved Jesus, and even after being told by our Lord to "Follow me", St. Peter still had not accepted Christ as King and God, because he turns away from Jesus to look at the disciple behind them both, and takes His eyes off of Jesus so to speak, and so Jesus must again say to him (and more forcefully), "Follow Me!".
- In our Baptism we are freed by God from the Devil, but we must also accept Jesus Christ as the One who saves us and as the One we must follow.

There is a reward for those who follow Christ! Remember how we talked yesterday about our names being written in heaven by Christ Himself in His Book of Life. Remember how we said that makes us citizens of His Kingdom, the Kingdom of Heaven.

We must also realize that there is a reward for us if we do follow Christ as citizens of Heaven.

3. Christ calls us to the reward of a faithful fellowship with Him and His Saints

- A. When we are baptized we are enrolled (have our names written) in heaven. We are brought into the Fellowship of the Saints. To be with Christ and with them requires us to break all ties, all fellowship with the Evil One (that's why we have the special prayers of Exorcism). If we do that, and follow Christ, we will "receive the blessedness of the Saints in Your Kingdom." (also in the 4th Exorcism Prayer)

ACTIVITY: Have the campers divide into 2 groups and list from the Prayer that they have been given all the things the Church prays that the one to be baptized will become and what they must do in order to "receive the blessedness of the Saints in Your Kingdom." What must they become and what must they do to receive this reward?

- Answers:
1. BECOME...A Reason-endowed Sheep of Christ's Holy Flock
 2. BECOME...An Honorable member of His Church
 3. BECOME...A Consecrated vessel

4. BECOME...A Child of light
5. BECOME...An Heir of Your Kingdom
6. DO...Live in accordance with Your Commandments
7. DO...Preserve Inviolable the Seal
8. DO...Keep his Garment undefiled

And then we can "...receive the blessedness of the Saints in Your Kingdom."

4. But there are "conditions" for us to follow in order to receive the reward of a faithful fellowship. These are the "DO" portion of the above answers.

Note to Priests – You can discuss all the different answers or you can choose 1 or 2 (depending on the amount of time you have left). Below are some points about each answer as a reference. At the very least touch on the Conditions listed towards the bottom of this section.



To be enrolled in the **Fellowship of the Saints**, to receive the blessedness they enjoy from the hand of God, all fellowship with the Evil One must be broken and cast aside (deceit, evil, idolatry, covetousness, falsehood, every uncleanness), and what must be within each of us is what can be blessed, what can be received into the Kingdom of Heaven, must be taken up. Listen to what is prayed for each one coming to be baptized:

Not just a sheep of the flock of Christ, but one that is **reason-endowed** (not controlled by their passions, but illumined in their heart, mind, body and soul), and not just of the flock, but of **Christ's holy flock** (that is, a flock set apart, separated according to the sanctification given by Christ);

An honorable member of His Church – the honor accorded by God, not by man – our Lord's words come to mind "How can you receive the honor of God, you who receive honor from one another."

A consecrated vessel – someone who carries in themselves the death and life of Christ (like St. Paul says – he carries in himself the death of Christ so that His life can be revealed through him). Consecrated by God for a purpose in life – we need not look for a purpose in life further than that which is given in our Baptism, which is to take up the life given by God, that life which leads us to the blessedness of the saints.

A child of light – Christ is Himself the Light of the world – if we walk in Him we will not walk in darkness (death) but have the light of life – our steps will be secure no matter the trials and temptation of our life. "The condemnation of the world is that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. For every one who does evil hates the light, and does not come to the light, lest his deeds should be exposed. But he who does what is true comes to the light, that it may be clearly seen that his deeds have been wrought in God." (John 3:19-21)

An heir of Your Kingdom – through Christ in our Baptism we become children of God and co-heirs with Christ of the Kingdom He opened to us again as St. Paul says. We inherit that which Christ saved for us through the shedding of His blood. Without Baptism this is not possible for us – we cannot inherit the Kingdom of God in any other way. Through water and the Spirit we come to new life.

CONDITIONS

But there are conditions to all of this. In order to receive the blessedness of the Saints which is the **reward of a FAITHFUL fellowship**, the prayer gives the conditions for receiving the reward: “...that having lived in accordance with Your commandments, and preserved inviolate the seal, and kept his garment undefiled, he may receive the blessedness of the Saints in Your Kingdom.” So

Having lived in accordance with Your commandments – We must live by the commandments of God which are not simply rules, ethical values, moral precepts, they are life, they are a light upon the face of the earth (as we sing) – they give and lead to life. They are not simply moral obligations, laws which must be obeyed because of the fear of punishment. In keeping them we find life – real, genuine and eternal

AND preserved inviolate the seal – the seal on us, that is the sign and reality of our consecration to God and the gift of God’s own Holy Spirit (His consecrated vessels we are), now must remain unblemished, not tarnished, not rubbed away by actions which would cause the Spirit to retreat from us.

AND kept his garment undefiled – we have been clothed with Christ, we have put Him on, and now we must keep our hearts, minds, souls and bodies which have been renewed by the very presence of Christ in them, we must keep them free from sin. We must not only know that we are consecrated vessels by putting on Christ and being gifted His Holy Spirit, we must live in accordance with the gift and keep not the outward garment clean, but the garment of our soul pure, spotless, unblemished. How? By keeping the commandments, by living the Baptized life.

These are the conditions in which we live in order to....

RECEIVE THE BLESSEDNESS OF THE SAINTS IN YOUR KINGDOM.

Note: **Please note there is a future value to our life in the present.** The future value is not able to be estimated, it is exceedingly more precious and valuable than anything we can have or do in the present. Meaning, no matter how valuable we think our experiences and things that we have or can acquire in the present are, the value of our eternal life given to us in Baptism far outweighs all of it in the present. The future value exceeds the present value.

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QUESTIONS?

EVENING CHURCH SERVICE: MOLEBEN TO ST. NECTARIOS

Sermon (suggestions):

- **Make the connection between St. Nectarios' life and the life of Christ. Show how he closely followed the footsteps of our Savior. Make the connection with living the Baptized Life (rejecting evil, accepting Christ).**
- **Expand on any of the curriculum points in today's Faith Enrichment segment, especially anything to do with becoming an honorable member of the Church, a consecrated vessel, a child of light, or an heir of Christ's Kingdom.**
- **Talk about what it means to reject evil and accept Christ – maybe touch on the lives of the Saints, many of whom had tremendous battles against evil (the Martyrs), how some gave up, and how some persevered.**

EVENING PRAYERS

Sermon (suggestions):

- **Talk about any of the curriculum points in today's Faith Enrichment segment, especially anything to do with the Conditions to receive the reward of a Faithful Fellowship – living in accord with Christ's Commandments, preserving inviolate the seal and keeping our garment undefiled**
- **Talk about the value of the experiences and events and things of our life now compared to the value and eternity of the Kingdom of Heaven.**
- **Re-visit the Epistle and Gospel lessons from the Morning Prayers**

CABIN TALK

Wednesday

Holy Baptism: The New Creation

Goal: To understand what it means to cast off the old man and be clothed with the new man, and to be renewed after the image of Christ in our Baptism.

MORNING PRAYERS

Epistle: Ephesians 4:17-5:2; Romans 6:3-11

Gospel: John 3:1-8, 16-21

Morning Sermon (suggestions):

- Talk about the Nicodemus' encounter with Christ and what it means to be "born anew". What does a person look and sound like having been born anew.
- Talk about the imagery of death and resurrection in the Epistle Lesson and the prayers of Baptism which refer to the same. Include the imagery of the water.
- What do we look like and sound like when we have put on Christ? -- Talk about Ephesians 4:25-5:2.
- Pick any of the prayers of Baptism that use the imagery of death and resurrection and talk about them.

FAITH ENRICHMENT

Main Points:

- In the Sacrament of Baptism we are renewed, made new because of the forgiveness of our sins.
- In the Sacrament of Baptism God again dwell IN man and transforms him from the inside out.
- Being re-made, being made a new creation, occurs in our hearts, the very center of each of us.
- Through Baptism a person becomes a citizen of Heaven and can now live as one in the Church.

Materials/Supplies Needed

- Pencils/Pens – enough for each camper
- Baptismal Prayer that reads "...But do You , O Master of all, show this water to be the water of redemption, the water of sanctification...the remission of sins...the fountain of life."
- Easel, Dry Erase Marker, Dry Eraser
- Maze in shape of Baptismal Font on paper. Word "Dead" at start. At end it says "Life" and must go through font to come from death to life.
- White Robe
- Rubbermaid Tub full of water
- Set of food coloring dyes – 5 colors

ACTIVITY: Distribute pens and prayer. Have campers to underline the different things we ask God to make the waters be. Ex. The remission of sins. Ask them to tell you their answers and write them on the Dry Erase Board.

1. In the Sacrament of Baptism we are renewed, made new because of the forgiveness of our sins.

- This happens through water in Baptism. The simple answer to why this happens is that Jesus Himself was baptized and by His presence in the water He made it so clean that by being baptized in it, it actually cleanses our souls
- Unlike the water that we wash our hands with, the waters of Baptism by the grace of God, heal our souls of all sin and hurt.

ACTIVITY: Have children do Maze entitled “From Death to Life”

- It is through Baptism that our souls come to Life again. This is because now God dwells in us just as He dwelt in the waters of the Jordan River during His Baptism.

2. In the Sacrament of Baptism God again dwells IN man and transforms him from the inside out.

ACTIVITY: Dunk the White Robe in the tub of water.

- Point out to the campers that the robe is soaked all the way through its fibers and material, it’s not just wet on the outside
- Ask if a camper wants to put the wet robe on. If not, it’s ok – you can just make the rest of the comments anyway.
- Tell the campers that in our baptisms, our souls, just like the white robe, are penetrated by the healing waters of Baptism by the grace of God. Through the water our sins are forgiven.

ACTIVITY: Read the following petition from the Baptismal service. This petition is prayed over the water by the priest. “That this water may be to him a laver of regeneration, unto the remission of sins, and a garment of incorruption...”

- Ask the campers if the robe that was soaked will eventually dry out. The answer is yes, of course.
- But we actually pray in this petition that “...this water may be...a garment of incorruption...” This means that the water would stay on us, so to speak, and continue to keep our souls healed from sin. That this garment would never fade or get worn out, never develop holes, but always stay perfect/beautiful.

ACTIVITY: Ask campers if they’ve ever been in a sprinkler, river, lake, ocean or pool on a hot day. Ask them if they’ve wanted to stay in it, even though asked to get out by mom or dad, in order to stay cool because it feels good on the hot day.

- Make the point that just like we want to stay in the water when it's hot outside, as baptized Orthodox Christians, we want to "stay" within the waters of baptism our whole life – to keep on that Garment of Incorruption.
- How is this possible? Because....

3. Being re-made, being made a new creation occurs in our hearts, the very center of each of us.

- It is amazing to think that God can make us new from the inside out. That he can heal our hearts and souls through the waters of Baptism that we are placed into. It requires faith to believe and know this.
- Jesus, St. Paul and the Prayers at Baptism all talk about being born again, about being made new. St. Paul and the Prayers of Baptism talk about casting off the old man and putting on the new man. We go into the waters "old" in sin, and we come up from the waters "new" because we are forgiven.

4. Through Baptism a person becomes a citizen of Heaven and can now live as one in the Church.

- We've talked in previous days about how our names are written in heaven when we are baptized. That because our names are written there, we are its citizens even though we still are here on earth. We know that because our names are written there, we are called to eventually live there forever, that is the reward waiting for us if we remain faithful to God.
- But what we may not know is that we can live as a citizen of heaven here and now on the earth in and through the Church. Right here, right now we can experience the blessedness of the Saints, the beauty of the Kingdom.

ACTIVITY: Ask campers if they've ever looked forward to something before – ex. Going to a movie, going to a sports event, going on vacation, eating a particular meal, etc. Have you ever looked forward to it so much that you already feel happy or good or excited even a few days before?

- It is like that with becoming a citizen of Heaven through baptism. We can already live and experience that Kingdom in the Church here and now. How?
 - Every Sacrament of the Church is an event of the Kingdom of heaven. It is both participating in the Kingdom as well as a journey towards it. That's what's incredible about the Church. Through it, we can live even now as citizens of heaven.
- If you want to find out what kind of citizen you are, tune in tomorrow.

QUESTIONS?

EVENING CHURCH SERVICE: MOLEBEN TO THE HOLY CROSS

Sermon (suggestions):

- **Make the connection between Christ's Death on the Cross and our Baptism**
- **Re-visit the morning's Epistle and Gospel**
- **Talk about the liturgical actions of Baptism (just one or two) and what those actions mean, what they signify and how they work in our life**

EVENING PRAYERS

Sermon (suggestions)

- **Talk about the Robe that is given to us at our Baptism – “Grant unto me the robe of light, O Most Merciful Christ our God, who clothes Yourself with light as we a garment.” (Hymn sung after Baptism and giving of the Baptismal Garment)**
- **Talk about the Oil of Gladness used during Baptism**
- **Epistle and Gospel of the Day**

CABIN TALK

Thursday

Holy Baptism: The Warrior God Wants

Goal: To understand that when we are baptized we become warriors in God's service to fight for His Kingdom and its Good News.

MORNING PRAYERS

Epistle: Ephesians 6:10-20

Gospel: Mark 10:35-45 (Matthew 20:20-28)

Morning Sermon:

- What does it mean to be a warrior in God's service? What does God's warrior look like, sound like, act like?
- How can a warrior fight with weapons like compassion, kindness, lowliness, meekness, etc. – see today's Epistle Lesson
- Teach the Gospel passage. Make connection with John and James having to following Christ as their example. Warriors do not have their seat with Christ by privilege but only through service.

FAITH ENRICHMENT

Main Points:

- When our names are written in the Book of Life we are enlisted as God's warriors in His army of saints.
- We are called to stand firm in the struggle again "the rulers of this present darkness." (Ephesians 6:12)
- We must fight the good fight as His warriors to win our reward
- We must fight the good fight to spread the Good News of the Kingdom to help others win their reward

Materials/Supplies Needed

- Dry Erase Board and Stand
- Dry Erase markers and eraser
- 1 blindfold
- Tug-of-War Rope
- Black Sheet – with cut out section/door and hung up

1. When our names are written in the Book of Life we are enlisted as God's warriors in His army of saints.

- There is nothing passive about the Christian life. We were not baptized and automatically saved – that is, it is not guaranteed that we will receive the reward of heaven.
- We are called to a life in God's service as part of his "army".
- In the Baptismal Service we pray for the newly baptized in this way, "He who has clothed himself in You, O Christ our God, bows also his head with us, unto You. Keep him ever a warrior invincible in every attack of those who assail him and us; and make us all victors, even to the end, through Your crown incorruptible..."

ACTIVITY: Ask campers to list different kinds of weapons. Write them on the Dry Erase Board. Ask campers to list enemies. Write them on the Dry Erase Board.

Now read again the verse from the morning's Epistle – Eph. 6.12 – "For we are not contending against flesh and blood, but against the principalities, against the power, against the world rulers of this present darkness, against the spiritual hosts of wickedness in the heavenly places."

- As a warrior in God's army, we have to know who our enemy really is in order to fight that enemy.
- We do not fight against one another (flesh and blood), but the spiritual hosts of wickedness.

ACTIVITY: Have a group of campers stand in a circle around a camper who is blindfolded in the center of the circle. Have campers in the circle one by one come up and touch the shoulder of the camper who is blindfolded. Ask the camper in the center if they know who touched them.

- Talk about how Jesus was blindfolded at His Passion by the soldiers and how they came up and struck Him asking Him to tell them who struck Him. It was a game to the soldiers. Make 2 points:
- First, as a man what do you think Jesus felt? Anger? Humiliation? Rage? Etc.
- Second, he never struck out at them. In fact from the Cross He asks His Father to forgive them. Point: He knew the real enemy to be destroyed was not the people He came to save, but the real enemy was death (sin and Satan).
- In order to fight as Warriors in God's army we have to be very clear about who our enemy is.

2. We are called to stand firm in the struggle against "the rulers of this present darkness." (Ephesians 6:12)

- First, we are called to stand firm – that means to be courageous, to have faith and trust God, to have confidence in our Heavenly Father. This is part of what it means to stand firm

- But then we are also called to struggle against....”the rulers of this present darkness.” Our Baptized Christian life IS A STRUGGLE! Remember that James and John wanted a place at Jesus’ left and right hand in the Kingdom – they wanted the best spots. But He tells them that in order to even get into the Kingdom (not even the best seats so to speak), they had to follow Him even with His Baptism, which was being killed for the sake of the Kingdom. Our Baptized life is a struggle, but that’s ok because the REWARD for struggling is life in heaven, forever.

ACTIVITY: Ask campers if they know how much it costs to get the best seats at the Super Bowl on the 50 yard line -- \$6900! A 2013 One Direction average concert ticket is \$460.! Maroon 5’s average concert ticket costs \$364!

- We are so willing to spend so much on so little. People (We) are willing to spend an awful lot of money on such things, to work and struggle to earn money to spend on these things, and yet are we as willing to spend the time and money on those things which will help us gain the Kingdom of Heaven? These events last a few hours at most.
- Are you willing? Because a Warrior in God’s Army needs to be willing to struggle and sacrifice to win the prize, to gain the victory.

3. We must fight the good fight as His warriors to win our reward.

- St. Paul writes this in his First Letter to Timothy, “But as for you, man of God, shun all this; aim at righteousness, godliness, faith, love, steadfastness, gentleness. Fight the good fight of the faith; take hold of the eternal life to which you were called when you made the good confession in the presence of many witnesses.” (1 Timothy 6:11-12)
 - There is a struggle, there is a fight we all must fight – it is for our salvation. St. Paul says to Timothy “...take hold of the eternal life to which you were called...” We have to seize it, take hold of it – this is imagery that tells us it is a struggle, it won’t be easy, but St. Paul is telling him to do it anyway BECAUSE it is to eternal life that HE WAS CALLED – THIS IS WHAT WE ARE ALL CALLED TO.
- St. Paul also wrote in his Second Letter to Timothy, “I have fought the good fight, I have finished the race, I have kept the faith. Henceforth there is laid up for me the crown of righteousness, which the Lord, the righteous judge, will award to me on that Day, and not only to me but also to all who have loved his appearing.
 - Again, there is a fight to fight – it involves keeping the faith – this is part of what we must do as warriors in the faith.
 - But also, St. Paul mentions that there is a crown waiting for him, which God will give to him, but not only to him but to all those who have loved God’s appearing – that is all who have followed Christ’s teaching.

- “That this water may prove effectual unto the adverting of every snare of enemies, both visible and invisible...” – This is one of our petitions over the waters of Baptism, and we also pray, “he who has clothed himself in You, O Christ our God, bows also his head with us, unto You. Keep him ever a warrior invincible in every attack of those who assail him and us; and make us all victors, even to the end, through Your crown incorruptible...”
 - The true warrior for Christ resists the Evil One – that’s part of fighting the good fight of the faith. To do good AND resist evil.
 - Psalm 37.27 says “Depart from evil, and do good, so shall you abide for ever.”

But there is more than just our salvation “riding” on our fight of the good fight.

4. We must fight the good fight to spread the Good News of the Kingdom to help others win their reward

- We are not in this struggle alone. We take up our place in the company of the saints when we are baptized. We take up our company with all the members of the Church here on earth as well as those in heaven. As we said a few days ago, we are not solitary Christians, we are members of the Body of Christ, the fellowship of the Saints.
- We are dependent upon one another for our salvation.

ACTIVITY: Tug of war “through” the black sheet. Add one child at a time to the one side. Only one priest on other side. As game progresses and add more campers to one side, it becomes more difficult for the other side to pull person in back into darkness.

- The more who are in the Church, living the Baptized Life, the more we are able to help those around us depart from evil, do good, and come to salvation in heaven.
- The Evil One wants to make us feel and think we are alone, isolated, but off from everyone, but we have the saints, angels, our guardian angels, the Mother of God, other members of the Church on earth who are with us and helping us.
- Remember the words of St. Seraphim, “Acquire the spirit of peace, and thousands around you will be saved.”

QUESTIONS?

EVENING CHURCH SERVICE: VESPERS

Sermon (some suggestions):

- Repentance and Confession – keeping our Baptismal Garment pure, clean, free from sin
- Morning Epistle – The Whole Armor of God

EVENING PRAYERS

Sermon (some suggestions):

- Morning Epistle
- Baptism as Death and Resurrection
- Talk about the reasons we anoint the different Body parts with the Oil of Gladness

CABIN TALK

Friday

“...Rejoice that your names are written in heaven.” – Luke 10:20

Goal: To help our campers live their last day at Camp rejoicing that their names are written in heaven. To summarize the week’s teaching and help campers realize they have a high calling to live in the Kingdom for eternity.

DIVINE LITURGY

Old Testament Reading:

Epistle: Titus 2:11-14; 3:4-7

Gospel: Luke 10:17-24

Morning Sermon – His Grace Bishop Gregory

EVENING PRAYERS

Sermon (Suggestions)

- **Recap some of the week**
- **Baptismal service**
- **Our High Calling**

CABIN TALK

- **Where do we go from here?**
- **Don’t let Orthodoxy be your secret identity hid from the world and only come out at church or at home.**

Saturday

“As many as have been baptized into Christ have put on Christ.”

MORNING PRAYERS

Old Testament Reading:

Epistle: Colossians 3:1-17

Gospel: Luke 3:1-18

Morning Sermon

APPENDIX 1

Bible Concordance Searches for “Book, Life”, “Baptism”, “Baptized”, “Put off” and “Put on” – all searched using the RSV Translation

Search: Book, Life

1. [Philippians 4:3](#)

And I ask you also, true yokefellow, help these women, for they have labored side by side with me in the gospel together with Clement and the rest of my fellow workers, whose names are in the **book of life**.

[Philippians 4:2-4](#) (in Context) [Philippians 4](#) (Whole Chapter) [Other Translations](#)

2. [Revelation 3:5](#)

He who conquers shall be clad thus in white garments, and I will not blot his name out of the **book of life**; I will confess his name before my Father and before his angels.

[Revelation 3:4-6](#) (in Context) [Revelation 3](#) (Whole Chapter) [Other Translations](#)

3. [Revelation 13:8](#)

and all who dwell on earth will worship it, every one whose name has not been written before the foundation of the world in the **book of life** of the Lamb that was slain.

[Revelation 13:7-9](#) (in Context) [Revelation 13](#) (Whole Chapter) [Other Translations](#)

4. [Revelation 17:8](#)

The beast that you saw was, and is not, and is to ascend from the bottomless pit and go to perdition; and the dwellers on earth whose names have not been written in the **book of life** from the foundation of the world, will marvel to behold the beast, because it was and is not and is to come.

[Revelation 17:7-9](#) (in Context) [Revelation 17](#) (Whole Chapter) [Other Translations](#)

5. [Revelation 20:12](#)

And I saw the dead, great and small, standing before the throne, and **books** were opened. Also another **book** was opened, which is the **book of life**. And the dead were judged by what was written in the **books**, by what they had done.

[Revelation 20:11-13](#) (in Context) [Revelation 20](#) (Whole Chapter) [Other Translations](#)

6. [Revelation 20:15](#)

and if any one's name was not found written in the **book of life**, he was thrown into the lake of fire.

[Revelation 20:14-15](#) (in Context) [Revelation 20](#) (Whole Chapter) [Other Translations](#)

7. [Revelation 21:27](#)

But nothing unclean shall enter it, nor any one who practices abomination or falsehood, but only those who are written in the Lamb's **book of life**.

[Revelation 21:26-27](#) (in Context) [Revelation 21](#) (Whole Chapter) [Other Translations](#)

Search: "Baptism"

1. [Matthew 3:7](#)

But when he saw many of the Pharisees and Sad'ducees coming for **baptism**, he said to them, "You brood of vipers! Who warned you to flee from the wrath to come?"

[Matthew 3:6-8](#) (in Context) [Matthew 3](#) (Whole Chapter) [Other Translations](#)

2. [Matthew 3:13](#)

[*The **Baptism** of Jesus*] Then Jesus came from Galilee to the Jordan to John, to be baptized by him.

[Matthew 3:12-14](#) (in Context) [Matthew 3](#) (Whole Chapter) [Other Translations](#)

3. [Matthew 21:25](#)

The **baptism** of John, whence was it? From heaven or from men?" And they argued with one another, "If we say, 'From heaven,' he will say to us, 'Why then did you not believe him?'"

[Matthew 21:24-26](#) (in Context) [Matthew 21](#) (Whole Chapter) [Other Translations](#)

4. [Mark 1:4](#)

John the baptizer appeared in the wilderness, preaching a **baptism** of repentance for the forgiveness of sins.

[Mark 1:3-5](#) (in Context) [Mark 1](#) (Whole Chapter) [Other Translations](#)

5. [Mark 1:9](#)

[*The **Baptism** of Jesus*] In those days Jesus came from Nazareth of Galilee and was baptized by John in the Jordan.

[Mark 1:8-10](#) (in Context) [Mark 1](#) (Whole Chapter) [Other Translations](#)

6. [Mark 10:38](#)

But Jesus said to them, "You do not know what you are asking. Are you able to drink the cup that I drink, or to be baptized with the **baptism** with which I am baptized?"

[Mark 10:37-39](#) (in Context) [Mark 10](#) (Whole Chapter) [Other Translations](#)

7. [Mark 10:39](#)

And they said to him, "We are able." And Jesus said to them, "The cup that I drink you will drink; and with the **baptism** with which I am baptized, you will be baptized;

[Mark 10:38-40](#) (in Context) [Mark 10](#) (Whole Chapter) [Other Translations](#)

8. [Mark 11:30](#)

Was the **baptism** of John from heaven or from men? Answer me."

[Mark 11:29-31](#) (in Context) [Mark 11](#) (Whole Chapter) [Other Translations](#)

9. [Luke 3:3](#)

and he went into all the region about the Jordan, preaching a **baptism** of repentance for the forgiveness of sins.

[Luke 3:2-4](#) (in Context) [Luke 3](#) (Whole Chapter) [Other Translations](#)

10. [Luke 3:21](#)

[*The **Baptism** of Jesus*] Now when all the people were baptized, and when Jesus also had been baptized and was praying, the heaven was opened,

[Luke 3:20-22](#) (in Context) [Luke 3](#) (Whole Chapter) [Other Translations](#)

11. [Luke 7:29](#)

(When they heard this all the people and the tax collectors justified God, having been baptized with the **baptism** of John;

[Luke 7:28-30](#) (in Context) [Luke 7](#) (Whole Chapter) [Other Translations](#)

12. [Luke 12:50](#)

I have a **baptism** to be baptized with; and how I am constrained until it is accomplished!

[Luke 12:49-51](#) (in Context) [Luke 12](#) (Whole Chapter) [Other Translations](#)

13. [Luke 20:4](#)

Was the **baptism** of John from heaven or from men?"

[Luke 20:3-5](#) (in Context) [Luke 20](#) (Whole Chapter) [Other Translations](#)

14. [Acts 1:22](#)

beginning from the **baptism** of John until the day when he was taken up from us—one of these men must become with us a witness to his resurrection."

[Acts 1:21-23](#) (in Context) [Acts 1](#) (Whole Chapter) [Other Translations](#)

15. [Acts 10:37](#)

the word which was proclaimed throughout all Judea, beginning from Galilee after the **baptism** which John preached:

[Acts 10:36-38](#) (in Context) [Acts 10](#) (Whole Chapter) [Other Translations](#)

16. [Acts 13:24](#)

Before his coming John had preached a **baptism** of repentance to all the people of Israel.

[Acts 13:23-25](#) (in Context) [Acts 13](#) (Whole Chapter) [Other Translations](#)

17. [Acts 18:25](#)

He had been instructed in the way of the Lord; and being fervent in spirit, he spoke and taught accurately the things concerning Jesus, though he knew only the **baptism** of John.

[Acts 18:24-26](#) (in Context) [Acts 18](#) (Whole Chapter) [Other Translations](#)

18. [Acts 19:3](#)

And he said, "Into what then were you baptized?" They said, "Into John's **baptism**."

[Acts 19:2-4](#) (in Context) [Acts 19](#) (Whole Chapter) [Other Translations](#)

19. [Acts 19:4](#)

And Paul said, "John baptized with the **baptism** of repentance, telling the people to believe in the one who was to come after him, that is, Jesus."

[Acts 19:3-5](#) (in Context) [Acts 19](#) (Whole Chapter) [Other Translations](#)

20. [Romans 6:4](#)

We were buried therefore with him by **baptism** into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life.

[Romans 6:3-5](#) (in Context) [Romans 6](#) (Whole Chapter) [Other Translations](#)

21. [Ephesians 4:5](#)

one Lord, one faith, one **baptism**,

[Ephesians 4:4-6](#) (in Context) [Ephesians 4](#) (Whole Chapter) [Other Translations](#)

22. [Colossians 2:12](#)

and you were buried with him in **baptism**, in which you were also raised with him through faith in the working of God, who raised him from the dead.

[Colossians 2:11-13](#) (in Context) [Colossians 2](#) (Whole Chapter) [Other Translations](#)

23. [1 Peter 3:21](#)

Baptism, which corresponds to this, now saves you, not as a removal of dirt from the body but as an appeal to God for a clear conscience, through the resurrection of Jesus Christ,

[1 Peter 3:20-22](#) (in Context) [1 Peter 3](#) (Whole Chapter) [Other Translations](#)

Search: "Baptized"

1. [Matthew 3:6](#)

and they were **baptized** by him in the river Jordan, confessing their sins.

[Matthew 3:5-7](#) (in Context) [Matthew 3](#) (Whole Chapter) [Other Translations](#)

2. [Matthew 3:13](#)

[*The Baptism of Jesus*] Then Jesus came from Galilee to the Jordan to John, to be **baptized** by him.

[Matthew 3:12-14](#) (in Context) [Matthew 3](#) (Whole Chapter) [Other Translations](#)

3. [Matthew 3:14](#)

John would have prevented him, saying, "I need to be **baptized** by you, and do you come to me?"

[Matthew 3:13-15](#) (in Context) [Matthew 3](#) (Whole Chapter) [Other Translations](#)

4. [Matthew 3:16](#)

And when Jesus was **baptized**, he went up immediately from the water, and behold, the heavens were opened and he saw the Spirit of God descending like a dove, and alighting on him;

[Matthew 3:15-17](#) (in Context) [Matthew 3](#) (Whole Chapter) [Other Translations](#)

5. [Mark 1:5](#)

And there went out to him all the country of Judea, and all the people of Jerusalem; and they were **baptized** by him in the river Jordan, confessing their sins.

[Mark 1:4-6](#) (in Context) [Mark 1](#) (Whole Chapter) [Other Translations](#)

6. [Mark 1:8](#)

I have **baptized** you with water; but he will baptize you with the Holy Spirit.”

[Mark 1:7-9](#) (in Context) [Mark 1](#) (Whole Chapter) [Other Translations](#)

7. [Mark 1:9](#)

[*The Baptism of Jesus*] In those days Jesus came from Nazareth of Galilee and was **baptized** by John in the Jordan.

[Mark 1:8-10](#) (in Context) [Mark 1](#) (Whole Chapter) [Other Translations](#)

8. [Mark 10:38](#)

But Jesus said to them, “You do not know what you are asking. Are you able to drink the cup that I drink, or to be **baptized** with the baptism with which I am **baptized**?”

[Mark 10:37-39](#) (in Context) [Mark 10](#) (Whole Chapter) [Other Translations](#)

9. [Mark 10:39](#)

And they said to him, "We are able." And Jesus said to them, "The cup that I drink you will drink; and with the baptism with which I am **baptized**, you will be **baptized**;

[Mark 10:38-40](#) (in Context) [Mark 10](#) (Whole Chapter) [Other Translations](#)

10. [Mark 16:16](#)

He who believes and is **baptized** will be saved; but he who does not believe will be condemned.

[Mark 16:15-17](#) (in Context) [Mark 16](#) (Whole Chapter) [Other Translations](#)

11. [Luke 3:7](#)

He said therefore to the multitudes that came out to be **baptized** by him, "You brood of vipers! Who warned you to flee from the wrath to come?"

[Luke 3:6-8](#) (in Context) [Luke 3](#) (Whole Chapter) [Other Translations](#)

12. [Luke 3:12](#)

Tax collectors also came to be **baptized**, and said to him, "Teacher, what shall we do?"

[Luke 3:11-13](#) (in Context) [Luke 3](#) (Whole Chapter) [Other Translations](#)

13. [Luke 3:21](#)

[*The Baptism of Jesus*] Now when all the people were **baptized**, and when Jesus also had been **baptized** and was praying, the heaven was opened,

[Luke 3:20-22](#) (in Context) [Luke 3](#) (Whole Chapter) [Other Translations](#)

14. [Luke 7:29](#)

(When they heard this all the people and the tax collectors justified God, having been **baptized** with the baptism of John;

[Luke 7:28-30](#) (in Context) [Luke 7](#) (Whole Chapter) [Other Translations](#)

15. [Luke 7:30](#)

but the Pharisees and the lawyers rejected the purpose of God for themselves, not having been **baptized** by him.)

[Luke 7:29-31](#) (in Context) [Luke 7](#) (Whole Chapter) [Other Translations](#)

16. [Luke 12:50](#)

I have a baptism to be **baptized** with; and how I am constrained until it is accomplished!

[Luke 12:49-51](#) (in Context) [Luke 12](#) (Whole Chapter) [Other Translations](#)

17. [John 3:22](#)

[*Jesus and John the Baptist*] After this Jesus and his disciples went into the land of Judea; there he remained with them and **baptized**.

[John 3:21-23](#) (in Context) [John 3](#) (Whole Chapter) [Other Translations](#)

18. [John 3:23](#)

John also was baptizing at Ae'non near Salim, because there was much water there; and people came and were **baptized**.

[John 3:22-24](#) (in Context) [John 3](#) (Whole Chapter) [Other Translations](#)

19. [John 10:40](#)

He went away again across the Jordan to the place where John at first **baptized**, and there he remained.

[John 10:39-41](#) (in Context) [John 10](#) (Whole Chapter) [Other Translations](#)

20. [Acts 1:5](#)

for John **baptized** with water, but before many days you shall be **baptized** with the Holy Spirit."

[Acts 1:4-6](#) (in Context) [Acts 1](#) (Whole Chapter) [Other Translations](#)

21. [Acts 2:38](#)

And Peter said to them, "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.

[Acts 2:37-39](#) (in Context) [Acts 2](#) (Whole Chapter) [Other Translations](#)

22. [Acts 2:41](#)

So those who received his word were **baptized**, and there were added that day about three thousand souls.

[Acts 2:40-42](#) (in Context) [Acts 2](#) (Whole Chapter) [Other Translations](#)

23. [Acts 8:12](#)

But when they believed Philip as he preached good news about the kingdom of God and the name of Jesus Christ, they were **baptized**, both men and women.

[Acts 8:11-13](#) (in Context) [Acts 8](#) (Whole Chapter) [Other Translations](#)

24. [Acts 8:13](#)

Even Simon himself believed, and after being **baptized** he continued with Philip. And seeing signs and great miracles performed, he was amazed.

[Acts 8:12-14](#) (in Context) [Acts 8](#) (Whole Chapter) [Other Translations](#)

25. [Acts 8:16](#)

for it had not yet fallen on any of them, but they had only been **baptized** in the name of the Lord Jesus.

[Acts 8:15-17](#) (in Context) [Acts 8](#) (Whole Chapter) [Other Translations](#)

26. [Acts 8:36](#)

And as they went along the road they came to some water, and the eunuch said, "See, here is water! What is to prevent my being **baptized**?"

[Acts 8:35-37](#) (in Context) [Acts 8](#) (Whole Chapter) [Other Translations](#)

27. [Acts 8:38](#)

And he commanded the chariot to stop, and they both went down into the water, Philip and the eunuch, and he **baptized** him.

[Acts 8:37-39](#) (in Context) [Acts 8](#) (Whole Chapter) [Other Translations](#)

28. [Acts 9:18](#)

And immediately something like scales fell from his eyes and he regained his sight. Then he rose and was **baptized**,

[Acts 9:17-19](#) (in Context) [Acts 9](#) (Whole Chapter) [Other Translations](#)

29. [Acts 10:48](#)

And he commanded them to be **baptized** in the name of Jesus Christ. Then they asked him to remain for some days.

[Acts 10:47-48](#) (in Context) [Acts 10](#) (Whole Chapter) [Other Translations](#)

30. [Acts 11:16](#)

And I remembered the word of the Lord, how he said, 'John **baptized** with water, but you shall be **baptized** with the Holy Spirit.'

[Acts 11:15-17](#) (in Context) [Acts 11](#) (Whole Chapter) [Other Translations](#)

31. [Acts 16:15](#)

And when she was **baptized**, with her household, she besought us, saying, "If you have judged me to be faithful to the Lord, come to my house and stay." And she prevailed upon us.

[Acts 16:14-16](#) (in Context) [Acts 16](#) (Whole Chapter) [Other Translations](#)

32. [Acts 16:33](#)

And he took them the same hour of the night, and washed their wounds, and he was **baptized** at once, with all his family.

[Acts 16:32-34](#) (in Context) [Acts 16](#) (Whole Chapter) [Other Translations](#)

33. [Acts 18:8](#)

Crispus, the ruler of the synagogue, believed in the Lord, together with all his household; and many of the Corinthians hearing Paul believed and were **baptized**.

[Acts 18:7-9](#) (in Context) [Acts 18](#) (Whole Chapter) [Other Translations](#)

34. [Acts 19:3](#)

And he said, "Into what then were you **baptized**?" They said, "Into John's baptism."

[Acts 19:2-4](#) (in Context) [Acts 19](#) (Whole Chapter) [Other Translations](#)

35. [Acts 19:4](#)

And Paul said, "John **baptized** with the baptism of repentance, telling the people to believe in the one who was to come after him, that is, Jesus."

[Acts 19:3-5](#) (in Context) [Acts 19](#) (Whole Chapter) [Other Translations](#)

36. [Acts 19:5](#)

On hearing this, they were **baptized** in the name of the Lord Jesus.

[Acts 19:4-6](#) (in Context) [Acts 19](#) (Whole Chapter) [Other Translations](#)

37. [Acts 22:16](#)

And now why do you wait? Rise and be **baptized**, and wash away your sins, calling on his name.'

[Acts 22:15-17](#) (in Context) [Acts 22](#) (Whole Chapter) [Other Translations](#)

38. [Romans 6:3](#)

Do you not know that all of us who have been **baptized** into Christ Jesus were **baptized** into his death?

[Romans 6:2-4](#) (in Context) [Romans 6](#) (Whole Chapter) [Other Translations](#)

39. [1 Corinthians 1:13](#)

Is Christ divided? Was Paul crucified for you? Or were you **baptized** in the name of Paul?

[1 Corinthians 1:12-14](#) (in Context) [1 Corinthians 1](#) (Whole Chapter) [Other Translations](#)

40. [1 Corinthians 1:14](#)

I am thankful that I **baptized** none of you except Crispus and Ga'ius;

[1 Corinthians 1:13-15](#) (in Context) [1 Corinthians 1](#) (Whole Chapter) [Other Translations](#)

41. [1 Corinthians 1:15](#)

lest any one should say that you were **baptized** in my name.

[1 Corinthians 1:14-16](#) (in Context) [1 Corinthians 1](#) (Whole Chapter) [Other Translations](#)

42. [1 Corinthians 1:16](#)

(I did baptize also the household of Steph'anas. Beyond that, I do not know whether I **baptized** any one else.)

[1 Corinthians 1:15-17](#) (in Context) [1 Corinthians 1](#) (Whole Chapter) [Other Translations](#)

43. [1 Corinthians 10:2](#)

and all were **baptized** into Moses in the cloud and in the sea,

[1 Corinthians 10:1-3](#) (in Context) [1 Corinthians 10](#) (Whole Chapter) [Other Translations](#)

44. [1 Corinthians 12:13](#)

For by one Spirit we were all **baptized** into one body—Jews or Greeks, slaves or free—and all were made to drink of one Spirit.

[1 Corinthians 12:12-14](#) (in Context) [1 Corinthians 12](#) (Whole Chapter) [Other Translations](#)

45. [1 Corinthians 15:29](#)

Otherwise, what do people mean by being **baptized** on behalf of the dead? If the dead are not raised at all, why are people **baptized** on their behalf?

[1 Corinthians 15:28-30](#) (in Context) [1 Corinthians 15](#) (Whole Chapter) [Other Translations](#)

46. [Galatians 3:27](#)

For as many of you as were **baptized** into Christ have put on Christ.

[Galatians 3:26-28](#) (in Context) [Galatians 3](#) (Whole Chapter) [Other Translations](#)

Search: "Put off"

1. [Romans 13:12](#)

the night is far gone, the day is at hand. Let us then cast **off** the works of darkness and **put** on the armor of light;

[Romans 13:11-13](#) (in Context) [Romans 13](#) (Whole Chapter) [Other Translations](#)

2. [2 Corinthians 2:5](#)

[*Forgiveness for the **Offender***] But if any one has caused pain, he has caused it not to me, but in some measure—not to **put** it too severely—to you all.

[2 Corinthians 2:4-6](#) (in Context) [2 Corinthians 2](#) (Whole Chapter) [Other Translations](#)

3. [Ephesians 4:22](#)

Put **off** your old nature which belongs to your former manner of life and is corrupt through deceitful lusts,

[Ephesians 4:21-23](#) (in Context) [Ephesians 4](#) (Whole Chapter) [Other Translations](#)

4. [Colossians 2:11](#)

In him also you were circumcised with a circumcision made without hands, by **putting off** the body of flesh in the circumcision of Christ;

[Colossians 2:10-12](#) (in Context) [Colossians 2](#) (Whole Chapter) [Other Translations](#)

5. [Colossians 3:9](#)

Do not lie to one another, seeing that you have **put off** the old nature with its practices

[Colossians 3:8-10](#) (in Context) [Colossians 3](#) (Whole Chapter) [Other Translations](#)

6. [2 Peter 1:14](#)

since I know that the **putting off** of my body will be soon, as our Lord Jesus Christ showed me.

[2 Peter 1:13-15](#) (in Context) [2 Peter 1](#) (Whole Chapter) [Other Translations](#)

Search: "Put on"

1. [Romans 13:12](#)

the night is far gone, the day is at hand. Let us then cast off the works of darkness and **put on** the armor of light;

[Romans 13:11-13](#) (in Context) [Romans 13](#) (Whole Chapter) [Other Translations](#)

2. [Romans 13:14](#)

But **put on** the Lord Jesus Christ, and make no provision for the flesh, to gratify its desires.

[Romans 13:13-14](#) (in Context) [Romans 13](#) (Whole Chapter) [Other Translations](#)

3. [1 Corinthians 15:53](#)

For this perishable nature must **put on** the imperishable, and this mortal nature must **put on** immortality.

[1 Corinthians 15:52-54](#) (in Context) [1 Corinthians 15](#) (Whole Chapter) [Other Translations](#)

4. [1 Corinthians 15:54](#)

When the perishable **puts on** the imperishable, and the mortal **puts on** immortality, then shall come to pass the saying that is written: "Death is swallowed up in victory."

[1 Corinthians 15:53-55](#) (in Context) [1 Corinthians 15](#) (Whole Chapter) [Other Translations](#)

5. [2 Corinthians 5:2](#)

Here indeed we groan, and long to **put on** our heavenly dwelling,

[2 Corinthians 5:1-3](#) (in Context) [2 Corinthians 5](#) (Whole Chapter) [Other Translations](#)

6. [2 Corinthians 5:3](#)

so that by **putting it on** we may not be found naked.

[2 Corinthians 5:2-4](#) (in Context) [2 Corinthians 5](#) (Whole Chapter) [Other Translations](#)

7. [2 Corinthians 11:20](#)

For you bear it if a man makes slaves of you, or preys upon you, or takes advantage of you, or **puts on** airs, or strikes you in the face.

[2 Corinthians 11:19-21](#) (in Context) [2 Corinthians 11](#) (Whole Chapter) [Other Translations](#)

8. [Galatians 3:27](#)

For as many of you as were baptized into Christ have **put on** Christ.

[Galatians 3:26-28](#) (in Context) [Galatians 3](#) (Whole Chapter) [Other Translations](#)

9. **Ephesians 4:24**

and **put on** the new nature, created after the likeness of God in true righteousness and holiness.

[Ephesians 4:23-25](#) (in Context) [Ephesians 4](#) (Whole Chapter) [Other Translations](#)

10. **Ephesians 4:25**

[*Rules for the New Life*] Therefore, **putting** away falsehood, let every **one** speak the truth with his neighbor, for we are members **one** of another.

[Ephesians 4:24-26](#) (in Context) [Ephesians 4](#) (Whole Chapter) [Other Translations](#)

11. **Ephesians 6:11**

Put **on** the whole armor of God, that you may be able to stand against the wiles of the devil.

[Ephesians 6:10-12](#) (in Context) [Ephesians 6](#) (Whole Chapter) [Other Translations](#)

12. **Ephesians 6:14**

Stand therefore, having girded your loins with truth, and having **put on** the breastplate of righteousness,

[Ephesians 6:13-15](#) (in Context) [Ephesians 6](#) (Whole Chapter) [Other Translations](#)

13. **Colossians 3:9**

Do not lie to **one** another, seeing that you have **put** off the old nature with its practices

[Colossians 3:8-10](#) (in Context) [Colossians 3](#) (Whole Chapter) [Other Translations](#)

14. **Colossians 3:10**

and have **put on** the new nature, which is being renewed in knowledge after the image of its creator.

[Colossians 3:9-11](#) (in Context) [Colossians 3](#) (Whole Chapter) [Other Translations](#)

15. **[Colossians 3:12](#)**

Put **on** then, as God's chosen **ones**, holy and beloved, compassion, kindness, lowliness, meekness, and patience,

[Colossians 3:11-13](#) (in Context) [Colossians 3](#) (Whole Chapter) [Other Translations](#)

16. **[Colossians 3:14](#)**

And above all these **put on** love, which binds everything together in perfect harmony.

[Colossians 3:13-15](#) (in Context) [Colossians 3](#) (Whole Chapter) [Other Translations](#)

17. **[1 Thessalonians 5:8](#)**

But, since we belong to the day, let us be sober, and **put on** the breastplate of faith and love, and for a helmet the hope of salvation.

[1 Thessalonians 5:7-9](#) (in Context) [1 Thessalonians 5](#) (Whole Chapter) [Other Translations](#)

18. **[Hebrews 8:10](#)**

This is the covenant that I will make with the house of Israel after those days, says the Lord: I will **put** my laws into their minds, and write them **on** their hearts, and I will be their God, and they shall be my people.

[Hebrews 8:9-11](#) (in Context) [Hebrews 8](#) (Whole Chapter) [Other Translations](#)

19. **[Hebrews 9:26](#)**

for then he would have had to suffer repeatedly since the foundation of the world. But as it is, he has appeared **once** for all at the end of the age to **put** away sin by the sacrifice of himself.

[Hebrews 9:25-27](#) (in Context) [Hebrews 9](#) (Whole Chapter) [Other Translations](#)

20. **Hebrews 10:16**

“This is the covenant that I will make with them after those days, says the Lord: I will **put** my laws **on** their hearts, and write them **on** their minds,”

[Hebrews 10:15-17](#) (in Context) [Hebrews 10](#) (Whole Chapter) [Other Translations](#)

21. **1 Peter 3:18**

For Christ also died for sins **once** for all, the righteous for the unrighteous, that he might bring us to God, being **put** to death in the flesh but made alive in the spirit;

[1 Peter 3:17-19](#) (in Context) [1 Peter 3](#) (Whole Chapter) [Other Translations](#)

22. **Revelation 17:17**

for God has **put** it into their hearts to carry out his purpose by being of **one** mind and giving over their royal power to the beast, until the words of God shall be fulfilled.

[Revelation 17:16-18](#) (in Context) [Revelation 17](#) (Whole Chapter) [Other Translations](#)

23. **Baruch 5:1**

Take off the garment of your sorrow and affliction, O Jerusalem, and **put on** for ever the beauty of the glory from God.

[Baruch 5:1-3](#) (in Context) [Baruch 5](#) (Whole Chapter) [Other Translations](#)

24. **Baruch 5:2**

Put **on** the robe of the righteousness from God; **put on** your head the diadem of the glory of the Everlasting.

[Baruch 5:1-3](#) (in Context) [Baruch 5](#) (Whole Chapter) [Other Translations](#)

APPENDIX 2

Select Quotes from the Service of Baptism:

From the Department of Religious Education of the Orthodox Church in America 1972

1. *“Enroll him in Your book of life and unite him to the flock of Your inheritance.” (Reception of a Catechumen)*
2. *“Do you renounce Satan, all his works, all his angels, all his services, and all his pride? Do you unite yourself to Christ?”*
3. *“Strip her of her old self and renew her to eternal life; in unity of Your Christ, fill her with the power of Your Holy Spirit, so that she may no longer be a child of the flesh, but rather a child of Your kingdom.” (Prayer at Profession of Faith).*
4. *“May [this water] be a bath of regeneration, a renewal of spirit, a gift of filial adoption, a garment of incorruption, and a fountain of life” (Blessing of the Water).*
5. *“Do You now also, O Lord, who preserves children, bless this Infant, together with his parents and his sponsors, and grant that in due season, he may be united, through water and the Spirit of the new birth, unto Your holy flock of reason-endowed sheep, which is called by the name of Your Christ.” (Prayer at the end of the prayers for a woman on the 40th Day after childbirth.)*
6. *“Inscribe her in Your Book of Life, and unite her to the flock of Your inheritance.” (Prayer at the beginning of the Reception into the Catechumenate).*
7. *“Make her to rejoice in the works of her hands, and in all her generation; that she may render praises unto You, may sing, worship and glorify Your great and exalted Name always, all the days of her life.” (Prayer at the beginning of the Reception into the Catechumenate).*
8. *“Begone, and depart from this sealed, newly-enlisted warrior of Christ our God. For I charge you by Him who rides upon the wings of the wind, and makes his Angels spirits, and His ministers a flaming fire: Begone, and depart from this creature, with all your powers and your angels.” (First Exorcism Prayer)*

Note: we are newly-enlisted warriors of Christ our God. We are not being purged of the evil of Satan just to rest, but to take up our position in the ranks of the warriors of Christ, both those in the body and those in Heaven. The child has already been sealed by the breathing of the priest in the face of the child and by the Sing of the Cross placed over the child, and by the priest laying his right hand upon the child’s head – the child has been sealed already in the ranks of saints

Note: Salvation and Restoration beings with an act of liberation (exorcism) –

9. *“...Begone, and depart from him who has made himself ready for holy Illumination.” (Second Exorcism Prayer)*

Note: Baptism referred to as Holy Illumination – coming to the Light, who is Christ Himself....”Those who sat in darkness have seen a great light...”

10. *“O Lord...who heals every malady and every infirmity: Look upon Your servant; prove him and search him and root out of him every operation of the Devil....that, having obtained mercy*

from You, he may be made worthy to partake of Your heavenly Mysteries, and may ascribe glory unto You...” (Third Exorcism Prayer)

Note: There is in the Exorcisms the total banishment of Satan and together with the renunciations, a complete turning away from Satan, so that the newly enrolled warrior can serve without being divided in his commitment to God.

11. *“Open the eyes of her understanding, that the illumination of Your Gospel may shine brightly in her.”* (Fourth Exorcism Prayer)

Note: Not only are the outward and visible signs real and present, but the things which cannot be seen with our eyes are very real and present, including the opening of the child’s understanding, which is not possible without God, so that illumination can occur.

12. *“Assign to his life an Angel of light who shall deliver him from every snare of the adversary, from encounter with evil, from the demon of the noonday, and from evil thoughts.”* (Fourth Exorcism Prayer)

Note: God provides for his people, each of them, an Angel to guide and guard them. Not only do the ranks of saints born into this world guide and guard, but the ranks of angelic hosts as well, especially our Guardian Angels.

13. *“Expel from her every evil and unclean spirit which hides and makes its lair in her heart”* (3x) – *each time the priest breathes gently in the form of a cross over the mouth, brow and breast of the child.*

Note: Our Lord is concerned with our hearts (the very center of our being) and there we must be transformed, made new. To do so means that what makes us old must be gotten rid of, cast out and put under ban – this is the Exorcisms, the sign of the Cross, the breathing, the laying on of hands.

14. *Following upon the exorcism: “The spirit of deceit, the spirit of evil, the spirit of idolatry and of every covetousness; the spirit of falsehood and of every uncleanness which operates through the prompting of the Devil. And make him a reason-endowed sheep in the holy flock of Your Christ, and honorable member of Your Church, a consecrated vessel, a child of the light and an heir of Your Kingdom, that having lived in accordance with your commandments, and preserved inviolate the seal, and kept his garment undefiled, he may receive the blessedness of the Saints in Your Kingdom.*

Note: To be enrolled in the **Fellowship of the Saints**, to receive the blessedness they enjoy from the hand of God, all fellowship with the Evil One must be broken and cast aside (deceit, evil, idolatry, covetousness, falsehood, every uncleanness), and what must be within each of us is what can be blessed, what can be received into the Kingdom of Heaven, must be taken up. Listen to what is prayed for each one coming to be baptized:

Not just a sheep of the flock of Christ, but one that is reason-endowed (not controlled by their passions, but illumined in their heart, mind, body and soul), and not just of the flock, but of

Christ's holy flock (that is, a flock set apart, separated according to the sanctification given by Christ);

An honorable member of His Church – the honor accorded by God, not by man – our Lord's words come to mind "How can you receive the honor of God, you who receive honor from one another."

A consecrated vessel – someone who carries in themselves the death and life of Christ (like St. Paul says – he carries in himself the death of Christ so that His life can be revealed through him). Consecrated by God for a purpose in life – we need not look for a purpose in life further than that which is given in our Baptism, which is to take up the life given by God, that life which leads us to the blessedness of the saints.

A child of light – Christ is Himself the Light of the world – if we walk in Him we will not walk in darkness (death) but have the light of life – our steps will be secure no matter the trials and temptation of our life. "The condemnation of the world is that the light has come into the world, and men loved darkness rather than light, because their deeds were evil. For every one who does evil hates the light, and does not come to the light, lest his deeds should be exposed. But he who does what is true comes to the light, that it may be clearly seen that his deeds have been wrought in God." (John 3:19-21)

An heir of Your Kingdom – through Christ in our Baptism we become children of God and co-heirs with Christ of the Kingdom He opened to us again as St. Paul says. We inherit that which Christ saved for us through the shedding of His blood. Without Baptism this is not possible for us – we cannot inherit the Kingdom of God in any other way. Through water and the Spirit we come to new life.

But there are conditions to all of this. In order to receive the blessedness of the Saints which is the **reward of a FAITHFUL fellowship**, the prayer after the exorcism and after what is prayed to be given to the soon-to-be-illuminated person, the prayer gives the conditions for receiving the reward: "...that having lived in accordance with Your commandments, and preserved inviolate the seal, and kept his garment undefiled, he may receive the blessedness of the Saints in Your Kingdom." So

Having lived in accordance with Your commandments – We must live by the commandments of God which are not simply rules, ethical values, moral precepts, they are life, they are a light upon the face of the earth (as we sing) – they give and lead to life. They are not simply moral obligations, laws which must be obeyed because of the fear of punishment. In keeping them we find life – real, genuine and eternal

AND preserved inviolate the seal – the seal on us, that is the sign and reality of our consecration to God and the gift of God's own Holy Spirit (His consecrated vessels we are), now must remain unblemished, not tarnished, not rubbed away by actions which would cause the Spirit to retreat from us.

AND kept his garment undefiled – we have been clothed with Christ, we have put Him on, and now we must keep our hearts, minds, souls and bodies which have been renewed by the very presence of Christ in them, we must keep them free from sin. We must not only know that we are consecrated vessels by putting on Christ and being gifted His Holy Spirit, we must live in accordance with the gift and keep not the outward garment clean, but the garment of our soul pure, spotless, unblemished. How? By keeping the commandments, by living the Baptized life.

These are the conditions in which we live in order to....

RECEIVE THE BLESSEDNESS OF THE SAINTS IN YOUR KINGDOM.

Note: **Please note there is a future value to our life in the present.** The future value is not able to be estimated, it is exceedingly more precious and valuable than anything we can have or do in the present. Meaning, no matter how valuable we think our experiences and things that we have or can acquire in the present are, the value of our eternal life given to us in Baptism far outweighs all of it in the present. The future value exceeds the present value.

15. *“Do you renounce Satan, and all his works, and all his angels, and all his service and all his pride? “ “I do renounce him!” (3x) “Have you renounced Satan?” “I have renounced Him!” (3x) “Breathe and spit upon him!” “Do you unite yourself to Christ?” “I do unite myself to Christ!” (3x) “Have you united yourself to Christ?” “I have united myself to Christ.” (3x) And finally, “Do you believe in Him?” “I believe in Him as King and God.”*

Note: Peter was asked by our Lord three times if he loved Him. Our Lord required this after Peter’s three-fold denial. He healed Peter in this way. We in imitation are asked three times a series of not questions, but of confessions, a series of oaths, which we will then spend our lives struggling to uphold, as Peter struggled to uphold his oath “Even though all shall leave You, Lord, I will not leave You.” – and yet we know Peter did leave Christ, he did deny Him, but Christ provided the way back to his oath, to fulfill it, and to continue in the ministry of an Apostle – Peter lived out his days in accord with his oath. We will spend our life doing the same. But fulfilling the oaths we have taken, must be accompanied by the final answer to the final question, “Do you believe in Him?” The answer is not a simple “Yes” in the service, but “Yes, AS King and God.” – meaning as the ruler of my life to whom I owe allegiance and as the one who has delivered me from death, has brought me to life, and will bring me to that life eternally, but only if I keep Him as my King and as my God.

16. *After the Confession of Faith – “O Master, Lord our God, call Your servant (name), to Your holy Illumination, and grant her that great grace of Your holy Baptism. Put off from her the old man, and renew her unto life everlasting; and fill her with the power of Your Holy Spirit, in the unity of Your Christ: that she may be no more a child of the body, but a child of Your kingdom...”*

Note: This is a calling, one that is God’s to us, but one to which He calls/invites all mankind. That is, to be illuminated in the Sacrament of Holy Baptism. “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, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.” (Mt. 28.19-20). In this calling we become completely renewed by casting off, putting off that which was made old through sin and corrupted by sin. We are renewed unto life everlasting – meaning we are remade in such a way that the Kingdom of Heaven is opened to us again, that our names are written there, and that **we are given the power to keep our names there in Christ by living not as children of the flesh/body, but as children of/citizens of God’s Kingdom. The life we are given is DIFFERENT, RENEWED, ILLUMINED, ENLIGHTENED, BLESSED** – we are no longer the same BECAUSE the sin which corrupted us (made us “old”, subject to death) is wiped away, is forgiven. The person (heart, mind, body, soul) is now become again a citizen of Heaven, a child of the Kingdom. Being a child of

Kingdom we live according the “laws” of the Kingdom even though we are as yet here on this earth working out our salvation.

This is what is prayed for up until this point. This is what is being asked of God. It has not happened yet, but it is happening, and so the Sacrament in short-order will be fulfilled

Sacraments are revealed as both a participation in and pilgrimage toward the Kingdom of God – the miracle of grace is always to make our heart love, desire and hope for the new treasure implanted in it. This sacrament is a passage, a journey and its initial doxology reveals and announces its final destination – the Kingdom of God.

17. *Petitions over the water:*

“That this water may be sanctified with the power and effectual operation, and descent of the Holy Spirit...”

Note: Water itself is sanctified and becomes a means through which we come again to eternal life. Many examples of water giving life and through water gain life in Scripture. Ex. The Exodus from Egypt crossing through the Red Sea, Moses striking the Rock, etc.

“That there may be sent down into it the grace of redemption, the blessing of Jordan...”

Note: Water as a means through which we are redeemed – this is only possible because our Lord entered those very waters and filled them with His presence and made them a means of redemption. So the Church asks for the same blessing (that is the presence of Christ) in the waters of Baptism – thus “As many as have been baptized INTO CHRIST have put on Christ. Descending into the waters of Baptism is a Baptism into His death and resurrection into His Life, but simply it is Baptism INTO CHRIST.

“That there may come upon this water the purifying operation of the super-substantial Trinity...”

Note: Water is clear and thus pure in an outward sense, but by the action of the Holy Trinity (who was present at Christ’s Baptism – and whom we ask to be present in this Baptism, and in whose name the one is Baptized) water is not just clear, but it becomes the means through which we become children of God – it is for the purification of our souls.

“That WE may be illumined by the light of understanding and piety, and by the descent of the Holy Spirit...”

Note: This is for those who are participating in the service of baptism not just the one who is being baptized. We pray that as the baptized is illumined so would we be.

“That this water may prove effectual unto the adverting of every snare of enemies, both visible and invisible...”

Note: Water as deliverance from the snare of enemies seen and unseen. The waters of Baptism are the powerful defense against everything that would harm us, that is everything that would harm our salvation, that would threaten our eternal life.

“That he who is baptized therein may be made worthy of the kingdom incorruptible...”

Note: 2 things: First, we are being made worthy of what? Of the Kingdom of God which is incorruptible. Only God can make us worthy of His Kingdom and He has given us the way for us to pass through in order to do this. Second, note the words “may be made worthy” -- they do not mean that the Sacrament might not “work”, but we must show ourselves worthy throughout our life. There is no doubt that the sacrament is effectual, but we must accept and live the Baptized Life. Further, it unites us now to the Kingdom of God – even now to eternal life.

“That he may prove himself a child of the light, and an heir of eternal good things...”

“That he may be a member and partaker of the death and resurrection of Christ our God...”

Note: This is not magic nor is it natural – it is contingent upon the one baptized, if they want (in faith, hope and love) to die with Christ and rise with Him from the dead, whose Death and Resurrection in the Sacrament are now shown to be for him.

“That he may preserve his baptismal garment and the earnest of the Spirit pure and undefiled unto the dread Day of Christ our God...”

Note: Preserving the garment is keeping the soul free from sin. Preserving the earnest of the Spirit is not driving away the Spirit by our way of life, but doing everything to cultivate His presence in us, His continued presence. What is riding on this? Our future, our eternal future. Again the future value of our present actions/life is both greater in the sense of obtaining the Kingdom as well as in the sense of a greater condemnation if that life/those actions defile the garment.

“That this water may be to him a laver of regeneration, unto the remission of sins, and a garment of incorruption...”

Note: Regenerated – means something was working, it broke down, and now is made to work again. In this case it is us who when created by God, destroyed itself through sin, and is now being brought back to life in Christ, brought back to eternal life by God Himself through “the remission of sins.” The water itself is asked to be “A GARMENT OF INCORRUPTION” – figuratively speaking we hope that the waters of baptism never dry up, that we would always be clothed with them, which is the same as being clothed with Christ. In this case the garment of water is a garment of incorruption which means it never fades or gets worn out, it never develops holes, but always stays perfect, beautiful.

18. *“And sanctify me wholly by Your all-perfect, invisible might, and by Your spiritual right hand, lest, while I proclaim liberty to others, and administer this rite with perfect faith in Your unutterable love toward mankind, I myself may become the base slave of sin...let not Your humble servant be led astray...strengthen me in the administration of Your impending Mystery...”* (Prayer at the Baptismal Great Litany)

Note: While the Sacrament will be effective for the newly baptized, the priest prays that he would not be found a slave of sin.

19. *“...create the image of Your Christ in her, who now desires to be born again...And build her up on the foundation of Your Apostles and Prophets, that she may not be overthrown; but implant her firmly as a plant of truth, in Your Holy Catholic and Apostolic Church, that she be not plucked out. THAT, as she increases in godliness, through her may be glorified Your all-holy Name, of the Father, and of the Son, and of the Holy Spirit...Amen.”*

Note: The desire is to be born again, but in her the image of Christ must be created/re-created. The foundation must be solid or else there will be destruction.

Note: We must be “planted” in the Church and stay in the Church for the sake of our own souls as well as for the sake of others in the Church. As plants hold together the soil around them, so others are dependent upon us to “hold” them together.

Note: An increase is required of us over time – an increase in godliness, but for a purpose – the purpose being that the Name of the Holy Trinity would be glorified through us. We cannot stay the same (though we do not measure progress), we must increase in godliness. This is a process of maturation in the faith – as that happens the roots go deeper into the Church and it becomes harder for us to be “plucked” out of it.

20. *“Great are You, O Lord, and marvelous are Your works, and there is no word which suffices to hymn Your wonders. (3x) – at the Blessing of the Baptismal Water*

Note: There must be a sense of awe at the wonders of God – His whole creation and how it all praises Him in its own way. But we stand before the font as before the initial creation and we give thanks. In the next steps we see the foundation that the Church must lay out for its people in every liturgical act: Thanksgiving, Remembrance/Recapitulation and then Epiclesis (the invocation of the Holy Spirit). And yet.....

21. *“...For You, who art God inexpressible, existing uncreated before the ages, and ineffable, did descend upon earth, and took on the semblance of a servant, and were made in the likeness of man...because of the tender compassion of Your mercy [You] could not endure to behold mankind oppressed by the Devil; but You came and saved us.”*

Note: This is the great act of wonder, that God who is ineffable became man for our sakes out of compassion

22. *“Wherefore, O King who loves mankind, come now and sanctify this water, by the indwelling of Your Holy Spirit.” (3x)*

Note: Our Lord by His descent into the waters of the Jordan, and according to the prayer, by sending down upon those waters his Holy Spirit, crushed the heads of the dragons who lurked there. We implore Him to come and sanctify the waters with the same sanctification the Jordan enjoyed because of His presence – and so He is implored to do so by the indwelling of His Holy Spirit.

Note: What is asked is what has been asked. That the water be granted the grace of redemption, the blessing of Jordan. Make it the fountain of incorruption, the gift of sanctification, the remission of sins, the remedy of infirmities, the final destruction of demons, unassailable by hostile power, filled with angelic might. That those who would seek to ensnare

the one coming to it would flee far from it. At the Name of our Lord which is wonderful and glorious and awesome they would flee.

Note: What does this mean for our life?

23. *And again we pray, “But do You, O Master of all, show this water to be the water of redemption, the water of sanctification, the purification of flesh and spirit, the loosing of bonds, the remission of sins, the illumination of the soul, the laver of regeneration, the renewal of the Spirit, the gift of adoption to sonship, the garment of incorruption, the fountain of life.”*

Note: What we pray for and ask for is none other than the water be for us the vehicle of our passage from death to life. We need a way to come to God, to make Christ’s death and resurrection THE powerful reality of our life. We have no way to enter it, no way to put on Christ, except through the way which He Himself showed us, ie. through baptism. Through it we are given all of the above: sanctification, purification, loosing, remission of sins, illumination of the soul, regeneration, renewal, adoption, incorruption, life.

24. *“...that she may put away from her the old man, which is corrupt through the lusts of the flesh, and that she may be clothed upon with the new man, and renewed after the image of him who created her: that being buried, after the pattern of Your death, in baptism, she may, in like manner, be a partaker of Your Resurrection; and having preserved the gift of Your Holy Spirit, and increased the measure of grace committed unto her, she may receive the prize of her high calling, and be numbered with the firstborn whose names are written in heaven, in You, our God and Lord, Jesus Christ...”*

Note: Buried and Resurrected. Preserve the gift of the Holy Spirit – again, not cause that gift to withdraw. But also increase the measure of grace committed to her – this shows the process of growth that must occur. Bring up the parable of the talents and how they were doubled by some, but wicked servant did not increase the talent. What is the prize of our high calling: being numbered with the firstborn – having name written in the Kingdom of Heaven

25. *“Bless also this holy oil with the power, and operation and indwelling of Your Holy Spirit, that it may be an anointing unto incorruption, and armor of righteousness, to the renewing of soul and body, to the averting of every assault of the devil, to deliverance from all evil of those who shall be anointed with it in faith....”*

Note: This is called the Oil of Gladness and the same is used to both anoint us as well as the water of Baptism – God provides the means of sanctification including the oil of the olive. Also oil represented in old world – medicine (Good Samaritan), also light and therefore joy (as in oil lamps), and then of reconciliation and peace (Noah and the dove). Oil represent life but life as joyful, full of light, and full of the divine. This fullness finds its expression in the explosion of “Alleluia” by the people – explosion because life full of joy and the divine gives great cause for thanksgiving and joy.

On the forehead – in the Name of the Father and of the Son and of the Holy Spirit.

Amen. We are marked with the Name of God

On the breast and shoulders – unto the healing of soul and body

On the ears – unto the hearing of the faith

On the hands – Your hands have made and fashioned me

On the feet – That he may walk in the way of Your commandments.

Note: Look what is given to us. Look at the words, hear them, let them sink in. What else is there for us? What else compares. Maybe talk about the anointing in the Old Testament – the horn of oil and what it meant. Maybe one of Scripture readings is Samuel anointing David.

26. *“The servant of God, (name), is baptized, in the Name of the Father, Amen. (immersion). And of the Son, Amen. (immerse) And of the Holy Spirit. Amen. (immerse)”*

Note: We are servants of God, and having become this.

27. *“The servant of God (name), is clothed in the robe or righteousness, in the name of the Father, and of the Son, and of the Holy Spirit.”*

Note: This is the robe of righteous – not the same as the garment of salvation.

28. *“Grant unto me the robe of light, O Most Merciful Christ our God, who clothes Yourself with light as with a garment.”* – Hymn sung after Baptism and giving of Baptismal Garment.

29. *“...blessed purification through hallowed water, and divine sanctification through life-creating Chrismation; who now, also, has been graciously pleased to regenerate Your servant that has newly received Illumination, by water and the Spirit, and grants unto him remission of sins, whether voluntary or involuntary...”*

30. *“...given unto Your servant remission of sins, and bestowed upon him a life of regeneration...illumine his heart with the light of Your countenance. Maintain the shield of his faith unassailed by the enemy. Preserve pure and unpolluted the garment of incorruption with which You have clothed him, upholding inviolate in him, by Your grace, the seal of the Spirit...”*

Note: This is at the Rite of Ablution and Tonsure –

31. *“She who has clothed herself in You, O Christ our God, bows also her head with us, unto You. Keep her ever a warrior invincible in every attack of those who assail her and us; and make us all victors, even to the end, through Your crown incorruptible...”*

Note: We have been clothed and now we bow our head before Christ our God – THAT IS THE VERY FIRST THING WE DO HAVING BEEN GIVEN THIS NEW LIFE – WE BOW OUR HEADS TO GOD. We are in His army now, warriors for the sake of Christ. The prayer now has perhaps a different tenor – that of a warrior and battle, asking Him to keep her invincible in every attack, and to keep all of us invincible – it is God’s to show mercy and save us and we ask for this.

32. *“You are justified. You are illumined. You are sanctified. You are washed: in the Name of our Lord, Jesus Christ, and by the Spirit of our God.”* – at the sprinkling of the newly baptized. And then

33. *“You are baptized. You are illumined. You have been Chrismated. You are sanctified. You are washed: in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.”*

34. *“...(for the body serves the reason-endowed soul): for You set the head on high, and endowed it with the chiefest portion of the senses, which, nevertheless, impede not one*

another...Bless now Your servant who comes to make a first offering shorn from the hair of his head..."

Note: First that God has so order the body to reveal to us that the body serves the reason-endowed soul by placing the head on high and giving it most of the senses. Second, after bowing, the second thing we do after Baptism is to offer to God ourselves.

35. *"Bless...let Your blessing descend upon her head...as You blessed David the King by the hand of Your Prophet Samuel, bless also the head of Your Servant (name) by the hand of me, a sinner...that she may ascribe glory unto You and behold the good things of Jerusalem all the days of her life."*

Note: Asking for the final blessing as has been given by God to His people, but David is mentioned as King and as one after God's own heart. The blessing is given for a purpose – that she may ascribe glory to God (in everything and for everything) and that she would behold the good things (that is the blessings of God) all the days of her life even into the Kingdom (the new Jerusalem).

APPENDIX 3

Select Quotes from the Fathers regarding Baptism

Philokalia -- Volume 1

1. "The texts of *The Philokalia* are guides to the practice of a contemplative life. They constitute, as St. Nikodimos puts it in his introduction, a 'mythical school of inward prayer' where those who study may cultivate the divine seed implanted in their hearts at baptism and so grow in spirit that they become 'sons of God' (John 1:12), attaining through such deification 'the measure of the stature of the fullness of Christ' (Eph. 4:13)."
(Introduction, p. 14)
2. "[St. Mark the Ascetic] wrote at least 6 other treatises, the most important being those on baptism, on repentance, and against Nestorios. In his spiritual teaching, which is directed particularly against the heretical Syrian movement of Messalianism, he lays great emphasis upon the role played by baptismal grace and provides a detailed analysis of the nature of temptation."
("Introductory Note," St. Mark the Ascetic, 109)
3. "We who have received baptism offer good works, not by way of repayment, but to preserve the purity given to us. Every good work which we perform through our own natural powers causes us to refrain from the corresponding sin; but without grace it cannot contribute to our sanctification."
("No Righteousness By Works," St. Mark the Ascetic, 127.)
4. "Grace has been given mystically to those who have been baptized into Christ; and it becomes active within them to the extent that they actively observe the commandments. Grace never ceases to help us secretly; but to do good, as far as lies in our power, depends on us."
("No Righteousness By Works," St. Mark the Ascetic, 130)
5. "Everyone baptized in the orthodox manner has received mystically the fullness of grace; but he becomes conscious of this grace only to the extent that he actively observes the commandments."
("No Righteousness By Works," St. Mark the Ascetic, 133)
6. "He gives to each person what is needful. On those who have been baptized He pours Himself out in His fullness like the sun. Each of us is illumined by Him to the extent to which we hate the passions that darken us and get rid of them. But in as far as we have a love for them and dwell on them, we remain in darkness."
("No Righteousness By Works," St. Mark the Ascetic, 135)
7. "For just as coal engenders a flame, or a flame lights a candle, so will God, who from our baptism dwells in our heart, kindle our mind to contemplation when He finds it free from the winds of evil and protected by the guarding of the intellect."
("On Watchfulness and Holiness," St. Hesychios the Priest, 180)

8. "[St. Diadochos'] teachings on baptism is closely parallel to that of St. Mark the Ascetic; here, and in many passages of that work, St. Diadochos has particularly in view the errors of the Messalians. St. Diadochos emphasizes the fundamental unity of man's body and soul: our present state of divideness is the consequence of the fall. He attaches great importance to the continual remembrance and invocation of the Lord Jesus."

("Introductory Note on St. Diadochos of Photiki," 251)

9. "Before holy baptism, grace encourages the soul towards good from the outside, while Satan lurks in its depths, trying to block all the intellect's ways of approach to the divine. But from the moment that we are reborn through baptism the demon is outside, grace is within. Thus, whereas before baptism, error ruled the soul, after baptism truth rules it. Nevertheless, even after baptism Satan still acts on the soul, often, indeed, to a greater degree than before. This is not because he is present in the body's humours to befog the intellect with the delights of the mindless pleasures. God allows him to do this, so that a man, after passing through a trial of storm and fire, may come in the end to the full enjoyment of divine blessings. For it is written: 'We went through fire and water, and Thou has brought us out into a place where the soul is refreshed.' (Ps. 66.12.LXX).

"...From the instant we are baptized, grace is hidden in the depths of the intellect, concealing its presence even from the perception of the intellect itself. When someone begins, however, to love God with full resolve, than in a mysterious way, by means of intellectual perception, grace communicates something of its riches to his soul."

("On Spiritual Knowledge," St. Diadochos of Photiki, 279-280)

10. "Divine grace confers on us two gifts through the baptism of regeneration, one being infinitely superior to the other. The first gift is given to us at once, when grace renews us in the actual waters of baptism and cleanses all the lineaments of our soul, that is the image of God in us, by washing away every stain of sin. The second-- our likeness to God-- requires our co-operation. When the intellect begins to perceive the Holy Spirit with full consciousness, we should realize that grace is beginning to paint the divine likeness over the divine image in us. . . . The grace of God starts by remaking the divine image in man into what it was when he was first created. But when it sees us longing with all our heart for the beauty of the soul 'from glory to glory' (2 Cor. 3:18), it depicts that divine likeness on the soul. Our power of perception shows us that we are being formed in the divine likeness; but the perfecting of this likeness we shall know only by the light of grace. For through this power of perception the intellect regains all the virtues, other than spiritual love, as it advances according to a measure and rhythm which cannot be expressed; but no one can acquire spiritual love unless he experiences fully and clearly the illumination of the Holy Spirit. If the intellect does not receive the perfection of the divine likeness through such illumination, although it may have almost every other virtue, it will still have no share in perfect love. Only when it has been made like God, in so far of course as this is possible, does it bear the likeness of divine love as well."

("On Spiritual Knowledge," St. Diadochos of Photiki, 288)

Philokalia -- Volume II

1. "Since by God's grace we have renounced Satan and his works and have sworn allegiance to Christ, both at our baptism and now again through our profession as monks, let us keep His commandments. Not only does our double professional demand this of us, but it is also our natural duty, for we were originally created by God as 'very good' (Gen. 1:31), we owe it to God to be as such. Although since entered us through our negligence and introduced into us what is contrary to nature, we have been reclaimed through God's great mercy, and renewed by the passion of Him who is dispassionate. We have been 'brought with a price' (1 Cor. 6:20), namely by the blood of Christ, and liberated from the ancient ancestral sin. If, then, we become righteous, this is nothing great; but to fall from righteousness is pitiable and deserves condemnation."

("A Century of Spiritual Texts," St. Theodoros the Great Ascetic, 14)

2. "...An unilluminated soul, since it has no help from God, can neither be genuinely purified, nor ascend to the divine light. What was said above refers to those who are baptized."

("Theoretikon," St. Theodoros the Great Ascetic, 39)

3. "Henceforward our struggle against the things of this world became harder, because it is now no longer in our power to enjoy intelligible realities with the senses, even though we are greatly assisted by baptism, which purifies and exalts us. Yet, in so far as we can, we must give our attention to the intelligible and not to the sensible world. We must reverence it and aspire to it; but we must not reverence any sensory object in and for itself, or try to enjoy it in that way; for in truth what is sensory cannot compare with what is intelligible. Just as the essence of the one far excels that of the other, so does its beauty."

("Theoretikon," St. Theodoros the Great Ascetic, 45)

4. "He says, 'Sell what you possess and give alms (Luke 12:33), 'and you will find that all things are clean for you' (Luke 11:41). This applies to those who no longer spend their time on things to do with the body, but strive to cleanse the intellect (which the Lord calls 'heart') from hatred and dissipation. For these defile the intellect and do not allow it to see Christ, who dwells in it by the grace of holy Baptism."

("Fourth Century on Love," St. Maximos the Confessor, 109)

5. "Baptized in Christ through the Spirit, we receive the first incorruption according to the flesh. Keeping this original incorruption spotless by giving ourselves to good works and by dying to our own will, we await the final incorruption bestowed by Christ in the Spirit. No one who possesses this final incorruption fears the loss of the blessings he has obtained."

("First Century on Theology," St. Maximos the Confessor, 133)

6. "Some are reborn through water and the spirit (cf. John 3:5); others receive baptism in the Holy Spirit and in fire (Matt 3:11). I take these four things-- water, spirit, fire, and the Holy Spirit is water because He cleanses the external stains of their bodies. To others He is simply spirit because He makes them active in the practice of virtue. To others He is fire because He cleanses the interior defilement which lies deep within their souls. To others, according to Daniel, He is the Holy Spirit because He bestows on them wisdom and spiritual knowledge. For the single identical Spirit takes His different names from the different ways in which He acts on each person."

("First Century on Theology," St. Maximos the Confessor, 152)

7. "The power of sin-- or in other words, the will of the flesh-- is destroyed by the grace of holy baptism, and by active obedience to God's commandments. Such obedience destroys the powers of sin with the sword of the Spirit, that is, with the revelation of divine knowledge in the Spirit (Eph. 6:17), that is, with the revelation of divine knowledge of the Spirit; for obedience secretly cries to the passion of sin as Samuel cried to Agag: 'As your sword has made women childless, so today shall be your mother childless among women' (1 Sam. 15:33)."

("Fifth Century of Various Texts," St. Maximos the Confessor, 274)

The Early Christian Fathers: A Selection from the Writings of the Fathers from St. Clement of Rome to St. Athanasius (Bettenchild).

144-7, 268-71

"Baptize thus: having recited all these things, baptize 'in the name of the Father, and of the Child, and of the Holy Ghost,' in running water. If you have no running water, baptize in other water; if you cannot baptize in cold water, use warm. If you have neither, pour water on the head thrice 'in the name of the Father, and the Child, and the Holy Ghost.' Before baptism, the baptizer and the baptized should fast and any others who can: and you must order the baptized to fast for a day or two."

("The Didache," 50)

"As dry flour cannot be united into a lump of dough, or a loaf, but needs moisture; so we who are Humansy cannot be made one in Christ Jesus without the water which comes from heaven. As dry earth does not produce fruit unless it receives moisture; so we, who are at first a 'dry tree,' would never have yielded the fruit of life without the 'willing rains' from above. For our bodies have received the unity which brings us to immortality, by means of the washing [of Baptism]; our souls receive it by means of [the gift of] the Spirit. Thus, both of these are needed, for together they advance Humans's progress towards the life life of God."

("The Sacraments," Irenaeus, 94)

"Being baptized, we are enlightened: being enlightened, we are adopted as child: being adopted as child; being adopted, we are made perfect; being made complete, we are made immortal. The Scripture says, 'I said, You are gods and are all child of the Highest.' The work has Humansy names; gifts of grace, enlightenment, perfection, washing. Washing, by which we are cleansed from the filth of our sins; gift of grace, by which the penalties of our sins are cancelled; enlightenment, through which our eyes are made keen to see the divine; perfection means the lack of nothing, for what is still lacking to him who has knowledge of God?"

("Paedagogus," I. vi (26), 180)

"The supreme priest has the right of conferring baptism: after him the presbyters and deacons, but only with the bishop's authority, on account on their honor in the Church; for when this is preserved, peace is preserved. Otherwise the laity also have the right by all alike can be given by all alike; unless only bishops, priests, and deacons have now the name of disciples. The Lord's word should not be debarred from anyone..."

(Tertullian, "The Ministry," 149)

"...Every day is the Lord's day: every hour, every time, is suitable for baptism; if there is a difference in solemnity, there is no distinction in the frace."
(Tertullian, "The Sacraments," 146)

"Humans can only be fully sanctified and children of God if they are born of both sacraments; since the Scripture says: 'Unless a Humans is born again of water and spirit he cannot enter the kingdom of God.'...It is through baptism that the Holy Spirit is received, and those who have been baptized and have obtained the Holy Spirit are admitted to drink the cup of the Lord."
("Christian Initiation," 269)

"That one baptism is in the Catholic Church. If there is one Church, there can be no baptism outside of it. There cannot be two baptisms: if heretics can baptize, then baptism belongs to them...The Holy Spirit is one, and cannot swell with those outside the community; therefore the Holy Spirit has no place among heretics."
("Christian Initiation," 271)

Early Christian Fathers (JND Kelly)

Ambrose:

"Baptism is necessary for infants...The inherited corruption [is a] congenital propensity to sin rather than positive guilt. The moment of transmission in reliance on the following Psalm "I was conceived in iniquity and in sin did my mother conceive me...Christ can escape the taint of hereditary sin by his virginal conception and birth." (355)

"In baptism, water washes the body while the soul is cleansed by the Spirit; in the Eucharist what is perceived after the consecration is only a sign of what is actually there." (422)

"[Baptism] imparts rebirth, in the sense of resurrection, renewing us through the impact of the Holy Spirit and making us God's child by adoption; dying with Christ at the font, we becoming partakers of his grace." (432)

Ambrosiaster:

"Human's body, as a result of the fatal legacy, is a prey to sin; Satan holds him captive, and can compel him to do his will. Adam's sin corrupted the flesh and the corruption was passed on through heredity. The majority sin after the model of Adam, despising God; but there are others, the good, who acknowledge the moral law and, when they sin, do so while retaining their respect for the divine majesty....We are not punished for Adam's sin, but only for our own sins." (355)

"Who were baptized before Christ's passion received only remission of sins, those baptized after His resurrection are justified by virtue of the Trinitarian formula and, having received the Spirit, are admitted to divine childship." (432)

Athanasius

"The baptismal practices of the Arians, Manichaens, Montanists, and Paulianists is utterly void; they may carry out the rite, but since their faith is defective they give the words another meaning." (427)

"The Spirit is granted to those who believe and are reborn through the bath of regeneration."
(430)

(431)

Augustine

"Baptism washes away absolutely all our sins, whether in word, deed, or thought, whether the sin was original or added, knowingly or unknowingly contracted." (429)

"The baptized, even infants, are endowed with the graces of illumination and justification, and are grafted into Christ's body; released from death, they are reconciled to God unto eternal life, and from being children of people receive the status of children of God." (432)

Barnabas

"We enter the [baptismal] water weighed down and defiled by our transgressions, only to emerge bearing fruit in our hearts, having fear and hope in Jesus in the Spirit. The Spirit is God Himself dwelling in our behavior, and the resulting life is recreation." (194)

Basil

"The heretic's baptism rite is worthless. Schismatics are not worthy to baptize." (427)

Chrysostom

"Only through the power of the Holy Spirit can the baptismal water produce its effect." (430)

Cyril

"Baptism cleanses us of all defilements making us God's holy temple." (429)

"Once the Trinity has been invoked, the baptismal water possesses sanctifying power in the view that it is no longer mere water, but water united with the Holy Spirit, Who acts in and through it." (425)

Cyprian

"The effects of original sin are wounds. The Savior came to heal our wounds received through Adam's actions and to cure the serpent's poison. Baptism cleanses us from the stain of the primeval contagion." (176)

Hilary

"In addition to obliterating our sins baptism is the sacrament of divine birth, making the recipient God's temple and immune from death, as well as God's adoptive child." (432)

"Through baptism, believers undergo a spiritual transformation of their bodies and enter into fellowship with Christ's flesh...This is a real unity founded on the new life imparted at baptism and consisting in the fact that they have all put on the one, indivisible Christ." (409)

Jerome

"Baptism is a second birth, as a result we are born to Christ and are associated with privileges of his glorified life, being His body and His members. Having received it, we can call God our Father, for we have been adopted as his children and have been promised immortality." (431)

Ps-Didymus

"The Eunomians and Montanists need to be rebaptized, the former because they baptize only into the Lord's death, and the latter because they do not baptize into three persons but confuse Father, Son, Spirit." (427)

Tertullian

"Baptism is necessary to salvation; following Christ's example, we are born in water, and can only be saved by remaining in it...It cannot be repeated [except for heretics]...Its effects include the remission of sins, liberation from death, rebirth, and the gift of the spirit." (209)

Theodore

"We receive the Spirit at the same time we are baptized." (431)

1. "As the womb is to the embryo, the water is to the believer." – St. John Chrysostom
2. "Our head is plunged in the water as though in a tomb. The old man is buried and completely drowned. When we emerge from this water, the new man is risen from the dead." -- St. John Chrysostom
3. "When you are baptized, it is not by the priest that you are baptized, but it is God who touches your head with His invisible power." – St. John Chrysostom
4. "During the oblation the whole Church – in heaven and upon earth, the Church of the first-born inscribed in the heavens and the Church militant fighting against the enemies of salvation upon earth – is represented typically as assembled around the Lamb, who took upon Himself the sins of the world. What a great spectacle, enrapturing and moving the soul! It is possible that I too am a joint heir with the saints, if I remain faithful to the Lamb until death. And are not all my brethren ,too, members of the future kingdom?...We are the children of God...heirs of God and joint heirs with Christ." – St. John of Kronstadt

EXHORTATION TO BAPTISM. BY ST. BASIL THE GREAT.

1. [Translated by Francis Patrick Kenrick]

2. The wise Solomon, distinguishing the times for the various affairs of life, and assigning to each one what is suitable, said: "There is a time for all, and a time for every thing; a time to be born, and a time to die." But, making a slight change in the sentence of the wise man, in proclaiming to you the saving Gospel, I say to you; there is a time to die, and a time to be born. What reason is there for this inversion n? Solomon treating of birth, and dissolution, in conformity with the nature of bodies, spoke of birth before death, (for it is impossible to die without being born): but as I am about to treat of spiritual regeneration,¹ I place death before life: since it is by dying to the flesh, that we come to be born in the Spirit; as even the Lord says: "I will kill, and I will make to live." Let us then die, that we may live. Let us mortify the carnal feeling, which cannot be subject to the law of God, that a strong spiritual affection may arise in us, through which we may enjoy life and peace. Let us be buried together with Christ, who died for us, that we may arise again with Him, who proffers new life to us. For other matters there is a time peculiarly appropriate: a time for sleeping and for waking, a time for war and for peace: but

the whole period of man's life is the time for baptism.² For as the body cannot live unless it breathe : neither can the soul live unless she know the Creator: for ignorance of God. is death to the soul: and he that is not baptized, is not enlightened; and without light neither can the eye perceive sensible objects, nor the soul contemplate God.³ All time, then, is opportune to receive salvation through baptism—night or day, hour or minute, even the least conceivable space of time. But it is just to regard as more suitable, the time which is more nearly connected with it: and what time is more closely connected with baptism than Easter day, since the day itself is a memorial of the resurrection, and baptism is the powerful means for our resurrection?⁴ On resurrection day, then, let us receive the grace by which we rise again. On this account the Church with a loud voice calls from afar her catechumens, that as she already has conceived them, she may at length usher them into life, and weaning them from the milk of catechetical instruction, give them to taste of the solid food of her dogmas. John preached a baptism of penance, and all Judea went forth to him: the Lord proclaims a baptism whereby we are adopted as children; and which of those who hope in Him, will refuse to obey his call? That baptism was introductory: this is perfective: that separated from sin: this unites with God.⁵ The preaching of John was of one man, and he drew all to penance: and you, instructed by the prophets: "Wash yourselves: be clean:"—admonished by the Psalmist: "Come ye to Him, and be enlightened:"—having the joyful proclamation of the Apostles: "Do penance and be baptized, every one of you, in the name of the Lord Jesus Christ, for the remission of sins, and you shall receive the gift of the Holy Ghost:"—invited by the Lord Himself, who says: "Come to me all you that labour and are burdened, and I will refresh you:" (for all these passages have occurred in to-day's lesson)—you, I say, tarry, and hesitate, and put off. Although instructed in the divine word from your infancy, have you still not yet yielded to truth?⁶ always learning, have you not yet attained to knowledge? through life an inquirer, a seeker even to old age, when will you become a Christian? when shall we recognize you as our own? Last year you awaited the present time, and now again you put off to a future season. Take care that your promises extend not beyond the term of your life. You know not what the morrow will bring forth. Do not make promises concerning things not subject to your control. We call you, O man, to life: why do you shun the call? We invite you to partake of blessings: why do you disregard the gift? The kingdom of heaven lies open to you: he that invites you cannot deceive: the path is easy: there is no need of length of time, of expense, of toil: why do you delay? why do you refuse? why do you fear the yoke, as a heifer that never has borne it? It is sweet: it is light: it does not hurt the neck; but it ornaments it: it is not a yoke put on forcibly: it must be cheerfully assumed. Do you perceive that Ephraim is styled a wanton heifer, because, spurning the yoke of the Law, she wanders far away? Bend then your stubborn neck: submit to the yoke of Christ, lest rejecting the yoke, and leading a loose life, you become an easy prey to wild beasts. "O taste and see that the Lord is sweet." How shall I make those who know it not, sensible of the sweetness of honey? "Taste and see." Experience is more convincing than any reasoning. The Jew does not delay circumcision, being mindful of the threat, that "every soul that is not circumcised on the eighth day, shall be destroyed out of her people:" and you delay the circumcision—not that which is made by hands, in the stripping of the flesh, but that which is accomplished in baptism, while you hear the Lord Himself: "Amen, amen, I say to you, unless a man be born of water and the Spirit, he cannot enter into the kingdom of God." And in that ceremony pain was endured, and an ulcer was caused: but in this the soul is refreshed with heavenly dew, and the ulcers of the heart are healed. Do you adore Him who died for you? Suffer then yourself to be buried with him by baptism. Unless you be planted together with him in the likeness of his death, how will you

become partner in his resurrection? Israel was baptized in Moses |229 in the cloud, and in the sea, presenting therein types for your instruction, and sensibly exhibiting the truth which was to be shown in the latter days: and you shun baptism, not as typified in the sea, but really perfected: not in the cloud, but in the Spirit: not in Moses, a fellow-servant, but in Christ, our Creator. Had not Israel passed the sea, he would not have escaped Pharaoh; and if you pass not through the water, you will not be delivered from the sad tyranny of the devil. Israel would not have drunk of the spiritual rock, had he not been typically baptized: nor will any give you true drink, unless you are truly baptized. He ate the bread of angels after baptism ; and how will you eat the living bread, unless you receive baptism previously? He entered into the land of promise, on account of his baptism: how can you enter into paradise, if you are not sealed by baptism? Do you not know, that an angel with a flaming sword is placed to guard the way to the tree of life—an awful and burning sword for unbelievers; but easily approached, and shining with mild radiance to believers? For according to the will of the Lord it turns: and its glittering side is presented to the faithful: its burning edge to the unsealed.

3. Elijah was not terrified at the sight of the chariot of fire, and the fiery steeds approaching him: but eager to ascend on high, he dared to mount the awful seat; and while yet in mortal flesh, he joyfully took the reins, to guide the flaming chariot: while you hesitate, not to mount a fiery vehicle, but to ascend into heaven through water and Spirit. Why not rather run to obey the call? Elijah showed the power of baptism on the altar of holocausts, having consumed the victim, not by fire, but by water: although the nature of fire is most opposed to water. When the water, |230 with mysterious significance, was for the third time poured out on the altar, the fire began, and it blazed up as if fed by oil. "And he said: Fill four buckets with water, and pour it upon the burnt offering, and upon the wood. And again he said: Do the same the second time. And when they had done it the second time, he said: Do the same also the third time: and they did so the third time." The Scripture hereby shows, that through baptism, he that approaches to God, is admitted into his household ; and that a pure and heavenly light, through faith in the Trinity, shines forth in the souls of those who approach Him. If I were distributing the gold of the Church, you would not say to me: "I shall come to-morrow, and to-morrow you will give me some:" but at the present time, you would press for your portion, and unwillingly bear to be put off. Now that the munificent Lord offers you, not coloured earth, but purity of soul, you frame excuses, you number over many causes of delay, instead of running to receive the gift. O ! strange thing! you may be renovated without being put in the crucible: you may be formed anew, without being broken in pieces: you may be healed without suffering pain: and still, you do not value the favor. If you were the servant of men, and freedom were offered to slaves, would you not hasten at the appointed time, and engage advocates, and implore the judges, that by every possible means your freedom should be obtained? Yes, you would submit willingly to the blow given for the last time,⁷ so that you might thenceforward be free from lashes. Now the divine herald calls you to freedom, slave as you are, not of men, but of sin; |231 that he may free you from bondage, and make you a fellow citizen of the Angels, and even, by grace, an adopted child of God, heir of the blessings of Christ: yet you allege that you have not time to receive these gifts. O! wretched impediments! base and endless occupations! How long, then, must pleasures be sought after? How long must passion be indulged? We surely have lived long enough for the world: let us live henceforth for ourselves. What is equal in value to our soul? What can be compared with the kingdom of heaven? What adviser should be listened to in preference to God? Who is more prudent than the All-wise? Who is more useful than He, who alone is good? Who is nearer to us than our Creator? Eve gained nothing by listening to the suggestions of the serpent, rather than to

the command of God. O! senseless words! I have not time to get cured: let me not yet see the light: do not yet present me to the King. Do you not speak plainly to this effect, nay, still more absurdly? If you were loaded with debts to the treasury, and a reduction of the claim were offered to the public creditors, and some one should maliciously attempt to deprive you of the benefit proffered to all, you would be angry with him, and exclaim against him as interfering with your right to a share of the general indulgence. And now that not only the pardon of past debts, but gifts for the time to come are proclaimed, you do yourself an injury which no enemy of yours could inflict, and imagine that you have suitably provided for yourself, and adopted wise measures, by neglecting to accept forgiveness, and continuing to death laden with sins. Yet you know that even he who owed ten thousand talents, would have been entirely forgiven, had he not provoked the severity of his creditor by his inhumanity towards his fellow-servant. We must also take care, that the same happen not to us, if, after obtaining grace, we pardon not our debtors ; which is required of us, that the gift bestowed may be perpetually preserved.

4. Enter into the recesses of your conscience: refresh your memory. If your sins are numerous, do not despair on account of their multitude: for where sin has abounded, grace will abound more, if you will just accept grace: to him who owes much, much also will be forgiven, that he may love the more. But if your faults are trivial and venial, and not to the death of your soul, why are you anxious about what may happen to you hereafter, while you have hitherto lived without reproach, although you were not as yet instructed in the law of Christ?⁸ Consider your soul as now placed in a scale, drawn to one side by the angels, to the other by demons. To which of them will you give the affections of your heart? What shall prevail with you? the pleasures of the flesh, or the sanctification of the Spirit? present enjoyment, or the desire of future happiness? Shall the angels receive you; or shall those who hold you now, continue to hold you fast? When preparing for battle the generals give a watchword to the soldiers, that they may the more easily call on one another for assistance, and recognize one another, should they be mixed up with others in the conflict. No one can know whether you belong to us, or to our adversaries, if you don't manifest your brotherhood by mystic signs, if the light of the countenance of the Lord is not signed upon you. How can the angel claim you? how can he rescue you from the enemy, unless he recognize the seal? how shall you say: 'I am of God:' if you do not bear the mark? Do you not know that the destroying angel passed by the houses that were marked with blood, while he slew the first born in those that were not marked? A treasure unsealed is easily laid hold of by robbers; a sheep without a mark is carried away with impunity.

5. Are you young? secure your youth against vice, by the restraint which baptism imposes. Has the vigor of life passed away? Do not neglect the necessary provision for your journey: do not lose your protection: do not consider the eleventh hour, as if it were the first; since even he who is beginning life, ought to have death before his eyes. If a physician should promise you, by certain arts and devices, to change you from an old to a young man, would you not eagerly desire the day to arrive on which you would find your youthful vigor restored? Nevertheless, while baptism promises to restore to her pristine vigor your soul, which your iniquities have brought to decrepitude, and covered with wrinkles and defilements, you despise your benefactor, instead of hastening to receive the proffered boon. Are you without any solicitude to witness the miraculous change which is promised—how one grown old, and wasted away by corrupting passions, can bud forth anew, and blossom, and attain to the true bloom of youth? Baptism is the ransom of captives, the remission of debts, the death of sin, the regeneration of the soul, the robe of light, the seal which cannot be broken, the chariot to heaven, the means to attain the kingdom,

the gift of adoption. Do you think that pleasure is preferable to these and such like blessings? I know the cause of your delay, although you cloak it with various pretexts. The things themselves |234 cry out, although you are silent. 'Allow me to use the flesh for shameful enjoyments, to wallow in the mire of pleasures, to dip my hands in blood, to plunder the property of others, to act deceitfully, to perjure, to lie; and then I shall receive baptism, when I shall cease from sin.' If sin is good, persevere in it to the end: if it is hurtful to the sinner, why do you continue in pernicious pursuits? No one that wishes to get rid of bile, should increase it by hurtful and intemperate indulgence: for the body must be cleared of what injures it, and nothing done to increase the power of disease. A ship keeps above water as long as it can bear the weight of its cargo: when overloaded it sinks.⁹ You should dread lest the same happen to you, and that your sins being exceedingly great, you suffer shipwreck, before you reach the hoped-for haven. Does not God see all that is done? Does He not perceive your secret thoughts? or does He co-operate in your iniquities? "You thought unjustly," He says, "that I shall be like to you." When you seek the friendship of a mortal man, you attract him by kind offices, saying and doing such things as you know will please him: but wishing to be united with God, and hoping to be adopted as a son, while you do things hateful to God, and dishonor Him by the transgression of His law, do you imagine to obtain His friendship by the things which are particularly offensive to Him? Take care, lest multiplying evils in the hope of being ransomed, you increase sin, and miss pardon. 'God is not mocked!' Do not trade away grace. Pleasure is the devil's hook, dragging us to ruin: pleasure is the mother of sin: and sin is the centre of death. Pleasure is the food of the everlasting worm; for |235 a while its enjoyment delights: but its fruits are more bitter than gall. Delay is equivalent to saying: 'Let sin first reign in me: afterwards the Lord shall reign. I will yield my members as instruments of iniquity to sin: afterwards I shall present them as instruments of justice to God.' Thus also Cain offered up sacrifices, reserving the best things for his own enjoyment, and giving those of an inferior kind to God, the Creator and Benefactor. Because you are strong, you waste your youth in sin. When your limbs are worn out, then you will offer them to God, because you can no longer use them, but must lie by, their vigor being destroyed by inveterate disease. Continence in old age is not strictly continence, but incapacity of indulgence. A dead man is not crowned: no man is just merely because unable to commit wrong. Whilst you have strength, subject sin to reason: for virtue consists in this, to decline from evil and do good. Mere cessation from evil of itself is worthy neither of praise nor of censure. If, on account of advanced age, you cease to do evil, it is the consequence of infirmity. We praise such as are good from choice, and such as necessity withdraws from sin. Moreover, who has marked out for you the limit of life? who has defined for you the length of old age? who is the surety on whom you rely for what is to happen to you? Do you not see infants snatched away, and others in the age of manhood carried off? Life has no fixed boundary. Why do you await that baptism should be for you as a gift brought by a fever? Will you wait until you are unable to utter the saving words, and scarcely to hear them distinctly, your malady having its seat in your head? You will not be able to raise your hands to heaven, or to stand on your feet, or to bend your knee in |236 adoration, or to receive suitable instruction, or to confess accurately, or to enter into covenant with God, or to renounce the enemy; probably not even to follow the sacred minister in the mystic rites; so that the bystanders may doubt whether you perceive the grace, or are unconscious of what is done, and if even you do receive the grace consciously, you have but the talent, without the increase.

6. Imitate the eunuch. He found an instructor on the road, and he did not spurn instruction; but although he was a rich man, he caused the poor man to mount into his chariot: a grand and

splendid courtier placed at his side a private individual, on whom others would look with contempt: and when he had learned the gospel of the kingdom, he embraced the faith with his heart, and did not delay to receive the seal of the Spirit. For when they drew nigh to a stream, 'behold,' he says, 'here is water:' thus showing his great joy: behold what is required: what prevents me from being baptized? Where the will is ready, there is no obstacle: for He that calls us, loves mankind, the minister is at hand, and the grace is abundant. Let the desire be sincere, and every obstacle will vanish. There is only one to hinder us, he who blocks up the path of salvation, but whom by prudence we can overcome. He causes us to tarry: let us rise to the work: he deludes us by vain promises: let us not be ignorant of his devices. For does he not suggest to commit sin to-day, and persuade us to defer justice till the morrow? Wherefore the Lord, to defeat his perverse suggestions, says to us: 'To-day, if you hear my voice.' He says: to-day for me: to-morrow for God. The Lord cries out: 'To-day hear my voice.' mark the enemy: he does not dare counsel us utterly to |237 abandon God, (for he knows that this were shocking to Christians,)¹⁰ but by fraudulent stratagems he attempts to effect his purpose. He is cunning in evil doing: he perceives that we live for the present time, and all our actions regard it. Stealing from us, then, artfully to-day, he leaves us to hope for to-morrow. Then when the morrow comes, the wicked distributor of time appears again, claiming the day for himself, and leaving the morrow to the Lord: and thus perpetually, by using the bait of pleasure to secure for himself the present time, and proposing the future to our hopes, he takes us out of life by surprise.

7. I once witnessed a stratagem of a bird. Her young ones being easy to be taken, she threw herself before them, as a ready prey to the fowlers, and fluttering in view of them, she neither could be caught, nor yet did she leave them without hope of catching her: and having in various ways deluded their expectations, keeping them intent on her, and afforded to her young ones the chance of flight, at length she herself flew away. Fear lest you also be deceived in like manner, since you prefer uncertain hope to the certain opportunity of present good. Come, then, at once, to me: devote yourself entirely to the Lord: give in your name: be enrolled in the list of the church. The soldier's name is enrolled: the champion enters on the combat, after his name has been inscribed on the lists: a naturalized citizen is registered on the city books. By all these titles you are bound to give in your name, as a soldier of Christ, a champion of piety, and one who aspires to citizenship in heaven. Have it inscribed on this book, that it may be inscribed above. Learn, be instructed |238 in the evangelical discipline,—restraint of the eyes, government of the tongue, the subduing of the body, lowliness of mind, purity of heart, annihilation of pride. When constrained to do any thing, add cheerfully something to what is exacted: when despoiled of your property, do not have recourse to litigation: repay hatred by love: when persecuted, forbear: when insulted, entreat. Be dead to sin: be crucified together with Christ: fix your whole affection on the Lord. But these things are difficult: what good thing is easy? Who ever raised a trophy while asleep: who ever, while indulging in luxury and music, was adorned with the crowns of valor? No one, without running, can gain the prize: brave struggles merit glory: combats win crowns. "Through many tribulations we must enter into the kingdom of heaven:" but the beatitude of the heavenly kingdom succeeds these tribulations: while the pain and sorrow of hell follow the labors of sin. If any one consider it attentively, he will find that not even the works of the devil are performed by the workers of iniquity without toil. What exertion does continence require? The voluptuous man, on the contrary, is exhausted by indulgence. Does continence diminish our strength in a like degree as detestable and unbridled passion wastes it away? Sleepless nights are, indeed, passed by those who devote themselves to vigils and prayers; but how much more wearisome are the nights of such as are wakeful for iniquity? The fear of

detection, and the anxiety for indulgence, utterly take away all rest. If, fleeing the narrow path which leads to salvation, you pursue the broad way of sin, I fear lest continuing on it to the end, you come to an inn suitable to the road. l239

8. But you will say: the treasure is hard to be guarded.¹¹ Be vigilant, then, brother: you have aids, if you will— prayer as a night sentinel—fasting a house guard—psalmody a guide of your soul. Take these along with you: they will keep watch with you, to guard your precious treasures. Tell me, which is it better to be rich, and anxiously to guard our wealth, or not to have any thing to preserve? No one, through fear of being despoiled of his property, abandons it altogether. If men in each of their pursuits considered the misfortunes that may ensue, all human enterprise would cease. Agriculture is liable to the failure of the crops: shipwreck may defeat commerce: widowhood may soon follow marriage: orphanage may prevent the education of children. We, however, embark in each undertaking, cherishing the fairest hopes, and committing the realizing of them to God, who regulates all things. But you profess to venerate holiness, while in reality you continue among the reprobate. See, lest you hereafter repent of evil counsels, when your repentance may be of no avail. Let the example of the virgins serve as an admonition. Not having oil in their lamps, when they had to enter with the bridegroom into the nuptial chamber, they perceived that they were without the necessary provision: wherefore the Scripture styled them foolish, because, in going about to purchase, having spent the time in which the oil was wanted, they were, contrary to their expectations, shut out from the wedding. Take care, lest putting off from year to year, from month to month, from day to day, and not taking with you oil to nourish your lamp, the day at length arrive to which you do not look l240 forward, when it will be impossible to live any longer. There will be distress on all sides, and inconsolable affliction, the physicians having tried every remedy to no purpose, and your friends having lost hope. Thy breathing will be dry and difficult: a violent fever will burn and inflame your interior: you will heave deep sighs, and find no sympathy. You will utter something in low and feeble accents, and no one will hear you: every thing uttered by you will be considered raving. Who will give you baptism then? Who will remind you of it, when you will be plunged in deep lethargy? Thy relatives are disheartened: strangers care not; the friend hesitates, to remind you, fearing to disturb you: or perhaps even the physician deceives you, and you have not lost hope, being deceived by the natural love of life. It is night, and there is no attendant at hand: there is no one to baptize you. Death is impending: the demons seek to carry you off. Who will rescue you? God, whom you have spurned? But He will hear you: forsooth you now do hearken to Him! Will He give you a respite? you have made so good use of the time already given you!

9. Let no one deceive himself by vain words: for sudden destruction will rush upon you, and a storm of vengeance will overwhelm you. The angel sorrowful will come, and will force and drag away precipitately your soul, bound fast in sin, attached strongly to the things of life, and mourning without power of utterance, the organ of lamentation being closed. O! how you will be ready to tear yourself in pieces! how you will sigh! In vain you will repent for your omissions, in compliance with evil suggestions, when you shall see the joy of the just, at the splendid distribution of divine gifts, and the sorrow of sinners in l241 profound darkness. What will you say, then, in the anguish of your heart? Alas! that I have neglected to cast away this heavy load of sin, when it was so easy to rid myself of it, and that I have drawn down on me this weight of woes! Alas! that I washed not away my stains, but remained defiled by sin! I should have been now with the angels of God! I should have been enjoying the delights of heaven. O! perverse counsels. For the temporary joy of sin, I am tormented for eternity! for the pleasure of the flesh, I am delivered over to fire! The judgment of God is just. I was called; and did not obey: I was

instructed; and I did not pay attention: they besought me; and I scoffed at them. Such are the reflections you will make, bewailing your lot, if you be snatched away without baptism. O! man, either fear hell, or aim at the kingdom: do not disregard the call. Do not say: Hold me excused, for this or that reason. There can be no semblance of excuse. I am moved to tears, when I reflect that you prefer shameful actions to the great glory of God: and clinging to sin, you deprive yourself of the promised blessings, so that you may not see the good things of the heavenly Jerusalem. There are myriads of angels, the church of the first born, the thrones of Apostles, the chairs of prophets, the sceptres of patriarchs, the crowns of martyrs, the choirs of just. Conceive the desire to be enrolled with them, being washed, and sanctified by the gift of Christ: to whom be glory and power for endless ages. Amen."

10. 1. * Baptism. The efficacy of this sacrament is clearly stated throughout this discourse.
11. 2. * Baptism can be received at any time: in infancy, throughout life, and at the point of death.
12. 3. + The necessity of baptism is strongly affirmed.
13. 4. ++ Easter Saturday, and Saturday before Pentecost were the special times of solemn baptism.
14. 5. § The distinction and excellence of the baptism of Christ are plainly declared.
15. 6. * In the latter part of the fourth century, when Paganism had lost its influence over the minds of men, many were favourably impressed with the truths of Christianity, without being entirely convinced of them, and frequented the Churches to receive instruction. Their children were presented by them at an early age for instruction, and their baptism nevertheless deferred, on account of the wavering state of mind of the parents, and the danger of their not being trained at home to the practice of religious duties. The same takes place in this country, where many parents for a long time frequent the Catholic Churches, and sometimes cause their children to receive instruction in the faith, long before either become members of the Church by baptism.
16. 7. * In manumitting slaves, a blow on the back was given with a rod, and a slap on the face.
17. 8. * St. Basil here addresses the man who asserts the past purity of his morals, and yet fears his life after baptism may not correspond with the perfection of the Christian law.
18. 9. * καταβαπτίζει.
19. 10. * St. Basil applies the term here to catechumens, persons professing faith in Christ, but not yet baptized.
20. 11. * The dread of losing baptismal grace induced many to delay being baptized.