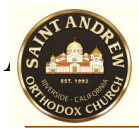


**BAPTISM AND CHRISMATION SERVICE
FOR REVIEW BY CATECHUMENS**

Catechumen's are required to review the Baptism/Chrismation Service printed in the Red Service Book (pages 146 – 165) once each week in Lent. The pages have been reproduced in this document, and begin on page 23.

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HOW BAPTISMS AND/OR CHRISMATIONS MAY BE DONE ON GREAT AND HOLY SATURDAY

NOTE: See Service Book content starting page 23 of this document.

The Exorcisms (Service Book, pp. 146-151) are done in the narthex of the church temple on Great and Holy Friday evening at 6:30 pm just prior to the Lamentations at the Tomb of Christ.

The Baptismal font is filled and all other arrangements for the Mysteries of Holy Baptism and Chrismation are made just prior to the beginning of the Vespereal Divine Liturgy of St Basil the Great on Great and Holy Saturday. The candidates and their sponsors do not enter the nave of the church temple but stand in the narthex.

The Litany of Peace at the beginning of the Vespereal Divine Liturgy of St Basil the Great (Service Book, pp. 29-31) are replaced with the petitions of the Litany from the Service of Holy Baptism (Service Book, p. 151-154).

During the chanting of the Doxastikon on “O Lord, I have cried...” the clergy process with the book of holy Gospels to the font in the narthex, where they are awaited by the candidates and their sponsors.

At the conclusion of the Doxastikon, the deacon faces east, lifts the book of the holy Gospels and intones “Wisdom! Stand upright!” Then “O gladsome Light” is chanted.

While the Old Testaments lessons are read, the priest quietly says the prayer for the blessing of the waters of Baptism “Great art Thou, O Lord” (Service Book, p. 154-156).

At the conclusion of the Old Testament lessons, the Vespereal Divine Liturgy of St Basil the Great is interrupted and the priest says aloud, “Peace be to all” and the prayer for the blessing of the oil of Gladness from the Service of Holy Baptism (Service Book, p. 156).

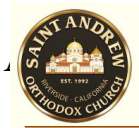
The candidates for the Mystery of Holy Baptism are then anointed with the oil of Gladness, baptized and clothed (Service Book, pp. 157-158).

All candidates – both those newly-Baptized and those to be received by Chrismation alone – are then Chrismated, washed and tonsured (Service Book, pp. 158-162).

Following the tonsuring, the deacon faces east, lifts his orarion and intones, “Let us pray to the Lord.” After the choir responds “Lord, have mercy.” the priest intones the exclamation “For holy art Thou, O our God” (Service Book, p. 98). Then we chant “As many as have been baptized into Christ” as the clergy lead the newly-illuminated into the church temple.

The clergy return from the narthex directly to their places within the sanctuary and the rest of the Vespereal Divine Liturgy of St Basil the Great is served as usual.

The newly-illuminated Orthodox Christians are the first of the laity to receive the Holy Eucharist, coming forward bearing their lighted Baptismal candles and accompanied by their sponsors.



Baptism and Chrismation Service for Catechumens

VESPERAL DIVINE LITURGY OF ST BASIL THE GREAT

TYPIKON NOTES FOR HOLY SATURDAY

***NOTE 1:** The winding-sheet (Epitaphion) is already on the holy table (with the head of the Lord toward the north and His feet toward the south), having been placed there following its procession around the church temple on the following evening near the end Orthros of Great and Holy Saturday. It remains on the holy table through the Ninth Hour on Wednesday the eve of Ascension.*

***NOTE 2:** For this Liturgy the Priest is fully vested in white, except for his phelonion which is black (or purple) and the Deacon is fully vested in white, except for his orarion which is black (or purple).*

1.) After the exclamation “Blessed is the kingdom...” the Reader says “Amen” and immediately continues with “O come let us worship ...”¹

PRIEST: Blessed is the Kingdom of the Father, and of the Son, and of the Holy Spirit, now and always, and to ages of ages. *Amen*

READER: Holy God, Holy Mighty, Holy Immortal, have mercy on us. (Thrice)

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

All holy Trinity, have mercy on us. Lord, cleanse us from our sins. Master, pardon our iniquities. Holy God, visit and heal our infirmities for thy name’s sake.

Lord, have mercy. (Thrice)

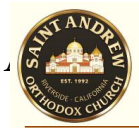
Glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Our Father, who art in heaven, hallowed be thy name; thy kingdom come; thy will be done on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses as we forgive those who trespass against us. And lead us not into temptation, but deliver us from evil.

PRIEST: For thine is the kingdom and the power and the glory of the Father and of the Son and of the Holy Spirit, now and ever, and unto ages of ages.

READER: Lord, have mercy. (12x)

¹ In the ΠΡΟΕΣΤΩΤΙΚΟΝ “O come let us worship,” the Προἴμιакόν “Bless the Lord,” the prayer “Vouchsafe, O Lord,” the hymn of Righteous Simeon “Now lettest Thou Thy servant” and the prayer “Preserve, O God ” are appointed to be read by the Bishop, Abbot/Abbess, visiting non-serving Priest or, if none is present, by the Protopsaltis.



Baptism and Chrismation Service for Catechumens

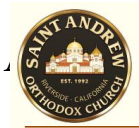
Glory to the Father and to the Son and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Come let us worship and fall down before the King, our God.
Come let us worship and fall down before Christ the King, our God.
Come let us worship and fall down before Christ himself, the King and our God.

2.) We say the *Proëmiakón* (Ps. 103) “Bless the Lord.”

NOTE 3: *The Proëmiakón (Ps. 103), which is said by only one person, is never omitted from Great Vespers except during Bright Week.*

Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly. Confession and majesty hast Thou put on, Who coverest Thyself with light as with a garment, Who stretchest out the heaven as it were a curtain; Who supporteth His chambers in the waters, Who appointeth the clouds for His ascent, Who walketh upon the wings of the winds, Who maketh His angels spirits, and His ministers a flame of fire, Who establisheth the earth in the sureness thereof; it shall not be turned back for ever and ever. The abyss like a garment is His mantle; upon the mountains shall the waters stand. At Thy rebuke they will flee, at the voice of Thy thunder shall they be afraid. The mountains rise up and the plains sink down, unto the place where Thou hast established them. Thou appointedst a bound that they shall not pass, neither return to cover the earth. He sendeth forth springs in the valleys; between the mountains will the waters run. They shall give drink to all the beasts of the field; the wild asses will wait to quench their thirst. Beside them will the birds of the heaven lodge, from the midst of the rocks will they give voice. He watereth the mountains from His chambers; the earth shall be satisfied with the fruit of Thy works. He causeth the grass to grow for the cattle, and green herb for the service of men, to bring forth bread out of the earth; and wine maketh glad the heart of man. To make his face cheerful with oil; and bread strengtheneth man's heart. The trees of the plain shall be satisfied, the cedars of Lebanon, which Thou hast planted. There will the sparrows make their nests; the house of the heron is chief among them. The high mountains are a refuge for the harts, and so is the rock for the hares. He hath made the moon for seasons; the sun knoweth his going down. Thou appointedst the darkness, and there was the night, wherein all the beasts of the forest will go abroad. Young lions roaring after their prey, and seeking their food from God. The sun ariseth, and they are gathered together, and they lay them down in their dens. But man shall go forth unto his work, and to his labour until the evening. How magnified are Thy works, O Lord! In wisdom hast Thou made them all; the earth is filled with Thy creation. So is this great and spacious sea, therein are things creeping innumerable, small living creatures with the great. There go the ships; there this dragon, whom Thou hast made to play therein. All things wait on Thee, to give them their food in due season; when Thou givest it them, they will gather it. When Thou openest Thy hand, all things shall be filled with goodness; when Thou turnest away Thy face, they shall be troubled. Thou wilt take their spirit, and they shall cease; and unto their dust shall they return. Thou wilt send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth. Let the glory of the Lord be unto the ages; the Lord will rejoice in His works. Who looketh on the earth and maketh it tremble. Who toucheth the mountains and they smoke. I will sing unto the Lord throughout my life, I will chant to my God for as long as I have my being. May my words be



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sweet unto Him, and I will rejoice in the Lord. O that sinners would cease from the earth, and they that work iniquity, that they should be no more. Bless the Lord, O my soul.

Praise ye the Lord. The sun knoweth his going down. Thou appointedst the darkness, and there was the night How magnified are Thy works, O Lord! In wisdom hast Thou made them all.

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

Alleluia, alleluia, alleluia. Glory to thee, O God.

Alleluia, alleluia, alleluia. Glory to thee, O God.

Alleluia, alleluia, alleluia. Glory to thee, O God.

O Lord, our Hope, glory to thee.

1.) The Litany of Holy Baptism (Service book 151-154)

In peace let us pray to the Lord.

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

For the peace of the whole world; for the good estate of the holy churches of God, and for the union of all men; let us pray to the Lord.

For our Metropolitan Phillip, for the venerable Priesthood, the Diaconate in Christ; for all the clergy and the people; let us pray to the Lord.

That this water may be sanctified with the power, and effectual operation, and indwelling 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 the Jordan; let us pray to the Lord.

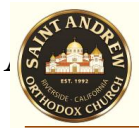
That there may come upon this water the purifying operation of the super-substantial Trinity; let us pray to the Lord.

That we may be illumined with the light of understanding and piety, by the outpouring of the Holy Spirit; let us pray to the Lord.

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

That *he* who is baptized therein may be made worthy of the Kingdom incorruptible; let us pray to the Lord.

For *him* who is now come unto holy Baptism, and for *his* salvation; let us pray to the Lord.



Baptism and Chrismation Service for Catechumens

That *he* may prove *himself* a child of the Light, and an heir of eternal good things; let us pray to the Lord.

That *he* may be a member and partaker of the death and resurrection of Christ our God; let us pray to the Lord.

That *he* 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.

That this water may to *him* a laver of regeneration, unto the remission of sins, and a garment of incorruption; let us pray to the Lord.

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

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

Help us; save us; have mercy on us; and keep us, O God, by Your Grace.

Calling to remembrance our all-holy, immaculate, 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 to Christ our God.

4.) Following the Litany and its exclamation we immediately chant “O Lord, I have cried ...” in tone 1 with eight stichera:² three Kekragária³ and the first Apóstichon in tone 1 from the Octoëchos, and four Kekragária in tone 8 from the Triodion.

In tone 1 from the Octoëchos

Verse 8: *Out of the depths have I cried to Thee, O Lord, Lord, hear my voice.*

O Holy Lord, accept our evening prayers. Grant us forgiveness of our sins; for thou alone art he who didst reveal the Resurrection in the world.

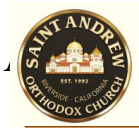
Verse 7: *Let Thine ears be attentive to the voice of my supplication.*

O ye peoples, encircle Zion and surround it; give ye glory therein to him who is risen from the dead; for he is our God who has delivered us from our sins.

Verse 6: *If Thou, O Lord, shouldest mark iniquities, O Lord, who shall stand? For with Thee there is propitiation.*

² In the older order, the Proskomedia is now done. In modern practice it is done before the start of the service.

³ *Kekragária* (singular *Kekragáron*) are the stichera appointed to be chanted between the Psalm verses on “O Lord, I have cried ...”



Baptism and Chrismation Service for Catechumens

Come, ye peoples, let us praise Christ and bow down to him, glorifying his Resurrection from the dead; for he is our God who delivered the world from the deception of the enemy.

Verse 5: Because of Thy name have I waited for Thee, O Lord; my soul hath waited upon Thy word, my soul hath hoped in the Lord.

O Christ, by Thy Passion we have been saved from passion, and by thy Resurrection we have been saved from corruption. O Lord, glory to thee.

Then in tone 8 from the Triodion

Verse 4: From the morning watch until night, from the morning watch let Israel trust in the Lord.

Today hath hades sighed, crying: It were better for me that I had not received the Begotten of Mary; for when he approached me, he loosed my power and crushed my gates of brass, arousing the souls which I had possessed, he being God. Wherefore, glory be to thy Crucifixion and to thy Resurrection, O Lord.

Verse 3: For with the Lord there is mercy and with Him is abundant redemption, and He will deliver Israel from all His iniquities.

Today hath hades sighed, crying: It were better for me that I had not received the Begotten of Mary; for when he approached me, he loosed my power and crushed my gates of brass, arousing the souls which I had possessed, he being God. Wherefore, glory be to thy Crucifixion and to thy Resurrection, O Lord.

Verse 2: Praise the Lord, O ye nations. Praise Him all ye people.

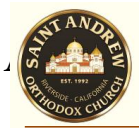
Today hath hades sighed, crying: My power hath vanished, because I received a dead Man as one of the dead, but could not hold him completely. Rather, I lost with him those who were under my reign. From the beginning of time I have held control over the dead. But this One raised all. Wherefore, glory be to thy Crucifixion and to thy Resurrection, O Lord.

Verse 1: For His mercy is great towards us, and the truth of the Lord endureth forever.

Today hath hades sighed, crying: My power hath been swallowed up; for the Shepherd, crucified, hath raised Adam; and those whom I had possessed I lost. Those whom I had swallowed by my might, I have given up completely; for the Crucified hath emptied the graves, and the might of death hath vanished. Wherefore, glory to thy Cross, O Lord, and to thy Resurrection.

GLORY ... and the Doxastikon in tone 6 from the Triodion

The great Moses foreshadowed this day mystically by his saying, And God blessed the seventh day; for this is the day of quiet and rest, on which the only Son of God rested from all his works, keeping Sabbath in the body (by means of the mystery of the dispensation taking effect in death) returning



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through Resurrection to what he had been, and granting us eternal life; for he alone is good and the Lover of mankind.

BOTH NOW ... and the first Theotokion of tone 1 from the Octoëchos

Let us praise Mary the Virgin, the glory of the whole world, branching from human seed and mother of the Master, the heavenly gate, the praise of the incorporals and the beauty of believers; for verily she did appear as a paradise and tabernacle of Divinity. She did tear down the middle wall of partition, the intervening enmity, bringing safety instead thereof, and did open the kingdom. Therefore, let us hold fast to her; for she is the anchor of faith; and let us accept the Lord, the child whom she bore, as our helper. Be of good cheer now, O people of God, and have faith; for he shall fight against our enemies; for he is Almighty.

5.) The Entrance is made with the book of the holy Gospels, and we chant “O gladsome Light ...”⁴

NOTE 4: On this day, the church temple is not fully illuminated at the chanting of “O gladsome Light ...” as is usually done, but during the chanting of the anti-Alleluiarion (see Note 7 below).

6.) There is no Prokeimenon; instead we proceed directly to the Old Testament Prophecies which are appointed as Vespertal Readings. The Vespertal Readings are by the Reader from the center of the solea.

NOTE 5: The Triodion appoints fifteen Vespertal Readings, however in the Typikon the number is reduced to the three (Readings number 1, 4 and 15).⁵

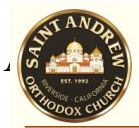
FIRST READING *

PRIEST: Wisdom!
READER: The Reading is from the Book of Genesis. [1:1-13]
PRIEST: Let us attend.

In the beginning God made the heaven and the earth. Now the earth was invisible and unformed, and darkness was upon the deep and a spirit of God was being borne upon the water. And God said: Let there be light, and there was light. And God saw the light, that it was good; and God made a separation between the light and the darkness. And God called the light Day, and the darkness he called Night; and there was evening and there was morning, one day. And God said: Let there be a firmament in the midst of the water and let there be a separation between the water and the water; and it was so. And God made the firmament; and God made a separation between the water, which was below the firmament, and between the water which was above the firmament. And God called the firmament Heaven; and God saw that it was good, and there was evening and there was

⁴ If there are to be baptisms and/or chrismations, follow the order found at www.networks-now.net/litresswraoc/Services.htm

⁵ Traditionally baptisms on Great Saturday were conducted in the Great Baptistery while the fifteen Vespertal Readings were heard by the congregation which remained in the church temple. The 10th century Typikon of the Great Church directs that these Vespertal Readings were to be suspended once the baptismal rites had concluded, the 1st, 4th and 15th Readings being done in any event. If the Protos directs that all fifteen Vespertal Readings are to be done, see www.anastasis.org.uk/HWSat-V.htm for the remaining texts.



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morning, a second day. And God said: Let the water below heaven be gathered together into one gathering, and let dry land appear; and it was so. And the water below heaven was gathered together into their gatherings, and the dry land appeared. And God called the dry land Earth, and the accumulations of the waters he called Seas. And God saw that it was good. And God said: Let the earth sprout herb of grass, sowing seed according to its kind and according to its likeness, and fruiting tree making fruit, whose seed is in it according to its kind upon the earth; and it was so. And the earth brought forth herb of grass, sowing seed according to its kind and according to its likeness, and fruiting tree making fruit, whose seed was in it according to its kind upon the earth, and God saw that it was good. And there was evening and morning, a third day.

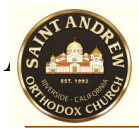
SECOND READING

PRIEST: Wisdom!
READER: The Reading is from the Prophecy of Isaias [60:1-16]
PRIEST: Let us attend.

Be enlightened, be enlightened, Jerusalem, for your light has come and the glory of the Lord has dawned upon you. See, darkness will cover the earth as thick darkness upon nations; but upon you will the Lord manifest himself, and his glory will appear upon you. And kings will walk in your light and nations in your splendour. Like up your eyes around and see your children gathered; see, all your sons have come from afar, and your daughters will be raised on men's shoulders. Then you will see, and fear and be amazed in your heart, because wealth of sea and of nations and of peoples will transfer to you; and herds of camels will come to you and camels of Madian and Gaipha will cover you; all they from Saba will come, bringing gold and they will bear incense and precious stone and they will declare the good tidings of the salvation of the Lord. And all the sheep of Kedar will be gathered to you and the rams of Nabaioth will come to you, and there will be offered acceptable sacrifices on my altar, and my house of prayer will be glorified. Who are these who fly like clouds and as doves with their nestlings? The isles awaited me and in the first place the ships of Tharsis to bring your children from afar and their silver and gold with them for the sake of the holy name of the Lord and for the sake of the glorious Holy One of Israel. And strangers will build your walls and their kings will stand before you; for because of my wrath I smote you and because of mercy I loved you. And your gates will be open continually, night and day they will not be shut, to bring to you the power of the nations and their kings as captives; for the nations and kings who will not serve you will perish and the nations will be made a desert in the desert places. And the glory of Libanus will come to you with cypress and pine and cedar together, to glorify my holy place and I shall glorify the place of my feet. And the sons of those who humbled you and of those who embittered you will come to you afraid, and you will be called City of the Lord, Sion of the Holy One of Israel. Because of your being abandoned and hated, and there was no one to help you, I will give you eternal joy, gladness for generations of generations; and you will suck the milk of nations and eat the wealth of kings; and you will know that it is I the Lord who save you and I the God of Israel who deliver you.

THIRD READING

PRIEST: Wisdom!
READER: The Reading is from Exodus. [12:1-12]



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PRIEST: Let us attend.

The Lord said to Moses and Aaron in the land of Egypt, saying: This month is the beginning of months for you, it is for you the first among the months of the year; speak to the whole congregation of the of the children of Israel saying: On the tenth of this month let each take a sheep according to the houses of their families; if they should be too few in the house so that there are not enough for a sheep, he is to take with him his neighbour according to the number of souls; each shall be numbered for him according the sufficiency for a sheep; it shall be for you a sheep, perfect, male, a yearling; you shall take it from the lambs and the kids. And it shall be kept by you until the fourteenth of this month and the whole multitude of the congregation of the children of Israel shall slaughter it towards evening; and they are to take some of the blood and put it on the two door-posts and on the lintel in the houses in which they eat it, and they are to eat the meat in this night; roasted by fire, and they are to eat unleavened bread on bitter herbs. You are not to eat it raw or boiled in water, but only roasted by fire, the head with the feet and the entrails. You are not to leave any of it until morning and you are not to break a bone of it; but what is left over of it until morning you are to burn up with fire. This is how you are to eat it: your loins girt, your sandals on your feet and your staves in your hands; and you are to eat it in haste: it is a Pascha for the Lord.

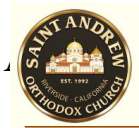
FOURTH READING *

PRIEST: Wisdom!

READER: The Reading of the Prophecy of Jonas. [1-4]

PRIEST: Let us attend.

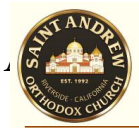
The word of the Lord came to Jonas, the son of Amathi, saying: Arise and journey to Nineve the great city, and preach in it, because the cry of its wickedness has gone up before me. And Jonas arose to flee to Tharsis from the face of the Lord; and he went down to Joppa and found a boat bound for Tharsis, and he paid the fare, and boarded it, to sail with them to Tharsis from the face of the Lord. And the Lord raised a great wind on the sea; and there came a great storm on the sea, and the boat was in danger of breaking up. And the sailors were afraid and each cried to his god, and they threw the cargoes that were in the boat into the sea to lighten it of them. But Jonas had gone down into the hold of the boat and was sleeping and snoring. And the captain approached him and said to him: Why are you snoring? Arise, and call on your God, perhaps God will save us, and we may not perish. And each one said to his neighbour: Come, let us cast lots, and let us find out for what reason this evil is upon us. And they cast lots, and the lot fell on Jonas. And they said to him: Tell us for what reason this evil is upon us. What is your work? Where have you come from? And where are you going? And from what country and from people are you? And he said to them: I am a servant of the Lord, and I worship the Lord, the God of heaven, who made the sea and the dry land. And the men feared with a great fear, and they said to him: Why did you do this? Because the men knew that he was fleeing from the face of the Lord, because he had told them; and they said to him: What are we to do with you, and so the sea will become calm for us? Because the sea was rising and raising an even greater storm. And Jonas said to them: Take me, and throw me into the sea, and the sea will become calm for you; because I know that it is because of me that this great storm is upon you. And the men were striving to return to land, and they could not, because the sea rose ever higher against them. And they cried out to the Lord and said: Let it not be, Lord; let us not perish because of the soul of this person, and do not bring on us just blood; because you, Lord, have done



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as you wished. And they took Jonas and threw him into the sea and the sea ceased from its raging. And the men feared the Lord with a great fear, and they sacrificed a sacrifice to the Lord, and they vowed vows. And the Lord had ordered a great whale to swallow down Jonas; and Jonas was in the belly of the whale for three days and three nights. And Jonas prayed to the Lord his God and said: I cried to the Lord my God in my trouble: and he heard me; from the bowels of hell my cry; you heard my voice. You cast me into the depths of the heart of the sea: and rivers surrounded me. All your billows and your waves passed over me. And I said: I have been thrust from your eyes; shall I look again towards your holy temple. Water encompassed me, even to my soul: the final deep closed round me. My head went down to the clefts of the mountains. I descended into the earth, whose bars are eternal barriers. Let my life come up from corruption to you, O Lord my God. As my soul was departing from me I remembered the Lord; and let my prayer come to you, to your holy temple. Those who preserve vain and foolish things have forsaken their own Mercy. But I shall sacrifice to you with a voice of praise and confession; I will pay you. O Lord, whatever I have vowed, for my salvation. And the Lord ordered the whale; and it cast Jonas out upon the dry land. And the word of the Lord came to Jonas a second time, saying: Arise and journey to Nineve the great city, and preach in it in accordance with the previous word which I spoke to you. And Jonas arose and journeyed to Nineve, as the Lord had told him. Now Nineve was a great city to God, of about three day's journey. And Jonas began to journey into the city, about one day's journey, and he preached and said: Still three days and Nineve will be overthrown. And the men of Nineve believed God and proclaimed a fast, and dressed in sackcloth from the greatest of them to the least. And the word reached the king of Nineve, and he rose from his throne, and took off his robe, and out on sackcloth, and sat on ashes. And there was a proclamation and a declaration in Nineve from the king and from his nobles, saying: Humans and beasts, oxen and sheep are not to eat, not to pasture and not to drink water. So humans and beasts put on sackcloth and cried out insistently to God; and they turned away each from their wicked way and from the injustice in their hands, saying: Who knows if God will repent and be entreated and turn back from the anger of his rage, and we may not perish? And God saw their works, that they had turned from their wicked ways, and God repented of the evil which he had said he would do to them, and he did not do it. And Jonas was very deeply grieved, and he was troubled, and he prayed to the Lord and said: Were not these my words when I was still in my land? Because of this I made haste to escape to Tharsis, because I knew that you are merciful, and pitying and long-suffering and full of mercy, and repent over evils. And now, Master, Lord, take my soul from me, for it is better for me to die than to live. And the Lord said to Jonas: Are you then so very grieved? And Jonas left the city, and sat down opposite the city, and made a tent for himself, and sat under it in the shade, until he should see what would happen to the city. And God gave orders to a gourd, and it came up over Jonas head, to be a shade for him above his head, to shade him from his troubles; and Jonas rejoiced with great joy at the gourd. And God gave orders to a worm at dawn on the morrow, and it smote the gourd and it withered up. And it came to pass that as soon as the sun had dawned that God gave orders to a burning east wind; and the sun beat down on Jonas' head; and he fainted and despaired of his soul, and said: It were better for me to die than live. And God said to Jonas: Are you then so very grieved over the gourd? And he said: I am very grieved, even to death. And the Lord said: You had pity for the gourd, for which you had suffered no evil, nor did you rear it; it came into being before night, and perished before night. And I, shall I not have pity for Nineve the great city, in which dwell more than one hundred and twenty thousand people, who do not know their right hand or their left, and many animals.

FIFTH READING



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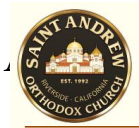
PRIEST: Wisdom!
READER: The Reading is from Jesus son of Navi. [5:10-15]
PRIEST: Let us attend.

The children of Israel encamped in Galgala and kept the Passover on the fourteenth day of the first month in the evening, to the west of Jericho, on the far side of the Jordan in the plain. And they ate of the corn of the land on the morrow of Passover, unleavened and new. On this day the manna ceased, after they had eaten of the corn of the land, and there was no longer manna for the children of Israel; they harvested the country of the Phoenicians in that year. And it came to pass when Jesus was in Jericho that he looked up with his eyes and saw someone standing in front of him, and a drawn sword was in his hand; and Jesus approached him and said to him: Are you ours, or of the enemies? But he said to him: I, the Chief Captain of the power of the Lord, have now come. And Jesus fell on his face to the ground, and worshipped, and said to him: Master, what order do you give your servant? And the Lord's Chief Captain said to Jesus: Untie your sandal from your feet; for the place on which you are standing is holy. And Jesus did so.

SIXTH READING

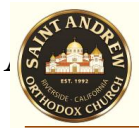
PRIEST: Wisdom!
READER: The Reading is from Exodus. [13:20-22, 14:1-31, 15:1-19]
PRIEST: Let us attend.

The children of Israel departed from Sokchoth and encamped at Othom by the desert. God was leading them by day with a pillar of cloud to show them the way, but by night with a pillar of fire. The pillar of cloud did not fail to appear to them by day, and the pillar of fire by night before all the people. And the Lord spoke to Moses, saying: Speak to the children of Israel, and let them turn away and encamp opposite the settlement between Magdol and the sea, opposite Beëlsephôn; before them you will camp by the sea. And Pharaoh will say to his people: These children of Israel are wandering in the land; for the desert has shut them in. But I will harden Pharaoh's heart, and he will pursue after them; and I shall be glorified in Pharaoh and in all his army; and the Egyptians will know that I am the Lord; and did this. And it was reported to the king of the Egyptians that the people had fled; and the heart of Pharaoh and his servants was changed against the people, and they said: Why did we do this—to send the children of Israel away so as not to slave for us? So Pharaoh yoked his chariots and assembled all his people with himself, and took six hundred chosen chariots and all the cavalry of the Egyptians, and the captains over them all. And the Lord hardened the heart of Pharaoh, king of Egypt, and he went in pursuit after the children of Israel; but the children of Israel marched out with upraised hand. And the Egyptians went in pursuit after them and found them encamped by the sea. And all the cavalry and chariots of Pharaoh, and the horsemen and his army were opposite the settlement in front of Beësephôn; and Pharaoh approached. And the children looked up with their eyes and they saw, and lo, the Egyptians were encamped behind them, and they were greatly afraid; but the children of Israel cried out to the Lord, and said to Moses: Because there were no graves in Egypt have you brought us out to die in the desert? What have you done this, leading us out of Egypt? Is not this the word which we spoke to you when we said: Leave us alone that we may be slaves of the Egyptians? For it is better for us to be slaves to the Egyptians than to die in this desert. But Moses said to the people: Take courage, stand firm, and see the salvation which comes from the Lord, which he will perform for us to-day. For the way in which



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you have seen the Egyptians to-day, you will not see them again for ever. The Lord will fight for you, and you will keep silent. But the Lord said to Moses: Why do you cry out to me? Speak to the children of Israel, and them yoke up again; and you, lift up your staff and stretch out hand upon the sea, and divide it; and let the children of Israel enter the midst of the sea on dry ground. And see, I shall harden Pharaoh's heart, and that of all the Egyptians, and they will enter after them; and I shall be glorified in Pharaoh and in all his army, and in his chariots and in his horses; and all the Egyptians will know that I am the Lord, when I am glorified in Pharaoh and in his chariots and in his horses. And the Angel of God, who marched before the camp of the children of Israel, removed and marched at their rear; while the pillar of cloud also removed from in front of them and stood in their rear. And it entered between the camp of the Egyptians and the camp of the children of Israel, and stopped; and there was darkness and gloom; and the night passed and they did not come near one another the whole night. But Moses stretched out his hand upon the sea; and the Lord drove the sea with a strong south wind the whole night long, and made the sea dry; and the water was parted. And the children of Israel entered the midst of the sea on dry land; and its water was a wall on the right and a wall on the left. But the Egyptians went in pursuit and entered after them, and all the cavalry of Pharaoh, and the chariots and the riders into the midst of the sea. But it came to pass at the dawn watch that the Lord looked upon the camp of the Egyptians in a pillar of fire and cloud, and he troubled the camp of the Egyptians; and bound the axles of their chariots, and made them go with difficulty. And the Egyptians said: Let us fly from before Israel; for the Lord is fighting the Egyptians for them. But the Lord said to Moses: Stretch out your hand upon the sea and let the water be restored and let it cover the Egyptians, the chariots and the riders. But Moses stretched out his hand upon the sea, and the water was restored towards day to its place; but the Egyptians fled under the water; and the Lord shook off the Egyptians into the midst of the sea; and the water came back, it covered the chariots and the riders and all the power of Pharaoh, those who entered after them into the sea, and there was not one of them left behind. But the children of Israel marched through dry land in the midst of the sea; while the water was a wall for them on the right and on the left. And the Lord delivered Israel on that day from the hand of the Egyptians; and Israel saw the Egyptians dead by the shore of the sea. While Israel saw the mighty hand, what the Lord had done to the Egyptians; and the people feared the Lord and believed God and Moses his servant. Then Moses and the children of Israel sang this song to the Lord, and said: Let us sing to the Lord, for he is greatly glorified: horse and rider he has cast into the sea. Helper and protector he has become for my salvation: he is my God and I will glorify him; my father's God and I will exalt him. The Lord shatters wars, the Lord is his name. Pharaoh's chariots and power he has cast into the sea; his chosen mounted captains he has drowned in the Red Sea. With the deep he covered them: they sank to the bottom like a stone. Your right hand, Lord, has been glorified with strength; your right hand, Lord, has crushed enemies; and by the multitude of your glory you have smashed the opponents. You sent forth your anger, it consumed them like a reed. And through the spirit of your wrath the water parted; the waters became fixed like a wall, and the waves became fixed in the midst of the sea. The enemy said: I will pursue, I will overtake, I will divide the spoil, I will fill my soul, I will destroy with my sword, my right hand shall lord it. You sent forth your spirit, the sea covered them, and they sank like lead in a mass of water. Who is like you among the gods, Lord? Who is like you? Glorified in holiness, wondrous in glories, performing marvels. You stretched out your right hand, the earth swallowed them down. You guided with justice this people of yours, which you have redeemed; by your strength you have called them into your holy resting-place. Nations heard and were enraged; pangs have seized the inhabitants of Philistim. Then the leaders of Edom and the rulers of the Moabites hastened: trembling took hold of them: all the inhabitants of Canaan melted



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away. Let fear and trembling fall upon them: by the greatness of your arm let them be turned to stone; till your people pass over, O Lord: till your people, whom you have gained, pass over. Bring them and plant them on the mountain of your inheritance, your prepared dwelling, which you have made, Lord: the sanctuary which your hands have prepared. The Lord reigns over the ages and for ever and ever: for Pharaoh's horse went with the chariots and horsemen into the sea, and the Lord brought the water of the sea upon them; but the children of Israel walked on dry land in the midst of the sea.

SEVENTH READING

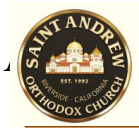
PRIEST: Wisdom!
READER: The Reading is from the Prophecy of Sophonias. [3:8a.9-15]
PRIEST: Let us attend.

Thus says the Lord: Wait upon me for the day of my resurrection for witness; because then I shall turn upon peoples a tongue for its generation, for them all to call upon the name of the Lord, to serve him under one yoke. From the end of the rivers of Ethiopia I shall receive those who implore me; children of the scattered will bring me sacrifices. On that day you will not be put to shame because of all your practices with which you dishonoured me; because then I shall remove from you your disdainful pride, and you shall no more set yourself to magnify yourself upon my holy mountain. And I shall leave in you a meek and humble people; and the remnant of Israel will reverence the name of the Lord, and they will not commit injustice, will not speak vanities, and there will not be found in their mouth a deceitful tongue; because they will pasture and lie down, and there will be none to terrify them. Rejoice greatly, daughter of Sion, proclaim, daughter of Jerusalem; be glad and exult from your whole heart, daughter of Jerusalem. The Lord has taken away your injustices; he has rescued you from the hand of your foes; the King of Israel, the Lord, is in your midst; you will no longer see evils.

EIGHTH READING

PRIEST: Wisdom!
READER: The Reading is from the 3rd Book of Kingdoms. [17:8-24]
PRIEST: Let us attend.

The word of the Lord came to Elias saying: Rise, and journey to Sarepta in Sidonia; see, I have commanded a widow there to look after you. And he rose and journeyed to Sarepta and came to the gate of the city; and see, there was a widow gathering sticks. And Elias called after her and said to her: Fetch me, please, a little water in a vessel and I shall drink. And she went to fetch it, and Elias called after her: Fetch me, please, a morsel of bread too in your hand. And the woman said: As the Lord your God lives, I have not so much as a cake, but only a handful of flour in a pitcher and a little oil in a flask; and see, I am gathering a couple of twigs and I shall go in and prepare it for myself and my children, and we will eat it and die. And Elias said to her: Take courage, go in and do as you have said; but make me from it a little cake, and you shall bring it to me first and then you shall make for yourself and your children last. Because thus says the Lord: The pitcher of flour will not run out and the flask of oil not diminish until the day when the Lord gives rain upon the land. And the woman went and did so; and she ate and he and her children. And from that day the pitcher



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of flour did not run out and the flask of oil did not diminish according to the word of the Lord, which he had spoken through the hand of Elias. And it came to pass after this that the son of the woman, the mistress of the house, fell sick, and his sickness was very severe, until there was no spirit left in him. And she said to Elias: Why do you trouble me, man of God? Have you come here to remind me of my injustice and to kill my son? And Elias said to the woman: Give me your son; and he took him from her bosom and carried him to the upper chamber, in which he was lodging, and laid him to sleep on the bed. And Elias cried out to the Lord and said: Alas, Lord, the witness of the widow with whom I dwell, you have done evil in killing her son. And he breathed on the child three times and called on the Lord and said: Lord my God, Let the soul of this child return to it. And it came to pass that the child cried out; and he brought him down from the upper chamber into the house and gave him to his mother. And Elias said: Look, your son lives. And the woman said to Elias: See, I know that you are a man of God, and that the word of the Lord in your mouth is true.

NINTH READING

PRIEST: Wisdom!

READER: The Reading is from the Prophecy of Isaias. [61:10-11; 62:1-5]

PRIEST: Let us attend.

Let my soul rejoice in the Lord; for he has clothed me with a garment of salvation and a tunic of gladness, he has put a mitre on me as on a bridegroom, and he has adorned me as a bride with adornments; and as earth putting forth it flowers and a garden its seeds, so the Lord has made justice and gladness dawn before all the nations. [62:1] Because of Sion I shall keep silence and because of Jerusalem I shall not rest, until my justice has gone forth like light, while my salvation shall burn like a torch. And nations will see your justice and kings your glory; and one will call your name a new name, which the Lord will name; and you will be a crown of beauty in the Lord's hand, a diadem of kingship in the hand of your God. And you will no longer be called Abandoned, and your land will no longer be called Desert, for you will be called My Will and your land Inhabited; because the Lord has been well pleased with you, and your land will be inhabited. And as young man lives with a virgin, so will your children dwell; and it will be in the way that a bridegroom is glad in his bride, so the Lord will glad at you.

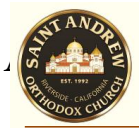
TENTH READING

PRIEST: Wisdom!

READER: The Reading is from Genesis. [22:1-18]

PRIEST: Let us attend.

It came to pass after these things that God tested Abraham and said to him: Abraham, Abraham; but he said: Here am I. And he said: Take your son, your beloved, whom you love, Isaac, and journey to the high land and offer him there as a whole burnt offering on one of the mountains, which I shall tell you. In the morning Abraham arose, saddled his ass; while he took with him two servants and Isaac his son, and having split wood for the holocaust he arose and journeyed and came to the place which God had told him on the third day. And looking up with his eyes Abraham saw the place from afar. And Abraham said to his servants: Stay here with the ass, while I and the child cross over as far as there and when we have worshipped we shall return to you. Abraham took the wood for the



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holocaust and placed it on Isaac his son; while he took in his hand both the fire and the knife, and they journeyed the two of them together. Isaac said to Abraham his father: Father. He said: What is it, child? He said: See, the fire and the wood; where is the sheep for the holocaust? Abraham said: God will see for himself to a sheep for the holocaust, child. Both of them journeyed together and they came to the place, which God had told him; and there Abraham built and altar and placed the wood on it and binding Isaac his son he placed him on the altar on top of the wood. And Abraham stretched out his hand to take the knife to slay his son. And the Angel of the Lord called him from Heaven and said to him: Abraham, Abraham. But he said: Here I am. And he said: Do not lay your hand on the child, nor do anything to him; for now I know that you fear God and have not spared your beloved son for my sake. And looking up with his eyes Abraham saw, and lo a ram caught in a Sabek plant by the horns; and Abraham went and took the ram and offered it as a holocaust instead of Isaac his son. And god called the name of the place: The Lord saw; as they say to this day: On the mountain the Lord was seen. And the Angel of the Lord called Abraham a second time from Heaven saying: By myself I have sworn, says the Lord, because you have done this thing, and have not spared your beloved son for my sake, therefore blessing I will bless you, and multiplying I will multiply your seed as the stars of Heaven and as the sand which is on the shore of the sea, and your seed will inherit the cities of their foes; and in your seed all the nations of the earth will be blessed, because you have obeyed my voice.

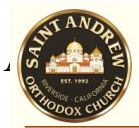
ELEVENTH READING

PRIEST: Wisdom!
READER: The Reading is from the Prophecy of Isaias. [61:1-10]
PRIEST: Let us attend.

The Spirit of the Lord is upon me, because he has anointed me; he has sent me to preach the good news to the poor, to heal those who are broken in heart, to proclaim forgiveness to prisoners and sight to the blind, to declare an acceptable year of the Lord and a day of recompense to God, to comfort all those who mourn, to give those who mourn in Sion glory instead of ash, an anointing of gladness to the mourners, a garment of glory instead of a spirit of despondency; and they will be called generations of justice, a planting of the Lord for glory; and they will build eternal deserts, they will raise up those that were formerly deserted; and they will renew deserted cities, deserted for generations. And foreigners will come shepherding your sheep, and strangers as ploughmen and vinedressers. While you will be called priests of the Lord, ministers of God; you will eat the strength of nations and be marveled at by their wealth. Thus they will inherit the land a second time, and eternal gladness will be upon their head. For I am the Lord who love justice and hate robberies of injustice; and I will give their toil to the just and I will make an eternal covenant with them. And their seed will be known among the nations and their offspring in the midst of the peoples; everyone who sees them will know them, for they are seed blessed by God and with gladness they will be glad in the Lord.

TWELFTH READING

PRIEST: Wisdom!
READER: The Reading is from the 4th Book of Kingdoms. [4:8-37]
PRIEST: Let us attend.

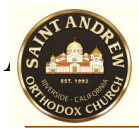


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There came a day an Elissaios crossed to Soman, and there an important woman constrained him to take food; and it came to pass that as often as he went there he turned aside to eat there. And the woman said to her husband: See, I know that this man, who comes through to us continually, is a holy man of God; so let us make for him a little upstairs room and put a bed and a table and stool and a lamp in it; and it shall be that when he comes to us he will turn aside there. And a day came and he entered there and turned aside to the upstairs room and slept there. And he said to his boy Giëzi: Call the Sunamite woman to me. And he called her, and she stood before him. And he said to him: Say to her then: You have shown this amazing trouble for us. What must we do for you? Have you some request to the King or to the captain of the host? But she said: I dwell in the midst of my people. And he said to Giëzi: What must we do for her? And his boy Giëzi said: Indeed she has no son, and her husband is an old man. And he called her, and she stood by the door. And Elissaios said to her: At this moment, when the season is, you, alive, will embrace a son. But she said: No, my Lord, do not lie to your servant. And the woman conceived in the womb and gave birth to a son at that time, as the season was, alive, as Elissaios had to her. And the boy grew; and it came to pass, when he went out to his father to the reapers, that he said to his father: My head, my head. And he said to the servant boy: Take him to his mother. And he took him to his mother, and he slept on her knees until midday and he died. And she took him and laid him on the bed of the man of God, and shut the door on him and went out. And she called her husband and said: Send me one of the boys and one of the she asses, and I will hurry to the man of God and then return. And he said to her: Why are you going to him to-day? It is not new moon or Sabbath. But she said: Peace. And she saddled the she ass and said to her boy: Now, go, and do not hesitate because of me to ride, unless I tell you. Come, journey and go as far as the man of God on Mount Carmel. And she went and journeyed as far as the man of God on the mountain. And it came to pass that Elissaios saw her coming, and said to his boy Giëzi: Look, that Sunamite woman; now run to meet her, and you are to say: Is it peace? Is it peace for your husband? Is it peace for the boy? But she said: Peace. And she came to Elissaios on the mountain and seized his feet, and Giëzi approached to push her away. And Elissaios said: Let her alone, because her soul is greatly grieved, and the Lord has hidden it from me and not told me. But she said: Did I ask a son of my lord? For did I not say: Do not lie to me. And Elissaios said to Giëzi: Gird yourself and take my staff in your hand and go. If you meet a man, you are not to bless him, and if a man blesses you, you are not to answer him. And you are to lay my staff on the face of the boy. And the boy's mother said: As the Lord lives and as your soul lives, I shall not leave you. And Elissaios arose and went behind her. And Giëzi went on ahead of her and placed the staff on the boy's face, and there was no sound nor any hearing. And he returned to meet him and gave him the news, saying: The boy has not been raised. And Elissaios entered the house; and lo, the boy was lying dead on his bed. And Elissaios entered the house and shut the door on the two of them and prayed to the Lord. And he climbed up and lay on the boy and put his mouth to his mouth and his eyes to his eyes and his hands to his hands, and he bowed himself upon him, and the boy's flesh grew warm. And he returned and walked in the house, up and down, and went up and bowed over the boy seven times; and the boy opened his eyes. And Elissaios shouted to Giëzi and said: Call this Sunamite woman to me; and he called her, and she came to him. And Elissaios said to her: Take your son. And the woman came and fell at his feet and worshipped to the ground; and she took her son and went out.

THIRTEENTH READING

PRIEST: Wisdom!



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READER: The Reading is from the Prophecy of Isaias. [63:11-19, 64:1-5]
PRIEST: Let us attend.

Thus says the Lord: Where is he who brought the shepherd of the sheep out of the earth? Where is he who put the Holy Spirit in them? Who led Moses by his right hand, the arm of his glory? He overpowered the water in front of him, to make for himself an eternal name. He led them through the deep like a horse through the desert, and they did not grow weary, like cattle through a plain; a spirit came down from the Lord and guided them; thus you led out your people to make for yourself a name of glory. Turn from heaven and look from your holy house and from your glory: where is your zeal and your strength? Where is the multitude of your mercy and your pities, because you have held back from us? You are our Father, because Abraham did not know us, and Israel did not acknowledge us, but you, Lord our Father, deliver us; from the beginning your name is upon us. Why have you made us wander from your way, Lord? Why have you hardened our heart not to fear you? Turn back for your servants' sake, for the tribes of your inheritance, that we may inherit a little of your holy mountain. Our opponents have trampled down your sanctuary. We have become as from the beginning, when you did not rule us, when your name had not been invoked upon us. [64:1] If you open heaven, trembling will take hold on the mountains from you, and they will melt, as wax melts before the face of fire, and fire will burn up the opponents and your name will be manifest among the opponents; at your presence nations will be troubled; trembling from you will take hold of mountains. From of old we have not heard, our eyes have not seen a God but you, and the works which you will do for those who await your mercy. For they will meet with those who do what is just and who will remember your ways.

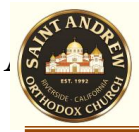
FOURTEENTH READING

PRIEST: Wisdom!
READER: The Reading is from the Prophecy of Jeremy. [38:31-34]
PRIEST: Let us attend.

Thus says the Lord: Lo, days are coming and I shall make a covenant with the house of Israel, and a new covenant with the house of Juda, not according to the covenant which I made with their fathers, on the day when I took their hand to lead them out of the land of Egypt, because they did not abide by my covenant, and I disregarded them, says the Lord. Because this is my covenant, which I will make with the house of Israel after those days, says the Lord, I will surely give my laws into their minds and I shall write them on their hearts, and I shall be for them as God, and they shall be for me a people. And they will not teach each his fellow citizen, and each his brother, saying: Know the Lord; because they will all know me, from the smallest among them to the greatest, because I shall be merciful to their iniquities, and I shall not remember their sins any more.

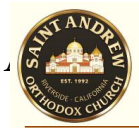
FIFTEENTH READING *

PRIEST: Wisdom!
READER: The Reading is from the Prophecy of Daniel. [3:1-88]
PRIEST: Let us attend.



Baptism and Chrismation Service for Catechumens

In the eighteenth year Nabuchodonosor made a golden image; its height was sixty cubits and its breadth was six cubits; and he set it up in the plain of Deïra, in the country of Babylon. And he sent to gather all the governors and generals and magistrates and chiefs and princes, all those with authority, all the governors of countries to come to the dedication of the image. And they were gathered, the magistrates, governors, generals, chiefs, great princes, those with authority, all the governors of countries for the dedication of the image which Nabuchodonosor the king had set up; and they stood before the image. And the herald cried loudly: To you it is ordered, peoples, tribes, languages, at what hour you shall hear the sound of trumpet, pipe, harp, sackbut, psaltery and every kind of music, you shall fall down and worship the golden image which Nabuchodonosor the king has set up. And any one who does not fall down and worship, at that hour shall be cast into the burning furnace of fire. And it came to pass that when the people heard the sound of trumpet, pipe, harp, sackbut, psaltery and every kind of music, all the peoples, tribes and languages fell down and worshipped the golden image which Nabuchodonosor had set up. Then certain Chaldean men approached and accused the Jews and they spoke and said to king Nabuchodonosor: O king, live for ever! You, O king, have given an order that everyone who hears the sound of trumpet, pipe, harp, sackbut, psaltery and every kind of music and does not fall down and worship the golden image, shall be cast into the burning furnace of fire. There are Jewish men, whom you have placed over the works of the country of Babylon, Sedrach, Misach and Abdenago, who have not obeyed your order, O king, and do not serve your gods and who do not worship the golden image which you have set up. Then in rage and anger Nabuchodonosor ordered Sedrach, Misach and Abdenago to be brought; and they were brought before the king; and Nabuchodonosor answered and said to them: Is it true, Sedrach, Misach and Abdenago that you do not serve my gods, and do not worship the golden image that I have set up? Now therefore, when you hear the sound of trumpet, pipe, harp, sackbut, psaltery and every kind of music, you are to fall down and worship the golden image that I have set up; and if you do not worship, in that hour you will be cast into the burning furnace of fire. And who is the god that will rescue you from my hands? Sedrach, Misach and Abdenago answered king Nabuchodonosor: We have no need to answer you over this matter; for our God, whom we serve, is in heaven, able to rescue us from the burning furnace of fire and he will from your hands, O king, because we will not serve your gods and we will not worship the golden image that you have set up. Then Nabuchodonosor was filled with rage, and his countenance was changed towards Sedrach, Misach and Abdenago, and he ordered the furnace to be heated sevenfold, so that it should burn to the uttermost; and he ordered his strongest men to fetter Sedrach, Misach and Abdenago and to cast them into the burning furnace of fire. Then the man bound then with their coats, caps, leggings and other clothing and they were cast into the middle of the burning fiery furnace, since the word of the king was pressing; and the furnace was heated exceedingly, sevenfold. And these three, Sedrach, Misach and Abdenago, fell bound into the midst of the burning furnace of fire, and they walked in the middle of the flame, praising god and blessing the Lord. And Azarias prayed thus; and opening his mouth in the middle of the fire he said: Blessed are you, O Lord, the God of our fathers: and praised and glorified is your name to the ages. For you are just in all that you have done for us. And all your works are true, and your ways are right, and all your judgements are true. And judgements of truth you have executed in all that you have brought upon us. And upon Jerusalem the holy city of our fathers. Because in truth you have brought all these things upon us, because of our sins. Because we have sinned and committed iniquity in departing from you, and we have sinned in all things, and we have not obeyed your commandments, nor kept them, nor have we done as you commanded us, that it might be well with us. And all that you have done to us, and all that you have brought upon us, you have done with true judgement; and you handed us over into the hands of our



Baptism and Chrismation Service for Catechumens

lawless foes, hateful rebels, and to an unjust king, the most wicked in all the earth. And now we cannot open our mouth; we have become a shame and disgrace to your servants, and to those who honour you. Do not hand us over for ever, for your holy name's sake, and do not annul your covenant, and do not withdraw your mercy from us, for the sake of Abraham your beloved, and Isaac your servant, and Israel your holy one. To whom you said that you would multiply their seed as the stars of heaven, and as the sand that is by the shore of the sea. Because, Master, we have become smaller than all the nations, and we are humbled in all the earth to-day because of our sins. And at this moment there is neither prince, nor prophet nor leader; neither holocaust, nor sacrifice, not offering, nor incense; no place to make an offering before you and to find mercy. Yet with a contrite heart and with a spirit of humility may we be accepted, as though with holocausts of rams and bulls and tens of thousands of fat lambs, so may our sacrifice be acceptable before you to-day, and may it be perfected behind you; because there is no shame for those who trust in you. And now we are following you with our whole heart, and we fear you, and seek your face; do not put us to shame. But do with us according to your fairness, and according to the multitude of your mercy. Deliver us according to your wondrous works, and give glory to your name, O Lord. And let all who harm your servants be disgraced, and put to shame from all their power, and let their strength be smashed. And let them know that you Lord, alone are God, and glorious in the whole inhabited world. And the king's servants, who cast them in, did not cease stoking the furnace with naphtha, pitch, tow and brushwood. And the flame poured out above the furnace forty nine cubits; and it spread out and burnt up those of the Chaldeans it found around the furnace. But the Angel of the Lord came down into the furnace with Azarias and his companions, and shook the flame of the fire out of the furnace. And he made the midst of the furnace as though a moist wind were whistling through it; and the fire did not touch them at all, nor hurt them, nor trouble them. Then the Three as with one voice, hymned, blessed and glorified God in the furnace, saying: Blessed are you, O Lord, the God of our fathers: to be praised and exalted unto the ages. And blessed is your glorious, holy name: to be praised and exalted unto the ages. Blessed are you in the temple of your glory: to be praised and exalted unto the ages. Blessed are you who behold the deeps and sit upon the Cherubim: to be praised and exalted unto the ages. Blessed are you on the glorious throne of your kingdom: to be praised and exalted unto the ages. Blessed are you in the firmament of heaven: to be praised and exalted unto the ages.

*Then all stand and sing in Tone 1*⁶

Praise the Lord, and exalt Him more and more unto all the ages.

Then the Canonarch intones the following hymn, while the Singers, after each verse sing the refrain "Praise the Lord ..." as above.

Bless the Lord all you works of the Lord; praise, and highly exalt him to all the ages.

Bless the Lord Angels of the Lord, heavens of the Lord;

Bless the Lord all you waters above the heavens, all you powers of the Lord;

Bless the Lord sun and moon, stars of heaven;

Bless the Lord, every shower and dew, all the winds;

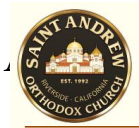
Bless the Lord fire and warmth, cold and heat;

Bless the Lord dews and snows, ice and cold;

Bless the Lord frosts and snows, lightnings and clouds;

Bless the Lord light and dark, nights and days;

⁶ The Typikon prescribes tone 1, however the Triodion prescribes tone 6.



Baptism and Chrismation Service for Catechumens

Bless the Lord earth, mountains and hills, and all that grow in it;
Bless the Lord springs, seas and rivers, whales and all that move in the waters;
Bless the Lord all you birds of the air, beasts and cattle;
Bless the Lord you sons of men. Let Israel bless the Lord;
Bless the Lord priests of the Lord, servants of the Lord;
Bless the Lord spirits and souls of the just, holy and humble of heart;
Bless the Lord Ananias, Azarias and Misael;
Bless the Lord Apostles, Prophets and Martyrs of the Lord;
We bless the Lord: Father, Son and Holy Spirit;

SINGERS: We praise the Lord, and exalt Him more and more unto all the ages.

CANONARCH: Both now and ever, and unto ages of ages. Amen.

SINGERS: Praise the Lord, and exalt Him more and more unto all the ages.

CANONARCH: We praise, bless and worship the Lord, praising and exalting Him more and more unto all the ages.

SINGERS: We praise the Lord, and exalt Him more and more unto all the ages.

7.) We now take up the Divine Liturgy of St Basil the Great and say “Let us pray to the Lord” and that which follows through the exclamation “For holy art Thou, O our God ...” (Cf. The Liturgikon, p. 264).⁷

8.) Following the “Amen” on the exclamation, we chant the anti-Trisagion “As many as have been baptized into Christ ...”

NOTE 6: *Immediately upon the completion of the anti-Trisagion, the holy doors and curtain are closed. The Priest then replaces his dark phelonion for his white, and the Deacon his dark orarion for his white.*

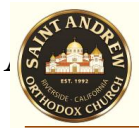
9.) The Prokeimenon in tone 5 with its stichos “**Let all the earth adore Thee, and sing to Thee. // Shout with joy to God, all the earth.**” and the Epistle (*Romans 6:3-11*; Nassar, p. 916).

NOTE 7: *Immediately upon the completion of the Epistle, the curtain and holy doors are opened, the church temple is fully illuminated and all the bells are rung, as the anti-Alleluarion is chanted with its verses. During the chanting of the anti-Alleluarion the Deacon censes while Priest strews laurel leaves throughout the church temple, beginning at the holy table and proceeding along the same route as a great censing.*

10.) The anti-Alleluarion in tone 7 with its stichoi “**Arise, O God, and judge the earth; for Thou shalt inherit among all the nations.**” (Nassar, p. 917) and the Gospel (*Matthew 28:1-20*; Nassar, p. 918).

11.) Following the Gospel we continue with the Divine Liturgy of St Basil the Great (The Liturgikon, p. 268).

⁷ This is according to the Arabic Typikon. According to the Greek Typikon we say a Little Litany and the exclamation “For holy art Thou, O our God ...”



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12.) The anti-Cherubicon: “Let all mortal flesh keep silence ...” (Nassar, p. 919) ⁸

Let all mortal flesh keep silence and in fear and trembling stand, pondering nothing earthly minded. For the King of kings and the Lord of lords cometh forth to the faithful. Before him go the ranks of angels, with all the principalities and powers; the cherubim full of eyes and the six-winged seraphim covering their faces and chanting their, Hymn, Alleluia, Alleluia, Alleluia.

13.) The Hymn of Magnification of the Theotokos: “In thee rejoiceth all creation ...” ⁹

14.) The Koinonikon: “The Lord was awaked as one out of sleep ...” (Nassar, p. 919)

NOTE 8: *We chant the Koinonikon as many times as necessary for the Communion of the Clergy. However, the concluding “Alleluia” is not chanted until it is time for the Deacon or Priest to intone “With fear of God and faith and love, draw near.”*

15.) At the bearing forth of the Holy Gifts: “Blessed is He that cometh...” [ONCE]

NOTE 9: *Today the hymnography chanted during the People’s Communion must be limited to the above Koinonikon and the Heirmoi of the Canon of Great and Holy Saturday (Nassar, p. 882-888).*

16.) Post-Communion in heirmologic tone 2: “Remember us, O merciful One, as Thou didst remember the thief in the kingdom of heaven.” (Nassar, p. 919) [ONCE]

NOTE 10: *The following hymn of thanksgiving, chanted at the transfer of the Gifts from the holy table to the prothesis, is appointed to be chanted at every Divine Liturgy during the year (St. John Chrysostom, St Basil the Great, the Presanctified Gifts). Its use is attested as early as AD 624 in “The Paschal Chronicle.”*

17.) At the transfer of the Gifts: “Let our mouths be filled ...” [ONCE]

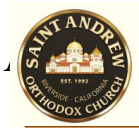
18.) After the prayer behind the amvon: “Blessed be the Name of the Lord ...” [THRICE]

19.) A table is now placed in the center of the solea and on it are set five loaves of sweet bread (made according to a Lenten recipe without eggs, milk or olive oil) and containers of red wine and wheat (but not olive oil, for on this Saturday, alone among all the Saturdays of the year, olive oil is not permitted). The clergy come to stand before the table, facing east. The Deacon lifts his orarion and says:

DEACON: Let us pray to the Lord.
CHOIR: Lord, have mercy.

⁸ We interrupt this anti-Cherubicon after “...all the principalities and power.” The Great Entrance is then made (in some traditions it is made in total silence). Following the Great Entrance we continue the anti-Cherubicon beginning with “the cherubim full of eyes ...”

⁹ Other sources prescribe the Heirmos of the 9th Ode of the Great Saturday Canon “Mourn not for Me, O Mother ...” (Nassar, p. 888).



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The Priest takes one of the loaves and makes the sign of the cross with it over the other loaves. After laying it aside he says aloud the appointed prayer, but omitting the reference to oil:

PRIEST: O Lord Jesus Christ our God, who didst bless the five loaves... (The Liturgikon, p. 37)

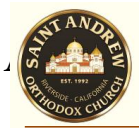
CHOIR: Amen.

The Liturgy then concludes as usual, beginning with “Let us pray to the Lord ... The blessings of the Lord ...”

NOTE 11: *The characteristic phrase for the Lord's Day is incorporated into the Dismissal; the saints of the day from the Menaion are not mentioned.*

20.) At the Great Dismissal we say, “May **He who rose again from the dead**, Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother ... forasmuch as He is good and loveth mankind.”

21.) We conclude, saying “Through the prayers ... Amen.”



Baptism and Chrismation Service for Catechumens

SERVICE BOOK: THE SACRAMENTS OF HOLY BAPTISM AND OF HOLY CHRISMATION

Note: This content is taken from the Service Book of the Holy Eastern Orthodox Catholic and Apostolic Church according to the use of the Antiochian Orthodox Christian Archdiocese of North America – Ninth Edition 1993.)

THE EXORCISMS – SERVICE BOOK, PP. 146-151

Prayers at the Reception of Catechumens

If the person to be Baptized is a Child, his clothing is removed and he is wrapped in one garment only (usually a fine towel). The Sponsor, holding the Child so that the Child's head rests on the right arm of the Sponsor, faces the Altar (to the East). The Priest then breathes thrice in the face of the Catechumen, making the sign of the Cross thrice on his brow and breast, saying:

In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then the Priest lays his hand upon the Child's head and continues:

PRIEST: Let us pray to the Lord.

CHOIR: Lord Have mercy.

PRIEST: 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, N., who hath been found worthy to flee unto thy Holy Name, and to take refuge under the shelter of the thy wings. Remove far from *him his* former delusion and fill *him* with the faith, hope and love which are in thee; that *he* may know that thou art the only true God with thine Only-begotten Son, our Lord Jesus Christ, and thy Holy Spirit. Enable *him* to walk in all thy commandments, and to fulfill those things which are well pleasing unto thee; for if a man do those things, *he* shall find life in them. Inscribe *him* in thy Book of Life, and unite *him* to the flock of thine inheritance. And may thy Holy Name be glorified in *him*, together with that of thy beloved Son, our Lord Jesus Christ, and of thy life-giving Spirit. Let thine eyes ever regard *him* with mercy, and let thine ears attend unto the voice of *his* supplication. Make *him* to rejoice in the works of *his* hands, and in all *his* generation; that *he* may render praise unto thee, may sing worship and glorify thy great and exalted Name always, all the days of *his* life. For all the Powers of Heaven sing praises unto thee, and thine is the Glory; of the Father, and of the Son, and of the Holy Spirit; now and ever, and unto ages of ages.

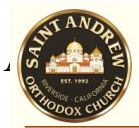
CHOIR: Amen.

Exorcism

PRIEST: Let us pray to the Lord.

CHOIR: Lord Have mercy.

PRIEST: O Lord of Sabaoth, the God of Israel, who healest every malady and every infirmity: Look upon thy servant; prove *him* and search *him*, and root out of *him*



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every operation of the Devil. Rebuke the unclean spirits and expel them, and purify the works of the thy hands; and exerting thy trenchant might, speedily crush down Satan under *his* feet; and give *him* victory over the same, and over *his* foul spirits; that having obtained mercy from thee, *he* may be made worthy to partake of thy heavenly Mysteries; and may ascribe unto thee glory; to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages. Amen.

A Prayer

PRIEST: Let us pray to the Lord.

CHOIR: Lord Have mercy.

PRIEST: O Lord the Master; thou who in verity existeth; who has created man in thine own likeness, and has bestowed upon *him* the power of life eternal; who also despises not those who have fallen away through sin, but hast provided salvation for the world through the Incarnation of thy Christ; Do thou, the same Lord, delivering also this thy creature from the bondage of the enemy, receive *him* into thy heavenly kingdom. Open the eyes of *his* understanding, that the light of thy Gospel may shine brightly in *him*. Yoke unto *his* life a radiant Angel, who shall deliver *him* from every snare of the adversary, from encounter with evil, from the demon of the noonday, and from evil visions.

The Priest then breathes upon the mouth, brow, and breast of the Child, saying:

Expel from *him* every evil and impure spirit which hideth and maketh its lair in his heart. (*This the Priest says thrice.*)

The spirit of error, the spirit of guile, the spirit of idolatry and of every concupiscence; the spirit of deceit and of every uncleanness which operateth through the prompting of the Devil. And make *him* a reason-endowed sheep in the holy flock of thy Christ, an honorable member of thy Church, a child of the light, and an heir of thy Kingdom; that having lived in accordance with thy commandments, and preserved inviolate the Seal, and kept *his* garment undefiled, *he* may receive the blessedness of the Saints in thy Kingdom. Through the grace and bounties, and love towards mankind of thine Only-begotten Son, with whom thou art blessed, together with thine all-holy and good and life-giving Spirit; now and ever, and unto ages of ages. Amen.

The Sponsor, holding the Child who is to be Baptized, faces to the West (to the rear of the Church); as does the Priest.

PRIEST: Dost thou renounce Satan, and all his Angels and all his works, and all his service, and all his pride?

SPONSOR: (Replies for the Child) I do.

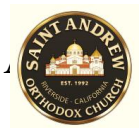
The above question and answer are repeated thrice.

PRIEST: Hast thou renounced Satan?

SPONSOR: I have.

The above questions and answer are also repeated thrice.

PRIEST: Breathe and spit upon *him*.



Baptism and Chrismation Service for Catechumens

The Sponsor, holding the Child, then turns to face the East (toward the Altar); as does the Priest.

PRIEST: Dost thou unite thyself unto Christ?

SPONSOR: I do.

The above question and answer are repeated thrice.

PRIEST: Hast thou united thyself unto Christ?

SPONSOR: I have.

The above question and answer are also repeated thrice.

PRIEST: Dost thou believe in Him?

SPONSOR: I believe in Him as King and God.

The Creed

The Sponsor then says (for the Child) the Creed, the Symbol of the 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 Father before all worlds, Light of Light, Very God of Very 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 was crucified also 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 sitteth 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 I believe in the Holy Spirit, the Lord, and Giver of Life, Who proceedeth from the Father, Who with the Father and the Son together is worshipped and glorified, Who spake by the Prophets;

And I believe 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.

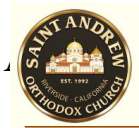
PRIEST: Has thou united thyself unto Christ?

SPONSOR: I have.

The above question and answer are repeated thrice.

PRIEST: Bow down also before him.

SPONSOR: (Bows and says): I bow down before the Father, and the Son, and the Holy Spirit: the Trinity, one in Essence and undivided.



Baptism and Chrismation Service for Catechumens

PRIEST: Blessed is God, who willeth that all men should be saved, and should one to the knowledge of the truth; now and ever, and unto ages of ages.

CHOIR: Amen.

A Prayer

PRIEST: Let us pray to the Lord.

CHOIR: Lord, have mercy.

PRIEST: O Master, Lord our God, call thy servant, N., to thy holy Illumination, and grant unto *him* that great grace of thy holy Baptism. Put off from *him* the old man, and renew *him* unto life everlasting; and fill *him* with the power of thy Holy Spirit, in the unity of thy Christ; that *he* may be no more a child of the body, but a child of thy kingdom. Through the good will and grace of thine Only-begotten Son, with whom thou art blessed, together with thy most holy, and good, and life-giving Spirit; now and ever, and unto ages of ages. Amen.

HOLY BAPTISM – SERVICE BOOK, PP. 151-154

The Priest enters the Sanctuary and vests in his Phelonion (Chasuble) and makes three reverences before the Holy Altar; He then takes the censor and censens the Sanctuary and Ikonostasis and comes out to the Baptismal Font and censens round about it. All tapers meanwhile are lighted. Standing before the Font, the Priest begins:

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

CHOIR: Amen

PRIEST: In peace let us pray to the Lord.

CHOIR: Lord, have mercy.

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

CHOIR: Lord, have mercy.

PRIEST: For the peace of the whole world; for the good estate of the holy churches of God, and for the union of all men, let us pray to the Lord.

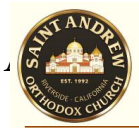
CHOIR: Lord, have mercy.

PRIEST: For our Archbishop (or Bishop, or Metropolitan) N., for the venerable Priesthood, the diaconate in Christ, for all the clergy and the people, let us pray to the Lord.

CHOIR: Lord, have mercy.

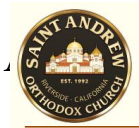
PRIEST: That this water may be sanctified with the power, and effectual operation, and indwelling of the Holy Spirit, let us pray to the Lord.

CHOIR: Lord, have mercy.



Baptism and Chrismation Service for Catechumens

- PRIEST:** That there may be sent down into it the grace of redemption, the blessing of Jordan, let us pray to the Lord.
- CHOIR:** Lord, have mercy.
- PRIEST:** That there may come upon this water the purifying operation of the super-substantial Trinity, let us pray to the Lord.
- CHOIR:** Lord, have mercy.
- PRIEST:** That we may be illumined by the light of understanding and piety, by the outpouring of the Holy Spirit, let us pray to the Lord.
- CHOIR:** Lord, have mercy.
- PRIEST:** That this water may prove effectual unto the averting of every snare of enemies, both visible and invisible, let us pray to the Lord.
- CHOIR:** Lord, have mercy.
- PRIEST:** That *he* who is baptized therein may be made worthy of the Kingdom incorruptible, let us pray to the Lord.
- CHOIR:** Lord, have mercy.
- PRIEST:** For *him* who is now come unto holy Baptism, and for *his* salvation, let us pray to the Lord.
- CHOIR:** Lord, have mercy.
- PRIEST:** That *he* may prove himself a child of the Light, and an heir of eternal good things, let us pray to the Lord.
- CHOIR:** Lord, have mercy.
- PRIEST:** That *he* may be a member and partaker of the death and resurrection of Christ our God, let us pray to the Lord.
- CHOIR:** Lord, have mercy.
- PRIEST:** That *he* 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.
- CHOIR:** Lord, have mercy.
- PRIEST:** That this water may be to *him* a laver of regeneration, unto the remission of sins, and a garment of incorruption, let us pray to the Lord.
- CHOIR:** Lord, have mercy.
- PRIEST:** That the Lord God will hearken unto the voice of our petition, let us pray to the Lord.
- CHOIR:** Lord, have mercy.
- PRIEST:** That He will deliver *him* and us from all tribulation, wrath, danger, and necessity, let us pray to the Lord.
- CHOIR:** Lord, have mercy.



Baptism and Chrismation Service for Catechumens

PRIEST: Help us; save us; have mercy on us; and keep us, O God, by the grace.

CHOIR: Lord, have mercy.

PRIEST: Calling to remembrance our all-holy, immaculate, 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.

BLESSING OF THE WATERS OF BAPTISM – SERVICE BOOK, PP. 154-156

Priest then says the following prayer aloud:

PRIEST: Great art thou, O Lord, and marvelous are thy works, and there is no word which is sufficient to hymn thy wonders. *(Thrice.)*

For thou, of thine own good will, has brought into being all things which before were not, and by thy might, thou upholdest creation, and by thy providence thou orderest the world. For thou, who art God inexpressible and everlasting, didst descend upon earth, and didst take on the semblance of a servant, and wast made in the likeness of man. For, because of the tender compassion of thy mercy, O Master, thou couldst not endure to behold mankind oppressed by the Devil; but thou didst come, and didst save us. We confess thy grace. We proclaim thy mercy. We conceal not thy gracious acts. Thou has delivered the generations of our mortal nature. By the birth thou didst sanctify the Virgin's womb. All creation magnifieth thee, who hast manifested thyself. For thou, O our God, hath revealed thyself upon earth, and dwelt among men. Thou didst hallow the streams of Jordan, sending down upon them from heaven thy Holy Spirit, and didst crush the heads of the dragons who lurked there.

Wherefore, O King who lovest mankind, come thou now and sanctify this water by the indwelling of thy Holy Spirit.

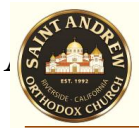
The Priest says these words thrice, and makes the sign of the Cross over the water each time.

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; that those who would ensnare thy creature will flee far from it. For we have called upon thy Name, O Lord, and it is wonderful and glorious, and terrible unto adversaries.

The Priest then makes the sign of the Cross thrice upon the water, dipping the fingers of his right hand therein; and breathing upon it thrice, he says:

Let all adverse powers be crushed beneath the sign of the image of thy cross. *(Thrice.)*

And we pray thee, O God, that every aerial and unseen phantom may withdraw itself from us; and that no demon of darkness may conceal himself in this water; and that no evil spirit which instilleth darkening of intentions and rebelliousness of thought may descend into it with *him* who is about to be baptized. But do thou, Master of all, show this water to be the water of redemption, the water of



Baptism and Chrismation Service for Catechumens

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 thou has said, O Lord: Wash ye, be ye clean; and put away evil things from your souls. Thou has bestowed upon us from on high a new birth through water and the spirit. Wherefore, O Lord, manifest thyself in this water, and grant that *he* who is baptized therein may be transformed; that *he* may put away from *him* the old man, which is corrupt through the lusts of the flesh, and that *he* may be clothed upon with the new man, and renewed after the image of Him who created *him*; that being buried, after the pattern of thy death, in baptism, *he* may, in like manner, be a partaker of thy Resurrection and having preserved the gift of thy Holy Spirit, and increased the measure of grace committed unto *him*, *he* may receive the prize of *his* high calling, and be numbered with the first-born whose names are written in heaven, in thee, our God and Lord, Jesus Christ. For unto thee are due all glory, dominion, honor, and worship, together with thy Father, who is from everlasting, and thine all-holy, and good, and life-giving Spirit: now and ever, and unto ages of ages. Amen.

BLESSING OF THE OIL OF GLADNESS – SERVICE BOOK, PP. 156-157

The Anointing with Oil

PRIEST: Peace be to all. Let us bow our heads unto the Lord.

The priest then breathes thrice upon the phial containing the oil, and makes the sign of the Cross over it thrice and says the following prayer:

PRIEST: Let us pray to the Lord.

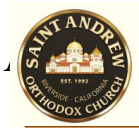
CHOIR: Lord have mercy.

PRIEST: O Lord and Master, the God of our fathers, who didst send unto them that were in the ark of Noah thy 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 didst provide the fruit of the olive for the fulfilling of the thy Holy Mysteries; who thereby fillest them that are under the Law with thy Holy Spirit, and perfectest them that are under grace: Bless also this holy oil with the power, and operation and indwelling of thy Holy Spirit, that it may be an anointing unto incorruption, an armour 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 therewith in faith, or who are partakers thereof; unto thy glory and the glory of thine Only-begotten Son, and of thine all-holy, and good, and life-giving Spirit: now and ever, and unto ages of ages.

CHOIR: Amen.

PRIEST: Let us attend!

The Priest pours some oil from the phial, making with it the sign of the cross in the water thrice, as he sings "Alleluia," thrice. He continues, saying:



Baptism and Chrismation Service for Catechumens

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

CHOIR: Amen.

ANNOINTED WITH OIL, BAPTIZED AND CLOTHED – SERVICE BOOK, PP. 157-158

Then the person who is about to be baptized is presented. The Priest takes of the oil, and anoints the child by making the sign of the Cross, first upon the child's brow, saying:

PRIEST: 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.

Then upon the breast and back saying:

Unto the healing of body and soul.

On the ears, saying:

Unto the hearing of faith.

On the hands, saying:

Thy hands have made me and fashioned me.

On the feet, saying:

That *he* may walk in the way of thy commandments, O Lord.

When the child is thus anointed, the Priest holds him securely upright, facing the East and baptizes him by immersion into the water three times, and saying:

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

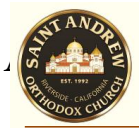
When the child has been baptized, the Priest returns him to his sponsor, washes his own hands in the font and dries them on a towel provided for the purpose. Then he takes up the inner garment of the newly-baptized child and blesses it with the sign of the cross, saying:

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

The inner garment only of the child is put upon him, and he is wrapped in a dry towel or other suitable garment provided for the purpose. Meanwhile the following Troparion is said or sung:

Vouchsafe unto me a robe of light, O thou who clothest thyself with light as with a garment: Christ our God, plenteous in mercy.

The Sponsor brings the child and stands before the Analogion, in the customary place, in order that the newly-baptized Christian may receive anointing with the Holy Chrism. The child is not completely dressed until the whole order of the Service is completed, in order that the continuity and decorum of the sacred Rite may be preserved.



Baptism and Chrismation Service for Catechumens

CHRISMATED, WASHED AND TONSURED – SERVICE BOOK, PP. 158-162

The Sacrament of Holy Chrismation

PRIEST: Let us pray to the Lord.

CHOIR: Lord have mercy.

PRIEST: Blessed art thou, O Lord God Almighty, Source of all good things, Son of righteousness, who sheddest forth upon them that were in darkness the light of salvation, through the manifestation of thine Only-begotten Son and our God; and who hast given unto us, unworthy though we be, blessed purification through hallowed water, and divine sanctification, through life-giving Chrismation; who now, also, has been graciously pleased to regenerate thy servant that hath newly received Illumination by water and Spirit, and grantest unto *him* remission of sins, whether voluntary or involuntary. Do thou, the same Master, compassionate King of all, grant also unto *him* the seal of the gift of thy holy, and almighty, and adorable Spirit, and participation in the holy Body and the precious Blood of thy Christ. Keep *him* in thy sanctification; confirm *him* in the Orthodox faith; deliver *him* from the Evil One, and from the machinations of the same. And preserve *his* soul in purity and uprightness, through the saving fear of thee; that *he* may please thee in every deed and word, and may be a child and heir of thy heavenly kingdom. For thou art our God, the God who showeth mercy and saveth; and unto thee do we ascribe glory: to the Father, and to the Son, and to the Holy Spirit: now and ever, and unto ages of ages. Amen.

The Priest then anoints the newly-baptized Child with Holy Chrism, making with it the sign of the Cross: On the brow, on the eyes, on the nostrils, on the lips, on both ears, on the breast, on both hands, on both feet, and between the shoulders, saying each time:

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

The sponsor responds each time, saying:

SPONSOR: Seal.

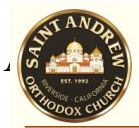
The Ablution

(Prayers at the washing of the newly-baptized Child)

PRIEST: Let us pray to the Lord.

CHOIR: Lord have mercy.

PRIEST: O thou who, through holy baptism, hast given unto thy servant remission of sins, and hast bestowed upon *him* a life of regeneration; Do thou, the same Lord and Master, ever graciously illumine *his* heart with the light of thy countenance. Maintain the shield of *his* faith unassailed by the enemy. Preserve pure and unpolluted the garment of incorruption, wherewith thou has endowed *him*, upholding inviolate in *him* by thy grace, the seal of the Spirit, and showing mercy unto *him* and unto us, through the multitude of thy mercies. For blessed and glorified is thine 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.



Baptism and Chrismation Service for Catechumens

CHOIR: Amen.

PRIEST: Peace be to all.

CHOIR: And to thy spirit.

PRIEST: Let us bow our heads unto the Lord.

CHOIR: To thee, O Lord.

PRIEST: *He* who hath put on thee, O Christ our God, boweth also *his* head with us, unto thee. Keep *him* ever a warrior invincible in every attack of those who assail *him* and us; and make us all victors, even unto the end, through thy crown incorruptible. For thine it is to show mercy, and to save us, and unto thee do we ascribe glory; together with thy Father who is from everlasting, and thine All-holy and good, and life-giving Spirit: now and ever, and unto ages of ages.

CHOIR: Amen.

The Priest then dips a sponge in pure water and sprinkles the Child, saying:

Thou art justified. Thou art illuminated. Thou art sanctified. Thou art washed: in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

With the sponge, the Priest washes the face, head, breast and the other parts of the Child that were anointed with Holy Chrism; saying:

Thou art baptized. Thou art Illumined. Thou hast received anointment with Holy Chrism. Thou art sanctified. Thou art washed: in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

The Tonsure

(Prayer at cutting the hair of the newly-baptized Child)

PRIEST: Let us pray to the Lord.

CHOIR: Lord have mercy.

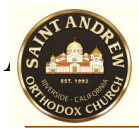
PRIEST: O Lord our God, who, through the fulfilling of the baptismal font, by the goodness dost sanctify them that believe on thee; Bless this child present here, and let thy blessing descend upon *his* head. And as thou didst bless David the King by the hand of thy Prophet Samuel, bless also the head of the servant, N., by the hand of me, a sinner, inspiring *him* with thy Holy Spirit; that as *he* increaseth in stature, and even unto ripe old age, *he* may ascribe glory unto thee, and behold the good things of Jerusalem all the days of *his* 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 ages of ages.

CHOIR: Amen.

Priest, with a small scissors, cuts the hair of the Child, 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.



Baptism and Chrismation Service for Catechumens

FIRST HOLY COMMUNION – SERVICE BOOK, PP. 162-165

(Participation of the newly-baptized Child in the Divine Mysteries)

The Priest opens the Tabernacle containing the reserved Sacrament, while the Choir sings the following /communion Hymn:

Of thy Mystic Supper, O son of God, accept me today as a communicant: for I will not speak of thy Mystery to thine enemies, neither will I give thee a kiss as did Judas; but like the thief will I confess thee: Remember me, O lord, in thy Kingdom.

The Priest gives the Holy Communion to the child, saying:

Thy servant of God, N., partakes of the precious and all-holy Body and Blood of our Lord and God and Saviour Jesus Christ, unto the healing of soul and body and unto life everlasting. Amen

The Procession

The Priest, accompanied by the Sponsors bearing the Child, proceeds around the Font thrice, censing as he leads. All present sing the following hymn thrice.

As many as have been baptized into Christ have put on Christ. Alleluia.

The Apostle

PRIEST: Let us attend.

READER: Prokeimenon. The Lord is my light and my salvation: whom then shall I fear?

Verse: The Lord is a strength of my life: of whom then shall I be afraid?

PRIEST: Wisdom!

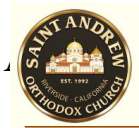
READER: The Lesson from the Epistle of the holy Apostle Paul to the Romans.

PRIEST: Let us attend!

READER: Brethren: Know ye not that so many of us as were baptized into Jesus Christ, were baptized into his death? Therefore we are buried with him by baptism into death: that like as Christ was raised from the dead by the glory of the Father, even so we also should walk in newness of life. For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection: knowing this, that our old man was crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed 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, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once: but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ Our Lord.

PRIEST: Peace be to thee that readest.

CHOIR: Alleluia, alleluia, alleluia.



Baptism and Chrismation Service for Catechumens

The Gospel

- PRIEST:** Wisdom! Attend! Let us hear the holy Gospel. Peace be to all.
- CHOIR:** And to thy spirit.
- PRIEST:** The Reading from the Holy Gospel according to St. Matthew.
- CHOIR:** Glory to thee, O Lord, glory to thee.
- PRIEST:** Let us attend! Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw him, they worshipped him: but some doubted. And Jesus came, and spake unto them, saying, All power is given unto me in heaven and in earth. Go ye 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 world. Amen.
- CHOIR:** Glory to thee, O Lord, Glory to thee.

Ektenia

- PRIEST:** have mercy upon us, O God, according to thy great goodness: we pray thee: hearken and have mercy.
- CHOIR:** Lord, have mercy (*Thrice*)
- PRIEST:** Again we pray for mercy, life, peace, health, salvation, and visitation for the newly-illuminated servant of God, N.; and his Sponsor (*Sponsors*), N., (N & N); and his Parents; and all here present; and for the pardon and remission of their sins.
- CHOIR:** Lord, have mercy. (*Thrice*)
- PRIEST:** For thou art a merciful God and lovest mankind, and unto thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit: now and ever and unto ages of ages.
- CHOIR:** Amen.

The Dismissal

- 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: both now and ever, and unto ages of ages, Amen. Lord, have mercy; Lord, have mercy; Lord, have mercy. Master, bless.
- PRIEST:** O Thou who didst receive Baptism in the Jordan for our salvation, Christ our true God, through the intercessions of His all-immaculate Mother, and of all the Saints, have mercy upon us and save us, forasmuch as He is good and loveth mankind.
- Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.
- CHOIR:** Amen.