40-Day Blessing

Prayer for women on the fortieth day after childbirth

The mother stands in the vestibule of the Church holding the child. The priest, vested according to custom, goes to the vestibule and, standing before the mother and child, begins:

Priest: Blessed is our God, always, now and ever, and unto the ages of ages.

Reader: Amen.

Holy God, Holy Mighty, Holy Immortal, have mercy on us. (thrice)

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

O Most Holy Trinity, have mercy on us. O Lord, blot out our sins. O Master, pardon our iniquities. O Holy One, visit and heal our infirmities for Thy name's sake.

Lord have mercy. (thrice)

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

Our Father, Who art in the Heavens, hallowed be Thy Name. Thy Kingdom come, Thy will be done, on earth as it is in Heaven. Give us this day our daily bread, and forgive us our debts, as we forgive our debtors; and lead us not into temptation, but deliver us from the evil one.

Priest: For Thine is the Kingdom and the power, and the glory: of the Father and of the
the Son, and of the Holy Spirit, now and ever, and unto the ages of ages.

Reader: Amen.

Troparion of the day or of the Saint who is commemorated

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

Through the prayers of all the Saints and the Theotokos grant us Thy peace, O Lord, and have mercy on us, for Tou only art compassionate.

Then, bending down his head to the mother, as she stands with the infant, the Priest makes the Sign of the Cross over them; and touching the infant’s head, he says the Prayer:

Priest: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: O Lord God Almighty, Father of our Lord Jesus Christ, Who by Thy word hast created all nature, both reason-endowed men and irrational animals, and hast brought all things from nothingness into being, we pray and entreat Thee: Thou hast saved this Thy servant, (name), by Thy will. Purify her, therefore, from every sin and from every defilement, as she now draws near to Thy holy church; and let her be counted worthy to partake, uncondemned, of Thy Holy Mysteries.

Let it be known, that if the infant not be found among the living, the Prayer is only read thus far. Then the Exclamation:

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

Reader: Amen.

Чтец: Ами́нь.

Таже отпустительный тропарь дне или святаго прилучившагося.

Сла́ва Отцу́ и Сы́ну и Свято́му Ду́ху, и ны́не и пры́сно и во ве́ки веко́в. Ами́нь.

Моли́твами, Го́споди, / всех свя́тых и Бого́роди́цы, / Твой мир даждь нам, / и поми́луй нас, яко Ед́ин щед́р.

Приклонши же ей главу вкупе со младенцем, творит священник крести знамение над ним, и касаяся главы его, глаголет молитву:

Иерей: Го́споду помо́лимся.

Лик: Го́споди, поми́луй.

Иерей: Го́споди Боже Вседержи́телью, О́тче Го́спода на́шего Иису́са Христа́, все естество́ слове́сное же и безслове́сное сло́вом Твоим созда́вый, и вся от несущих во еже бы́ти приведи́й, Тебé́ моли́мся, и Тебé́ про́сим: Твоéю во́лею спасл еси́ рабу́ Тво́ю, имяре́к, очи́сти от всяко гре́ха, и от всякия ска́верны, приходящую ко святе́й Твоéй Цéркви, да неосужде́нно сподо́бится причасти́ться святы́х Тво́их Та́ин.

Ведомо буди, яко аще не обретается в живых младенец, чтется даже до зде молитва.

Иерей: Йако благ и человеколю́бец Бог ес́й, и Тебé́ славу возы́шляем, Отпи́у, и Сы́ну, и Свято́му Ду́ху, ны́не и пры́сно, и во ве́ки веко́в.
Choir: Amen

But if the infant be alive, the Exclamation is not pronounced, but the following is added, to the end:

Priest: And bless the child which has been born of her. Increase (him/her), sanctify (him/her), enlighten (him/her), render (him/her) chaste, and endow (him/her) with good understanding. For Thou hast brought (him/her) into being, and hast shown (him/her) the physical light, and hast appointed (him/her) in due time to be counted worthy of spiritual light, and that (he/she) may be numbered among Thy holy flock, through Thine Only begotten Son with Whom Thou art blessed, together with Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen

Priest: Peace be unto all.

Choir: And to thy spirit.

Priest: Bow your heads unto the Lord.

Choir: To Thee, O Lord.

Prayer For the Mother of the Child

Priest: O Lord our God, Who didst come for the salvation of the human race, come also upon Thy servant, (name), and count her worthy, through the prayers of Thine honorable Priest, of entrance into the temple of Thy glory. Wash away her bodily and spiritual uncleanness, in the completion of the forty days. Make her worthy also of the communion of Thy precious Body and Blood.

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

Priest: And bless the child which has been born of her. Increase (him/her), sanctify (him/her), enlighten (him/her), render (him/her) chaste, and endow (him/her) with good understanding. For Thou hast brought (him/her) into being, and hast shown (him/her) the physical light, and hast appointed (him/her) in due time to be counted worthy of spiritual light, and that (he/she) may be numbered among Thy holy flock, through Thine Only begotten Son with Whom Thou art blessed, together with Thy Most-holy, Good and Lifegiving Spirit, now and ever, and unto the ages of ages.

Choir: Amen

Priest: Peace be unto all.

Choir: And to thy spirit.

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Choir: Amen

Priest: Peace be unto all.

Choir: And to thy spirit.

Priest: Bow your heads unto the Lord.

Choir: To Thee, O Lord.
and ever, and unto ages of ages. Amen.

Choir: Amen.

Priest: Let us pray to the Lord.

Choir: Lord, have mercy.

Prayer for the Child

The Priest makes again the sign of the Cross upon him (her).

Priest: O Lord our God, Who on the fortieth day was brought as an infant into the Temple, according to the Law, by Mary the Bride Unwedded and Thy holy Mother; and wast borne in the arms of the righteous Simeon; Do Thou Thyself, O Omnipotent Master, bless this infant that has been presented, that (he/she) may appear before Thee, the Creator of All; and do Thou increase (him/her) in every work that is good and well-pleasing unto Thee, driving away from (him/her) every adverse power by the sign of the likeness of Thy Cross, for Thou art he that preserveth infants, O Lord, that, being counted worthy of holy Baptism, (he/she) may receive the portion of the Elect of Thy Kingdom, being preserved with us by the grace of the Holy, Consubstantial and Undivided Trinity. For unto Thee are due all glory, thanksgiving and worship, together with Thy Father Who is without beginning, and Thy Most-holy, Good and Lifegiving Spirit, now and ever and unto ages of ages. Amen.

Priest: Peace be unto all.

Choir: And to thy spirit.

Priest: Bow your heads unto the Lord.

Choir: To Thee, O Lord.

Priest: O God the Father Almighty, Who, by
Thy mighty-voiced Prophet Isaiah, hast foretold unto us the incarnation from a Virgin of Thy Only-begotten Son and our God, Who, in these latter days, by Thy good pleasure and the cooperation of the Holy Spirit, for the salvation of us men, through immeasurable loving-kindness hath designed to become an infant of her; and, according to the custom of Thy holy Law, after the fulfillment of the days of purification, didst suffer Thyself to be brought into the Sanctuary, being Thyself the true lawgiver, and didst will to be carried in the arms of righteous Simeon, of which mystery we have recognized the prototype in the aforementioned Prophet, revealed by the coal in the tongs, and of which we the faithful also have an imitation by Grace. Do Thou Thyself now also, O Lord Who guardest infants, bless this child, together with (his/her) parents and (his/her) sponsors, count (him/her) worthy, in due season, of the new birth through water and the Spirit; number (him/her) with Thy holy flock of rational sheep, who are called by the name of Thy Christ. For Thou art He that dwelleth on high, and regardeth the lowly, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages. Amen.

[And if the infant be baptized, the Priest performs the Churching; but, if not, he does this after the Baptism. And, after the Prayers, he makes here the Dismissal.] Then, taking the child, the Priest makes with (him/her) the Sign of the Cross before the gates of the church, saying:

The servant (handmaid) of God (Name), is churched; In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.
Then he brings (him/her) into the church, saying:

(He /She) enters into Thy House, (he/she) will worship toward Thy Holy Temple.

And he goes to the middle of the church, saying:

The servant (handmaid) of God (Name), is churched; In the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then he says:

In the middle of the church shall (he/she) sing praises unto Thee.

Then he brings (him/her) before the doors of the Altar, saying:

The servant of God (Name) is churched, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

And, if the child be a male, he brings him into the holy Altar (but if the child be female, only as far as the Holy Doors), saying:

Now lettest Thou Thy servant depart in peace, O Master, according to Thy word; for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples, a light for revelation to the Gentiles, and the glory of Thy people Israel.

And after these things he lays him (her) before the doors of the Altar, and there the mother, having made three bows, takes him (her) up, and departs. And the Priest, as is customary, makes the Dismissal.
Dismissal

Glory to Thee, O our God and our hope, glory to Thee.

May He who deigned to be carried in the arms of the righteous Simeon for our salvation, Christ our true God, through the prayers of His Most-pure Mother; of our Father among the saints, John Chrysostom, Archbishop of Constantinople; and of all the Saints: have mercy on us and save us, for as much as He is good and the Lover of Mankind.

Through the prayers of the Holy Fathers Oh Jesus Christ, Our God, have mercy on us and save us. Amen.

After the Amen, the priest makes the sign of the Cross over the forehead, mouth, and chest of the child, invoking the name of the Holy Trinity. He then returns the child to the mother.

**PRAYER FOR MAKING A CATECHUMEN**

The Priest unties the girdle of the one who is about to be enlightened and divests them of outer clothing and shoes. He stands them facing East, wearing only a tunic, unbelted, bareheaded and unshod, with the hands down. He breathes on their face three times, signs the forehead and breast three times and places his hand on their head as he says the following Prayer:

**Priest:** In the name of the Father, and the Son, and the Holy Spirit. Amen.

**Priest:** Let us pray to the Lord.

**Choir:** Lord, have mercy.

**Priest:** In your name, Lord God of truth, and that of your Only-Begotten Son and your
Priest: I place my hand on the head of your servant N., who has been counted worthy to take refuge in your holy Name and to be guarded under the shelter of your wings. Remove from him/her that ancient error and fill him/her with faith in you, and hope and love, so that he/she may know that you alone are God, true God, and your Only-Begotten Son, our Lord Jesus Christ, and your Holy Spirit. Grant that he/she may walk in your commandments and preserve those things that are pleasing to you, for if someone does them, they will live by them. Inscribe him/her in your book of life and unite him/her to the flock of your inheritance. Let your holy Name and that of your beloved Son, our Lord Jesus Christ and of your life-giving Spirit, be glorified in him/her. Let your eyes remain ever fixed in mercy on him/her, and your ears to hear the voice of his/her supplication. Make him/her glad in the works of his/her hands and in all his/her race, that he/she may confess you, worshipping and glorifying your great and most high Name, and may praise you throughout all the days of his/her life.

Priest exclaims: For every power of heaven sings your praise, and yours is the glory, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages. Amen.

Choir: Amen.

Priest: Let us pray to the Lord.
Priest: The Lord rebukes you, O Devil, the Lord who came into the world and dwelt among mortals so that he might destroy your tyranny and deliver humanity; the Lord who on the Tree crushed the hostile powers, when the sun was darkened, the earth shaken, the graves opened and the bodies of Saints arose; the Lord who by death abolished death and destroyed the one who had the power of death, that is you, the Devil. I adjure you by God, who revealed the tree of life and set in place the Cherubim and the flaming sword which turned this way and that to guard it: Be rebuked and withdraw! I adjure you by the One who walked on the surface of the sea as on dry land and rebuked the tempest of the winds, the One whose gaze dries up the deeps and whose curse melts mountains. For it is he who now commands you, through us: Be afraid, come out, withdraw from this creature and return no more. Do not hide in him/her, nor encounter him/her, nor influence him/her either by night or day, early or at noon. But go back to your own Tartarus until the great day of the judgement that has been prepared. Be afraid of God, who is seated upon the Cherubim and looks upon the deeps; before whom Angels, Archangels, Thrones, Dominions, Principalities, Authorities, Powers, the many-eyed Cherubim and the six-winged Seraphim tremble; before whom heaven and earth, the sea and all that is in them tremble. Come out, and withdraw from the sealed and newly-enlisted soldier of Christ our God. For it is by him that I adjure you, the One who walks on the wings of the winds, who makes his Angels spirits and his ministers a flaming fire. Come out, and withdraw from this creature with all your power and your angels.

Choir: Lord, have mercy.

Priest: The Lord rebukes you, O Devil, the Lord who came into the world and dwelt among mortals so that he might destroy your tyranny and deliver humanity; the Lord who on the Tree crushed the hostile powers, when the sun was darkened, the earth shaken, the graves opened and the bodies of Saints arose; the Lord who by death abolished death and destroyed the one who had the power of death, that is you, the Devil. I adjure you by God, who revealed the tree of life and set in place the Cherubim and the flaming sword which turned this way and that to guard it: Be rebuked and withdraw! I adjure you by the One who walked on the surface of the sea as on dry land and rebuked the tempest of the winds, the One whose gaze dries up the deeps and whose curse melts mountains. For it is he who now commands you, through us: Be afraid, come out, withdraw from this creature and return no more. Do not hide in him/her, nor encounter him/her, nor influence him/her either by night or day, early or at noon. But go back to your own Tartarus until the great day of the judgement that has been prepared. Be afraid of God, who is seated upon the Cherubim and looks upon the deeps; before whom Angels, Archangels, Thrones, Dominions, Principalities, Authorities, Powers, the many-eyed Cherubim and the six-winged Seraphim tremble; before whom heaven and earth, the sea and all that is in them tremble. Come out, and withdraw from the sealed and newly-enlisted soldier of Christ our God. For it is by him that I adjure you, the One who walks on the wings of the winds, who makes his Angels spirits and his ministers a flaming fire. Come out, and withdraw from this creature with all your power and your angels.

Лик: Господи, помилуй.

Иерей: Запрещает тебе, диаволе, Господь пришедший в мир и вселыйшийся в человеческих, да разрушит твоё мучительство, и человечки измет, яже на дрёве сопротивныя сиły победи, солнцу помёркшу, и землî поколебавшейся, и гробом отверзающимся, и телесем свытých востающим: яже разрушит смертною смерть, и упредзный имущаго держа́ву смерти, сиесть тебе, диавола. Запреща́ю тебе Божом, показа́вшим дрёво живота, и уставившим Херувимы, и пла́менное ору́жие обращающееся стрешъ то, запрещён бу́ди. Оным убо тебе запреща́ю, ходи́вшим я́ко по сущу на плещу морскую, и запрети́вшим бу́ри вётров: Егоже зрени сущи́т бёздны, и прещение раставвает гóry: Той бо и ны́не запреща́ет тебе́ нами. Убо́йся, изьди, и отступи́ от созда́ния сего́[или созданний сих], и да не возврати́шься, ніжкé утаи́шься [в нем или в ней или в них], ніжкé да срі́щєши [его́ или ей или их], іли действуєшь, ни в не́й, ни во дни, іли в часе, іли во полудни: но оты́ди́ во сво́й та́ртар, да́же до угото́ванныя велика́й дне суща́го. Убо́йся Божа седящаго на Херувиме, и призира́ющего бёздны, Егоже трепе́шуть Анге́ли, Арханге́ли, Престо́ли, Господства, Нача́ла, Вла́сти, Си́лы, многоочь́ти Херувимы, и шестокрила́ти Серафимы: Егоже трепе́шуть нёбо и землі, море, и вся, яже в них. Изьди и отступи́ от запеча́танныя новоизбранный во́їна [или запеча́танныых новоизбранных во́йнов] Христа́ Божа́ нашего: онем бо Тебе́ запреща́ю, ходи́ящим на крилу вётреную, творящим Анге́лы Свой огнь палящ, изьди и отступи́ от созда́ния сего со всьё сило́ю и анге́лы тво́йми.
Priest exclaims: For the name of the Father and of the Son and of the Holy Spirit has been glorified, now and for ever, and to the ages of ages.

Choir: Amen.

Priest: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: It is God, the Holy One, who is beyond understanding and unsearchable in all his works and in his strength, the One who foreordained for you, O Devil, the penalty of eternal damnation, that through us, his unprofitable servants, orders you, and every power that works with you, to depart from the one who has been newly sealed in the name of our Lord Jesus Christ, our true God. I adjure you, most evil, unclean, foul, abominable and alien spirit, by the power of Jesus Christ, who has all authority in heaven and on earth and who said to the deaf and dumb demon, ‘Come out of the man, and enter him no more!’ Depart! Acknowledge the futility of your power, which had no authority even over swine. Remember the One who ordered you, in accordance with your own request, to enter the herd of swine. Fear God, at whose command the earth was established upon the waters, who created the heavens and fixed the mountains with a king post and the valleys with a cross-beam, placed sand as a boundary for the sea and made a safe path through wild water; who touches the mountains and they smoke; who wraps himself in light as in a garment, stretching out the heavens like a tent cloth; who roofs his upper chambers with waters; who established the earth on its foundations; it will not be moved for to age on age; who

Иерей возглашает: Йако просла́вися́ и́мя Отца́, и Сы́на, и Свята́го Духа, ны́не и прй́сно, и во ве́кі веков.

Лик: Амйнь.

Запрещение второе.

Иерей: Господу помоль́имся.

Лик: Господи, помилуй.

Иерей: Бог святый, страшный и славный во всех дёлех и крёпости Своёй, непостижимый и неизслёдимый сын, Той предопределеный тебе, диаволе, вечный муки томление, на́ми, недосто́йными Его рабы, повелевает тебе и всей спосе́пственной твоей си́ле, отступи́ти от [новозапечатанного или новозапечатанных] именем Господа нашего Иисуса Христа, истиннаго Богда нашего. Запреща́ю тебе убо вселуковому, и нечистому, и скверному, и омерзённому, и чуждому ду́ху, силою Иисуса Христа, всякую власть имущаго на небеси́ и на земли́, рё́кшаго глухому и немому де́мону: изы́ди от челове́ка, и да не ктому вни́деші в него. Отступи́, позна́й твою суетную си́лу, ниже на свининях власт имущу: помяни повелевшаго тебе по твоему прошению во ста́до свиное вни́ти. Убо́йся Богда, Его́же повелени́ем земли на водах утверди́ся, создавшаго нёбо, и поста́вльшаго горы ставилом, и удолья́ мёрлилом, и положшаго песок моро́ предёл, и в воде зелень стезью твёрдую, прикасающагося горам, и дымятся, одевающагося све́том яко ризою, простершаго нёбо яко копу, покрывающаго водами превы́сшення Свой, основающаго зёмлю на
summoned the water of the sea and poured it out upon the face of the earth. Come and depart from one who is being made ready for holy Enlightenment. I adjure you by the saving Passion of our Lord Jesus Christ, by his precious Body and Blood and his dread Coming; for he will come, and he will not delay, to judge the whole earth and he will condemn you and the power that works with you to the Gehenna of fire, handing you over to the exterior darkness, where the worm is unsleeping and the fire is not quenched.

Priest exclaims: Because the might is Christ our God's, with the Father and the Holy Spirit, now and for ever, and to the ages of ages.

Choir: Amen.

Priest: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: Lord Sabaoth, God of Israel, who heal every disease and every sickness, look upon your servant, search out, seek and drive from him/her all the activities of the devil. Rebuke the unclean spirits and expel them, and cleanse the work of your hands; and using your swift force, crush Satan speedily under his/her feet and grant him/her victories against him and all his unclean spirits, so that, obtaining mercy from you, he/she may be found worthy of your immortal and heavenly Mysteries and may give glory to you, the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

утвержде́нії е́я, не преклонь́ться во век ве́ка: призывáющаго вóду морскóю, и пролива́ющаго ё не на лицë всëя землë. И́зьди и отступь́ от ёже ко свято́му Просвещéнію [готóвящагося или готóвящийся]. Запреща́ю тебе́ спаси́тельным страда́ніем Господа на́шего Иису́са Христá, и честным Егó Тéлом и Крёвью, и пришéствіем Егó стра́шным: прийдет бо и не закоснить судьй всëй землë, и тебе́ и споспëшную твою си́лу уму́чить в ге́ённе огнëнней, предäвый во тьму кромёшную, иде́же червь неусыпáемый и огнь неугасáемый.

Иере́й возглаша́ет: Йако держа́ва Христá Бóга на́шего, со Отцéм, и Свя́тым Дúхом, нýне и прýсно, и во ве́ки векóв.

Лик: Ами́нь.

Запрещение третие.

Иере́й: Гóсподу помóлимся.

Лик: Гóсподи, помйлуй.

Иере́й: Гóсподи Саваоф, Бóже Изра́илев, исцéляя вс́кий неду́г, и вс́кую я́зь, при́зыри на [рабá Твоего́ или рабу́ Твою́ и́ли на рабóб Тво́их], взы́щй, испы́ту́й и отже́ни от [него́ или ней или нех] вся дёйства диáволя, запрети́ нечистым ду́хом, и изже́ни я́, и очисти́ дела́ руку́ Твоéю, и о́строе Твоé употреби́вый дёйствй, сокру́шь сатану́ под нóзе [его́ или ей и́ли их] вскóре, и дажь [ему́ или ей и́ли им] побёды нa него́ и на нечисты́я его́ духи́: якó да от Тебé милость получи́шь, сподоби́ться [или сподобётся] безсмёртных и небéсных Тво́йх Та́йн, и слáву Тебé возслéт [или возслéт], Отцу́, и Сýну, и Святóму Дúху, нýне и прýсно, и во ве́ки векóв,
Priest: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: Master and Lord, the One who Is, who made man according to your image and likeness and gave him the power of eternal life; then, when he fell through sin, did not disdain him, but provided for the salvation of the world through the incarnation of your Christ, do you yourself receive also this creature of yours, whom you have redeemed from the slavery of the foe, into the heavenly Kingdom. Open the eyes of his/her mind so that the enlightenment of your Gospel may dawn on him/her. Yoke to his/her life an Angel of light, to deliver him/her from every attack of the adversary, from evil encounter, from the noon-day demon, from evil visions.

Then the Priest breathes on the mouth, forehead and breast of the Catechumen, saying:

Drive out of him/her every evil and unclean spirit hiding and lurking in his/her heart. (He says this three times)

The spirit of error, the spirit of wickedness, the spirit of idolatry and diabolic oppression; the spirit of lying and every uncleanness which operates in accordance with the teaching of the devil. And make him/her a rational sheep of the flock of your Christ, an honoured member of your Church, a vessel made holy, a child of light and an heir of your Kingdom. So that, having lived in accordance with your commandments, preserving the seal
undamaged and keeping his/her garment undefiled, he/she may attain to the
blessedness of the Saints in your Kingdom.

Priest exclaims: By the grace and pity and
love for mankind of your Only-Begotten
Son, with whom you are blessed, together
with your all-holy, good and life-giving
Spirit, now and for ever, and to the ages of
ages.

Choir: Amen.

When the Catechumen is undressed and unshod, the
Priest turns him/her to the West with hands raised
on high, and says:

Priest: Do you renounce Satan? And all his
works? And all his angels? And all his
worship? And all his solemn rites?

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Priest: Do you renounce Satan? And all his
works? And all his angels? And all his
worship? And all his solemn rites?

Catechumen: I renounce them.

Catechumen: I renounce them.

Catechumen: I renounce them.

And when he/she has said this three times,
the Priest again asks the one to be baptized:

нерушійну, і соблі́д рі́зу
несквє́рну,олучй́т [і́лі польчу́т]
блажёнства святых во Царствии Твоём.

Иерей возглашает: Благодатию и
щедротами, и человеколюбием
Единороднаго Сына Твоего, с ні́мже
благословён есі́ с Пресвятым, и
Благі́м, и Животворящим Тво́м
Духом, ны́не и пры́сно, и во ве́ки веко́в.

Лик: Амі́нь.

И совлеченну и отрешену крещаемому,
обращает его священник на запад, горе руце
имуща, и глаголет:

Иерей: Отрицался ли ся сатаны, и всех
dел его́, и всех ёнгел его́, и всето
служения его, и всей гордыни его?

И отвечает оглашеннный, или восприемник
его, аще есть крещаемый варвар, или отроча, и
глаголет:

Отрицаяся.

Паки священник глаголет второе:

Отрицался ли ся сатаны, и всех дел
ego, и всех ангел его, и всего служения
его, и всей гордьины его?

И отвечает: Отрицается.

Паки священник глаголет третие:

Отрицался ли ся сатаны, и всех дел
ego, и всех а́нгел его, и всего служения
его, и всей гордьины его?

И отвечает: Отрицается.

Вопросает паки священник
крещаемаго:
Have you renounced Satan?

And the Catechumen, or the Godparent, answers:

I have renounced him.

Priest: Have you renounced Satan?

Catechumen: I have renounced him.

Priest: Have you renounced Satan?

Catechumen: I have renounced him.

After he/she has said this three times the Priest says:

Then blow and spit on him.

After this the Priest turns the Catechumen to the East with lowered hands and says to him/her three times:

Do you unite yourself to Christ?

The Catechumen, or Godparent, answers three times:

I unite myself to him.

Priest: Do you unite yourself to Christ?

Catechumen: I unite myself to him.

Priest: Do you unite yourself to Christ?
Catechumen: I unite myself to him.

And again the Priest asks three times:

Have you united yourself to Christ?

And each time the Catechumen, or Godparent, answers:

I have united myself to him.

And the Priest asks: And do you believe in him?

The Catechumen, or Godparent, answers:

I believe in him as King and God.

---

Creed

I believe in one God, the Father Almighty, Maker of heaven and earth, and of all things visible and invisible.

And in one Lord Jesus Christ, the Son of God, the only-begotten, begotten of the Father before all ages. Light of Light; true God of true God; begotten not made; of one essence with the Father; by Whom all things were made;

Who for us men and for our salvation, came down from the heavens, and was incarnate of the Holy Spirit and the Virgin Mary, and became man.

And was crucified for us under Pontius Pilate, and suffered, and was buried.

And arose again on the third day according to the Scriptures.
And ascended into the heavens, and sitteth
at the right hand of the Father.

And shall come again with glory to judge
both the living and the dead, Whose
Kingdom shall have no end.

And in the Holy Spirit, the Lord, the Giver
of Life, Who proceedeth from the Father;
Who with the Father and the Son together is
worshipped and glorified, Who spake by the
prophets.

In one Holy, Catholic and Apostolic
Church.

I confess one baptism for the remission of
sins.

I look for the resurrection of the dead,
and the life of the age to come. Amen.

When the holy Profession of faith has been
completed [the Priest again asks three times:
Have you united yourself to Christ?

And the Catechumen, or the Godparent,
answers: I have united myself to him.

Priest asks: And do you believe in him?

The Catechumen, or Godparent, answers: I
believe in him as King and God.

And Creed: I believe in one God:

Again Priest asks: Have you united yourself
to Christ?

And the Catechumen, or the Godparent,
answers: I have united myself to him.
Priest asks: And do you believe in him?  
The Catechumen, or Godparent, answers: I believe in him as King and God.  
And Creed: I believe in one God:  
Again Priest asks: Have you united yourself to Christ?  
Catechumen: I have united myself to him.  
Priest: Have you united yourself to Christ?  
Catechumen: I have united myself to him.  
Priest: Have you united yourself to Christ?  
Catechumen: I have united myself to him.  
And the Priest says: Bow down also and worship him.  

The candidate makes a prostration, saying:  
I worship Father, Son and Holy Spirit, Trinity consubstantial and undivided.  

The Priest says:  
Blessed is God who wishes all to be saved and come to the knowledge of the truth, now and for ever, and to the ages of ages. Amen.  

Then he says this Prayer:  

Priest: Let us pray to the Lord.

I паки глаголет: И ве́режи [или ве́рёте] ли Ему́?  
I глаголет: Вёрю Ему, йао Царю и Бóгу.  
I глаголет: Вёрью во еди́наго Бóга: все до конца.  
I егда исполнит третие святый Символ, вопро ает е о паки священник, глаголя:  
[Сочета́лся ли или сочета́лася ли или сочета́лись ли] есí Христу?  
I отвещаєт: Сочета́ся.  
Pаки вопро ает священник второе:  
[Сочета́лся ли или сочета́лася ли или сочета́лись ли] есí Христу?  
I отвещаєт второе: Сочета́ся.  
Pаки вопро ает священник третие:  
[Сочета́лся ли или сочета́лася ли или сочета́лись ли] есí Христу?  
I отвещаєт третие: Сочета́ся.  
I глаголет священник: И поклони́ться Ему́.  
I покланяєтся, глаголя:  
Pокланя́юся Отцу́, и Сы́ну, и Свято́му Д́уху, Трóице Единосущней и нераздёльней.  
Таже глаголет священник:  
Благослове́н Бог, всем челове́ком хотя́й спасти́ся, и в позна́ние йстины прини́ти, ны́не и прй́сно, и во ве́ки веко́в, амй́нь.  
Таже глаголет молитву сию:  
Иерей: Гóсподу помо́лимся.
Choir: Lord, have mercy.

Priest: Master, Lord our God, call your servant N. to your holy Enlightenment and count him/her worthy of the great grace of your holy Baptism. Put off his/her old self and renew him/her for eternal life and fill him/her with the power of your Holy Spirit for union with your Christ, that he/she may no longer be a child of the body, but a child of your kingdom. Through the good pleasure and grace of your Only-begotten Son, with whom you are blessed, together with your all-holy, good and life-giving Spirit, now and for ever, and to the ages of ages.

Choir: Amen.

SERVICE OF HOLY BAPTISM

The Priest enters the Sanctuary and vests in white vestments and the cuffs. While all the candles are being lit he takes the censer, goes to the Font and censes it in a circle. He hands the censer away and makes a bow.

[Deacon: Bless, master.]

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

Choir: Amen.

Litany

Deacon: In peace let us pray to the Lord.

Choir: Lord, have mercy.

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

**Choir:** Lord, have mercy.

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

**Choir:** Lord, have mercy.

**Deacon:** For this holy temple, and for them that with faith, reverence, and the fear of God enter herein, let us pray to the Lord.

**Choir:** Lord, have mercy.

**Deacon:** For our Great Lord and father, His Holiness Patriarch Kirill; and for our lord the Very Most Reverend Metropolitan Hilarion, First Hierarch of the Russian Church Abroad; and our lord the Most Reverend Archbishop Peter, for the venerable priesthood, the diaconate in Christ, for all the clergy and people, let us pray to the Lord.

**Choir:** Lord, have mercy.

**Deacon:** For this land [of the United States], its authorities and armed forces; for the God-preserved Russian land and its Orthodox people in the homeland and in the diaspora, and for their salvation, let us pray to the Lord.

**Choir:** Lord, have mercy.

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

**Choir:** Lord, have mercy.

That there may be sent down upon it the grace of redemption, the blessing of Jordan, and the diakonate in Christ, for all the clergy and people, let us pray to the Lord.

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

**Choir:** Lord, have mercy.
let us pray to the Lord.

**Choir: Lord, have mercy.**

That there may come down upon these waters the cleansing operation of the Trinity beyond being, let us pray to the Lord.

**Choir: Lord, have mercy.**

That we may be enlightened with the enlightenment of knowledge and true religion through the descent of the Holy Spirit, let us pray to the Lord.

**Choir: Lord, have mercy.**

That this water may shown to be a protection against every assault of visible and invisible enemies, let us pray to the Lord.

**Choir: Lord, have mercy.**

That the one to be baptized in it may become worthy of the incorruptible Kingdom, let us pray to the Lord.

**Choir: Lord, have mercy.**

For the one who now draws near for holy Enlightenment and for his/her safety and salvation, let us pray to the Lord.

**Choir: Lord, have mercy.**

That he/she may be shown to be a child of light and heir of eternal blessings, let us pray to the Lord.

**Choir: Lord, have mercy.**

That he/she may be rooted in, and be a
partaker in the death and resurrection of Christ our God, let us pray to the Lord.

Choir: Lord, have mercy.

That he/she may preserve the garment of Baptism and the pledge of the Holy Spirit unsullied and undefiled on the dread Day of Christ our God, let us pray to the Lord.

Choir: Lord, have mercy.

That this water may become for him/her a washing of rebirth for forgiveness of sins and a garment of incorruption, let us pray to the Lord.

Choir: Lord, have mercy.

For our deliverance from all affliction, wrath, danger and constraint, let us pray to the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Deacon: Calling to remembrance our most holy, most pure, most blessed, glorious Lady Theotokos and Ever-Virgin Mary, with all the Saints, let us commit ourselves and one another, and all our life unto Christ our God.

Deacon: Help us, save us, have mercy on us, and keep us, O God, by Thy grace.
Choir: To Thee O Lord.

While the Deacon is saying this the Priest says this prayer quietly:

Compassionate and merciful God, you test minds and hearts and alone know the secrets of mortals, for no deed is hidden in your sight, but everything is naked and exposed to your eyes. You know all about me; do not then despise me or turn your face from me, but overlook my offences at this hour, you who overlook the sins of mortals for their repentance. Wash away the filth of my body and the defilement of my soul by the power of your invisible and spiritual right hand, lest, as I proclaim freedom to others and grant it by the perfect faith of your ineffable love for mankind, I myself, as a slave of sin, become unworthy of it. May I not, Master, alone good and lover of mankind, may I not be turned away humiliated and put to shame, but from on high send power out to me and give me strength for your great and heavenly Mystery which lies before me, and through my miserable person form your Christ in the one who is about to be reborn. Build him/her up on the foundation of your Apostles and Prophets, and do not pull him/her down, but plant him/her as a plant of truth in your holy Catholic and Apostolic Church, and do not pull him/her out. So that by his/her progressing in true religion, your all-holy name, of Father, Son and Holy Spirit, may be glorified also through him/her, now and for ever, and to the ages of ages. Amen.

It is to be noted that the Priest says none of this out loud, but he even says the Amen to himself.

Лик: Тебе, Господи.

И диакону глаголющу сия, священник глаголет в себе молитву сию, тайно:

Благотворный и милостивый Боже, истязающий сердца и утробы, и тайнчная человеческая ведый еди́н, не бо есть вещь неявленна пред Тобою, но вся враг и обнаженна пред очима Твоима: ведый же о мне, да не омерзѣши мя, ниже лица Твоего оттратишь от мене, но прѣзри мой прегрешенія в час сей, презирая человѣкъ грехи в покаяніе, и омой мою скверну телѣсную и скверную душѣвную, и всѣго мя освяти всесовершенною силою Твоєю невѣдimoю и десницею духою, да не свободою инымъ возвещаю, и сию подава́й вѣрою совершэ́ною, Твоего неизреченаго человэ́кколюбия самъ, яко раб греха, неиску́сен буду. Ни, Влады́ко, еди́не блага́й и человэ́кколюбивый, да не возвраща́усь смрёнъ, но низпосли мя силою с высоты, и укре́пи мя к службѣ предлежащаго Твоего та́инства, велика́го и пренёбенаго: и вообрази Христа́ Твоего в [хотящем или в хотящей или в хотящих] паки родитесь, мойм окаянством: и назидай [его или ей или их] на основанніи Апостол и пророк Твоих, и да не низложиши, но насади [его или ей или их] насаждение истинъ, во святе́й Твоей соборной и апостольской Церкви, и да не восторгнеші: яко да преуспевающу [ему или ей или им] во благочестії, славится и тем всевятѣ ъима Твоє, Отца, и Сына, и Святаго Духа, ныне и присно, и во века вековъ, аминь.

Подобает ведати, яко не возглашает, но аминь в себе глаголет.
Then he says the following prayer in a loud voice:

Priest: Great are you, O Lord, and wonderful are your works; and no word will be adequate to sing the praise of your wonders (thrice).

Priest: For as by your will you brought the universe from non-existence into being, by your might you uphold creation and by your providence you direct the world. From four elements you composed the world, with four seasons you crowned the circle of the year. All the spiritual Powers tremble before you. The sun sings your praise, the moon glorifies you, the stars entreat you, the light obeys you, the deeps tremble before you, the springs are your servants. You stretched out the heaven like a curtain; you established the earth on the waters; you walled in the sea with sand; you poured out the air for breathing. Angelic Powers minister to you, the choirs of Archangels worship you, the many-eyed Cherubim and the six-winged Seraphim, as they stand and fly around you, veil themselves in fear of your unapproachable glory. For you, God uncircumscribed, without beginning and ineffable, came upon earth taking the form of a slave, being found in the likeness of mortals. For through the compassion of your mercy, Master, you could not endure to watch the human race being tyrannized by the devil, but you came and saved us. We confess your grace, we proclaim your mercy, we do not conceal your benevolence. You set at liberty the generations of our nature, you sanctified a virgin womb by your birth. All creation sang your praise when you appeared. For you, our God, were seen on earth and lived among mortals. You also sanctified the streams of Jordan by sending down to them from heaven your all-
holy Spirit, and you crushed the heads of the dragons that lurked their.

Priest: Therefore, O King, lover of mankind, be present now too, through the visitation of your Holy Spirit, and sanctify this water (thrice).

Priest: Give it the grace of redemption, the blessing of Jordan. Make it a source of incorruption, a gift of sanctification, a deliverance from sins, a destruction of demons. Make it unapproachable by hostile powers and filled with angelic strength. Let those that conspire against your creature flee from it, because I, Lord, have called upon your Name, which is wondrous and glorious and fearful to adversaries.

And breathing on the water three times, with two fingers he makes the sign of the Cross in it three times and prays over it, saying:

Let all adverse powers be crushed beneath the sign of the image of your Cross (thrice).

We pray you, Lord, let all airy and invisible spectres withdraw from us, and do not let a demon of darkness hide itself in this water, and do not let an evil spirit, bringing darkening of thoughts and disturbance of mind, go down into it with the one who is being baptized. But do you, Master of all things, declare this water to be water of redemption, water of sanctification, cleansing of flesh and spirit, untying of bonds, forgiveness of offences, enlightenment of soul, washing of rebirth, renewal of spirit, gift of adoption, garment of incorruption, source of life. For it was you, Lord, who said, ‘Wash and be made

And\n
освяті́л еси́, с Небесе низпосла́вый Свята́го Твоего́ Ду́ха, и главы́ та́мо гънздящихся сокрушіл еси́ зми́в.

Иерей: Ты́ убо, Человеколю́бче Ца́рю, прии́ди и ны́не найтіем Свята́го Твоего́ Ду́ха, и освя́ти́ вода си́ю. [Трижды.]

Иерей: И даждь ей благо́да́ть избавле́ния, благослове́ніе Іордано́во, сотвори́ іо нетлѣ́нія исто́чник, освяще́нія дар, гре́хов разре́шеніе, неду́гов исцѣ́леніе, дёмонов всегубі́тельство, сопротивны́м сі́лам непристу́пную, Ангельская крѣ́пости исполнену. Да бежа́т от нея навѣ́тующіи созданію Твоему: яко́ імя Твоё́, Го́споди, призвав, дйвное и слвное, и стра́шное сопротивным.

И знаменает воду трижды, погружая персты в воде, и дунув на ню, глаголет:

И да сокрушатся под зна́мением образа Креста́ Твоего́ вся сопротивны́ си́лы. [Трижды.]

Молимся Тебе́, Го́споди, да отступят от нас вся возду́шная и неявле́нная привидѣ́ния: и да не утайтесь в воде́ сей дёмон тёмный: ниже́ да снійет [с креща́ющимся или со креща́ющеюся или со креща́ющимися] дух луквый, помраче́ніе помыслов, и мяте́ ж мы́сли наводья́: но Ты, Влады́ко всех, покажи вода си́о, вода́ избавленія, вода́ освященія, очищеніе пло́ти и ду́ха, ослабу́ уз, оставле́ніе прегрѣ́шеній, просвѣ́щеніе душ, ба́нюю пакібытий, обновленіе ду́ха, сыноположеніе дарованіе, одѣ́яне нетлѣ́нія, исто́чник жь́зни. Ты бо рекл еси́, Го́споди:
clean, and put away evils from your souls'. It is you who have given us the grace of rebirth from on high through water and Spirit. Manifest yourself, Lord, in this water, and grant that the one being baptized in it may be transformed for the putting off of the old self that is corrupted after the desires of deception, and may put on the new that is renewed after the image of the One who created him/her. So that, planted in the likeness of your death through Baptism, he/she may also become a partaker in your Resurrection, and having guarded the gift of the Holy Spirit and increased the deposit of grace, may receive the prize of his/her high calling and be numbered with the firstborn, whose names are inscribed in heaven, in you our God and Lord, Jesus Christ.

Because to you belong glory, might, honour and worship, together with your Father who is without beginning and your all-holy, good, and life-giving Spirit, now and for ever, and to the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to thy spirit.

Deacon: Bow your heads unto the Lord.

Choir: (slowly) To Thee, O Lord.

The Priest breathes on the container of oil three times and signs the oil three times as it held by the Deacon [Godparent].

Deacon: Let us pray to the Lord.

The Priest says the following prayer quietly:

Master, Lord God of our fathers, who sent out a dove to those in Noë’s ark, with a
branch of olive in its beak as sign of reconciliation and salvation from the flood, and through these things prefigured the Mystery of grace; who have given the fruit of the olive for the completion of your holy Mysteries; who through it both filled those under the Law with the Holy Spirit, and make perfect those under grace; do you yourself bless this olive oil also by the power, operation and descent of your Holy Spirit, so that it may become an anointing of incorruption, a weapon of righteousness, renewal of soul and body, a driving away of every operation of the devil, for the removal of all evils from those who are anointed with it in faith, or who partake of it to your glory and that of your Only-Begotten Son and your all-holy, good, and life-giving Spirit, now and for ever, and to the ages of ages.

Choir: Amen.

Deacon: Let us attend.

The Priest, chanting Alleluia three times with the People, makes three Crosses with the oil in the water.

Then he proclaims: Blessed is God, who enlightens and sanctifies everyone who comes into the world, now and for ever, and to the ages of ages.

Choir: Amen.

The one to be baptized is brought forward. The Priest takes some of the oil and makes the sign of the Cross on the forehead, breast and back of the candidate, saying:

The servant of God, N., is anointed with the oil of gladness, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.
As he signs their breast and back he says: For healing of soul and body.

On the ears: For the hearing of faith.

On the hands: Your hands made me and fashioned me.

On the feet: For your feet to walk.

And when the whole body has been anointed the Priest baptizes the person, holding them upright and facing East, as he says:


At each invocation the Priest immerses them and raises them again. After the baptism the Priest washes, as he and the People chant (thrice):

Psalm 31
Blessed are those whose iniquities have been forgiven and whose sins have been covered. Blessed is the one to whom the Lord imputes no sin and in whose mouth there is no guile. Because I kept silent my bones grew old from my crying out all day long. Because night and day your hand was heavy upon me; I was turned to wretchedness by a thorn’s being fastened in me. I acknowledged my sin and did not hide my iniquity. I said, ‘Against myself I will admit my iniquity to the Lord’, and you forgave the ungodliness of my heart. For this every holy one will pray to you at a fitting moment. Except in a flood of many waters they will not come near him. For you are my refuge from the affliction which surrounds me, my joy to deliver me from those who have surrounded me. ‘I will make you understand and guide you in the way in which you should go. I will fix my eyes...”
upon you. Do not become like horse and mule, who have no understanding. With bit and bridle you must constrain their cheeks so that they do not come near you.’ Many are the scourges of the sinner, but mercy will surround the one who hopes in the Lord. Rejoice in the Lord and be glad you righteous, and boast all you upright in heart.

And as he clothes the newly baptized, the Priest says:

The servant of God N. is clothed with a tunic of righteousness, in the name of the Father, and of the Son, and of the Holy Spirit. Amen.

Then the following is chanted in Tone 8:

Grant me a tunic of light, O most merciful, Christ our God, who wrap yourself in light as in a garment.

the newly-baptized is clothed

CHRISMATION

After the newly-baptized is clothed, the Priest says this prayer:

Blessed are you, Lord God Almighty, the source of blessings, the Sun of righteousness, who have made the light of salvation shine for those in darkness through the appearing of your Only-Begotten Son and our God, and have granted us, unworthy though are, the grace of blessed cleansing by holy Baptism, and divine sanctification by life-giving Anointing. And you have now been well-pleased to make your newly-enlightened servant to be born again through water and Spirit, and have granted him/her forgiveness
of sins both voluntary and involuntary. Do you then, Master, compassionate, universal King, grant him/her also the Seal of the gift of your holy, all-powerful and adorable Spirit and the Communion of the holy Body and precious Blood of your Christ. Keep him/her in your sanctification; confirm him/her in the Orthodox Faith; deliver him/her from the evil one and all his devices, and by your saving fear guard his/her soul in purity and righteousness; so that being in every deed and word well-pleasing to you, he/she may become a child and heir of your heavenly Kingdom.

Priest exclaims: Because you are our God, a God who has mercy and who saves, and to you we give glory, to the Father and to the Son and to the Holy Spirit, now and for ever, and to the ages of ages.

Choir: Amen.

And after the Prayer he anoints the newly baptized with the holy Myron, making a sign of the Cross on the forehead, the eyes, the nostrils, the mouth, the two ears, the breast, the hands and the feet, and saying:


[In many places it is the custom for the Priest to place the baptismal Cross, after blessing it in the Baptismal Water, round the neck of the newly baptized and to give them a lighted candle. See Appendix.]

Then the Priest, having washed his hands, censes the Font, going round it in a circle, with the Godparent and the Newly-baptized following and standing opposite him, while we chant:

Choir: As many of you as have been

Priest: во́льных и нево́льных грехов оставление [тому́ или той или тем] даровавый. Сам Влады́ко, Всесцарю́ благоустрóбне, да́руй [тому́ или той или тем] и печáть Да́ра Святáго и всесильного, и покланя́емаго Твоего́ Дúха, и причаще́нне святáго Тéла и честны́я Крóве Христá Твоего́. Сохрани́ [его́ или ю или их] в Твоём освящении, утверди́ в правосла́вной вéре, избáви от лукáваго, и всех начинáний его́: и спасительным Тво́йм стра́хом в чистотé и прáвде дũшу [его́ или ей или их] соблюдá, да во всéком дéле и слóве благоугождáй Тебé, [сын и наслéдник или дщьер и наслéдница или сы́ны и наслéдники] бýдет [или бýдут] Небéснаго Твоего́ Цáрствия.

Лик: Ами́нь.

И по молитве помазует крести́вшагося святым му́ром, творя креста образ:

На челе, и очесех, и ноздрех, и устех, и обоих ушесех, и персех, и руках, и ногах, и глаголя:

Печáть да́ра Дúха Святáго. Ами́нь.

Таже творит священник с восприемником и младенцем круга образ.

Choir: As many of you as have been

Priest: Ие́рей возглашает: Ько Ты еси́ Бог наш, Бог ёже ми́ловати и спаса́ти, и Тебé слáву возсылаем, Отцу́, и Сyну, и Свя́тому Дúху, нýне и при́сно, и во вéки векóв.

Лик: Ами́нь.

И поем: Ели́цы во Христá кресть́стеся,
baptized into Christ have put on Christ. Alleluia. (thrice)

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

Have put on Christ. Alleluia.

As many of you as were baptized into Christ have put on Christ. Alleluia.

Deacon: Let us attend.

Reader: Prokeimenon in the 3rd Tone.

The Lord is my enlightenment and my Saviour; / whom shall I fear?

Verse: The Lord is the defender of my life, of whom shall I be afraid?

Deacon: Wisdom.

Reader: The reading is from the Epistle of Holy Apostle Paul to the Romans.

Deacon: Let us attend.

The Epistle of Paul to the Romans [6:3-11]

Reader: Brethren, as many of us as were baptized into Christ were baptized into his death. We were buried then with him through baptism to death, so that, just as Christ was raised from the dead through the glory of the Father, we too might walk in newness of life. For if we have grown into union with him through a death like his, we shall also be united with him in the resurrection. For we know that our old self was crucified with him, so that our sinful body might be done away with, that we might no longer be in slavery to sin. For one who has died has been justified from sin. If then we died with Christ, we believe that we shall also live with him. For we know that
Christ, being raised from the dead, dies no more; death no longer lords it over him. As to dying, he died once and for all; as to living, he lives for God. Consequently, you also must consider yourselves dead to sin, but alive to God in Christ Jesus our Lord.

Priest: Peace be unto thee.

Reader: And to thy spirit.

Deacon: Wisdom. Let us attend.

Reader: Alleluia.

Deacon: Wisdom, aright! Let us hear the holy Gospel.

Priest: Peace be unto all.

Choir: And to thy spirit.

Deacon: The reading is from the holy Gospel according to Matthew.

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

Priest: Let us attend.

[Matthew 28: 16-20]:

Priest: At that time the eleven Disciples journeyed to Galilee, to the mountain which Jesus had commanded them. And when they saw him they worshipped him; but some doubted. And Jesus drew near and said to them, ‘All authority has been given to me in heaven and on earth. Go therefore and make disciples of all the nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all the things that I have commanded you. And see, I am with you all days until the end of the age. Amen’.

Litany

Ecclesiastical
Deacon: Have mercy upon us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord have mercy. (thrice)

Deacon: Again we pray for our Great Lord and father, His Holiness Patriarch Kirill; and our lord the Very Most Reverend Metropolitan Hilarion, First Hierarch of the Russian Church Abroad; and our lord the Most Reverend Archbishop Peter; and all our brethren in Christ.

Choir: Lord have mercy. (thrice)

Deacon: Again we pray for this land [of the United States], its authorities and armed forces; for the God-preserved Russian land, that we may lead a quiet and peaceable life in all godliness and honesty.

Choir: Lord have mercy. (thrice)

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

Choir: Lord have mercy. (thrice)

Deacon: Again we pray for the newly enlightened servant of God N.

That he/she may be kept in the faith of a pure confession, in all godliness and in the fulfilling of the commandments of Christ all the days of his/her life.

Choir: Lord have mercy. (thrice)
Priest: For a merciful God art Thou, and the Lover of mankind, and unto Thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto the ages of ages.

Choir: Amen.

Priest: Glory to Thee, O Christ God our hope, glory to Thee.

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

Lord, have mercy. (thrice) Father, bless.

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**PRAYERS OF THE ABLUTION**

After seven days they again bring the newly baptized to Church for the Ablution. The Priest loosens the linen cloth and girdle saying the following Prayers:

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: Master and Lord, who have granted your servant forgiveness of sins through holy Baptism, and given him/her the grace of a life of rebirth, be well pleased for the illumination of your face to shine for ever in his/her heart; keep the shield of his/her faith safe from attack by foes; preserve on him/her the garment of incorruption, which he/she has put on, undefiled and unstained; by your grace keeping the spiritual seal unbroken in him/her, and being merciful to him/her and to us.

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**ИЗМОВЕНИЕ ВО ОСМЫЙ ДЕНЬ**

И во осмый день паки приносят его в церковь, во еже омыти. И разрешает ему священник пелены и пояс, глагола молитвы сия:

Диакон: Го́споду помолимся.

Лик: Го́споди, поми́луй.

Иерей: Избавление грехов святым Крещением [рабу Твое́м у́ли рабе́ Твоей́ или рабам Твоим] дарова́вый и жизнь пачки рождения́ [ему́ или е́й и́м] пода́вый: Сам Влады́ко Го́споди, просвещение лица́ Твоего в сёрдце [его́ или е́я или их] озаря́ти выну благоволи, щит ве́ры [его́ или е́я или их] не наве́тован от врагов соблю́дый: нетлени́я оде́жду, е́юже оде́ся, нескверну [в нем или в ней или в них] и небла́знену сохраны́, нерушиму́ [в нем или в ней
For blessed and glorified is your all-honoured and majestic Name, of the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Choir: Amen.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: Master, Lord our God, who through the font grant heavenly radiance to those who are baptized, who have given your newly enlightened servant rebirth through water and Spirit, and granted him/her forgiveness of sins both voluntary and involuntary, lay your mighty hand on him/her and guard him/her by the power of your loving kindness; preserve the pledge inviolate; and count him/her worthy of eternal life and your good pleasure.

Because you are our sanctification, and to you we give glory, to the Father, the Son and the Holy Spirit, now and for ever, and to the ages of ages.

Choir: Amen.

Priest: Peace be unto all.

Choir: And to thy spirit.

Deacon: Bow your heads unto the Lord.

Choir: (slowly) To Thee, O Lord.
Priest: The one who has put you on, Christ our God, has bowed his/her head to you with us. Guard him/her always to remain an invincible warrior against those that in vain bear enmity against him/her and us, and with your incorruptible crown declare us all to be victors unto the end.

Иерей: [Оде явыйся или одеявшаяся или одеявшихся] в Тя, Христа и Бóга нашего, Тебе подклони́й с нами сво́й главу́ [или свой главы́], [его́же или юже или их же] сохраня́н [непобедима подви́жника или непобедимую подви́жнику или непобедимых подви́жников] пребы́ти на всё вражду носящих [на него́ или на ню или на них] и на ны, Твоим же неплё́нным венце́м да́же до конца́ победи́тели вся покажи́.

Because yours it is to have mercy and to save us, and to you we give glory, with your Father who is without beginning and your all-holy, good and life-giving Spirit, now and for ever, and to the ages of ages.

Лик: Ами́нь.

Choir: Amen.

And he unties the girdle and linen cloth of the newly baptized, and having joined their ends he wets them with water and sprinkles the newly baptized, saying:

You have been justified. You have been enlightened. You have been sanctified. You have been washed in the name of our Lord Jesus Christ and by the Spirit of God.

Яко Твоё есть, ёже ми́ловать и спаса́ти, и Тебе слáву возсы́лаем со безнача́льным Твоим Отце́м, и Пресвяты́м, и Благи́м, и Животворя́щим Твоим Ду́хом, ны́не и пры́сно, и во ве́кви ве́кв.

And taking a new sponge with water he sponges the face of the newly baptized, together with his/her head, breast and the rest, saying:

You have been baptized. You have been enlightened. You have been anointed with chrism. You have been sanctified. You have been washed clean. In the name of the Father and of the Son and of the Holy Spirit. Amen.


Deacon: Let us pray to the Lord.

Молитва на пострижение власов.

Диакон: Го́споду по́мóлимся.

Prayers for the tonsure.
Priest: Master, Lord our God, who honoured mortals with your image, furnishing them with a rational soul and a comely body, so that the body might serve the rational soul, you placed the head at the very top and in it you planted the majority of the senses, which do not interfere with one another, while you covered the head with hair so as not to be harmed by the changes of the weather, and you fitted all the limbs most suitably to each one, so that through them all they might give thanks to you, the master craftsman. Do you yourself, Master, who through your vessel of election, the Apostle Paul, ordered us to do all things to your glory, bless your servant N. who has come to make a first offering by the cutting of the hair of his/her head. Bless his/her Sponsor also and grant that they may always meditate on your law and do what is well-pleasing to you.

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

Priest: Lord our God, who through your

Choir: Amen.

Priest: Peace be unto all.

Choir: And to thy spirit.

Deacon: Bow your heads unto the Lord.

Choir: (slowly) To Thee, O Lord.

Priest: Lord our God, who through your

Choir: Lord, have mercy.

Лик: Го́споди, поми́луй.

Иерей: Влады́ко Го́споди Бóже наш, я́же образом Тво́йм почт́и́вый человéка, от ду́ш́ь словéсный и тéла благолéпнаго устрóбый егó, я́ко да тéло слúжит словéсной ду́шí: главу́ юбо на высочáйших положи́вый, и в ней мно́жáшйя чúcвств водру́йвый, незапина́ющяя друг дру́гý: власы́ же главу́ покры́л есí, во еже не враждáться преложéными воздûшными, и вся́ у́ды его́ потрéбно насиáдывый, да всéми благодарит́ Тя Изряднохудóжника. Сам Влады́ко сосу́дом избáния Твоего́ Пáвлом Апóстолом заповéдáвый нам, вся в слáву Тво́у творíти [пришёдшаго рабá Твоего́ или пришéдшага рабы́ Твоей или пришéдшага рабы́ Твой] имя́rek, начáток сотворíти стри́цей власы́ главы́ своéй [или глав сво́й], благословéй вкúпе [с е́го или с е́й или с их] восприё́мником [или восприё́мниками]: и даж́дь им всем поуча́ться в закóне Тво́ём, и благоугóдная Тебé де́яти.

Иерей: Я́ко мйлостив и человéколóбец Бог есí, и Тебé слáву возсы́лям, Отцú, и Сýну, и Свя́тому Дóху, нýне и при́сно, и во ве́ки векóв.

Лик: Амй́нь.

Иерей: Мир всем.

Лик: И дûхови твоемú.

Диакон: Главы́ ва́ша Гóсподеви приклонй́те.

Лик: (медленно) Тебé, Гóсподи.

Священник же глаголет молитву сию:

Иерей: Гóсподи Бóже наш, от
loving kindness have sanctified from the fullness of the font those who believe in you, bless this child here present, and let your blessing come down upon his/her head. As you blessed King David through Samuel the Prophet, bless too the head of your servant N., through the hand of me, a sinner, visiting him/her with your Holy Spirit, so that as he/she advances to mature years and to the grey hairs of old age, he/she may give glory to you and see the good things of Jerusalem all the days of his/her life.

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

Choir: Amen.

And the Priest tonsures him/her in the form of a cross, saying;

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

Choir: Amen.

Deacon: Have mercy upon us, O God, according to Thy great mercy, we pray Thee, hearken and have mercy.

Choir: Lord have mercy. (thrice)

Deacon: Again we pray for our Great Lord and father, His Holiness Patriarch Kirill; and our lord the Very Most Reverend Metropolitan Hilarion, First Hierarch of the Russian Church Abroad; and our lord the Most Reverend Archbishop Peter; and all our brethren in Christ.
Choir: Lord have mercy. (thrice)

Deacon: Again we pray for this land [of the United States], its authorities and armed forces; for the God-preserved Russian land ...///

Choir: Lord have mercy. (thrice)

Again we pray for mercy, life, peace, health, salvation, for the servants of God the Sponsor N. and the newly enlightened N.

Choir: Lord have mercy. (thrice)

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

Choir: Amen.

Priest: Glory to Thee, O Christ God our hope, glory to Thee.

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

Lord, have mercy. (thrice) Father, bless.

And the Dismissal

Priest: May he who accepted to be baptized by John in the Jordan, Christ our true God, through the prayers of his all-pure and holy Mother, through the intercessions of the Archiepiscopet Petre, and of all the priests of God their heavenly part, and of the newly enlightened N. we beseech Thee, O Christ, our true God, to save his soul.

Лик: Помилуйся о той стране, её правителях и воинствене её, и о земле Божественной, соберите нас и помилуйте её, Господи, Спаситель наш.

Диакон: Ещё молимся о стране сей [же живём], властях и воинстве ея, земле Божественной, да тихое и безмолвное житие поживём во всём благочестии и чистоте.

Лик: Помилуйся о той стране, её правителях и воинствене её, и о земле Божественной, соберите нас и помилуйте её, Господи, Спаситель наш.

Иерей: Яко милостив и человеколюбец Бог есй, и Тебе славу возсылаем, Отцу, и Сыну, и Святому Духу, ныне и прысно, и во веки веков.

Лик: Ами́нь.

Иерей: Слава Тебе, Христе Боже, упова́ние наше, слава Тебе.

Лик: Слава Отцу и Сыну и Святому Духу, ныне и прысно, и во веки веков. Ами́нь.

Господи, помилуй. (трижды)

Благослови́.

И бывает обычный отпуст.

Иерей: Ёже во Иордане креститися изволивший от Иоанна наше гради спасения, Христос, истинный Бог наш, молитвами Пречистой Своей Матери,
honoured, glorious Prophet, Forerunner and Baptist, John, of the holy, glorious and all-praised Apostles, of the holy and righteous forebears of God, Joachim and Anne, of Saint N. (the Saint of the Newly-baptized), of Saint N. (to whom the Church is dedicated), of Saint N., whose memory we keep today, and of all the Saints, have mercy on us and save us, for he is good and loves mankind.

Through the prayers of our holy Fathers, Lord Jesus Christ, our God, have mercy on us and save us.

Choir: Amen.

Churching

Then taking up the child, the Priest lifts it up in the sign of the Cross before the Gates of the Temple, saying:

The servant of God (Name) is churched, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

And he carries the child into the Holy Temple, saying:

I will go into Your House. I will worship toward Your Holy Temple in fear of You.

Coming to the center of the church, he says:

The servant of God (Name) is churched, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

In the midst of the congregation I will sing praises to You.

Then he brings the child before the Doors of the

ечстнаго и славнаго Пророка, Предтѣчи и Крестителя Иоанна, святых славных и всехвальных Апостол, ... святых прѣдѣц Иоакима и Іанны, и всѣх святых, помылует и спасёт нас, яко благ и человеколюбец.

Лик: Аминь.

Таже прием священник отроча, начертавает крест им пред врата храма, глаголя:

[Воцерковляется раб Божий или воцерковляется раба Божия или воцерковляются рабы Божии], имярек, во имя Отца, и Сына, и Святаго Духа, аминь.

Таже вводит е во храм, глаголя:

Внѣдет [или внѣдут] в дом Твой, поклнится [или поклонятся] ко хра му святому Твоему.

И входит посреде храма, глаголя:

[Воцерковляется раб Божий или воцерковляется раба Божия или воцерковляются рабы Божии], имярек, во имя Отца, и Сына, и Святаго Духа, аминь.

Таже глаголет: Посреде церкве воспоѣт [или воспоиот] Тя.

Таже вводит пред дверьми жертвениника,
Altar, saying:

The servant of God (Name) is churched, in the Name of the Father, and of the Son, and of the Holy Spirit. Amen.

Now lettest Thou Thy servant depart in peace, O Master, according to Thy word; for mine eyes have seen Thy salvation, which Thou hast prepared before the face of all peoples, a light of revelation for the Gentiles, and the glory of Thy people Israel.