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# Holy Baptism

## The Naming of the Child

On the seventh day after the first birth, prior to the second birth, water may be poured into a basin with a little salt and a little oil, and seven candles lit around it.

Presbyter:

Have mercy on us, O God, the Father, the Pantocrator. All-holy Trinity, have mercy on us. O Lord, God of hosts, be with us, for we have no helper in our tribulations and afflictions but You.

People:

Our Father…

Presbyter:

Pray.

Deacon:

Stand up for prayer.

Priest:

Peace be with all.

People:

And with your spirit.

The Prayer of Thanksgiving (page 20) is said, and incense is offered.

### Hebrews 1:5-12

A chapter from the Epistle of our teacher Paul to the Hebrews. His blessing be upon us. Amen.

For to which of the angels did God ever say:

*You are my Son!*

*Today I have I begotten you*

and again:

*I will be a Father to him,*

*and he will be my Son?*

Also, when he brings the firstborn into the world, God says:

*“Let all the angels of God worship him.”*

Of the angels, God says:

*Who makes his angels spirits,*

*and his servants a flame of fire.*

But of the Son he says:

*Your throne, O God, is unto ages of ages.*

*The scepter of uprightness is the scepter of your Kingdom.*

*You have loved righteousness, and hated iniquity;*

*therefore God, your God, has anointed you with the oil of gladness above your companions.*

And:

*You, Lord, in the beginning, laid the foundation of the earth.*

*The heavens are the works of your hands.*

*They will perish, but you continue.*

*They all will grow old as a gar-ment,*

*As a mantle, you will roll them up,*

*and they will be changed;*

*but you are the same.*

*Your years will not fail.*

*The grace of God the Father be with you all. Amen.*

The Trisagion is chanted (see page 18), and the presbyter prays the Prayer of the Goepsl (see page 18).

### Psalm 112:1, 2

A Psalm of David.

Praise the Lord, O you children!

Praise the Name of the Lord.

Let the Name of the Lord be blessed

from now and forevermore.

Alleluia.

### John 1:14-18

Stand with the fear of God. Let us hear the Holy Gospel. Bless, O Lord, the reading of the Holy Gospel, according to St. John. Blessed be He Who comes in the Name of the Lord. Our Lord, God, Saviour, and King of us all, Jesus Christ, Son of the Living God, to Whom is glory forever.

The Word became flesh and made his dwelling among us. We beheld his glory, glory as a Father’s only-begotten son, full of grace and truth. John testified about him; he cried out, saying, “This was he of whom I said, ‘He who comes after me ranks ahead of me because he was before me.’” From his fullness, we have all received grace upon grace. For the law was given through Moses, [but] grace and truth came through Jesus Christ. No onehas seen God at any time! The uniquely loved Son who is in the bosom of the Father, he has explained him. *Glory be to God forever.*

### The Gospel Response

The incorporeal

became incarnate,

And the Logos

became flesh.

He Who is

without beginning

He Who is beyond time

Entered time.

Intercede on our behalf,

O lady of us all, the Mother of God,

Mary the Mother of our Saviour,

That He may forgive us our sins.

The presbyter then says the Three Short Prayers, namely, the Peace, the Fathers and the Congregations (page 31). The Creed is recited (see page 33), and the presbyter says the following prayer:

Presbyter:

O God, the Great, the Eternal, the Lord, the Pantocrator, through Your Logos, our Lord Jesus Christ, WHO IS from the beginning and forever, You have created the world in Your unsearchable wisdom. You have created man after Your own image and likeness. You have filled him with the mercy of Your goodness and have adorned him with all splendor. You have given him a spirit of wisdom and of rational understanding, and have given him authority over all thigns. You have appointed him to work all day that he might bless You.

Therefore, we ask and entreat Your goodness, for Your servant \_\_\_\_\_ the {son/daughter} of \_\_\_\_\_ and of \_\_\_\_\_, bless {him/her} with all heavenly blessings. Bless also, O Lord, {his/her} birth. May {his/her} days be lengthened according to Your grace. Let {him/her} grow and increase a hundred fold, and sixty fold, and thirty fold. May {his/her} parents rejoice and be glad for {his/her} birth as Zacharias and Elizabeth [did], to whom You granted John the prophet. And at the appointed time, may {he/she} be found worthy of the washing of the new birth, to the forgiveness of {his/her} sins, preparing {him/her} to be a temple for Your Holy Spirit, Through the grace, compassion, and love-of mankind of Your Only-Begotten Son, our Lord, God, and Saviour, Jesus Christ, through Whom the glory, the honour, the dominion, and the adoration are due to You, with Him and the Holy Spirit, the Giver of Life, Who is of one essence with You, now and at all times, and to the age of all ages. Amen.

The people receite Psalm 148 and 149 (i.e., the first two parts of the Fourth Canticle. See the Great Horologion).

The people say, “Our Father…”, and the presbyter say the Absolution of the son and the Blessing (page 39).

The Presbyter signs the water, and says:

Presbyter:

One is the Holy Father. One is the Holy Son. One is the Holy Spirit. Amen.

The presbyter bathes the child with the water while the people chant Psalm 150 (in its standard tune, not continuing in the tune of the Fourth Canticle started above). The End-of-Service hymn is sung, and the presbyter says the dismissal.

## The Churching of the Mother

### If she has given birth to a male child

At the end of forty days. The presbyerter says, “Have mercy on us,” and the people say, “Our Father.” The Prayer of Thanksgiving is said (see page 20), and incense is offered (according to the Pauline Mystery).

People:

|  |  |
| --- | --- |
| We worship You, O Christ, with Your Good Father and the Holy Spirit, for You have {come} and saved us. (Have mercy on us.) | Ten oo‑osht Emmok: O Pi Khristos: nem Pek Yot en Aghathos: nem pi Pnevma Eth‑owab: je {Ak ee} ak soti emmon. (Nai nan.) |

### Hebrews 1:8-12

A chapter from the Epistle of our teacher Paul to the Hebrews. His blessing be upon us. Amen.

But of the Son he says:

*Your throne, O God, is unto ages of ages.*

*The scepter of uprightness is the scepter of your Kingdom.*

*You have loved righteousness, and hated iniquity;*

*therefore God, your God, has anointed you with the oil of gladness above your companions.*

And:

*You, Lord, in the beginning, laid the foundation of the earth.*

*The heavens are the works of your hands.*

*They will perish, but you continue.*

*They all will grow old as a garment,*

*As a mantle, you will roll them up,*

*and they will be changed;*

*but you are the same.*

*Your years will not fail.*

*The grace of God the Father be with you all. Amen.*

The Trisagion is chanted (see page 18), and the presbyter prays the Prayer of the Goepsl (see page 18).

### Psalm 31:1, 2a

A Psalm of David.

Blessed are they whose iniquities are forgiven,

and whose sins are covered.

Blessed is the man whose sin the Lord does not take into account.

Alleluia.

### Luke 2:21-35

Stand with the fear of God. Let us hear the Holy Gospel. Bless, O Lord, the reading of the Holy Gospel, according to St. Luke. Blessed be He Who comes in the Name of the Lord. Our Lord, God, Saviour, and King of us all, Jesus Christ, Son of the Living God, to Whom is glory forever.

When the eight days were fulfilled and time came for the circumcision of the child, he was named Jesus, the name given by the angel before he was conceived in the womb.

And when the days of their purification according to the law of Moses were fulfilled, Joseph and Mary brought him up to Jerusalem, to present him to the Lord. (For it is written in the law of the Lord, “Every male who opens the womb shall be called holy to the Lord”). [They also brought him] to offer a sacrifice according to what is said in the law of the Lord, “A pair of turtledoves, or two young pigeons.”

Behold, there was a man in Jeru-salem whose name was Simeon. This man was righteous and devout, waiting for the consolation of Israel, and the Holy Spirit was upon him. It had been revealed to him by the Holy Spirit that he would not see death before he had seen the Lord’s anointed. He came in the Spirit into the temple. The parents brought in the child Jesus in order to do according to the custom of the law concerning him. Then Simeon took Jesus in his arms and blessed God, saying,

*Now you let your servant depart in peace, Master,*

*according to your word,*

*for my eyes have seen your salva-tion,*

*which you have prepared before the face of all peoples;*

*a light to enlighten the gentiles,*

*and the glory of your people Israel.*

Joseph and his mother were wondering at the things which were spoken concerning him. Simeon blessed them and said to Mary, his mother,

*“Behold, this child is set for the falling and the rising of many in Israel, and for a sign which is spoken against. Yes, a sword will pierce through your own soul, so that the thoughts of many hearts may be revealed.”*

*Glory be to God forever.*

The presbyter then says the Three Short Prayers, namely, the Peace, the Fathers and the Congregations (page 31). The Creed is recited (see page 33), and the presbyter says the following prayer:

### The Absolution

Presbyter:

Lord God the Pantocrator, the Father of our Lord, God and Saviour Jesus Christ; the Treasure of Light, the Creator of the world, the chaser away of all diseases, Who reconciles all to the repentance of harmony; Who hast adorned all by the law of Your love, through the economy of Your Logos, the Only-begotten Son, when He came to us in the flesh through the holy Theotokos and ever virgin, saint Mary, and the Holy Spirit, the healer and physician of our nature, our teacher in Your true knowledge, that we might be saved through the preaching of Your holy Gospels. For the sake of man, whom You have created, and the working of the woman, whom You have brought out of him, to be a helper unto him, after the economy of canonical marriage, You have blessed the fruit of the lawful offspring of the image of Your image and Your likeness, And have enlarged the bounds of our nature by a succession of seed, to the furnishing of the world and all that are therein, through all Your saints and the seed of the Kingdom of the Heavens.

Therefore, O Lord, You have cleansed our nature and have delivered us through an inward personal reconciliation in mystical and real fellowship.

We ask and entreat You, O lover of mankind, to look upon Your handmaid \_\_\_\_\_; may Your Holy Spirit renew her inward parts; cleanse her from her impurities. May she be renewed in her body and her soul and her spirit; and absolve her from all accusations, and all her acts, to a pardoning of all her transgressions. By the grace...

The people say, “Our Father…”, and the presbyter say the Absolution of the son and the Blessing (page 39), and anoints the woman with oil.

## The Churching of the Mother

### If she has given birth to a male child

At the end of forty[[1]](#footnote-1) days. The Prayer of Thanksgiving is said (see page 13), and incense is offered.

People:

|  |  |
| --- | --- |
| We worship You, O Christ, with Your Good Father and the Holy Spirit, for You have {come} and saved us. (Have mercy on us.) | Ten oo‑osht Emmok: O Pi Khristos: nem Pek Yot en Aghathos: nem pi Pnevma Eth‑owab: je {Ak ee} ak soti emmon. (Nai nan.) |

### Hebrews 1:5-12

A chapter from the Epistle of our teacher Paul to the Hebrews. His blessing be upon us. Amen.

As for other cases, I (not the Lord) say this: if any brother has an unbelieving wife, and if she is content to live with him, let him not leave her. [Likewise,] the woman who has an unbelieving husband who is content to live with her should not leave her husband. This is because the unbelieving husband is sanctified in his wife, and the unbelieving wife is sanctified in her husband. Otherwise your children would be unclean, but in fact, they are holy.

*The grace of God the Father be with you all. Amen.*

The Trisagion is chanted (see page 18), and the presbyter prays the Prayer of the Goepsl (see page 18).

Psalm 44:14

A Psalm of David.

All the glory of the King’s daughter is within,

adorned and embroidered with golden tassels, with many colours.

Alleluia.

### Luke 10:38-42

Stand with the fear of God. Let us hear the Holy Gospel. Bless, O Lord, the reading of the Holy Gospel, according to St. Luke. Blessed be He Who comes in the Name of the Lord. Our Lord, God, Saviour, and King of us all, Jesus Christ, Son of the Living God, to Whom is glory forever.

As they went on their way, Jesus entered into a village, and a certain woman named Martha received him into her house. She had a sister called Mary who also sat at Jesus’ feet and heard his word. But Martha was distracted with much serving. She came up to Jesus, and said, “Lord, do you not care that my sister has left me to serve alone? Ask her to help me!”

But Jesus answered, “Martha, Martha, you are anxious and trou-bled about many things! But one thing is needed! Mary has chosen the good part, and it will not be taken away from her.” *Glory be to God forever.*

The presbyter then says the Three Short Prayers, namely, the Peace, the Fathers and the Congregations (page 31). The Creed is recited (see page 33), and the presbyter says the same prayer as for the Churching of the Mother after the birth of a boy (page 7). The people say, “Our Father…”, and the presbyter say the Absolution of the son and the Blessing (page 39), and anoints the woman with oil.

## The Absolution of the Mother before Making the Child a Catechumen

Presbyter:

O Master, Lord God the Pantocrator, creator of the ages, Who commanded Your servant Moses in the Law, and showed him the ordinance of the purification as concerning women who shall bear children, that they should be made to wait those few days that You have appointed to them, and not touch any of Your holy things, but did keep them apart that they should be saved.

So now also, O our Master, we ask and entreat Your goodness for this, Your handmaid who has kept Your law and fulfilled Your commandments. She desires to enter into Your holy place, to worship before Your temple, desiring to partake of Your life-giving Mysteries.

We ask and entreat You, O Good One and Lover of mankind, bless Your handmaid and purify her, cleanse her from all defilement that is alien to Your purity. May she be worthy of the communion of Your holy Mysteries, without falling into condemnation.

Likewise also, O Our Master, this little child who has been born of her, bless, purify, bring to full age and stature, that {he/she} may grow up according to Your holy will. Establish {him/her} in Your orthodox faith and Your hope and Your love, Through Your Only-begotten Son, Jesus Christ our Lord, through whom…

## The Making of a Catechumen

### The Prayer for the Catechumens

Presbyter:

O Master, Lord, God the Pantocrator, the Father of our Lord, God, and Saviour, Jesus Christ,

We ask and entreat Your Goodness, O Lover of mankind: remember, O Lord, Your servants, the catechumens of Your people.[[2]](#footnote-2)

Deacon:

Pray for the catechumens of our people, that the Lord may bless them and confirm them in the Orthodox Faith to the last breath, and forgive us our sins.

People:

Lord have mercy.

Presbyter:

Have mercy on them; confirm them in the Faith in You. Cast out all traces of idolatry from their heart. Establish Your law, Your fear, Your commandments, Your statutes, and Your holy ordinances in their hearts. Grant them that they may know the certainty of the words with which they have been instructed. At the appointed time, may they be worthy of the washing of the new birth, to forgiveness of their sins, preparing them to be a temple of Your Holy Spirit, through the grace…

Deacon:

Pray.

[People:

Lord have mercy.]

Presbyter:

O Master, Lord Jesus Christ, Who bowed the heavens and came down to earth, Whose word strikes the rocks more mightily than swords, before Whose face the waters were troubled and fled backwards. Heal {these children/this child} who come{s} to be made {a} catechumen{s}. Show {them/him/her} the way in which it is fitting for {them/him/her} to walk, instruct {them/him/her} in the grace of Your Holy Spirit that {they/he/she} may abide in the imperishable gift of Your Holy Spirit, and bestow upon {them/him/her} remission of {their/his/her} sins, and grant {them/him/her} by Your grace that {they/he/she} may be healed from destroying sin, that {they/he/she} may be made worthy of the Holy Baptism of the new birth, in order that {they/he/she} may receive also the washing of the spotless Baptism of Your Holy Spirit, that {they/he/she} may see with holy vision unto sure understanding, and may give glory to You, O God [Christ], for Yours is the glory with Your good Father and the Holy Spirit, for ever. Amen.

### A Prayer Over the Oil of the Catechumens

The presbyter takes the vessel of the oil of the catcehumens and prays over it:

Deacon:

Pray.

Presbyter:

O Master, Lord God the Pantocrator, the Father of our Lord, God and Saviour Jesus Christ. We ask and entreat Your goodness, O Lover of mankind, the One Only True God, with Your Only-begotten Son Jesus Christ and the Holy Spirit, to look upon Your creature, this oil, and make it to become for the casting out of demons and their magic and sorcery and all idolatry, and change it and manifest it as an oil for the anointing of catechumens, unto the making of the soul believing. In Christ Jesus our Lord. Through whom...

### Another Prayer over the Oil of the Catechumens

Deacon:

Pray.

Presbyter:

O Master, Lord God the Pantocrator, the Father of our Lord, God, and Saviour Jesus Christ, Your Only-begotten Son and Logos, Who was crucified for as under Pontius Pilate, when he had made the good confession. We ask and entreat Your goodness, O Lover of mankind, send Your holy power upon this oil, make it to become oil of catechumens, availing against all workings of the adversary, and all witchcraft and all sorcery, and all idolatry, and for the overthrow of all evil things. Through Your Only-begotten Son, our Lord, God and Saviour Jesus Christ. For the glory and the might is Yours, with Him and the Holy Spirit for ever. Amen.

Here the priest examines the condition of the candidites, whether there be earrings in their ears, or ornaments on their feet, or rings on their fingers or armlets, and orders their removal.[[3]](#footnote-3) And he takes the vessel of oil, and begin in order, the male children first, and then the female, anoints his forehead, saying,

I anoint you \_\_\_\_\_, in the name of the Father and the Son and the Holy Spirit, One God, (with) oil of catechumens in the One, Holy, Catholic and Apostolic Church of God. Amen.

He anoints his breast and his hands and his back, saying,

May this oil bring to naught all assaults of the adversary. Amen.

Deacon:

Pray.

Presbyter:

You are blessed O our Master, the Lord, the Pantocrator. Your Only-begotten Son Jesus Christ our Lord is blessed, through whom You have drawn all the nations out of darkness, to the true and wonderful light, and from error and vanity of idols to the knowledge of the truth.

Deacon:

Pray.

Presbyter:

You have called these, Your servants, by Your holy and blessed Name. Write their names in Your book; number them with Your people and those who fear before You. Graciously grant them that they may grow in the faith, and remission of sins, preparing them to be a temple of Your Holy Spirit, through Your Only-begotten Son Jesus Christ our Lord. Through whom…

## Holy Baptism

### Preparation of the Candidates to be Baptism with the Oil of Gladness and the Laying on of Hands

Deacon:

Let us entreat the Lord.

Let the presbyter enquire the name of those who are to be baptized, and pray over them, saying,

Presbyter:

Again let us ask God the Pantocrator, the Father of our Lord, God and Saviour Christ, for Your servants who have given in their names, who have entered into the faith by Your grace, that You make them worthy to attain the grace for which they have presented themselves, and that they may be cleansed from the sin that is in the world, and that they may be delivered from the slavery of corruption. For the authority of mercy is with You, O Pantocrator, the Lord our God.

Deacon:

Pray for those who have given their names, that the Lord may make them worth of Holy Baptism unto the remission of their sins.

People:

Lord have mercy.

Deacon:

Pray.

Presbyter:

O Master, Lord God the Pantocrator, the Father of our Lord, God and Saviour Jesus Christ, We ask and entreat Your goodness, O Lover of mankind, have mercy on Your servants who have given in their names. Make them worthy of the grace for which they have presented themselves, that they may receive of Your Holy Spirit, and may be filled with Your divine power; that they be made like Your Only-begotten Son, being one with Him, who is our Lord Jesus Christ. Grant them a purified mind and devout thoughts. And grant to Your servants that they may be preserved through the grace of Your Holy Spirit, and lead them to the hope of Your eternal benefits, through YOur Only-begotten Son Jesus Christ our Lord, through whom...

Let them kneel and let the presbyter pray over them:

Deacon:

Let us entreat the Lord.

Presbyter:

Again let us ask with great fervour and entreat God the Pantocrator, the Father of our Lord, God and Saviour Jesus Christ, for his servants who have given in their names, that he open the ears of their heart, and kindle within them a light of knowledge, and persuade them to know the certainty of the words with which they have been instructed. Whose is the authority of mercy, the Pantocrator, the Lord our God.

Deacon:

Pray.

Presbyter:

O Master, Lord God the Pantocrator, the Father of our Lord, God and Saviour Jesus Christ, we ask and entreat Your goodness, O Lover of mankind, that through the invocation of Your Holy Name, all powers and all hostile and evil spirits may be cast out. Rebuke them and drive them out. For You have called these, Your servants, who come from darkness into light, from death to life, from error to the knowledge of the truth, from idolatry unto the knowledge of You, the True God. Search the chambers of their hearts, O You Who searched Jerusalem with a candle; let no evil sprit conceal himself within them. Grant them a saving purity, and bestow upon them eternal redemption. And beget them a second time by the washing of the new birth and remission of their sins; preparing them to be a temple of Your Holy Spirit. Through Your Only-begotten Son Jesus Christ our Lord, through whom...

Let the presbyter lay his hands upon them, saying,

In the Name of the Only-begotten Son Jesus Christ, I purify and prepare beforehand this body. In the Name of the Only-begotten Son Jesus Christ, may it be delivered from all demons and uncleanness. Let all darkness flee from this body, and let all unbelieving thoughts flee from this soul.

In the Name of the Only-begotten Son Jesus Christ our Lord, you shall be purified, and be delivered from all demons forever. Amen.

Let him who is to be baptised be stripped, and let him look towards the West, with his right hand outstretched, and let him say thus as follows. But if he is a child, let his father or his mother or his sponsor[[4]](#footnote-4) say on his behalf:

Presbyter leading the candidate:

I renounce you Satan, and all your unclean works, and all your wicked angels and all your evil demons, and all your power, and all your abominable service, and all your evil cunning and error, and your entire host, and all your authority and all the rest of your impieties. I renounce you. I renounce you. I renounce you.

Then, let the presbyter breathe into the face of him that is to be baptised, and say three times,

Presbyter:

Come out unclean spirit.

After this they are turned to the East, with both their hands uplifted, and say,

Presbyter leading Candidate:

I profess You, O Christ my God, and all Your saving laws, and all Your quickening service, and all Your life giving works.

I believe in one God, God the Father the Pantocrator, and his Only-begotten Son Jesus Christ our Lord, and the Holy, life-giving Spirit, and the resurrection of the flesh, and the One only Holy Catholic and Apostolic Church.

And he is asked and responds three times:

Presbyter:

Do you believe?

Candidate:

I belive!

Deacon:

Let us entreat the Lord.

Presbyter:

O Master, Lord God the Pantocrator, the Father of our Lord, God and Saviour Jesus Christ, Who has created all things, Lord of heaven and earth, Who brought the knowledge of Yourself to those who dwell on earth through Your Only-begotten Son our Lord Jesus Christ, Who has prepared the heavens for them through His calling, and has confirmed them in His power.

Confirm the profession of these, Your servants, let power dwell in them, that they do not turn back again to those things that they have left. Confirm their faith, that nothing may separate them from You. And establish them on the foundation of Your apostolic faith, and call them into Your holy light, and make them worthy of this great grace of Yours.

Strip them of their old condition, and renew their life. Fill them with the power of Your Holy Spirit to oneness and union with Your Only-begotten Son; in order that they be no more natural sons, but sons of the truth, and become wise and faithful servants, through Christ Jesus our Lord, through Whom...

Deacon:

Bow your heads to the Lord.

Presbyter:

O Master, our Saviour, beneficent Lover of mankind, to You alone is this mystery perfected. All knees bow to You, those in heaven and those on earth, and those that are beneath the earth, and all tongues confess You, saying, “Jesus Christ is Lord,” to the glory of God the Father, with Your servants who have fled to You, bowing their knees to You.

Therefore we ask and entreat You, O Lover of mankind, search the chambers of their souls and enlighten the eyes of their understanding with the light of knowledge. Case all magic, all sorcery, all workings of Satan from them, cast all traces of idolatry and unbelief out of their heart. Prepare their souls for the reception of Your Holy Spirit. And let them be worthy of the washing of the new birth, and of remission of sins, preparing them to be a temple of Thine Your Spirit, according to the good will of Your Good Father and the Holy Spirit, now, and forever…

After this take the Hagielaion and anoint him that is to be baptised on his breast and his arms and over his heart behind, and between his two hands in the sign of the cross, saying,

Presbyter:

I anoint you \_\_\_\_\_ with the oil of gladness, availing against all workings of the adversary, unto your grafting into the sweet olive tree of the Holy Catholic Church of God. Amen.

Deacon:

Amen.

After the candidate has been anointed with the Oil of Gladness, the presbyter lays his hands on him:

Deacon:

Let us entreat the Lord.

Presbyter:

O Master, Lord God the Pantocrator, we call upon Your holy and blessed Name, that You search out and chase away all apostate and hostile powers. We pray to You, O our Master, through all Your saints, search out the hearts of Your servants who have presented themselves for the washing of Your grace. If there is any guile of the devil hidden within them, disclose it and let it reveal itself, and chase it away from the souls and bodies of Your servants who believe on Your Holy Name, and give them newness of life. And make them worthy in stainlessness and purity to receive the light and the seal of Your Christ, and the gift of Your Holy and Coessential Spirit, and that they may receive a robe of light, and be clothed with the garment of salvation, and the armour of faith which is invincible and un-conquerable of those who fight against us. May they be sheep of Your flock, and sons of Your heavenly bride-chamberr and heirs of Your imperishable and eternal kingdom. In Christ Jesus our Lord, through whom…

Deacon:

Pray.

Presbyter:

O You Who ARE, Master, Lord, God, who formed man after Your image and Your likeness, who has given to us the privilege of everlasting life. And then, when he fell through sin, You have not abandoned him, but have ordained the salvation of the world through the Incarnation of Your Only-begotten Son, our Lord Jesus Christ.

Have mercy on these, O Lord, who are also Your creation, deliver them from the slavery of the enemy, receive them into Your kingdom. Open the eyes of their heart, that they may be enlightened with the light of the gospel of Your kingdom.

Let the angels of light accompany their life, to save them from the attacks of the adversary and from all evil assaults, and from the demon of the noonday, and from the arrow that flies by day, and from that which walks in darkness, and from phantoms of the night. Cast out of their heart every unclean spirit, the wicked spirit, even him that troubles their heart; the spirit of error and all evils; the spirit of avarice and of idolatry; the spirit of falsehood and all uncleanness which work after the teaching of the devil.

And make them sheep of the holy flock of Thy Christ, purified members of the catholic Church, purified vessels, sons of the light, heirs of Your Kingdom; that they may strive according to the commandments of Christ, and preserve the seal inviolate, and keep the garment unspotted, and may attain the blessedness of Your elect, in Christ Jesus our Lord, through whom…

### The Hallowing of the Waters of Baptism or the Liturgy of the Word

The priest enters into the baptistery, and take the unmixed oil, and pour it into the baptismal font in the form of the cross, saying, “In the name of the Father, and the Son and the Holy Spirit, one God. Amen. Blessed be God the Father, the Pantocrator. Amen. Blessed be His Only-Begotten Son, Jesus Christ, our Lord. Amen. Blessed be the Holy Spirit, the Paraclete. Amen. Glory and Honour, Honour and Glory to the Holy Trinity, the Father,t he Son, and the Holy spirt, Now and at all times and to the ages of ages. Amen.” And he says this prayer secretly,

Presbyter:

Call Your servants, O my Master, to Your holy light. Make them worthy of this great grace of holy Baptism. Strip off from them the old man. Beget them again to life eternal. Fill them with the power of Your Holy Spirit to the knowledge of Your Christ, that they may be no more natural sons, but sons of Your kingdom, through the goodwill of the grace of Your Only-begotten Son Jesus Christ our Lord, through whom....

After this the priest says the prayer of Thanksgiving, and offers the Incense. Then let the Pauline Epistle be read,

#### The Prayer of Thanksgiving

Presbyter:

Let us give thanks to the beneficent and merciful God, the Father of our Lord, God and Saviour, Jesus Christ. For He has covered us, helped us, guarded us, accepted us to Himself, spared us, supported us, and has brought us to this hour.

Let us also ask Him, the Lord our God, the Pantocrator, to guard us in all peace this holy day and all the days of our life.

Deacon:

Pray.

People:

Lord have mercy.

Presbyter:

O Master, Lord, God the Pantocrator, the Father of our Lord, God and Saviour, Jesus Christ, we thank You for everything, concerning everything, and in everything. For You have covered us, helped us, guarded us, accepted us to Yourself, spared us, supported us, and have brought us to this hour.

Deacon:

Pray that God have mercy and compassion on us, hear us, help us and accept the supplications and prayers of His saints, for that which is good, on our behalf, at all times\*, and forgive us our sins.

\*In the presence of a bishop, add, “and keep the life and standing of our honoured father, the high priest, Pappa Abba \_\_\_\_\_, and his partner is this liturgy, our father the {bishop/metropolitan}, Abba \_\_\_\_\_.

People:

Lord have mercy.

Presbyter:

Therefore, we ask and entreat Your Goodness, O Lover of mankind, grant us to complete this holy day, and all the days of our life, in all peace with Your fear.

All envy, all temptation, all the work of Satan, the counsel of wicked men and the rising up of enemies, hidden and manifest,

The presbyter bows his head towards the East, and crosses himself, saying,

take them away from us,

Then he turns towards the west from his right and crosses the people (If a bishop is present, he signs and says), saying,

and from all Your people, and from this font[[5]](#footnote-5),

He then turns towards the East, making the sign of the cross over the altar, saying,

and from this, Your holy place.

But provide those things which are good and profitable for us, for it is You Who have given us the authority to tread on serpents and scorpions, and on all the power of the enemy.

And do not lead us into temptation, but deliver us from evil, by the grace, compassion and love of mankind, of Your Only-Begotten Son, our Lord, God and Saviour, Jesus Christ, through Whom the glory, the honour, the dominion, and the adoration are due to You, with Him, and the Holy Spirit, the Giver of Life, Who is of One Essence with You, now, and at all times, and unto the age of all ages. Amen.

People:

|  |  |  |
| --- | --- | --- |
|  | We worship You, O Christ,  With Your Good Father,  And the Holy Spirit,  For You have {come} and saved us. | Ⲧⲉⲛⲟⲩⲱϣⲧ ⲙ̀ⲙⲟⲕ ⲱ̀ Ⲡⲓⲭ̀ⲣⲓⲥⲧⲟⲥ:  ⲛⲉⲙ Ⲡⲉⲕⲓⲱⲧ ⲛ̀ⲁ̀ⲅⲁⲑⲟⲥ:  ⲛⲉⲙ Ⲡⲓⲡ̀ⲛⲉⲩⲙⲁ ⲉⲑⲟⲩⲁⲃ:  ϫⲉ (\_\_\_\_\_) ⲁⲕⲥⲱϯ ⲙ̀ⲙⲟⲛ ⲛⲁⲓ ⲛⲁⲛ. |

#### Titus 2:12-3:8

A chapter from the Epistle of our teacher Paul to Titus. His blessing be upon us. Amen.

Truly, the grace of God has appeared, bringing salvation to all. It has taught us that we should deny what is ungodly and worldly lusts, that we should live soberly, right-eously, and in a godly way in this present world; waiting for the blessed hope: the appearing of the glory of our great God and Savior Jesus Christ. He gave himself for us in order to redeem us from all iniquity and to purify for himself a people for his own possession, zealous for good works. Teach these things, exhort and reprove with all authority. Let no one despise you!

Remind the people to be in sub-missive to rulers and authorities, to be obedient and ready for every good work, not speaking evil of anyone and not contentious. They should also be gentle, showing great humility toward everyone. Indeed, we used to be foolish, disobedient, deceived, serving various lusts and pleasures, living in malice and envy, hateful, and hating one another. But when the kindness of God our Savior and his love toward mankind appeared, (not by works of righteousness, which we did ourselves, but according to his mercy), he saved us through the washing of regeneration and renewing by the Holy Spirit. Yes, God richly poured out this Spirit on us, through Jesus Christ our Savior, so that being justified by his grace, we become heirs according to the hope of eternal life.

The grace of God the Father be with you all. Amen.

The mystery of the Pauline is said, according to the custom, and the Catholic Epistle is read,

#### 1 John 5:5-13

The Catholic Epistle from the First Epistle of our teacher John. His Blessing be upon us. Amen.

And who overcomes the world? Is it not the one who believes that Jesus is the Son of God? This is the one who came by water and blood: Jesus Christ; not with water only, but with water and blood. It is the Spirit who testifies, because the Spirit is the truth. There are three who bear witness <in heaven: the Father, the Word, and the Holy Spirit; and these three are one. And there are three that testify on earth>: the Spirit, the water, and the blood; and the three agree as one. If we accept human testimony, God’s testimony is greater because this is God’s testimony concerning his [very] Son! Whoever believes in the Son of God has the testimony in himself, but whoever does not believe God has made God to be a liar, because such a person has not believed in the testimony that God has given concerning his Son. This is the testimony: God gave us eternal life, and this life is in his Son! Whoever has the Son has {the} life, but whoever who does not have God’s Son does not have {the} life.

I have written these things to you who believe in the Name of the Son of God, so that you may know that you have eternal life and continue to believe in the Name of the Son of God.

This is the boldness which we have toward him: if we ask anything according to his will, he listens to us!

Do not love the world, nor the things which are in the world. The world shall pass away and all its desires; but he who does the will of God shall abide forever. Amen.

The mystery of the Catholic Epistle is said, according to the custom, followed by the Absolution of the Father, and the Praxis is be read:

The people may now sing the Seasonal Praxis response, or the following ordinary response:

|  |  |
| --- | --- |
| Rejoice O Mary, the fair dove, who has borne to us God the Logos. | Shéré ne Maria: ti etchrompi ethnesos: thi et as misi nan: em Ef Nooti pi Logos. |

Whether or not the preceding is said, the people sing:

|  |  |
| --- | --- |
| You are blessed in truth, with Your Good Father and the Holy Spirit, for You have {come} and saved us. (Have mercy on us.) | Ek esmaro oot alithos: nem Pek Yot en Aghathos: nem pi Pnevma Eth owab: je {Ak ee} ak soti emmon. (Nai nan.) |

#### Acts 8:26-39

A chapter from the Acts of our fathers the pure Apostles, who were invested with the grace of the Holy Spirit. Their blessing be with us all. Amen.

But an angel of the Lord spoke to Philip, saying, “Arise, and go toward the south, to the way that goes down from Jerusalem to Gaza. This is a desert.”

So Philip arose and went; and behold, there was a man of Ethiopia, a eunuch of great authority under Candace, queen of the Ethiopians. He was in charge of all her treasure and had come to Jerusalem to worship. He was returning and sitting in his chariot, reading the prophet Isaias.

The Spirit said to Philip, “Go near, and join yourself to this chariot.”

Philip ran to the eunuch and heard him reading Isaias the prophet. He asked, “Do you understand what you are reading?”

The man replied, “How can I, unless someone explains it to me?” He then begged Philip to come up and sit with him. Now, the passage of the Scripture which he was reading was this:

He was led as a sheep to the slaughter.

As a lamb before his shearer is si-lent, so he does not open his mouth.

In his humiliation, his judgment was taken away.

Who will declare His generation?

For his life is taken from the earth.

The eunuch asked Philip, “Who is the prophet talking about? About himself, or about someone else?”

Then Philip opened his mouth, and beginning from this Scripture, he proclaimed {the Good News about} Jesus to this man. As they went on the way, they arrived to [a placed with] some water, and the eunuch said, “Behold, here is water! What is keeping me from being baptized?”

Philip said, ‘If you believe with all your heart, you may.’ The man answered, ‘I believe that Jesus Christ is the Son of God!’ He commanded the chariot to stand still, and both Philip and the eunuch went down into the water, and Philip baptized him. When they came up out of the water, the Spirit of the Lord snatched Philip away. The eunuch did not see him any more and went on his way rejoicing.

The word of the Lord abides in this church and in every church. Amen.

#### The Hymn of the Trisagion

|  |  |
| --- | --- |
| Holy God, Holy Mighty, Holy Immortal, Who was born of the Virgin, have mercy upon us. | Agios O Thé‑os: Agios Ees‑shiros: Agios Athanatos: O ek Partheno gennethis: eleison imas. |
| Holy God, Holy Mighty, Holy Immortal, Who was crucified for us, have mercy upon us. | Agios O Thé‑os: Agios Ees‑shiros: Agios Athanatos: O stavrothis di imas: eleison imas. |
| Holy God, Holy Mighty, Holy Immortal, Who rose from the dead and ascended into the heavens, have mercy upon us. | Agios O Thé‑os: Agios Ees‑shiros: Agios Athanatos: O anastasis ek ton nekron: ke anelthon ees toos ooranoos: eleison imas. |
| Glory be to the Father and to the Son and to the Holy Spirit, both now, and al­ways, and unto the ages of ages. Amen. O Holy Trinity, have mercy upon us. | Doxa Patri ke Eio: ke Agio Pnevmati: ke nyn ke a‑ee: ke ees toos é‑onas ton é‑onon: Amen: Agia Trias: eleison imas. |

#### The Prayer for the Gospel

Presbyter:

O Master, Lord, Jesus Christ our God, Who said to His saintly, honoured Disciples and holy Apostles, “Many prophets and righteous men have desired to see the things which you see, and have not seen them, and to hear the things which you hear, and have not heard them. But blessed are your eyes for they see, and your ears for they hear.”

May we be worthy to hear and to act [according to] Your Holy Gospels, through the prayers of Your saints.

Deacon:

Pray for the Holy Gospel.

People:

Lord have mercy.

Presbyter:

Remember also, O our Master, all those who have charged us to remember them in our supplications and prayers which we offer up to You, O Lord our God.

Repose those who have already fallen asleep. Heal those who are sick.

For You are the life of us all, the salvation of us all, the hope of us all, the healing of us all and the resurrection of us all, and to You we send up the glory, and the honour, and the adoration, together with Your Good Father and the Holy Spirit, the Giver of Life, Who is of One Essence with You, now, and at all times, and unto the age of all ages. Amen.

#### Another Prayer for the Gospel

Presbyter:

O Master, Lord Jesus Christ our God, who sent His saintly, honoured Disciples and holy Apostles into all the world that they might preach the Gospel of Your Kingdom, and teach all nations Your true knowledge. We ask You, O our Master, open the ears of our hearts to hear Your Holy Gospels—

Deacon:

Pray for the Holy Gospel.

People:

Lord have mercy.

Presbyter:

—and open the senses of our souls. An may we be worthy to be not only hearers, but also to act according to Your holy commandments, through the good will of God, Your good Father, through whom You are blessed, with Him and the Holy Spirit, the Giver of Life, who is of one essence with You, now and at all times and to the age of all ages. Amen.

#### Psalm 31:1-2

Deacon:

A Psalm of David.

Blessed are they whose iniquities are forgiven,

and whose sins are covered.

Blessed is the man whose sin the Lord does not take into account.

Alleluia.

#### John 2:1-21

Reader:

Stand with the fear of God. Let us hear the Holy Gospel. Bless, O Lord, the reading of the Holy Gospel, according to St. John. Blessed be He Who comes in the Name of the Lord. Our Lord, God, Saviour, and King of us all, Jesus Christ, Son of the Living God, to Whom is glory forever.

Now, there was one of the Pharisees named Nicodemus, a leader of the Jews. He came to Jesus by night, and said, “Rabbi, we know that you are a teacher who has come from God because no one can performs the signs which you accomplish unless God is with him.”

Jesus answered him, “Amen, amen, I tell you; unless one is born anew, he cannot see the Kingdom of God.”

Nicodemus asked him, “How can a man be born when he is old? Can he enter a second time into his mother’s womb, and be born [anew]?”

Jesus answered, “Amen, amen, I tell you; unless one is born of water and spirit, he cannot enter into the Kingdom of God! What is born of the flesh is flesh. What is born of the Spirit is spirit. Do not marvel that I said to you, ‘You must be born anew.’ The wind blows where it wants to, and you hear its sound, but do not know where it comes from and where it is going. So it is with everyone who is born of the Spirit.”

Nicodemus said, “How can these things be?”

Jesus replied and said, “You are the teacher of Israel and do not understand these things? Amen, amen, I tell you; we speak of what we know, and [we] bear witness to what we have seen, and you do not receive our testimony. If I told you earthly things and you do not believe, how will you believe if I tell you [about] heavenly things? No one has ascended into heaven, except for the one who came down out of heaven, the Son of Man. And as Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up, so that whoever believes in him should not perish but have eternal life. For God so loved the world that he gave his only-begotten Son, so that everyone who is believing in him should not perish but have eternal life. For God did not send his Son into the world to judge the world, but so that the world should be saved through him. The one believing in him is not judged, but whoever does not believe has already been judged, because he has not believed in the Name of the only-begotten Son of God. This is the judgment: that the light has come into the world, and men loved the darkness rather than the light, because their deeds were evil. For everyone who practices evil hates the light and does not come to the light, for fear that his works would be exposed. But whoever practices the truth comes to the light, so that his works may be revealed as done in God.” Glory be to God forever.

As the Gospel concludes, the presbyter censes it three times, saying, “Praise is due to You from everyone with one voice, along with glory, honour, majesty, and worship, with Your good Father and the Holy Spirit, the Giver of Life, who is of one essence with You, now and at all times and to the age of all ages. Amen.

#### The Seven Long Prayers

Presbyter:

O long-suffering One, abounding in mercy, and true, receive our prayers and our supplications, receive our invocations and our confessions upon Thine holy and spotless heavenly altar. May we be worthy to hear Thine holy Gospels, and may we keep Thy commandments, and Thy truths, and Thine holy ordinances, and may we bear fruit in them, in an hundred-fold, and in sixty-fold and in thirty-fold.

##### The Prayer for the Sick

Presbyter:

Again, let us ask God the Pantocrator, the Father of our Lord, God and Saviour, Jesus Christ. We ask and entreat Your Goodness, O Lover of mankind, remember, O Lord, the sick of Your people.

Deacon:

Pray for our fathers and our brethren who are sick with any sickness, whether in this place or in any place, that Christ our God may grant us, with them, health and healing, and forgive us our sins.

People:

Lord have mercy.

Presbyter:

You have visited them with mercies and compassion, heal them. Take away all sickness and all maladies from them and from us; chase away the spirit of sicknesses.

Raise up and comfort those who have long lain in sickness. Set free all those who are afflicted by unclean spirits.

Those who are in prisons or dungeons, and those who are in exile or captivity, or those who are held in bitter bondage, O Lord, set them all free and have mercy on them.

For You are He Who looses the bound and uplifts the fallen; the hope of those who are hopeless and the help of those who have no helper; the comfort of the faint hearted; the harbour of those in the storm.

All souls that are distressed or bound, give them mercy, O Lord; give them rest, give them coolness, give them grace, give them help, give them salvation, give them the for-giveness of their sins and their iniquities.

As for us also, O Lord, heal the maladies of our souls, and cure those of our bodies too. O You, the True Physician of our souls and our bodies, the Bishop of all flesh, visit us with Your salvation.

People:

Lord have mercy.

Presbyter:

By the grace, compassion and love of mankind, of Your Only Begotten Son, our Lord, God and Saviour, Jesus Christ. Through Whom the glory, the honour, the dominion, and the adoration are due to You, with Him, and the Holy Spirit, the Giver of Life, Who is of One Essence with You, now, and at all times, and unto the age of all ages. Amen.

##### The Prayer for the Travellers

Presbyter:

We ask and entreat Your Goodness, O Lover of mankind, remember, O Lord, our fathers and our brethren who are travelling—

Deacon:

Pray for our fathers and our brethren who are travelling, or those who intend to travel anywhere. Straighten all their ways, whether by sea, rivers, lakes, roads, or those who are travelling by any other means, that Christ our God may bring them back to their own homes in peace, and forgive us our sins.

People:

Lord have mercy.

Presbyter:

—or those who intend to travel anywhere. Straighten all their ways, whether by sea, riv-ers, lakes, roads, or those who are travelling by any other means, everyone anywhere. Lead them into a haven of calm, a haven of safety.

Graciously accompany them in their embarkation and be their companion in their travel. Bring them back to their own, rejoicing with joy and safe in security.

Be a partner in work with Your servants in every good deed. As for us, O Lord, keep our sojourn in this life without harm, without storm and undisturbed unto the end.

People:

Lord have mercy.

Presbyter:

By the grace, compassion and love of mankind, of Your Only Begotten Son, our Lord, God and Saviour, Jesus Christ. Through Whom the glory, the honour, the dominion, and the adoration are due to You, with Him, and the Holy Spirit, the Giver of Life, Who is of One Essence with You, now, and at all times, and unto the age of all ages. Amen.

##### The Prayer for the Seasons

From the 12th of Paoni (19th of June) to the 9th of Paopi (19th/20th of October), the following prayer is said:

Presbyter:

Graciously accord, O Lord: the waters of the river this year, bless them.

Deacon:

Pray for the rising of the waters of the rivers this year, that Christ our God may bless them and raise them according to their measure; that He may give joy to the face of the earth, sustain us, the sons of men, save the beasts, and forgive us our sins.

People:

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

From the 10th of Paopi (20th/21st of October) to the 10th of Tobi (18th/19th of January), the following prayer is said instead:

Presbyter:

Graciously accord, O Lord: the seeds, the herbs and the plants of the field this year, bless them.

Deacon:

Pray for the seeds, the herbs and the plants of the field this year, that Christ our God may bless them to grow and multiply unto perfection with great fruit, have compassion on His creation which His hands have made, and forgive us our sins.

People:

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

From the 11th of Tobi (19th/20th of January) to the 11th of Paoni (18th of June), the following prayer is said instead:

Presbyter:

Graciously accord, O Lord: the air of heaven and the fruits of the earth this year, bless them.

Deacon:

Pray for the air of heaven, the fruits of the earth, the trees, the vines, and for every fruit-bearing tree in all the world, that Christ our God may bless them, bring them to perfection in peace without harm, and forgive us our sins.

People:

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

Or else the following combined prayer is used:

Presbyter:

Graciously accord, O Lord, the air of heaven, the fruits of the earth, the waters of the river, the seeds, the herbs, and the plants of the field this year, bless them.

Deacon:

Pray for the air of the heavens, the fruits fo the earth, the rising of the waters of the rivers, the seeds, the herbs, tand the plants of the fields, that Christ our God may bless them, have compassion on His creation which His hands have made, and forgive us ours sins.

People:

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

##### The Prayer for the King

Presbyter:

We ask and entreat Your Goodness, O Lover of mankind: remember, O Lord, the king (queen, or ruler) of our land, Your servant.

Deacon:

Pray for our Christ-loving king.

Or, in the case of a non-Christian ruler: “Pray that Christ our God may give us mercy and compassion before the mighty sovereigns, and soften their hearts towards us, for that which is good at all times, and forgive us our sins.”

People:

Lord have mercy.

Presbyter:

Keep him in peace, truth and strength. Subject under him all the barbarians, the nations who desire war against all our fertile (lands). Speak Thou to his heart concerning the peace of Thine One, Only, Holy, Catholic and Apostolic Church. Give him that he may think peacefully towards us and towards Thine Holy Name, that we too may lead a quiet and peaceable life, and may be found in all piety and all chastity in Thee.

People:

Lord have mercy.

##### The Prayer for the Departed

Presbyter:

Again, let us ask God the Pantocrator, the Father of our Lord, God and Saviour, Jesus Christ.

We ask and entreat Your Goodness, O Lover of mankind, remember, O Lord, the souls of Your servants who have fallen asleep, our fathers and our brethren.

Deacon:

Pray for our fathers and brethren who have fallen asleep and reposed in the Faith of Christ since the beginning: our holy fathers the archbishops and our fathers the bishops; our fathers the protopresbyters and our fathers the presbyters, and our brethren the deacons; our fathers the monks; and our fathers the laymen; and for the full repose of the Christians, that Christ our God may repose all their souls in the Paradise of Joy; and we too, accord mercy to us, and forgive us our sins.

People:

Lord have mercy.

Presbyter:

Graciously, O Lord, repose all their souls in the bosom of our holy fathers Abraham, Isaac and Jacob.

Sustain them in a green pasture, by the water of rest, in the Paradise of Joy; the place out of which grief, sorrow and groaning have fled away, in the light of Your saints.

Raise up their bodies also, on the day that You have appointed, according to Your true promises, [which are] without lie. Grant them the good things of Your promises; that which an eye has not seen nor ear heard, neither have come upon the heart of man; the things which You, O God, have prepared for those who love Your Holy Name.

For there is no death for Your servants, but a change; and if any negligence or heedless-ness has overtaken them as men, since they were clothed in flesh and dwelt in this world, do, O God, as a Good One, and a Lover of mankind, graciously forgive them. For none is pure from blemish even though his life on earth is a single day.

As for those, O Lord, whose souls You have taken, repose them, and may they be worthy of the Kingdom of the heavens.

As for us all, grant us our Christian perfection that would be pleasing to You, and give them, and us, a share and an inheritance with all Your saints.

People:

Lord have mercy.

Presbyter:

By the grace, compassion and love of mankind, of Your Only Begotten Son, our Lord, God and Saviour, Jesus Christ. Through Whom the glory, the honour, the dominion, and the adoration are due to You, with Him, and the Holy Spirit, the Giver of Life, Who is of One Essence with You, now, and at all times, and unto the age of all ages. Amen.

##### The Prayer for the Oblations

Presbyter:

We ask and entreat Your Goodness, O Lover of mankind, remember, O Lord, the sacri-fices, the oblations and the thanksgivings of those who have offered unto the honour and glory of Your Holy Name.

Deacon:

Pray for those who have care for the sacrifices, oblations, first fruits, oil, incense, cover-ings, reading books and altar vessels, that Christ our God reward them in the heavenly Jerusalem, and forgive us our sins.

People:

Lord have mercy.

Presbyter:

Receive them upon Your holy, rational, altar of heaven, for a savour of incense before Your Greatness in the heavens, through the service of Your holy angels and archangels.

As You have received the offerings of the righteous Abel, the sacrifice of our father Abraham and the two mites of the widow, so also receive the thank offerings of Your servants; those in abundance or those in scarcity, hidden or manifest.

Those who desire to offer to You but have none, and those who have offered these gifts to You this very day, give them the incorruptible instead of the corruptible, the heavenly instead of the earthly and the eternal instead of the temporal.

Fill their houses and their stores with every good thing. Surround them, O Lord, by the power of Your holy angels and archangels.

As they have remembered Your Holy Name on earth, remember them also, O Lord, in Your Kingdom, and in this age too, do not leave them behind.

People:

Lord have mercy.

Presbyter:

By the grace, compassion and love of mankind, of Your Only Begotten Son, our Lord, God and Saviour, Jesus Christ. Through Whom the glory, the honour, the dominion, and the adoration are due to You, with Him, and the Holy Spirit, the Giver of Life, Who is of One Essence with You, now, and at all times, and unto the age of all ages. Amen.

##### The Prayer for the Catechumens

Presbyter:

We ask and entreat Your Goodness, O Lover of mankind: remember, O Lord, Your servants, the catechumens of Your people[, establish them in the faith in You].

Deacon:

Pray for the catechumens of our people, that the Lord may bless them and confirm them in the Orthodox Faith to the last breath, and forgive us our sins.

People:

Lord have mercy.

Presbyter:

Have mercy on them; confirm them in the Faith in You. Cast out all traces of idolatry from their heart. Establish Your law, Your fear, Your commandments, Your statutes, and Your holy ordinances in their hearts. Grant them that they may know the certainty of the words with which they have been instructed. At the appointed time, may they be worthy of the washing of the new birth, to forgiveness of their sins, preparing them to be a temple of Your Holy Spirit, through the grace…

Deacon:

Let us entreat the Lord.

Presbyter:

O God of the prophets and Lord of the Apostles, who has proclaimed the coming of Your Christ through Your holy prophets from the beginning. Who sent John the prophet and forerunner before Him.

We ask and entreat You, O Lover of mankind, send Your holy power that it may come upon this Baptism, and may give power to Your servants and may prepare them that they may be able to receive the holy Baptism of the new birth, to the remission of their sins and the hope of incorruption, through Your Only-begotten Son Jesus Christ our Lord, through whom....

Presbyter:

Dwell in Your servants, O Lord, who are serving You, entreating Your Holy Name, and bowing down their heads to You; walk among them; aid them in every good deed; wake their heart from every vile earthly thought. Grant them to live and think pertaining to the living, and to understand the things that are Yours Through Your Only-begotten Son, our Lord, God and Saviour Jesus Christ, through whom…

People:

Saved! Amen.

The priest prostrates himself over the Baptismal font and say this invocation, secretly,

Presbyter:

O merciful, compassionate, long-suffering God, Who searches the hearts and reins, and Who alone knows the secrets of men—for no deeds of men are unrevealed before You, but all are laid bare and laid open before You. O You Who knows all else of me, do not despise me, nor turn Your face away from me, but let all my transgressions flee away from me in this hour, O You who forgives the sins of men and leads them to repentance. Wash away the defilement of my soul and body, cleanse me perfectly by Your invisible power, and by Your spiritual right hand, in order that I may not call others to seek absolution at my hands and give it them—namely, the faith which Your great and unspeakable love of mankind has prepared—and I myself as a servant of sin remain reprobate.

No, O Master, [Who is] alone without sin, the Only Good One and Lover of mankind, do not let him that is humbled and ashamed be rejected, but a forgiver to me. Send down Your power from Your holy place on high. Strengthen me that I may fulfil the ministry of this great Mystery, which was first constituted in heaven.

May Christ take form in them that are to receive the baptism of the new birth through me, I, who myself receive of Him. Build them upon the foundation of the apostles and prophets, and do not ever root them up. Plant them in a planting of the truth in Your One only Catholic Apostolic Church, that advancing in godliness, in every place, Your Holy Name, glorious before all the ages, may be glorified, O Father, Son, and Holy Spirit. Now...

#### The Three Long Prayers

Presbyter:

Pray.

Deacon:

Stand up for prayer.

Priest:

Peace be with all.

People:

And with your spirit.

##### The Prayer for Peace

Presbyter:

Again, let us ask God the Pantocrator, the Father of our Lord, God and Saviour, Jesus Christ. We ask and entreat Your Goodness, O Lover of mankind: remember, O Lord, the peace of Your One, Only, Holy, Catholic and Apostolic Church.

Deacon:

Pray for the peace of the One, Holy, Catholic and Apos-tolic, Orthodox Church of God.

People:

Lord have mercy.

Presbyter:

That which exists from one end of the world to the other. Bless all peoples and all flocks. Send down the peace that is from the heavens into our hearts; graciously grant to us even the peace of this life also. Adorn the king, the armies, the chiefs, the counselors, the multitudes, our neighbours, our coming in and our going out, with all peace.

O King of peace, grant us Your peace, for You have given us all things. Acquire us to Yourself, O God our Saviour, for we know none other but You; We utter Your Holy Name. May our souls live by Your Holy Spirit, and do not let the death which is by sin have dominion over us—we Your servants—nor over all Your people.

People:

Lord have mercy.

##### The Prayer for the Fathers

Presbyter:

Again, let us ask God the Pantocrator, the Father of our Lord, God and Saviour, Jesus Christ. We ask and entreat Your Goodness, O Lover of mankind: remember, O Lord, our patriarch, the honoured father, the high priest, Abba \_\_\_.

Deacon:

Pray for our high priest, Papa Abba \_\_\_—Pope and patriarch, and archbishop of the great city of Alexandria; and for our Orthodox bishops.

People:

Lord have mercy.

Presbyter:

In keeping, keep him to us for many years and peaceful times, fulfilling that holy high priesthood with which You hast entrusted him from Yourself, according to Your holy and blessed will; rightly dividing the word of truth, shepherding Your people in purity and righteousness, together with all the Orthodox bishops, the protopresbyters, the presbyters and the deacons, and all the fullness of Your One, Only, Holy, Catholic and Apostolic Church.

Grant them and us peace and safety in every place. Receiver their prayers, which they offer on our behalfc and on behalf of all Your people, as well as ours on their behalf, upon Your holy, heavenly and rational altar, as a sweet savour of incense.

Trample and humiliate all their enemies, visible and invisible, under their feet quickly. As for them, keep them in peace and righteousness in Your Holy Church.

People:

Lord have mercy.

##### The Prayer for the Congregation

Presbyter:

Again, let us ask God the Pantocrator, the Father of our Lord, God and Saviour, Jesus Christ. We ask and entreat Your Goodness, O Lover of mankind: remember, O Lord, our assemblies; bless them.

Deacon:

Pray for this holy church and for our assemblies.

People:

Lord have mercy.

Presbyter:

Grant that they may be to us without obstacle or hindrance, that we may hold them according to Your holy and blessed will. Grant to us houses of prayer, houses of purity, houses of blessing, O Lord, and to Your servants who will come after us forever. Uterly uproot the worship of idols from the world. Trample and humiliate Satan and all his evil powers under our feet quicly. Abolish all offences and their instigators. May all dissensions of corrupt heresies cease.

Humiliate the enemies of Your Holy Church, O Lord, now also as at all times. Strip their vanity; show them their weakness quickly. Bring their envy, their intrigues, their madness, their wickedness and their slander, which they commit against us to nought. O Lord, bring them all to no avail. Disperse their counsel, O God, Who dispersed the counsel of Ahithophel.

#### The Orthodox Creed

We believe in One God: God the Father, the Pantocrator, Who created heaven and earth, and all things seen and unseen.

We believe in One Lord: Jesus Christ, the Only-Begotten Son of God, begotten of the Father before all ages. Light of Light; True God of True God; begotten, not created; 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 of the Virgin Mary, and became man.

And He was crucified for us under Pontius Pilate; suffered and was buried; and the third day He rose from the dead, according to the Scriptures. Ascended into the heavens, He sits at the right hand of His Father; and He is coming again in His glory, to judge the living and the dead; Whose Kingdom shall have no end.

Yes, we believe in the Holy Spirit: the Lord, the Giver of Life, Who comes forth from the Father; Who, with the Father and the Son, is worshipped and glorified; Who spoke by the prophets.

And in One, Holy, Catholic and Apostolic Church, we confess One Baptism, for the remission of sins.

We look for the resurrection of the dead, and the life of the coming age. Amen.

### The Laying on of Hands or the Anaphora

Then the presbyter takes the holy oil (the oil of gladness), and pours it into the Jordan (that is, the font) three times in the form of the Cross, for the hallowing of the water, saying,

Presbyter:

In the Name of the Father and the Son and the Holy Spirit: One God.

Blessed be God the Father, the Pantocrator. Amen.

Deacon:

Amen.

Presbyter:

Blessed be His Only-begotten Son, Jesus Christ our Lord Amen.

Deacon:

Amen.

Presbyter:

Blessed be the Holy Spirit, the Paraclete. Amen.

Deacon:

Amen.

Let us entreat the Lord.

Presbyter:

O Creator of the waters, Maker of all, we call upon Your holy and eternal power, the Name that is above every name, of Your Only-begotten Son, Jesus Christ our Lord, who was crucified for us under Pontius Pilate. We ask You, O our Master, for Your servants, change, transform, hallow them, give them power, that through this water and this oil all adverse powers may be brought to nought; restrain, confound, and render helpless all evil spirits; bring to nought all magic, all sorcery, all idolatry, all witchcraft.

He breaths upon the water three times in the form of a cross, saying (as the people respond “Amen”):

Hallow this water and this oil that they may be for the washing of the new birth. Amen.

Unto eternal life. Amen.

A garment of incorruption. Amen.

A grace of Sonship. Amen.

A renewing of the Holy Spirit. Amen.

For it was Your Only-begotten Son, our Lord Jesus Christ, who went down into Jordan and purified it. He bore witness saying, “except a man be born of water and spirit, he cannot enter into the kingdom of God.” Again he commanded his holy disciples and saintly apostles, saying, Go teach all the nations baptising them.

Here he seals the water three times with the cross.

In the name of the Father and the Son and the Holy Spirit. Receive us, O Mighty One, and save us, O Holy One. Thunder, O God the Father the Pantocrator, upon these waters, that through them and Your Holy Spirit You mayt beget again in Your divine power Your servants who have presented themselves to You. Make them worthy of the remission of their sins and of the garment of incorruption, By the grace....

Deacon:

Pray for perfect peace, love, and the holy Apostolic kisses. Lord have mercy. Greet one another with a holy kiss.

#### The Aspasmos

People:

Look! John the Baptist had witnessed saying, “I have baptised the Lord in the waters of the Jordan, and heard the voice of the Father saying, ‘This is my beloved Son, in Whom I am pleased.’” O our Lord Jesus Christ who was baptized in the river Jordan, cleanse us from all blemish, and forgive us our sins.

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| --- |
| Through the inter­cessions  of the holy Theotokos, Mary,  O Lord, grant us the forgiveness of our sins. |
| Through the intercessions  of the three holy luminaries,  Michael, Gabriel and Raphael,  O Lord, grant us the forgiveness of our sins. |
| Through the intercessions  of the forerunner,  the baptist, John the baptizer,  O Lord, grant us the forgiveness of our sins. |
| We worship You, O Christ,  with Your Good Father  and the Holy Spirit,  for You have {come} and saved us. |

Deacon:

Offer in order. Stand. Look towards the east.

People:

A mercy of peace, a baptism of praise.

Presbyter:

The love of God the Father, and the grace of the Only-begotten Son, our Lord, God and Saviour Jesus Christ, and the communion and the gift of the Holy Spirit, be with you all.

People:

And with your spirit.

Presbyter:

Lift up your hearts.

People:

We have them with the Lord.

Presbyter:

Let us give thanks to the Lord.

People:

It is fitting and right.

Presbyter:

Fitting and right, fitting and right, fitting and right. We lift up our eyes to You, O Lord, and the eyes of our souls look up to You, O Lord our God. And we pray You, O Lord the Pantocrator, God of our fathers, Who has created heaven and earth and all their adornments, Who has created the waters above the heaven, Who has established the earth upon the water, Who gathered the water into one gathering place, Who has bound the sea and confined the depths, and sealed them with His glorious and fearful Name, before Whose power all things fear and tremble. You, O our Master, have establish the sea by Your power; You have broken the heads of the dragon in the waters.

Deacon:

You who are seated, stand.

Presbyter:

You divided the fountains and the torrents, and made a path through the waters. O God, the waters saw You and were afraid, and the depths were troubled. You looked upon the waters of the Red Sea, and through fear of You, You made them to stand, and made Israel to pass over, and by Moses You have baptised them all.

Deacon:

Look towards the east.

Presbyter:

You have commanded the hard rock, and it poured forth water for Your people, and You also changed the bitter waters into sweet waters. You again through Joshua son of Naue have turned back the streams of running water. For You are fearful; who can stand before Your face? And You have received the sacrifice of Elias out of water with fire from heaven. You again O our Master, through Your prophet Elisha have manifested forth water giving birth to life, and You have cleansed Naaman the Syrian by the waters of the Jordan. For You have power over all things, and nothing is impossible with You.

People:

Holy, Holy, Holy, Lord of Hosts, heaven and earth are full of Your holy glory.

Presbyter:

Holy, Holy, O Lord, and You are Holy in every thing. Now also, O our Master, the Lord of the powers, and King of the heavenly orders, look, O You Who sits upon the Cherubim, manifest Yourself and look upon this, Your creature, this water, give it the grace of the Jordan and the power and the strength of heaven. And at the coming down of Your Holy Spirit upon it,

Grant it the blessing of the Jordan. Amen.

Give it power that it may become water of life. Amen.

Holy water. Amen.

Water that cleanses sins. Amen.

Water of the washing of the new birth. Amen.

Water of sonship. Amen.

Grant to this water that there does not remain in it, nor descend into it with him that will be baptized therein, any evil spirit, or any unclean spirit, or any spirit of the day, or any spirit of the noonday, or any spirit of the evening or any spirit of the night, or any spirit of the air, or any spirit of the deep, or any of the diabolical spirits that are beneath the earth, but rebuke them with Your mighty power. Let them be crushed before the sign of Your Cross and [before] Your Holy Name, which we entreat, which is full of glory and fearsome towards those who are against us, [so] that those who will be baptised therein may put off the old man that is corruptible according to the deceitful lusts, and put on the new man which is renewed once again after the image of Him Who created him, and that the light of the Truth may shine within them through the Holy Spirit, and that they may gain eternal life and the blessed hope, and may stand before the judgment seat of Christ and receive the heavenly crown and the forgiveness of their sins.

May this oil and this water blessed, full of glory and purified

(here he shall sign the water with the cross thrice saying,)

in the Name of the Father and the Son and the Holy Spirit.

The thanksgiving of all Your people, and those who have brought to You Your servants, their children, to the glory and honour of Your Holy Name, receive them upon Your holy rational altar in heaven through the service of Thine holy angels and archangels.

O Lord save Your people, bless Your inheritance, pasture them, and raise them up forever. Keep them in the upright faith all the days of their life, set them in the love that surpasses everything and the peace that surpasses all understanding, through the intercessions and prayers of the holy and full of glory Theotokos Mary, and the holy baptizer John the Baptist, and my lords and fathers the Apostles, and all the saints who have pleased You since the beginning, by the grace...

#### The Absolutions

People:

Our Father…

The presbyter says the there absolutions, inaudible (if present, the bishop says them).

Presbyter:

Yes, Lord, the Lord Who has given authority to us to tread on serpents and scorpions and upon all the power of the enemy, crush his heads beneath our feet quickly, and scatter before us his every design of wickedness that is against us. For You are King of us all, O Christ, our God, and to You we send up the glory, and the honour, and the adoration, together with Your Good Father and the Holy Spirit, the Giver of Life, Who is of One Essence with You, now, and at all times, and unto the age of all ages. Amen.

Deacon:

Bow your heads to the Lord.

People:

Before You, O Lord.

Presbyter (inaudibly):

You, O Lord, Who bowed the heavens, You descended and became man for the salvation of the race of men. You are He Who sits upon the Cherubim and the Seraphim, and beholds them who are lowly. You also now, our Master, are He to Whom we lift up the eyes of our heart; the Lord Who forgives our iniquities and saves our souls from corruption. We worship Your unutterable compassion, and we ask You to give us Your peace, for You have given all things to us.

Acquire us to Yourself, God our Saviour, for we know none other save You; Your Holy Name we do utter. Turn us, God, unto fear of You and desire of You. Be pleased that we abide in the enjoyment of Your good things; and those who have bowed their heads beneath Your hand, exalt them in [their] ways of life, [and] adorn them with virtues. And may we all be worthy of Your Kingdom in the heavens, through the good will of God, Your Good Father, with Whom You are blessed, with the Holy Spirit, the Giver of Life, Who is of One Essence with You, now, and at all times, and unto the age of all ages. Amen.

Deacon:

Let us attend with the fear of God. (Amen.)

Presbyter:

Peace be with all.

People:

And with your spirit.

Presbyter:

Master, Lord Jesus Christ, the Only-Begotten Son and Logos of God the Father, Who has broken every bond of our sins through His saving, life giving sufferings; Who breathed into the face of His holy Disciples and saintly Apostles, and said to them, “Receive the Holy Spirit. Whose sins you will remit, they are remitted to them, and those which you will retain, they will be retained.”

You also now, our Master, through Your holy Apostles, have given grace to those who for a time laboured in the priesthood in Your Holy Church, to forgive sin upon the earth, and to bind and to loose every bond of iniquity.

Now, also, we ask and entreat Your Goodness, Lover of mankind, for Your servants, (signing the people once and twice) my fathers, and my brethren, (signing himself) and my weakness; those who bow their heads before Your Holy Glory. Dispense to us Your mercy, and loose every bond of our sins, and, if we have committed any sin against You, knowingly or unknowingly, or through anguish of heart, or in deed, or in word, or from faint heartedness, do You, the Master, Who knows the weakness of men, as a Good One, and a Lover of mankind, O God, grant us the forgiveness of our sins; (signing himself) bless us, (signing the clergy) purify us; make us absolved, (signing the congregation) and all Your people absolved. (Here he mentions the names of those whom he wishes to remember.)

Fill us with Your fear, and straighten us to Your holy, good will, for You are our God, [and] the glory, and the honour, and the dominion, and the adoration are due to You, together with Your Good Father and the Holy Spirit, the Giver of Life, Who is of One Essence with You, now, and at all times, and to the age of all ages. Amen.

If he wishes, the presbyter may add the following:

Remember, O Lord, the children of the Church: the protopresbyters, and the presbyters, and the deacons, and the monks, and the clergy, and all the people that have gathered themselves together in the Holy Church; the men and the women, the old and the young, the small and the great, them whom we know and them whom we know not, our enemies and our friends. O Lord, absolve them all and forgive them all sin.

Deacon:

Saved, Amen, and with your spirit, in the fear of God let us attend.

Presbyter:

One is the Holy Father, One is the Holy Son, One is the Holy Spirit. Amen.

People:

Amen.

The presbyter takes the holy Myron (Chrism), and pours a very little of it in the font three times in the form of the cross to hallow the waters, saying,

Presbyter:

Blessed be God, the Father the Pantocrator. Amen.

Blessed be His Only-Begotten Son, Jesus Christ our Lord. Amen.

Blessed be the Holy Spirit, the Paraclete. Amen.

He says the Alleluia and the proper verses of the psalms, and stirs the water, saying (the people respond with “Alleluia”):

The voice of the Lord is upon the waters. The God of glory is thundering. The Lord is upon many waters. (Ps. 28:3)

The voice of the Lord is strong; the voice of the Lord is full of majesty. (Ps 28:4)

Come to Him and be enlightened, and your faces will never be ashamed. (Ps 33:6)

Come, you children, hear me; I will teach you the fear of the Lord. (Ps 33:12)

We passed through fire and water, and You brought us out to revival. (Ps 65:12bc)

You will sprinkle me with hyssop, and I will be cleansed; You will wash me, and I will be whiter than snow. (Ps 50:9)

[You will] create a clean heart in me, O God, and renew an upright spirit within me. (Ps 50:12)

For the Lord has chosen Zion; He has chosen her for His dwelling. (Ps. 131:13)

Then he will say,

Bless me, see, metanoia, forgive me my fathers and my brethren, pray on my behalf.

Glory be to the Father and to the Son and to the Holy Spirit, both now and always and to the age of ages. Amen.

Blessed be the Lord that enlightens every man that comes into the world. Now and at all times and unto the age of all ages. Amen.

#### Holy Baptism

And the deacon leads him that is to be baptised from the west and brings him to the east over against the Jordan (the font) to the left of the presbyter. And the presbyter asks him his name, and immerses him three times, and at each immersion he raises him up and breathes in his face. At the first immersion he says,

I baptise you \_\_\_\_\_ in the Name of the Father.

The second time,

I baptise you \_\_\_\_\_ in the Name of the Son.

The third time,

I baptise you \_\_\_\_\_ in the Name of the Holy Spirit. Amen.

#### Psalm 150

People:

|  |  |
| --- | --- |
| ¿ | Praise God among His saints: Alleluia. |
|  | Praise Him in the firmament of His power: Alleluia. |
| ¿ | Praise Him for His mighty acts: Alleluia. |
|  | Praise Him according to the abundance of His greatness: Alleluia. |
| ¿ | Praise Him with the sound of the trumpet: Alleluia. |
|  | Praise Him with psaltery and harp: Alleluia. |
| ¿ | Praise Him with timbrel and dance: Alleluia. |
|  | Praise Him with strings and instruments: Alleluia. |
| ¿ | Praise Him with pleasant-sounding cymbals: Alleluia. |
|  | Praise Him with the cymbals of joy: Alleluia. |
| ¿ | Let everything that has breath praise the Name of the Lord our God: Alleluia. |
|  | Glory to the Father and the Son and the Holy Spirit: Alleluia. |
| ¿ | Now, and forever, and to the age of ages. Amen. Alleluia. |
|  | Alleluia. Alleluia. Glory be to our God: Alleluia. |

### The Sealing with Holy Myron (Chrism)

The presbyter takes the Holy Myron, and prays over it, saying,

Presbyter:

O Lord Who alone are mighty, Who works all wonders and nothing is impossible with You, rather by Your will Your power works in all things.

Grant the Holy Spirit in the pouring out of the Holy Myron. Let it be a life-giving seal and a confirmation to Your servants, through Your Only-Begotten Son Jesus Christ our Lord, through Whom…

After this the presbyter begins to anoint each of the baptized with the Myron (Chrism) in the sign of the cross, thirty-six crosses each.

First, he signs the crown of the head, and the nostrils, and the mouth, and the right ear, and the right eye, and the left eye, and the left ear, eight signings, and says,

In the Name of the Father and of the Son and of the Holy Spirit. An unction of the grace of the Holy Spirit. Amen.

Secondly, he signs the heart, and the navel, and the back, and the spine, four signings, totaling twelve, and says,

An unction of the pledge of the kingdom of the heavens. Amen.

Thirdly, he signs the right shoulder joint above and in the armpit, and the right elbow joint, and around it, and the joing of the right palm and on its back, six signings, totaling eighteen, and he says,

An unction of participation in eternal life and immortality. Amen.

Fourthly, he signs the left shoulder joint above and in the armpit, and the left elbow joint, and around it, and the joint of the left palm and its back, six signings, totalying twenty four, and he says,

A holy unction of Christ our God, and a seal that will not be loosed. Amen.

Fifth, he signs the right hip joint and the right thigh, and the right knee joint and around it, and the joint of the tendon of the right foot and above it, six signs, totaling thirty, and says,

The perfection of the grace of the Holy Spirit, and the breastplate of the faith and the truth. Amen.

Sixth, he signs the left hip joint and the left thigh, and the left knee joint and around it, and the joint of the tendon of the left foot and above it, six signings, totallying thirty six, and he says,

I anoint you \_\_\_\_\_ with a holy oil, in the name of the Father and the Son and the Holy Spirit. Amen.

And when the signing of each of the baptised is finished, he lays his hand on him and say,

May you be blessed with the blessing of the heavenly and the blessing of the angels. May the Lord Jesus Christ bless you, and in His Name

(here he breaths in the face of him that has been baptised and say,)

Receive the Holy Spirit and be a purified vessel; through Jesus Christ our Lord, Whose is the glory, with His Good father and the Holy Spirit, now and at all times…

After this, he clothes him that has bean baptised with a white garment, and he says,

A garment of eternal life and incorruption. Amen.

After he has finished the signing and breathing on all the baptised, he say this prayer over them,

Deacon:

Let us entreat the Lord.

Presbyter:

O Master, Lord, God the Pantocrator, Who alone is eternal, the Father of our Lord, God and Saviour, Jesus Christ. Who hast commanded that Your servants should be born (again) through the washing of the new birth. You have granted them the forgiveness of their sins and the garment of incorruption, and the grace of the sonship.

Also now, O our Master, send down the grace of Your Holy Spirit, the Parasclete, upon them. Make them partakers in eternal life and immortality, That even as Your Only-Begotten Son, our Lord, God and Saviour, Jesus Christ did promise, that if they are born once again through water and the Spirit, they may be able to enter into the kingdom of the heavens.

In the Name and the power and the grace of Your Only-begotten Son, Jesus Christ our Lord, Through Whom…

After he has clothed them with the rest of their clothing, he says this prayer over the crowns,

O Lord, God, the Pantocrator, the Father of our lord, God and Saviour Jesus Christ, Who has crowned Your holy apostles and Your prophets and martyrs who have pleased You with unfading crowns,

Bless also now these crowns which we have prepared to set upon Your servants who have been reconciled by the holy Baptism, that they may be to them,

Crowns of glory and honour. Amen.

Crowns of blessing and honour. Amen.

Crowns of virtue and righteousness. Amen.

Crowns of wisdom and understanding. Amen.

Strengthen them that they may fulfill Your ordinances and YOur commandments, that they may attain to the good things of the kingdom of the heavens, in Christ Jesus our Lord, Through Whom…

The presbyter girds each one of them with a girdle in the form of a cross and sets the crown on the head of each one of them, and says,

Set, O Master, Lord God upon Your servants crowns from heaven. Amen.

Crowns of glory. Amen.

Crowns of faith invincible and unconquerable. Amen.

Crowns of confirmation. Amen.

Crowns of righteousness. Amen.

Grant Your servants that they may be filled with the grace of YOur Holy Spirit, though the compassion and love towards mankind of Your Only-begotten Son Jesus Christ our Lord, through Whom…

Then he says these verses,

With glory and honour crown him.

The Father blesses, The Son crowns,

The Holy Spirit sanctifies and perfects him.

Worthy, worthy, worthy, is \_\_\_\_\_ the Christian.

Then shall the presbyter say these verses and the congregation answers saying, “Worthy! Worthy! Worthy!”

Receive the Holy Spirit, you who have received the holy Baptism.

Receive the Spirit of God, Who has filled you with His good pleasure.

Jesus Christ, the Son of God the Father has filled you with power and grace, O blessed child who had received holy Baptism.

Receive the Spirit the Paraclete, and the heavenly blessing, through the unction of the holy Myron, O blessed child.

Receive mercy, and hope and faith and grace through Christ, the Only-Begotten, O blessed child.

Receive the Spirit of joy through the King of power, O blessed child.

Receive the Spirit of rejoicing through Emmanuel our God, and the seal that cannot be loosed, O blessed child.

Receive the Spirit filled with glory through Christ the King of glory, O blessed child.

You have received grace and blessing through our Lord Jesus Christ, O blessed child

You have become a dwelling place of the Holy Spirit, O blessed child.

A crown of gold, a crown of silver, a crown of pearl.

And at the end of the setting on of the crowns, the congregation responds with this verse,

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| --- |
| The Lord has set  unfading crowns  upon the baptized  holy ones of Jesus Christ. |
| You are blessed in truth,  O my Lord Jesus Christ,  With Your Good Father, and the Holy Spirit,  For You have been baptized and saved us. |

### The Releasing of the Water[[6]](#footnote-6)

After he has baptised all the candidites, he pours water over his hands in the Jordan, and washes the surroundings of the Jordan and the cross. Then let the presbyter say this prayer over the Jordan for the release of the water,

O Master, Lord God the Pantocrator, the creator of all out of that which was not through Your true wisdom. You are He Who has gathered the waters from the beginning into one gathering place. You have ordained order over all created things according to the greatness of Your power and Your infinite understanding.

You, O our Master have made this water pure through the grace of Your Christ, and the coming down upon it of Your Holy Spirit. It became to Your servants who have been baptised in it a washing to the new birth and a renewal from the oldness of error; they have been enlightened by the light of Your Godhead.

We pray and entreat You, O Good One and lover of mankind, to change this water to its former nature, that it may return to the earth one more time, as at all other time; And that You be to us too, a helper and a deliverer, that we may glorify You at all times, O Father, Son, and Holy Spirit.

And unto You, we send up the glory, the honour and the worship, now and at all times and unto the age of all ages. Amen.

Then, after this, he shall let the water go, taking care that none of it be put to any use at all. He shall be very careful of this.

After this he gives them of the holy Mysteries. Then he lays hands on them, saying,

You are blessed, O Lord God the Pantocrator, the Father of our Lord, God and Saviour Jesus Christ, Who has made his servants worthy of the laver of the new birth, and the forgiveness of sins, and the garment of incorruption, and the honourable pledge of Your kingdom, which is full of glory.

We ask and entreat You, O Lover of mankind, make them worthy of the communion of the holy and the precious blood of Your Christ, which You hast firmly granted unto them, that they may live according to Your commandments, and keep Your holy ordinances, and may be worthy of the blessedness of Your saints, and of the kingdom of the heavens. Through the grace…

He blesses them, saying,

May Your servants, O Lord grow in Your wisdom. Give them understanding in Your fear. Bring them to maturity. Grant them the knowledge of the Truth. Keep them in the faith without blemish.

Through the intercessions of the lady of us all, the holy Theotokos St. Mary, and the forerunner John the Baptist and all the choirs of the saints and the prophets and the apostles and the martyrs and the cross bearers. Amen.

## The Loosing of the Girdle of Those Who Have Been Baptised

That is a prayer over those who have been baptised, after the laver, on the eighth day. A basin is set containing clean water, and around it are set lit candles. The presbyter says the Prayer of Thanksgiving (see page 13) and offers Incense by the Mystery of the Pauline Epistle. And after this the people recite, glory be ... and Our Father and psalm 50 according to custom, and then;

### 1 Corinthians 10:1-4

A chapter from the First Epistle of our teacher Paul to the Corinthians His blessing be upon us. Amen.

Now, I do not want you to be ignorant, brethren, that our forefa-thers were all under the cloud: all passed through the sea; and they were all baptized into Moses in the cloud and in the sea. They all ate the same spiritual food and drank the same spiritual drink. They drank from a spiritual rock that followed them, and that rock was Christ. However, God was not well pleased with most of them because they were struck down in the wilderness. The grace of God the Father be with you all. Amen.

Then the Trisagion (Page 18) and the Prayer of the Gospel (Page 18) are said.

### Psalm 31:1, 2a

A Psalm of David.

Blessed are they whose iniquities are forgiven,

and whose sins are covered.

Blessed is the man whose sin the Lord does not take into account.

Alleluia.

### Matthew 3:1-6

Stand with the fear of God. Let us hear the Holy Gospel. Bless, O Lord, the reading of the Holy Gospel, according to St. Matthew. Blessed be He Who comes in the Name of the Lord. Our Lord, God, Saviour, and King of us all, Jesus Christ, Son of the Living God, to Whom is glory forever.

In those days, John the Baptizer was preaching in the wilderness of Judea, saying: “Repent, for the Kingdom of Heaven is at hand!” This is the one whom Isaias the prophet had spoken about in these words:

The voice of one crying in the wil-derness:

Make ready the way of the Lord!

Make his paths straight.

It was peculiar about John that he wore clothing made of camel’s hair, with a leather belt around his waist. His food was locusts and wild honey. Soon, people from Jerusalem, all of Judea and the entire region around the Jordan river went out to [listen to] him. They were baptized by John in the Jordan, confessing their sins. Glory be to God forever.

### The Gospel Response

This is my beloved Son

in Whom my soul is pleased,

and He has done my will.

Hear Him for He is the Life-giver.

Intercede on our behalf,

O lady of us all, the Theotokos,

Mary the Mother of our Saviour,

That He may forgive us our sins.

### The Lossing of the Girdle

Then the presbyter says the Three prayers, the peace, the Fathers and the congregations (see page 29), and the people recite the Creed (see page 32). Then the presbyter says this prayer (and if they go to another village, let it be read over them after communion of the Holy Mysteries, namely, after the prayer of the laying on of the hands):

Presbyter:

O Master Lord our God, Giver of peace and blessing, to Whom alone belongs goodness and love of mankind, Who has blessed us, sanctified us and enlightened us with the light of His Godhead, Who has made His servants worthy to receive the ineffable light from on high of Your Christ Jesus our saviour.

Enlighten them with the light of the blessing, purify them, bless them, renew them by Your grace, through the Baptism they have received in the power of Your life-giving Holy Spirit, O You Who have purified them from all defilement of the body and the soul.

Yes, O Holy Master, bless them with Your blessing, confirm them in Your orthodox faith to the end. Bring them to maturity and manhood. May they be watched over by good angels forever.

Fill them with knowledge and all understanding. Preserve their life unto pleasing You. Bless them, O Master with Your holy blessing and take away the spirit of turbulence and every spirit of error from their hearts. May their heart be enlightened by the light of Your Lordship. Make them worth of eternal life and the kingdom of the heavens. In Christ Jesus our Lord. Through Whom…

A Psali that is sung for those who have been baptised in the eighth day or the day of Baptism after crowning before the commandment, or after the communion and its two prayers (in the Doxology tune):

People:

Magnify the Lord with me,

And let us exalt His Name together,

For the grace which has been received

By this blessed {little} one, \_\_\_\_\_

And let us proclaim openly

With a voice of rejoicing,

“Be glad and rejoice in the Lord,

O blessed child.”

[May] Jesus Christ grant You,

Constancy and fruit,

And peace be to you

O little one, \_\_\_\_\_

Let us gather together, O our spiritual fathers,

And our orthodox brethren,

That we may sing in canticles and doxologies,

And spiritual words.

In the Catholic and Apostolic,

Orthodox Church,

For the divine joy which has come to this blessed {son/daughter} \_\_\_\_\_

Who is of pure Christian stock.

Who has been crowned with an heavenly crown,

Of the grace of Holy Baptism,

Through Christ the Lord (Glory be to Him)

Who was baptised in the river Jordan.

At the hand of the forerunner,

John the baptist,

The priest, the son of the priest,

The cousin of Emmanuel.

Hail to you, O John,

Son of Zacharias,

Who was worthy to lay you hand,

On the head of our good Saviour.

You are higher than the patriarchs,

Honoured above all the prophets,

For our Saviour lauded you,

With His holy mouth saying,

None has arisen among those born of women

Who is like unto you,

Nor greater than you,

O John the Baptist.

Hail to he who has seen the heavens opened,

And did hear the voice of the Father,

Crying out and saying,

“This is my beloved Son in whom I am well pleased.”

And the Son standing,

In the river Jordan,

And the Holy Spirit coming down,

On His head like a dove.

And you did say,

O John, concerning him,

“Behold the Lamb of God,

Which takes away the sin of the world.”

You did witness of him again, saying,

“This is He of whom I spake,

‘He that comes after me is preferred before me,

For he was before me.’”

Presbyter:

And the Lord Christ (to Him be glory) bade us with His pure mouth to perfect all good. And then He bade his pure disciples, “Go into all the world, and preach the Gospel to them, and baptise them in the Name of the Father and of the Son and of the Holy Spirit; and every one that believes and is baptised will be saved.” For this Baptism is derived from the Lord Christ, and our lords the pure Apostles handed it down in Holy Baptism, for by it is forgiveness of sins, and entry into the Kingdom of Heaven, for it is a key to the heavenly paradise. Let us laud therefore this child with joyful voice, saying,

People:

Worthy, worthy, worthy, is \_\_\_\_\_, the Christian!

Presbyter:

Rejoice therefore Christian brethren, in this divine grace of which your children have been deemed worthy, the grace of Holy Baptism; and their reception of the divine Mysteries, the Body and Blood of Christ the only-begotten Son, the creator of every creature, which he hath poured out for the race of Adam. And this grace has come, which belongs to Holy Baptism, and the partaking of the life-giving divine Mysteries unto eternal life for the forgiveness of sins, and the divine seal, the pledge of eternity in the abodes of light.

So let us laud this beloved {brother/sister}, saying,

People:

Worthy! Worthy! Worthy!

Presbyter:

Let us give praise then, with Moses the prophet saying, “Praise the Lord for he is gloriously glorified.” And let us sing with David the Singer in the psalm, “Therefore God, even your God, has anointed you with the oil of gladness above your fellows.” For the oil of gladness is the oil of Chrism, the oil of the divine seal. Receive then the Holy Spirit, you who have received the divine grace that belongs to Holy Baptism. Receive the glorious crowns from Jesus Christ, the King of kings and Lord of lords: Receive the grace of the Holy Spirit, the Comforter, the giver of purity. Receive the angelic crown and the earnest of the Spirit. And you, O baptized one, have received the pledge of the Kingdom of Heaven in truth, and have become a vessel for the Holy Spirit.

So let us give praise saying,

Presbyter:

Worthy! Worthy! Worthy!

Presbyter:

Let us worship the Holy Trinity, and let us entreat the multitude of His goodness, that this blessed child may grow in goodness; and that He may grant him a profitable and prosperous age, and give him increase in days and raise him in works well pleasing to him. {And that he may be promoted to the priestly orders.} May He assemble in union the children of the Orthodox Church, in harmony and spiritual love, and that her children may grow with a growth that is good and well pleasing; that they may be like good fruitful, ever growing trees. May He incline the hearts of those who rule over us towards us. And that he bring to nought counsels of our adversaries, and everyone that meditates against us evil thoughts.

Through the intercessions of the Lady, the pure virgin Lady Mary, the undefiled, and all the angels of light, and the holy John, who baptised in the river Jordan, and the rest of the fathers and the prophets, and all that do the works pleasing (to the Lord) and our lords the pure apostles, and all the martyrs and holy saints, now and always and for ever and ever. Amen.

Then shall the people say,

People:

Our Father…

Then the presbyter says the three absolutions (see page 37), and the deacon says, “Saved, Amen. And with your spirit.” Then the presbyter signs the water in the form fo the holy Cross three times, and says,

Presbyter:

One holy Father, one holy Son, one Holy Spirit. Amen.

The people sing Psalm 150 (page 41), then continue with “John bore witness” in the joyful tune. Meanwhile, the presbyter bathes the baptized in the water, and his girdle, and his baptismal gown that is on his body. And the water should flow away into the sea, or stream, or into a holy place.

# Holy Matrimony

## Betrothal

### The Procession

|  |  |  |
| --- | --- | --- |
| O King of Peace,  Grant us Your peace,  Establish for us Your peace,  And forgive us our sins. |  | Ⲡ̀ⲟⲩⲣⲟ ⲛ̀ⲧⲉ ϯϩⲓⲣⲏⲛⲏ  ⲙⲟⲓ ⲛⲁⲛ ⲛ̀ⲧⲉⲕϩⲓⲣⲏⲛⲏ  ⲥⲉⲙⲛⲓ ⲛⲁⲛ ⲛ̀ⲧⲉⲕϩⲓⲣⲏⲛⲏ  ⲭⲁ ⲛⲉⲛⲛⲟⲃⲓ ⲛⲁⲛ ⲉⲃⲟⲗ |
| Disperse the enemies  Of the Church.  Fortify Her that She  May not be shaken forever. | ¿ | Ϫⲱⲣ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲓϫⲁϫⲓ  ⲛ̀ⲧⲉ ϯⲉⲕⲕⲗⲏⲥⲓⲁ̀  ⲁ̀ⲣⲓⲥⲟⲃⲧ ⲉ̀ⲣⲟⲥ  ⲛ̀ⲛⲉⲥⲕⲓⲙ ϣⲁ ⲉ̀ⲛⲉϩ |
| Emmanuel our God  Is now in our midst,  With the glory of His Father,  And the Holy Spirit. |  | Ⲉⲙⲙⲁⲛⲟⲩⲏⲗ Ⲡⲉⲛⲛⲟⲩϯ  ϧⲉⲛ ⲧⲉⲛⲙⲏϯ ϯⲛⲟⲩ  ϧⲉⲛ ⲡ̀ⲱ̀ⲟⲩ ⲛ̀ⲧⲉ Ⲡⲉϥⲓⲱⲧ  ⲛⲉⲙ Ⲡⲓⲡ̅ⲛ̅ⲁ ⲉ̅ⲑ̅ⲩ |
| May He bless us all,  Purify our hearts,  And heal the sicknesses  Of our souls and our bodies. | ¿ | Ⲛ̀ⲧⲉϥⲥ̀ⲙⲟⲩ ⲉ̀ⲣⲟⲛ ⲧⲏⲣⲉⲛ  ⲛ̀ⲧⲉϥⲧⲟⲩⲃⲟ ⲛ̀ⲛⲉⲛϩⲏⲧ  ⲛ̀ⲧⲉϥⲧⲁⲗϭⲟ ⲛ̀ⲛⲓϣⲱⲛⲓ  ⲛ̀ⲧⲉ ⲛⲉⲛⲯⲩⲭⲏ ⲛⲉⲙ ⲛⲉⲛⲥⲱⲙⲁ |
| We worship You, O Christ,  With Your Good Father,  And the Holy Spirit,  For You have {come} and saved us. |  | Ⲧⲉⲛⲟⲩⲱϣⲧ ⲙ̀ⲙⲟⲕ ⲱ̀ Ⲡⲭ̅ⲥ  ⲛⲉⲙ Ⲡⲉⲕⲓⲱⲧ ⲛ̀ⲁ̀ⲅⲁⲑⲟⲥ  ⲛⲉⲙ Ⲡⲓⲡ̅ⲛ̅ⲁ ⲉ̅ⲑ̅ⲩ  ϫⲉ {ⲁⲕⲓ̀} ⲁⲕⲥⲱϯ ⲙ̀ⲙⲟⲛ |

### The Announcement

Presbyter:

In the Name of our Lord, God and Saviour, Jesus Christ, [the founder of the statute of perfection, and the author of the law of graces,] we announce [in this Orthodox assembly] the betrothal of the blessed son of Orthodoxy, \_\_\_, to the blessed daughter of Orthodoxy, \_\_\_. In the Name of the Father, the Son and the Holy Spirit, blessed be God the Father, the Pantocrator. Amen.

People:

Amen.

People:

Our Father…

Presbyter:

In the name of our Lord, God and Saviour, Jesus Christ, [the founder of the statute of perfection, and the author of the law of graces,] we announce [in this Orthodox assembly] the betrothal of the blessed daughter of Orthodoxy, \_\_\_, to the blessed son of Orthodoxy, \_\_\_. Blessed be His Only-Begotten Son, Jesus Christ our Lord. Amen.

People:

Amen.

People:

Our Father…

Presbyter:

In the name of our Lord, God and Saviour, Jesus Christ, [the founder of the statute of perfection, and the author of the law of graces,] we announce [in this Orthodox assembly] the betrothal of the blessed son of Orthodoxy, \_\_\_, to the blessed daughter of Orthodoxy, \_\_\_. Blessed be the Holy Spirit, the Paraclete. Amen.

People:

Amen.

People:

Our Father…

### The Prayer of Thanksgiving

The presbyter says “Have mercy on us…”, and the Prayer of Thanksgiving (page ##). The people sing “This censor of pure gold…” (page ##) while the presbyter offers incense according to the Pauline Mystery, then this epistle is read:

### 1 Corinthians 1:10

A chapter from the First Epistle of our teacher Paul to the Corinthians. His blessing be upon us. Amen.

Paul, called to be an apostle of Jesus Christ through the will of God, and our brother Sosthenes, to the Church of God which is at Corinth. [You are] those who are sanctified in Christ Jesus, called to be saints, with all those who call upon the Name of our Lord Jesus Christ in every place, both theirs and ours: Grace to you and peace from God our Father and the Lord Jesus Christ.

I always give thanks to my God concerning you, for the grace of God which was given to you in Christ Jesus; that in everything you have been enriched in him, in all [manner of] speech and knowledge; even as the testimony of Christ was confirmed in you. And so, you lack no gift as you wait for the revelation of our Lord Jesus Christ; who will also confirm you until the end, blameless in the day of our Lord Jesus Christ. God is faithful, through whom you were called into the fellowship of his Son, Jesus Christ, our Lord.

Now I beg you, brethren, through the Name of our Lord, Jesus Christ, that you all speak the same thing and that there be no divisions among you, but that you be perfected together in the same mind and opinion.

*The grace of God the Father be with you all. Amen.*

The people sing the hymn of the Trisation (page ##), and the Prayer of the Gospel is said, then this Gospel is read:

### Psalm 84:11, 12

A Psalm of David.

Mercy and truth have met together;

righteousness and peace have kissed [each other].

Truth has sprung from the earth,

and righteousness has looked down from heaven.

*Alleluia.*

### John 1:1-17

Stand with the fear of God. Let us hear the Holy Gospel. Bless, O Lord, the reading of the Holy Gospel, according to St. John. Blessed be He Who comes in the Name of the Lord. Our Lord, God, Saviour, and King of us all, Jesus Christ, Son of the Living God, to Whom is glory forever.

In the beginning was the Logos, and the Logos was with God, and the Logos was {what} God {was}. This one was in the beginning with God. All things came into being through him, and without him, nothing came into being that has come into being. In him was life, and the life was the light of men. The light shines in the darkness, and the darkness has not overcome it. There came a man, sent from God, whose name was John. John came as a witness, to bear witness to the light, so that all might believe through him. He was not the light, but [he was sent] to bear witness to the light. The true light who enlight-ens everyone was coming into the world.

He was in the world, and the world had come into existence through him, and the world did not recognize him. He came to his own, and those who were his own did not receive him. But as many as received him, to them he gave the right to become God’s children, to those who believe in his Name. They were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.

The Logos became flesh and made his dwelling among us. We beheld his glory, glory as a Father’s uniquely-begotten son, full of grace and truth. Johnmtestified about him; he cried out, saying, “This was he of whom I said, ‘Hemwho comes after me ranks ahead of me because he was before me.’” From his fullness, we have all received grace upon grace. For the law was given through Moses, [but] grace and truth came through Jesus Christ. Glory be to God forever.

### The Gospel Response

Hail to the bride-chamber,

Diversely adorned,

Of the true Bridegrrom,

Who has united Himself with humanity.

Intercede on our behalf,

O lady of us all, the Theotokos,

Mary the Mother of our Saviour,

That He may forgive us our sins.

### The First Prayer of the Betrothal

The presbyter says the Three Short Prayers (the Peace, the Fathers, and the Congregation, see page ##), then the Creed is recited, followed by the Prayer of the Betrothal. When he mentions the bridegrrom and his helpmeet, he signs him on the forehead with the sign of the Cross.

Presbyter:

O God, Who fashioned man with Your hands alone, and gave him his wife to be a helpmeet, and cleave to him, Be now, O our Master, a mediator between these two youths, this bridegrrom and his helpmeet. Unite them in a betrothal of true companionship, and give them a sign of the symbol of their union, that they may be one in the bonds of love, saying to them, “My peace I give to you, My peace I leave with you.” You are the peace of us all, and to You we offer glory and hnour, with Your Only-Begotten Son, and the Holy Spirit, the life-giver, now and at all times and to the ages of ages. Amen.

People:

Christ the Logos of the Father,

The Only-Begotten God,

Grant us Your peace,

Which is full of joy.

Blessed be the Father and the Son,

And the Holy Spirit,

The perfect Trinity;

We worship Him, we glorify Him.

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

### The Second Prayer of the Betrothal

Presbyter:

O Master, lover of mankind, Who fulfilled the prophetic saying that by the Lord man should be joined to woman. O Lord, again make this betrothal of Your servants, which has taken place before us, worthy of Your blessing, and perfect and unite Your servants in blamelessness, that they may please Your life-giving will. For You are our God, who formed man from the earth, and gave him a help meet for himself, forming her out of him, that she might be a wife to him, and a companion, and a help to him; that she might bear sons and daughters, and an increase of the human race. Now O Lord, bless the betrothal of Your servants, the bridegroom and his helpmeet. May they grow and increase in Your great mercies. Grant them a fruit of blessing and a life of piety, and union with the faith, and wisdom, and purity, and works of righteousness, that they may be one in their flesh and in their soul, having the fear of You within them that they may be worthy of blessings from You, through Jesus Christ, our Lord, through Whom…

People:

As You have said

to Your holy Apostles,

“My peace I give to you,”

Likewise give to us.

Blessed be the Father and the Son,

And the Holy Spirit,

Now and forever;

We worship Him, we glorify Him.

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

### The Third Prayer of the Betrothal

People:

In the Name of the Father and the Son and the Holy Spirit:

Worthy! Worthy! Worthy are the betrothed!

Presbyter:

O Master, Lord our God, Who accompanied the servant of Abraham, the patriarch to Mesopotamia, when he sent him to bring a wife for his son Isaac; and Who, by means of the drawing of the water, revealed to him the betrothal of Isaac to Rebecca; now, O our Lord and Master, the Lover of mankind, grant Your approval to the betrothal of Your servants, \_\_\_ and \_\_\_, and bless them. Guard the promise that they have made to each other. Confirm them in Your perfection and in their covenant, that they may be immovable, and help their youthfulness. For You are He Who betrothed the human race to Yourself. Bless all Your servants who are gathered together and have joined with us in prayer, our fathers and our brethren, and keep them, through the intercession of the lady of us all, the Theotokos Mary, and all the choir of Your saints. Amen.

People:

My peace which I have received,

From My good Father,

I leave to you,

Now and Forever.

Blessed be the Father and the Son,

And the Holy Spirit,

The perfect Trinity;

We worship Him, we glorify Him.

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

### The Prayer of Thanksgiving for the Betrothal

Presbyter:

We thank You, O Lord God, the Patocrator, Who are before the ages, Master of the univerise, Who adorned the heavens by Your Logos, and laid the foundations of the earth, and all that is therein. Who gathered together those things which were separate into union, and made the two into one. Now again, O our Master, we entreat You, may Your servants be worthy of the mark of the sign of Your Logos through the bond of betrothal, may their love, one for another, be inviolable through the firm sureness of their union. Build them, O Lord, upon the foundation of Your Holy Church, that they may walk in conformity and accordance with the bond of the word which they have vowed to each other. For You are the bond of their love, and the ordainer of the law of their union. You Who have brought about the oneness, by the union of the two by Your words, complete, O Lord, the ordinance of Your only-Begotton Son, Jesus Christ, our Lord, through Whom…

People:

May God bless us,

And let us bless His Holy Name.

May His praise always be

Upon our lips.

Blesseed be the Father and the Son,

And the Holy Spirit,

The perfect Trinity,

We worship Him, we glorify Him.

Our Father…

The presbyter says “The Absolution to the Son” (see page ##).

People:

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

If the betrothal is on the eve of, or the morning of the wedding, the Garment may now be blessed (see page 81. Otherwise this is done during the wedding):

The end-of-service hymn is sung.

## Crowning

The service begins after the Raising of Morning Incense, with a procession from the west doors of the Nave, towards the chancel. During this procession, the following hymn is sung:

### The Liturgy of the Word

#### The Procession

|  |  |  |
| --- | --- | --- |
| O King of Peace,  Grant us Your peace,  Establish for us Your peace,  And forgive us our sins. |  | Ⲡ̀ⲟⲩⲣⲟ ⲛ̀ⲧⲉ ϯϩⲓⲣⲏⲛⲏ  ⲙⲟⲓ ⲛⲁⲛ ⲛ̀ⲧⲉⲕϩⲓⲣⲏⲛⲏ  ⲥⲉⲙⲛⲓ ⲛⲁⲛ ⲛ̀ⲧⲉⲕϩⲓⲣⲏⲛⲏ  ⲭⲁ ⲛⲉⲛⲛⲟⲃⲓ ⲛⲁⲛ ⲉⲃⲟⲗ |
| Disperse the enemies  Of the Church.  Fortify Her that She  May not be shaken forever. | ¿ | Ϫⲱⲣ ⲉ̀ⲃⲟⲗ ⲛ̀ⲛⲓϫⲁϫⲓ  ⲛ̀ⲧⲉ ϯⲉⲕⲕⲗⲏⲥⲓⲁ̀  ⲁ̀ⲣⲓⲥⲟⲃⲧ ⲉ̀ⲣⲟⲥ  ⲛ̀ⲛⲉⲥⲕⲓⲙ ϣⲁ ⲉ̀ⲛⲉϩ |
| Emmanuel our God  Is now in our midst,  With the glory of His Father,  And the Holy Spirit. |  | Ⲉⲙⲙⲁⲛⲟⲩⲏⲗ Ⲡⲉⲛⲛⲟⲩϯ  ϧⲉⲛ ⲧⲉⲛⲙⲏϯ ϯⲛⲟⲩ  ϧⲉⲛ ⲡ̀ⲱ̀ⲟⲩ ⲛ̀ⲧⲉ Ⲡⲉϥⲓⲱⲧ  ⲛⲉⲙ Ⲡⲓⲡ̅ⲛ̅ⲁ ⲉ̅ⲑ̅ⲩ |
| May He bless us all,  Purify our hearts,  And heal the sicknesses  Of our souls and our bodies. | ¿ | Ⲛ̀ⲧⲉϥⲥ̀ⲙⲟⲩ ⲉ̀ⲣⲟⲛ ⲧⲏⲣⲉⲛ  ⲛ̀ⲧⲉϥⲧⲟⲩⲃⲟ ⲛ̀ⲛⲉⲛϩⲏⲧ  ⲛ̀ⲧⲉϥⲧⲁⲗϭⲟ ⲛ̀ⲛⲓϣⲱⲛⲓ  ⲛ̀ⲧⲉ ⲛⲉⲛⲯⲩⲭⲏ ⲛⲉⲙ ⲛⲉⲛⲥⲱⲙⲁ |
| We worship You, O Christ,  With Your Good Father,  And the Holy Spirit,  For You have {come} and saved us. |  | Ⲧⲉⲛⲟⲩⲱϣⲧ ⲙ̀ⲙⲟⲕ ⲱ̀ Ⲡⲭ̅ⲥ  ⲛⲉⲙ Ⲡⲉⲕⲓⲱⲧ ⲛ̀ⲁ̀ⲅⲁⲑⲟⲥ  ⲛⲉⲙ Ⲡⲓⲡ̅ⲛ̅ⲁ ⲉ̅ⲑ̅ⲩ  ϫⲉ {ⲁⲕⲓ̀} ⲁⲕⲥⲱϯ ⲙ̀ⲙⲟⲛ |

During Paschaltide, the following Greek Paschal Troparion is sung instead:

|  |  |  |
| --- | --- | --- |
| Christ is risen from the dead,  Trampling down death by death,  And upon those in the tombs,  Bestowing eternal life! |  | Ⲭ̀ⲣⲓⲥⲧⲟⲥ ⲁ̀ⲛⲉⲥⲧⲏ ⲉⲕⲛⲉⲕⲣⲱⲛ:  ⲑⲁⲛⲁⲧⲱ ⲑⲁⲛⲁⲧⲟⲛ ⲡⲁⲧⲏⲥⲁⲥ  ⲕⲉ ⲧⲓⲥ ⲉⲛ ⲧⲓⲥ ⲙ̀ⲛⲏⲙⲁⲥⲓ  ⲍⲱⲏⲛ ⲭⲁⲣⲓⲥⲁⲙⲉⲛⲟⲥ. |
| Glory to the Father and the Son  And the Holy Spirit,  Now and ever and to  the ages of the ages. Amen. | ¿ | Ⲇⲟⲝⲁ Ⲡⲁⲧⲣⲓ ⲕⲉ Ⲩⲓⲱ  ⲕⲉ ⲁ̀ⲅⲓⲱ Ⲡⲛⲉⲩⲙⲁⲧⲓ:  ⲕⲉ ⲛⲯⲛ ⲕⲉ ⲁ̀ⲓ̀ ⲕⲉ ⲓⲥⲧⲟⲩⲥ  ⲉ̀ⲱ̀ⲛⲁⲥ ⲧⲱⲛ ⲉ̀ⲱ̀ⲛⲱⲛ: ⲁ̀ⲙⲏⲛ. |

After the procession, the bride sits at the right hand of the bridegroom (see Psalm 45:9). Then the priest takes the wedding rings and blesses them as he declares the wedding:

Presbyter:

In the Name of our Lord, God and Saviour, Jesus Christ, [the founder of the statute of perfection and the author of the law of graces,] we declare [in this orthodox assembly and before the altar of the Lord of hosts] the marriage of the blessed son of Orthodoxy, \_\_\_\_\_, to the blessed daughter of Orthodoxy, \_\_\_\_\_. In the Name of the Father and the Son and the Holy Spirit. Blessed be God the Father, the Pantocrator.

People:

Amen.

Our Father…

Presbyter:

In the Name of our Lord, God and Saviour, Jesus Christ, [the founder of the statute of perfection and the author of the law of graces,] we declare [in this orthodox assembly and before the altar of the Lord of hosts] the marriage of the blessed daughter of Orthodoxy, \_\_\_\_\_, to the blessed son of Orthodoxy, \_\_\_\_\_. Blessed be His Only Begotten Son, Jesus Christ our Lord.

People:

Amen.

Our Father…

Presbyter:

In the Name of our Lord, God and Saviour, Jesus Christ, [the founder of the statute of perfection and the author of the law of graces,] we declare [in this orthodox assembly and before the altar of the Lord of hosts] the marriage of the blessed son of Orthodoxy, \_\_\_\_\_, to the blessed daughter of Orthodoxy, \_\_\_\_\_. Blessed be the Holy Spirit, the Paraclete.

People:

Amen.

Our Father…

#### The Prayer of Thanksgiving

Presbyter:

Pray.

Deacon:

Stand up for prayer.

Presbyter:

Peace by with All.

People:

And with your spirit.

Presbyter:

Let us give thanks to the beneficent and merciful God, the Father of our Lord, God and Saviour, Jesus Christ. For He has covered us, helped us, guarded us, accepted us to Himself, spared us, supported us, and has brought us to this hour.

Let us also ask Him, the Lord our God, the Pantocrator, to guard us in all peace this holy day and all the days of our life.

Deacon:

Pray.

People:

Lord have mercy.

Presbyter:

O Master, Lord, God the Pantocrator, the Father of our Lord, God and Saviour, Jesus Christ, we thank You for everything, concerning everything, and in everything. For You have covered us, helped us, guarded us, accepted us to Yourself, spared us, supported us, and have brought us to this hour.

Deacon:

Pray that God have mercy and compassion on us, hear us, help us and accept the supplications and prayers of His saints, for that which is good, on our behalf, at all times\*, and forgive us our sins.

\*In the presence of a bishop, add, “and keep the life and standing of our honoured father, the high priest, Pappa Abba \_\_\_\_\_, and his partner is this liturgy, our father the {bishop/metropolitan}, Abba \_\_\_\_\_.

People:

Lord have mercy.

Presbyter:

Therefore, we ask and entreat Your Goodness, O Lover of mankind, grant us to complete this holy day, and all the days of our life, in all peace with Your fear.

All envy, all temptation, all the work of Satan, the counsel of wicked men and the rising up of enemies, hidden and manifest,

The presbyter bows his head towards the East, and crosses himself, saying,

take them away from us,

Then he turns towards the west from his right and crosses the people (If a bishop is present, he signs and says), saying,

and from all Your people, and from this bridegroom and his bride,

He then turns towards the East, making the sign of the cross over the altar, saying,

and from this, Your holy place.

But provide those things which are good and profitable for us, for it is You Who have given us the authority to tread on serpents and scorpions, and on all the power of the enemy.

And do not lead us into temptation, but deliver us from evil, by the grace, compassion and love of mankind, of Your Only-Begotten Son, our Lord, God and Saviour, Jesus Christ, through Whom the glory, the honour, the dominion, and the adoration are due to You, with Him, and the Holy Spirit, the Giver of Life, Who is of One Essence with You, now, and at all times, and unto the age of all ages. Amen.

The presbyter offers incense while the people sing the appropriate Verses of the Cymbals (see the Great Horologion), and conclude with:

|  |  |  |
| --- | --- | --- |
|  | Hail to the bridal chamber,  Adorend with many sorts,  Of the True Bridegroom,  Who has joined [Himself to] humanity.  That we may praise You,  With Your Good Father,  And the Holy Spirit,  For You have come and saved us. (Have mercy on us.) | Todo add |

#### The Prayer of the Pledge

The presbyter says the following “prayer of the pledge,” and when he mentions the bridegroom and his helpmeet, he signs them on the forehead with the cross:

Presbyter:

O God, Who fashioned man with Your hands alone, and gave him his wife to be a helpmeet and support to him, be now, our Master, an advocate to these two youths, the bridegroom and his helpmeet. Unite them in the pledge of true fellowship, and give them a token of the symbol of their union, that they may be one in the bonds of love, saying to them, “My peace I give to you, My peace I leave with you.” For You are the peace of us all, and to You we offer up the glory and the honour, together with Your Only-Begotten Son, and the Holy Spirit the Life-Giver, now, and at all times, and to the age of all ages. Amen.

People:

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

#### The Prayer over the Garments

Presbyter:

O Master, Lord, Jesus Christ our God, Who adorned the heavens with the stars and manifested the earth in the beauty of flowers bearing fruits of diverse kinds; Who has bestowed on mankind heavenly things, and has given to them the comforts of the earth: Do now, O Good One and Lover of mankind, we entreat You, bless this garment which is set forth (here he makes the sign of the cross), that it may be to Your servants

a garment of glory and salvation, [Amen]

a garment of joy and gladness, through the goodwill of Your goodness. [Amen]

Keep them pure in soul, body and spirit. [Amen]

Let their life be spent in peace and happiness through the doing of righteousness. Bestow on them the enjoyment of the things of heaven and the things of earth. May they be rich in the works of righteousness; fill their houses and their stores with every good thing. May they be worthy to do Your will at all times. For You are merciful, plenteous in compassion and righteousness, and to You is due the glory, with Your Good Father and the Holy Spirit, the Life-Giver, Who is of One Essence with You, now, and at all times, and unto the age of all ages. Amen.

The presbyter puts the garment on the bridegroom, then the rigs are exchanged, while the people sing the following hymn in the Palm tune:

People:

With a spiritual garment

Archangel Michael was clothed,

And with a girdle of pearls

Archangel Michael was girt.

With the garment of chastity

This bridegroom is clothed,

And the crown of gladness

Is set upon his head.

As David the king and psalmist

Has said in the psalm,

Glory and honour hast Thou

Given for a crown on him.

Thou hast overtaken him

With the blessing of Thy goodness:

Thou hast set upon him

A crown of precious stones.

He asked life of Thee, O Lord,

And Thou hast given him

The length of days,

Forever. Amen.

Blessed be…

#### The Hymn of the Censor

People:

This censer of pure gold,

bearing the sweet incense,

in the hands of Aaron the priest,

offering incense upon the altar,

before the mercy seat,

is the holy Virgin Mary;

Who brought forth Jesus Christ;

the Son and Logos.

The Holy Spirit came upon her,

purified her, sanctified her,

and filled her with grace.

Through her intercessions,

O Lord, grant us the forgiveness of our sins.

Or the shorter version may be said:

This censer of pure gold,

bearing the armona,

is in the hands

of Aaron the priest,

offering up incense on the altar.

The ending is sung:

|  |  |  |
| --- | --- | --- |
|  | We worship You, O Christ,  With Your Good Father,  And the Holy Spirit,  For You have {come} and saved us. | Ⲧⲉⲛⲟⲩⲱϣⲧ ⲙ̀ⲙⲟⲕ ⲱ̀ Ⲡⲓⲭ̀ⲣⲓⲥⲧⲟⲥ:  ⲛⲉⲙ Ⲡⲉⲕⲓⲱⲧ ⲛ̀ⲁ̀ⲅⲁⲑⲟⲥ:  ⲛⲉⲙ Ⲡⲓⲡ̀ⲛⲉⲩⲙⲁ ⲉⲑⲟⲩⲁⲃ:  ϫⲉ (\_\_\_\_\_) ⲁⲕⲥⲱϯ ⲙ̀ⲙⲟⲛ ⲛⲁⲓ ⲛⲁⲛ. |

#### Ephesians 5:22-6:3

A chapter from the Epistle of our teacher Paul to the Ephesians. His blessing be upon us. Amen.

Wives, be subject to your own husbands as [you are] to the Lord. For the husband is the head of the wife, as Christ is the head of the Church, being himself the savior of the body. As the Church is subject to Christ, wives should likewise be subject to their own husbands in everything.

Husbands, love your wives, just as Christ loved the Church and gave himself up for her in order to sanctify her, having purified her by the washing of water with the word, so that he might present the Church to himself in glory, without any spot or wrinkle or any such thing, but holy and flawless. In the same way, a husband should love his wife as his [own] body. He who loves his own wife loves himself! No man ever hates his own body but feeds it and cares for it, as the Lord also does for the Church. Yes, we are members of his body, his very flesh and bones!

For this cause a man will leave his father and mother, and will be joined to his wife. The two will become one flesh.

This is a great mystery: I speak concerning Christ and the Church. Now concerning you: each one of you must also love his own wife even as his own self; and the wife must respect her husband.

Children, obey your parents in the Lord, for this is right.

“Honor your father and mother,” which is the first commandment with abpromise: “that it may be well with you, and you may live long on the earth.”

*The grace of God the Father be with you all. Amen.*

*Or, if the Crowning is on a Weekday that is not a feast-day, the following is read instead:*

#### Ephesians 4:1-7

*A chapter from the Epistle of our teacher Paul to the Ephesians. His blessing be upon us. Amen.*

This is why, I, being the prisoner in the Lord, beg you to walk worthi-ly of the calling with which you were called, with all lowliness and humili-ty, with patience, bearing with one another in love; being eager to maintain the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as you also were called to one hope when you were called; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in us all. But grace has been granted to each one of us according to the measure of Christ’s gift.

*The grace of God the Father be with you all. Amen.*

On non-festive weekdays only, this Catholic Epistle is read:

#### 1 Peter 3:5-9

The Catholic Epistle from the First Epistle of our teacher Peter. His Blessing be upon us. Amen.

This is how the holy women of the past hoped in God and also adorned themselves. They were submissive to their own husbands, as Sarah obeyed Abraham, calling him “lord”. You are now her children if you do what is good and do not give way to fear.

In the same way, you husbands should live with your wives accord-ing to knowledge, giving them honor as to the weaker vessel and also as jointheirs of the grace of life. Thus your prayers will not be hindered.

Finally, be all like-minded, com-passionate, loving as brethren, tenderhearted, polite, not giving back evil for evil or insult for insult. Instead, give back blessing, knowing that you are called to do this, so that you [yourselves] may inherit a blessing.

*Do not love the world, nor the things which are in the world. The world shall pass away and all its desires; but he who does the will of God shall abide forever. Amen.*

On non-festive weekdays only, this Praxis is read:

#### Acts 4:32-35

A chapter from the Acts of our fathers the pure Apostles, who were invested with the grace of the Holy Spirit. Their blessing be with us all. Amen.

The multitude of those who be-lieved were of one heart and [one] soul. Not one of them claimed that anything he possessed was his own, but they had all things in common. With great power, the apostles gave their witness to the resurrection of the Lord Jesus, and abundant grace was upon them all. No one among them lacked anything because those who owned lands or houses sold them, and they brought the pro-ceeds what was sold and laid it at the feet of the apostles. Then, distribution was made to each, according to everyone’s need.

*The word of the Lord abides in this church and in every church. Amen.*

#### The Hymn of the Holy Spirit[[7]](#footnote-7)

|  |  |
| --- | --- |
| The Spirit, the Paraclete,  Came upon the Apostles  On the feast of Pentecost,  And the spoke in diverse tongues. | Ⲡⲓⲡ̀ⲛⲉⲩⲙⲁ ⲙ̀ⲡⲁⲣⲁⲕⲗⲏⲧⲟⲛ:  ⲫⲏⲉ̀ⲧⲁϥⲓ̀ ⲉ̀ϫⲉⲛ ⲛⲓⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ:  ϧⲉⲛ ⲡ̀ϣⲁⲓ ⲛ̀ϯⲛⲉⲛⲧⲏⲕⲟⲥⲧⲏ:  ⲁⲩⲥⲁϫⲓ ϧⲉⲛ ϩⲁⲛⲙⲏϣ ⲛ̀ⲗⲁⲥ. |
| It happened, when the days  Of Pentecost were fulfilled,  That all the twelve  Apostles were gathered together. | Ⲁⲥϣⲱⲡⲓ ⲉ̀ⲧⲁⲩϫⲱⲕ ⲉ̀ⲃⲟⲗ:  ⲛ̀ⲧⲉ ϯⲡⲉⲛⲧⲏⲕⲟⲥⲧⲏ:  ⲛⲁⲩⲑⲟⲩⲏⲧ ⲧⲏⲣⲟⲩ ϩⲓⲟⲩⲙⲁ:  ⲛ̀ϫⲉ ⲡⲓⲙⲏⲧ ⲥ̀ⲛⲁⲩ ⲛ̀ⲁ̀ⲡⲟⲥⲧⲟⲗⲟⲥ. |
| When the Spirit, the Paraclete,  Came down from heaven,  He spread upon each one,  And they spoke in diverse tongues. | Ⲡⲓⲡ̀ⲛⲉⲩⲙⲁ ⲙ̀ⲡⲁⲣⲁⲕⲗⲏⲧⲟⲛ:  ⲉ̀ⲧⲁϥⲓ̀ ⲉ̀ⲡⲉⲥⲏⲧ ⲉ̀ⲃⲟⲗ ϧⲉⲛ ⲧ̀ⲫⲉ:  ⲁϥⲫⲱⲣϣ ⲉ̀ϫⲉⲛ ⲫ̀ⲟⲩⲁⲓ ⲫ̀ⲟⲩⲁⲓ:  ⲁⲩⲥⲁϫⲓ ϧⲉⲛ ϩⲁⲛⲙⲏϣ ⲛ̀ⲗⲁⲥ. |
| And a great fear came,  And a sound from heaven,  And it filled the place  Where Christ’s Diciples were [gathered]. | Ⲁⲥϣⲱⲡⲓ ⲛ̀ϫⲉ ⲟⲩⲛⲓϣϯ ⲛ̀ϩⲟϯ:  ⲟⲩⲥ̀ⲙⲏ ⲁⲥϣⲱⲡⲓ ⲉ̀ϣⲟⲗϧⲉⲛ ⲧ̀ⲫⲉ:  ⲁⲥⲙⲁϩⲡⲓⲙⲁ ⲉ̀ⲛⲁⲩⲭⲏ ⲛ̀ϧⲏⲧϥ:  ⲛ̀ϫⲉ ⲛⲓⲙⲁⲑⲏⲧⲏⲥ ⲛ̀ⲧⲉ Ⲡⲓⲭ̀ⲣⲓⲥⲧⲟⲥ. |
| And the likeness of tongues of fire  Appeared to them,  And divided upon each one  Of the honoured Disciples. | Ⲟⲩⲟϩ ⲛⲁⲩⲟⲩⲟⲛϩⲟⲩ ⲉ̀ⲣⲱⲟⲩ:  ⲙ̀ⲫ̀ⲣⲏϯ ⲛ̀ϩⲁⲛⲗⲁⲥ ⲛ̀ⲭ̀ⲣⲱⲙ:  ⲟⲩⲟϩ ⲛⲁⲩⲫⲏϣ ⲧⲏⲣⲟⲩ ⲉ̀ϫⲉⲛ ⲫ̀ⲟⲩⲁⲓ ⲫ̀ⲟⲩⲁⲓ:  ⲛ̀ⲧⲉ ⲛⲓⲙⲁⲑⲏⲧⲏⲥ ⲉⲧⲧⲁⲓⲏⲟⲩⲧ. |
| The Holy Spirit  Filled the Tweleve Disciples,  And the spoke in diverse tongues,  According to the command of the Holy Spirit. | ⲀⲠⲓⲡ̀ⲛⲉⲩⲙⲁ ⲉⲑⲟⲩⲁⲃ:  ⲙⲁϩ ⲡⲓⲙⲏⲧⲥ̀ⲛⲁⲩ ⲙ̀ⲙⲁⲑⲏⲧⲏⲥ:  ⲁⲩⲥⲁⲩⲓ ϧⲉⲛ ϩⲁⲛⲙⲏϣ ⲛ̀ⲗⲁⲥ:  ⲕⲁⲧⲁ ⲫ̀ⲟⲩⲁϩⲥⲁϩⲛⲓ ⲙ̀Ⲡⲓⲡ̀ⲛⲉⲩⲙⲁ ⲉⲑⲟⲩⲁⲃ. |

#### The Hymn of the Trisagion

In the joyful tune:

|  |  |
| --- | --- |
| Holy God, Holy Mighty, Holy Immortal, Who was born of the Virgin, have mercy upon us. | Agios O Thé‑os: Agios Ees‑shiros: Agios Athanatos: O ek Partheno gennethis: eleison imas. |
| Holy God, Holy Mighty, Holy Immortal, Who was crucified for us, have mercy upon us. | Agios O Thé‑os: Agios Ees‑shiros: Agios Athanatos: O stavrothis di imas: eleison imas. |
| Holy God, Holy Mighty, Holy Immortal, Who rose from the dead and ascended into the heavens, have mercy upon us. | Agios O Thé‑os: Agios Ees‑shiros: Agios Athanatos: O anastasis ek ton nekron: ke anelthon ees toos ooranoos: eleison imas. |
| Glory be to the Father and to the Son and to the Holy Spirit, both now, and al­ways, and unto the ages of ages. Amen. O Holy Trinity, have mercy upon us. | Doxa Patri ke Eio: ke Agio Pnevmati: ke nyn ke a‑ee: ke ees toos é‑onas ton é‑onon: Amen: Agia Trias: eleison imas. |

#### The Prayer for the Gospel

Presbyter:

Pray.

Deacon:

Stand up for prayer.

Presbyter:

Peace by with All.

People:

And with your spirit.

Presbyter:

O Master, Lord, Jesus Christ our God, Who said to His saintly, honoured Disciples and holy Apostles, “Many prophets and righteous men have desired to see the things which you see, and have not seen them, and to hear the things which you hear, and have not heard them. But blessed are your eyes for they see, and your ears for they hear.”

May we be worthy to hear and to act [according to] Your Holy Gospels, through the prayers of Your saints.

Deacon:

Pray for the Holy Gospel.

People:

Lord have mercy.

Presbyter:

Remember also, O our Master, all those who have charged us to remember them in our supplications and prayers which we offer up to You, O Lord our God.

Repose those who have already fallen asleep. Heal those who are sick.

For You are the life of us all, the salvation of us all, the hope of us all, the healing of us all and the resurrection of us all, and to You we send up the glory, and the honour, and the adoration, together with Your Good Father and the Holy Spirit, the Giver of Life, Who is of One Essence with You, now, and at all times, and unto the age of all ages. Amen.

#### Another Prayer for the Gospel

Presbyter:

O Master, Lord Jesus Christ our God, who sent His saintly, honoured Disciples and holy Apostles into all the world that they might preach the Gospel of Your Kingdom, and teach all nations Your true knowledge. We ask You, O our Master, open the ears of our hearts to hear Your Holy Gospels—

Deacon:

Pray for the Holy Gospel.

People:

Lord have mercy.

Presbyter:

—and open the senses of our souls. An may we be worthy to be not only hearers, but also to act according to Your holy commandments, through the good will of God, Your good Father, through whom You are blessed, with Him and the Holy Spirit, the Giver of Life, who is of one essence with You, now and at all times and to the age of all ages. Amen.

#### Psalm 18:6bc, 127:3

A Psalm of David.

He is like a bridegroom coming out of bridal chamber,

rejoicing like a strong man to run His race.

Your wife will be like a fruitful vine

[blossoming] on the sides of your house,

your children like olive shoots

around your table.

*Alleluia.*

#### Matthew 19:1-6

Stand with the fear of God. Let us hear the Holy Gospel. Bless, O Lord, the reading of the Holy Gospel, according to St. Matthew. Blessed be He Who comes in the Name of the Lord. Our Lord, God, Saviour, and King of us all, Jesus Christ, Son of the Living God, to Whom is glory forever.

When Jesus had finished [speaking] these words, he departed from Galilee and arrived at the borders of Judea, beyond the Jordan. Great crowds followed him, and he healed them there. Pharisees came to him to test him, asking, “Is it lawful for a man to divorce his wife for any reason?”

Jesus answered, “Have not you read that he who made them from the beginning made them male and female, and said, ‘For this reason, a man shall leave his father and mother and shall be attached to his wife; and the two shall become one flesh?’ And so, they are no longer two, but one flesh! Therefore, what God has joined together, let no one tear apart.” *Glory be to God forever.*

#### The Gospel Response

People:

Those whome the Holy Spirit

Has attuned together,

As a harp,

Always blessing God,

In Psalms and spiritual songs,

Day and night

With a heart

That will not keep slient.

Blessed be the Father and the Son

And the Holy Spirit,

The Perfect Trinity;

We worship Him; we glorify Him.

On a non-festive weekday, the following Gospel is read instead:

#### Psalm 20:2,3

A Psalm of David.

The king will be glad in Your power, O Lord,

and greatly rejoice in Your salvation.

You have given him his heart’s desire,

and have not denied him the request of his lips.

Alleluia.

#### John 2:1-11

Stand with the fear of God. Let us hear the Holy Gospel. Bless, O Lord, the reading of the Holy Gospel, according to St. John. Blessed be He Who comes in the Name of the Lord. Our Lord, God, Saviour, and King of us all, Jesus Christ, Son of the Living God, to Whom is glory forever.

The third day, there was a wed-ding in Cana of Galilee, and the mother of Jesus was there. Jesus also was invited, with his disciples, to the wedding. When the wine ran out, Jesus’ mother said to him, “They have no wine.”

Jesus said to her, “Woman, is that to you and me? My hour has not yet come.”

His mother said to the servants, “Whatever he tell you to do, do it.” Now, six water jars made of stone were set there, meant for rites of purification of the Jews, and they each contained two or three measures. Jesus said to them, “Fill the jars with water!” And they filled them up to the brim. He then said to them, “Now, draw some out, and take it to the chief steward of the feast;” and they did so. When the chief steward of the feast tasted the water now become wine (not knowing where it had come from, but the servants who had drawn the water knew), he called the bride-groom and said to him, “Everyone serves the good wine first, and after the guests have drunk freely, the inferior one. But you have kept the good wine until now!” This, the beginning of his signs, Jesus per-formed in Cana of Galilee. He revealed his glory, and his disciples believed in him. *Glory be to God forever.*

#### The Gospel Response

People:

You have changed six pots

Of water into fine wine,

In great glory

At the Wedding of Cana of Galillee.

Blessed be the Father and the Son

And the Holy Spirit,

The Perfect Trinity;

We worship Him; we glorify Him.

#### The Litany

The presbyter[[8]](#footnote-8) chantes these verses, and the people respond to each with “Lord have mercy:”

O Lord, God the Pantocrator, Who IS in heaven, the God of our Fathers; we pray You, O Lord: hear us and have mercy upon us.

You Who have created the heaven, the earth, the sea, and all that is therein, and have adorned them in Your wisdom; we pray You, O Lord: hear us and have mercy upon us.

You Who have made man after Your likeness and Your image, and have placed him in the Paradise of Joy; we pray You, O Lord: hear us and have mercy upon us.

You Who have formed woman from the rib of Adam, and have given her to him for a help meet for him; we pray You, O Lord: hear us and have mercy upon us.

You Who blessed Abraham and Sarah, and united her to him as a wife, and gave to him the rank of patriarch; we pray You, O Lord: hear us and have mercy upon us.

You Who preserved Isaac, and joined him to Rebecca, and saved him from his enemies; we pray You, O Lord: hear us and have mercy upon us.

You Who blessed Jacob, and joined him to Rachel his wife, and made them heirs of the promise; we pray You, O Lord: hear us and have mercy upon us.

You Who exalted Joseph, and joined him to Asenath, and through him nourished all the land of Egypt; we pray You, O Lord: hear us and have mercy upon us.

You Who deigned in the last days to be born of a woman, and gave light to the race of men; we pray You, O Lord: hear us and have mercy upon us.

You Who ware present at the wedding in Cana of Galilee: Bless this wedding even as You blessed that wedding. We pray You, O Lord: hear us and have mercy upon us.

You Who came to the wedding at Cana of Galilee and blessed the wedding there, and changed the water into wine by the power of Your Godhead: Bless and overshadow this union of Your servants, \_\_\_\_\_ and \_\_\_\_\_, keep them in peace, unity, and love, and guard them. We pray You, O Lord: hear us and have mercy upon us.

O Beneficent and Merciful One, plenteous in goodness and compassion: Make us, O Lord, [worthy] to glorify Your goodness, O Lover of mankind. We pray You, O Lord: hear us and have mercy upon us.

People:

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

Christ, the Logos of the Father,[[9]](#footnote-9)

The Only-Begotten God,

Grant us Your peace,

Which is full of joy.

The Three Short Prayres (The Prayer of Peace, of the Fathers and of the Assemblies) are said.

### The Marriage

#### The Orthodox Creed

We believe in one God; God the Father, the Pantocrator, Who created heaven and earth, and all things seen and unseen.

We believe in one Lord; Jesus Christ, the Only Begotten Son of God, begotten of the Father before all ages. Light of Light; True God of True God; begotten, not created; 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 of the Vir¬gin Mary, and became man.

And He was crucified for us under Pontius Pilate; suffered and was buried; and the third day He rose from the dead, ac¬cording to the scriptures. Ascended into the heavens, He sits at the right hand of His Father; and He is coming again in His glory, to judge the living and the dead; Whose kingdom shall have no end.

Yes, we believe in the Holy Spirit; the Lord, the Giver of Life; Who proceeds from the Father; Who, with the Father and the Son, is worshipped and glorified; Who spoke by the prophets.

And in One, Holy, Catholic and Apostolic Church, we confess one Baptism for the remission of sins.

We look for the resurrection of the dead, and the life of the coming age. Amen.

#### The Prayer of Marriage

Presbyter:

O Lord our God, the Mighty, the Eternal, Who brought life into being from that which was not, and graciously accorded existence by Your Word, and fashioned man Yourself with Your spotless hand, after Your image and likeness: Out of the one You made the other, saying, “It is not good for man to be alone;” and brought a deep sleep upon Adam, and he slumbered; and You took a rib out of his side, and filled its place with flesh instead, [so] that for this reason a man should leave his father and his mother and should cleave to his wife, and the two should be one flesh. “That which God hath joined let no man put asunder.”

You Who blessed Abraham and Sarah, Isaac and Rebecca, and Jacob and Rachel, and Who sanctifies all those who are married with a blessing, do now, our Master and Lord, look down upon Your servants, \_\_\_\_\_ and \_\_\_\_\_ his helper. Confirm their union; keep their bed pure; overshadow them and their home with Your invisible right hand. Save them from all envy and all treachery; keep them in oneness of heart and peace; bestow upon them joy and happiness, that they may present to You, O Living God, living fruit of the womb.

Bless them as You blessed Abraham and Sarah, Isaac and Rebecca, and Jacob and Rachel—those who built the house of Israel. And bless the men and women who are in this place with us, in the Name of our Lord, God and Saviour, Jesus Christ, through Whom the glory, the honour, the dominion, and the adoration are due to You, with Him, and the Holy Spirit, the Life Giver, Who is of One Essence with You, now, and at all times, and unto the age of all ages. Amen.

People:

As You have said to

Your holy Apostles,

Likeways say to us,

“My peace I give to you.”

The Virgin Mary

Is the Gate towards the East,

The chaste bridal chamber

For the pure Bridegroom.

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

#### Another Prayer of Marriage

Lacking in Kitchener

Presbyter:

O Father, our God, Who formed all nature, Who formed man from the earth and made for him a helpmeet from the rib that You took from him, and joined them together in the fellowship of marriage, for life and the continuous growth of mankind, and told them to grow and to multiply and to fill the earth and to have dominion over it,

Also, O Good One, the lover of mankind, bless the marriage of Your two servants, \_\_\_\_\_ and \_\_\_\_, who are united to each other according to Your will. Bless them and multiply them as you have blessed our forefathers, Abraham, Isaac, and Jacob. Blesst ehm as You blessed Abraham with Sarah, elevate them as you did Isaac and Rebecca, and multiply them as You did Jacob and his offspring; glorify them as You have glorifed Joseph in Egypt. Grant them purity; multiply them as Elkanah and Hannah, whom You blessed and to whom You granted Samuel, the faithful prophet. Make them worthy of the pure Good News of the Archangel, as You did Zacharais and Elizabeth, to whom You granted the birth of John, the greatest among those born of a women, who became the forerunner of Your Only-Begotten Son.

You also blessed, O Lord and Master, Joachim and Anna, and fashioned from them the rational ark, the Theotokos Mary, from whom Your Only-Begotten Son was incarnate and came into the world, and blessed the wedding of Cana of Galilee; bless now Your two servants, \_\_\_\_\_ and \_\_\_\_\_ who are united as this very hour.

Grant them prosperity, wisdom, and the blessings of salvation, that they might be found in all godliness and all chastity, united in their bodies and spirits, and may be worthy of Your blessing, and may glorify Your holy Name together with Your Only-Beogtten Son, and the Holy Spirit, now and at all times and to the age of ages. Amen.

People:

My peace, which I have taken

From My Good Father,

I leave to you,

Now and forever.

All the kings of the earth

Walk in Your light,

And the nations are in your brightness,

O Mary, the Mother of God.

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

#### A Third Prayer of Marriage

Lacking in Kitchener

Presbyter:

O Lord our God, the great, the eternal, who brought life into being out of nonbeing, and Who created the universe by Your Logos, and formed man with Your pure Hands, in Your image and after Your likeness; and from one created the other, for You said that it is not good that a man should be alone, so You caused sleep to fall upon Adam, and he slumbered, and You took a rib from his side, and closed up flesh in its place. For this reason a man leaves his father and his mother, and cleaves to his wife, and they become one flesh, and what God has joined together, let no man put asunder.

O You Who blessed Abraham with Sarah, Isaac with Rebecca, and Jacob with Leah and Rachel, and Who purified all who were joined in blessing, now also, O Lord and Master, look upon Your two servants, \_\_\_\_ and \_\_\_\_ his helpmeet. Confirm their union, and guard their bed in purity. Cover them and their home with Your invincible Rigth Hand. Deliver them from all evny and intrigues. Preserve them in oneness, harmony, and peace; grant them joy and happiness to present to You, O Loving God, the fruit of the life from the womb. Bless them, O God, as You blessed Abraham with Sarah, and Isaac with Rebecca, and Jacob with Leah and Rachel. As for the men and women who are gathered here with us, bless them in the Name of our Lord, God, and Saviour Jesus Christ, through Whom the glory, the honour, the dominion, and the adoration are due to You, with Him and Holy Spirit, the Life-Giver, Who is of one essence with You, now and at all times, and to the age of all ages. Amen.

People:

Do not forget Your Covenant,

Which You have established with our fathers,

Abraham, Isaac, and Jacob,

Israel Your saint.

O angel of this day,

Flying up high with this hymn,

Remember us before the Lord,

That He may forgive us our sins.

You are brighter than the sun,

You are the gate towards the East,

For whom the righteous awaited,

With joy and with praise.

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

#### The Prayer of Submission

Presbyter:

Incline Your ear, O Lord, and hear us, we sinners and unworthy. Confirm the union of Your servants \_\_\_\_\_ and \_\_\_\_\_ his helper. Save them from all evil. Let them live long with abundance of days, living in tranquility and piety and patience and humility, blameless and without offence. Enlighten the eyes of their heart and their understanding to the performing of Your will at all times; for You are merciful; You rmercy is great towards all who cry to You; and we offer up to You glory and honour and worship, together with Your Good Father and thse Holy Spirit, now and at all times and to the age of all ages. Amen.

People:

May God bless us,

And let us bless His holy Name,

And may His praise be

Always on our lips.

Blessed be the Father and the Son,

And the Holy Spirit,

The perfect Trinity,

We worship Him and glorify Him.

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

#### The Blessing of the Oil

The presbyter, holding the oil, says the following prayer:

Presbyter:

O Master, Lord, God the Pantocrator, the Father of our Lord, God and Saviour, Jesus Christ, Who, from the fruit of the sweet olive, anointed priests and kings and prophets: We pray and beseech You, O Lord, the Good Lover of mankind, bless this oil with a blessing, that it may be an oil of sanctification for Your servants, \_\_\_\_\_ and \_\_\_\_\_;

People:

Amen.

The presbyter continues with these verses, and the people respond to each with “Amen:”

A weapon of truth and righteousness;

An anointing of purification and incorruption;

A light, and an unfading beauty;

For rejoicing and true adornment;

For might and safety, and victory against all the workings of the adversary;

For renewal and salvation of their soul, their body and their spirit;

For wealth and the fruit of good works.

The presbyter continues:

To the glory and honour of Your Holy Name, with Your Only-Begotten Son, and the Holy Life-Giving Spirit, Co-Essential with You, now, and at all times, and to the age of all ages. Amen.

The presbyter anoints the bridegroom with oil, while the people sing,

People:

May this oil drive away the demons,

May this oil avail against evil spirits,

May this oil be of the angels,

May this aoil avail against the assults of unclean spirits,

Through Jesus Christ, the King of glory.

For blessed is the Father and the Son,

And the Holy Spirit,

The perfect Trinity,

We worship Him, we glorify Him.

And he anoints the bride with the oil, while the people sing,

You have anointed my head with oil,

And Your cup inebriates me like strong wine.

Your mercy will follow me all the days of my life.

All nations

will bless both

of them, saying,

“So be it. Amen.”

The Lord sent His angel;

He took me away from my fathers’ sheep,

And anointed me with the oil

Of His anointing.

My brothers are good and strong;

They will bless me;

They will say,

So be it, so be it. Amen.

For blessed is the Father and the Son,

And the Holy Spirit,

The perfect Trinity,

We worship Him, we glorify Him.

People:

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

#### A Prayer After Anointing with Oil

Presbyter:

O Lord, the God of hosts, Whose mercies are countelss, Whose goodness is beyond comprehension, accept our supplications to Yourself. Guard Your servants, \_\_\_\_ and \_\_\_\_. Protect their unity. Keep their bed in purity. Strengthen them by Your pure angels, and send a multitude of Your compassions from Your prepared habitation. Disperse our many iniquities by Your goodness, and grant we too, to be in the places of rest of Your saints in the Kingdom of Heaven, through Your Only-Begotten Son, Jesus Christ, our Lord, through Whom the glory, the honour, the dominion, and the adoration are due to You, with Him and the Holy Spirit, the Life-Giver, who is of one essence with You, now at at all tiems, and to the age of all ages. Amen.

People:

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

#### The Blessing of the Crowns

The presbyter, holding the crowns, says the following prayer:

O Lord, Who is Holy, Who crowns Your saints with unfading crowns, Who united into one the heavenly and the earthly: Bless now, O our Master, these crowns, which we have prepared to set upon Your servants. Let them be to them crowns of glory and honour;

People:

Amen.

The presbyter continues with these verses, and the people respond to each with, “Amen:”

Crowns of blessing and salvation;

Crowns of joy and gladness;

Crowns of happiness and rejoicing;

Crowns of virtue and righteousness;

Crowns of wisdom and understanding;

Crowns of comfort and strength.

The presbyter continues:

Grant to Your servants who will wear them an angel of peace and the bond of love. Save them from all foul thoughts and base desires, and deliver them from all evil burdens and all the assaults of the devil. Let Your mercy be upon them. Hear the voice of their prayer. Set Your fear in their heart. Order their life, [so] that they may be without want until old age.

Make them to rejoice in the sight of sons and daughters, and those to whom they will give birth, bring them up to be profitable members of Your One, Holy, Catholic and Apostolic Church, firm in the Orthodox faith forever. Guide them in the way of righteousness, through the good will of Your Good Father, and the Holy Spirit, now, and at all times, and to the age of all ages. Amen.

People:

Set the crowns, O {archpriest/priest/presbyter} of Immanuel;

Set the crowns, O shepherd of Israel;

Set the crowns in joy and rejoicing,

Upon \_\_\_\_ the bridegroom and \_\_\_\_ the bride!

#### The Crowning

The presbyter places the crowns on their heads, and says,

Presbyter:

Set, O Lord, upon Your servants,

crowns of invincible grace, [Amen.]

crowns of high and great glory, [Amen.]

crowns of good and insuperable faith; and bless all their works. [Amen.]

For You are the Giver of all good things, O Christ our God, and glory and honour are due to You, with Your Good Father, and the Holy Life-Giving Spirit, Co-Essential with You, now and at all times....

People:

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

*The presbyter binds the scarf upon them, then he makes the sign of the cross on them three times, as he says the following (the congregation responding with “Amen,” each time):*

Presbyter:

Crown them with glory and honour, O Father. [Amen.]

Bless them, O Only-Begotten Son. [Amen.]

Sanctify them, O Holy Spirit. [Amen.]

*The Kitchener book proceeds directly to the Command to the Bride and the Bridegroom.*

People:

In the Name of the Father and the Son and the Holy Spirit: the Holy and co-essential Trinity: Worthy! Worthy! Worthy are the bridegroom and his helpmeet!

In the Adam tune:

The Lord has granted

Unfading crowns

To this bridegroom

Of Jesus Christ.

Be enlightened, be enlightened,

O bridegrrom,

With your true bride,

In the prepared habitation.

Accept the joy,

Accept the gift of God,

That Christ our God

Has granted you.

Go with joy

To your bridal chamber,

Which is decorated

In diverse ways.

Our Father…

The presbyter places the cross on the bridegroom’s head, and signs him three times, saying,

Presbyter:

May He Who blessed our fathers Adam, Noah, Abraham, and Moses in the land of Midian, bless you, O bridegroom, with your helpmeet. May He Who blessed Isaac the beloved, and Abel the first righteous one, and Solomon, and his father David, bless also you, O bridegrrom, with your helpmeet. May He who blessed our father Jacob, and the righteous Job, bless you sevenfold, O bridegroom, with your helpmeet.

People:

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

And he signs the bride three times, saying,

Presbyter:

May He Who blessed our father Adam with Eve, and Abraham with Sarah, and Isaac with Rebecca, bless also this marriage. May He Who blessed Jacob in his marriage, and Hanna the mother of Samuel, bless also this marriage. May He Who blessed Joseph with Asenath, and Zacharias with Elizabeth, and Mary the mother of the Bridegroom, and the rest of the blessed women, bless also this marriage.

People:

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

The cherubim worship Him,

And the seraphim glorify Him,

Proclaiming, and saying:

“Holy, Holy, Holy,

Lord of hosts,

Honoured among the myriads,

You are the incense, O our Saviour,

For You have come and saved us.”

Deacon:[[10]](#footnote-10)

You are crowned, O bridegroom, in this assembly;

A virgin sits at your right hand,

Whom the Lord of might has set apart for you,

In perfection and purity, from among the people of the Lord.

People:

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

#### The Command to the Bride and Groom

Presbyter:

Now, since you have been present at this blessed hour, before the sanctuary of the Lord of Hosts and His holy altar, and in the midst of this Orthodox assembly, you have been joined together and united in the blessedness of matrimony. According to this order and this statute, our Christian forefathers were married in purity and holiness following the rule of monogamy.

They sought to marry for procreation and to fulfill the divine command. So, you too ought to recognize each other’s rights, and submit yourselves to one another. Let each one of you be honest with the other, even as Saint Paul said, “The wife has no power over her own body but the husband, and likewise also the husband has no power over his own body but the wife.”

 People:

My peace, which I have taken,

From My good Father,

I leave to You,

Now, and forever.

Deacon:[[11]](#footnote-11)

Receive, O bridegroom, your bride;

Jesus Christ has given her to you,

By the hand of our father the {archpriest/preist/presbyter} He has given her to you,

And blessed you both with His holy Name.

People:

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

The presbyter addresses the bridegroom, saying,

Presbyter:

My blessed son, may the grace of the Holy Spirit support you as you take to yourself your wife, at this blessed hour, in purity of heart and in sincerity.

Strive to do all that is good for her. Be affectionate to her. Make haste to do all that pleases her heart! Take care of her as her parents did, in love and in humility.

 You have been crowned by this heavenly marriage and this spiritual Mystery of Matrimony, and the grace of God has dwelt upon you. So, Remember that if you fulfill these commandments, the Lord will guide you in all that you do, increase your livelihood, grant you blessed children and a long peaceful life, and reward you well, both on earth and in heaven.

People:

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

Deacon:[[12]](#footnote-12)

Hear, O bride, and understand.

Incline your ears to what I say:

The bridegroom desires your goodness—

He is your man and worthy to be heard.

 People:

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

The presbyter now addresses the bride, saying,

Presbyter:

My blessed daughter, the happy bride, you have heard what was said to your husband: take it to yourself too. Honour and respect him; be steadfast in submitting to him, even more than what was commanded of him. Receive him with joy and gladness. Do not frown at him or ignore any of his rights upon you, and fear God in all your dealings with him.

Deal with him in the same manner as our mother Sarah, who obeyed our father Abraham, and in love called him “my lord.” God looked upon her obedience, blessed her, gave her Isaac in her old age, and made her offspring as the stars of heaven and as the sand on the seashore.

So, if you listen to what we have instructed you, and follow all these commandments, the Lord will guide your life, increase your livelihood, bless your household and grant you blessed children.

People:

O King of peace,

Grant us Your peace,

Establish Your peace for us,

And forgive us our sins.

Deacon:[[13]](#footnote-13)

A pure marriage, and a revered crown!

Bless it O Emmanuel, our Lord,

As You blessed the wedding at Cana of Galilee,

For \_\_\_\_\_ the bridegrrom and \_\_\_\_\_ the bride!

People:

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

#### The Blessing of the Bridegroom and the Bride

The bridegroom and the bride kneel before the altar (or, if it is a day on which kneeling is not allowed, they bow their heads), to receive the following blessing from the presbyter:

Presbyter:

May God bless you, my son, and your wife, as He blessed Noah and his wife when they came out of the ark to start a new life through their offspring; and as He blessed Abraham and Sarah, Isaac and Rebecca, and Jacob and Rachel.

May the blessings of our Lord, which dwelt in the wedding at Cana of Galilee, dwell upon you and your home, and keep the spiritual love in your heart, and grant you a long peaceful life and blessed children.

May He accept our prayers and forgive our sins, through the intercessions of our holy mother, Saint Mary the Virgin, and our holy father, Saint Mark the Apostle, and all the saints. Amen.

The people pray, “Our Father,” and the presbyter says “the Absolution to the Son” and the blessing. The End-of-Service hymn is sung, then the presbyter says the Final Blessing. The services concludes with this recessional hymn:

#### Rejoice O Mary

Rejoice O Mary[[14]](#footnote-14), the queen,

The vine, which has not decayed,

And no one had cultivated,

Yet in it was found the Cluster of Life.

The Son of God in truth

Was incarnate of the Virgin.

She brought Him forth:

He saved us and forgave us our sins.

You have found grace, O Bride!

Many have spoken of your honour,

For the Logos of God came

And was incarnate of you.

Which woman on earth

Became Mother of God, but you?

For you, an earthly woman,

Had become a mother to the Creator.

Many women attained honours

And obtained the kingdom,

But they have not achieved your honour,

O fairest among women.

You are the exalted tower

In which was found the precious stone;

That is, Emmanuel,

Who came and dwelt in your womb.

Let us honour the virginity

Of the blameless Bride,

The pure, the all-holy

Theotokos, Mary.

You are exalted above heaven

And more honoured than earth

And all the creation in it,

Or you became a mother to the Creator.

You are in truth

The pure bride-chamber

Of Christ the Bridegroom,

According to the prophetic sayings.

Intercede on our behalf,

O lady of us all, the Theotokos

Mary, the Mother of Jesus Christ—

that He may forgive us our sins.

## The Prayer of a Second Marriage

This prayer is used instead of the crowning only if both the bridegroom and the bride are not virgins. If either is a virgin, the prayer of the crowning is said.

### The Liturgy of the Word

The presbyter begins “Have mercy on us…”, the people pray, “Our Father.” The Prayer of Thanksgiving is said. Incense is offered, and Psalm 50 is said. “This Censor” is sung, and the Pauline is read:

#### Hebrews 13:1-5

A chapter from the Epistle of our teacher Paul to the Hebrews. His blessing be upon us. Amen.

Keep on loving each other as brethren. Do not forget to be hospitable to strangers, for in doing so, some have welcomed angels without knowing it! Remember those who are in chains, as chained with them, and also those who are ill-treated, as if you too were suffer-ing in the body. Marriage must be held in honor among all and the [marriage] bed [kept] undefiled: but God will judge the sexually immoral and adulterers.

Be free from the love of money and be satisfied with what you have. As God has said, “I will in no way leave you, neither will I in any way forsake you.”

*The grace of God the Father be with you all. Amen.*

Or this alternate Apostle may be read:

#### 1 Corinthians 7:7-9

A chapter from the First Epistle of our teacher Paul to the Corinthians. His blessing be upon us. Amen.

Indeed, I wish that everyone would be like me. However each person has his own gift from God, one of this kind, and another of that kind. But I say this to those who are unmarried and to widows as well: it is good for them if they remain as I am. But if they do not have self-control, let them marry. Indeed, it is better to marry than to burn.

*The grace of God the Father be with you all. Amen.*

The Hymn of the Trisagion is sung, and the Prayer for the Gospel is said.

#### Psalm 128:3,4

A Psalm of David.

Your wife will be like a fruitful vine

[blossoming] on the sides of your house,

your children like olive shoots

around your table.

Alleluia.

#### John 3:27-29

Stand with the fear of God. Let us hear the Holy Gospel. Bless, O Lord, the reading of the Holy Gospel, according to St. John. Blessed be He Who comes in the Name of the Lord. Our Lord, God, Saviour, and King of us all, Jesus Christ, Son of the Living God, to Whom is glory forever.

John answered, “No one can receive anything, unless it has been given him from heaven. You yourselves testify that I said, ‘I am not the Christ,’ but, ‘I have been sent before him.’ He who has the bride is the bridegroom, but the friend of the bridegroom who stands [by] and hears him rejoices greatly because of the bridegroom’s voice. And so my joy is fulfilled. *Glory be to God forever.*

#### The Gospel Response

People:

Look, your joy is fulfilled,

And your exaltation,

O John the prophet,

The kinsman of Emmanuel.

Blessed be the Father and the Son,

And the Holy Spirit,

The Perfect Trinity,

We worship Him and glorify Him.

The Three prayers (the Peace, the Fathers, and the Assemblies) are said.

### The Marriage

The Creed is said, followd by this prayer:

Presbyter:

O Master, Lord God, the Pantocrator, the Father of our Lord, God, and Saviour Jesus Christ, who formed man from the earth, and gave him a help meet for himself, and made her out of him so that she might be a wife, companionship, and help to him, that she might bear sons and daughters, and an increase of the human race. And Paul, tool, the Apostle of Your Only-Beogotten Son, Jesus Christ, commands, saying, “those who are unmarried and to widows as well: it is good for them if they remain as I am. But if they do not have self-control, let them marry. Indeed, it is better to marry than to burn.” Therefore, we ask and entreat Your goodness, O Lover of mankind, for Your servants, the son of Orthodoxy \_\_\_\_\_, and the daughter of Orthodoxy \_\_\_\_, who are united in this hour, hoping in Your grace. Now again, our Master and our Redeemer, bestow on them absolution and forgiveness; shield them with Your right hand; save themf rom all envy; keep them in oneness of heart; grant them joy and happiness for many tranquil years and times in peace, joy, and righteousness. Bless them as You blessed Jacob and Liah and Rachel, and as You blessed Elkana and Anna and Phenna; preserve them from all evil. And bless the men and women who are here with us, and their dwellings, and me too, cleanse from all foreign defilements, and absolve me from those that are my own. For You are merciful; great are Your mercies towards those who cry to You! And to You we offer up glory and honour an adoration, with Your Only-Begotten Son Jesus Christ our Lord, and the Holy Spirit, the Life-Giver, Who is of one essence with You, now and at all times, and to the ages of ages. Amen.

People:

Our Father…

The Aboslution to the Son, then the bridegroom and bride are anointed with oil, which the priest has blessed, and the blessing are said.

### The Command to the Bridegroom and Bride

Text not available in English.

The service concludes as ususal with the End-of-Service Hymn.

## The Removal of the Crown

When the Bridegroom and his Bride have been Crowned, nad have remained so until the next day, and they desire that before entering into their chamber, that this service should be carried out. The presbyteres and deacons are brought, and come with the Bridegroom and his Bride, with the entrence hymn (as at the wedding) to the place prepared for the service. After the Bridegroom and his Bride are seated before the Gospel and the Crosses, which are surrounded with lamps about them, let the service begin:

The Service begins as usual with “Our Father,” and the Prayer of Thanksgiving. Incense is offered, and the hymn before the Pauline is sung, as usual.

#### 1 Timothy 4:9-15

A chapter from the First Epistle of our teacher Paul to Timothy. His blessing be upon us. Amen.

This saying is faithful and worthy of all acceptance. For this purpose, we work hard and experience rejection, because we have placed our trust in the living God who is the Savior of all, especially of those who believe. Command and teach these things.

Let no one despise your youth, but be an example for those who believe, in word, in your way of life, in love, in spirit, in faith, and in purity. Until I come, devote yourself to public reading, encouragement and teaching. Do not neglect the gift that is in you, which was given to you by prophecy with the laying on of the hands of the council of presbyters. Be attentive in these things. Give yourself to them completely, so that your progress may be manifest to all.

*The grace of God the Father be with you all. Amen.*

The Trisagion is sung, and the Prayer for the Gospel is said.

#### John 1:14-17

Stand with the fear of God. Let us hear the Holy Gospel. Bless, O Lord, the reading of the Holy Gospel, according to St. John. Blessed be He Who comes in the Name of the Lord. Our Lord, God, Saviour, and King of us all, Jesus Christ, Son of the Living God, to Whom is glory forever.

The Logos became flesh and made his dwelling among us. We beheld his glory, glory as a Father’s uniquely-begotten son, full of grace and truth. Johnmtestified about him; he cried out, saying, “This was he of whom I said, ‘Hemwho comes after me ranks ahead of me because he was before me.’” From his fullness, we have all received grace upon grace. For the law was given through Moses, [but] grace and truth came through Jesus Christ. *Glory be to God forever.*

The hymn Adam is sung to the Bridegroom in procession in the Palm Sunday tune:

Sing to the Lord a new song,

With a Psalm and hyms,

For the blessed brother,

The Bridegroom has his helpmeet.

And let us rejoice in truth

With the voice of gladness,

And be glad in the Lord,

O Bridegroom and his helpmeet.

Let us say with David the Psalmist,

May Jesus Christ cause them

To see the good things of Jersusalem,

The city of the Lord.

This hymn is sung joyfully,

Rejoice and praise the Lord,

O Bridegroom and his Bride,

And let us say

Together with the chanters,

May our Lord Jesus Christ

Grant you to see

The good things of Jerusalem

The city of our God.

Worth! Worthy! Worthy, O Bridegroom and his helpmeet!

Presbyter:

Come, O spiritual fathers and honourable and Christian brothers, let us give praies in this blessed hour because of this rejoicing with which we praise our God for this dear and beloeved brother, for this Christian Bridegroom \_\_\_\_\_ and his blessed Bride \_\_\_\_\_, on whom has come the voice of the divine blessing that issued forth to our father Adam and our mother Eve, saying, “Increase and multiply, and fill the earth, and have dominion over it.” These on whom the blessing which was given to our father Noah, for whose sak the world was saved, and men were renewed a second time, has also followed onto them.

People:

Worth! Worthy! Worthy, O Bridegroom and his helpmeet!

Presbyter:

These to whom the blessing of our father Abraham, the Friend, the Father of faterhs, who whom it was granted to see the face of the heavnily Divinity, and to tentertain in his dwelling He of whom the mouths of his holy and glorious prophets spoke, in the form of three men travelling, and heard the sound of the joyful promise saying to him, “In your seed all the tribes fo the earth witll be blessed,” and his seed increased and became like the stars of heaven and the sand of the sea, has also come to them.

These who are clothed with the blessing of our father Isaac, who was the example and type of our Saviour, the true pure sacrifice, by which the race of Adam is redeemed; and the Lord his God freed him from all his enemies, and he became the father of the illustrious Israael.

People:

Worth! Worthy! Worthy, O Bridegroom and his helpmeet!

Presbyter:

These to whom is double the blessing of our father Jacob Israel, who was found worthy that to him should be granted the vision of God, and that to his offspring should belong the Son, the Logos, for whom the prophets and wise men should hope; and from the Lord it came to pass that he should see his beloved son after his great despair, who gave him the light of his eyes again.

These to whom belongs the blessing of the father Joseph the truthful, whom for his perfect purity the Lrod delivered from the snares of crime, and freed from the vindictiveness of his enemies, and filled with wisdom and understanding, and set him over the kingdom of the Egyptians, and blessed his offspring asn he had blessed his forefathers.

People:

Worth! Worthy! Worthy, O Bridegroom and his helpmeet!

Presbyter:

Even as the prophet, the Psalmist praises the man who fears the Lrod, who walks in his ways, saying, “You will eat of the frut of your labours; O it is well to you, and you will be blessed. Your wife will be like a fruitful vine on the walls of your house; your children like the oliv-branches around your table. Look, so will the man be blessed who fears the Lord.”

So rejoice and give praise, O beloved brother, the blessed Bridegroom and his blessed Bride, in that you have entered into happiness and joy, and are adorned with spiritual heavenly clothing int eh Mystery o fthe great Crowning, and the grace of the Holy Spirit has been sehd on you, from whom comes the exalted gift; and you are as one new man in the Myster of the bond of pure and glorious marriage. And to you is due rejoicing and songs of joy, and the sound of rejoicing.

People:

Worth! Worthy! Worthy, O Bridegroom and his helpmeet!

Presbyter:

Rejoice then, in this happiness that God has granted you, and receive with thanksgiving and honour this dignity that is bestowed on you from the most High, that He should crown you with crowns of honour and glory; A crown great and noble, a crown adorned and pleasant, a crown rich and joyous, a crown good and seemly. And so we double your joy with the voice of rejoicing and happiness.

People:

Worth! Worthy! Worthy, O Bridegroom and his helpmeet!

Presbyter:

And we ask and entreat our great Lord and our Advocate, our God and our King Jesus Crhist, to guard you, O beloved brother, and your blessed Bride, with His outstretched right hand, and cover you with his rich favorus nad copious blessings; and make you lik ehte blessed plant, bearing fruits, flourishing greatly. And that your offspring may be as the bright stars, filled with bright light and shining spleandour. And that He gather together a band of sons for the Orthodox Church, in love and spiritual fellowshiop. And that he increase them with good increase, and give them great prosperity and good fortune and true unity. And that he may make the hearts of our rulers and governours favourable to our assemblies; and guard us from the hidden and open wiles of the enemy; and preservue us from the calamity of erro rnad going astray; and confirm us on the foundations of the true Faith; and cause us to dwell in peace, and in tranquil and eternal glory with the good father Abraham. Through the intercession of the Lady, the pure Virign, and the prayers of the saints who are near Him. To Him be honour and glory with the Good father and the Holy Spirit, now, and at all tiems, and to the ages of ages. Amen.

Chanted,

People:

Worth! Worthy! Worthy, O Bridegroom and his helpmeet!

The Prayers for Peace, the Fathers, and the Assemblies are said, followed by the Creed.

Presbyter:

God of our fathers, the Father of our Lord, God, and Saviour Jesus Christ, Who, O our Master, Lord, and Lover of mankind, by Your mighty and exalted arm have protected your servants, the Son of Orthodoxy \_\_\_\_\_, and the daughter of Orthodoxy \_\_\_\_, we ask You, our Master, watch over them and their friends, for they have bowed their heads to You in fear and faith, in all peace; and confirm in them all things that are pleasing to You, and all mercies. Let Your blessing and Your mercy abide continually in their house, and keep them walking according to Your good pleasure, and as becomes women. Accep them, called to the worship of God; that both in this and again in all things Your great, all-holy, blessed, and glorious Name may be glorified and blessed and acalsted, Father, Son, and Holy Spirit, now and at all times.

People:

Our Father…

The Absolution and Blessing are said, and then the Presbyter removed their crowns from their heads.

# The Anointing of the Sick

# Burial

# Consecrations

# Ordinations

# The Washing of the Feet

# The Worship Service After Pentecost

1. In modern times, 80 days. [↑](#footnote-ref-1)
2. Woolley here has “have mercy on your servants the catechumnes, who have received instruction,” with the deacon responding, “Pray for the catechumens of our people, that Christ our God may make them worthy of holy Baptism, and forgive us our sins.” [↑](#footnote-ref-2)
3. This rubric is a later Arabic addition, not found in Tukhi’s Euchologion. [↑](#footnote-ref-3)
4. In the absence of parents, a Godfather or Godmother is allowed to say the renunciation and the profession. [↑](#footnote-ref-4)
5. Or “from this woman” during the absolution. [↑](#footnote-ref-5)
6. Some books have the releasing of the water immediately after Baptism, prior to Chrismation. [↑](#footnote-ref-6)
7. This is likely a later addition [↑](#footnote-ref-7)
8. Tuki has, “let the deacon say.” Of course, it is the older practice for deacons, not presbyters to lead the congregation in litnaies such as this. (Understand that by deacons, we mean deacons, and not subdeacons, readers, or chanters). [↑](#footnote-ref-8)
9. Found in Woolly [↑](#footnote-ref-9)
10. This response is a later addition. [↑](#footnote-ref-10)
11. This response is a later addition [↑](#footnote-ref-11)
12. Woolly gives this deacon’s response to the people, and lacks the other similar deaocn’s responses. Fr. Athanasius leaves it with the deacons, but also lacks the other similar responses. [↑](#footnote-ref-12)
13. This response is a later addition. [↑](#footnote-ref-13)
14. Or “hail to Mary”, as in the Gospel, it is a joyful salutation, and a command to rejoice. [↑](#footnote-ref-14)