

the water, or pouring water three times over the forehead, the priest declares: "the servant of God, (name), is baptized in the name of the Father, and of the Son, and of the Holy Spirit. Amen." Baptism is the death of the "old person" and the birth of the "new person," united with the three Divine Persons—the Father, and the Son, and the Holy Spirit (*see Mt 28:19*). This occurs through union with Christ's Death and Resurrection (*see Rom 6*). As a sign of the new birth, the baptized person is given a Christian name, by which the Church introduces the neophyte into a spiritual relationship with their heavenly patron.

422 The newborn in Christ is given a white garment, the baptismal robe (*kryzhmo*). It is the garment of righteousness and symbolizes the "putting on" of the Risen Christ: "As many of you as were baptized into Christ have clothed yourselves with Christ" (*Gal 3:27*). To put on Christ means that the newly baptized became new persons: clothed in the raiment of light, they proclaim before others that Christ lives and acts in them. Handing the newly baptized a candle, the priest says: "Take this burning candle and throughout your life strive to be illumined with the brightness of faith and good works, so that when the Lord comes you may go out in radiance to meet him with all the saints." As Christ is "the light that shines in the darkness" (*see Jn 1:5*), so also the one who was illumined by Christ in Baptism is called to be a "light of the world" (*Mt 5:14*).

8) The Celebrant of the Mystery of Baptism

423 The Mystery of Baptism is usually celebrated by a priest. He is the spiritual father of the parish community to which the newly baptized is united (and thus the appropriate presider). However, if there is danger of death, any Christian may baptize. In that case, Baptism is performed by a triple pouring of water over the person with the words: "The servant of God, (name), is baptized in the name of the Father, and of the Son, and of the Holy Spirit. Amen." Frequently, a person who receives Baptism while in danger of death does so without the full liturgical rite. Consequently, if the person lives and recovers, he or she is brought to a priest, who completes the rite and also performs Chrismation. The Mysteries of Baptism and Chrismation are received only once in a lifetime because, having been born in Christ through the Holy Spirit, we remain children of the Father forever.

b. The Holy Mystery of Chrismation

1) The Gift of Pentecost

424 As the Paschal mystery of the Death and Resurrection of Christ finds its completion in the sending of the Holy Spirit on the apostles, so our rebirth in Christ is sealed by the gift of the Holy Spirit. Chrismation is the seal of the gift that we received in Baptism. It manifests that every baptized person receives the coming of the Holy Spirit, as did the apostles at Pentecost. This anointing by the Holy Spirit indicates that every Christian is born to new life in Christ and becomes a child of the Father in order to take part in the royal, priestly, and prophetic ministry of Christ for the salvation of the world. This is emphasized in the prayer of consecration of Holy Chrism on Great and Holy Thursday:

Send, O Lord, your Most Holy Spirit upon this Chrism and make of it a royal anointing, a spiritual anointing by which kings, high-priests, and prophets had been anointed, and all of their successors—bishops and presbyters and all who until this day have received rebirth in the font of regeneration ... Make this Chrism to be the Descent of the Holy Spirit.³¹⁸

2) The Royal, Priestly, and Prophetic Ministry

425 Receiving the seal of the gift of the Holy Spirit, the Christian becomes a member of a "chosen race, a royal priesthood, a holy nation, God's own people, in order that [they] may proclaim the mighty acts of him who called [them] out of darkness into his marvelous light" (*1 Pt 2:9*).

All who are reborn in Christ are made kings by the sign of the Cross. And the anointing with the Holy Spirit consecrates them priests, so that besides this special ministry all Christians—filled with the Spirit and knowledge—would acknowledge themselves to be members of this royal nation and participants in priestly ministry. For what is more royal for the soul than to be able to discipline one's body, to subject it to God? And what is more priestly than to sacrifice to the Lord a clean conscience and to offer on the altar of one's heart the pure sacrifices of a godly life?³¹⁹

The prophetic ministry of the faithful is fulfilled in at least three ways: the unwavering confession of their faith, the deepening of their understanding of the faith, and witnessing to Christ in the world.³²⁰ This is

³¹⁸ Arhieraticon, Rite of Consecration of Great and Holy Chrism.

³¹⁹ LEO THE GREAT, Sermon 4 for Christmas, 4, 1: PG 54,149.

³²⁰ See VATICAN COUNCIL II, Dogmatic Constitution on the Church Lumen Gentium [Light of the Nations], 12.