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»Neugeboren aus Wasser und Heiligem Geist«

Kölner Kolloquium zur
Initiatio Christiana

CHRISTIAN INITIATION IN THE CYPRIOT LITURGICAL SOURCES

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The Acts of the Apostles record the presence of Cypriots in the first Apostolic Church of Jerusalem, as well as their participation in the foundation of Antioch's Church led by the Apostle Barnabas (Acts 4:36).¹ The island of Cyprus, at a geographical crossroads between East and West, accepted Christianity from the very beginning of apostolic times and specifically during the persecution of Archdeacon Stephen around 34 AD (Acts 8:1 and 11:19).² A few years later, in 45 AD, the missionary action on the island of the apostles Barnabas, Paul and Mark within the context of the first apostolic missionary journey would mark the foundation of the Church of Cyprus and the establishment of the first organized Christian community (Acts 13:1-12).³

- ¹ Chr. K. ΟΙΚΟΝΟΜΟΥ, *Η συμβολή τῶν Κυπρίων στὴν ἀρχέγονη Ἐκκλησία*, in: N. ΝΙΚΟΛΑΪΔΗΣ, *Τόμος Ἐπιστημονικὸς 2000 χρόνια Χριστιανισμοῦ. Ἀφιέρωμα στὸν προκαθήμενο τῆς Ἐκκλησίας Κύπρου, Μακαριώτατο Ἀρχιεπίσκοπο κ.κ. Χρυσόστομο*, Nicosia 2001, 111-43.
- ² Chr. K. ΟΙΚΟΝΟΜΟΥ, *Τὰ βιβλικὰ δεδομένα γιὰ τὴν εἰσαγωγή τοῦ Χριστιανισμοῦ στὴν Κύπρο*, in: Th. X. ΓΙΑΓΚΟΥ (ed.), *Ἐκκλησία Κύπρου: 2000 χρόνια Χριστιανισμοῦ. Πρακτικὰ Ἐπιστημονικοῦ Συνεδρίου Λευκωσία, 9-11 Ἰουνίου 2000*, Nicosia 2002 (henceforth: ΓΙΑΓΚΟΥ 2002) 101-26; ID., *Καὶνὴ Διαθήκη καὶ Παιδεία*, Thessaloniki 2011 (*Βιβλικὲς Μελέτες* 2), 171-207, 209-28.
- ³ For the introduction of Christianity to Cyprus, in addition to the bibliography cited on footnotes 1 and 2 see also: Chr. K. ΟΙΚΟΝΟΜΟΥ, *Οἱ ἀπαρχές τοῦ Χριστιανισμοῦ στὴν Κύπρο. Ἱστορικὴ, φιλολογικὴ, θεολογικὴ καὶ θρησκευσιόστορικὴ ἀνάλυση τῆς διηγήσεως τῶν Πράξεων 13,1-12*, Nicosia 1991, 57-106; ID., *Ἡ συμβολὴ τοῦ ἀποστόλου Βαρνάβα στὴν ἀρχέγονη Ἐκκλησία καὶ τὴν Κύπρο*, Thessaloniki 1998, 17-52; ID., *Ἡ εἰσαγωγή τοῦ Χριστιανισμοῦ καὶ ἡ θεμελίωση τῆς Κυπριακῆς Ἐκκλησίας*, in: Th. ΠΑΠΑΔΟΠΟΥΛΛΟΣ (ed.), *Ἱστορία τῆς Κύπρου*, vol. 3: *Βυζαντινὴ Κύπρος*, Nicosia 2005 (henceforth ΠΑΠΑΔΟΠΟΥΛΛΟΣ 2005), 23-105; ID., *Βιβλικοὶ Ἅγιοι τῆς Κύπρου*, in: Th. ΓΙΑΓΚΟΥ - Chr. NASSIS (ed.), *Κυπριακὴ Ἀγιολογία. Πρακτικὰ Ἀ' Διεθνoῦς Συνεδρίου*, Hagia Napa - Paralimni 2015, 337-69 (henceforth: ΓΙΑΓΚΟΥ - NASSIS 2015); N. ΝΙΚΟΛΑΪΔΗΣ, *Πότε καὶ πῶς ἐδέξατο ἡ Κύπρος τὸν λόγον τοῦ Θεοῦ*, in: K. ΚΟΚΚΙΝΟΠΗΤΑΣ (ed.), *Τετὰ Μητρόπολις Ταμασοῦ καὶ Ὀρεινῆς. Ἱστορία, μνημεῖα, τέχνη*, Nicosia 2012 (henceforth: ΚΟΚΚΙΝΟΠΗΤΑΣ 2012) 35-48; Ph. ΙΟΑΚΕΙΜ, *Οἱ ἅγιοι μάρτυρες καὶ*

The return of the apostles Barnabas and Mark to Cyprus after the Apostolic Council of Jerusalem at the beginning of 50 AD (Acts 15:36–39) aided the spread and establishment of Christianity.⁴ Therefore, in the early 4th century Cyprus had a universal prevalence of Christianity throughout the island and the presence of three bishops in the first Ecumenical Council in 325 AD, while a bit later it claimed the charismatic personality of Saint Epiphanius as its archbishop.⁵

Further research into Christian Initiation in Cyprus, from the post-apostolic times up to the 16th century and the publishing of the first liturgical books, will focus on three main types of sources:⁶

όμολογητές τῆς Ἐκκλησίας τῆς Κύπρου κατὰ τοὺς πρώτους χριστιανικοὺς αἰῶνες (1ος–5ος αἰ.), Thessaloniki 2017 (*Collecta Academica XXVI*) [henceforth: IOAKEIM 2017], here 55–61, 93–141.

- ⁴ M. A. SIOTES, Ὁ Ἀπόστολος Βαρνάβας καὶ ὁ Εὐαγγελιστὴς Μάρκος ὡς ὑπέρμαχοι τῆς ἐνότητος τῆς Ἀποστολικῆς Ἐκκλησίας, in: A. N. MITSIDES (ed.), *Τόμος Ἀναμνηστικὸς ἐπὶ τῇ 50ετηρίδι τοῦ περιοδικοῦ »Ἀπόστολος Βαρνάβας« (1918–1968)*, Nicosia 1975, 133–91; S. A. PASCALIDES, Οἱ παραδόσεις τῆς ἀρχαίας ἐκκλησίας γιὰ τὸν ἀπόστολο Βαρνάβα καὶ ἡ διαμόρφωση τῆς ἀγιολογικῆς εἰκόνας του στὸ Βυζάντιο, in: GIAGKOU - NASSIS 2015 371–86; IOAKEIM 2017 57–8, 93–141.
- ⁵ For the whole discussion, see K. SPYRIDAKES, Ἡ ἀνάπτυξις τῆς πνευματικῆς ζωῆς τῆς Ἐκκλησίας Κύπρου κατὰ τὸν 4 αἰῶνα, τὰ αἷτια καὶ τὰ ἀποτελέσματα αὐτῆς, in: St. KYRIAKIDES - A. XYGGOPOULOS - P. ZEPOS (ed.), *Πεπραγμένα τοῦ Θ' Διεθνoῦς Βυζαντινολογικοῦ Συνεδρίου (Θεσσαλονίκη, 12 – 19 Ἀπριλίου 1953)*, vol. II: Β' Δίκαιον, Γ' Θεολογία, Δ' Ἱστορία, Athens 1956, 258–67; A. PAPAGEORGIOU, Ἡ Κύπρος κατὰ τοὺς βυζαντινοὺς χρόνους, in: G. TENEKIDES - G. KRANIDIOTES, *Κύπρος: ἱστορία, προβλήματα καὶ ἀγῶνες τοῦ λαοῦ τῆς*, Athens 1981 (*Πολιτικὴ & Ἱστορία* 19), 33–42; A. N. MITSIDES, Ἡ Ἐκκλησία τῆς Κύπρου ἀπὸ τὸν δεῦτερο μὲχρι τὸν πέμπτο αἰῶνα, in: PAPADOPOULLOS 2005 107–27; B. EGGLEZAKES, *Εἴκοσι μελέται διὰ τὴν Ἐκκλησίαν Κύπρου (4ος ἕως 20ος αἰῶν)*, Athens 1996, 57–70; Ch. KYRIAKOU, *Ἡ Σαλαμίνα: Χριστιανικὴ Μητρόπολις Κύπρου (3ος – 4ος αἰῶνας μ.Χ.)*, in: *Κυπριακαὶ Σπουδαί* 74 (2010) 39–54.
- ⁶ For the rites of Christian Initiation in the Pre-Nicene East and West, see J. DAN-ΙΕΛΟΥ, *Ἁγία Γραφή καὶ Λειτουργία. Ἡ βιβλικὴ θεολογία τῶν μυστηρίων καὶ τῶν ἐορτῶν κατὰ τοὺς Πατέρες τῆς Ἐκκλησίας*, Athens 1981 (*Βασικὲς Ἀγιογραφικὲς Μελέτες* 3) [original title: *Bible et liturgie: la théologie biblique des sacraments et des fêtes d'après les Pères de l'église*, Paris 1951], 23–136; P. F. BRADSHAW, *The Search for the Origins of Christian Worship. Sources and Methods for the Study of Early Liturgy*, New York 2002², 144–70; ID., *Early Christian Worship. A Basic Introduction to Ideas and Practice*, London 2010², 3–38; ID., »DIEM BAPTISMO SOLLEMNIOR«: Initiation and Easter in Christian Antiquity, in: E. CARR - S. PARENTI - A. A. THIEMEYER - E. VELKOVSKA (ed.), *Ἐυλόγημα. Studies in Honor of Robert Taft S.J.*, Rome 1993 (*Studia Anselmiana* 110 - *Analecta Liturgica* 17), 41–51; A. NOCENT, L'iniziazione cristiana nei primi quattro secoli, in: A. CHUPUNGCO (ed.), *Scientia liturgica. Manuale di Liturgia*, vol. IV: *Sacramenti e Sacramentali*, Casale Monferrato 1998 (henceforth: CHUPUNGCO 1998) 25–49; E. C. WHITAKER - M. E. JOHNSON (ed.), *Documents of the Baptismal Liturgy*, London 2003³; G. N.

- A. Hagiographical texts of Cypriot origin (4th–7th century),
 - B. Baptisteries in early Christian Churches of Cyprus (4th–7th century),
 - C. Cypriot liturgical manuscript sources (11th–16th century).
- The above three groups of sources complement, illuminate and confirm each other.

A. HAGIOGRAPHICAL TEXTS OF CYPRIOT ORIGIN (4TH–7TH CENTURY)

We derive important information about the liturgical life of the island from the ancient hagiographies of Cypriot saints. Briefly, to include enough information and references about the sacrament of baptism through the hagiographical texts of the first millennium (4th–7th century).⁷

PHILIAS, *Λειτουργική Α*, Athens 2006; M. E. JOHNSON, *The Rites of Christian Initiation. Their Evolution and Interpretation*, Collegeville 2007, 1–114; J. DAY, *The Baptismal Liturgy of Jerusalem. Fourth – and Fifth – Century Evidence from Palestine, Syria and Egypt*, Aldershot 2007; E. FERGUSON, *Baptism in the Early Church. History, Theology, and Liturgy in the First Five Centuries*, Grant Rapids 2009.

⁷ For an initial general report on Cypriot Saints see H. DELEHAYE, *Saints de Chypre*, in: *Analecta Bollandiana* 26 (1907) 161–301; J. HACKETT, *Ιστορία της Ορθοδόξου Εκκλησίας της Κύπρου*, vol. II = trans. of Ch. PAPAIOANNOU, Piraeus 1927, 165–292 (original title: *A History of the Orthodox Church of Cyprus*, London 1901); MACARIUS III, arch. of Cyprus, *Κύπρος ή Αγία Νήσος*, Nicosia 1997²; D. Ch. KAPPAES, *Οί έπονομαζόμενοι «Αλαμάνοι» άγιοι της Κύπρου μέσα από τις πηγές και την τοπική παράδοση*, Limassol 2014.

Moreover, there are three major studies regarding Cypriot hagiographies:

a. Th. E. SCHIZAS (ed.), *Κύπρια Μηναία*, vol. I–XI, Nicosia 1994–2010 (includes the complete *akolouthia*, the *synaxarion* and a rich, valuable bibliography for the Cypriot saints);

b. The four (to date) International Conferences about the »Cypriot Hagiography« that the Holy Metropolis of Konstantia and Famagusta organized in 2012, 2014, 2016 and 2018. The Proceedings of the First Conference have already been issued and the publication of the other three is being prepared. See GIAGKOU - NASSIS 2015.

c. IOAKEIM 2017.

For the testimony of Cypriot saints in the liturgical sources, see also: Th. X. GIAGKOU, *Ο κύκλος τών έορταζομένων άγιων και οί κύπριοι άγιοι. Προσεγγιση της τάξεως με βάση τούς κανόνες και τά λεξιονάρια*, in: GIAGKOU 2002 207–52; G. A. IOANNIDES, *Κυπριακά λειτουργικά χειρόγραφα και άγιολογία*, in: Holy Metropolis of Konstantia and Ammochostos (ed.), *Α' Διεθνές Συνέδριο Άγιολογίας, 9–12 Φεβρουαρίου 2012*, Paralimni (forthcoming).

For a concise presentation and evaluation of Cypriot hagiographical texts of the first millennium, see K. N. KONSTANTINIDES, *Η παιδεία και τά γράμματα στη βυζαντινή Κύπρο*, in: PAPAIOPOULLOS 2005 413–63.

*a. The Life of Saint Heracleidios
(middle of the 5th century – BHG 743).⁸*

A total of eight cases of christenings, including that of St. Heracleidios, are described in the Life:⁹

1. Baptism of 400 men and women, including Trophime with her son and her relative Macedonia.¹⁰
2. Baptism of a sailor and of those who had been saved on board from a certain death in turbulent seas.¹¹
3. Baptism of St. Heracleidios by the Apostles Barnabas and Mark.¹²
4. Baptism of 15 pagan men.¹³

Cypriot hagiographical sources are an invaluable liturgical treasure for the history of worship on the island. For a first presentation see Ph. IOAKEIM, Ὁψεις τῆς ὀρθόδοξης λατρείας στις πηγές τῆς κυπριακῆς ἀγιολογίας, in: Holy Synod of the Church of Cyprus, Synodical Commission for Worship (ed.), *Α' Λειτουργικό Συνέδριο: »Ὁρθόδοξη λειτουργικὴ παράδοση στὴν Κύπρο μέσα ἀπὸ τὶς πηγές«*, Limassol 2014, 1–19 (forthcoming). I express my warm thanks to Father Phôtios IOAKEIM for kindly allowing me to see the text of his announcement prior to the final version of the Conference Proceedings.

- ⁸ F. HALKIN, Les Actes apocryphes de saint Héraclide de Chypre, disciple de l'apôtre Barnabé, in: *Analecta Bollandiana* 82 (1964), 133–71, ID., Actes de Barnabé et Vie de saint Héraclide, *idem* 408 (henceforth: HALKIN 1964). For the Life of Saint Heracleidios with all the further bibliography see S. GEORGIΟΥ, Ἱστορία τῆς Ἐπισκοπῆς Ταμασοῦ, in: ΚΟΚΚΙΝΟΡΗΤΑΣ 2012 49–55; G. KAKKOURAS, Ἅγιοι τῆς μητροπολιτικῆς περιφέρειας Ταμασοῦ καὶ Ὀρεινῆς, in: ΚΟΚΚΙΝΟΡΗΤΑΣ 2012 75–7; IOAKEIM 2017 383–91.
- ⁹ In order to give an overall picture and an analytical presentation of the liturgical information in the Life of St. Heracleidios, especially regarding baptism, see G. A. IOANNIDES, Λειτουργικὲς πληροφορίες στὸν Βίο τοῦ Ἁγίου Ἡρακλείδιου (BHG 743), in: Holy Metropolis of Tamasos and Oreines (ed.), *Β' Ἡρακλεΐδια. Α' Ἐπιστημονικὸ Συνέδριο βυζαντινῆς & μεταβυζαντινῆς ἱστορίας καὶ τέχνης μητροπολιτικῆς περιφέρειας Ταμασοῦ καὶ Ὀρεινῆς, 16–18 Σεπτεμβρίου 2016* (forthcoming).
- ¹⁰ HALKIN 1964 143–4: »Εἰσελθοῦσα δὲ Τροφίμη εἰς τὸν κοιτῶνα αὐτῆς ἔλαβεν ὀθόνην λαμπρὰν καὶ ἐνέδυσεν ἑαυτήν, ὁμοίως καὶ τὸν υἱὸν αὐτῆς· καὶ ἡ μηδέποτε ὀφθεισά τινη, λαβομένη τὸν υἱὸν αὐτῆς καὶ Μακεδονίαν τὴν αὐτῆς συγγενίδα ἐξήλθεν ἅμα τοῖς ὀσίοις πατράσιν βοῶσα καὶ λέγουσα· »Πιστεύω εἰς Ἰησοῦν Χριστὸν τὸν ὑφ' ὑμῶν κηρυσσόμενον«. Καὶ ἀπελθόντων ἡμῶν ἐν τῷ ναῶ τοῦ Θεοῦ, ἔδωκεν αὐτοῖς εἰρήνην ὁ ὀσιος πατὴρ ἡμῶν Ἡρακλεΐδιος· καὶ ἐβαπτίσθησαν ἄνδρες καὶ γυναῖκες ὡσεὶ τετρακόσιοι· καὶ ἦν πολλὴ χαρὰ ἐν τῇ Ἐκκλησίᾳ τοῦ Θεοῦ«.
- ¹¹ *Ibid.* 144–6. »Ὁ δὲ πατὴρ Ἡρακλεΐδιος μὴ μελλήσας, λαβόμενος τοῦ θείου λόγου κατήχησεν αὐτοὺς ... καὶ ταῦτα εἰπὼν ἐκέλευσεν τῆς ἀφέσεως τὸ λουτρὸν γενέσθαι· καὶ λαβὼν ἐβάπτισεν αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος«, *ibid.* 145.
- ¹² *Ibid.* 150–1.

5. Baptism of Timothy »from the village of Lampadistou« (»ἀπὸ χωρίου Λαμπαδιστοῦ«).¹⁴

6. Baptism of catechumens who are preparing for illumination – »photizomenoi« (»φωτιζόμενοι«) – from the village of Pera.¹⁵

7. Baptism of Alexander and Gelasios with his 3 sons.¹⁶

8. Baptism of Philotheos's family, with his wife Nimpha and his son Hierios.¹⁷

Prominent here is group baptism (nrs. 1, 2, 4, 6, 7, 8) which involved up to 400 people at once (nr. 1), without excluding individual cases like those of St. Heracleidios (nr. 3) and Timothy (nr. 5). Baptism mainly concerned adults; three cases also refer to family baptisms (nrs. 1, 7, 8).

Let us now summarize the main stages of the process until baptism as recorded in the eight cases above:

All cases required a strong desire and persistent request to be baptised; it was the free decision and will of the candidates.¹⁸

Essential indoctrination is a prerequisite for the preparation of candidates. The catechism was the sole responsibility of the bishop,¹⁹

¹³ Ibid. 151–2: »Πρωΐας δὲ γενομένης, συνήλθον οἱ ἄνδρες τοῦ τόπου βοῶντος οὕτως· Ὁ τοῦ Θεοῦ δούλοι, ἐλεήσατε ἡμᾶς. Εἶπεν δὲ πρὸς Μνάσωνα ὁ πατὴρ Ἡρακλείδιος· Ὁ δῶμεν αὐτοῖς τὸ λουτρὸν τῆς ζωῆς. Γεναμένης δὲ πάσης τῆς ἀποκρίσεως, ἐβαπτίσθησαν ἄνδρες τε ὡσεὶ ἑ'«.

¹⁴ Ibid. 154–5: »Τιμόθεος ... παρεκάλει τὸν πατέρα Ἡρακλείδην λέγων· Ὁ πάτερ, οὐ βούλομαι ἀπελθεῖν εἰς τὴν ἐμὴν χώραν, ἀλλὰ δέομαί σου, ποιήσον με χριστιανόν.« Καὶ λαβὼν κατήχησεν αὐτὸν καὶ ἐβάπτισεν εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος«.

¹⁵ Ibid. 156–8. »Πληρωθείσης δὲ τῆς Τεσσαρακοστῆς καὶ φθασάντων τῶν σωτηριῶν ἡμερῶν τοῦ πάθους τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ... οἱ ἐν τῷ προαστείῳ Πέραν οἰκοῦντες δούλοι Θεοῦ ὅσοι ἦσαν προσελθόντες τῷ βαπτίσματι«, *ibid.* 156.

¹⁶ Ibid. 158–60: »Οἱ δὲ προσέπεσαν τοῖς ποσὶν Μνάσωνος τοῦ διδασκάλου βοῶντες· Ὁν Ἰησοῦν, ὃν κηρύττετε, ποιήσον ἡμᾶς χριστιανούς, οἷος εἶ καὶ σύ ... Καὶ ἀνελθὼν ὁ πατὴρ ἡμῶν Μνάσων ἀνήγγειλεν τῷ πατρὶ ἡμῶν Ἡρακλείδῃ πάντα· καὶ ἐπιτρέπει Μνάσωνι τῷ πατρὶ καὶ Ἀετίῳ τῷ διακόνῳ καὶ τοῖς λοιποῖς κατελθεῖν καὶ δοῦναι αὐτοῖς τὴν ἐν Κυρίῳ σφραγίδα. Καὶ ἦν πολλὴ χαρὰ ἐν τῇ Ἐκκλησίᾳ τοῦ Θεοῦ«, *ibid.* 159–60.

¹⁷ Ibid. 160–3.

¹⁸ Ibid. 145, 151, 155. Ibid. 159: »Οἱ δὲ προσέπεσαν τοῖς ποσὶν Μνάσωνος τοῦ διδασκάλου βοῶντες· Ὁν Ἰησοῦν, ὃν κηρύττετε, ποιήσον ἡμᾶς χριστιανούς, οἷος εἶ καὶ σύ«. See also *ibid.* 162: »Ἀκούσαντες δὲ ταῦτα προσέπεσαν τοῖς ποσὶν τοῦ πατρὸς Ἡρακλείδου λέγοντες· Ὅπιστεύομεν εἰς τὸν ὑπὸ σοῦ κηρυσσόμενον Θεόν, ὅτι μεγάλα δύναται. Ἄξιόμην σε, πάτερ, ποιήσον ἡμᾶς χριστιανούς γενέσθαι.« Καὶ ταῦτα ἀκούσαντες οἱ ὅσοι πατέρες Ἡρακλείδιος καὶ Μνάσων εἶπαν αὐτοῖς· Ὁἱ διψῶντες τὴν δικαιοσύνην, ἔλθετε ἐν τῷ ναῷ τοῦ Θεοῦ· καὶ αὐτὸς ὑμῖν δώσει τὴν ἄφεσιν τῶν ἁμαρτιῶν«.

who was assisted by the priests. This was done systematically on the basis of the interpretation of the Holy Bible and was intended to lead to the internal transformation of the catechumens.²⁰

The final stage of catechism focused solely on preparation for baptism through the texts of the prophets of the Old Testament and the New Testament.²¹

The essential pre-baptismal rites included final catechesis, renunciation of Satan, union with Christ through the profession of faith, the giving of peace, and baptism.²²

A major period of preparation for catechumens to receive baptism was during Lent, with baptisms taking place at the vigil of Easter (nr. 6, above).²³

The bishop, accompanied and assisted by priests, deacons and deaconesses, headed group baptisms at the baptistery.²⁴ If there was a need, he gave the order to the priests and the deacons to perform the baptism.²⁵

The deacons offered the candidates for baptism to the priests for anointing them with oil, before the bishop performed the triple immersion into the baptismal font in the name of the Holy Trinity.²⁶

The triple baptism in the name of the Holy Trinity took place with full body immersion in water,²⁷ either in the baptistery of the cathedral church²⁸ or in a river.²⁹

¹⁹ Ibid. 145: «Ὁ δὲ πατὴρ Ἡρακλείδιος μὴ μελλήσας, λαβόμενος τοῦ θείου λόγου κατήχησεν αὐτοὺς λέγων ...». Ibid. 155: «καὶ λαβὼν κατήχησεν αὐτὸν ...». Ibid. 162: «κατηχοῦντον ὑπὸ τῶν θείων γραφῶν».

²⁰ Ibid. 151: «καὶ τούτων ἀκούων τῶν ῥημάτων κατενυσομένην τῇ ψυχῇ καὶ οὐκ ἐδυνόμην ὑποστρέψαι· ἀλλ' ἐπὶ πλεῖον κατηχοῦν με».

²¹ Ibid. 145–6, 156–8, 162–3.

²² Ibid. 143–4. See also ibid. 152: «γενναμένης δὲ πάσης τῆς ἀποκρίσεως, ἐβαπτίσθησαν ἄνδρες τε ὡσεὶ ἑ'».

²³ Ibid. 156: «Πληρωθείσης δὲ τῆς τεσσαρακοστῆς καὶ φθασάντων τῶν σωτηρίων ἡμερῶν τοῦ πάθους τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ... οἱ ἐν τῷ προαστείῳ Πέραν οἰκοῦντες δούλοι Θεοῦ ὅσοι ἦσαν προσελθόντες τῷ βαπτίσματι ...».

²⁴ Ibid. 162–3.

²⁵ Ibid. 160: «Καὶ ἀνελθὼν ὁ πατὴρ ἡμῶν Μνάσων ἀνήγγειλεν τῷ πατρὶ ἡμῶν Ἡρακλείδῃ πάντα· καὶ ἐπιτρέπει Μνάσωνι τῷ πατρὶ καὶ Αετίῳ τῷ διακόνῳ καὶ τοῖς λοιποῖς κατελθεῖν καὶ δοῦναι αὐτοῖς τὴν ἐν Κυρίῳ σφραγίδα».

²⁶ Ibid. 162–3: «καὶ λαβόντες Ἀέτιος καὶ Κλήσιππος οἱ διάκονοι προσέφερον ἕνα ἕκαστον αὐτῶν τοῖς πρεσβυτέροις Μνάσωνι καὶ Γρηγορίῳ, οἵτινες τὸ ἔλαιον τῆς χρίσεως ἤλειφον· καὶ ἐβάπτισεν αὐτοὺς (= ὁ πατὴρ Ἡρακλείδιος) εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος».

²⁷ Ibid. 145, 151, 155, 163.

²⁸ Ibid. 162–3.

²⁹ Ibid. 151: «Καὶ ἐλθόντες εἰς Σολίου ποταμὸν ἐβάπτισάν με εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος».

Although there was no direct reference to the anointing with holy chrism, it can be considered self-evident and to have followed right after the triple baptism in the water. In the case of the sailor's baptism (nr. 2), indirect reference was made to the occurrence of the Holy Spirit after the baptism in the water.³⁰

Dressing with *emfotia* garments («ὀθόνην λαμπράν»³¹).

The neophytes entered the nave of the cathedral church and participated in the Divine Liturgy for the first time, culminating in Holy Communion. Thereupon the bishop's final admonitions and dismissal followed. In the morning there was a gathering in the cathedral with the participation of the newly baptized.³²

Baptism was a great ecclesiastical event that concerned the entire local Church, which was actively involved in this event («καὶ ἦν πολλὴ χαρὰ ἐν τῇ Ἐκκλησίᾳ τοῦ Θεοῦ»³³).

Baptism was called «τῆς ἀφέσεως τὸ λουτρόν»³⁴ »τὸ λουτρόν τῆς ζωῆς»³⁵ »λουτρόν τῆς παλλιγενεσίας»³⁶ and »ἐν Κυρίῳ σφραγίς»³⁷ - all classical theological and liturgical terms of the four first centuries.

In the case nr. 8, a complete description of baptism is given: preaching, the request to become a Christian, arrival at Church, entrance to the temple (deacons bringing the Gospels), pre-baptismal rites (final catechesis and profession of faith), offering the candidates by the deacons, their anointing with oil by the priests, baptism in the name of the Holy Trinity,³⁸ and participation in the Divine Liturgy and Holy Communion.

³⁰ Ibid. 145: »τῆς τοῦ Χριστοῦ σωτηρίας ἡμᾶς καταξίωσον καὶ δούλους ἡμᾶς καταξιοθῆναι αὐτοῦ ποιήσον (= through Baptism): καὶ Πνεύματος ἀγίου ἡμᾶς ἔμπλησον (= through Chrismation), ἵνα εἴμεθα σὺν σοί: καὶ τὰς ψυχὰς ἡμῶν διάσωσον εἰς τοὺς αἰῶνας».

³¹ Ibid. 143.

³² Ibid. 158. See also 163: »Καὶ πληρωθέντος τοῦ μυστηρίου τοῦ Θεοῦ, μετελάβομεν πάντες τὸ σῶμα καὶ αἷμα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ».

³³ Ibid. 144, 160.

³⁴ Ibid. 145.

³⁵ Ibid. 152.

³⁶ Ibid. 156.

³⁷ Ibid. 160.

³⁸ Ibid. 162-3.

b. The Life of Saint Auxibios (middle of 5th century – BHG 204).³⁹

Reference to the baptism of St. Auxibios is made by the apostles Barnabas and Mark: his desire for Christ is recorded, the catechesis and baptism in the water in the name of the Holy Trinity, and finally the transmission of the Holy Spirit by the imposition of the apostles' hands.⁴⁰

Three more references are made to the rite of baptism:

1. St. Auxibios is teaching the catechumens, they profess faith and they receive the holy baptism in the name of the Holy Trinity;⁴¹

2. St. Auxibios indoctrinates and gives the baptism to Auxibios from Solopotamio village;⁴²

3. Baptism of Themistagoras, St. Auxibios's brother, along with his wife Timo.⁴³

³⁹ J. NORET, *Vita Sancti Auxibii*, Turnhout 1993 (*Corpus Christianorum Series Graeca* 26) (henceforth: NORET 1993); P. LAZAROU (ed.), *Ο Άγιος Αύξιβιος Α' επίσκοπος Σόλων*, Enrychou - Nicosia 2015.

⁴⁰ »Ο δὲ ἀπόστολος, ἰδὼν ὅτι ἔχει πόθον εἰς τὸν Χριστόν, καὶ ὅτι ἀνὴρ πιστὸς καὶ λόγιος ἐστίν, κατηχήσας αὐτὸν ἰκανῶς, καὶ διδάξας τὸν περὶ τῆς ἀληθείας λόγον τοῦ Θεοῦ, κατελθὼν ἐπὶ τὴν πηγὴν, ἐβάπτισεν αὐτὸν εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος. Καὶ μετὰ τὸ βαπτισθῆναι αὐτὸν ἐπίθεις αὐτῷ τὰς χεῖρας, ἔδωκεν αὐτῷ τὸ Πνεῦμα τὸ Ἅγιον«, NORET 1993, 180–1 (8.89–96).

⁴¹ »Ἡμέρα δὲ καὶ ἡμέρα προσετιθετο ὁ ὄχλος τῷ Κυρίῳ πιστεύων, καὶ ἐβαπτίζοντο εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος, ἔξομολογούμενοι τὰς ἁμαρτίας αὐτῶν ... ἐθεράπευεν πάντας διὰ τῆς ἐπικλήσεως τῆς ἀχράντου καὶ ζωοποιῦ Τριάδος· καὶ πιστεύοντες ἐβαπτίζοντο«, *ibid.* 190 (16.295–306).

⁴² »Πάτερ δός μοι τὴν ἐν Χριστῷ σφραγίδα«. Καὶ λαβόμενος ἀπὸ τῶν θείων γραφῶν, καὶ διδάξας αὐτὸν τὰ περὶ Πατρὸς καὶ Υἱοῦ καὶ Ἁγίου Πνεύματος, ἐβάπτισεν αὐτὸν εἰς τὸ ὄνομα τῆς ἀγίας καὶ ὁμοουσίου Τριάδος«, *ibid.* 190 (17.312–6).

⁴³ »καὶ ἦσαν λοιπὸν ἐν τῷ ἐπισκοπείῳ διδασκόμενοι ὑπὸ τοῦ μακαρίου Αὐξιβίου. Καὶ ἐβάπτισεν αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος«, *ibid.* 192 (20.354–7).

c. The Life of Saint Spyridon, bishop of Trimythus, written by Theodore, bishop of Paphos (AD 655 – BHG 1647):⁴⁴

On the name day of St. Spyridon, 14th December 655, Theodore, bishop of Paphos, delivered in speech the Life of the Saint at the Saint's church in Trimythus, where the grave with the Saint's holy relics is located. Theodore explains that in writing the Life he looked back to previous written sources and oral traditions that go back to the Saint's era (first half of the 4th century).

References to baptism performed by St. Spyridon:

1. Olympus, the pagan husband of »φιλοχρίστη« Sofronia, (the woman who stands out for her love of Christ) refuses idolatry, professed faith in Christ, received extensive catechesis and indoctrination from the holy bishop and finally consented and received holy baptism.⁴⁵

2. The Saint's arrival in Alexandria provokes the collapse of the pagan statue, causing the conversion of many pagans to faith in Christ. They later received baptism in the name of the Holy Trinity by the patriarch of Alexandria.⁴⁶

⁴⁴ P. VAN DEN VEN, *La Légende de S. Spyridon évêque de Trimithonte*, Louvain 1953 (*Bibliothèque du Muséon* 33) (henceforth: VAN DEN VEN 1953); G. D. METALLENOS, *Κριτική θεώρηση τῶν περὶ ἁγίου Σπυριδῶνος ἱστορικῶν εἰδήσεων*, in: Holy Metropolis of Corfu, Paxoi and Diapontian Islands (ed.), *Ἅγιος Σπυριδῶν. Ὁ Ναός καὶ ἡ λατρεία του στὴν Κέρκυρα*, Corfu 2007, 23–30; G. A. IOANNIDES (ed.), *Βίος τοῦ ἁγίου καὶ θαυματουργοῦ Σπυριδῶνος ἐπισκόπου Τριμυθοῦντος*, Nicosia 2015; D. D. TRIANTAPHYLLOPOULOS, *Ἅγιος Σπυριδῶν: Τριμυθοῦς – Βασιλεύουσα – Κέρκυρα. Οἱ τρεῖς σταθμοὶ τοῦ βίου του καὶ συναφῆ ἀρχαιολογικὰ ζητήματα*, in: GIAGKOU - NASSIS 2015 457–76.

See the whole discussion around the Life of Saint Spyridon and its sources, C. N. KONSTANTINIDES, *Ο Βίος του Ἁγίου Σπυριδῶνος Τριμυθοῦντος: Οἱ πηγές*, in: Holy Metropolis of Trimythous (ed.), *Πρακτικὰ Ἀ΄ Ἐπιστημονικοῦ Συνεδρίου «Ἱερὰ Μητρόπολις Τριμυθοῦντος: Ἐκκλησιαστικὴ Ἱστορία καὶ Παράδοσις»*, (19–20 Ἀπριλίου, 2017), (in print) [henceforth: METROPOLIS TRIMYTHOUS].

⁴⁵ »λοιπὸν δὲ καὶ τοῦ ἁγίου πατρὸς ἡμῶν πολλὰ κατηχήσαντος τὸν ἄνδρα, ἐπέισθη δέξασθαι τὴν ἐν Χριστῷ σφραγίδα, ὥστε γενέσθαι χαρὰν μεγάλην ἐν τῷ τόπῳ ἐκεῖνῳ διὰ τῆς παρουσίας τοῦ ἁγίου«, VAN DEN VEN 1953, 73.12–16.

⁴⁶ »πλήθη Ἑλλήνων τε καὶ ἔθνικῶν, ἀνδρῶν τε καὶ γυναικῶν ἐπίστευσαν τῷ Χριστῷ καὶ προσήλθον τῇ ἀγία τοῦ Θεοῦ καθολικῇ ἐκκλησίᾳ. οὐστὶνας ὁ πατριάρχης δεξάμενος παρεκάλει τὸν ἅγιον δούλον τοῦ Θεοῦ Σπυριδῶνα δοῦναι αὐτοῖς τὴν ἐν Χριστῷ σφραγίδα, ὡς δι' αὐτοῦ προσεληθοῦσιν τῇ τῶν χριστιανῶν ὀρθοδόξῳ πίστει. ὁ δὲ ἀληθῶς ταπεινόφρων καὶ ἅγιος τοῦ Θεοῦ ἱεράρχης τοῦτο ποιῆσαι ἀνένευσεν, τῷ δὲ ἁγιωτάτῳ πάπα τοῦτο ποιεῖν ἐδυσώπει, ὡς τούτου ὑπὸ τοῦ Θεοῦ προχειρισθέντος αὐτόθι. ὁ δὲ ἀγιώτατος πατριάρχης μετὰ πολλῆς αἰδοῦς τε καὶ εὐλαβείας τὰ ὑπὸ τοῦ δικαίου αὐτῷ ἐνταλθέντα ὡς ὑπὸ τοῦ Θεοῦ προσαχθέντα ἐποίησεν, καὶ ἐβάπτισεν ἅπαντα τὸν προσελθόντα λαὸν εἰς τὸ ὄνομα τῆς τρισυποστάτου μιᾶς οὐσίας Πατρὸς καὶ Υἱοῦ καὶ Ἁγίου Πνεύματος«, *ibid.* 87.8–88.1.

d. The Life of Saint Epiphanius
(middle of 5th century – BHG 596–597).⁴⁷

Several references to baptism:

1. In principle, the *Life of Saint Epiphanius* refers to the baptism of St. Epiphanius and his sister.⁴⁸ The basic precondition of baptism was the declaration of the candidate's own goodwill.⁴⁹ Only the bishop could approve a candidate's baptism,⁵⁰ thus St. Epiphanius and his sister visited the bishop and expressed their desire to be baptised. The bishop instructed the catechesis of the two to the monk Lucian. Catechesis occurred on the basis of the Holy Bible. At the end of the catechesis and on the basis of the catechumens' free and true expression of desire for baptism, the catechist presented them at church before the bishop. Once the bishop arrived, the two catechumens were lying prostrate and asked him to grant them baptism.⁵¹

The pre-baptismal final catechesis was done by the bishop at the place of baptism before their baptism in the presence of the godparents of every baptized person. What followed was the baptism and participation in the Holy Communion. The neophytes resided together with the bishop for seven days after the baptism, and after

⁴⁷ We refer to the critical edition of the Life (unpublished until today): C. RAPP, *The Vita of Epiphanius of Salamis – an Historical and Literary Study*, vol. I–II (Worcester College, D. Phil. Thesis), Oxford 1991 (henceforth: RAPP 1991). See also *Patrologia Graeca* (PG) 41 23–114. For Saint Epiphanius as well as the whole related literature see: C. RAPP, Epiphanius of Salamis: the Church Father as Saint, in: A. A. M. BRYER - G. S. GEORGHALLIDES (ed.), »The Sweet Land of Cyprus«. *Papers given at the twenty-fifth Jubilee Spring Symposium of Byzantine Studies, Birmingham, March 1991*, Nicosia 1993 (henceforth BRYER 1993), 169–87; Th. GIAGKOU - Chr. NASSIS (ed.), *Άγιος Έπιφάνιος Κωνσταντίας, Πατήρ και Διδάσκαλος τής Ορθοδόξου Καθολικής Εκκλησίας. Πρακτικά Συνεδρίου, Παραλιμνι, 8–11 Μαΐου 2008*, Hagia Napa - Paralimni 2012 (and especially here, C. N. KONSTANTINIDES, *Ο Βίος και τὰ συγγράμματα τοῦ ἁγίου Ἐπιφανίου Κωνσταντίας*, 245–68).

⁴⁸ For Saint Epiphanius's baptism and that of his sister, see RAPP 1991 58–62 (chapters 8–11); see also, PG 41 29D–33A.

⁴⁹ »Ὁ δὲ Ἐπιφάνιος εἶπεν πρὸς Λουκιανόν· Καὶ τί κωλύει καὶ τὸ ἐμὲ γενέσθαι χριστιανόν; Ἀπεκρίθη Λουκιανός καὶ εἶπεν· Τὸ μὴ θέλειν κωλύει· τὸ γὰρ θέλειν πάρεστιν«, RAPP 1991 58,2–4; see also PG 41 29D.

⁵⁰ »Εἶπεν δὲ Ἐπιφάνιος πρὸς Λουκιανόν· Πρῶτον, πάτερ, ποιήσόν με χριστιανόν, εἶθ' οὕτως ποιήσω πάντα τὰ προσταχθέντα μοι ὑπὸ σοῦ. Ὁ δὲ Λουκιανός εἶπεν πρὸς Ἐπιφάνιον· οὐκ ἔξεστί μοι παρεκτός τοῦ ἐπισκόπου ποιῆσαι σε χριστιανόν. Ἀλλὰ γίνου τὰ πρὸς τὸν Θεόν, καὶ ἐγὼ ἀναγγελῶ τῷ ἐπισκόπῳ καὶ ποιήσει σε χριστιανόν«, RAPP 1991 59,1–6; see also PG 41 32A.

⁵¹ »ἐν τῷ εἰσιέναι τὸν ἐπίσκοπον, ἔπεσον ἐπὶ πρόσωπον καὶ παρεκάλουν ὥστε φωτίσαι αὐτούς«, RAPP 1991 60,7–8; see also PG 41 32C.

the eighth day they returned to their homes. St. Epiphanius received baptism at the age of 16.⁵²

2. The baptism of the Saracen:⁵³ He repented, changed his life and was indoctrinated for a period of six months by Saint Epiphanius. Once he was ready to receive baptism, they both visited St. Hilarion who performed the pre-baptismal catechesis and baptism in the name of the Holy Trinity. They departed from St. Hilarion only until after the eighth day of the christening.⁵⁴

3. The baptism of Arcadius, Honorius and Proklianis occurred in the royal house of Rome:⁵⁵ Upon request of the candidates to receive baptism, St. Epiphanius receives permission from the relevant bishop of Rome to perform the sacrament. The whole celebration took place at the baptistery (»φωτιστήριον«), where the Saint, after a miraculous turbulence of water, baptized the three young people in the baptismal font. Following this, the neophytes attended the mystagogical catechesis for seven days, and on the eighth day they removed the emfotia clothing.⁵⁶

4. Reference to baptisms also took place in the cases of: the baptism of an anonymous philosopher by St. Hilarion;⁵⁷ the baptism of the lord Drakon and his wife in the city of Constantia;⁵⁸ the baptism of the wealthy pagan Synesios, his wife and his healed son

⁵² »Μετὰ οὖν τὴν ἀπόλυσιν τοῦ εὐαγγελίου εἰσηλθεν ὁ ἐπίσκοπος ἐν τῷ φωτιστηρίῳ· καὶ ἐκέλευσεν εἰσελθεῖν Ἐπιφάνιον καὶ τὴν τοῦτου ἀδελφὴν καὶ Λουκιανὸν μετ' αὐτῶν, ὃς καὶ πατὴρ αὐτοῦ ἐγένετο ἐπὶ τοῦ ἁγίου φωτισματος. Ὁ δὲ ἐπίσκοπος διδάξας αὐτοὺς τὴν ἅπασαν ἀκολουθίαν, ἐβάπτισεν αὐτοὺς. Τῶν δὲ μεταλαβόντων τῶν θείων καὶ ἀθανάτων μυστηρίων, ἐκέλευσεν αὐτοὺς ὁ ἐπίσκοπος μετ' αὐτοῦ τὸ ἄριστον ποιῆσαι, ὁμοίως καὶ μένειν τὰς ἑπτὰ ἡμέρας ἐν τῷ ἐπισκοπείῳ«, RAPP 1991 61.11-62.2; see also *PG* 41 32D-33A.

⁵³ For John's catechesis and baptism, see RAPP 1991 67.7-68.5; see also *PG* 41 36A-D.

⁵⁴ »Λαβὼν οὖν ὁ μέγας Ἰλαρίων καὶ διδάξας με πᾶσαν τὴν ἀκολουθίαν, ἐβάπτισέν με εἰς ὄνομα Πατρὸς καὶ Υἱοῦ καὶ Ἁγίου Πνεύματος«, RAPP 1991 67.14-68.2; see also *PG* 41 36D.

⁵⁵ See the whole narration, RAPP 1991 163.1-165.5; see also *PG* 41 88C-89A.

⁵⁶ »Ὡς δὲ εἰσηλθον ἐν τῷ φωτιστηρίῳ ἵνα φωτισθῶσιν ὑπὸ Ἐπιφανίου καὶ τῆς πάσης ἀκολουθίας γενναμένης, ... εἰώθει δὲ Ἐπιφάνιος ἕως ταραχθῆ τὸ ὕδωρ, μηδένα ἐμβάλλειν ἐν τῇ κολυμβήθρᾳ. Μετὰ δὲ τὸ φωτισθῆναι Ἀρκαδίον ... μετὰ δὲ τὸ φωτισθῆναι αὐτοὺς ἐποίησεν Ἐπιφάνιος τὰς ἑπτὰ ἡμέρας μετ' αὐτῶν, διδάσκων αὐτοὺς. Καὶ μετὰ τὸ ἀλλάξαι αὐτοὺς τοὺς νεοφωτιστοὺς ἐσθητάς, εἶπεν Ἐπιφάνιος τοῖς βασιλεῦσιν· Μένετε, φησὶν, τέκνα ἐν καταστάσει· Λύκος γὰρ οὐκ ἐστὶ ἐγγιεῖ πρὸς ὑμᾶς ... οἱ γὰρ Χριστῶ πιστεύσαντες Χριστὸν ἐνεδύσαντο καὶ αὐτὸν βοηθὸν ἔχουσιν«, RAPP 1991 163.1-165.5; see also *PG* 41 88C-89A.

⁵⁷ RAPP 1991 104.10-13; see also *PG* 41 56A.

⁵⁸ RAPP 1991 144.4-6; see also *PG* 41 77A-B.

Eustorgios,⁵⁹ the baptism of the Jewish rabbi Isaac⁶⁰ and of Faustianos' widow.⁶¹

e. The Life of the Holy Martyr Artemon the elder of Laodicea of Syria (5th-6th century - BHG 175).⁶²

The Life is contained in the manuscript of the Library of Jerusalem's Patriarchate *Saint Saba 259* (AD 1089-1090).⁶³ It was written in Cyprus and incorporates ancient local traditions for the Saint (dating to the 5th-6th century).⁶⁴

General references to baptisms:

1. Baptism in water as a »λουτρὸν τῆς ἀφθαρσίας«,⁶⁵ remission of sins and divine adoption (»ἵνα ῥυθῶ τῶν ἀμαρτιῶν μου καὶ γένωμαι αὐτοῦ ἀληθινὸς παῖς«),⁶⁶ imposition of hands, enlightenment, use of Psalm 26,1 (»Κύριος φωτισμός μου καὶ Σωτὴρ μου, τίνα φοβηθήσομαι«), white garments.⁶⁷ The next morning all newly baptized participated in Holy Communion.⁶⁸

2. Reference is made to the baptistery that the Saint built in the area of Aulona,⁶⁹ to the baptism that former unbelievers received in the name of the Holy Trinity, as well as to the baptism of infants.⁷⁰

⁵⁹ RAPP 1991 147.1-2; see also *PG* 41 79-80A.

⁶⁰ RAPP 1991 155.3-6; see also *PG* 41 84B-C.

⁶¹ RAPP 1991 184.1-8; see also *PG* 41 97-98D.

⁶² R. ABICHT - C. REICHEL, Quellennachweis zum Codex Suprasliensis, *Archiv für Slavische Philologie* 20 (1898), 181-97 (henceforth: ABICHT - REICHEL 1898).

⁶³ For the Cypriot manuscript *Saint Saba 259*, see the whole discussion in: C. N. KONSTANTINIDES - R. BROWNING (ed.), *Dated Greek Manuscripts in Cyprus to the Year 1570*, Nicosia 1993, 63-8.

⁶⁴ Ph. IOAKEIM (Fr. Chariton STAUROBOUNIOTES) - Ch. CHATZECRISTODOULOU, Ένας λησμονημένος θαυματουργός της Βυζαντινής Κύπρου: ἱερομόρτυς Ἀρτέμων «ὁ ἐν Αὐλώνι τῆς Σολιάς» (BHG³ 175), in: Christian Archeological Society [Χριστιανική Ἀρχαιολογική Ἐταιρεία] (ed.), *Εἰκοστὸ Δεύτερο Συμπόσιο Βυζαντινῆς καὶ Μεταβυζαντινῆς Ἀρχαιολογίας καὶ Τέχνης. Πρόγραμμα καὶ Περιλήψεις Εἰσηγήσεων καὶ Ἀνακοινώσεων*, Athens 2002, 105-6; IOAKEIM 2017 172-96.

⁶⁵ ABICHT - REICHEL 1898 193.

⁶⁶ *Loc. cit.*

⁶⁷ *Ibid.* 193: »Μέλλοντος δὲ φωτίζεσθαι τοῦ Βιταλίου, δύο ἄνδρες λευκοσχημονοῦντες κατήλθον ἀπὸ τοῦ ὕδατος καὶ ἐπέθηκαν τὴν χεῖρα ἐπὶ τὴν κορυφὴν αὐτοῦ καὶ ἐφώτισαν αὐτόν, ὁ δὲ ἅγιος Ἀρτέμων ἴστατο ἐν μέσῳ αὐτῶν. Ἐψάλλε δὲ ὁ Βιτάλιος· «Κύριος φωτισμός μου καὶ Σωτὴρ μου, τίνα φοβηθήσομαι».

⁶⁸ *Loc. cit.*: »πρωΐας δὲ γενομένης πάντες συνήλθον οἱ φωτισθέντες, καὶ λαβῶν ὁ μακάριος Ἀρτέμων ἄρτον κλάσας καὶ ποτήριον κεράσας ἔδωκεν αὐτοῖς».

⁶⁹ *Ibid.* 195-196: »ἐν Αὐλώνι ... ὠκοδόμησεν οἶκον εὐκτήριον καὶ ἡγίασεν αὐτόν καὶ κατοίκησεν ἐν αὐτῷ. Συνεργία δὲ τοῦ Ἁγίου Πνεύματος πηγὴ ὕδατος ζῶντος, ἀγίασμα ψυχῶν τε καὶ σωμάτων λυτήριον«. For all the archaeological evidence of the baptistery in the occupied village of Aulona, see Chr. CHATZECRIS-

Finally, there is a reference to the baptism of a Senate child from Constantinople during the vigil of Holy Saturday. The sacrament was performed by a priest, who completed all of the arranged prayers and baptized the child in the baptismal font in the name of the Holy Trinity.⁷¹

f. The Life of Saint Tychon, bishop of Amathous, written by St. John the Almsgiver, Patriarch of Alexandria (2nd half of 6th – beginning of 7th century – BHG 1859):⁷²

St. Tychon baptized the former priestess of Artemis, Anthousa, with her »having professed faith to God and Master, Jesus Christ«, giving her the name of Euanthia.⁷³

After the Saint's preaching of faith in Christ to the pagans, the candidates renounced idolatry, professed union with Christ, and received holy baptism.⁷⁴

The indictment against the Saint for the conversion and baptism of the former priestess of Artemis, Anthousa, gives important information about the rite of baptism: the existence and use of special places for baptism; the baptisteries, where only those who have particular liturgical service could attend; undressing of garments from candidates for the baptism at the end of the catechesis; renunciation

TODOULOU, Αγιάσματα νήσου Κύπρου, in: GIAGKOU - NASSIS 2015 517–8; IOAKEIM 2017 179–80, 191.

⁷⁰ ABICHT - REICHEL 1898 195–6: »Πολλοὶ δὲ τῶν ἀπίστων, θεωροῦντες τὰ παράδοξα θαυμάσια τοῦ αγιάσματος, προσέτρεχον καὶ ἐβαπτίζοντο ὑπὸ τοῦ αγίου Ἀρτέμονος εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος ... πᾶν δὲ βρέφος ἀφώτιστον ἐν αὐτῷ τῷ αγιάσματι φωτίζονται εἰς δόξαν τοῦ φιλανθρώπου Θεοῦ καὶ τοῦ θεράποντος αὐτοῦ θαυματουργοῦ Ἀρτέμονος«.

⁷¹ Ibid. 197: »καὶ τοῦ ἱερέως κατὰ τύπον τὰς εὐχὰς πληρώσαντος καὶ κρατήσας τὸν παῖδα, ἔβαλεν αὐτὸν ἐν τῷ ὕδατι τοῦ φωτιστηρίου. Καὶ τοῦ ἱερέως φήσαντος· ἐν ὀνόματι τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος ... καὶ τοῦ παννυχίου ἐπιτελουμένου«.

⁷² H. USENER (ed.), *Der Heilige Tychon*, Leipzig - Berlin 1907. See also the new edition of the Life of Saint Tychon in: Holy Metropolis of Limassol - Holy Monastery of Simonos Petras (ed.), *Βίος καὶ πολιτεία τοῦ ἐν αγίοις πατρὸς ἡμῶν Τύχωνος ἐπισκόπου Ἀμαθοῦντος τῆς Κύπρου τοῦ θαυματουργοῦ συγγραφεῖς παρὰ τοῦ ἐν αγίοις πατρὸς ἡμῶν Ἰωάννου τοῦ Ἐλεήμονος Ἀρχιεπισκόπου Ἀλεξανδρείας*, Limassol 2003 101–45 (henceforth: *Βίος ἁγ. Τύχωνος* 2003)

⁷³ *Βίος ἁγ. Τύχωνος* 2003 102: »ὡμολόγησε τὸν Θεὸν καὶ δεσπότην ἡμῶν, τὸν Κύριον Ἰησοῦν Χριστόν. Ὅθεν καὶ ταύτην βαπτίσας Εὐάνθειαν προσηγόρευσεν«.

⁷⁴ Ibid. 102–3: »Ἕλληνες ... ἄνδρες τε καὶ γυναῖκες ... κατηχήσας τε τούτους τῷ λόγῳ τοῦ Θεοῦ ἔπεισεν ἀποστάντας τῆς ἀσεβείας προσδραμεῖν τῷ Χριστῷ· οὐδὲ καὶ βαπτίσας συνηρίθμησε τῇ ποιμνῇ τοῦ Χριστοῦ«.

of Satan and union with Christ; anointing with oil; baptism in the baptistery font; change of name.⁷⁵

The preaching and the miracles of the Saint influenced non-believers to convert, repent and profess faith in Christ and receive baptism in the name of the Holy Trinity.⁷⁶

In the final sermons of the Saint, it is impressed upon the believers that they carry the image of Christ. Christians are undressed from their old selves and, through baptism, adopt their new selves in Christ.⁷⁷

g. The Life of Saint John the Almsgiver, written by Leontius bishop of Neapolis in Cyprus (BHG 886, 886b, 886c – around the middle of 7th century):⁷⁸

In this Life, the case of the baptism of a daughter of a Jew is recorded, where she accepted the holy baptism according to her own wishes.⁷⁹ Also, in his teaching, Saint John referred to the basic belief of the descent and power of the Holy Spirit in the sacrament of baptism, just like in the Divine Liturgy.⁸⁰

⁷⁵ Ibid. 103–4: «πάντως ἔν τισι τόποις μυστικοῖς εἰσκαλούμενος ἐκδιδύσκει τὰ ἱμάτια καὶ χρίσας ἐλαίῳ καὶ λούσας ὕδατι ... ἡ Ἄνθουσα ... καὶ γυμνὴν ἑαυτῷ τῶν ἐσθημάτων παρέστησε ... ὡς καὶ τοῦ πατρὸθεν αὐτῆ ὀνόματος κληθέντος τὴν ἀλλαγὴν εὐθέως ποιήσασθαι. Ἄνθουσαν γὰρ καλουμένην τὸ πρότερον Εὐανθίαν αὐτὸς προσηγόρευσεν».

⁷⁶ Ibid. 112: «πλήθος ἀνθρώπων ἀμύθητον δι' αὐτοῦ τῷ Κυρίῳ πιστεύοντες καὶ τῶν ματαίων ἀπεχόμενοι, καὶ εἰς Πατέρα καὶ Υἱὸν καὶ Πνεῦμα ἅγιον βαπτιζόμενοι τῇ Ἐκκλησίᾳ τοῦ Θεοῦ προσετίθεντο, ἀξίσεως αὐτῆ μεγάλης ἀφορμῆ καθιστάμενοι».

⁷⁷ Ibid. 131: «ἐν ἑαυτοῖς τὸν Χριστὸν εἰκονίζομεν ... ἅπαξ τοιγαροῦν ἐκδυσάμενοι αὐτὴν καὶ Χριστὸν αὐτὸν ἐνδυσάμενοι («ὄσοι γὰρ ὄντως εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε») μηκέτι πρὸς τὴν αὐτῆς περιβολὴν ἀπονεύσητε».

⁷⁸ A. J. FESTUGIERE (ed.), *Léontios de Néapolis. Vie de Syméon le Fou et Vie de Jean de Chypre*, Paris 1974 (*Bibliothèque archéologique et historique* 95), 55–104. See also the new edition of the Life of Saint John the Almsgiver in: K. CHATZETIOANNOU (ed.), *Λεοντίου ἐπισκόπου Νεαπόλεως Κύπρου: Βίος τοῦ ἁγίου Ἰωάννου τοῦ Ἐλεήμονος*, Nicosia 1988 22–153 (henceforth: CHATZETIOANNOU 1988).

⁷⁹ CHATZETIOANNOU 1988 p. 84, 23.63–9: «ἔλεγεν γὰρ ἑαυτὴν Ἑβραίαν εἶναι καὶ θέλειν γενέσθαι χριστιανὴν ... ἐλθόντων οὖν ἡμῶν, δέσποτα, καὶ τὴν εὐχὴν ἡμῶν πληρωσάντων ἐβάπτισα αὐτὴν εἰς τὸν ἅγιον ἄββᾶ Κύρον».

⁸⁰ Ibid. p. 108, 37.23–4: «Πιστεύετε ὅτι ἐπιφοιτᾷ καὶ κατέρχεται τὸ πανάγιον Πνεῦμα εἰς τὴν ἁγίαν κολυμβήθραν καὶ εἰς τὴν ἁγίαν ἀναφοράν».

*h. In Saint Anastasius of Sinai's »Stories useful to the soul ...«
(»Διηγήματα ψυχωφελῆ καὶ στηρικτικὰ γενόμενα διαφόροις
τόποις«) (CPG 7787, written around the end of the 7th century, 690–
700 AD):⁸¹*

In the extract of St. Anastasius that is devoted to the Holy Bishop John of Amathous (second half of the 7th century), important information about the liturgical image of the 7th century in Cyprus was recorded, particularly with regard to Baptism and Divine Liturgy.⁸²

Until the end of the 7th century, baptisms were performed in groups and they concerned mainly adults, as in the case of the 17 year old Jew Philip.⁸³

The bishop himself attended to the issue of catechesis, defined who and when someone would register in the catalogue for catechesis, and gave preparation for receiving the grace of holy baptism.

The two great feasts, Epiphany and Easter, are noted as being exclusively associated with group baptisms. The period between Epiphany and Easter was a time of intensive indoctrination, and baptism on Holy Saturday was the finishing touch. Baptism was performed in the baptistery on the evening of Holy Saturday. The bishop himself baptized the candidates in the big baptismal font (»φισκίνας τοῦ ἁγίου Φωτιστηρίου«),⁸⁴ and then they marched all together, the bishop with the neophytes in procession, into the nave of the main church through the central doors, where they were integrated with the rest of the congregation for the Divine Liturgy and participation in Holy Communion.

Liturgies were performed daily throughout the period of seven days after baptism, involving the entire local Church gathered around the bishop (clergy, people, neophytes). The *stational liturgy* among different churches was described. The holy clergy marched

⁸¹ B. FLUSIN, Démons et Sarassins. L'auteur et le propos des Diègēmata stèriktika d'Anastase le Sinaïte, in: *Travaux et Mémoires* 11 (1991), 381–409; A. BINGGELI, *Anastase le Sinaïte. Récits sur le Sinai et Récits utiles à l'âme. Édition, traduction, commentaire*, 2 vols. (unpublished Ph.D. thesis for the Université Paris IV), Paris 2001; A. BINGGELI, Un nouveau témoin des Narrationes d'Anastase le Sinaïte dans le membra disjecta d'un manuscrit sinaïtique (Sinaiticus MG 6 + MG 21), in: *Revue des études byzantines* 62 (2004), 261–8; S. HEID, Die C-Reihe erbaulicher Erzählungen des Anastasios vom Sinai im Codex Vaticanus Graecus 2592, in: *Orientalia Christiana Periodica* 74 (2008), 71–114.

⁸² Ph. IOAKEIM, Οἱ γνωστοὶ ἐπίσκοποι Ἀμαθοῦντος τῆς Κύπρου κατὰ τὴ βυζαντινὴ περίοδο, in: *Κυπριακαὶ Σπουδαί* 74 (2010), 73–8.

⁸³ »προσηλθέ τις παῖς Ἑβραῖος ἐξ Ἀνατολῆς, διασωθεὶς ἀπὸ αἰχμαλωσίας, ἑπτακαδεκάτης ὑπάρχων, καὶ εἰλικρινῶς παρακαλῶν ἀξιωθῆναι τοῦ ἁγίου Βαπτίσματος καὶ χριστιανὸς γενέσθαι«, *ibid.* 74.

⁸⁴ *Ibid.* 77.

with the holy vessels (»ἅγια κειμήλια«)⁸⁵ and the people followed them. On the Thursday after Easter the gathering took place »in the church of Holy Lady Mother of God Mary« (»ἐν τῷ οἴκῳ τῆς δεσποίνης ἡμῶν τῆς ἁγίας Θεοτόκου«),⁸⁶ while on the Friday after Easter the gathering happened in the baptistery (»ἐν τῷ ἁγίῳ Φωτιστηρίῳ«).⁸⁷ On the eighth day the neophytes took off the emfotia clothes.

Conclusion

The hagiographical texts have recorded an important picture of the rite of baptism from apostolic times to the end of 7th century:

- baptism was mainly addressed to adults, although infants were not excluded;
- two great feasts, Epiphany and Easter, were noted as exclusively associated with group baptisms;
- listening to preaching led to repentance, change of life, the desire to be united with Christ through Baptism;
- the period of catechesis that was based on the Bible culminated in the profession of faith and declaration of the desire to be baptized;
- in the place of baptistery, the candidates were all gathered together with the bishop, along with their godparents and only those of the holy clergy who performed a particular liturgical service;
- pre-baptismal rites included final catechesis, renunciation of Satan, union with Christ through the profession of faith (in the main area of the baptistery);
- undressing of clothing, anointing with oil (in the »apodytirion«);
- triple immersion in the water of the big baptismal font of the baptistery in the name of the Holy Trinity (in the »photistirion«, »the holy of holies« or »photistirion«);
- change of name during baptism – in the presence of godparents;
- anointing with holy chrism (in the »chrismarion«);
- dressing up with white emfotia garments and procession to the nave of the church of all the neophytes with their lighted candles, together with the bishop and the clergy, for their participation in the Divine Liturgy and Holy Communion;

⁸⁵ Ibid. 76.

⁸⁶ Loc. cit.

⁸⁷ Ibid. 77.

- daily Eucharistic gatherings for seven days after baptism – mystagogical catechesis;
- On the eighth day: rinsing and undressing of the emfotia clothing.

B. THE BAPTISTERIES OF THE EARLY CHRISTIAN CHURCHES OF CYPRUS (4TH-7TH CENTURY)

About 80 early Christian churches (dating between 4th-7th century) have been found all around Cyprus until today. A small number of these have been entirely excavated with publication of the findings and conclusions. A significant number are located in the Turkish-occupied Cypriot land and therefore excavation has been impossible since 1974.⁸⁸

The studies of early Christian architecture in Cyprus so far have shown that it was greatly influenced by that of Constantinople (with several elements being in common with Asia Minor and the Aegean islands) and to a lesser degree by the architecture of the Holy Land of Jerusalem and Palestine, as well as Syria.⁸⁹ At the same time, several innovative unique elements have stood out which characterize Cypriot examples of early Christian churches, such as the type of the processional baptisteries.⁹⁰

⁸⁸ For a first assessment of the early Christian Churches in Cyprus, their relations with the rest of the Christian world and all the relevant bibliography, see C. DELVOYE, *La place de Chypre dans l'architecture paleochrétienne de la Méditerranée*, in: A. PAPAGEORGIOU (ed.), *Πρακτικά του Πρώτου Διεθνούς Κυπριολογικού Συνεδρίου (Λευκωσία, 14-19 Απριλίου 1969)*, vol. II: *Μεσαιωνικών Τμήμα*, Nicosia 1972, 17-21; ID., *L'art paléochrétien de Chypre*, in: *Actes du XV^e Congrès International d'études byzantines, Rapports et co-rapports*, Athenes 1976, 3-52; A. H. S. MEGAW, *Byzantine architecture and decoration in Cyprus: metropolitan or provincial?*, *Dumbarton Oak Papers* 28 (1974), 57-88; A. PAPAGEORGIOU, *Foreign Influences on the Early Christian Architecture of Cyprus*, in: V. KARAGEORGHIS (ed.), *Acts of the International Archaeological Symposium »Cyprus between the Orient and the Occident«. Nicosia, 8-14 September 1985*, Nicosia 1986 (henceforth: PAPAGEORGIOU 1986), 490-504.; ID., *Cities and Countryside at the end of Antiquity and the beginning of the Middle Ages in Cyprus*, in: BRYER 1993 27-51; ID., *Ἡ χριστιανική τέχνη στὴν Κύπρο κατὰ τὴν πρώτη χιλιετία*, in: GIAGKOU 2002 281-362; Ch. CHOTZAKOGLU, *Βυζαντινὴ ἀρχιτεκτονικὴ καὶ τέχνη στὴν Κύπρο*, in: PAPADOPOULLOS 2005 465-758 (henceforth: CHOTZAKOGLU 2005), here 465-97; D. NIKOLAOU, *Liturgical Furnishings from Early Christian Basilicas of Cyprus (4th-7th Century)*, in: *Cahiers du Centre d'Études Chypriotes* 43 (2013), 155-74; EAD., *Strutture liturgiche e relativi elementi di arredo nelle basiliche di Cipro dal IV al VII secolo*, vol. I-II, Rome 2015 (Pontificio Istituto di Archeologia Cristiana, Dissertatio ad Doctoratum, unpublished).

⁸⁹ PAPAGEORGIOU 1986 497.

⁹⁰ PAPAGEORGIOU 1986 497; R. MICHAIL, *The Early Christian Baptisteries of the Island of Cyprus*, in: *Rivista di Archeologia Cristiana* 87-8 (2011-2), 249-84 (hence-

Eight baptisteries are fully confirmed and documented, while just as many require further excavation and study: Saint Epiphanius in Salamis – Constantia; the basilica of Kourion; Saint Philon and Hagia Trias in the peninsula of Karpasia; the Basilica of Panagia Petounta in Mazotos; Basilica A of Saint George in Pegia; the church of Panagia in Kophinou, and the church of Panagia in Choirokoitia.⁹¹

A brief liturgical study of the eight aforementioned baptisteries:

a. Basilica of Saint Epiphanius (Salamis - Constantia) (fig. 1)

This is the most ancient baptistery so far and it is dated back to the end of the 4th century. Although it has not been completely excavated, it is a complex of halls. The baptismal complex belongs to the processional type. Distinguished rectangular rooms surrounded the space of baptistery, which were used for the rites before and after baptism. These rooms are as follows: the one with an apse in the south side seems to have been used for the pre-baptismal rite; then there was the vestiary («apoditirion»); then the place of baptism itself (the «holy of holies» or «photistirion») was in the shape of cross with 3 levels in the western part and 4 levels in the east (the baptistery is built on a hypocaust to heat the water of the font). On the south wall of the baptismal font a small semicircular niche is situated as the position of the celebrant bishop for the triple immersion of the candidates for baptism. To the east of the «photistirion» was the «chrismation», as well as an aisle that connected the baptistery with the nave of the main basilica for the procession of the newly baptized and their union with the Body of the Church for the Divine Liturgy. The baptistery was in liturgical use until the end of the 7th century.⁹²

forth: MICHAIL 2011-2), here 250; EAD., *The Early Christian Baptisteries of Cyprus (4th-7th centuries AD). Typological Analysis of the Architecture and of the Baptismal Structure*, in: *Cahiers du Centre d'Études Chypriotes* 43 (2013), 137-53 (henceforth: MICHAIL 2013), here 137-8, 151-2.

⁹¹ For a complete presentation and study of baptisteries in the early Christian churches of Cyprus, see CHOTZAKOGLU 2005 497-501, and especially the two studies of MICHAIL 2011-2 & 2013.

⁹² For a full discussion about the Basilica of Saint Epiphanius in Salamina and the Baptistery, see A. PAPAGEORGIOU, *Ἡ Βασιλική τοῦ ἁγίου Ἐπιφανίου στὴ Σαλαμίνα*, in: *Ἐπετηρίδα Κέντρου Μελετῶν Ἱερᾶς Μονῆς Κύκκου* 8 (2008), 35-58; ID., *Ἡ Βασιλική τοῦ ἁγίου Ἐπιφανίου στὴ Σαλαμίνα*, in: Th. X. GIAGKOU - Chr. NASSIS, *Ἅγιος Ἐπιφάνιος Κωνσταντίας: Πατὴρ καὶ Διδάσκαλος τῆς Ὁρθοδόξου Καθολικῆς Ἐκκλησίας. Πρακτικὰ Συνεδρίου, Παραλίμνι, 8-11 Μαΐου 2008*, Hagia Napa - Paralimni 2012, 311-38; MICHAIL 2011-2 251-5; ID. 2013 139-42.

b. Basilica of Kourion (figs. 2–4)

Built in around 430 AD, the baptismal complex belongs to the processional type and consists of: the main space for prebaptismal rites, the vestiary (»apoditirion«), the space of baptism (»holy of holies« or »photistirion«), and the »chrismarion«.⁹³

The initial architecture of the main place for pre-baptismal rites and the »chrismarion« without the apse most likely reflect the Antiochian liturgical order of the bishop anointing the candidates with holy chrism not after but rather prior to the baptism in the baptismal font (5th century).⁹⁴

The change in liturgical action as regards the anointing with holy chrism brought about the architectural changes in the baptistery. Thus, already at the beginning of 6th century the modifications on the floor of the main place for pre-baptismal rites and the construction at the »chrismarion« of a free-standing apse that marks the position of the bishop who anointed the baptized were in conformity with Saint Cyril's *Catecheses*.⁹⁵

⁹³ For the whole discussion about the Basilica of Kourion and the Baptistery, see A. H. S. MEGAW, *Kourion. Excavations in the Episcopal Precinct*, Washington D. C. 2007 (*Dumbarton Oaks Studies* 38) (henceforth: MEGAW 2007); especially for the Baptistery see 107–18, 172–6, 558–9; MICHAÏL 2011–2 255–62; MICHAÏL 2013 141–4. See also T. W. DAVIS, A New Window on Byzantine Kourion, in: *Cahiers du Centre d'Études Chyriotes* 43 (2013), 103–15.

⁹⁴ For the Antiochian liturgical act of anointing with holy chrism before the triple baptism in the water, see M. S. SHEPHERD, The Formation and Influence of the Antiochene Liturgy, *Dumbarton Oaks Papers* 15 (1961), 41–4; E. C. RATCLIFF, The Old Syrian Baptismal Tradition and its Resettlement under the Influence of Jerusalem in the Fourth Century, in: *Studies in Church History* 2 (1965), 19–37; B. BOTTE, L'onction postbaptismale dans l'ancien patriarcat d'Antioche, in: L. BETAZZI - A. POMA (ed.), *Miscellanea Liturgica in onore di Sua Eminenza il Cardinale Giacomo Lercaro*, vol. II, Roma 1967, 795–808; G. WINKLER, The Original Meaning of the Prebaptismal Anointing and its Implications, in: *Worship* 52 (1978), 24–45; S. BROCK, The Syrian Baptismal Ordines (with Special Reference to the Anointings), in: *Studia Liturgica* 12 (1977) 177–183; ID., *The Holy Spirit in the Syrian Baptismal Tradition*, Kottayam 1998² (*The Syrian Churches Series* 9) (mainly see the pp. 209–20); ID., Anointing in the Syriac Tradition, in: M. DUDLEY - G. ROWELL (ed.), *The Oil of Gladness. Anointing in the Christian Tradition*, London 1993, 92–100; ID., La spiritualità nella tradizione siriana, Rome 2006, here 88–110; B. VARGHESE, *The onctions baptismales dans la tradition syrienne*, Leuven 1989 (*Corpus Scriptorum Christianorum Orientalium* 512. *Subsidia* 82); J. CHALASSERY, *The Holy Spirit and Christian Initiation in the East Syrian Tradition*, Rome 1995; St. PARENTI, L'iniziazione cristiana in Oriente, in: CHUPUNGCO 1998 50–70 (henceforth: PARENTI 1998), here 50–4; J. DAY, *The Baptismal Liturgy of Jerusalem. Fourth – and Fifth – Century Evidence from Palestine, Syria and Egypt*, Aldershot 2007.

⁹⁵ MEGAW 2007 172–4, 559; MICHAÏL 2011–2 259–60; MICHAÏL 2013 142–4.

The 5th century was characterized by tensions between the Church of Cyprus and the Church of Antiochia, the latter claiming jurisdiction over the first. Both ecclesiastical and political reasons (in 536 AD the administration of Cyprus was transferred from the *comes Orientis* to the *quaestor exercitus*, nominally at Constantinople) turned Cyprus towards Constantinople.⁹⁶

Psalm 33:6 was inscribed in the vestibule of the main space:

»[ΠΡΟΣΕ]ΛΘΑΤΕ [ΠΡΟΣΑ]ΥΤΟΝ Κ[ΑΙ ΦΩΤΙ]ΣΘΗΤΕ Κ[ΑΙ
ΤΑ ΠΡΟ]ΣΩΠΑ [ΥΜΩΝ ΟΥ ΜΗ ΚΑΤ]Ε[ΣΧΥΝΘΗ] ...«.⁹⁷

The architectural changes in the baptistery and its diminishing importance in the early 7th century seem to have taken place as a result of the ever greater predominance of infant baptism: access from the passages from the west and east rooms were closed, the steps leading to the font were blocked, and part of the marble revetments were removed and re-used to repair part of the *opus sectile* floor of the basilica.⁹⁸

Finally, the catastrophic earthquakes in 685 AD and the transfer of the Episcopal position at the nearby site of Sarayia in Episkopi marked the abandonment of the basilica of Kourion.⁹⁹

c. *Basilica of Saint Philon (Karpasia) (fig. 5)*

This dates back to the beginning of 5th century, with Saint Philon, Bishop of Karpasia and student of Saint Epiphanius, as its first founder.¹⁰⁰ The baptismal complex belongs to the processional type

⁹⁶ For the whole discussion see PAPAGEORGIOU 1981; K. P. KYRRES, Χαρακτηριστικά της κυπριακής ιστορίας κατά την πρώιμη βυζαντινή περίοδο, in: K. N. KONSTANTINIDES, *Πρακτικά Συμποσίου Κυπριακής Ιστορίας (Λευκωσία 2-3 Μαΐου 1983)*, Ioannina 1984, 1-40; G. D. PAPATHOMAS, *L'Église autocéphale de Chypre dans l'Europe unie (Approche nomocanonique)*, Athens 1998 (*Νομοκανονική Βιβλιοθήκη* 2), 31-81; A. N. MITSIDES, Ἡ Ἐκκλησία τῆς Κύπρου ἀπὸ τὸν δεῦτερο μέχρι τὸν πέμπτο αἰῶνα, in: PAPADOPOULLOS 2005 123-7; ID., Τὸ Αὐτοκέφαλον τῆς Ἐκκλησίας τῆς Κύπρου, in: PAPADOPOULLOS 2005 129-54; J. LOKIN, Ὁ πολιτικός καὶ διοικητικός θεσμός τῆς Κύπρου ἀπὸ τὸν Μεγάλου Κωνσταντῖνο ἕως τὸν Ἰουστινιανό, in: PAPADOPOULLOS 2005 189-97.

⁹⁷ MEGAW 2007 117, 386; MICHAÏL 2011-2 261.

⁹⁸ MEGAW 2007 108, 174, 559; MICHAÏL 2011-2 261-2.

⁹⁹ MEGAW 2007 174-6, 561-2; MICHAÏL 2011-2 262.

¹⁰⁰ For a full discussion about Basilica and its baptistery see J. DU PLAT TAYLOR - A. H. S. MEGAW, Excavations at Ayios Philon, the Ancient Carpasia. Part 2: The Early Christian Buildings, in: Department of Antiquities Cyprus (ed.), *Annual Report of the Department of Antiquities Cyprus for the year 1981*, 209-50; MICHAÏL 2011-2 262-6; MICHAÏL 2013 144-5; Ch. CHOTZAKOGLU, Ἡ ἀρχιτεκτονική στοὺς παλαιοχριστιανικοὺς καὶ μεσοβυζαντινοὺς ναοὺς τῆς Καρπασίας, in: P. PAPAGEORGIOU (ed.), *Καρπασία. Πρακτικά Β' Ἐπιστημονικοῦ Συνεδρίου »Ες γῆν*

too. To the east, the great main space of the baptistery preserves the initial central apse with the staging area of the bishop for the pre-baptismal rites (anointing with holy chrism included), which was closed in the 6th century. Thereafter, we find the place of the vestiary, the cross-shaped baptistery »holy of holies« with descent and ascent stages where one distinguishes the place where the bishop stood for baptism, and the »chrismarion« immediately after the place of the font. The basilica and the baptistery were in use until the end of the 7th century, when the city was deserted because of Arab raids and looting.

d. Basilica of Hagia Trias (Karpasia) (fig. 6)

The basilica of Hagia Trias is dated to the 5th century with a baptismal complex that follows the processional type with special places around the central space of the complex:¹⁰¹ a main place for pre-baptismal rites (without any apse: the baptism and anointing now follow the descriptions of Saint Cyril of Jerusalem), vestiary, cross-shaped baptistery »holy of holies« with descent and ascent stages and the place of the bishop for baptisms, the »chrismarion« (with the apse being originally constructed as an area for the bishop for anointing with holy chrism), and an aisle that connects with the nave of the main basilica. Around the mid-7th century the aisle that connects the area of baptistery to the nave was converted into a small church and the entrance to the baptistery was closed.

e. Baptistery of Panagia Petounta (Mazotos) (fig. 7)

In 2008, an early Christian baptistery was excavated in the locality of Panagia Petounta in the area of Mazotos.¹⁰² The baptismal complex follows the processional type and was in use between the 4th and the 7th centuries. To the north of the apsidal main room there is a parallel room with a three-stepped cross-shaped font in its centre. One of the last building phases that can be traced is the blockage of the apse and the font room.

All five currently known early baptisteries in Cyprus share a considerable degree of likeness: all follow a processional type of arrange-

Αγίων και τῶν Ἡρώων». Κυριακή, 19 Ιουνίου 2011, Ξενοδοχείο Navarria – Λεμεσός, Nicosia 2017, 269–94 (henceforth: CHOTZAKOGLU 2017).

¹⁰¹ MICHAÏL 2011–2 266–70; MICHAÏL 2013 145–6; CHOTZAKOGLU 2017 276–7.

¹⁰² For a full discussion about the baptistery and the excavation see G. GEORGIU, An Early Christian Baptistery on the South Coast of Cyprus, *Cahiers du Centre d'Études Chypriotes* 43 (2013), 117–26.

ment and the fonts are cruciform, with steps in the opposite arms of the cross.¹⁰³

f. Basilica A of Saint George (Pegia) (fig. 8)

The baptistery dates back to the 6th century and presents an unusual baptismal complex for Cyprus, located to the west side of the atrium, opposite the front entrance of the basilica.¹⁰⁴ The baptismal font, a basin of circular form, is placed in the centre of a large four-sided room, adjoined by what is presumably identified as a spacious »chrismarion«. The steps in the east and west arms were blocked, converting the initial cruciform font into a circular basin, which finds parallels in the area of Constantinople, Asia Minor and the north Aegean. This new form of baptistery bears witness to the gradual prevalence of infant baptism.

g-h. The Church of Panagia in Kophinou and in Choirokoitia

In our bishopric of Trimythous we have recently completed the restoration of two compressed inscribed cruciform dome hall (compressed cross in square) churches of the 11th century dedicated to the Panagia in Kophinou (figs. 9–11)¹⁰⁵ and in Choirokoitia (2010–2013) (figs. 12–13) (2010–2013).¹⁰⁶

¹⁰³ MICHAIL 2011–2 269–70; MICHAIL 2013 146.

¹⁰⁴ For a full discussion about the baptistery and the excavation see Ch. ΜΠΑΚΙΡΤΖΗΣ, *Αποτελέσματα ἀνασκαφῶν στὸν ἅγιο Γεώργιο Πέγειας (ἀκρωτήριον Δρέπανον) 1991–1995*, in: A. ΠΑΠΑΓΕΩΡΓΙΟΥ (ed.), *Πρακτικὰ τοῦ Τρίτου Διεθνoῦς Κυπρολογικοῦ Συνεδρίου (Λευκωσία, 16–20 Ἀπριλίον 1996)*, vol. II: *Μεσαιωνικὸ Τμήμα*, Nicosia 2001, 155–70; MICHAIL 2011–2 276–8; MICHAIL 2013 150–2; H. R. RUTHERFORD, *The Baptisteries of Late Antiquity Asia Minor (Western Turkey): What do they tell us about Christian Initiation?*, in: H.-J. FEULNER (ed.), *Liturgies in East and West. Ecumenical Relevance of Early Liturgical Development. Acts of the International Symposium Vindobonense I, Vienna, November 17 – 20, 2007*, Münster 2013 (*Österreichische Studien zur Liturgiewissenschaft und Sakramententheologie* 6) (henceforth: FEULNER 2013), 316.

¹⁰⁵ S. GABELIC, *The Church of the Virgin near Kophinou, Cyprus*, in: *Κυπριακαὶ Σπουδαί* 48 (1984), 143–60; E. ΠΡΟΚΟΠΙΟΥ, *Ὁ συνεπτυγμένος σταυροειδῆς ἐγγεγραμμένος ναὸς στὴν Κύπρο (9ος – 12ος αἰῶνας)*, Nicosia 2007 (*Μουσείον Τεράς Μονῆς Κύκκου. Μελέτες Βυζαντινῆς καὶ Μεταβυζαντινῆς Ἀρχαιολογίας καὶ Τέχνης* 2), 369–83 (with all the relevant bibliography; henceforth: ΠΡΟΚΟΠΙΟΥ 2007); E. ΠΡΟΚΟΠΙΟΥ - N. ΠΥΡΡΟΥ (ed.), *Εὐμάθιος Φιλοκάλης. Ἀνάδειξη βυζαντινῶν μνημείων Κρήτης καὶ Κύπρου*, Rethymno 2014, 220–309 (henceforth: ΠΡΟΚΟΠΙΟΥ - ΠΥΡΡΟΥ 2014); E. ΠΡΟΚΟΠΙΟΥ, *New Evidence for the Early Byzantine Ecclesiastical Architecture of Cyprus*, in: M. HORSTER - D. NICOLAOU - S. ROGGE (ed.), *Church Building in Cyprus (Fourth to Seventh Centuries). A Mirror of Intercultural Contacts in the Eastern Mediterranean*, Münster 2018, 73–98 (henceforth: ΠΡΟΚΟΠΙΟΥ 2018), here 78–81. Finally, see the four forthcoming announcements

The archaeological excavations we have recently conducted in collaboration with the local Department of Antiquities have brought to the surface the ruins of early Christian churches on which these two churches are built. Among the new archeological evidence that has come to light are two baptisteries. Within these baptisteries there are small baptismal fonts of the 7th century, mostly relating to the baptism of infants and children rather than adults: in Kophinou with cruciform plans with curved sides (length 1.00 m and depth 0.72 m)¹⁰⁷ and in Choirokoitia with an elliptical shape almost rounded (with greatest diameter 0.94 m and the shortest 0.84 m).¹⁰⁸

Key elements of the architecture of Cypriot processional baptisteries

The early Christian architecture of Cyprus was greatly influenced by that of Constantinople and the Aegean coastland, and to a lesser degree by the architecture of the Holy Land and Syria (mostly before the middle of the 5th century). In spite of these influences, the early Christian architecture of Cyprus had some original features of the processional baptisteries as analysed below:

1. **Baptistery complex:** liturgical need and requirements with group baptisms, mainly of adults, pre-baptismal ceremonies (catechesis, renunciation of Satan, union with Christ, profession of faith), undressing of clothes, anointing with oil, baptism – water immersion, anointing with holy chrism, dressing up, procession entrance in the nave.

2. The rites of Christian initiation and the stationary liturgy determines the architectural configuration of baptisteries (until the 7th century):

in: METROPOLIS TRIMYTHOUS: N. ΝΙΚΟΛΑΟΥ, Παλαιοχριστιανικές Βασιλικές της κυπριακής υπαίθρου: Καλαβασός, Μαράνι, Χοιροκοιτία, Κοφίνου; E. ΠΡΟΚΟΠΙΟΥ, Τὰ πορίσματα τῶν ἀνασκαφικῶν ἐρευνῶν τοῦ Τμήματος Ἀρχαιοτήτων στὴν Ἱερὰ Μητρόπολη Τριμυθοῦντος, 2009–2016; R. ΜΙΧΑΪΛ, Παλαιοχριστιανικά Βαπτιστήρια Κοφίνου καὶ Χοιροκοιτίας; Ch. CHATZECRISTODOULOU, Οἱ βυζαντινὲς καὶ μεταβυζαντινὲς τοιχογραφίες στοὺς Ναοὺς τῆς Ἱερᾶς Μητροπόλεως Τριμυθοῦντος.

¹⁰⁶ ΠΡΟΚΟΠΙΟΥ 2007 178–90 (with all the relevant bibliography); ΠΡΟΚΟΠΙΟΥ 2018 80–1. See also the four forthcoming announcements in: METROPOLIS TRIMYTHOUS (cited in the previous footnote 105).

¹⁰⁷ For the baptistery in particular see E. ΠΡΟΚΟΠΙΟΥ, Ἡ ἀρχιτεκτονικὴ τοῦ ναοῦ τῆς Παναγίας Κοφίνου, in: ΠΡΟΚΟΠΙΟΥ - ΠΥΡΡΟΥ 2014 221–40; ΠΡΟΚΟΠΙΟΥ 2018 78–81; R. ΜΙΧΑΪΛ, Παλαιοχριστιανικά Βαπτιστήρια Κοφίνου καὶ Χοιροκοιτίας, in: METROPOLIS TRIMYTHOUS.

¹⁰⁸ For the baptistery in particular see ΠΡΟΚΟΠΙΟΥ 2018 80–1; R. ΜΙΧΑΪΛ, Παλαιοχριστιανικά Βαπτιστήρια Κοφίνου καὶ Χοιροκοιτίας, in: METROPOLIS TRIMYTHOUS.

Main hall: where the baptismal candidates participated in the pre-baptismal rites (catechesis, exorcisms, renunciation of Satan, union with Christ, profession of faith, completion of catechesis).

Vestuary (»apoditirion«): where the baptismal candidates entered, undressed and were anointed with oil.

Baptistery: through a narrow passage the baptismal candidates entered the »holy of holies« or »photistirion« where we find the baptismal font, going down a series of steps. After the triple immersion they exited via another series of steps on the opposite side of the font, walking past the bishop who performed the baptism in the baptismal font alongside.

»Chrismarion«: through another narrow passage they proceeded to the »chrismarion« where they received confirmation with the holy chrism.

Finally, the newly baptized put on white garments and held lighted candles, proceeding to the nave of the main church for their first participation in the Divine Liturgy and Holy Communion.

3. **Position of the anointing with chrism:** In the early period, the anointing with holy chrism was given prior to baptism following the example of Antioch (4th century, beginning of the 5th century). In the 5th century the liturgical change and the common course that was in line with the description of Saint Cyril's of Jerusalem *Catecheses* brings about the necessary changes in the architecture of the baptisteries (i.e. Kourion and Saint Philon).

4. Gradual precedence of infant baptism over adult baptism. The final establishment of infant baptism caused several variations in the ceremony of baptism (pre-baptismal rites, catechesis, profession of faith, removal of clothing, anointing with oil, baptism, anointing with holy chrism, ablution and tonsure), underactivity and super-secure of the baptisteries, and the existing baptisteries were modified to serve new needs (i.e. Kourion and Saint George in Pegia where the steps were closed and the baptismal font was transformed into a pool). The new baptisteries (i.e. at Kophinou and Choirokoitia) were built on the basis of the new requirements.

C. CYPRIOT LITURGICAL MANUSCRIPT SOURCES (11TH-16TH CENTURY)

The well-known *Typicon de la Grande Église* is one of the most important liturgical books of the cathedral rite of Constantinople.¹⁰⁹ The origin of the two manuscript sources of the tenth-century »Typicon of the Great Church« is from Cyprus:

1. *Paris grec 1590*, ff. 230 (AD 1062/63), written either in Cyprus or in Palestine. It is certain that it was found in the monastery of the Theotokos «τῶν Φορβίων» or Asinou in the early 12th century.¹¹⁰

2. *Oxford Bodleian Auctarium E. 5. 10*, ff. 318 (AD 1336/37), written in Cyprus by the reader Dimitrios upon the request of Father John from Mia Milia village (8–10 km from Nicosia).¹¹¹

According to the title of the *Paris grec 1590*, these two Cypriot sources are two Synaxaria-Kanonaria from September to February (f.

¹⁰⁹ For an initial introduction to the »Typicon de la Grande Église« see E. VELKOVSKA, *Libri liturgici bizantini*, in: CHUPUNGO 1998, vol. I 249; R. F. TAFT, *I libri liturgici*, in: G. CAVALLO (ed.), *Lo spazio letterario del Medioevo*. 3. *Le culture circostanti*. I: *La cultura bizantina*, Rome 2004, 237–8.

¹¹⁰ H. DELEHAYE, *Propylaeum ad Acta Sanctorum Novembris. Synaxarium Ecclesiae Constantinopolitanae...*, Brussels 1902, xxi–xxii; J. MATEOS, *Le Typicon de la Grande Église. Ms. Sainte-Croix n° 40, X^e siècle. Introduction, texte critique, traduction et notes*, vol. I–II, Rome 1962–3 (*Orientalia Christiana Analecta* 165–6) (henceforth: MATEOS, *Typicon* I), here v; C. N. CONSTANTINIDES - R. BROWNING, *Dated Greek Manuscripts from Cyprus to the Year 1570*, Washington D.C./Nicosia 1993 (*Dumbarton Oaks Studies* 30/*Cyprus Research Centre. Texts and Studies of the History of Cyprus* 18) (henceforth: CONSTANTINIDES - BROWNING 1993) here 49–54. The writer of the manuscript remains unknown so far. The code is written in 1062/63 between Cyprus and Palestine, with several notes on the margins of the manuscript confirming its presence in the »respectful monastery of the all-holy Mother of God of Forvion« (»σεβασμία μονή τῆς ὑπεραγίας Θεοτόκου τῶν Φορβίων«), known today as the »church of Panagia of Asinou«. The earliest note is dated November 16, 1115 and it records the date of death of the monk Nicholas, founder of the monastery. This manuscript was certainly in the monastery from the early 12th century until the 15th century, while a relative note that refers to the Archbishop of Cyprus Nikiforos (1641–74) confirms the presence of the code in the period until the middle of the 17th century. See also the publication of the notes, and all the discussion of the history of the manuscript and the relationship of the monastery of Panagia of Asinou in CONSTANTINIDES - BROWNING 1993 50–4; A. WEYL CARR - A. NICOLAÏDÈS, *Asinou across Time. Studies in the Architecture and Murals of the Panagia Phorbiotissa, Cyprus*, Washington D. C. 2013 (*Dumbarton Oaks Studies* 43).

¹¹¹ MATEOS, *Typicon* I, v–vii; CONSTANTINIDES - BROWNING 1993 196–8. The manuscript, according to the colophon of the writer on f. 316v, was written in 1336/37 by the hand of »Δημητρίου ἀναγνώστου καὶ Ῥομανίτου« for the priest John from Mia Milia village, near Nicosia (»πλησίον τῆς Λευκωσίας«), see the whole discussion in CONSTANTINIDES - BROWNING 1993 196–7.

1r): »Κανονάριν ἤγουν συναξάριν τῶν ἑορτῶν καὶ Σαββατοκυριακῶν τοῦ ἐνιαυτοῦ καὶ μηνολόγην τῶν ἁγίων ἀπὸ μηνὸς Σεπτεμβρίου μέχρι μηνὸς Μαρτίου καθὼς ὑποτέτακται ὑπὸ τῆς ἁγίας τοῦ Θεοῦ καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας τῆς Νέας Ρώμης«. ¹¹²

The *Oxford Bodleian Auct. E. 5. 10* prescribes the performance of baptism on Christmas day at the end of Orthros as well as before the Divine Liturgy. ¹¹³ Both manuscripts extensively prescribe and refer to the rite of baptism during the holy day of Epiphany, to the blessing of water in a baptistery on the eve of the feast and the order of baptism in the main feast on the day after the end of Orthros and before the Divine Liturgy. ¹¹⁴

Of the total of 23 known Cypriot euchological manuscripts so far (spanning from the 15th until the beginning of 18th century), the related rites with Baptism can be found in just three manuscripts of the 16th century: ¹¹⁵

a. Mount Athos, *Great Laura Θ 91*, copied by the hieromonk Luke in 1536 and dedicated to the church of the Holy Virgin Mary Phanerōmenē at Paphos by the owner, the hieromonk Loukianos, comes from Messine in Sicily and has 388 folios. ¹¹⁶

b. Karditsa, *Monastery of Korones 8*, completed on 26 November 1563 by the priest George Nikephorou, the son of the priest Chariton from a village of the bishopric of Leukara. It has 398 folios. ¹¹⁷

¹¹² See also MATEOS, *Typicon* I, v; CONSTANTINIDES - BROWNING 1993 49. In the colophon to Oxford's Bodleian Auctarium E. 5. 10 (f. 316v), the scribe describes the code as »six months Synaxarion«, see CONSTANTINIDES - BROWNING 1993 196.

¹¹³ »Ἐωθεν δὲ γίνονται καὶ φώτισματα κατὰ τύπον«, MATEOS, *Typicon* I, 156.

¹¹⁴ MATEOS, *Typicon* I, 182-6.

¹¹⁵ For a first brief presentation of Cypriot euchologia, see G. A. IOANNIDES, *Il manoscritto Barberini greco 390: edizione e commento liturgico*, (PIO, Excerpta ex Dissertatione ad Doctoratum) Rome 2000, here 23-5 (henceforth: IOANNIDES 2000).

¹¹⁶ For the whole discussion of the manuscript, see CONSTANTINIDES - BROWNING 1993 287-93.

¹¹⁷ The manuscript has lost 18 folios of text at the beginning and starts today with the first folio being the 19r. For the whole discussion of the manuscript, see CONSTANTINIDES - BROWNING 1993 343-50; G. A. IOANNIDES, Χειρόγραφα τῆς ἐπισκοπῆς Λευκάρων, in: *Μητρόπολις Τριμυθοῦντος* (henceforth: IOANNIDES Χειρόγραφα). In this euchology, as we have shown in a related article, rites and prayers coming from the Holy Land of Palestine are transported and survived: see G. A. IOANNIDES, Osservazioni liturgiche sull'eucologio cipriota *Karditsa Korones 8*, *Bollettino della Badia Greca di Grottaferrata* III s. 1 (2004) 115-35 (henceforth: IOANNIDES 2004), here 119-20, 127-33. The very same »Εὐχή ἐν τῇ λιτανείᾳ τῶν βατῶν« of *Korones 8* (ff. 221v-222v) is testified in the euchology (Jerusalem, Library of the Greek Patriarchate) Saint Saba 377 (14th c., f. 108r-v), see A. PAPADOPOULOS-KERAMEUS, *Τερροσολυμικὴ Βιβλιοθήκη ἤτοι κατάλογος τῶν ἐν ταῖς*

c. Athens, Museum *Benaki 79*, comes from the hand of the hieromonk Philotheos, written in the second third of the 16th century. It contains 203 folios.¹¹⁸

Subsequently, the later chronological origins of euchological Cypriot sources do not allow a thorough historical study of the different phases of the evolution in the baptism ceremony in the liturgical practice of Cyprus (genesis, morphology, identification of each individual liturgical unit). Instead, they reflect the settling of different fermentations and effects; the final result of the whole encounter on the island derives from the large liturgical centres of Constantinople and the Orthodox Churches of Middle East (Jerusalem, Sinai, Alexandria and Antioch).

In this section, we will not embark upon a thorough historical-liturgical discussion of the various prayers and the liturgical elements of the rite of baptism.¹¹⁹ Our study will concentrate on two main aspects:

βιβλιοθήκαις τοῦ ἀγιωτάτου ἀποστολικοῦ τε καὶ καθολικοῦ ὀρθοδόξου πατριαρχικοῦ θρόνου τῶν Ἱεροσολύμων καὶ πάσης Παλαιστίνης ἀποκειμένων κωδικῶν, vol. II, Saint Petersburg 1894 (henceforth: PAPADOPOULOS-KERAMEUS 1894), 505–6.

¹¹⁸ For the whole discussion around the manuscript, see E. LAPPA-ZIZEKA - M. RIZOU-KOUROPOU, *Κατάλογος ἑλληνικῶν χειρογράφων τοῦ Μουσείου Μπενάκη (10^{ος}–16^{ος} αἰ.)*, Athens 1991, 148–52. On the basis of liturgical and early written information of the code, we have proof of its Cypriot origin. For the whole discussion, see G. A. IOANNIDES, Ἐνα ἀγνωστο κυπριακὸ εὐχολόγιο, in: *Δεύτερο Ἐτήσιο Συνέδριο Βυζαντινῶν καὶ Μεσαιωνικῶν Σπουδῶν. Πολυδύναμο Δημοτικὸ Κέντρο Λευκωσίας, 12–14 Ἰανουαρίου 2018*, Nicosia (forthcoming).

¹¹⁹ For the whole discussion around the history and the theology of the rite of baptism with further bibliography, see P. N. TREMPERAS, *Μικρὸν Εὐχολόγιον*, A': *Αἱ ἀκολουθίαι καὶ τάξεις Μνήστρων καὶ Γάμων, Εὐχελαίου, Χειροτονιῶν καὶ Βαπτίσματος κατὰ τοὺς ἐν Ἀθήναις ἰδία κώδικας*, Athens 1998² (henceforth: TREMPERAS 1998), 273–405; K. KALLINIKOU, *Ὁ χριστιανικὸς ναὸς καὶ τὰ τελούμενα ἐν αὐτῷ*, Athens 1969, 375–402; I. YAZIGI, *Ἡ τελετὴ τοῦ ἀγίου βαπτίσματος. Ἱστορικὴ, θεολογικὴ καὶ τελετουργικὴ θεώρησις*, Thessaloniki 1983; A. SCHMEMMANN, *Ἐξ ὕδατος καὶ Πνεύματος. Λειτουργικὴ μελέτη τοῦ βαπτίσματος*, Athens 1984 (trans. I. ROELIDES, original title: *Of Water and the Spirit: A Liturgical Study of Baptism*, Crestwood NY 1974); M. ARRANZ, *L'eucologio costantinopolitano agli inizi del secolo XI. Hagiasmatarion & Archieratikon (Rituale & Pontificale) con l'aggiunta del Leiturgikon (Messale)*, Rome 1996 (henceforth: ARRANZ 1996), 27–30; ID., Les sacrements de l'ancien Euchologe constantinopolitain (6), in: *Orientalia Christiana Periodica [OCP]* 51 (1985) 60–86 (henceforth: ARRANZ 1985); ID., Les sacrements... (7) *OCP* 52 (1986) 145–78; ID., Les sacrements... (8) IV^{ème} partie: L'«Illumination» de la nuit de Pâques, chap. II–V, *OCP* 53 (1987) 59–106 (henceforth: ARRANZ 1987); ID., Les sacrements... (9) IV^{ème} partie: L'«Illumination» de la nuit de Pâques, chap. VI, *OCP* 55 (1989) 33–62 (henceforth: ARRANZ 1989); P. NELLAS, *Ζῶων θεοῦμενον. Προοπτικὲς γιὰ μιὰ ὀρθόδοξη κατανόηση τοῦ ἀνθρώπου*, Athens 1992²; hieromon. Gregorios, *Τὸ Ἅγιον Βάπτισμα – Σχόλια*,

1. To present a brief synopsis of the totally unknown Cypriot euchological sources to date concerning baptism and the rites preceding it;

2. To study the liturgical differentiation in Cypriot testimonies in relation to the major liturgical centres of Constantinople and the Middle East and to determine the origins of various liturgical information, as well as to demonstrate the liturgical euchological wealth of Cyprus.

a. Mount Athos, Great Laura Θ 91

In the euchology *Great Laura Θ 91*, eight (8) ecclesiastical ceremonies related to baptism are mentioned:

I. »Ακολουθία εις γένναν γυναικός« (ff. 36r-39r).

II. »Ακολουθία εις τὸ λαμβάνειν ὄνομα τὸ παιδίον τῆ ἡμέρα τῆς γεννήσεως αὐτοῦ« (ff. 39r-40r).

III. »Ακολουθία εις τὸ ἐκκλησιάσαι παιδίον μετὰ τεσσαράκοντα ἡμέρας τῆς γεννήσεως αὐτοῦ« (ff. 40r-43r).

IV. »Ακολουθία εις τὰ ἀποθνήσκοντα νήπια πρὸς ὥραν βαπτίζόμενα« (ff. 43r-46r).

V. »Ακολουθία τοῦ ἁγίου βαπτίσματος εις τὸ ποιῆσαι κατηχούμενον« (ff. 46r-51v).

VI. »Ακολουθία τοῦ βαπτίσματος« (ff. 51v-59v).

VII. »Ἐκ τῶν Συνόδων διατάξεις περὶ τὸ βάπτισμα« (ff. 59v-61v).

VIII. »Ακολουθία εις τὸ ἀπολοῦσαι τὸν νεοφώτιστον« (ff. 62r-64r).

In subsequent euchological sources from the 15th and 16th centuries, the whole pre-baptismal section occupies a great part, especially in the manuscripts of the Middle East. On the contrary, the eu-

Mount Athos 1992; I. B. KOGKOULES - Chr. K. OIKONOMOU - P. I. SKALTZES, *Τὸ Βάπτισμα*, Thessaloniki 1992; PARENTI 1998 50-70; Th. X. GIAGKOU, *Κανόνες καὶ Λατρεία*, Thessaloniki 2001, 363-441; Ch. K. ΠΑΡΑΘΑΝΑΣΙΟΥ, *Τὸ »κατ' ἀκριβείαν« Βάπτισμα καὶ οἱ ἐξ αὐτοῦ παρεκκλήσεις*, Athens 2001; Apostoliki Diakonia of the Church of Greece, *Τὸ Ἅγιο Βάπτισμα. Ἡ ἔνταξή μας στὴν Ἐκκλησία τοῦ Χριστοῦ*, Athens 2002; I. M. PHOUNTOULES, *Τελετουργικὰ Θέματα*, Athens 2002, 165-208, 295-317; B. THERMOS, *Τὸ ξεχασμένο μυστήριο: ἐκκλησιολογικὲς συνάψεις τοῦ Ἁγίου Χρίσματος*, Athens 2004; N. MILOSEVIC, *Ἡ Θεία Εὐχαριστία ὡς κέντρον τῆς Θείας Λατρείας. Ἡ σύνδεσις τῶν μυστηρίων μετὰ τῆς Θείας Εὐχαριστίας*, Thessaloniki 2005, 29-136; M. E. Johnson, *The Rites of Christian Initiation. Their evolution and interpretation*, Collegeville 2007²; P. I. SKALTZES, *Λειτουργικὲς μελέτες I*, Thessaloniki 2007, 37-98; P. MEYENDORFF, *Towards a Baptismal Ecclesiology*, in: FEULNER 2013 285-94; bishop of Karpasia Christophoros, *Τὸ Σφράγισμα τοῦ Χριστοῦ. Μιὰ πρωτότυπη ἐρμηνεία τοῦ Βαπτίσματος*, Nicosia 2015.

chological sources in Constantinople [like *Coislin 213* (AD 1027), *Grottaferrata Γ.β.Ι* (13th century)] and other districts, even until the 13th century, deliver only one prayer each for the eighth and fortieth days after birth.¹²⁰

I. »Rite of a woman who has just given birth« («ἀκολουθία εἰς γένναν γυναικός», ff. 36r–39r).¹²¹

The priest outside the residence («ἔξωθεν τῆς οἰκίας») begins with »Εὐλογητός, τρισάγιον, Παναγία Τριάς, Πάτερ ἡμῶν, Ὅτι σοῦ ἐστίν, τὸ τροπάριον τῆς ἡμέρας, Δόξα Καὶ νῦν θεοτοκίον Τῆς εὐσπλαχνίας τὴν πύλην...« (f. 36r). He enters the house («εἰσέρχεται ἔσσω») and recites the following seven prayers:

1. Κύριε ὁ Θεὸς ἡμῶν ὁ ἐκ τοῦ χοῦς πλάσας τὸν ἄνθρωπον ... (f. 36r–v).
2. Δέσποτα Κύριε ὁ Θεὸς ἡμῶν ὁ ἐν σπηλαίῳ γεννηθεὶς ... (ff. 36v–37r).
3. Κύριε ὁ Θεὸς ἡμῶν, ὁ καταξιώσας ἡμᾶς τοὺς ταπεινοὺς καὶ ἀναξίους δούλους σου, εὐλογεῖν καὶ ἀγιάζειν τοὺς προσερχομένους ... (f. 37r–v).
4. Δέσποτα Κύριε ὁ Θεὸς ἡμῶν ὁ παντοκράτωρ, ὁ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πᾶσαν φύσιν λογικὴν τῷ λόγῳ σου δημιουργήσας ... (ff. 37v–38r).
5. Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ὁ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι παραγαγὼν ... (f. 38r).
6. An alternative prayer for the women that are close to the new mother: Εὐχή ἑτέρα εἰς τὰς γυναῖκας τὰς ἐν τῇ λεχῶ· Κύριε ὁ Θεὸς ἡμῶν, ὁ ἀληθινὸς ἄρτος τῆς ζωῆς, ὁ χαρισάμενος ἡμᾶς τοὺς ἀναξίους δούλους σου ... (f. 38r–v).
7. Prayer for the midwife: Τῆς μαίας. Εὐχή τῆς μαμμουῦς¹²². Κύριε ὁ Θεὸς ἡμῶν, ὁ παραγενόμενος ἐπὶ σωτηρίᾳ τοῦ

¹²⁰ For the whole discussion around the development and the history of pre-baptismal rites, see TREMPÉLAS 1998 261–73; M. ARRANZ, Les sacrements de l'ancien Eucharistologie constantinopolitain (3). II^{ème} partie: Admission dans l'Église des enfants des familles chrétiennes («premier catéchuménat»), *OCP* 49 (1983) 284–302 (henceforth: ARRANZ 1983); ID., Les sacrements... (4), *OCP* 50 (1984) 43–64; ID., Les sacrements... (5) III^{ème} partie: Préparation au Baptême, *OCP* 50 (1984) 372–97; ARRANZ 1996 26–7; PARENTI 1998 56–70; P. I. SKALTZES, Λοχεῖα καὶ καθαρότητα τῆς γυναίκας, in: *Σύναξη* 77 (2001), 70–86; IOANNIDES 2004 115–9 (see the footnote 7 on the page 117 for further bibliography); Ch. Ch. LAZARIDOU, *Ἡ περίοδος τοῦ σαραντισμοῦ (λοχεῖας). Ἱατρικὴ, κοινωνιολογικὴ καὶ θεολογικὴ προσέγγιση*, Thessaloniki 2016.

¹²¹ See also A. DMITRIEVSKIJ, *Описание литургических рукописей, хранящихся в библиотеках Православного Востока*, [Description of the liturgical manuscripts stored in the libraries of the Orthodox East], II: *Εὐχολόγια*, Kiev 1901 (henceforth: DMITRIEVSKIJ 1901), 754–5; TREMPÉLAS 1998 323 (Π₉).

γένους τῶν ἀνθρώπων, ἔπιδε ἐπὶ τὴν δούλην σου ... (ff. 38v-39r).

At the end of the seventh prayer, the priest censes and sprinkles the house of the woman who has just given birth with the holy water that was blessed on the feast of Theophany and proceeds with the dismissal (f. 39r: »καὶ θυμιᾷ τὸν οἶκον ἐνθα κεῖται ἡ λεχὼ καὶ ῥαντίζει αὐτὸν ὕδωρ τῶν ἁγίων Θεοφανείων καὶ ποιεῖ ἀπόλυσιν«).

II. »Rite for naming the child on the eighth day after its birth« (»ἀκολουθία εἰς τὸ λαμβάνειν ὄνομα τὸ παιδίον τῆ ἡμέρα τῆς γεννήσεως αὐτοῦ«, ff. 39r-40r):¹²³

The midwife arrives outside the church door with the newborn child (»εἰσέρχεται ἡ μαῖα μὲ τὸ παιδίον καὶ ἴσταται ἔξω τῆς πύλης τῆς ἐκκλησίας«) where the priest blesses the child, begins with »Εὐλογητός, τρισάγιον, Παναγία Τριάς, Πάτερ ἡμῶν, Ὅτι σοῦ ἔστιν, τὸ τροπάριον τῆς ἡμέρας, θεοτοκίον οἶον θέλει« and recites the prayer »Κύριε ὁ Θεὸς ἡμῶν, σοῦ δεόμεθα καὶ σὲ παρακαλοῦμεν καὶ ἰκετεύομεν, σημειωθήτω τὸ φῶς ...« (f. 39r-v).

Immediately afterwards he recites the prayer for the mother of the child »Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ὁ καθάρισας καὶ ἀναγεννήσας ἡμᾶς διὰ τῆς ἐνσάρκου σου οἰκονομίας ...« and dismisses her (ff. 39v-40r). At the end of the rite it is also emphasized that the infant does not enter the church until the fortieth day after its birth (f. 40r):

οὐ μέντοι τὸ σύνολον βάλλει τὸ παιδίον εἰς τὴν ἐκκλησίαν·
τουτέστι δὲν μπάζει τὸ παιδίον ἔσσω εἰς τὴν ἐκκλησίαν
οὐδὲ ποσῶς ἕως τεσσαράκοντα ἡμέραις.

III. »Rite for the churching of a child forty days after its birth« (»ἀκολουθία εἰς τὸ ἐκκλησιάσαι παιδίον μετὰ τεσσαράκοντα ἡμέρας τῆς γεννήσεως αὐτοῦ«, ff. 40r-43r):¹²⁴

The priest meets the mother with the infant outside the doors of the church (»ἔξω πρὸ τῶν πυλῶν τῆς ἐκκλησίας«) and there commences with »Εὐλογητός, τρισάγιον, Παναγία Τριάς, Πάτερ ἡμῶν, Ὅτι σοῦ ἔστιν, τὸ τροπάριον τῆς ἡμέρας« and reads three prayers:

¹²² The phrase »Εὐχή τῆς μαμμοῦς« responds to the margin of f. 38v.

¹²³ See also DMITRIEVSKIJ 1901 755; TREMPERAS 1998 328 (Π₉). For the prayer for the naming of the child, see also G. Ch. CHRYSOSTOMOU, *Όνοματοδοσία (Φιλοσοφική καὶ Θεολογική Βιβλιοθήκη 21)*, Thessaloniki 1991.

¹²⁴ See also DMITRIEVSKIJ 1901 755-6; TREMPERAS 1998 335 (Π₉); IOANNIDES 2004 118-9.

1. »Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐν τεσσαράκοντα ἡμέραις κατὰ τὸν νόμον Μωϋσέως ...« (f. 40r-v).

2. »Ὁ διὰ τὴν ἡμετέραν σωτηρίαν ἀτρέπτως ἐνανθρωπήσας, Χριστὲ ὁ Θεὸς ἡμῶν ...« (ff. 40v-41r).

3. »Κύριε ὁ Θεὸς ἡμῶν, ὁ παραγενόμενος ἐπὶ σωτηρίαν τοῦ γένους τῶν ἀνθρώπων ...« (f. 41r-v).

Then, the priest takes the child from its mother. If it is a boy he chants the hymn »Ἀνοιγέσθω ἡ πύλη τοῦ οὐρανοῦ, σήμερον ὁ γὰρ ἄναρχος«. If it is a girl, he chants the hymn »Μετὰ τὸ τεχθῆναί σε, Θεόνυμφε Δέσποινα, παρεγένου ἐν ναῶ Κυρίου« (ff. 41v-42r).

He enters »inside the church« (»ἐνδον τοῦ ναοῦ«) chanting the Psalm 5:1-8, kisses the four corners of the church and enters the sanctuary with the child where they make a full circle.¹²⁵ He leaves the child supine (»ὑπτιον«) in front of the holy doors, the mother makes forty prostrations, and the priest says the prayer to the child »Δέσποτα Κύριε παντοκράτωρ, ὁ μόνος δημιουργὸς καὶ σωτὴρ τοῦ γένους τῶν ἀνθρώπων ...« (f. 42r-v).

The priest anoints the infant with oil from the candle (oil lamp) in front of the despotic icon of Panagia, saying¹²⁶ »Σημειωθήτω ἐφ' ἡμᾶς τὸ φῶς τοῦ προσώπου σου¹²⁷ εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν« (f. 42v). We find a similar anointing of the child with oil from the candle in front of the despotic icon of Panagia in (Mount Athos) *Pantokratoros 149* (15th century),¹²⁸ as well as in both rites for the ceremony of the fortieth day of the euchology *Sinai 988* (15th century).¹²⁹

Thus, the anointing with oil from the candle of the despotic icon of Panagia in the corresponding rite of the eighth day is already testified in euchologia from the 13th century (Mount Athos) *Great Laura 189*,¹³⁰ as well as in subsequent sources of the 15th and 16th century such as *Patmou 690* (15th century),¹³¹ *Metochion of Panagios*

¹²⁵ »καὶ προσκυνεῖ εἰς τὰς δ' ἑξ ἑκατοντάς τῆς ἐκκλησίας· εἶτα εἰσέρχεται ὁ ἱερεὺς μετὰ τοῦ παιδίου εἰς τὸ ἅγιον βῆμα καὶ κυκλοῖ αὐτὸ γύρωθεν τοῦ βήματος« (f. 42r).

¹²⁶ »καὶ λαμβάνει ὁ ἱερεὺς ἅγιον ἔλαιον ἐκ τῆς κανδήλας τῆς Θεοτόκου ... τύπον σταυροῦ καὶ λέγει« (f. 42v).

¹²⁷ Psalm 4,7.

¹²⁸ DMITRIEVSKIJ 1901 586 and 587 correspondingly.

¹²⁹ Ibid. 487.

¹³⁰ Ibid. 176; TREMPERAS 1998 328 (Π₃).

¹³¹ DMITRIEVSKIJ 1901 653.

*Tafos in Constantinople 8 (182) (15th century)*¹³² and *Patmou 689 (15th-16th century)*.¹³³

The ecclesiastical ceremony is completed with the reading of the prayer »Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ὁ παραγενόμενος ἐπὶ σωτηρίᾳ τοῦ γένους τῶν ἀνθρώπων, ἔπιδε ἐπὶ τὴν δούλην σου ...« (ff. 42v-43r).

IV. »Rite of baptism of a child in the case of an emergency« (»ἀκολουθία εἰς τὰ ἀποθνήσκοντα νήπια πρὸς ὥραν βαπτιζόμενα«, ff. 43r-46r). The shortened rite due to the unexpected case of an emergency involves:

a. pre-baptismal rites – catechesis:

The priest prepares the water in the baptismal font, makes the sign of the cross over the candidate for baptism¹³⁴ and recites the prayer »Ὁ Ὄν, Δέσποτα Κύριε, ὁ ποιήσας τὸν ἄνθρωπον ...« (f. 43r-v).¹³⁵

b. Water blessing:

The priest blesses the water three times and recites the prayer of the blessing of the water »Κύριε ὁ Θεὸς ἡμῶν ὁ παντοκράτωρ, ὁ πάσης κτίσεως δημιουργός ...« (ff. 43v-44r).

c. Oil blessing and anointing:

The priest blesses the oil (»ἐμφυσᾶ εἰς τὸ ἔλαιον γ' καὶ σφραγίζει αὐτὸ γ'«) in the name of the Holy Trinity, silently reads the prayer of the blessing of the oil »Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ὁ τοῖς ἐν τῇ κιβωτῷ τοῦ Νῶε ...«, pours the oil into the baptismal font, and anoints the child (ff. 44r-45r).

d. Baptism and anointing with holy chrism:

The priest baptizes the child in the baptismal font in the name of the Holy Trinity, delivers the neophyte to the godparent chanting »Μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι ... στόματι αὐτοῦ δόλος« (Ps 33,1-2) three times, anoints him with holy chrism and says the troparion »Ὅσοι εἰς Χριστὸν ἐβαπτίσθητε...« (f. 45r-v). At the end of the rite, it is underlined that it is a complete baptism (»οὕτως ἀδελφοὶ τὸ πρὸς ὥραν βάπτισμα καὶ ἔστι τέλειον βάπτισμα«, f.

¹³² Ibid. 456; TREMPÉLAS 1998 327 (K₁).

¹³³ DMITRIEVSKIJ 1901 662.

¹³⁴ »πρῶτον βάλλει ὕδωρ εἰς τὴν κολυμβήθρα καὶ ἀποδύει αὐτῷ· καὶ ἴστησιν αὐτῷ κατὰ ἀνατολὰς καὶ ἐμφυσᾶ αὐτὸ τρεῖς· καὶ σφραγίζει αὐτῷ τύπον σταυροῦ τὸ μέτωπον, τὸ στόμα καὶ τὸ στήθος λέγων· Εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος νῦν καὶ αἰεὶ ...« (f. 43r).

¹³⁵ This prayer is the same as the corresponding prayer in the pre-baptismal rite »μετὰ τὸ ποιῆσαι κατηχούμενον«, with the difference that it is completed with the triple sign of the cross over the candidate for baptism »ἐξέλασον ἀπ' αὐτοῦ πᾶν πονηρὸν καὶ ἀκάθαρτον πνεῦμα, κεκρυμμένον καὶ ἐμφωλεῦον αὐτοῦ τῇ καρδίᾳ« (f. 43v).

45v), and it is performed only in cases where the child is about to die (»τὸ παιδίον ἔτοιμον τοῦ θανεῖν«, f. 45v).

Similar rites for the same purpose are evident in several euchologia of the 15th and 16th century, mainly in the Middle East: *Sinai 968* (AD 1426),¹³⁶ *Sinai 980* (AD 1475),¹³⁷ *Saint Saba 375* (15th c.),¹³⁸ *Sinai 977* (AD 1516),¹³⁹ *Sinai 979* (16th c.)¹⁴⁰ but also of the periphery (Mount Athos) *Great Laura Α 105* (15th c.),¹⁴¹ *Patmou 689* (15th-16th c.)¹⁴², (Mount Athos) *Great Laura Ω 129* (AD 1522),¹⁴³ that involve the prayer of the consecration of the water »Κύριε ὁ Θεὸς ἡμῶν ὁ παντοκράτωρ, ὁ πάσης κτίσεως δημιουργός ...«, a triple immersion into the water and the anointing of the holy chrism. The euchologia *EBE 664* (15th c.) and *EBE 348* (16th c.) refer to the prayer »Ὁ Ὡν, Δέσποτα Κύριε, ὁ ποιήσας τὸν ἄνθρωπον ...«. ¹⁴⁴

We highlight the presence of the prayer for the blessing of the water »Κύριε ὁ Θεὸς ἡμῶν ὁ παντοκράτωρ, ὁ πάσης κτίσεως δημιουργός ...«, which is confirmed in the euchology of *Saint Petersburg RNB gr. 226* (10th c.) as »εὐχή ἄλλη τῶν ἁγίων βαπτισμάτων ἔχουσα τὸ προοίμιον πάνυ σύντομον«, ¹⁴⁵ as well as in the euchologia *Grottaferrata Γ. β. VII* (10th c.),¹⁴⁶ *El Escorial X.IV.13* (12th c.),¹⁴⁷ *Grottaferrata Γ. β. I* (13th c.),¹⁴⁸ *EBE 662* (13th c.),¹⁴⁹ (Mount Athos) *Koutloumousiou 491* (14th c.).¹⁵⁰

¹³⁶ DMITRIEVSKIJ 1901 400-1.

¹³⁷ Ibid. 432.

¹³⁸ PΑΡΑΔΟΠΟΥΛΟΣ-KERAMEUS 1894, 500 (17).

¹³⁹ DMITRIEVSKIJ 1901 712.

¹⁴⁰ Ibid. 867.

¹⁴¹ Ibid. 636.

¹⁴² Ibid. 663.

¹⁴³ Ibid. 747.

¹⁴⁴ See correspondingly TREMPÉLAS 1998 343 and 348.

¹⁴⁵ A. JACOB, L'euchologe de Porphyre Uspenski cod. Leningr. gr. 226 (Xe siècle), in: *Le Muséon* 78 (1965) (henceforth: JACOB 1965), 194 (No 147).

¹⁴⁶ G. PASSARELLI, *L'eucologio Cryptense Γ. β. VII (sec. X)*, (*Ἀνάλεκτα Βλατάδων* 36), Thessaloniki 1982 (henceforth: PASSARELLI 1982), 107 (No 152).

¹⁴⁷ St. PARENTI, Un eucologio poco noto del Salento: El Escorial X.IV.13, *Studi sull' Oriente Cristiano* 15 (2011), 157-97 (henceforth: PARENTI 2011), here 181 (No 5.20).

¹⁴⁸ ARRANZ 1996 192-3.

¹⁴⁹ TREMPÉLAS 1998 371; ARRANZ 1985 85-6; P. L. ΚΑΛΑΪΤΖΙΔΕΣ, Τρία χφφ. »Πατριαρχικά« εὐχολόγια: Paris, Coislin 213, *Grottaferrata Γ. β. I*, Ἐθνικῆς Βιβλιοθήκης τῆς Ἑλλάδος 662. Ἱστορικοκριτικὴ προσέγγιση, in: P. I. SKALTZES, N. A. SKRETTAS (ed.), *Γηθόσνον Σέβασμα. Ἀντίδωρον τιμῆς καὶ μνήμης εἰς τὸν μακαριστὸν καθηγητὴν τῆς Λειτουργικῆς Ἰωάννην Μ. Φουντούλην († 2007)*, vol. I, Thessaloniki 2013, 827-994, here 880.

¹⁵⁰ DMITRIEVSKIJ 1901 357.

V. »Rite of baptism for the making of a catechumen« (»ἀκολουθία τοῦ ἁγίου βαπτίσματος εἰς τὸ ποιῆσαι κατηχούμενον«, ff. 46r–51v). This rite involves the following prayers after the priest makes the sign of the cross over the catechumen (f. 46r):

Prayer »Ἐπὶ τῷ ὀνόματί σου, Κύριε, ὁ Θεὸς τῆς ἀληθείας ...« (f. 46r–v).

First Exorcism »Ἐπιτιμᾶ σοι Κύριος, διάβολε, ὁ παραγενόμενος ...« (ff. 46v–47v).

Second Exorcism »Ὁ Θεὸς ὁ ἅγιος ὁ φοβερός καὶ ἔνδοξος ...« (ff. 48r–49r).

Third Exorcism »Κύριε Σαβαώθ, ὁ Θεὸς τοῦ Ἰσραὴλ ...« (ff. 49r–v).

Prayer »Εὐχὴ πρὸς ὄραν βαπτίζειν· Ὁ Ὄν, δέσποτα, Κύριε ...« (ff. 49v–50v).

Prayer »Ὁ Θεὸς ὁ σωτὴρ ἡμῶν, ὁ πάντας θέλων σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ...« (f. 50v).

Renunciation of Satan (ff. 50v–51r) – Union with Christ (f. 51r).

Profession of Faith (f. 51r).

Prayer »Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, προσκάλεσαι τὸν δούλόν σου ...« (f. 51v).

VI. »Rite of Baptism« (»ἀκολουθία τοῦ βαπτίσματος«, ff. 51v–59v).

Once the priest has poured water into the baptismal font and has censed it, he begins with »Εὐλογητὸς ὁ Θεὸς ἡμῶν πάντοτε ...« (f. 51v). The following seven petitions of the Great Synapte are delivered in corresponding rites deriving from Palestine, Sinai, Middle East and South Italy:

1. Ὑπὲρ τοῦ ἀναδειχθῆναι τοὺς ἐν αὐτῷ βαπτιζομένους φωστῆρας τοῦ οὐρανοῦ, μὴ ἔχοντας σπίλον ἢ ῥυτίδα, τοῦ Κυρίου δεηθῶμεν (f. 52r).

2. Ὑπὲρ τοῦ θεῖαν αὐτῷ δύναμιν κατὰ τοῦ ἀντιπάλου ἐνδύσῃται τῷ ἐλαίῳ τῆς χρίσεως, τοῦ Κυρίου δεηθῶμεν (f. 52r).

3. Ὑπὲρ τοῦ σκεῦος γενέσθαι αὐτὸν ἡγιασμένον πρὸς ὑποδοχὴν τοῦ θεοσδότου μύρου, τοῦ Κυρίου δεηθῶμεν (f. 52r).

4. Ὑπὲρ τοῦ περιπατήσαι αὐτὸν τῆς κλήσεως ἧς ἐκλήθη ὑπὸ τοῦ Θεοῦ, τοῦ Κυρίου δεηθῶμεν (f. 52v).

5. Ὑπὲρ τοῦ ἀσφαλῆ αὐτὸν καὶ βεβαίαν κατασχεῖν τῆς ἀποστολικῆς κλήσεως τὴν ἐπίγνωσιν, τοῦ Κυρίου δεηθῶμεν (f. 52v).

6. Ὑπὲρ τοῦ καταπλουτήσαι αὐτὸν τῆς υἰοθεσίας τοῦ χαρίσματος, τοῦ Κυρίου δεηθῶμεν (f. 52v).

7. Ὑπὲρ τοῦ κληρονόμον αὐτὸν ἀναδειχθῆναι τῶν τοῖς δικαίαις βιοῦσιν, τοῦ Κυρίου δεηθῶμεν (f. 52v).

The above seven petitions (1–7) respond to the respective rite of baptism in the euchologia as follows: the first petition (1) already answers to the »diakonika of Holy Saturday in baptism« of *Barb. gr. 336*,¹⁵¹ the petitions (2–7) are found in *Grottaferrata Γ. β. IV* (10th c.),¹⁵² the petitions 1, 2, and 3 are found in *Grottaferrata Γ. β. VII* (10th c.),¹⁵³ the petitions 6 and 7 are found in *Ottoboni gr. 434* (AD 1174/75, f. 72r);¹⁵⁴ the petitions 2, 3, 4, 5 and 7 are found in *El Escorial X.IV.13* (12th c.).¹⁵⁵

Furthermore, almost all the petitions respond to the rite of baptism in the euchologia of Middle East – Sinai: 959 (petitions 1–5, 11th c.),¹⁵⁶ 961 (petitions 2–7, 11th–12th c.),¹⁵⁷ 973 (petitions 2–7, AD 1152/53),¹⁵⁸ 966 (petitions 1–5 and 7, 13th c.),¹⁵⁹ 982 (all petitions, 13th c.),¹⁶⁰ 971 (petitions 1–3, 13th–14th c.),¹⁶¹ 991 (petitions 1, 4 and 5, 14th c.).¹⁶²

After the prayer »Ὁ εὐσπλαγχνος καὶ ἐλεήμων Θεὸς ...« (f. 53r–v), follow the consecration of the water »Μέγας εἶ Κύριε ...« (ff. 53v–56r), the blessing of oil »Δέσποτα Κύριε ὁ Θεὸς ἡμῶν καὶ τῶν

¹⁵¹ S. PARENTI - E. VELKOVSKA, *L'eucologio Barberini gr. 336. Seconda edizione riveduta con traduzione in lingua italiana (Bibliotheca Ephemerides Liturgicae. Subsidia 80)* Rome 2000 (the citations follow the internal numbering of the edition; henceforth: PARENTI - VELKOVSKA 2000), 125 (No 120.12): »διακονικὰ τοῦ ἁγίου Σαββάτου εἰς τὸ βαπτίσαι«.

¹⁵² S. PARENTI, *L'eucologio manoscritto Γ.β. IV (X sec.) della Biblioteca di Grottaferrata. Edizione*, (Pontificium Institutum Orientalium Studiorum i.e. PIO, Excerpta ex Dissertatione ad Doctoratum) Rome 1994 (henceforth: PARENTI 1994), 37 (No 159).

¹⁵³ PASSARELLI 1982 110 (No 155: 37, 35, 36).

¹⁵⁴ A.-A. THIERMEYER, *Das Euchologion Ottoboni gr. 434 (Palästina 1174/75)* (PIO, Excerpta ex Dissertatione ad Doctoratum) Rome 1992 (henceforth: THIERMEYER 1992), 92 (No 121: 8, 10).

¹⁵⁵ PARENTI 2011 179 (No 5.7).

¹⁵⁶ DMITRIEVSKIJ 1901 54.

¹⁵⁷ Ibid. 78.

¹⁵⁸ Ibid. 92.

¹⁵⁹ Ibid. 208. This euchology originates from South Italy.

¹⁶⁰ Ibid. 235.

¹⁶¹ Ibid. 252.

¹⁶² Ibid. 332. See also the diaconal petitions 3 and 4 to the corresponding rite of *Great Laura 189* (13th c.) and the petition 1 to the corresponding diaconal petitions for the rite of the grand sanctification of water of Epiphany in the euchologia of *Sinai 991* (14th c.) and *Sinai 974* (AD 1510), see DMITRIEVSKIJ 1901 177, 330 and 678 respectively. The diaconal petitions also respond to several 14th–16th century euchologia, see TREMPERAS 1998 351–3. See also J. GOAR, *Εὐχολόγιον sive Rituale Graecorum Complectens Ritus et Ordines Divinae Liturgiae, Officiorum, Sacramentorum, Consecrationum, Benedictionum, Funerum, Orationum, etc. Cuilibet Personae, Statui vel Tempori Congruos, Juxta Usus Orientalis Ecclesiae...*, Venice 1730² (reprinted: Graz 1960), 295.

πατέρων ἡμῶν ὁ τοῖς ἐν τῇ κιβωτῷ τοῦ Νῶε ...» (f. 56r-v) and the anointing with oil (f. 57r).

Immediately afterwards, the following prayer is delivered (f. 57r):

Ὁ δεσπότης καὶ Κύριος ἡμῶν Ἰησοῦς Χριστός, ὁ ὢν εὐλογη-
τός εἰς τοὺς αἰῶνας, εὐλογήσει καὶ σοὶ ἐπὶ τῇ ἀγαθῇ σου
πίστει, δωρήσεται δέ σοι ὑγείαν ψυχῆς καὶ σώματος καὶ σὲ
καὶ τὰ πνευματικὰ καὶ σαρκικά σου τέκνα καὶ ἔσει εὐλογη-
μένος παρὰ Πατρὸς, Υἱοῦ καὶ ἀγίου Πνεύματος νῦν.

The same prayer is found twice in the euchology *Sinai 961* (11th-12th c.), the first one as a »prayer of the chyton« (»εὐχή τοῦ σαβάνου«) before baptism in the water, and the second as a »prayer when he takes the child in the house and gives it to his mother« (»εὐχή ὅταν ἀποδώσῃ τὸ παιδίον εἰς τὸν οἶκον καὶ δίδει εἰς τὴν μητέρα αὐτοῦ«).¹⁶³

Then follows the baptism in the water (f. 57r-v), the prayer of holy chrysm »Εὐλογητὸς εἶ Κύριε ὁ Θεὸς ὁ Παντοκράτωρ ...« (ff. 57v-58v) and the anointing with holy chrysm in the shape of a cross of the forehead, nose, eyes, mouth, ears and hands,¹⁶⁴ while in the margin it is stressed that the five senses of the body are anointed (»αὶ εἴ αἰσθήσεις τοῦ σώματος ἅς χρίσεις μύρον· ὄρασις, ὄσφρησις, ἀκοή, γεύσις, ἀφή«, f. 58v).

Dressing up the neophyte

The emfotia clothes of the newly baptized, the tunic, the koukoulio (cover) of the head and the belt that is worn forming the sign of the cross are blessed. Prayers and phrases accompanied the blessing and dressing of emfotia garments in euchologia of the Middle East from the 11th century onwards, while the corresponding texts of Constantinople did not carry any special phrase or prayer.¹⁶⁵ A great diversity of accompanying phrases of the blessing of emfotia clothes is witnessed in euchologia of different local regional traditions in 14th-16th century.¹⁶⁶

The priest dresses the neophyte in front of the doors of the Holy Sanctuary (»εἰς τὰς πύλας τοῦ ἀγίου βήματος«) with the tunic (»ιμάτιον«) saying »Ενδύεται ὁ δούλος τοῦ Θεοῦ, ὁ δεῖνα, χιτῶνα φωτὸς εἰς τὸ ὄνομα τοῦ Πατρὸς ...« and chanting the troparion »Χιτῶνά μοι παρὰσχου φωτεινὸν ...« (f. 57v).

¹⁶³ DMITRIEVSKIJ 1901 79. See also TREMPÉLAS 1998 373.

¹⁶⁴ »ποιῶν σταυροῦ τύπον ἐπὶ τοῦ μετώπου, ἐπὶ τὰς ὀσφρήσεις, ἐπὶ τῶν ὀφθαλμῶν, ἐπὶ τοῦ στόματος, ἐπὶ τὰς ἀκοὰς καὶ ἐπὶ τῶν χειρῶν« (f. 58v).

¹⁶⁵ ARRANZ 1996 191. See also TREMPÉLAS 1998 300-1.

¹⁶⁶ TREMPÉLAS 1998 297-301, 368-73.

The priest then dresses the neophyte with the cover of the head («τὸ ἔνδυμα τῆς κεφαλῆς») saying »Ἐνδύεται ὁ δοῦλος τοῦ Θεοῦ, ὁ δεῖνα, τὸ κουκούλλιον τῆς ἀφθαρσίας εἰς τὸ ὄνομα τοῦ Πατρὸς ...« (f. 57v).

Finally, he places the belt on the newly baptized, forming the sign of the cross:

εἷτα περιζώννει αὐτὸν τὴν ζώνην ἀπὸ τὸν τράχηλον αὐτοῦ καὶ καταβάζει αὐτὸ ποιῶν σταυροῦ τύπον εἰς τὴν καρδίαν αὐτοῦ καὶ γυρίζει αὐτὸν ὀπισθεν καὶ δύννει αὐτήν, λέγων τροπάριον· Σταυρωθέντος σου Χριστέ, ἀνηρέθη ἡ τυραννίς, ἐπατήθη ἡ δύναμις τοῦ ἐχθροῦ· οὔτε γὰρ ἄγγελος, οὐκ ἄνθρωπος, ἀλλ' αὐτὸς ὁ Κύριος, ἔσωσεν ἡμᾶς, δόξα σοι. Ἔτερον· Τὸν σταυρὸν ἐφόρσε καὶ τὴν πίστιν ἔλαβεν ὁ δοῦλος τοῦ Θεοῦ· Ἀλληλούϊα. Ἔτερον· Τῷ σταυρῷ ἐνδεδύμαι, τῇ πίστει ἐσφράγισμαι τὴν ἀένναον ζωὴν· Ἀλληλούϊα. Ἔτερον· Τὸν σταυρὸν ἐφόρσε καὶ τὴν πίστιν ἔλαβεν τῷ ἁγίῳ βαπτίσματι, τῷ Χριστῷ ἠκολούθησεν ὁ δοῦλος τοῦ Θεοῦ· Ἀλληλούϊα (ff. 58v–59r).¹⁶⁷

After dressing the newly baptized, the priest says the prayer:

Εὐδόκησον δὴ, Κύριε ὁ Θεὸς ἡμῶν, καὶ ταύτην τὴν συμπλήρωσιν τῆς τοῦ Ἁγίου σου Πνεύματος οἰκονομίας τελειώσας ἐπὶ τὸν δοῦλον σου, ὁ δεῖναν, τὸν κατηχηθέντα καὶ βαπτισθέντα ἐπὶ τῷ ὀνόματι σου τῷ Ἁγίῳ, ὃν γὰρ διὰ τῆς τοῦ ἐλαίου χρίσεως προκαθάρισας καὶ τῆς διαβολικῆς ἐνεργείας ἀπαλλάξας, οὕτως διὰ τῆς σφραγίδος τοῦ τιμίου καὶ ἁγίου μύρου βεβαιωθῆναι αὐτὸν καὶ στηριχθῆναι τῆ χάριτι τοῦ ἁγίου σου Πνεύματος καὶ διὰ τοῦ μονογενοῦς σου Υἱοῦ Κυρίου δὲ ἡμῶν Ἰησοῦ Χριστοῦ. Ὅτι ἐλεήμων καὶ οἰκτιρῶν Θεὸς ὑπάρχεις καὶ ζῶν καὶ διαμένων εἰς τοὺς αἰῶνας. Ἀμήν (f. 59r).

This prayer is described in the euchology of *Saint Petersburg RNB gr. 226* (10th c.) as a »prayer for chrism ... complementary« (»εὐχή τοῦ μύρου ... συμπληρωματική«),¹⁶⁸ as well as in the euchologia of *Sinai 982* (13th c.),¹⁶⁹ *971* (13th–14th c.),¹⁷⁰ *991* (14th c.)¹⁷¹ and of *EBE Suppl. 724* (14th–15th c.) and *669* (16th c.).¹⁷²

In the margin of the same folio 59r, after the dressing two more prayers are delivered. The first prayer »Κύριε, ὁ Θεὸς ἡμῶν, ὁ διὰ

¹⁶⁷ Ibid. 371–372.

¹⁶⁸ JACOB 1965 194 (No 146). See also ARRANZ 1987 82.

¹⁶⁹ DMITRIEVSKIJ 1901 236.

¹⁷⁰ Ibid. 253.

¹⁷¹ Ibid. 332; TREMPERAS 1998 367 (σ¹).

¹⁷² TREMPERAS 1998 367–8.

τῆς ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου καταπέμπων ...» is witnessed both in the two Cypriot euchologia *Korones 8* and *Benaki 79*, as well as in the *EBE Suppl. 724* (14th-15th c.).¹⁷³ The respective »prayer of the koukoulion« (»εὐχή τοῦ κουκουλίου«) in *Sinai 961* (11th-12th c.) is identical with the prayer mentioned above in its first part, differing only in the second part.¹⁷⁴

The second prayer is called the »prayer of the priest« (»εὐχή τοῦ ιερέως«) and consists of a blessing on behalf of the priest to the newly baptized:

Εὐλογίησθε σε ὁ Θεός, τέκνον, Κύριος ὁ Θεός ἐκ Σιών καὶ ἴδοις υἱοὺς τῶν υἰῶν σου καὶ θυγατέρας τῶν θυγατέρων σου καὶ ἴδοις τὰ ἀγαθὰ Ἱερουσαλήμ πάσας τὰς ἡμέρας τῆς ζωῆς σου. Ὅτι αὐτῷ τῷ Θεῷ πρέπει δόξα τῷ εὐλογοῦντι καὶ ἀγιάζοντι ἡμᾶς πάντοτε νῦν καὶ ἀεί.

The same prayer is witnessed in the Cypriot euchology *Benaki 79* (f. 15r).

The whole ceremony closes with the chanting of »Ὅσοι εἰς Χριστὸν ἐβαπτίσθητε ...«, while the godparents carry the infant around the baptismal font. At the end, they march towards the residence while chanting the following hymn:

Καὶ μετὰ τοῦτο πορεύονται εἰς τὸν οἶκον ψάλλοντες ἐν τῇ ὁδῷ τὸ προγραφὲν τροπᾶριον· Ὅσοι εἰς Χριστὸν ἐβαπτίσθητε. Καὶ ποιεῖ ἀπόλυσιν· Ὁ ἐν Ἰορδάνῃ ὑπὸ Ἰωάννου βαπτισθῆναι καταδεξάμενος διὰ τὴν ἡμῶν σωτηρίαν Χριστὸς ὁ ἀληθινός ... Καὶ πολυχρονίζου τὸν νεοφώτιστον· Πολυχρόνιον ποιήσει ὁ Θεός τὸν νεοφώτιστον σὺν τοῖς γονοῖς καὶ τοῖς ἀναδόχοις αὐτοῦ εἰς πολλά ἔτη (f. 59r-v).

The procession from the place of baptism to the house replaces the ancient procession from the baptistery to the main church. The delivery of the newly baptized infant to its mother, the Polychronismos of the neophyte, his parents and his godparents and the Dismissal takes place in the house. The delivery of the newly baptized infant to its mother in the house is already observed in *Sinai 961* (11th-12th c.),¹⁷⁵ while even until the 1970s this was observed in several places in Cyprus and in Greece. Polychronismos is witnessed in the Cypriot euchologia *Korones 8* and *Benaki 79* too, as well as in other manuscripts of 14th-16th century.¹⁷⁶

¹⁷³ Ibid. 370 (A).

¹⁷⁴ DMITRIEVSKIJ 1901 79.

¹⁷⁵ Loc. cit.

¹⁷⁶ TREMPERAS 1998: 369 (Q), 370 (A).

VII. »Canons from the Holy Councils concerning the sacrament of baptism« (»ἐκ τῶν Συνόδων διατάξεις περὶ τὸ βάπτισμα«, ff. 59v-61v):

A series of canons from the Holy Councils concerning the sacrament of baptism with further additions in the margins are found (ff. 59v-60v).¹⁷⁷ A special reference to the rites of baptism and chrismation is found in the well-known Cypriot text »περὶ τῶν ἑπτὰ μυστηρίων«,¹⁷⁸ which is found in the Cypriot manuscripts (Oxford) *Lincoln College gr. 19* (AD 1506, ff. 56r-59r),¹⁷⁹ (Mount Athos) *Dionisiou 489* (16th c., ff. 136r-138v), *Barb. gr. 390* (AD 1575-1580, ff. 153v-155v), (British Library) *Additional 15422* (17th c., ff. 34r-35r).¹⁸⁰

VIII. »Rite of ablution of the neophyte« («ἀκολουθία εἰς τὸ ἀπολοῦσαι τὸν νεοφώτιστον», ff. 62r-64r):

The rite is performed within three, and not eight, days after baptism (»μετὰ γ' ἡμέρας τοῦ βαπτίσματος« f. 62r). The godparents arrive at the church together with the newly baptized and once they have lit the candles they walk towards the baptismal font (»ἐν τῷ βαπτιστηρίῳ«). The priest begins the rite with »Εὐλογητός, τρισάγιον, Παναγία Τριάς, Πάτερ ἡμῶν, τροπάριον καὶ κοντάκιον τῆς ἡμέρας« (f. 62r), and then he reads the three prayers of ablution:

1. Κύριε ὁ Θεὸς ἡμῶν, ὁ διὰ τῆς θείας σου κολυμβήθρας τὴν οὐράνιον ἔλλαμψιν ... (f. 62r).
2. Κύριε ὁ Θεὸς ἡμῶν, ὁ λύτρωσιν ἀμαρτιῶν διὰ τοῦ ἀγίου σου βαπτίσματος ... (f. 62v).

¹⁷⁷ See also S. ZERBOS (ed.), *Εὐχολόγιον τὸ Μέγα*, Venice 1862² (reprinted Athens 1992⁴), 126-9.

¹⁷⁸ For all the relevant discussion, see J. DARROUZÈS, *Textes synodaux chypriotes*, in: *Revue des études byzantines* 37 (1979), 37-55, 106-8.

¹⁷⁹ C. N. CONSTANTINIDES, *A Dated Greek Manuscript from Cyprus of the Sixteenth Century: Oxford Lincoln College Gr. 19* (with four Plates), in: C. DENDRINOS - J. HARRIS - E. HARVALIA-CROOK - J. HERRIN (ed.), *Porphyrogenita. Essays on the History and Literature of Byzantium and the Latin East in Honour of Julian Chrysostomides*, Aldershot 2003, 493-508, here 495.

¹⁸⁰ A. TELLYRIDES, Ἄγνωστα κείμενα διὰ τοὺς μητροπολίτας Κυρηναίας Τιμόθεον (1625-1647), Πάφου καὶ Τριμυθοῦντος Νεκτάριον (1677-1686) καὶ Ἀμαθοῦντος Γερμανόν (1572-1600), in: *Θεολογία* 47 (1976), 379-81; P. I. KIRMITSES, Ἡ Ὁρθόδοξος Ἐκκλησία τῆς Κύπρου ἐπὶ Φραγκοκρατίας, in: *Κυπριακαὶ Σπουδαί* 47 (1983), 89-91.

3. Ειρήνη πάσι. Τὰς κεφαλὰς. Οἱ ἐνδυσάμενοι σὲ τὸν Χριστὸν καὶ Θεὸν ἡμῶν ὑπέκλιναν σὺν ἡμῖν τὰς ἑαυτῶν κεφαλὰς ... (ff. 62v–63r).¹⁸¹

The priest undresses the newly baptized, puts him in the baptismal font and washes the face with water, reciting the phrase:¹⁸²

Ἐβαπτίσθης, ἐφωτίσθης, ἠγιάσθης, ἐδικαιώθης. Ἀπελούσω τὰς ἁμαρτίας σου ἐπὶ ὀνόματι τοῦ Πατρὸς ... καὶ λούει αὐτὸν ὅλον τὸ σῶμα, ὁμοίως καὶ οἱ ἀνάδοχοι (f. 63r).

The priest makes the sign of the cross on the head of the neophyte and reads the two prayers of tonsure:

1. Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ὁ τῇ εἰκόνι σου τιμήσας τὸν ἄνθρωπον ἐκ ψυχῆς λογικῆς ... (f. 63r–v).
2. Εἰρήνη πάσι. Τὰς κεφαλὰς ἡμῶν ... Κύριε ὁ Θεὸς ἡμῶν, σὲ ἱκετεύομεν, ὁ διὰ τοῦ πληρώματος τῆς κολυμβήθρας τῆς σῆς ἀγαθότητος ἀγιάσας ... (ff. 63v–64r).

Finally, the priest tonsures the head of the neophyte with scissors in the form of a cross and ends the celebration (f. 64r).¹⁸³

b. Karditsa, Monastery of Korones 8

The codex, from which the first 18 folios are now missing, begins with the folio 19r that preserves the final part of the rite »of the blessing of the child forty days after birth«: it mentions the entrance to the Sanctuary (f. 19r), proskynesis of the Holy Altar (f. 19r) and the extended version of the prayer »Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐν τεσσαράκοντα ἡμέρας τοῦ νόμου ...« (f. 19r–v).¹⁸⁴

As is noted in the rite, the priest takes the child and enters the Sanctuary where, according to the example of the Constantinopolitan euchology *EBE 662* (end of the 13th c.) and the Cypriot euchology *Benaki 79*, they circle the Holy Altar three times by kissing it at the four edges; with an exception that women do not pass in front

¹⁸¹ The prayer is in the plural number due to the group baptisms.

¹⁸² »Εἶτα λυεῖ τὰ σταυρία του ὁ ἱερεὺς καὶ ἐκδύει αὐτὸν τελείως καὶ καθίζει αὐτὸν ἐν τῇ κολυμβήθρα· καὶ λαβὼν ὕδωρ μὲ τὰς χεῖρας αὐτοῦ ὁ ἱερεὺς καὶ σφραγίζει αὐτὸν ἐν τῇ κεφαλῇ ἐκ γ' λέγων οὕτως« (f. 63r).

¹⁸³ »καὶ λαμβάνει ὁ ἱερεὺς τὸ ψαλίδιον καὶ κείρει αὐτοῦ τὰς τρίχας σταυροειδῶς καὶ λέγων· Κείρεται ὁ δούλος τοῦ Θεοῦ, ὁ δεῖνα, τὴν κόμην τῆς κεφαλῆς αὐτοῦ εἰς τὸ ὄνομα τοῦ Πατρὸς· Ἀμήν· καὶ τοῦ Υἱοῦ· Ἀμήν· καὶ τοῦ Ἁγίου Πνεύματος· Ἀμήν· νῦν καὶ αἶι καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Καὶ ποιεῖ ὁ ἱερεὺς τελείαν ἀπόλυσιν« (f. 64r).

¹⁸⁴ IOANNIDES 2004 116–9 (edition and commentary).

of it.¹⁸⁵ At the proskynesis of the Holy Altar, the priest recites the following »Νῦν ἀπολύεις τὸν δούλόν σου ...«. Then he places the infant in front of the holy doors and reads the prayer »Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐν τεσσαράκοντα ἡμέραις ὡς βρέφος τῷ νομικῷ ναῷ προσαχθεὶς ...«. ¹⁸⁶ The whole rite concludes with the priest making the sign of the cross over the forehead, the mouth and the chest of the infant in the name of the Holy Trinity. The godparent takes the child and comes out of the church.¹⁸⁷

The »rite of the holy baptism« (»ἀκολουθία τοῦ ἁγίου βαπτίσματος«) continues right after and occupies the ff. 19v–38v.¹⁸⁸ The first part refers to the service »for the making of a catechumen« (»εἰς τὸ ποιῆσαι κατηχούμενον«, ff. 20r–26v), where »the catechumen is offered up to the church gates« (»προσφέρεται ὁ κατηχούμενος μέχρι καὶ τῶν πυλῶν τοῦ ναοῦ«, f. 20r). There, the priest takes him for the beginning of the rite:

He makes the sign of the cross over the catechumen (f. 20r).

Prayer »Ἐπὶ τῷ ὀνόματί σου, Κύριε, ὁ Θεὸς τῆς ἀληθείας ...« (ff. 20r–21r).

First Exorcism »Ἐπιτιμᾶ σοι Κύριος, διάβωλε, ὁ παραγενόμενος ...« (ff. 21r–22v).

Second Exorcism »Ὁ Θεὸς ὁ ἅγιος ὁ φοβερὸς καὶ ἔνδοξος ...« (ff. 22v–23v).

Third Exorcism »Κύριε Σαβαώθ, ὁ Θεὸς τοῦ Ἰσραὴλ ...« (ff. 23v–24r).

Forth Exorcism – Prayer »Ἀφορκισμὸς Δ', ἔστι δὲ καὶ εὐχή μετὰ τὸ ποιῆσαι κατηχούμενον εἰς τὸν πρὸς ὄραν βαπτιζόμενον· Ὁ Ὄν, δέσποτα, Κύριε ...« (ff. 24r–25r).

Renunciation of Satan (ff. 25v–26r) – Union with Christ (f. 26r).

Profession of Faith (f. 26r).

Prayer »Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, προσκάλεσαι τὸν δούλόν σου ...« (f. 26r–v).

¹⁸⁵ »Εἰ δὲ θῆλυ, εἰς μὲν τὸ ἔμπροσθεν οὐκ ἄπεισι μέρος, εἰς ἕκαστον δὲ τῶν λοιπῶν τριῶν, ἐκ τρίτου παραγίνεται καὶ τελεῖ τὴν προσκύνησιν«, (f. 19r). See the whole discussion in ARRANZ 1983 295–302. See also TREMPERAS 1998 332; ARRANZ 1996 26–7, 171; IOANNIDES 2004 116–9.

¹⁸⁶ »Τούτων δὲ γινομένων λέγει καθ' ἑαυτὸν ὁ ἱερεὺς τό· Νῦν ἀπολύεις. Καὶ μετὰ ταῦτα τίθησι τὸ παιδίον παρὰ τὰς θύρας τοῦ θυσιαστηρίου καὶ λέγει τὴν εὐχὴν ...« (f. 19r).

¹⁸⁷ »Καὶ μετὰ τὸ Ἀμήν, σφραγίζει τὸ μέτωπον αὐτοῦ, τὸ στόμα καὶ τὸ στήθος ἐπιλέγων τὸ τῆς Ἁγίας Τριάδος ὄνομα καὶ εὐθὺς ἡ ἀπόλυσις. Καὶ ὁ αὐτὸς ὁ ἀνάδοχος λαμβάνει αὐτὸ καὶ ἐξέρχεται« (f. 19v).

¹⁸⁸ The rite of Baptism in *Korones 8* strongly agrees with the corresponding one in the euchology of *EBE Suppl. 724* (14th–15th c.), see TREMPERAS 1998 350–84 (Λ).

Rite of Baptism

After the usual censuring of the baptismal font, the holy icons and the godparents, the priest begins the rite of baptism with »Εὐλογημένη ἡ βασιλεία τοῦ Πατρὸς ...« (ff. 26v-27r).

In the petitions of Great Synapte (ff. 27r-28r) beyond the usual requests, two major differences are worth noting:

1. Ὑπὲρ τοῦ προσδεχθῆναι ἡμῶν τὴν δέησιν ἐνώπιον τῆς δόξης Χριστοῦ τοῦ Θεοῦ ἡμῶν, τοῦ Κυρίου δεηθῶμεν (f. 27r).
2. Ὑπὲρ τοῦ καταπεμφθῆναι αὐτῶ ἐξ ἁγίων ὑψωμάτων τὴν χάριν τῆς ἀπολυτρώσεως, τὴν εὐλογίαν τοῦ Ἰορδάνου, τοῦ Κυρίου δεηθῶμεν (f. 27v).

The second petition already answers the corresponding settlements of *Sinai 957* (10th c.)¹⁸⁹ and (Mount Athos) *Panteleimonos 364* (15th c.),¹⁹⁰ while both requests answer the *EBE Suppl. 724* (14th-15th c.).¹⁹¹

The prayer »Ὁ εὐσπλαγχνος καὶ ἐλεήμων Θεὸς ...« (ff. 28r-29r) is followed by the consecration of the water »Μέγας εἶ Κύριε ...« (ff. 29r-32r), the blessing of oil »Δέσποτα Κύριε ὁ Θεὸς τῶν πατέρων ἡμῶν,¹⁹² ὁ τοῖς ἐν τῇ κιβωτῷ τοῦ Νῶε ...« (f. 32r-v), the anointing with oil (ff. 32v-33r), the baptism in the water (f. 33r-v), the prayer of holy chrism »Εὐλογητὸς εἶ Κύριε ὁ Θεὸς ὁ Παντοκράτωρ ...« (ff. 33v-34r) and the anointing of the eyes, nose, ears, mouth and hands with holy chrism.¹⁹³

Dressing up the neophyte

The emfotia clothes of the newly baptized - namely, the tunic and the belt - are blessed. While wearing the tunic (»ἐνδύει αὐτὸν τὸν ἐπενδύτην«) the »Χιτῶνα μοι παράσχου φωτεινὸν ...« is chanted to the newly baptized. Then, after putting on the belt by forming the sign of the cross on the neck (»καὶ μετὰ τὸ ἐνδύσαι αὐτὸν φορῶν

¹⁸⁹ DMITRIEVSKIJ 1901 2; TREMPÉLAS 1998 352.

¹⁹⁰ DMITRIEVSKIJ 1901 571.

¹⁹¹ TREMPÉLAS 1998 352.

¹⁹² τῶν πατέρων ἡμῶν] ἡμῶν τῶν πατέρων cod.

¹⁹³ »ὅτι ἐπὶ τῶν αἰσθητηρίων μόνον δεῖ χρεῖν τὸν βαπτιζόμενον καὶ οὐκ ἐν ἄλλῳ τόπῳ ποιῶν σταυροῦ τύπον, ἤγουν ἐπὶ τῶν πέντε αἰσθήσεων· ὀράσεως, ὀσφρήσεως, γεύσεως, ἀκοῆς καὶ ἀφῆς, τοῦτέστιν ὀφθαλμῶν, ρίνας, τῶν δύο ἄτων, γλώττης ἤγουν στόματος καὶ τῶν χειρῶν« (f. 34v). It is noted in the rite that the consecration of the holy chrism belongs exclusively to the rank of bishop »χρεῖν τὸν βαπτιζόμενον τῷ ἁγίῳ μύρῳ, ὅπερ ὁ ἀρχιερεὺς νόμῳ ἀρχιερατικῶ καὶ ἐκκλησιαστικῶ κατεσκευάσεν« (f. 34v). The consecration rite of holy chrism is testified in the famous Cypriot euchology Barb. gr. 390 (»τάξη γινομένη εἰς τὸ ποιῆσαι καὶ κατασκευάσαι ἅγιον μύρον«, ff. 7r-13r), see Metrop. Sweden P. MENEBSOGLU, *Μελετήματα περὶ Ἁγίου Μύρου*, Athens 1999, 143-60 (with all the further relevant bibliography); IOANNIDES *Χειρόγραφα*.

τὸν σταυρόν, ἤγουν τὴν ζώνην, σταυροειδῶς ἐπὶ τὸν τράχηλον αὐτοῦ») the following is said: »τῷ σταυρῷ ἐνδεδυμαι, τὸ βάπτισμα εἴληφα, τῇ πίστει ἐσφράγισμαι, τῇ πηγῇ τοῦ λουτροῦ τοῦ ἁγίου Πνεύματος« (ff. 34v–35r).

The same rite is found in the euchology of *EBE Suppl. 724* (14th–15th c.)¹⁹⁴ and the accompanying phrases are witnessed in euchologia of the Byzantine periphery of 15th century, *Metochion of Panagios Tafos in Constantinople 8 (182)*¹⁹⁵ and (Mount Athos) *Pantokratoros 149* (15th c.).¹⁹⁶

After the dressing up, the priest says the prayer (f. 35r)

Κύριε, ὁ Θεὸς ἡμῶν, ὁ διὰ τῆς ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου καταπέμπων τὸ Πνεῦμα τὸ ἅγιον τοῖς βαπτιζομένοις, αὐτὸς καὶ τὸν δούλον σου τοῦτον, <ὄν> εὐδόκησας βαπτισθῆναι ὑπ' ἐμοῦ τοῦ ἁμαρτωλοῦ καὶ ἐλαχίστου δούλου σου, εὐλόγησον εὐλογίαν πνευματικὴν, ἵνα ἀξάνομος ἐν τριάκοντα καὶ ἐν ἐξήκοντα καὶ ἐν ἑκατόν· ὅτι ἅγιον ὑπάρχει τὸ ὄνομά σου τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος ...,

as in the example of the Cypriot euchologia *Great Laura θ 91* and *Benaki 79*.

The whole ceremony concludes with the chanting of »Ὅσοι εἰς Χριστὸν ἐβαπτίσθητε ...« three times, the Dismissal and the Polychronismos of the newly baptized and his godparents.¹⁹⁷

Ablution and tonsure

Finally, the manuscript delivers the rite which is observed on the eighth day of baptism and refers to the ablution and the tonsure »εὐχαὶ εἰς τὸ ἀπολοῦσαι¹⁹⁸ τὸν βαπτισθέντα νεοφώτιστον τῇ ἡμέρᾳ τῆς βαπτίσεως αὐτοῦ« (f. 35v).

The godparents arrive at the church together with the newly baptized and once they light the candles, the priest begins the ceremony with »Εὐλογητός, τρισάγιον, Παναγία Τριάς, Πάτερ ἡμῶν, Ὅτι σοῦ ἐστιν, ἀπολυτίκιον καὶ κοντάκιον τῆς ἡμέρας, καὶ ἄπτουσι κηρία« (f. 35v). Then he wishes them peace »Εἰρήνη πᾶσι« and he reads the three prayers of ablution:

¹⁹⁴ TREMPÉLAS 1998 370.

¹⁹⁵ DMITRIEVSKIJ 1901 458.

¹⁹⁶ Ibid. 487.

¹⁹⁷ »Καὶ ἄρχεται ὁ ἱερεὺς σὺν τῷ λαῷ τό· Ὅσοι εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδύσασθε. Ἀλληλοῦ· ψάλλον τοῦτο ἐκ τρίτου. Εἶτα γίνεται ἀπόλυσις. Καὶ πολλαχρονοῦν τὸν νεοφώτιστον καὶ τοὺς ἀναδόχους. Καὶ ἐξέρχονται ἐπὶ τὸ ἀριστήσαι« (f. 35r–v).

¹⁹⁸ ἀπολοῦσαι] ἀπολύσαι cod.

1. Ὁ λύτρωσιν ἁμαρτιῶν διὰ τοῦ ἁγίου βαπτίσματος ... (ff. 35v-36r).
2. Δέσποτα Κύριε ὁ Θεὸς ἡμῶν ὁ διὰ τῆς κολυμβήθρας ... (f. 36r-v).
3. Ὁ ἐνδυσάμενος σὲ τὸν Χριστὸν καὶ Θεὸν ἡμῶν ... (ff. 36v-37r).

At the end, the priest washes the head of the newly baptized three times with water («εἶτα βάνει ὁ ἱερεὺς ὕδωρ μὲ τὰς χεῖρας αὐτοῦ, ἐπιχέει ἐπὶ τὴν κεφαλὴν αὐτοῦ ἐκ τρίτου») uttering the doxological pronouncement »Εὐλογητὸς ὁ Θεὸς ὁ φωτίζων καὶ ἀγιάζων πάντα ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον, πάντοτε νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν« (f. 37r).

The doxological pronouncement »Εὐλογητὸς ὁ Θεὸς ὁ φωτίζων ...« is found twice in the Cypriot euchology *Korones 8*. The first mention is after the oil blessing and Hallelujah (f. 33r), as in the Constantinopolitan tradition,¹⁹⁹ and the second is a doxological conclusion of the ablution, as in late manuscripts.²⁰⁰

In the euchology (Greek Patriarchate) *Alexandrias 207* (16th c.) the pronouncement of doxological conclusion corresponds to the end of the baptism,²⁰¹ something that should be associated with the corresponding known doxological conclusions in liturgical practices of the Middle East (orders for ordinations and blessing of clergy, consecration of antimensia, consecration of holy vessels), which Cypriot euchologia preserve.²⁰²

¹⁹⁹ ARRANZ 1987 65-6; ARRANZ 1996 188-9.

²⁰⁰ The same doxological pronouncement is foreseen in euchologia: *Sinai* 981 (14th c.), see DMITRIEVSKIJ 1901 340; *EBE* 664 (15th c.), see TREMPÉLAS 1998 376; *EBE Suppl.* 724 (14th-15th c.), see *ibid.* 379; *EBE* 1910 (16th c.), see *loc. cit.*

²⁰¹ DMITRIEVSKIJ 1901 910.

²⁰² For the corresponding doxological conclusions in rites:

a. orders for ordinations and blessing of clergy, see G. A. IOANNIDES, »Τάξις ἐπὶ προχειρίσεως πρωτοπρεσβυτέρου, μεγάλου οἰκονόμου καὶ ἀρχιδιακόνου« στὸ κυπριακὸ εὐχολόγιο Barberini greco 390, in: Clerical School »Apostle Barnaba« (ed.), *Υψίστου κλήσις. Αναμνηστικὸς τόμος ἐπὶ τῇ συμπληρώσει πενήκοντα ἐτῶν ἀπὸ τῆς ἰδρύσεως τῆς Ἱερατικῆς Σχολῆς »Ἀπόστολος Βαρνάβας«, Nicosia 2003, 62-5.*

b. consecration of antimensia, see *ID.*, »Τάξις γινομένη περὶ ἀντιμινσίων« στὸ κυπριακὸ εὐχολόγιο Barberini greco 390, in: *Κυπριακαὶ Σπουδαί* 64-5 (2000-1), 325-6; *ID.*, Un esempio di liturgia comparata: il rito per la consecrazione degli antimensia negli euclologi ciprioti, in: *Bollettino della Badia Greca di Grottaferrata* III s. 6 (2009), 126-7.

c. consecration of holy vessels, see *ID.*, Ἀκολουθία καθαγιασμοῦ ἁγίου δίσκου καὶ ποτηρίου στὰ κυπριακὰ εὐχολόγια, D. GALADZA - N. GLIBETIC - G. RADLE (ed.), *Τοξότης. Studies for Stefano Parenti (Ἀνάλεκτα Κρυπτοφέρρης)* 9), Grottaferrata 2010, 208-10, 214-5.

Two prayers follow for the tonsure (»εἰς τὸ ἀποκουρεῦσαι παιδίον«) ff. 37r–38r):

1. Δέσποτα Κύριε ὁ Θεὸς ἡμῶν ὁ τῆ εἰκόνι σου τιμήσας ... (ff. 37r–38r).
2. Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐκ τοῦ πληρώματος τῆς κολυμβήθρας ... (f. 38r).

The priest tonsures the newly baptized by cutting a few hairs from its head in the form of a cross, dismisses the celebration, and then the Polychronismos of the neophyte and his godparents follows.²⁰³ Polychronism at the end of the tonsure is recorded both in the euchologia of *EBE Suppl.*: 724 (14th–15th c.) and 696 (15th c.)²⁰⁴ and in *Sinai 978* (16th c.).²⁰⁵

c. Athens, Museum Benaki 79

The rite of baptism occupies the folios 7r–16v. On folios 20r–22v, five (5) relevant rites are delivered with the birth of the child:

1. »Prayer of a woman who has just given birth« (»Εὐχή ἐπὶ γυναικὸς γεννησάσης«, f. 20r)

»Δέσποτα Κύριε ὁ Θεὸς ἡμῶν ὁ παντοκράτωρ, ὁ Πατὴρ τοῦ Κυρίου καὶ Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πᾶσαν λογικὴν τε καὶ ἄλογον φύσιν τῷ λόγῳ σου δημιουργήσας ...« (f. 20r).

Once the prayer is finished, the priest sprinkles both the mother and all the other attendees with holy water that was blessed on the feast of Theophany (»καὶ λαβὼν ὕδωρ τῶν Θεοφανίων ὀρντίζει αὐτήν καὶ τοὺς συμπαρόντας καὶ ἀπέρχεται«, f. 20r).

2. »Prayer for the midwife when the priest reaches the house of the woman that has given birth« (»Εὐχή τῆς μάμμης ὅταν ἀπέρχεται ὁ ἱερεὺς εἰς τὸν οἶκον τῆς τεκούσης«, f. 20r–v)

»Δέσποτα Κύριε Ἰησοῦ Χριστέ ὁ Θεὸς ἡμῶν, ὁ ἀληθινὸς ἄρτος τῆς ζωῆς ἡμῶν, ὁ καθάρισας καὶ ἀναγεννήσας ἡμᾶς διὰ τῆς ἐνσάρκου θείας οἰκονομίας ...« (f. 20r–v).

3. »Prayer for blessing a child receiving a name on the eighth day of its birth« (»Εὐχή εἰς τὸ κατασφραγίσαι παιδίον λαμβάνον ὄνομα τῆ ἡ' ἡμέρᾳ τῆς γεννήσεως αὐτοῦ«, ff. 20v–21r)

²⁰³ »κείρει ὁ ἱερεὺς τὴν κόμην τῆς κεφαλῆς τοῦ παιδίου σταυροειδῶς λέγων· Κείρεται ... εἰπῶμεν περὶ αὐτοῦ τό· Κύριε ἐλέησον γ'. Καὶ εὐθὺς ποιεὶ ἀπόλυσιν. Καὶ πολλυχρονοῦν τὸν νεοφώτιστον καὶ τοὺς ἀναδόχους καὶ ἐξέρχονται« (f. 38v).

²⁰⁴ TREMPERAS 1998 384.

²⁰⁵ DMITRIEVSKIJ 1901 861: »Εἶτα λέγομεν· Πολυχρόνιον ποιῆσαι ὁ Θεὸς τὸν νεοφώτιστον σὺν τῷ ἀναδόχῳ, καὶ ἡμᾶς ἐλεῆσαι διὰ τῆς ἑαυτοῦ ἀγαθότητος«.

The midwife brings the newborn child on the eighth day of its birth to the temple, before the pillars of the entrance of the church,²⁰⁶ where the priest reads the following prayer »Κύριε ὁ Θεὸς ἡμῶν, σοῦ δεόμεθα καὶ σὲ ἱκετεύομεν, σημειωθήτω τὸ φῶς ...« (ff. 20v–21r).

4. »Prayers for a child forty days after birth« (»Εὐχαὶ τοῦ ἀποσαραντίσματος τοῦ παιδίου«, ff. 21r–22r)

The first two prayers are read to the mother by the priest before the entrance of the church (»πρὸ τῶν τοῦ ναοῦ πυλῶν«):

a. »Κύριε ὁ Θεὸς ἡμῶν, ὁ παραγενόμενος ἐπὶ σωτηρίᾳ τοῦ γένους τῶν ἀνθρώπων ...« (f. 21r)

b. »Δέσποτα Κύριε παντοκράτωρ, ὁ μόνος δημιουργὸς καὶ σωτὴρ τοῦ γένους τῶν ἀνθρώπων ...« (f. 21r–v).

Moreover, the priest takes the baby and enters the Sanctuary where, according to the example of the Constantinopolitan euchology *EBE 662* (end of the 13th c.) and the Cypriot euchology *Korones 8*,²⁰⁷ he kisses the holy doors. The priest and the baby do the circle of the Holy Altar three times, the priest kissing it at the four edges; with an exception for women that they do not pass in front of it.²⁰⁸

At the proskynisis of the Holy Altar, the priest recites the following »Νῦν ἀπολύεις τὸν δούλον σου ...« and when he comes out of the Holy Altar he chants the troparion »Ἀνοιγέσθω ἡ πύλη τοῦ οὐρανοῦ σήμερον, ὁ γὰρ ἄναρχος ...« (f. 21v).²⁰⁹

Then the priest places the infant in front of the holy doors and anoints its forehead and chest with oil from the oil lamp.²¹⁰ The godparent makes three prostrations and takes the child in his arms and then the priest reads the extended version of the prayer »Κύριε

²⁰⁶ »ἰστέον ὅτι μετὰ τὴν γέννησιν τῆ ἡμέρα προσάγεται τὸ νήπιον τῷ ναῷ παρὰ τῆς μαίας εἰς τὸ λαβεῖν ὄνομα« (f. 20v).

²⁰⁷ IOANNIDES 2004 116–9 (edition and commentary).

²⁰⁸ See the whole discussion in ARRANZ 1983 295–302. See also TREMPERAS 1998 332; ARRANZ 1996 26–7, 171; IOANNIDES 2004 116–9.

²⁰⁹ »καὶ εὐθὺς λαμβάνει τὸ παιδίον ὁ ἱερεὺς ἀπάγει εἰς τὸ ἅγιον θυσιαστήριον καὶ ἐπιτιθεὶς τῷ στόματι τούτου παρ' ἑκατέρᾳ τῶν ἁγίων θυρῶν ἐν σχηματι ἀσπασμοῦ, τὸ αὐτὸ ποιῶν καὶ εἰς τὴν ἁγίαν τράπεζαν, σχηματίζει αὐτὸ ὡς προσκυνοῦν. Καὶ εἰ μὲν ἄρρεν ἐστὶ περιέρχεται τὴν ἁγίαν τράπεζαν καὶ κατὰ τὰ τέσσαρα αὐτῆς μέρη τελεῖ δὲ τὸ σχῆμα τῆς προσκυνήσεως. Εἰ δὲ θῆλυ, εἰς μὲν τὸ ἔμπροσθεν οὐκ ἄπεισι μέρος, εἰς ἕκαστον δὲ τῶν τριῶν ἐκ τρίτου παραγίνεται καὶ τελεῖ τὴν προσκύνησιν. Τούτων δὲ γενομένων λέγει ὁ ἱερεὺς τὸ Νῦν ἀπολύεις τὸν δούλον σου. Καὶ κυκλώσας τὴν ἁγίαν τράπεζαν τρίτον, ἐξέρχεται ψάλλον ἰδιόμελον ἤχος πλ. β'. Ἀνοιγέσθω ἡ πύλη τοῦ οὐρανοῦ σήμερον ...« (f. 21v).

²¹⁰ »εἰθ' οὕτως τίθησιν αὐτὸ ἔμπροσθεν τῶν ἁγίων θυρῶν καὶ λαβῶν ἔλαιον ἐκ τῆς κανδήλας σφραγίζει αὐτοῦ τὸ μέτωπον καὶ τὸ στήθος. Καὶ βαλῶν μετανοίας τρεῖς ὁ ἀνάδοχος λαμβάνει αὐτὸ εἰς τὰς ἀγκάλας αὐτοῦ« (ff. 21v–22r).

ὁ Θεὸς ἡμῶν, ὁ ἐν τεσσαράκοντα ἡμέραις ὡς βρέφος τῷ νομικῷ ναῷ προσαχθεὶς ...» (f. 22r).

The whole rite concludes with the priest making the sign of the cross over the forehead, the mouth and the chest of the infant and the godparent coming out of the church carrying the infant (»εἶτα σφραγίζει αὐτοῦ τὸ μέτωπον καὶ τὸ στόμα καὶ τὸ στήθος καὶ οὕτως ὁ ἀνάδοχος λαμβάνει αὐτὸ καὶ ἐξέρχεται«, f. 22r).

5. »Prayer for a woman who is about to give birth« (»Εὐχή ὅταν κοιλοπονεῖ ἢ γυνὴ καὶ μέλλει γεννηθῆσαι«, f. 22r-v)

»Δέσποτα Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ Πατὴρ τοῦ Κυρίου καὶ Θεοῦ καὶ σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, ὁ δημιουργὸς καὶ προνοητὴς τοῦ γένους τῶν ἀνθρώπων ...« (f. 22r-v).

Rite of Baptism

The »rite of the holy baptism« (»ἀκολουθία τοῦ ἁγίου βαπτίσματος«) occupies the ff. 7r-16v. The first part contains the »prayers for the making of a catechumen« («εὐχαὶ εἰς τὸ ποιῆσαι κατηχούμενον», ff. 7r-10v):

The priest makes the sign of the cross over the catechumen and reads the prayer »Ἐπὶ τῷ ὀνόματί σου, Κύριε, ὁ Θεὸς τῆς ἀληθείας ...« (f. 7r-v).

I Exorcism »Ἐπιτιμᾶ σοι Κύριος, διάβολε, ὁ παραγενόμενος ...« (ff. 7v-8v).

II Exorcism »Ὁ Θεὸς ὁ ἅγιος ὁ φοβερός καὶ ἔνδοξος ...« (ff. 8v-9v).

III Exorcism »Κύριε Σαβαώθ, ὁ Θεὸς τοῦ Ἰσραὴλ ...« (f. 9v).

Prayer »Εὐχή εἰς τὸ ποιῆσαι κατηχούμενον εἰς τὸν πρὸς ὦραν βαπτιζόμενον· Ὁ Ὡν, δέσποτα, Κύριε, ὁ ποιήσας τὸν ἄνθρωπον ...« (ff. 9v-10r).

Renunciation of Satan (f. 10r-v) – Union with Christ (f. 10v).

Profession of Faith (f. 10v).

Prayer »Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, προσκάλεσαι τὸν δούλόν σου ...« (f. 10v).

The priest, after pouring some water into the baptismal font, begins with the Great Synapte.²¹¹ The five diaconal petitions below are also included in the Great Synapte's requests (ff. 10v-11r), and they are derived from corresponding rites from Palestine, Sinai and the Middle East:

1. Ὑπὲρ τοῦ πᾶσαν τοῦ ψυχοφθόρου διαβόλου τὴν δύναμιν ἐν αὐτῷ βυθισθῆναι, τοῦ Κυρίου δεηθῶμεν.

²¹¹ »εἶτα εἰσέρχεται ὁ ἱερεὺς καὶ ἴσταται ἄνωθεν τῆς κολυμβήθρας καὶ ἄρχεται τὰ διακονικά, μόνον νὰ ἔχει ὀλίγον ὕδωρ ἢ κολυμβήθρα« (f. 10v).

2. Ὑπὲρ τοῦ καταπλουτήσαι αὐτὸν τὴν υἰοθεσίαν τῆς χάριτος, τοῦ Κυρίου δεηθῶμεν.
3. Ὑπὲρ τοῦ θείαν αὐτὸν κατὰ τῶν ἀντιπάλων ἐνδύσασθαι δύναμιν τῷ ἐλαίῳ τῆς χρίσεως, τοῦ Κυρίου δεηθῶμεν.
4. Ὑπὲρ τοῦ γενέσθαι αὐτὸν ἡγιασμένον σκευὸς πρὸς ὑποδοχὴν τοῦ θείου μυστηρίου, τοῦ Κυρίου δεηθῶμεν.
5. Ὑπὲρ τοῦ περιπατήσαι αὐτὸν ἀξίως τῆς κλήσεως ἧς ἐκλήθη, τοῦ Κυρίου δεηθῶμεν.

The petitions 2, 3, 4 and 5 already answer to the Cypriot euchology *Great Laura* Θ 91. The first petition is testified in the »diakonika of Holy Saturday in baptism« of *Barb. gr. 336*,²¹² and in the euchologia *Grottaferrata Γ. β. IV* (10th c.),²¹³ *Grottaferrata Γ. β. VII* (10th c.),²¹⁴ *Ottoboni gr. 434* (AD 1174/75, f. 72r)²¹⁵ and *El Escorial X.IV.13* (12th c.).²¹⁶ The same request corresponds to the euchologia of Middle East – *Sinai: 959* (11th c.),²¹⁷ *961* (11th-12th c.),²¹⁸ *973* (AD 1152/53),²¹⁹ *966* (13th c.),²²⁰ *982* (13th c.),²²¹ *991* (14th c.).²²²

After the prayer »Ὁ εὐσπλαγχνος καὶ ἐλεήμων Θεὸς ...« (f. 11r-v), the sanctification of the water follows »Μέγας εἰ Κύριε ...« (ff. 11v-13r), then the oil blessing »Δέσποτα Κύριε ὁ Θεὸς ἡμῶν τῶν πατέρων ἡμῶν ὁ τοῖς ἐν τῇ κιβωτῷ τοῦ Νῶε ...« (f. 13r-v) and the anointing with oil (ff. 13v-14r).

Then follows the baptism of »the infant« (»τοῦ παιδίου«) in the water (f. 14r), the prayer of holy chrism »Εὐλογητὸς εἰ Κύριε ὁ Θεὸς ὁ Παντοκράτωρ ...« (f. 14r-v) and the anointing with holy chrism on the face, the eyes, the nose, the mouth and the ears (»εἰς τε τὸ πρόσωπον, τοὺς ὀφθαλμοὺς, τοὺς μυκτῆρας, τὸ στόμα καὶ τὰ δύο ὦτα«, f. 14v).

Immediately after the dressing, the priest reads two prayers:

²¹² PARENTI - VELKOVSKA 2000, 125 (No 120.10) »διακονικά τοῦ ἁγίου Σαββάτου εἰς τὸ βαπτίσιαι«.

²¹³ PARENTI 1994, 37 (No 159).

²¹⁴ PASSARELLI 1982 110 (No 155.33).

²¹⁵ THIERMEYER 1992 92 (No 121.7).

²¹⁶ PARENTI 2011 179 (No 5.7).

²¹⁷ DMITRIEVSKIJ 1901 54.

²¹⁸ Ibid. 78.

²¹⁹ Ibid. 92.

²²⁰ Ibid. 208. Euchology from South Italy.

²²¹ Ibid. 235.

²²² Ibid. 332. See also the diaconal petitions of the sanctification of water of Epiphany in *Sinai* 974 (AD 1510), see *ibid.* 678 correspondingly. The petition also responds to several euchologia of the 12th-17th century of *EBE*, see TREMPERAS 1998 351, 353.

1. Κύριε, ὁ Θεὸς ἡμῶν, ὁ διὰ τῆς ἐπιθέσεως τῶν χειρῶν τοῦ πρεσβυτερίου καταπέμπων τὸ Πνεῦμα σου τὸ ἅγιον τοῖς βαπτιζομένοις, αὐτὸς καὶ τὸν δοῦλόν σου, τὸν δεινα, ὄν εὐδόκησας βαπτισθῆναι ὑπ' ἐμοῦ τοῦ ἁμαρτωλοῦ καὶ ἐλαχίστου δούλου σου, εὐλόγησον εὐλογίαν πνευματικὴν, ἵνα αὐξανόμενος ἐν πάσῃ ἀγαθοεργίᾳ πληροῖ τὰ σὰ προστάγματα ἐν τριάκοντα καὶ ἐν ἐξήκοντα καὶ ἐν ἑκατόν. Ὅτι ἀγαθὸς καὶ φιλάνθρωπος Θεὸς ὑπάρχεις καὶ σοὶ τὴν δόξαν ἀναπέμπομεν» (ff. 14v–15r).

The same prayer is found in the other two Cypriot euchologia *Great Laura* Θ 91 and *Korones* 8 and in *EBE Suppl.* 724 (14th–15th c.).²²³ The »εὐχή τοῦ κουκουλίου« in *Sinai* 961 (11th–12th c.) aligns with the prayer mentioned above in its first part, but differs in the second.²²⁴

2. »Prayer of the priest«:

εὐχή τοῦ ἱερέως· Εὐλόγηση σε ὁ Θεός, τέκνον, Κύριος ὁ Θεός ἐκ Σιών καὶ ἴδοις υἱοὺς τῶν υἰῶν σου καὶ θυγατέρας τῶν θυγατέρων σου καὶ ἴδοις τὰ ἀγαθὰ Ἱερουσαλὴμ πάσας τὰς ἡμέρας τῆς ζωῆς σου. Ὅτι αὐτῷ τῷ Θεῷ πρόπει δόξα τῷ εὐλογοῦντι καὶ ἀγιάζοντι ἡμᾶς πάντοτε νῦν καὶ ἀεὶ (f. 15r).

The same prayer is found in the Cypriot euchology *Great Laura* Θ 91.

The whole rite concludes with the priest and the believers chanting the hymn «Ὅσοι εἰς Χριστὸν ἐβαπτίσθητε ...» three times, while going around the baptismal font again three times («κύκλω τῆς ἁγίας κολυμβήθρας τρίτον», f. 15r).

After the final Dismissal, the Polychronismos of the newly baptized and his godparents is completed.²²⁵ Polychronism is found in the other two Cypriot euchologia *Great Laura* Θ 91 and *Korones* 8, as well as in other euchologia of the 14th–16th century.²²⁶

Ablution and tonsure

Finally, the manuscript delivers three prayers for the ablution (»εἰς τὸ ἀπολύσαι τὰ σταυρία τοῦ παιδίου μετὰ τὸ βάπτισμα«, ff. 15r–16r):

1. Δέσποτα Κύριε ὁ Θεός ἡμῶν ὁ διὰ τῆς κολυμβήθρας ... (f. 15r–v).
2. Ὁ λύτρωσιν ἁμαρτιῶν διὰ τοῦ ἁγίου βαπτίσματος ... (f. 15v).

²²³ TREMPÉLAS 1998 370 (Λ).

²²⁴ DMITRIEVSKIJ 1901 79.

²²⁵ »Καὶ ποιεῖ ἀπόλυσιν· καὶ πολυχρονεῖ τὸν νεοφώτιστον σὺν τοῖς ἀναδόχοις« (f. 15r).

²²⁶ TREMPÉLAS 1998 369 (Q), 370 (Λ).

3. Ὁ ἐνδυσάμενός σε τὸν Χριστὸν καὶ Κύριον καὶ Θεὸν ἡμῶν ... (ff. 15v-16r).

At the end of the prayers, the child is rinsed with water.²²⁷

Then follows the prayer for the tonsure of the child (»εἰς τὸ ἀποκουρεῦσαι παιδίον«) »Δέσποτα Κύριε ὁ Θεὸς ἡμῶν ὁ τῆ εἰκόνι σου ...« (f. 16r-v), the hair cut in the form of a cross by the priest saying »Κεῖρεται ὁ δούλος τοῦ Θεοῦ, ὁ δεῖνα, τὴν κόμην τῆς κεφαλῆς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος« (f. 16v) and the inclination prayer »Σὲ ἱκετεύομεν, Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐκ τοῦ πληρώματος τῆς κολυμβήθρας ...« (f. 16v).

Conclusion

Two Cypriot liturgical manuscripts (*Paris grec 1590* and *Oxford Bodleian Auctarium E. 5. 10*) record and preserve the Constantinopolitan liturgical tradition of the *Great Church* even at the end of the 14th century.

The three Cypriot euchologia of the 16th century (*Great Laura Θ 91*, *Korones 8*, *Benaki 79*) follow the corresponding rites for a late era of euchologia (14th-16th century) where baptism is no longer collective (remnants of the use of collective baptism can be seen in the use of the plural number in prayers), concerns mostly infants and is performed independently of the Divine Liturgy without reference to the Holy Communion of the newly baptized. The ablution rite, as well as the tonsure rite, are also performed right after baptism (*Benaki 79*) and separately from baptism, either in eight days (*Korones 8*), or in three days (*Great Laura Θ 91*) after baptism.

Of particular importance is that in the three Cypriot euchologia several liturgical elements that refer to the liturgical centres of the Middle East, Jerusalem and Sinai are identified and recorded:

1. Pre-baptismal rites (first, eighth, fortieth day) – prayers, anointing with oil from Panagia's candle in the completion of the forty days of the infant, baptism in the case of an emergency.

2. Petitions of the Great Synapte for the rite of baptism.

3. Prayers in the rite of baptism »Ὁ δεσπότης καὶ Κύριος ἡμῶν« (*Great Laura Θ 91*), »Εὐδόκησον δὴ, Κύριε ὁ Θεὸς ἡμῶν« (*Great Laura Θ 91*) and »Κύριε, ὁ Θεὸς ἡμῶν, ὁ διὰ τῆς ἐπιθέσεως« (*Great Laura Θ 91*, *Korones 8*, *Benaki 79*).

4. Accompanying phrases while dressing up with emfotia clothes.

²²⁷ »Εἶτα λαβὼν βαμβήκιον καινὸν ἐξ ὕδατος ἀποσπογγίζει τὸ μέτωπον αὐτοῦ καὶ τὰ ὦτα καὶ τὰ λοιπὰ καὶ λέγει· Ἀπελούσθης, ἐφωτίσθης, ἠγιάσθης, ἐδικαιώθης εἰς δόξαν Πατρὸς, Υἱοῦ καὶ Ἁγίου Πνεύματος« (f. 16r).

5. Delivery of the newly baptized infant to its mother at home, polychronism, doxological conclusion »Εὐλογητὸς ὁ Θεὸς ὁ φωτίζων ...«.

At the same time, liturgical elements from the ancient liturgical sources of Constantinople are preserved in the three Cypriot euchologia (such as the entry of the infant to the Holy Sanctuary and the proskynesis of the Holy Altar), as well as unique peculiarities of the island, such as the priest's prayer to the newly baptized infant «Εὐλογήση σε ὁ Θεὸς τέκνον» (*Great Laura* Θ 91 and *Benaki* 79).

We have the sense that the example of the baptism rite in Cypriot liturgical sources is enough to give a first lucid image of the liturgical wealth and the great charismatic diversity not only of the important liturgical centres, but of the periphery itself.²²⁸

Cyprus is not just an obligatory commercial refueling station; it also remains diachronically an important place of pilgrimage, a shelter of temporary stay, and an island of permanent hospitality. Cyprus accepts, hosts and welcomes as its own children patriarchs, archbishops, bishops, priests, monks and believers from all the major ecclesiastical regions.

Its geographical, political, cultural, commercial, spiritual and ecclesiastical position renders it an essential crossroad of the great liturgical centres of Constantinople, Jerusalem, Sinai, Alexandria and Antioch. At the same time, the insular way of its existence in the depths of eastern Mediterranean ensures its creative autonomy. The liturgical praxis in Cyprus is distinguished by its uniqueness through which it accepts, assimilates and experiences the functional effects of the major liturgical centres.²²⁹

²²⁸ For the great importance of the »Byzantine periphery« in the formation of today's known »Byzantine rite«, see R. F. TAFT, *A History of the Liturgy of St. John Chrysostom. VI: The Communion, Thanksgiving, and Concluding Rites* (*Orientalia Christiana Analecta* 281) Rome 2008, 787–93; S. PARENTI, *L'Eucologio slavo del Sinai nella storia dell'eucologio bizantino* (*Seminario del Dipartimento di Studi Slavi e dell'Europa Centro-orientale Università di Roma «La Sapienza», Filologia Slava* 2) Rome 1997; ID., *Towards a Regional History of the Byzantine Euchology of the Sacraments*, in: *Ecclesia Orans* 27 (2010), 109–21; ID., *The Cathedral Rite of Constantinople: Evolution of a Local Tradition*, in: *Orientalia Christiana Periodica* 77 (2011), 449–69; ID., *L'eredità liturgica di Gerusalemme nelle periferie di Bisanzio e tra gli Slavi meridionali*, in: C. ALZATI - L. VACCARO (ed.), *Gerusalemme: una Città tra Terra e Cielo. Le Religione - Le Chiese* (*Storia Religiosa Euro-Mediterranea* 3) Varese 2014, 289–304.

²²⁹ For a complete discussion and documentation of the liturgical Byzantine periphery of Cyprus, see G. A. IOANNIDES, *Il manoscritto Barberini greco 390: edizione e commento liturgico* (PIO, Excerpta ex Dissertatione ad Doctoratum), Rome 2000 85–6; ID., *Κύπρος: σταυροδρόμι λειτουργικῶν κέντρων Κωνσταντινουπόλης καὶ Μέσης Ανατολῆς. Ἡ περίπτωση τῶν κυπριακῶν εὐχολογιῶν*, in: *Πρακτικά Α'*

PHOTOGRAPHERIES



1. Basilica of Saint Epiphanius, the baptismal font (by Dr Andreas Foulías)

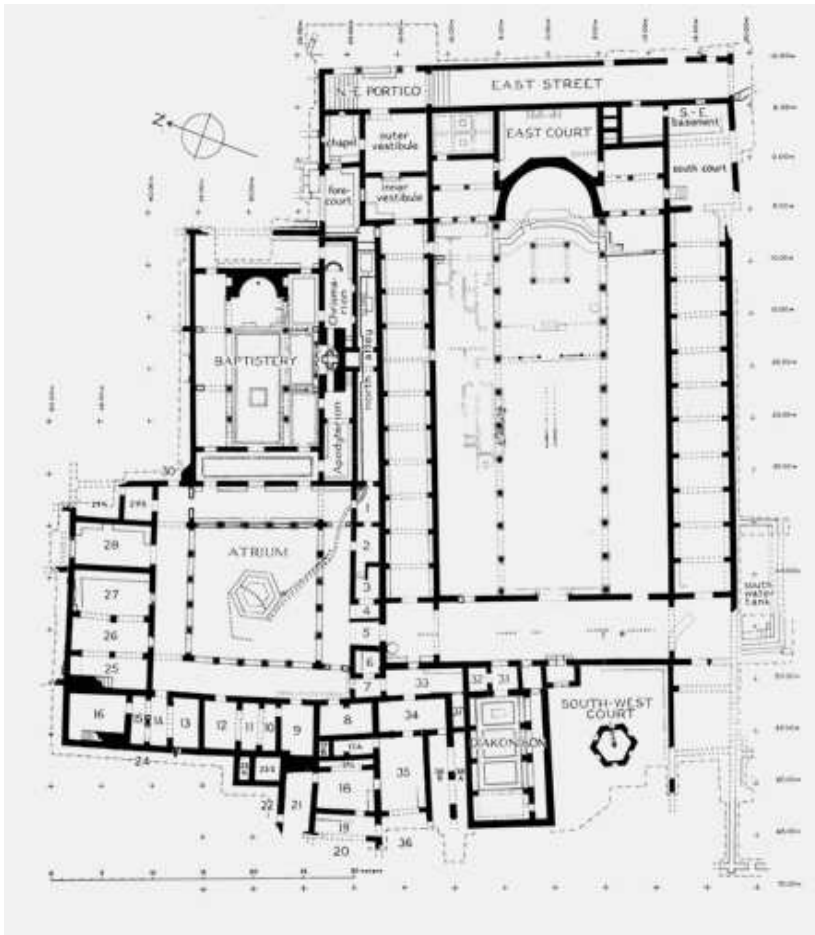


Fig. 2. Basilica of Kourion, plan of the basilica and its annexes including the baptistery (Megaw 2007 75)



Fig. 3. Basilica of Kourion, the basilica and its annexes including the baptistery
(by Department of Antiquities Cyprus)



Fig. 4. Basilica of Kourion, the baptismal font (by Thomas Sagory)



Fig. 5. Basilica of Saint Philon, the baptistery (by Thomas Sagory)



Fig. 6. Basilica of Hagia Trias, the baptismal font
(by Dr Eleftherios Charalambous)



Fig. 7. Baptistry of Panagia Petounta in Mazotos, the baptismal font
(by Dr Andreas Foulías)



Fig. 8. Basilica A of Saint George in Pegia, the basilica and the baptistry (by Thomas Sagory)

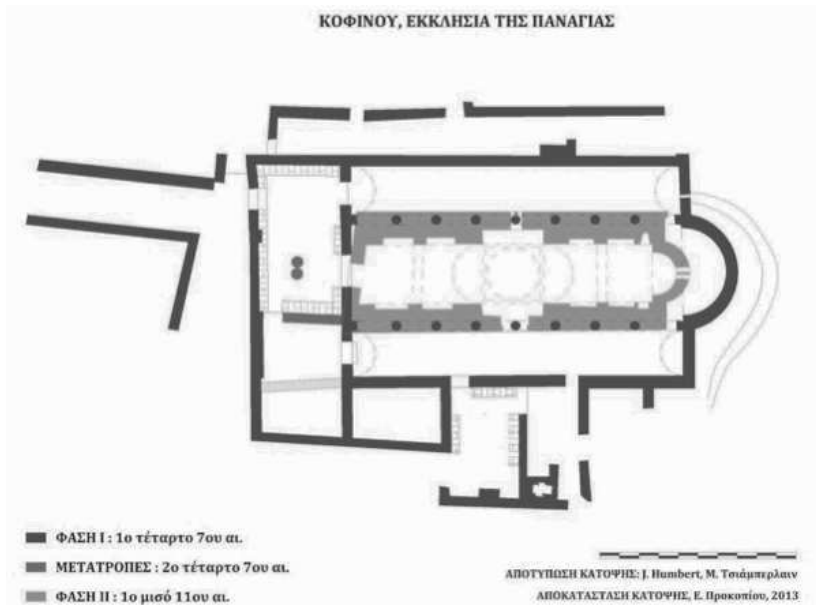


Fig. 9. Church of Panagia in Kophinou, plan of the church (by Dr Eleni Prokopiou)

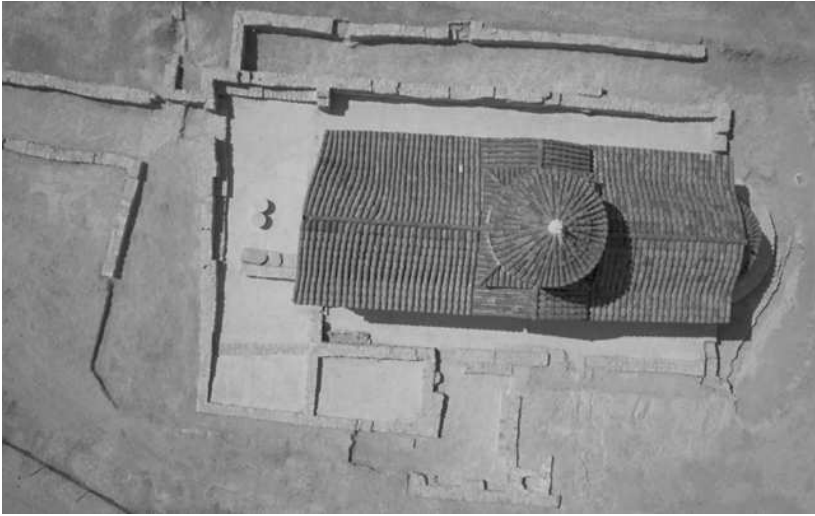


Fig. 10. Church of Panagia in Kophinou, the church with the baptistery
(by Dr Eleni Prokopiou)



Fig. 11. Church of Panagia in Kophinou, the baptismal font (by Dr Eleni Prokopiou)

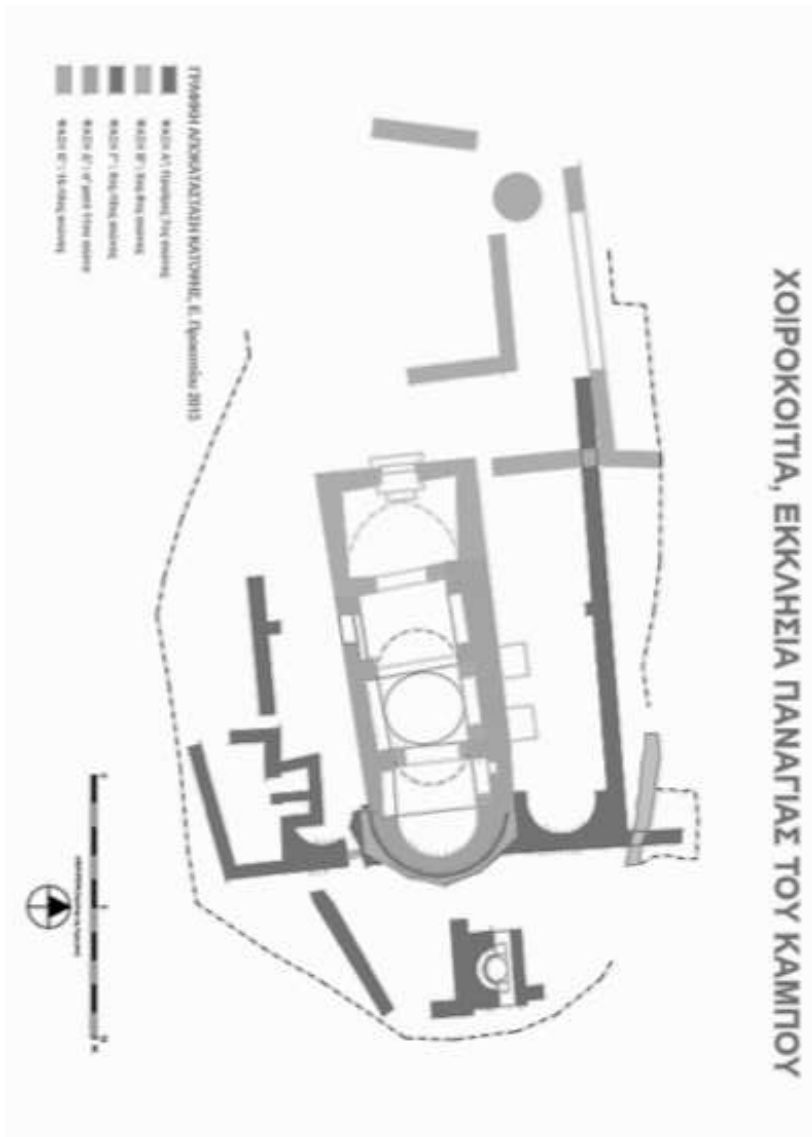


Fig. 12. Church of Panagia in Choirokoitia, plan of the church (by Dr Eleni Prokopiou)



Fig. 13. Church of Panagia in Choirokoitia, the baptismal font
(by Dr Eleni Prokopiou)