

BAPTISMAL RITES

For the Divine Liturgy

Ѣ—ЛІ—ЦЫ БО ХРІ—СТѦ КРЕ—СТІИ—СТЕ—СА, БО ХРІ—СТѦ Ѡ—БЛЕ—
КО—СТЕ—СА, АЛ—ЛИ—ЛѦ—І—А.

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Reception Into the Catechumenate

RECEPTION INTO THE CATECHUMENATE

Prior to the divine liturgy, the priest, vested in stole and phelonion and cuffs (if it be the custom) comes out of the Sanctuary and goes to the vestibule of the Church where the sponsors with the baptizand await him. The priest breathes gently in the face of the baptizand. He makes the Sign of the Cross over the baptizand and lays his right hand upon the baptizand's head, saying:

Deacon: Let us pray to the Lord.

Musical score for the Deacon's prayer: "Lord have mercy." The score is written for three voices (Soprano, Alto, and Bass) in G major (one sharp) and 4/4 time. The lyrics are: "Lord have mercy." The melody is simple and reverent, with a long note on "Lord" followed by a phrase on "have mercy." The Soprano and Alto parts are in treble clef, and the Bass part is in bass clef.

Priest: In Your Name, O Lord of truth, and in the Name of Your Only-begotten Son, and of Your Holy Spirit, I lay my hand upon Your servant, [name], who has been found worthy to flee unto Your holy Name, and to take refuge under the shelter of Your wings. Remove far from him (her) his (her) former delusion, and fill him (her) with the faith, hope and love which are in You; that he (she) may know that You are the only true God, with Your Only-begotten Son, our Lord Jesus Christ, and Your Holy Spirit. Enable him (her) to walk in all Your commandments, and to fulfill those things which are well-pleasing unto You; for if a man do those things, he shall find life in them. Inscribe him (her) in Your Book of Life, and unite him (her) to the flock of Your inheritance. And may Your holy Name be glorified in him (her), together with that of Your beloved Son, our Lord Jesus Christ, and of Your life-creating Spirit. Let Your eyes ever regard him (her) with mercy, and let Your ears attend unto the voice of his (her) supplication. Make him (her) to rejoice in the works of his (her) hands, and in all his (her) generation; that he (she) may render praises unto You, may sing, worship and glorify Your great and exalted Name always, all the days of his (her) life. For all the Powers of Heaven sing praises unto You, and Your is the glory, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

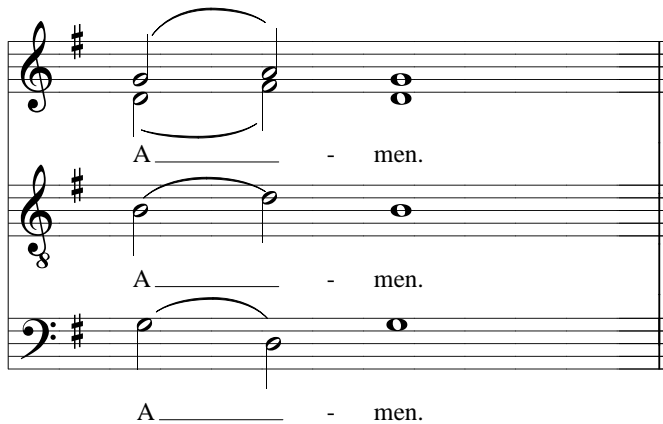
Musical score for the Priest's prayer: "A - men." The score is written for three voices (Soprano, Alto, and Bass) in G major (one sharp) and 4/4 time. The lyrics are: "A - men." The melody is simple and reverent, with a long note on "A" followed by a phrase on "men." The Soprano and Alto parts are in treble clef, and the Bass part is in bass clef.

FIRST EXORCISM

Priest: The Lord puts you under ban, O Devil: He Who came into the world, and made his abode among men, that he might overthrow your tyranny and deliver men; Who also upon the Tree did triumph over the adverse powers, when the sun was darkened, and the earth did quake, and the graves were opened, and the bodies

Reception Into the Catechuminate

of the Saints arose; Who also by death annihilated Death, and overthrew him who exercised the dominion of Death, that is you, the Devil. I charge you by God, Who revealed the Tree of Life, and arrayed in ranks the Cherubim and the flaming sword which turns all ways to guard it: Be under ban. For I charge you by him Who walked upon the surface of the sea as it were dry land, and laid under his ban the tempests of the winds; whose glance dries up the deep, and whose interdict makes the mountains melt away. The same now, through us, puts you under ban. Fear, be gone and depart from this creature, and return not again, neither hide yourself in him (her) neither seek to meet him (her), nor to influence him (her), either by night or by day; either in the morning or at noonday; but depart hence to your own infernal abyss until the great Day of Judgment which is ordained. Fear God Who sits upon the Cherubim and looks upon the deeps; before whom tremble Angels and Archangels, Thrones, Dominions, Principalities, Authorities, Powers, the many-eyed Cherubim and the six-winged Seraphim; before whom, likewise, heaven and earth do quake, the seas and all that they contain. Be gone, and depart from this sealed, newly-enlisted warrior of Christ our God. For I charge you by him Who rides upon the wings of the wind, and makes his Angels spirits, and his ministers a flaming fire: Be gone, and depart from this creature, with all your powers and your angels. For glorified is the Name of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto ages of ages.



SECOND EXORCISM

Priest: God, holy, awesome and glorious, Who is unsearchable and inscrutable in all his works and might, has foreordained for you the penalty of eternal punishment, O Devil: the same, through us, his unworthy servant, commands you, with all your hosts, to depart hence, from him (her) who has been newly sealed in the Name of our Lord Jesus Christ, our true God. Wherefore I charge you, most crafty, impure, vile, loathsome and alien spirit, by the might of Jesus Christ, Who has all power, both in heaven and on earth, Who said unto the deaf and dumb demon, Come out of the man, and in nowise enter a second time into him: Depart! Acknowledge the vainness of your might, which has not power even over swine. Call to mind Him Who, at your request, commanded you to enter into the herd of swine

Fear God, by whose decree the earth is established upon the waters; Who has made the heavens, and has set the mountains with a line, and the valleys with a measure; and has fixed bounds to the sands of the sea, and a firm path upon the stormy waters; Who touches the mountains and they smoke; Who clothes himself with light as with a garment; Who spreads out the heavens like a curtain; Who covers his exceeding high places with the waters; Who has made the earth so sure upon its foundations, that it shall never be moved; Who gathers the water of the sea and pours it out upon the face of the whole earth.

Be gone, and depart from him (her) who has made himself (herself) ready for holy Illumination, I charge you by the redeeming Passion of our Lord Jesus Christ, and by his precious Body and Blood, and by his awesome Coming again; for he shall come, and shall not tarry, to judge the whole earth; and he shall chastise you and all your host with burning Gehenna, committing you to outer darkness, where the worm does not cease and the fire is not quenched. For of Christ our God is the dominion, with the Father and the Holy Spirit, now, and ever, and unto ages of ages.

Reception Into the Catechuminate

A musical score for three voices (Soprano, Alto, Bass) in G major. The lyrics are "A - men." The music consists of a simple harmonic progression: a half note G4, a half note A4, and a whole note chord of G4-B4-D5.

THIRD EXORCISM

Deacon: Let us pray to the Lord.

A musical score for three voices (Soprano, Alto, Bass) in G major. The lyrics are "Lord have mercy." The music consists of a simple harmonic progression: a half note G4, a half note A4, and a whole note chord of G4-B4-D5.

Priest: O Lord of Sabaoth, the God of Israel, Who heal every malady and every infirmity: Look upon Your servant; prove him (her) and search him (her) and root out of him (her) every operation of the Devil. Rebuke the unclean spirits and expel them, and purify the works of Your hands; and exerting Your trenchant might, speedily crush down Satan under his (her) feet; and give him (her) victory over the same, and over his unclean spirits; that, having obtained mercy from You, he (she) may be made worthy to partake of Your heavenly Mysteries; and may ascribe unto You glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages.

A musical score for three voices (Soprano, Alto, Bass) in G major. The lyrics are "A - men." The music consists of a simple harmonic progression: a half note G4, a half note A4, and a whole note chord of G4-B4-D5.

Reception Into the Catechumenate

A FOURTH PRAYER

Deacon: Let us pray to the Lord.

Lord have mercy.
Lord have mercy.
Lord have mercy.

Priest: *O Lord and Master; Who created man in Your own likeness, and bestowed upon him the power of life eternal; Who also despise not those who have fallen away through sin, but provide salvation for the world through the incarnation of Your Christ; You, the same Lord, delivering also this Your creature from the bondage of the enemy, receive him (her) into Your heavenly kingdom. Open the eyes of his (her) understanding, that the illumination of Your Gospel may shine brightly in him (her). Assign to his (her) life an Angel of light who shall deliver him (her) from every snare of the adversary, from encounter with evil, from the demon of the noonday, and from evil thoughts.*

The priest then breathes gently in the form of a cross over the mouth, brow and breast of the baptizand saying:

Expel from him (her) every evil and unclean spirit which hides and makes its lair in his (her) heart. thrice

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

The sponsors with the baptizand turn about and face the West, with their backs to the priest. The priest then asks the following question three times:

Do you renounce Satan, and all his works, and all his angels, and all his service and all his pride?

And each time, the sponsor, or the one to be baptized if he be an adult, answers: I do renounce him!

The priest asks the next question, likewise three times: Have you renounced Satan?

And the sponsor/baptizand answers each time:

I have renounced him!

Then the priest says: Breathe and spit upon him!

The sponsors with the baptizand now turn back to the East, and they stand facing the priest.

The priest asks them three times: Do you unite yourself to Christ?

And each time the sponsorr/baptizand answers: I do unite myself to Christ.

The priest asks another question: Have you united yourself to Christ?

And the sponsorr/baptizand answers: I have united myself to Christ.

Priest: Do you believe in Him?

The sponsor replies: I believe in Him as King and God.

THE SYMBOL OF FAITH

I believe in one God, the Father almighty Maker of heaven and earth, and of all things visible and invisible. And in one Lord Jesus Christ, the Son of God, the only-begotten, begotten of the

Reception Into the Catechumenate

Father before all ages. Light of Light; true God of true God; begotten, not made; of one essence with the Father, by whom all things were made; Who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And He was crucified for us under Pontius Pilate and suffered, and was buried. And the third day He rose again, according to the Scripture, and ascended into heaven, and sits at the right hand of the Father; and He shall come again with glory to judge the living and the dead; whose Kingdom shall have no end. And in the Holy Spirit, the Lord, the Giver of Life, Who proceeds from the Father; Who with the Father and the Son together is worshipped and glorified; Who spoke by the prophets. In one Holy, Catholic, and Apostolic Church, I acknowledge one baptism for the remission of sins, I look for the resurrection of the dead and the life of the world to come. Amen.

After the Creed, the priest makes the following inquiry three times: Have you united yourself to Christ?

The sponsor/baptizand responds each time: I have united myself to Christ.

Priest: Bow down before Him.

Sponsor/Baptizand: I bow down before the Father, and the Son, and the Holy Spirit, the Trinity, one in essence and undivided.

Priest: Blessed is God, Who desires that all men be saved and come to the knowledge of the truth, now and ever, and unto ages of ages.

A - men.

A - men.

A - men.

Deacon: Let us pray to the Lord.

Lord have mer - cy.

Lord have mer - cy.

Lord have mer - cy.

Priest: O Master, Lord our God, call Your servant, [name], to Your holy Illumination, and grant unto him (her) that great grace of Your holy Baptism. Put off from him (her) the old man, and renew him (her) unto life everlasting; and fill him (her) with the power of Your Holy Spirit, in the unity of Your Christ: that he (she) may be no more a child of the body, but a child of Your kingdom. Through the good will and grace of Your Only-begotten Son, with whom You are blessed, together with Your most holy, and good, and life-creating Spirit, now, and ever, and unto ages of ages.

Reception Into the Catechumenate

A musical score for three voices (Soprano, Alto, and Bass) in the key of D major. The lyrics are "A - men." The score consists of three staves. Each staff begins with a treble clef (for Soprano and Alto) or a bass clef (for Bass), followed by a sharp sign indicating the key signature. The music is written in a simple, homophonic style. The Soprano part starts with a half note 'A' on the second line, followed by a half note 'men.' on the second space. The Alto part starts with a half note 'A' on the first space, followed by a half note 'men.' on the first space. The Bass part starts with a half note 'A' on the first line, followed by a half note 'men.' on the first line. A fermata is placed over the first note of each part. The score ends with a double bar line.

The Order of Holy Baptism

THE ORDER OF HOLY BAPTISM

The priest leads the sponsors with the baptizand into the Baptistry, or to the place where Baptism is customarily administered.

Lighted candles are given to the sponsors. A censuring is made around the baptismal font. At the conclusion of the censuring, the priest begins the divine liturgy with this lity in place of the usual lity of peace:

Blessed is the Kingdom, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto ages of ages.

A - men.

A - men.

A - men.

THE GREAT LITANY

Deacon: In peace let us pray to the Lord.

Lord have mer - cy.

Lord have mer - cy.

Lord have mer - cy.

Deacon: For the peace from above and for the salvation of our souls, let us pray to the Lord.

Lord have mer - cy

Lord, have mer - cy.

Lord, have mer - cy.

The Order of Holy Baptism

Deacon: For the peace of the whole world, for the welfare of the holy churches of God, and for the union of all, let us pray to the Lord.

℟ Lord, have mercy.

Deacon: For this holy house and for those who enter with faith, reverence, and the fear of God, let us pray to the Lord.

℟ Lord, have mercy.

Deacon: [For the holy Orthodox patriarchs], for our Metropolitan [Name], for our Bishop [Name], for the honorable priesthood, the diaconate in Christ, for all the clergy and people, let us pray to the Lord.

℟ Lord, have mercy.

Deacon: For the President of our country, for all civil authorities, and for the armed forces let us pray to the Lord.

℟ Lord, have mercy.

Deacon: That this water may be sanctified with the power and effectual operation, and descent of the Holy Spirit, let us pray to the Lord.

℟ Lord, have mercy.

Deacon: That there may be sent down into it the grace of redemption, the blessing of Jordan, let us pray to the Lord.

People Lord, have mercy.

Deacon: That there may come upon this water the purifying operation of the super-substantial Trinity, let us pray to the Lord.

℟ Lord, have mercy.

Deacon: That we may be illumined by the light of understanding and piety, and by the descent of the Holy Spirit, let us pray to the Lord.

℟ Lord, have mercy.

Deacon: That this water may prove effectual unto the averting of every snare of enemies, both visible and invisible, let us pray to the Lord.

℟ Lord, have mercy.

Deacon: That he (she) who is baptized therein may be made worthy of the kingdom incorruptible, let us pray to the Lord.

℟ Lord, have mercy.

Deacon: For him (her) who is now come unto holy Baptism, and for his (her) salvation, let us pray to the Lord.

℟ Lord, have mercy.

Deacon: That he (she) may prove himself (herself) a child of the light, and an heir of eternal good things, let us pray to the Lord.

℟ Lord, have mercy.

Deacon: That he (she) may be a member and partaker of the death and resurrection of Christ our God, let us pray to the Lord.

℟ Lord, have mercy.

Deacon: That he (she) may preserve his baptismal garment and the earnest of the Spirit pure and undefiled unto the dread Day of Christ our God, let us pray to the Lord.

℟ Lord, have mercy.

Deacon: That this water may be to him (her) a laver of regeneration, unto the remission of sins, and a garment of incorruption, let us pray to the Lord.

℟ Lord, have mercy.

Deacon: That the Lord God will hearken unto the voice of our petition, let us pray to the Lord.

℟ Lord, have mercy.

Deacon: That he will deliver him (her) and us from all tribulation, wrath, danger, and necessity, let us pray to the Lord.

℟ Lord, have mercy.

Deacon: Help us, save us, have mercy upon us, and keep us, O God, by Your grace.

℟ Lord, have mercy.

Deacon: Commemorating our most holy, most-pure, most blessed and glorious Lady, Theotokos and ever-virgin Mary, with all the Saints, let us commend ourselves, and each other, and all our life unto Christ our God.

The Order of Holy Baptism

To You, O Lord.
To You, O Lord.
To You, O Lord,

Priest: O compassionate and merciful God, Who tries the heart and the reins, and Who alone know the secret thoughts of men (for no deeds are hidden before You, but all things are naked and manifest before Your eyes); You Who know all things concerning me, regard me not with loathing, neither turn Your face from me; but consider not my iniquities at this present hour, O You Who disregard man's sins unto his repentance. And wash away the vileness of my body, and the pollution of my soul. And sanctify me wholly by Your all-perfect, invisible might, and by Your spiritual right hand, lest, while I proclaim liberty unto others, and administer this rite with perfect faith in Your unutterable love toward mankind, I myself may become the base slave of sin. Yes, O Master, Who alone are good and full of love toward mankind, let not Your humble servant be led astray, but send down upon me power from on high, and strengthen me in the administration of Your impending Mystery, which is both great and most heavenly: and create the image of Your Christ in him (her), who now desires to be born again through my unworthy ministry. And build him (her) up upon the foundation of Your Apostles and Prophets, that he (she) may not be overthrown; but implant him (her) firmly as a plant of truth, in Your Holy Catholic and Apostolic Church, that he (she) be not plucked out. That, as he (she) increases in godliness, through him (her) may be glorified Your all-holy Name, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

A - men.
A - men.
A - men.

THE BLESSING OF THE BAPTISMAL WATER

*Priest: Great are You, O Lord, and marvelous are Your works, and there is no word which suffices to hymn Your wonders. **thrice***

For You, of Your own good will, have brought into being all things which before were not, and by Your might You uphold creation, and by Your providence You order the world. When You had joined together the universe out of four elements, You crowned the circle of the year with four seasons. Before You tremble all the Powers endowed with intelligence. The sun sings unto You. The moon glorifies You. The stars meet together before Your presence. The light obeys You. The deeps tremble before You. The water-springs are subject unto You. You have spread out the heavens like a curtain. You have established the earth upon the waters. You have set round about the sea barriers of sand. You have shed abroad the air for breathing. The

The Order of Holy Baptism

Angelic Powers serve You. The Choirs of the Archangels fall down in adoration before You. The many-eyed Cherubim and the six-winged Seraphim as they stand round about and fly, veil their faces in awe before Your ineffable glory. For You, Who are God inexpressible, existing uncreated before the ages, and ineffable, descended upon earth, and took on the semblance of a servant, and was made in the likeness of man: for, because of the tender compassion of Your mercy, O Master, You could not endure to behold mankind oppressed by the Devil; but You came, and saved us. We confess Your grace. We proclaim Your mercy. We conceal not Your gracious acts. You have delivered the generation of our mortal nature. By Your birth You sanctified a Virgin's womb. All creation magnifies You, Who have revealed Yourself. For You, O our God, have revealed Yourself upon earth, and have dwelt among men.

You sanctified the streams of Jordan, sending down upon them from heaven Your Holy Spirit, and crushed the heads of the dragons Who lurked there.

*Wherefore, You O King Who love mankind, come now and sanctify this water, by the indwelling of Your Holy Spirit. **thrice***

And grant unto it the grace of redemption, the blessing of Jordan. Make it the fountain of incorruption, the gift of sanctification, the remission of sins, the remedy of infirmities; the final destruction of demons, unassailable by hostile powers, filled with angelic might. Let those who would ensnare Your creature flee far from it. For we have called upon Your Name, O Lord, and it is wonderful, and glorious, and awesome unto adversaries.

The priest then blesses the water by dipping the fingers of his right hand into it and tracing the Sign of the Cross three times.

He breathes on the water and says:

*Let all adverse powers be crushed beneath the sign of the image of Your Cross. **thrice***

We pray You, O God, that every aerial and obscure phantom may withdraw itself from us; and that no demon of darkness may conceal himself in this water; and that no evil spirit which instills darkening of intentions and rebelliousness of thought may descend into it with him (her) who is about to be baptized.

But You, O Master of all, show this water to be the water of redemption, the water of sanctification, the purification of flesh and spirit, the loosing of bonds, the remission of sins, the illumination of the soul, the laver of regeneration, the renewal of the Spirit, the gift of adoption to sonship, the garment of incorruption, the fountain of life. For You have said, O Lord: Wash and be clean; put away evil things from your souls. You have bestowed upon us from on high a new birth through water and the Spirit. Wherefore, O Lord, manifest Yourself in this water, and grant that he (she) who is baptized therein may be transformed; that he (she) may put away from him (her) the old man, which is corrupt through the lusts of the flesh, and that he (she) may be clothed upon with the new man, and renewed after the image of him Who created him (her): that being buried, after the pattern of Your death, in baptism, he (she) may, in like manner, be a partaker of Your Resurrection; and having preserved the gift of Your Holy Spirit, and increased the treasure of grace committed unto him (her), he (she) may receive the prize of his (her) high calling, and be numbered with the first-born whose names are written in heaven, in You, our God and Lord, Jesus Christ.

For unto You are due glory; dominion, honor and worship, together with Your Father, Who is from everlasting, and Your all-holy, and good, and life-giving Spirit, now, and ever, and unto ages of ages.

A - men.

A - men.

A - men.

Priest: Peace be with you all.

The Order of Holy Baptism

And to your Spi - rit.

And to your Spi - rit.

And to your Spi - rit.

Deacon: Bow your heads unto the Lord.

To You, O Lord.

To You, O Lord.

To You, O Lord,

THE BLESSING OF THE OIL OF THE CATECHUMENS

The priest breathes upon the vessel containing the oil three times and likewise makes the Sign of the Cross over it three times with his right hand.

Deacon: Let us pray to the Lord.

Lord have mer - cy.

Lord have mer - cy.

Lord have mer - cy.

Priest: O Lord and Master, the God of our fathers, Who sent unto them that were in the ark of Noah Your dove, bearing in its beak a twig of olive, the token of reconciliation and of salvation from the flood, the foreshadowing of the mystery of grace, and provided the fruit of the olive for the fulfilling of Your Holy Mysteries, Who thereby fill them that were under the Law with Your Holy Spirit, and perfect them that are under grace: Bless also this holy oil with the power, and operation and indwelling of Your Holy Spirit, that

The Order of Holy Baptism

it may be an anointing unto incorruption, an armor of righteousness, to the renewing of soul and body, to the averting of every assault of the devil, to deliverance from all evil of those who shall be anointed with it in faith, or who are partakers thereof; unto Your glory and the glory of Your Only-begotten Son, and of Your all-holy, and good, and life-creating Spirit, now, and ever, and unto ages of ages.

✠ Amen.

Deacon: Let us attend!

The priest makes the Sign of the Cross three times in the water with the oil. Each times he chants:
Alleluia, Alleluia, Alleluia!

A musical score for three voices (Soprano, Alto, and Bass) in G major. The score consists of three systems of staves. Each system contains three staves. The lyrics are: "Al - le - lu - ia! Al - le - lu - ia! Al - le - lu - ia!". The music features a mix of chords and single notes, with some notes tied across measures.

Priest: Blessed is God, Who illumines and sanctifies every man that comes into the world, now and ever, and unto ages of ages.

A musical score for three voices (Soprano, Alto, and Bass) in G major. The score consists of three systems of staves. Each system contains three staves. The lyrics are: "A - men. A - men. A - men.". The music features a mix of chords and single notes, with some notes tied across measures.

THE ANOINTING

The priest proceeds to anoint the one to be baptized. He dips his two fingers (or the brush) into the blessed oil and traces the sign of the cross on the child as follows:

On the forehead, saying:

The servant of God [name] is anointed with the oil of gladness; in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

On the breast and shoulders, saying: Unto the healing of soul and body.

On the ears, saying: Unto the hearing of the faith.

On the hands, saying: Your hands have made and fashioned me.

On the feet, saying: That he (she) may walk in the way of Your commandments.

The Order of Holy Baptism

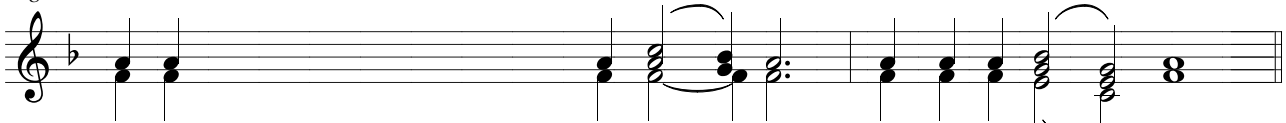
THE BAPTISM

After the anointing, the priest takes the child for baptism. Holding the child upright and facing toward the East, the priest immerses the child in the baptismal water three times, saying:

The servant of God, [name], is baptized, in the name of the Father, Amen. (Immerse) And of the Son, Amen. (Immerse). And of the Holy Spirit. Amen. (Immerse).

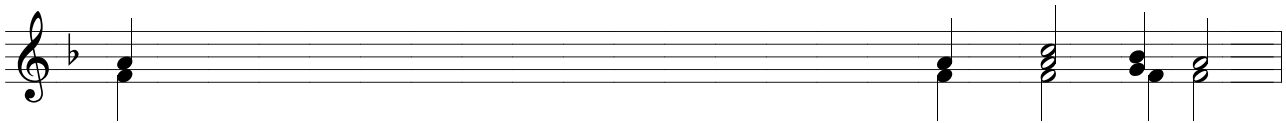
PSALM 31(32)

Right



Bless-ed are those whose transgressions are for- giv - en, * whose sins are cov - ered

Left



Bless - ed is the man to whom the Lord will not impute in - i - qui - ty *



in whose mouth there is no de - ceit.

Right: Because I kept sil-ence, * my bones wasted away through my groaning all day long.

Left: For day and night Your hand was heavy up-on me; * I became wholly miserable while a thorn was fastened with-in me.

Right: I acknowledged my sin, * and I did not hide my in-i-quity.

Left: I said; I will confess my transgressions to the Lord a-gainst myself; * then You forgave the ungodliness of my heart.

Right: Therefore shall every one who is holy offer prayer to You at an ac-cep-table time; * moreover the rush of great waters shall not reach him.

Left: You are my hiding place from the affliction that sur-rounds me; * my joy, to deliver me from those who en-com-pass me.

Right: I will instruct you and teach you the way you should go; * I will fix my eyes up-on you.

Left: Be not like a horse or a mule, without under-stand-ing, * which must be curbed with bit and bridle, or else it will not stay with you.

Right: Many are the scourges of the wick-ed; * but steadfast love will surround him who trusts in the Lord.

Both: Be glad in the Lord and rejoice, O you right-eous, * and shout for joy, all you up-right in heart!

The Order of Holy Baptism

The priest then takes the white baptismal garment, and placing it upon the child, says: The servant of God [name], is clothed in the robe of righteousness, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

As the child is being clothed in the baptismal garment, the following Troparion is sung:

TONE 8

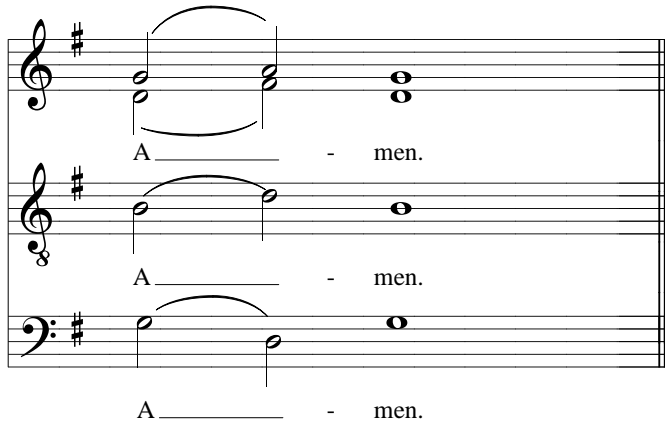
Grant un - to me the robe of light, O most mer - ci - ful Christ
our God , Who clothe Your - self with
light as with a gar - ment

The Order of Holy Christmation

THE ORDER OF HOLY CHRISMATION

After the child has been vested in the garment, the priest begins:

Priest: Blessed are You, O Lord God Almighty, Source of all good things, Sun of Righteousness, Who shed forth upon them that were in darkness the light of salvation, through the revelation of Your Only-begotten Son and our God; and Who have given unto us, unworthy though we be, blessed purification through hallowed water, and divine sanctification through life-creating Christmation; Who now, also, have been graciously pleased to regenerate Your servant that has newly received Illumination, by water and the Spirit, and grant unto him (her) remission of sins, whether voluntary or involuntary. You, the same Master, compassionate King of kings, grant also unto him (her) the seal of the gift of Your holy, and almighty, and adorable Spirit, and participation in the holy Body and precious Blood of Your Christ. Keep him (her) in Your sanctification; confirm him (her), in the Orthodox faith; deliver him (her) from the Evil One, and from all his workings. And preserve his (her) soul in purity and righteousness, through the saving fear of You; that he (she) may please You in every deed and word, and may be a child and heir of Your heavenly kingdom. For You are our God, the God Who show mercy and save; and unto You do we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages.



The priest dips his fingers (or the brush) into the Holy Chrism and anoints the newly-baptized person, tracing the Sign of the Cross on the forehead, the eyes, the nostrils, the lips, on both ears, the breast, the hands and the feet, and saying each time: The seal of the gift of the Holy Spirit. Amen.

The normal course of the dive liturgy begins at this point with the baptismal element merged at the appropriate point.

LITTLE ENTRANCE

Deacon: (quietly) Let us pray to the Lord, Lord, have mercy.

Priest: O Master and Lord, our God, You have appointed in heaven orders and hosts of angels and archangels to serve before Your glory: grant that with our entrance there may be an entrance of holy angels, serving with us and glorifying Your goodness, for to You belong all glory, honor and worship: to the Father, and to the Son and to the Holy Spirit, now and ever and unto ages of ages.

Deacon: Amen. Bless, Master, the holy entrance.

Priest: Blessed is the entrance into Your holy place always, now and ever and unto ages of ages. Amen.

Deacon: Wisdom! Let us attend!

The Order of Holy Christmation

The musical score consists of two systems, each with three staves (Soprano, Alto, Bass). The key signature is one flat (B-flat), and the time signature is 4/4. The lyrics are as follows:

System 1:
 Come, let us wor - ship, and fall down be - fore Christ,
 Come, let us wor - ship, and fall down be - fore Christ,
 Come, let us wor - ship, and fall down be - fore Christ,

System 2:
 O Son of God who rose from the dead, Save us who sing to You, al - le - lu - ia.
 O Son of God who rose from the dead, Save us who sing to You, al - le - lu - ia.
 O Son of God who rose from the dead, Save us who sing to You, al - le - lu - ia.

TROPARION AND KONTAKION

[The resurrectional troparia and kontakia are sung]

Priest: O Holy God, You rest in the holy place. You are hymned by the Seraphim with the thrice-holy cry, glorified by the Cherubim, and worshipped by every heavenly power. Out of nothing You brought all things into being. You have created man after Your own image and likeness, and have adorned him with Your every gift. You give wisdom and understanding to everyone who asks. You do not despise the sinner, but instead have appointed repentance unto salvation. You have graciously granted us, Your humble and unworthy servants, even in this hour to stand before the glory of Your Holy Altar, and to offer worship and praise which are Your due. Master, accept also from the mouths of us sinners the thrice-holy hymn, and watch over us in Your goodness. Forgive us every transgression, both voluntary and involuntary. Sanctify our souls and bodies, and enable us to serve You in holiness all the days of our life, through the intercessions of the holy Theotokos and of all the saints who, from the beginning of the world, have pleased You.

Deacon: Bless, Master, the time of the Thrice-holy.

Priest: For You are holy, O our God, and to You we ascribe glory: to the Father, and to the Son and to the Holy Spirit, now and ever...

Deacon: ...and unto ages of ages.

The Order of Holy Christmation

A - men.

A - men.

A - men.

The priest then leads the Sponsors and baptizand in a circular procession around the Baptismal Font.

TRISAGION

As ma - ny as have been bap - tized in - to Christ have put on Christ

As ma - ny as have been bap - tized in - to Christ have put on Christ

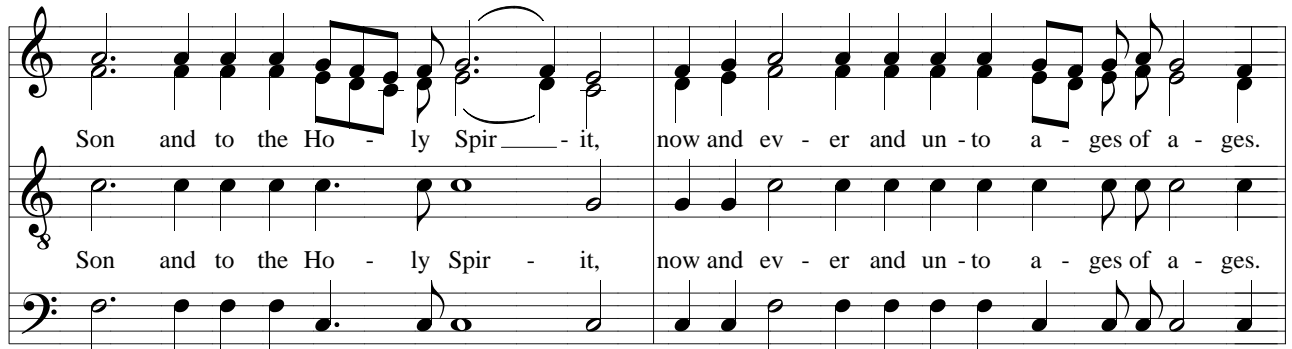
As ma - ny as have been bap - tized in - to Christ have put on Christ

Al - le lu - ia. *Fine* Glo - ry to the Fath - er and to the

Al - le lu - ia. Glo - ry to the Fath - er and to the

Al - le lu - ia. *thrice* Glo - ry to the Fath - er and to the

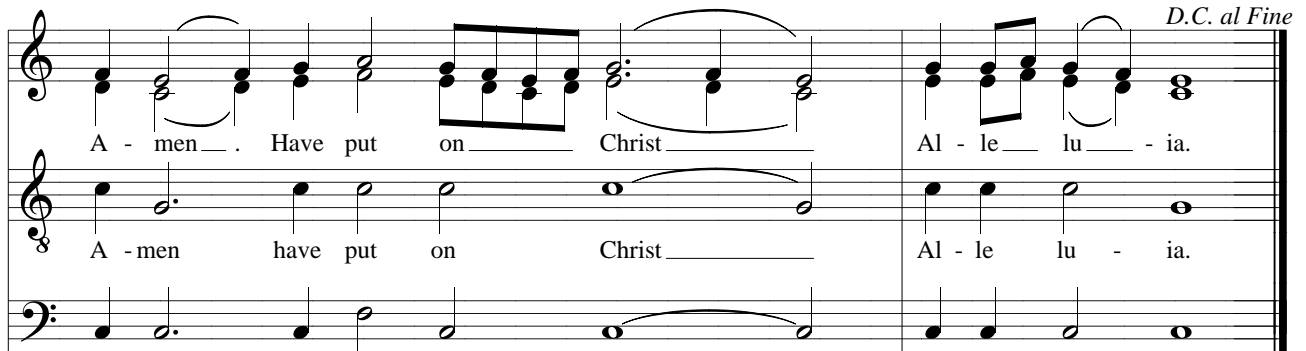
The Order of Holy Christmation



Son and to the Ho - ly Spir - it, now and ev - er and un - to a - ges of a - ges.

Son and to the Ho - ly Spir - it, now and ev - er and un - to a - ges of a - ges.

Son and to the Ho - ly Spir - it, now and ev - er and un - to a - ges of a - ges.



A - men . Have put on Christ Al - le lu - ia. *D.C. al Fine*

A - men have put on Christ Al - le lu - ia.

A - men Have put on Christ Al - le lu - ia.

Deacon: Command, Master

Priest: Blessed is he who comes in the name of the Lord.

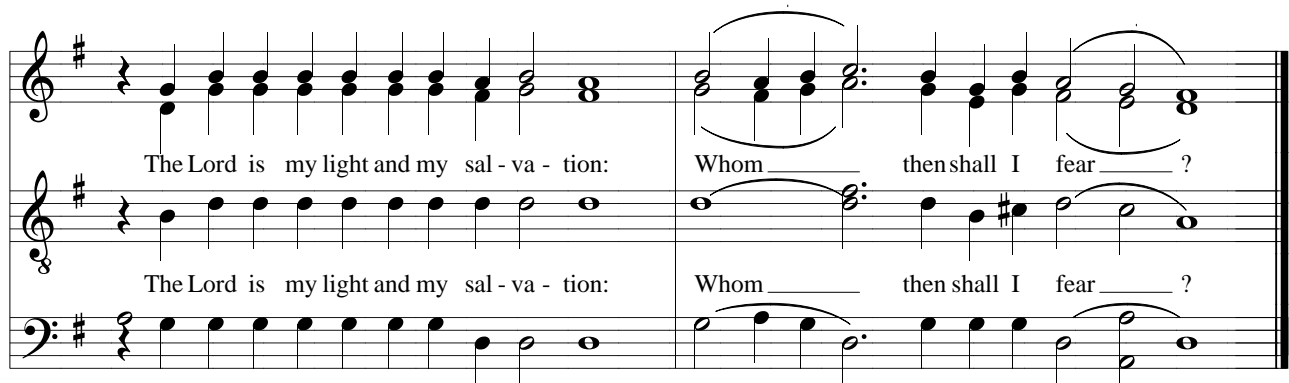
Deacon: Bless, Master, the High Place.

Priest: Blessed are You on the throne of the glory of Your Kingdom, seated upon the Cherubim; always now and ever and unto ages of ages.

EPISTLE

Cantor: The Prokeimenon in the ... tone: [Sunday Prokeimonon is chanted]

Cantor: The Prokeimenon in the third Tone: The Lord is my light and my salvation: Whom then shall I fear?



The Lord is my light and my sal - va - tion: Whom then shall I fear ?

The Lord is my light and my sal - va - tion: Whom then shall I fear ?

The Lord is my light and my sal - va - tion: Whom then shall I fear ?

The Order of Holy Christmation

Deacon: *Wisdom!*

Cantor: *The Reading is from the Epistle*

Deacon: *Let us attend.*

Cantor: *[Sunday Reading is chanted followed by:]*

Brethren: Do you not know that all of us who have been baptized into Christ Jesus were baptized into his death? We were buried therefore with him by baptism into death, so that as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life. For if we have been united with him in a death like his, we shall certainly be united with him in a resurrection like his. We know that our old self was crucified with him so that the sinful body might be destroyed, and we might no longer be enslaved to sin. For he who has died is freed from sin. But if we have died with Christ, we believe that we shall also live with him. For we know that Christ being raised from the dead will never die again; death no longer has dominion over him. The death he died he died to sin, once for all, but the life he lives he lives to God. So you also must consider yourselves dead to sin and alive to God in Christ Jesus.

Priest: *Peace be to you, Reader.*

GOSPEL

Cantor: *And with your spirit. Alleluia, Alleluia, Alleluia.*

Sunday Alleluia is Chanted

Deacon: *Let us pray to the Lord. Lord, have mercy.*

Priest: *Illuminate our hearts, O Master, Lover of mankind, with the pure light of Your divine knowledge. Open the eyes of our mind to the understanding of Your gospel teachings. Instill also in us the fear of Your blessed commandments that, trampling all carnal desires, we may enter upon a spiritual manner of living, both thinking and doing such things that are well-pleasing to You for You are the illumination of our souls and bodies, O Christ our God, and to You we ascribe glory, together with Your Father, Who is without beginning, and Your all-holy, good, and life-creating Spirit, now and ever and unto ages of ages.*

Deacon: *Amen.*

Deacon: *Bless, Master, him who proclaims the glad tidings of the holy Apostle and Evangelist _____.*

Priest: *May God, through the prayers of the holy, glorious, and all-laudable Apostle and Evangelist _____, enable you to proclaim the glad tidings with great power, to the fulfillment of the gospel of His beloved Son, our Lord Jesus Christ.*

Deacon: *Amen. Wisdom! Let us attend! Let us listen to the Holy Gospel.*

Priest: *Peace be unto all.*

And to your Spi - rit.

And to your Spi - rit.

And to your Spi - rit.

The image shows three staves of musical notation for the Alleluia 'And to your Spirit'. The top staff is for Soprano, the middle for Alto, and the bottom for Bass. The key signature is one sharp (F#) and the time signature is common time (C). The lyrics are 'And to your Spi - rit.' with a long note on 'Spi' and a shorter note on 'rit.'.

Deacon: *Let us attend.*

[Sunday Gospel is Chanted followed by:]

Now the eleven disciples went to Galilee, to the mountain to which Jesus had directed them. And when they saw him they worshiped him; but some doubted. And Jesus came and said to them, All authority in heaven and on earth has been given to me. Go therefore and make disciples of all nations, baptizing them in the

The Order of Holy Christmation

name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you; and lo, I am with you always, to the close of the age.

The musical score consists of three staves, each with a treble clef and a key signature of one sharp (F#). The time signature is 4/4. The lyrics 'A - men.' are written below each staff. The music is a simple setting of the word 'amen'.

Soprano: A - men.

Alto: A - men.

Bass: A - men.

The liturgy proceeds as it would normally on Sunday.

The Churching of the Child

THE CHURCHING OF THE CHILD

After the clergy have communed and the chalice is prepared, the Mother and child again retire to the Vestibule. The priest comes to them, and, while taking the child in his arms and making the sign of the cross with him, says:

The servant of God [name] is churched: In the Name of the Father, and the Son, and the Holy Spirit. Amen.

As he walks into the Church with the child, the priest says: He (she) enters into Your house, to worship towards Your Holy Temple.

In the middle of the church, the priest again pronounces the formula of churching: The servant of God [name] is churched: In the Name of the Father, and the Son, and the Holy Spirit, Amen.

Then he says: In the midst of the church shall he (she) sing praises to You.

Then the priest carries the child to the door of the Sanctuary and says: The servant of God [name] is churched: In the Name of the Father, and the Son, and the Holy Spirit. Amen.

If the child is a male, the priest now carries him through the Sanctuary, entering through the South Deacon's Door, and exiting through the North Deacon's Door. If the child is a female, she is brought only to the Royal Doors.

Then the priest says the prayer of St. Simeon: Master now let Your servant depart in peace, according to Your word. For my eyes have seen Your salvation, which You have prepared before the face of all people; a light to enlighten the Gentiles, and to be the glory of Your people Israel.

After reciting the prayer of St. Simeon, the priest returns the child to the mother, who has waited at the foot of the ambo. With the sponsors, she remains there, they are the first to receive communion.

Rites of Ablution and Tonsure

rites of Ablution and Tonsure

PRAYER BEFORE THE AMBO

Priest: O Lord, You bless those who bless You and sanctify those who trust in You: save Your people and bless Your inheritance. Preserve the fullness of Your Church. Sanctify those who love the beauty of Your house. Glorify them in turn by Your divine power, and do not forsake us who put our hope in You. Give peace to Your world, to Your churches, to Your priests, to all those in civil authority, and to all Your people. For every good gift and every perfect gift is from above, coming down from You, the Father of lights, and to You we ascribe glory, thanksgiving, and worship: to the Father and to the Son, and to the Holy Spirit, now and ever and unto ages of ages.

A - men.

A - men.

A - men.

Deacon: Let us pray to the Lord.

Lord have mer - cy.

Lord have mer - cy.

Lord have mer - cy.

Priest: O You Who, through holy Baptism, have given unto Your servant remission of sins, and have bestowed upon him (her) a life of regeneration: You, the same Lord and Master, ever graciously illumine his (her) heart with the light of Your countenance. Maintain the shield of his (her) faith unassailed by the enemy. Preserve pure and unpolluted the garment of incorruption with which You have clothed him (her), upholding inviolate in him (her), by Your grace, the seal of the Spirit, and showing mercy unto him (her) and unto us, through the multitude of Your mercies. For blessed and glorified is Your all-honorable and majestic Name, of the Father, and of the Son, and of the Holy Spirit, now, and ever, and unto ages of ages.

Rites of Ablution and Tonsure

A - men.

A - men.

A - men.

A SECOND PRAYER

Deacon: Let us pray to the Lord.

Lord have mer - cy.

Lord have mer - cy.

Lord have mer - cy.

Priest: O Master, Lord our God, Who through the font bestow heavenly illumination upon them that are baptized; Who have regenerated Your newly-baptized servant by water and the Spirit, and have granted unto him (her) remission of his (her) sins, whether voluntary or involuntary: Lay Your almighty hand upon him (her) and preserve him (her) by the power of Your goodness. Maintain unassailed the earnest of the Spirit, and make him (her) worthy of life everlasting, and of Your favor. For You are our sanctification, and unto You do we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages.

A - men.

A - men.

A - men.

Priest: Peace be with you all.

Rites of Ablution and Tonsure

And to your Spi - rit.

And to your Spi - rit.

And to your Spi - rit.

Deacon: Bow your heads unto the Lord.

To You, O Lord.

To You, O Lord.

To You, O Lord,

Priest: He (she) who has clothed himself (herself) in You, O Christ our God, bows also his (her) head with us, unto You. Keep him (her) ever a warrior invincible in every attack of those who assail him (her) and us; and make us all victors, even unto the end, through Your crown incorruptible. For Your it is to show mercy and to save us, and unto You do we ascribe glory, together with Your Father Who is from everlasting, and Your all-holy, and good, and life-giving Spirit now, and ever, and unto ages of ages.

A - men.

A - men.

A - men.

The priest then dips the sponge in water and sprinkles the child, saying: You are justified. You are illumined. You are sanctified. You are washed: in the Name of our Lord, Jesus Christ, and by the Spirit of our God.

With (he sponge the priest washes the oil and Chrism from the face, the head, the breast and all the other places on the child, saying: You are baptized. You are illumined. You have been chrismated. You are sanctified. You are washed: in the Name of the Father, and of the Son, and of the Holy Spirit. Amen

Rites of Ablution and Tonsure

THE TONSURE

Deacon: Let us pray to the Lord.

Lord have mer - cy.
Lord have mer - cy.
Lord have mer - cy.

Priest: O Master, Lord our God, Who have honored man with Your own image, You have fashioned him from a reason-endowed soul and a comely body (for the body serves the reason-endowed soul): for You set the head on high, and endowed it with the greatest number of senses, which, nevertheless, impede not one another; and You have covered the head with hair, that it be not injured with the changes of the weather, and have fitly joined together all his members, that with them all he may give thanks unto You, the Great Artificer. You, the same Master, through Your chosen vessel, the Apostle Paul, have given us a commandment that we should do all things to Your glory: Bless, now, Your servant, [name], who comes to make a first offering shorn from the hair of his head, and likewise his Sponsor; and grant that they may all exercise themselves in Your law, and do those things which are well pleasing in Your sight. For You are a merciful God, Who love mankind, and unto You do we ascribe glory, to the Father, and to the Son, and to the Holy Spirit, now, and ever, and unto ages of ages.

A - men.
A - men.
A - men.

Priest: Peace be with you all.

Rites of Ablution and Tonsure

And to your Spi - rit.

And to your Spi - rit.

And to your Spi - rit.

Deacon: Bow your heads unto the Lord.

To You, O Lord.

To You, O Lord.

To You, O Lord.

Priest: O Lord our God, Who, through the fulfilling of the baptismal font, by Your goodness sanctify them that believe in You: Bless this child here present, and let Your blessing descend upon his (her) head. And as You blessed David the King by the hand of Your Prophet Samuel, bless also the head of Your servant, [name], by the hand of me, a sinner, inspiring him (her) with Your Holy Spirit; that as he (she) increases in stature, and even unto a ripe old age, he (she) may ascribe glory unto You, and behold the good things of Jerusalem all the days of his (her) life. For unto You are due all glory, honor and worship, to the Father and to the Son, and to Your Holy Spirit, now, and ever, and unto ages of ages.

A - men.

A - men.

A - men.

*Taking the scissors, the priest cuts the hair of the child in the form of a cross, saying:
The servant of God, [name], is tonsured: In the Name of the Father, and of the Son, and of the Holy Spirit.*

Rites of Ablution and Tonsure

A musical score for three voices (Soprano, Alto, Bass) in G major (one sharp) and 4/4 time. The lyrics are "A - men." The Soprano part begins with a half note G4, followed by a half note A4, and ends with a whole note G4. The Alto part begins with a half note G4, followed by a half note A4, and ends with a whole note G4. The Bass part begins with a half note G3, followed by a half note A3, and ends with a whole note G3. The music is arranged in three staves, with the Soprano staff on top, the Alto staff in the middle, and the Bass staff on the bottom. The lyrics "A - men." are written below each staff, with a horizontal line under the "A" and a dash under the "men." to indicate the syllable placement.

Priest: The blessing of the Lord be upon you through His grace and love for mankind always, now and ever and unto ages of ages.

A musical score for three voices (Soprano, Alto, Bass) in G major (one sharp) and 4/4 time. The lyrics are "A - men." The Soprano part begins with a half note G4, followed by a half note A4, and ends with a whole note G4. The Alto part begins with a half note G4, followed by a half note A4, and ends with a whole note G4. The Bass part begins with a half note G3, followed by a half note A3, and ends with a whole note G3. The music is arranged in three staves, with the Soprano staff on top, the Alto staff in the middle, and the Bass staff on the bottom. The lyrics "A - men." are written below each staff, with a horizontal line under the "A" and a dash under the "men." to indicate the syllable placement.

The dismissal continues as usual with "Blessed be the Name of the Lord" and Psalm 33.