

## PRAYERS AT THE MAKING OF A CATECHUMEN

*The Priest, having put on himself the Epitrachelion, looses the belt of him (her) that comes to be illumined, and disrobes him (her) and removes his (her) footwear, and places him (her) with his (her) face towards the east, clothed in one garment only, without belt, with head uncovered and unshod, having his (her) hands down at his (her) sides.*

The aforementioned rubric applies only to an adult catechumen, as was the tradition in the Ancient Church, when all catechumens were adults, in which the disrobing signifies the putting off of the “old man” of sin and death; as this is not applicable to an infant, it is borne only in a swaddling cloth. In the case of an infant, the Priest uncovers the infant, held by the sponsor, so that its face and breast are exposed.

*The Priest breathes thrice in his (her) face, and signs him (her) thrice upon the forehead and the breast; and he lays his hand upon his (her) head, saying:*

*Deacon:* Let us pray to the Lord.

*Choir:* Lord, have mercy.

In Thy Name, O Lord, God of truth, and in the Name of Thine Only-begotten Son, and of Thy Holy Spirit, I lay my hand upon Thy servant (*handmaid*), *N.*, who has been counted worthy to flee unto Thy holy Name, and to be protected under the shelter of Thy wings. Remove far from him (*her*) the ancient delusion, and fill him (*her*) with the faith that is in Thee, and with hope and love, that he (*she*) may understand that Thou alone art the true God, with Thine Only-begotten Son, our Lord Jesus Christ, and Thy Holy Spirit. Grant him (*her*) to walk in all Thy commandments, and to observe those things which are acceptable unto Thee; for, if a man do these things, he shall find life in them. Inscribe him (*her*) in Thy Book of Life, and unite him (*her*) to the flock of Thine inheritance. May Thy holy Name be glorified in him (*her*), together with that of Thy Beloved Son, our Lord Jesus Christ, and of Thy Lifegiving Spirit. Let Thine eyes ever regard him (*her*) with mercy, and let Thine ears attend unto the voice of his (*her*) supplication. Let him (*her*) rejoice in the works of his (*her*) hands, and in all his (*her*) generation, that he (*she*) may give praise unto Thee, worshiping and glorifying Thy great and exalted Name, and may ever praise Thee all the days of his (*her*) life.

*Exclamation:*

For all the powers of heaven hymn Thee, and Thine is the glory: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

*Choir:* Amen.

### **the first exorcism**

*Deacon:* Let us pray to the Lord.

*Choir:* Lord, have mercy.

The Lord forbiddeth thee, O devil, He that came into the world and made His abode among men, that He might cast down thy tyranny and deliver men; He that upon the Tree did triumph over the adverse powers, when the sun was darkened, and the earth was shaken, and the tombs were opened, and the bodies of the Saints arose; He that by death destroyed death, and overthrew him that held the might of death, that is, thee, O devil. I forbid thee by God, Who hath revealed the Tree of Life, Who also hath established the Cherubim and the flaming sword turning round about to guard it. Be forbidden! For I forbid thee by Him that walketh upon the waves of the sea as though dry land, and Who forbiddeth the storms of the winds; Whose glance dries up the deeps, and Whose interdict makes the mountains melt away. For it is He Himself that now forbiddeth thee through us. Be afraid, begone, and depart from this creature, and return not again, neither hide thyself in him (*her*), nor encounter him (*her*), nor influence him (*her*), either in the night, or in the day, or in the morning, or at noon; but get thee away to thine own Tartarus, until the appointed great Day of Judgment. Fear God, Who sitteth on the Cherubim and looketh upon the deeps, before Whom tremble Angels, Archangels, Throne, Dominions, Principalities, Authorities, Powers, the many-eyed Cherubim, and the six-winged Seraphim; Whom heaven and earth fear, the sea and all that is therein. Begone, and depart from the sealed, newly-elect soldier of Christ our God! For I forbid thee by Him that rideth upon the wings of the winds, Who maketh His Angels spirits, and His Ministers a flaming fire. Begone, and depart from this creature, with all thy powers and thine angels.

#### *Exclamation:*

For glorified is the Name of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

*Choir:* Amen.

### **the second exorcism**

*Deacon:* Let us pray to the Lord.

*Choir:* Lord, have mercy.

God, the holy, the terrible, and the glorious, Who, in all His works and might, is incomprehensible and unsearchable, Who Himself hath foreordained for thee the punishment of eternal torment, through us, His unworthy servants, commandeth thee, and all thy cooperating hosts, to depart hence from him (*her*)

that has been newly-sealed in the Name of our Lord Jesus Christ, our true God. I forbid thee, therefore, O all-evil, impure, foul, abominable, and alien spirit, by the power of Jesus Christ, Who hath all power, both in heaven and on earth, Who said unto the deaf and dumb demon, "Get thee out of the man, and enter no more into him." Depart! Know the vainness of thy might, which had no power even over pigs. Remember Him that commanded thee, at thy request, to enter into the herd of swine. Fear God, at Whose command the earth was established upon the waters; Who hath founded heaven, and hath fixed the mountains with a line, and the valleys with a measure; Who hath set the sand as a bound for the sea, and hath made a firm path in the raging water; Who toucheth the mountains and they smoke; Who covereth Himself with light as with a garment; Who hath stretched out the heaven as a curtain; Who covereth His upper-chambers with waters; Who hath founded the earth on its foundations, so that it shall not be moved unto the ages of ages; Who summoneth up the water of the sea and poureth it out upon the face of the earth. Begone, and depart from him (*her*) that is being prepared for holy Illumination. I forbid thee by the saving Passion of our Lord Jesus Christ, and by His precious Body and Blood, and by His dread Coming-again; for He shall come, and shall not tarry, to judge all the earth; and He shall punish thee and thy cooperating host in the fiery Gehenna, consigning thee to outer darkness, where the worm ceases not and the fire is not quenched.

For of Christ our God is the dominion, together with the Father and the Holy Spirit, now and ever, and unto the ages of ages.

*Choir:* Amen.

### **the third exorcism**

*Deacon:* Let us pray to the Lord.

*Choir:* Lord, have mercy.

O Lord of Sabaoth, the God of Israel, Who healest every sickness and every wound: Do Thou look down upon Thy servant (*handmaid*), search out and try him (*her*), and drive away from him (*her*) every action of the devil. Forbid the unclean spirits, and expel them, and cleanse the work of Thy hand; and, exercising Thy sharp action, speedily crush down satan under his (*her*) feet; and give him (*her*) victory over him and over his unclean spirits; that, having obtained mercy from Thee, he (*she*) may be counted worthy of Thine immortal and heavenly Mysteries, and may ascribe glory unto Thee: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

### **a fourth prayer**

*Deacon:* Let us pray to the Lord.

*Choir:* Lord, have mercy.

O Master, the Lord Who art, Who hast created man in Thine image and according to Thy likeness, and gavest him the power of eternal life, and when he had fallen through sin didst not despise him, but didst provide, through the incarnation of Thy Christ, for the salvation of the world: Do Thou Thyself also, delivering this Thy creature from the bondage of the enemy, receive him (*her*) into Thy Heavenly Kingdom. Open his (*her*) noetic eyes, that the light of Thy Gospel may shine in him (*her*). Join to his (*her*) life an Angel of light, who may deliver him from every snare of the adversary, from encounter with the evil one, from the demon of noon-day, and from evil illusions.

*And the Priest breathes, crosswise form, upon his (her) mouth, brow and breast, saying:*

Drive out from him (*her*) every evil and unclean spirit hiding and lurking in his (*her*) heart:

*(And he says this three times.)*

The spirit of error, the spirit of evil, the spirit of idolatry, and of all covetousness; the spirit of lying and of all uncleanness, that operates according to the instruction of the devil. And make him a rational sheep of the holy flock of Thy Christ, an honorable member of Thy Church, a son (*daughter*) and heir of Thy Kingdom, that, having lived according to Thy commandments, and having kept the seal unbroken, and preserving the garment undefiled, he (*she*) may receive the blessedness of the Saints in Thy Kingdom.

*In a loud voice:*

Through the grace, and compassion, and love for mankind of Thine Only-begotten Son, with whom Thou art blessed, together Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

*Choir:* Amen.

*And the Priest turns to the west he (she) that has come to be baptized, unclad and unshod, and with arms uplifted. And he says:*

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

*And the Catechumen answers, or his (her) Sponsor if he (she) be a pagan or a child, and says:*

I renounce *them*.

*Again the Priest says a second time:*

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

*And the Catechumen (or his (her) Sponsor) answers:*

I renounce *them*.

*Again the Priest says a third time:*

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

*And the Catechumen (or his (her) Sponsor) answers:*

I renounce *them*.

*Again the Priest questions the one that is to be baptized:*

Have you renounced Satan?

*And the Catechumen (or his (her) Sponsor) answers:*

I have renounced him.

*Again the Priest questions:*

Have you renounced Satan?

*And the Catechumen (or his (her) Sponsor) answers:*

I have renounced him.

*Again the Priest questions a third time:*

Have you renounced Satan?

*And the Catechumen (or his (her) Sponsor) answers:*

I have renounced him.

*Then the Priest says:*

Blow upon him, and spit upon him.

*And this being done, the Priest turns him (her) looking towards the east, with his (her) hands down; and he says:*

Do you unite yourself to Christ?

*And the Catechumen (or his (her) Sponsor) answers, saying:*

I unite myself.

*Again the Priest says, a second time:*

Do you unite yourself to Christ?

*And the Catechumen (or his (her) Sponsor) answers, a second time:*

I unite myself.

*Again the Priest says, a third time:*

Do you unite yourself to Christ?

*And the Catechumen (or his (her) Sponsor) answers, a third time:*

I unite myself.

*Then the Priest says to the Catechumen (or his (her) Sponsor):*

Have you united yourself to Christ?

*And he (she) (or his (her) Sponsor) answers:*

I have united myself.

*And again the Priest says:*

Do you believe in Him?

*And he (she) (or his (her) Sponsor) says:*

I believe in Him as King and God.

*And he (she) (or his (her) Sponsor) says:*

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 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 Scriptures, 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 worshiped 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.

The aforementioned questions and answers, beginning with “Have you united yourself to Christ”, and including the Symbol of Faith, are repeated a second and a third time. At their conclusion, the Priest continues:

*And the Priest says:*

Bow yourself also before Him.

*And the Catechumen (or Sponsor) bows himself (herself), saying:*

I bow myself to the Father, and to the Son, and to the Holy Spirit, the Trinity one in essence and undivided.

*Then the Priest says:*

Blessed is God, Who desireth that all men should be saved, and should come to a knowledge of the truth, now and ever, and unto the ages of ages. Amen.

*Then he says this Prayer:*

*Deacon:* Let us pray to the Lord.

*Choir:* Lord, have mercy.

O Master, Lord our God, call Thy servant (*handmaid*), *N.*, to Thy holy Illumination, and count him (*her*) worthy of this great grace of Thy 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 Thy Holy Spirit, in the unity of Thy Christ, that he (*she*) may be no longer a child of the body, but a child of Thy Kingdom. Through the goodwill and grace of Thine Only-begotten Son, with whom Thou art blessed, together with Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages. Amen.

## THE OFFICE OF HOLY BAPTISM

### Preparatory Notes

It is fitting for Holy Baptism to be celebrated in the church and, if possible, before Divine Liturgy. The Priest who performs the Mystery and the Sponsors present at it must be in a state of abstinence from food and drink, for the holiness and majesty of the Mystery demands this, and also that the newly-baptized be able to be a recipient of the Holy Mysteries.

It is assumed that the infant has been given a Christian name beforehand (cf. ***The Prayer at the Naming of the Child on the Eighth Day of Birth*** and the Rubric and Notes printed above it). If the one to be baptized be “of age”, he (*she*) takes a Christian name he (*she*) desires.)

(If the Priest at the time for the celebration of the Divine Liturgy is summoned for the Baptism of an infant near to death, then he must delay the time of the service in the temple and make haste for the Baptism of the weak infant, if the place be not far away and the Liturgy has not been sung as far as the Great Entrance. If, however, the Liturgy has already progressed that far, then the Priest may not leave.)

Before the performing of the Baptism, a font with water is placed in the center of the temple, and at the edge of it three lit candles. (If there be a Baptistry, the Baptism, naturally, is performed there.) At the left side of the font is placed a small table on which the Priest (or Deacon) places a Cross, Gospel, and a Baptismal Chest containing appurtenances related to the Mysteries of Baptism and Chrismation (vessels containing the Chrism and Oil, and another for an anointing brush; also in the Chest must be a sponge and scissors.)

The Sponsors with the infant stand before the font, their faces turned to the east (to the font); but an adult Catechumen stands in front of his (*her*) Sponsors, with arms downward.

*The Priest enters the Altar and vests himself with white vestments (Epitrachelion, Phelonion), and his cuffs. And all the tapers are lit. Taking up the censer, he goes to the font and censures round about it. And having given up the censer, he makes a bow.*

*Then the Deacon says:*

Bless, Master.

*And the Priest says, with a loud voice:*



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

*Choir:* Amen.

*And immediately the Deacon says the Litany.*

In peace let us pray to the Lord.

*Choir:* Lord, have mercy. (*after each petition*)

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

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.

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

For our Metropolitan (*N.*); for our Bishop [*or Archbishop*] (*N.*); for the honorable Priesthood, the Diaconate in Christ, for all the clergy and people, let us pray to the Lord.

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

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

That there may come upon this water the purifying operation of the supersubstantial Trinity, let us pray to the Lord.

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

That [this water] may be manifested the averting of every counsel of enemies, both visible and invisible, let us pray to the Lord.

That he (*she*) that is baptized therein may be shown worthy of the incorruptible Kingdom, let us pray to the Lord.

For him (*her*) that now comes to holy Illumination, and for his (*her*) salvation, let us pray to the Lord.

That he (*she*) manifested a son (*daughter*) of light, and an heir of eternal good things, let us pray to the Lord.

That he (*she*) may be planted with, and become a partaker of the death and resurrection of Christ our God, let us pray to the Lord.

That he (*she*) may preserve the garment of Baptism, and the pledge of the Spirit undefiled and blameless in the dread Day of Christ our God, let us pray to the Lord.

That this water may be to him (*her*) the bath of regeneration, unto the forgiveness of sins, and a garment of incorruption, let us pray to the Lord.

That the Lord God may hearken unto the voice of our supplication, let us pray to the Lord.

That He will deliver him (*her*) from all tribulation, wrath and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

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.

*Choir:* To Thee, O Lord.

*And while the Deacon is saying these, the Priest says this Prayer to himself, secretly:*

If there be no Deacon, the Priest reads the Prayer, including “Amen”, secretly after the Litany.

O deeply-compassionate and merciful God, Who triest the hearts and reins, and alone knowest the secrets of men (for nothing is not manifest before Thee, but all things are naked and manifest before Thine eyes), do Thou Who knowest all things concerning me, regard me not with loathing, neither turn away Thy face from me; but consider not my transgressions at this present hour, O Thou Who overlookest the sins of men that they may repent. And wash me from the defilement of my body and from the stain of my soul, and sanctify me wholly by Thine all-effective, invisible might, and by Thy spiritual right hand, lest, proclaiming freedom to others, and offering this *rite* in the perfect faith of Thine unutterable love toward mankind, I myself may be condemned as a servant of sin. Nay, O Master, Who alone art good and lovest mankind, let me not be turned back humbled; but send unto me power from on high, and strengthen me for the ministration of this Thine impending Mystery, great and most heavenly; and form the image of Thy Christ in him (*her*) that is about to be born again through my wretchedness. And build him (*her*) up upon the foundation of Thine Apostles and Prophets, that he (*she*) may not be cast down. But plant him (*her*) as a planting of truth in Thy Holy Catholic and Apostolic Church, that he (*she*) not be plucked

out, that, as he (*she*) increases in piety, through him (*her*) may be glorified Thine all-holy Name, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

*Let it be known that he makes no exclamation, but says the "Amen" to himself.*

*Then he says this Prayer with a loud voice:*

Great art Thou, O Lord, and wondrous are Thy works; and no word shall be sufficient to hymn Thy wonders. (*thrice*)

For Thou, by Thy will, from nothingness hast brought all things into being, by Thy might Thou upholdest creation, and by Thy providence Thou orderest the world. From four elements Thou hast formed creation; Thou hast crowned the course of the year with four seasons. All the rational powers tremble before Thee. The sun hymns Thee. The moon glorifies Thee. The stars meet together before Thee. The light hearkens unto Thee. The deeps shudder before Thee. The springs of water serve Thee. Thou hast stretched out the heaven as a curtain. Thou hast established the earth upon the waters. Thou hast bounded the sea with sand. Thou hast spilled out the air for breathing. The Angelic Powers serve Thee. The choirs of Archangels worship Thee. The many-eyed Cherubim and the six-winged Seraphim, standing and flying round about, cover themselves with fear at Thine unapproachable glory. For Thou Who art God inexpressible, unoriginate, and ineffable, didst come down upon earth, taking the form of a servant, being made in the likeness of man. For Thou, O Master, for the sake of Thy tender mercy, couldst not endure to behold the race of men tormented by the devil; but Thou didst come and save us. We confess Thy grace. We proclaim Thy mercy. We conceal not Thy benevolent acts. Thou hast liberated the nature of our race. Thou didst sanctify the Virginal womb by Thy nativity. All creation sings the praises of Thee Who hast manifested Thyself. For Thou, O our God, hast revealed Thyself upon earth, and hast dwelt among men. Thou didst sanctify the streams of Jordan, sending down from heaven Thy Holy Spirit, and didst crush the heads of the dragons that lurked therein.

Do Thou, therefore, O King, the Lover of mankind, come now through the descent of Thy Holy Spirit, and sanctify this water. (*thrice*)

And give it the grace of redemption, the blessing of Jordan. Make it a fountain of incorruption, a gift of sanctification, a loosing of sins, a healing of sicknesses, a destruction of demons, unapproachable by hostile powers, filled with angelic might. Let them that take counsel together against Thy creature flee far from it. For I have called upon Thy Name, O Lord, which is wonderful and glorious, and terrible to adversaries.

*And he signs the water thrice with the Sign of the Cross, dipping his fingers therein. And, breathing upon it, he says:*

Let all hostile powers be crushed beneath the sign of the image of Thy Cross.  
*(thrice)*

We pray Thee, O Lord, let every aerial and invisible specter withdraw itself from us, and let not a demon of darkness conceal itself in this water, neither let an evil spirit, bringing darkening of intentions and rebelliousness of thought, descend into it with him (*her*) that is about to be baptized. But, do Thou, O Master of all, show this water to be water of redemption, water of sanctification, a cleansing of flesh and spirit, a loosing of bonds, a remission of sins, an illumination of soul, a bath of regeneration, a renewal of the Spirit, a gift of sonship, a garment of incorruption, a fountain of life. For Thou hast said, O Lord, "Wash, and be clean; put away evil from your souls." Thou hast bestowed upon us from on high a new birth through water and the Spirit. Therefore, manifest Thyself, O Lord, in this water, and grant that he (*she*) that is to be baptized may be transformed therein to the putting away of the old man, which is corrupt according to the deceitful lusts, and to the putting on of the new, which is renewed according to the image of Him that created him (*her*), that, being planted in the likeness of Thy death through Baptism, he (*she*) may become a partaker of resurrection; and, preserving the gift of Thy Holy Spirit, and increasing the deposit of grace, he (*she*) may receive the prize of his (*her*) high calling, and be numbered with the firstborn, whose names are written in heaven, in Thee, our God and Lord, Jesus Christ. For unto Thee are due glory, dominion, honor and worship, together with Thy Father who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

*Choir:* Amen.

*Priest:* Peace be unto all.

*Deacon:* Bow your heads unto the Lord.

*Choir:* To Thee, O Lord.

*And he breathes thrice upon the vessel containing the Oil, and signs this thrice with the Sign of the Cross, as it is held by the Deacon. And the Deacon says to him:*

Let us pray to the Lord.

*And the Priest says the Prayer:*

O Master, Lord God of our fathers, Who didst send to them that were in the ark of Noah a dove bearing a twig of olive in its mouth as a sign of reconciliation and salvation from the Flood, and by the same didst foreshadow the mystery of grace, and Who hast provided the fruit of the olive for the fulfilling of Thy Holy Mysteries, and thereby hast filled them that were under the law with the Holy Spirit, and perfected them that are under grace: Do Thou Thyself bless also this

oil by the might, and operation, and descent of Thy Holy Spirit, that it may become an anointing of incorruption, a shield of righteousness, a renewal of soul and body, a driving away of every diabolical action, to the removal of all evils from them that are anointed with it in faith, or that are partakers of it to Thy glory, and to that of Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

*Choir:* Amen.

*Deacon:* Let us attend.

*And the Priest, singing Alleluia thrice with the people, makes three Signs of the Cross with the Oil in the water. Then he exclaims:*

Blessed is God, who illumineth and sanctifieth every man that comes into the world, now and ever, and unto the ages of ages.

*Choir:* Amen.

*And he (she) that is to be baptized is brought forward. The Priest takes of the Oil with two fingers, and makes the sign of the Cross upon his (her) forehead and breast, and between his (her) shoulders, saying:*

The servant of God, *N.*, is anointed with the oil of gladness, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

*And he signs his (her) breast and between the shoulders. On the breast, saying:*

For the healing of soul and body.

*And on the ears:*

For the hearing of faith.

*On the hands:*

Thy hands have made me and fashioned me.

*On the feet:*

That he (*she*) may walk in the path of Thy commandments.

*And when he has anointed the whole body, the Priest baptizes him (her), holding him (her) upright and looking towards the east, saying:*

The servant of God, *N.*, is baptized in the Name of the Father. Amen. And of the Son. Amen. And of the Holy Spirit. Amen.

*At each invocation he immerses him (her), and raises him (her) again.*

An adult himself (herself) enters and exits the font, although the Priest immerses him (her) with his own hand thrice.

After each immersion, customarily the Sponsors repeat after the Priest, “Amen”. After the third “Amen” the Priest, without the Sponsors, pronounces: Now and ever, and unto the ages of ages. Amen. He gives the infant to the Sponsor, who, at this time, holds forward, on outstretched hands a “robe”—a pure piece of cloth, spread out on both hands.

*And after the Baptism, the Priest washes his hands, singing with the people Psalm 31(2):*

*Psalm 31(2)*

Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man unto whom the Lord has not imputed sin, and in whose mouth there is no guile. Because I kept silence, my bones waxed old, from my crying all the day long. For day and night Thy hand was heavy upon me; I was turned in mine anguish, while the thorn stuck fast in me. Mine iniquity I have acknowledged, and I have covered not my sin. I said: I will confess my transgression against myself unto the Lord. And Thou forgavest the ungodliness of my heart. For this shall every one that is holy pray unto Thee in a seasonable time; moreover, in a flood of many waters they shall not come near unto him. Thou art my refuge from the trouble that encompasses me. O my Joy, deliver me from them that have surrounded me. I will give thee instruction and guide thee in this way wherein thou shalt go; I will fix Mine eyes upon thee. Be not as the horse or as the mule which have no understanding. With bit and bridle bind fast their jaws, lest they come near unto thee. Many are the scourges of the sinner, but mercy shall encompass him that hopes in the Lord. Be glad in the Lord and rejoice, O you righteous, and glory, all you that are upright in heart.

*(And this Psalm is sung thrice.)*

*And putting his (her) (white) robe and neck Cross upon him (her), he says:*

The servant of God, *N.*, is clothed with the robe of righteousness, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

*And the Troparion is sung in **TONE 8**:*

Give unto me a shining robe, O Thou Who clothest Thyself with light as with a garment, O greatly-merciful Christ our God.

## THE OFFICE OF HOLY ANOINTING (Chrismation)

*And when he has put the garment on him (her), the Priest prays, saying this Prayer:*

Blessed art Thou, O Lord God Almighty, Fountain of good things, Sun of righteousness, Who shinest to them that are in darkness the light of salvation, through the manifestation of Thine Only-begotten Son, and our God, and Who grantest unto us who are unworthy blessed cleansing in Holy Water, and divine sanctification in lifegiving Anointing, and Who now art well-pleased for Thy newly-illumined servant to be born again through water and the Spirit, and Who grantest unto him (*her*) remission of sins, both voluntary and involuntary: Do Thou Thyself, O Master, O Compassionate King of All, grant him (*her*) also the seal of Thy Holy, All-powerful, and Worshipped Spirit, and the communion of the holy Body and precious Blood of Thy Christ. Keep him (*her*) in Thy sanctification; confirm him (*her*) in the Orthodox Faith; deliver him (*her*) from the evil one and all his devices; and preserve his (*her*) soul in purity and righteousness, through the saving fear of Thee, that, in every deed and word, being acceptable unto Thee, he (*she*) may become a son (*daughter*) and heir of Thy heavenly Kingdom.

*With a loud voice:*

For Thou art our God, the God of mercy and salvation, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

*Choir:* Amen.

*And, after the Prayer, he anoints the one who has been baptized with the holy Chrism, making the sign of the Cross: On the forehead, and on the eyes, and the nostrils, and the lips, and on both ears, and the breast, and the hands, and the feet, saying, each time:*

The seal of the gift of the Holy Spirit. Amen.

*Then the Priest, accompanied by the Sponsor and the infant, makes a circular procession around the font. And all sing:*

As many as have been baptized into Christ have put on Christ. Alleluia. (*thrice*)

The Sponsor carries a candle in his/her hands, if the newly-baptized is an infant; if the newly-baptized be an adult, he/she carries the candle.

*Then:*

*Deacon:* Let us attend.

*Priest:* Peace be unto all.

*Reader:* And to your spirit.

*Deacon:* Wisdom.

*Reader:* The Prokeimenon in the Third Tone:

(Prokeimenon, **TONE 3:**)

The Lord is my Light and my Savior; Whom, then, shall I fear? (26:1)

*Choir:* The Lord is my Light and my Savior; Whom, then, shall I fear? (26:1)

*Reader:* **Vs.** The Lord is the Defender of my life; of whom, then, shall I be afraid? (26:1)

*Choir:* The Lord is my Light and my Savior; Whom, then, shall I fear?

*Reader:* The Lord is my Light and my Savior.

*Choir:* Whom, then, shall I fear?

*Deacon:* Wisdom.

*Reader:* The Reading from the Epistle of the Holy Apostle Paul to the Romans.

*Deacon:* Let us attend.

*And the Reader reads the Lesson from the Apostol:*

**The Epistle to the Romans** (*Pericope 91—Rom. 6:3–11*):

*Brethren:* As many of us as were baptized into Jesus Christ were baptized into His death. Therefore we were buried with Him by baptism into death, that just as Christ was raised up from the dead by the glory of the Father, even so we also should begin to walk in newness of life. For if we have been planted together in the likeness of His death, so shall we also be in *the likeness of His* resurrection, knowing this: that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is free from sin. Now if we be dead with Christ, we believe that we shall also live with Him, knowing that Christ being raised from the dead shall die no more; death no more has possession of Him. For in that He died, He died unto sin once; but in that He lives, He lives unto God. Likewise reckon you also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.

*Priest:* Peace be unto you.

*Reader:* And to your spirit.



*Priest:* Wisdom.

*Reader:* Alleluia. Alleluia. Alleluia.

*Choir:* Alleluia. Alleluia. Alleluia.

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

*Priest:* Peace be unto all.

*Choir:* And to your spirit.

*Priest:* The Reading from the Holy Gospel according to *Saint Matthew*.

*Choir:* Glory to Thee, O Lord, glory to Thee.

*Deacon:* Let us attend.

The Priest reads the Gospel over the bowed head of the newly-baptized:

**The Gospel according to Matthew** (*Pericope 116—Matt. 28:16–20*):

*At that time:* the Disciples went away into Galilee unto a mountain where Jesus had commanded them. And when they saw Him, they worshipped Him; but some doubted. And Jesus approached and spoke unto them, saying: “All power is given unto Me in Heaven and on earth. Go, therefore, and teach all nations, baptizing them in the Name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you always, even unto the end of the age.” Amen.

*Choir:* Glory to Thee, O our God, glory to Thee.

*Then* the Deacon chants *the Litany*:

Have mercy on us, O God, according to Thy great goodness, we pray Thee, hearken and have mercy.

*Choir:* Lord, have mercy (*thrice, after each petition*).

Again we pray for our Metropolitan (*N.*); for our Bishop [*or Archbishop*] (*N.*); and for all our brethren in Christ.

Again we pray for mercy, life, peace, health, salvation and forgiveness of sins for the servant of God, *N.*, the Sponsor.

Again we pray for the newly-illuminated servant of God, *N.*,

That he (*she*) may be kept in the faith of a pure confession, in all piety, and in the fulfillment of the commandments of Christ all the days of his (*her*) life.

*Priest:* For Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

*Choir:* Amen.

*Priest:* Glory to Thee, O Christ our God, and our Hope, glory to Thee.

*Choir:* Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. (*thrice*)

Father, bless.

*And the Priest makes the Dismissal.*

According to modern practice, the *Prayers on the Eighth Day* and the *Tonsuring* are performed immediately after the reading of the Gospel, although they certainly may be performed separately, if desired.

At this point in the ***Great Book of Needs*** is found an *Exhortation* to the Sponsor at the Baptism of an infant. It may appropriately be said here or, when as is usually the custom the *Prayers on the Eighth Day* and the *Tonsuring* are performed immediately after the Chrismation, it may be said at their conclusion.

## EXHORTATION BY THE PRIEST TO THE SPONSOR AFTER THE BAPTISM OF AN INFANT

O pious and Christian Sponsor, *N.*: Through the grace and compassion of God the Lover of Mankind, Who desireth that all men be saved, today spiritual birth by water and the Spirit has been accomplished in the temple of God. Concerning such, the Lord Christ Himself has given us this law of birth, saying to Nicodemus: “Verily, verily I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the Kingdom of God” (John 3:5). And after the Resurrection He Himself made a promise about this to His disciples, saying: “All power is given unto Me in Heaven and on earth. Go, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit, teaching them to observe all things whatsoever I have commanded you” (Matt. 28:18–20). Today the newly-illuminated servant of God, *N.*, has been baptized in the name of the All-holy and Divine Trinity, and was born spiritually. He (*she*) that before was a child of darkness, is a child of light; he (*she*) that was a child of wrath, is a child of the grace of God; he (*she*) that dwelt in the land of the shadow of death, *abides* in light, in the land of the portion of the Saints, and is written in the book of the living. Because of this, Angels are rejoicing, making festival in the church, and, as usual, they have great joy over one sinner who repents, as they consider a man desiring to be written to their rank. We also rejoice who have strived *today* in church, for a new rod has been grafted to the True Vine, Christ the Lord, which, having been brought to life by the enrichment of His grace, will bear a cluster of virtues. And it is meet to rejoice at your piety, for you have received from the divine font this child of grace and light, as a spiritual rod, and you have been made for him (*her*) a spiritual father (*mother*) with a commission and reception on earth: to become a father (*mother*) now to him (*her*) through the grace of the Lord Who lives in Heaven. And for you as spiritual father (*mother*), it is meet to understand, that it is necessary to have fatherly (*motherly*) love, in order to keep the child given you turned toward God, all the days of your life. And when the Lord will give *the child* the ability to put his (*her*) mind to good use, then you shall instruct him (*her*) in the Orthodox-Catholic Faith, all its ordinances, in which he (*she*) will come to know everything that is necessary through piety for salvation and to keep it undefiled: and to lead him (*her*) to a life, as is meet, according to the Christian calling. Yes, for now he (*she*) that is illumined by the rays of grace through spiritual birth, has been given into your arms by me, a sinner: that he (*she*) that was in darkness, after rebirth, will stand before the Heavenly Father in another age, as pure as today, and, in soul, whiter than snow, from the bath of regeneration. Thus, undefiled and unblemished by the action of the serpent which comes from the flesh, he (*she*) shall stand before the sincere Judge, Who

will render to each according to his deeds. And clearly today, through your lips the cursed satan was cast out and all his activities; and God the Creator of all adopted him (*her*), who by grace acquired spiritual birth, and was clothed as a member of the Church of Christ with the confession of the True Christian Faith. Thus, all the days of his (*her*) life let him (*her*) remain in the One Faith without parting from the Church, and in the grace of adoption by the immutable God. Let him (*her*) never turn aside to the works of the evil satan, and let him (*her*) ever stand opposed *to him*. And, with the help of God he (*she*) shall be revealed as a mighty destroyer of all his snares, as a soldier of Christ, strengthened by the seal of the gift of the Holy Spirit in the war against him. And after such God-pleasing struggles, he (*she*) shall receive from the Originator and Judge of struggles labor in the Heavenly Kingdom—the great blessedness of life eternal. If, by your guidance and piety, the newly-illuminated infant who has been counted worthy of your patronage makes haste to act worthily, he (*she*) will not be deprived of a fitting inheritance by the Lord God. For your love made manifest to your spiritual son (*daughter*), which is love for another, he (*she*) will be beloved of the Heavenly Father, for “God is Love”. For soul-profitting instruction, he (*she*) will be guided by the straight path of the commandments of the Lord, that he (*she*) may proceed into the land of eternal life. As do you yourself, so I pray warmly and from the heart, with true desire, unto God Who giveth you this child, that after many years he (*she*) may, with gladness, inherit it.

## THE ABLUTION AND TONSURE ON THE EIGHTH DAY

*And on the eighth day the one that has been baptized is brought again to the church for ablution. And the Priest looses his (her) garment and belt, saying these Prayers:*

*Deacon:* Let us pray to the Lord.

*Choir:* Lord, have mercy.

O Thou Who by holy Baptism hast granted forgiveness of sins unto Thy servant, and hast bestowed upon him (*her*) a life of regeneration: Do Thou Thyself, O Master *and* Lord, be pleased that the light of Thy countenance may shine in his (*her*) heart evermore. Keep the shield of his (*her*) faith undefamed by enemies. Preserve for him (*her*) the garment of incorruption, which he (*she*) has put on, pure and defiled, preserving unbroken in him (*her*) the spiritual seal by Thy grace. And be merciful unto him (*her*) and unto us, according to the multitude of Thy compassions.

For blessed and glorified is Thy most-honorable and majestic Name, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

*Choir:* Amen.

### a second prayer

*Deacon:* Let us pray to the Lord.

*Choir:* Lord, have mercy.

O Master, Lord our God, Who, through the font, bestowest heavenly Illumination upon them that are baptized, Who hast regenerated Thy newly-illuminated servant by water and the Spirit, and hast granted unto him (*her*) forgiveness of his (*her*) voluntary and involuntary sins: Do Thou lay upon him (*her*) Thy mighty hand, and keep him (*her*) in the power of Thy goodness. Preserve his (*her*) pledge inviolate, and count him (*her*) worthy of eternal life, and of Thy favor.

For Thou art our sanctification, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

*Choir:* Amen.

*Priest:* Peace be unto all.

*Choir:* And to thy spirit.

*Deacon:* Bow your heads unto the Lord.

*Choir:* To Thee, O Lord.

*The Priest reads the following Prayer:*

He (*she*) that has put on Thee, (Christ, and our God), bows also his (*her*) head with us, unto Thee. Do Thou keep him (*her*) that he (*she*) may abide a warrior undefeated against them that bear vain enmity against him (*her*) and us, and by Thy crown of incorruption show us all to be victors, even unto the end.

For it is Thine to have mercy and to save, and unto Thee do we send up glory, together with Thy Father Who is without beginning, and Thy Most-holy, Good, and Lifegiving Spirit, now and ever, and unto the ages of ages.

*Choir:* Amen.

*And he loosens the newly-illuminated one's girdle and garment, and, joining the ends of these, soaks them with clean (warm) water, and sprinkles him (her), 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.

*And he takes a new sponge dipped in (warm) water, and wipes the face, head, breast and the rest of the newly-illuminated one, saying:*

You are baptized. You are illumined. You are anointed with Chrism. You are sanctified. Thou art washed: in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

### **prayer at the tonsure of the hair**

*Deacon:* Let us pray to the Lord.

*Choir:* Lord, have mercy.

*And the Priest prays:*

O Master, Lord our God, Who didst honor man with Thine image, fashioning him with a rational soul and a comely body (that the body might serve the rational soul); for Thou didst set the head in superiority, and didst endow it with the greater number of the senses, which, nevertheless, impede not one another; and Thou didst cover the head with hair that it be not injured by the changes of the weather, and, according to need, didst join together all its members, that by all of them it might render thanks unto Thee, the Great Artisan: Do Thou Thyself, O Master, Who, by Thy chosen vessel, the Apostle Paul, hast commanded us to do all things to Thy glory, bless Thy servant, *N.*, who is come to make the first offering by the cutting of the hair of his (*her*) head, and with him (*her*), his (*her*)

Sponsor; and grant unto them all that they may exercise themselves in Thy law, and do those things that are acceptable unto Thee.

For Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

*Choir:* Amen.

*Priest:* Peace be unto all.

*Choir:* And to thy spirit.

*Deacon:* Bow your heads unto the Lord.

*Choir:* To Thee, O Lord.

*And the Priest says this Prayer:*

O Lord our God, Who, through the fulness of the *baptismal* font, hast, by Thy goodness, sanctified them that believe in Thee: Do Thou bless the child (*newly-baptized—if an adult*) here present, and may Thy blessing come down upon his (*her*) head. And as by Samuel the Prophet Thou didst bless David the King, so also bless the head of Thy servant, *N.*, by the hand of me, a sinner, visiting him (*her*) with Thy Holy Spirit, that he (*she*) may increase unto maturity, and in the grey hairs of old age may send up glory unto Thee, and may see the good things of Jerusalem all the days of his (*her*) life.

For unto Thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

*Choir:* Amen.

*And he shears him (her) in the form of a Cross, saying:*

The servant of God, *N.*, is shorn: in the Name of the Father, and of the Son, and of the Holy Spirit.

*Choir:* Amen.

*And the following Litany is said by the Deacon:*

Have mercy on us, O God, according to Thy great goodness, we pray Thee, hearken and have mercy.

*Choir:* Lord, have mercy. (*thrice, after each petition*)

Again we pray for our Metropolitan (*N.*); for our Bishop [*or Archbishop*] (*N.*); and for all our brethren in Christ.

Again we pray for mercy, life, peace, health, salvation and forgiveness of sins for the servant of God, *N.*, the Sponsor, and for the newly-illuminated, *N.*,

*Priest:* For Thou art a merciful God, and the Lover of Mankind, and unto Thee do we send up glory: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

*Choir:* Amen.

*Priest:* Glory to Thee, O Christ our God, and our Hope, glory to Thee.

*Choir:* Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

Lord, have mercy. (*thrice*)

Father, bless.

*And the customary Dismissal is made.*

In some older ***Trebniks***, one or the other of the following Dismissals is found:

May Christ our True God, through the prayers of His Most-pure Mother, by the power of the precious and lifegiving Cross, of the holy glorious and all-praised Apostles, of Saint(s), *N.* (*of the church and of the day*), and of all the Saints....

*or:*

May He Who accepted to be baptized by John in the Jordan for our salvation, Christ our True God, through the prayers of His Most-pure Mother, by the power of the precious and lifegiving Cross, of the holy glorious and all-praised Apostles, of Saint, *N.* (*of the newly-baptized*), and of all the Saints....



## A PRAYER FOR HOLY BAPTISM, THAT IS, HOW BRIEFLY TO BAPTIZE AN INFANT WHEN THERE IS FEAR OF DEATH

This brief form is used only when there is fear that the one being baptized is in danger of imminent death.

*The Priest begins:* Blessed is the Kingdom.... *Then:* Amen. Holy God.... Glory ... O Most-holy Trinity.... Lord, have mercy.... Glory.... Our Father.... For Thine is the Kingdom....

*Deacon:* Let us pray to the Lord.

*Choir:* Lord, have mercy.

O Lord God Almighty, the Author of all creation, visible and invisible, Who didst make heaven and earth, and the sea, and all that is in them; Who didst gather the waters together in one gathering; Who didst shut up the Abyss and seal it by Thy terrible and glorious Name; Who didst raise up the waters above the heaven: Thou hast fixed the earth above the waters; Thou hast established the sea by Thy power; Thou hast crushed the heads of the dragons in the waters. Terrible art Thou, and who shall oppose Thee? Do Thou, O Lord, look down on this Thy creature, and this water, and give it the grace of redemption, the blessing of Jordan. Make it a fount of incorruption, a gift of sanctification, a loosing of sins, a healing of sicknesses, a destruction of demons, inaccessible to adverse powers, filled with angelic strength, that they that plot against Thy creature may flee from him (*her*). For I have called upon Thy Name, O Lord, which is wonderful and glorious, and terrible to adversaries.

*And immediately he pours oil upon the water in crosswise form. Then he baptizes him (her), saying:*

The ***Book of Needs***, at this point, directs that the infant is to be baptized. In practice, however, the following is done first, although, if the infant is declining fast, it may be omitted.

And he (*she*) that is to be baptized is brought forward. The Priest takes of the oil with two fingers, and makes the sign of the Cross upon his (*her*) forehead and breast, and between his (*her*) shoulders, saying:

The servant of God, *N.*, is anointed with the oil of gladness, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

And he signs his (*her*) breast and between the shoulders. On the breast, saying:

For the healing of soul and body.

And on the ears:

For the hearing of faith.

On the hands:

Thy hands have made me and fashioned me.

On the feet:

That he (*she*) may walk in the path of Thy commandments.

And when he has anointed the whole body, the Priest baptizes him (*her*), holding him (*her*) upright and looking towards the east, saying:

The servant of God, *N.*, is baptized in the Name of the Father. Amen. And of the Son. Amen. And of the Holy Spirit. Amen.

And, if the Infant still be living, *immediately the Priest shall clothe him (her) and anoint him (her) with the Chrism*, making the sign of the Cross: On the forehead, and on the eyes, and the nostrils, and the lips, and on both ears, and the breast, and the hands, and the feet, *saying*, each time:

The seal of the gift of the Holy Spirit. Amen.

*And after these things, he makes the circuit with him (her) around the font, according to established order, singing: As many as have been baptized into Christ.... And then the Dismissal.*

## COMPLETION BY THE PRIEST OF THE OFFICE OF HOLY BAPTISM

### if it was performed by a layman

*It is necessary first for the Priest to examine diligently the one who baptized the child if, in performing it, he understood well the words and employed natural water, and did not make a pretense. If it turn out that there be doubt, then the Baptism itself must be repeated, and the entire ceremony fulfilled. But when there is no doubt, then only the following ceremony shall be fulfilled, in the following manner:*

*[If, however, the infant is to be named at Holy Baptism, in addition he reads to him (her) the Prayer:*

O Lord our God, we entreat Thee, and we supplicate Thee, that the light of Thy countenance be signed on this, Thy servant (*handmaid*), *N.*, and that the Cross of Thine Only-begotten Son be signed in his (*her*) heart and understanding, so that he (*she*) may flee from the vanity of the world and from every evil snare of the Enemy, and may follow after Thy commandments. And grant, O Lord, that Thy holy Name may remain unrejected by him (*her*), and that he (*she*) may be joined unto Thy Holy Church, and that he (*she*) may be perfected by the dread Mysteries of Thy Christ, so that, having lived according to Thy commandments, and having preserved the seal unbroken, he (*she*) may receive the blessedness of the Elect in Thy Kingdom: By the grace and love for mankind of Thine Only-begotten Son, with Whom Thou art blessed, together with Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages. Amen.]

*And immediately the Priest says, with a loud voice:*

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

*Choir:* Amen.

*And immediately the Deacon says the Litany.*

In peace let us pray to the Lord.

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

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.

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

For our Metropolitan (*N.*); for our Bishop [*or* Archbishop] (*N.*); for the honorable Priesthood, the Diaconate in Christ, for all the clergy and people, let us pray to the Lord.

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

For him (*her*) that now comes to holy Illumination, and for his (*her*) salvation, let us pray to the Lord.

That he (*she*) be manifested a son (*daughter*) of light, and an heir of eternal good things, let us pray to the Lord.

That he (*she*) may be planted with, and become a partaker of the death and resurrection of Christ our God, let us pray to the Lord.

That he (*she*) may preserve the garment of Baptism, and the pledge of the Spirit undefiled and blameless in the dread Day of Christ our God, let us pray to the Lord.

That the Lord God may hearken unto the voice of our supplication, let us pray to the Lord.

That He will deliver him (*her*) from all tribulation, wrath and necessity, let us pray to the Lord.

Help us, save us, have mercy on us, and keep us, O God, by Thy grace.

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.

*And while the Deacon is saying these, the Priest says this Prayer to himself, secretly:*

O deeply-compassionate and merciful God, Who triest the hearts and reins, and Who alone knowest the secrets of men (for nothing is not manifest before Thee, but all things are naked and manifest before Thine eyes), do Thou Who knowest all things concerning me, regard me not with loathing, neither turn away Thy face from me; but consider not my transgressions at this present hour, O Thou that overlookest the sins of men that they may repent. And wash me from the defilement of my body and from the stain of my soul, and sanctify me wholly by Thine all-effective, invisible might, and by Thy spiritual right hand, lest, proclaiming freedom to others, and offering this *rite* in the perfect faith of Thine unutterable love toward mankind, I myself may be condemned as a servant of sin. Nay, O Master, Who alone art good and lovest mankind, let me not be turned

back humbled; but send unto me power from on high, and strengthen me for the ministration of this Thine impending Mystery, great and most heavenly; and form the image of Thy Christ in him (*her*) who is about to be born again through my wretchedness. And build him (*her*) up upon the foundation of Thine Apostles and Prophets, that he (*she*) may not be cast down. But plant him (*her*) as a planting of truth in Thy Holy Catholic and Apostolic Church, that he (*she*) not be plucked out, that, as he (*she*) increases in piety, through him (*her*) may be glorified Thine all-holy Name: of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto the ages of ages. Amen.

*Let it be known that he makes no exclamation, but says the "Amen" to himself.*

*At the conclusion of the Litany, the Priest pronounces the customary exclamation (for the Prayers of the Font are not said):*

For unto Thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

*Choir:* Amen.

*[We also do not perform the Anointing with Oil, for the wild olive branch already abides with Christ Christ (**Rom. 13:14** and the **Catechetical Homily** of St. Cyril of Jerusalem).]*

*After the Litany, the Priest sings, together with the people, Psalm 31(2), as thanksgiving for Holy Baptism:*

*Psalm 31(2)*

Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man unto whom the Lord has not imputed sin, and in whose mouth there is no guile. Because I kept silence, my bones waxed old, from my crying all the day long. For day and night Thy hand was heavy upon me; I was turned in mine anguish, while the thorn stuck fast in me. Mine iniquity I have acknowledged, and I have covered not my sin. I said: I will confess my transgression against myself unto the Lord. And Thou forgavest the ungodliness of my heart. For this shall every one that is holy pray unto Thee in a seasonable time; moreover, in a flood of many waters they shall not come near unto him. Thou art my refuge from the trouble that encompasses me. O my Joy, deliver me from them that have surrounded me. I will give thee instruction and guide thee in this way wherein thou shalt go; I will fix Mine eyes upon thee. Be not as the horse or as the mule which have no understanding. With bit and bridle bind fast their jaws, lest they come near unto thee. Many are the scourges of the sinner, but mercy shall encompass him that hopes in the Lord. Be glad in the Lord and rejoice, O you righteous, and glory, all you that are upright in heart.

*And then the entire Office of Chrismation to the end, except that we do not make a circuit around the Font (because there is none), but around the table upon which the vessel containing the Holy Chrism and the Holy Gospels have been placed.*