

THE SACRAMENTS

Before Diocesan translation

BAPTISM: ADMISSION CEREMONY

ADMISSION CEREMONY FOR MOTHER AND CHILD

PYR FOR MOTHER: RECALLS THE JUDAIC TRADITION OF PURIFICATION AFTER CHILD\*  
BIRTH AND THE PRESENTATION OF THE CHILD IN THE TEMPLE TO RECEIVE  
THE MARK OF A JEW AND THEREBY UNITE THIS CHILD TO THE COVENANT RELA\*  
TIONSHIP.

THIS PRAYER NEEDS NEW GUTS AND MUST INCLUDE THE FATHER.  
A CEREMONY OF NAMING AND OFFERING OF THIS CHILD TO THE TRINITY AS  
WELL AS A CEREMONY OF PRAISE AND THANKS WOULD BE FITTING.

PYR OF CHILD: VERY POSITIVE ATTITUDE TOWARD CHILD. NO MENTION OF EVIL  
OR DEVIL INDWELLING WHICH IS IN KEEPING WITH THE ANTHROPOLOGY. HERE  
ASK FOR THE MARK OF THE XN UPON THE CHILD AS A GUARANTEE OF THE  
SHEPHERD'S CARE FOR IT. THIS MARK IS THE SIGN OF THE CROSS WHICH  
IS THE HOPE OF GLORY AND THE PLEDGE OF NEW LIFE.

THIS CEREMONY IS A BEAUTIFUL ANTICIPATION OF BAPTISM: IT CLEARLY REVEALS  
EXACTLY WHAT THE BAPTISM DOES: PROVIDES THE CHARACTER OF THE MASTER IE  
THE STAMP OF POSSESSION, ALLOWS ENTRANCE INTO THE CHURCH AND UNION WITH  
THE SPIRITUAL FLOCK, THROUGH THE ACTION OF THE SPIRIT EACH BECOMES A  
CHILD OF GOD, HEIR OF THE KINGDOM, AND BROTHER TO CHRIST AND MANKIND.

PRAYERS FOR THE ADMISSION OF A MOTHER AND HER CHILD INTO CHURCH  
( PRIOR TO BAPTISM )

Instructions:

a) When the mother comes to Church with her child, either on the day of the Baptism or on a day prior to it, the following ceremony is performed for both mother and child.

b) If the mother comes to Church without her child, the priest says only those prayers which concern her:

"O God, Our Lord . . ."

Then the priest leads her into the Church, blesses her and says:

"Save Thy people . . ."

c) If the mother is not present when the child is brought to Church, the Godparents carry the child, and the priest says only those prayers which concern the baby.

(Usually, however, mother and child come together.)

ADMISSION CEREMONY

(The mother comes to the vestibule of the Church carrying her child in her arms, stands awaiting the priest who meets her vested in gibe and stole, and in his right hand carries the hand cross, also accompanying him is the server or Deacon. The priest begins the ceremony with the following:)

P. Glory be to the Father, and to the Son, and to the Holy Spirit.

S. Amen.

PRAYER FOR THE MOTHER

P. O Lord, Our God, Jesus Christ, invisible Son of the Eternal Father, because of Your mercy toward our humble and weak nature, You came down from Heaven to earth and took a human body from the Virgin Mary. In order to fulfill the law of Your Servant, Moses, You were circumcised on the eighth day, and You offered the sacrifice prescribed by law for purification. You are the accepted oblation and the pleasant aroma with Whom Your Father was well pleased on our behalf.

Grant now, we beseech You Almighty God, forgiveness to this Your servant, who came today to Your holy temple, and to me Your sinful servant, and she has offered sacrifices and prayers, asking the gifts of Your heavenly grace, which because of Your great mercy, can be bestowed upon us through the priesthood.

We beseech You, Almighty God, to be clement to this Your servant and send her now the grace of Your Holy Spirit, that she may be sanctified and purified from every stain of body and soul, and that she may be adorned with purity and sanctity.

P. Make her a pure vase for the glory of Your Divinity, that she may be worthy to enter Your Holy Temple.

O God, Our Lord, to You be glory forever and ever.

S. Amen.



#### PRAYER FOR THE BABY

(Priest places his right hand on the head of the baby.)

P. O Lord God Almighty, God of gods, Lord of lords, I beg and beseech You for this baby who is the work of Your hands, this little child who came to Your Holy Temple to fulfill the mystery which You showed us in the body You took from our nature, when Simeon carried You in his arms.

Extend now, O Lord Jesus Christ, the hand of Your Divinity, as I, Your sinful servant extend my hand, and bless this baby. Through Your invisible power, let (him - her) be signed with the venerable character of Your holy cross. May Your grace accompany (him - her) all the days of (his - her) life, until (he - she) arrives at Your Holy Temple to receive the sign of the Holy Chrism, by which we become, through the action of the Holy Spirit, children of God and heirs of Your Kingdom according to Your faithful promises, because You are Our God, and to You we give glory, now and forever and ever.

S. Amen.

(Then the priest bids the mother to come from the vestibule into the Church. He takes the baby from her and carries the baby through the Church into the sanctuary and places the baby on its back on the top step in front of the Altar, while they sing or read:)

(Tune: Imsutroneh idnooh)

P. (Antiphon chanted by priest.)  
Every male belongs to the Lord.

Mary carried her Son in her arms and she took with her a pair of doves. She took Him to the Temple according to the law given by God to Israel.

S. (Antiphon chanted by Server or Deacon.)  
All praise and glory belong to the Lord.

After forty days were completed, He went up to offer a sacrifice to His Father, and the priest carried in his hands the One Who gave the priesthood to Moses.

P. (Antiphon or Versicle)  
Glory be to the Father and to the Son and to the Holy Spirit.

May the prayer of Your Mother, O Lord, be joined to ours. Then we will overcome the devil and all his power, and he will fall before us like the walls of Jericho fell before Joshua.

S. (Antiphon or Versicle)

18  
Exalt, O Lord, the memory of Your Mother and that of the Prophets, the Apostles, and Martyrs. Be mindful also of the departed faithful who ate Your Body and rested in the hope of being with You.

(The priest gives the baby back to the mother at the altar rail or chancel, and asks the name of her baby. He blesses the child with the sign of the cross from its forehead to chest, and from its right ear to its left ear, saying:)

P. (NAME), may the sign of the Holy Cross, the sign of victory, guard you until you receive the character of Christ from the water of Baptism. When you receive the character of your Master, you will enter and mingle with His spiritual flock forever.

S. Amen.

(Here the priest blesses with his hand cross, saying:)

P. Save O Lord, Your people, and bless Your inheritance. Guard and guide them forever and ever. Amen.

#### THE RITE OF HOLY BAPTISM

(First the priest begins with the prayers preceding the Baptism and conducts these prayers like a normal Canonical Hour while standing in the sanctuary. He may, because of a lack of time omit this ceremony and start with the prayer of the Catechumens. The priest vests either in his vestments of his rank or dignity or simply the gibe and stole. The same is applicable to the Deacon. Candles on the altar should be lighted, censer and incense should be prepared. The priest and Deacon (or Server) should stand in the sanctuary in their respective places while the candidate for Baptism, his parents, his Godparents and the remainder of the faithful are in the nave of the Church. The priest begins with the Deacon or Server at the chancel gates saying:)

P. Glory be to the Father, and to the Son, and to the Holy Spirit, as we begin until we finish, and may mercy and forgiveness be poured forth upon us sinners in this world and in the next, now, and at all times, forever and ever.

S. Amen.

P. O Lord God, make us, who are sinful ministers of Your holy Baptism, worthy to administer to this soul who is prepared to receive this sacrament which You have entrusted to Your Apostles, commanding them to baptize the world in fire and the spirit, so that adorned with the gifts of the Holy Spirit which You will bestow, (he - she) will give to You praise and thanksgiving and to Your Blessed Father, and to Your Living Holy Spirit, now and at all times forever and ever.

S. Amen.

BAPTISM

## SYNTHESIS ON THE THEOLOGY OF BAPTISM-CONFIRMATION

THEMES: METANOIA, NEGATION OF SELF, INCORPORATION INTO REDEEMED  
COMPLETION IN THE SPIRIT.

BAPTISM INITIATES A PERMANENT CHANGE IN A PERSON BUT NOT AN A SINGLE  
MOMENT. EACH SACRAMENT HAS A DYNAMIC INFLUENCE AND INTENSIFIES THE LIFE OF  
RESURRECTION IN ONES ENTIRE LIFE.

1. DOXOLOGY, PRAYER AND PSALM STRESS CHANGE FROM LIFE OF DISORIENTATED  
LOVE OF SELF TO LOVE OF OTHER AND GOD. THE RELATIONSHIP OF THE X<sub>n</sub>  
IS ONE GROUNDED IN A COVENANT: CONVERSION, ELECTION, PACT, SIGN.
2. HUSOYOO : CHRISTOLOGY- LOGOS ANTHROPOS, CHRIST TAKES ON HUMAN CONDITION,  
BECOMES MAN SO MAN CAN BECOME SON BY WATER AND SPIRIT.  
PAULINE : THE DIVINE SON SAVES MAN BY SHARING THE STAGES OF  
MANHOOD INCLUDING BAPTISM, DEATH, DESCENT AND GLORY.  
CHRIST IS THE NEW ADAM BREAKING THE BARRIERS OF ALIENATION, SIN AND BIOLOGI\*  
CAL AND ESCHATOLOGICAL DEATH.
3. TRISAGION: HYMN TO CHRIST AS HE FULL MANIFESTATION OF THE REVEALING GOD.  
CHRIST IS THE CONDITION FOR AND THE ANTICIPATION OF THE FUTURE POSSIBILI\*  
TIES OF EVERY ONE WHO \*SHARE IN THE DYING-RISING MOMENT.  
THE CHURCH IS A SINFUL PEOPLE CHOSEN TO BE THE INSTRUMENT  
OF CONTINUING AND MEDIATING SALVATION TO ALL.
4. PYR OF INCENSE : ALWAYS CONVEYS TOTAL CHANGE OF TOTAL PERSON THROUGH  
THE SENDING OF SPIRIT WHO BESTOWS NEW LIFE. THEN MAN BECOMES A DWELLING  
PLACE FOR THE TRINITY.
5. MAZMOORO: RECALLS CREATION AND HE IMPORTANCE OF THE WATERS GIVING LIFE  
TO THE WORLD. THE NEW CREATION IS THE CHURCH WITH THE SAME SPIRIT OVER\*  
SHADOWING IT AND BESTOWING NEW LIFE OF THE KINGDOM.
6. EPISTLE: REFLECTS THE THEME AND APPROACH OF THE ANTIOCHENE MARONITE  
SCHOOL. IT SUMS UP THE ENTIRE ABOVE: ANTHROPOLOGY:::MAN BEFORE CHRIST IS  
SUBJECT TO CORRUPTION, SIN, LAW AND DEATH. WITH THE CHRIST MAN IS FREE  
FROM LAW, CORRUPTION, AND HAS AN EW RELATIOS TO GOD AS RECONCILED.  
MAN IS JUSTIFIED, EXPIATED FROM DETERIORATION, MADE ONE WITH THE TRINITY  
AND HAS A RENEWED SPIRIT ON ITS WAY TO THE KINGDOM. THEREFORE, MAN IS  
ONCE AGAIN CO CREATOR WITH CORESPONSIBILITY FOR COREDEEMING THE WORLD  
AND MAN. THERBY A COHEIR AND SON AND MEMBER OF THE PREESTLY COMMUNITY.
7. GOSPEL: JOHN'S FAVORITE THEME IS LIFE " I AM THE RESURRECTION AND LIFE".  
CHRIST BRINGS LIFE AND REJUVENATION TO ALL MEN AND TO ENTIRE  
UNIVERSE. SIN BRINGS FRAGMENTATION AND DISHARMONY TO COSMOS.  
CHRIST THROUGH HIS DEATH BROUGHT ALL THINGS UNDER HIS DOMINION  
AND REORDERED ALL THINGS. HENCE ALL THINGS ARE REUNITED IN HARM\*  
ONY AND ARE BEING BROUGHT TO ESCHATOLOGICAL EXISTENCE.
8. PYR OF CATECHUMENS: CHRIST WAS BAPTIZED AND DWELLED WITH, AS MANTO BE AS  
A MOTHER GIVING A NEW LIFE WITH A NEW HORIZON OF THE SPIRIT.
9. EXORCISMS: IN DIRECT OPPOSITION TO ADMISSION CEREMONY, TO ANTHROPOLOGY,  
TO IMAGE\*LIKENESS DOCPRINE OF EASTERN FRs.
10. CREED: ENTIRE CEREMONY PRESUPPOSES THE PRESENCE AND ACTIVE PARTICIPATION  
OF THE ENTIRE COMMUNITY. THEY NOT ONLY WELCOME CANDIDATE BUT CALL DOWN  
THE SPIRIT, AND RENEW THEIR BAPTISMS AND CELEBRATE THIS NEW LIFE OF LOVE



11. DOX FOR BAPTISM: REVEALS UNDERSTAND. OF CHRIST OR MARONITES:::  
 a. CHRIST IS SHEPHERD UNITING ALL MEN OF CONVERSION INTO THE FLOCK.  
 b. HE IS THE JUSTIFIER BRING. RECONCILIATION, SONSHIP, THE PLEDGE OF GLORY,  
 AND THE KINGDOM AND ALL IN PRESENT LIFE HENCE ALSO A COMMUNITY OF TRI\*  
 NITAL LIFE.  
 c. HE IS THE TEACHER WHO TEACHES THE WAY OF SALVATION AND LIFE

12. BLESS. WATER: MAN'S CONDITION AGAIN REVEALED WITHOUT THE LORD. THEN  
 THE TENSION BETWEEN THE HORIZON OF LIFE, SPIRIT AND THAT OF DEATH, MATTER.

THE ROLE OF THE SPIRIT:: HE HAS A DYNAMIC, INTRENAL AND CENTRAL ROLE IN  
 CONVERSION, ELECTION, REDEMPTION THROUGH BAPTISM. HIS PRESENCE IS SEEN  
 BY POWER, INSPIRATION, AS TEACHER, SANCTIFIER, AND ASSURANCE OF NEW LIFE.  
 HE IS INVOLVED WITH CREATION, REDEMPTION AND CONTINUOUS RECONCILIATION.  
 HE PLAYS THE IMPORTANT ROLE OF PNEUMATIZING THE GOD\*MAN SO THAT CHRIST CAN  
 EXPERIENCE RESURRECTION AND KINGDOM. AND DRAWS ALL MEN TO THIS AS WELL  
 AS THE UNIVERSE IN WHICH HE DWELLS.

TRINITY: ECONOMIC IE THE THREE ARE INTRINSICALLY RELATED TO MAN AND HIS  
 SLAVATION. EACH PLAYS A ROLE IN CREATION, REDEMPTION AND SANCTIFI\*  
 CATION. THEY REVEAL THEMSELVES BY SPEAKING TO MAN AND DWELLING IN  
 HIM \*\*THE WHO IS THE GRAMMAR OF GOD.

THE FR. OUT OF LOVE SENDS THE SON TO CALL MAN BACK TO THE COVENANT  
 OF LOVE, CHRIST OUT OF LOVE DIES ON CROSS TO SUBJECT THE VERY CAUSE OF  
 DEATH TO NEW POSSIBILITIES OF ETERNITY, THE SPIRIT OUT OF LOVE GRADUALLY  
 CONVERTS ALL MEN OF METANOCIA INTO A COMMUNITY OF REDEEMED AND TOWARD  
 THE FULL COMMUNITY OF THE TRINITY.

THE CROSS IS THE SIGNIFICANT DEVOUEMENT OR SLAVATION. HENCE SOURCE OF LIFE.

13. ANOINTING: THE CHILD IS SET APART AND CHOSEN AS HOLY ONE.  
 14. BAPTISM: INTO THE BODY OF CHRIST AS LAMB IN THE FLOCK WITH DEFINITE  
 CONSEQUENCES OF NEW CREATION, HOPE OF HEAVEN, SON, BROTHER, PREEST.

15. FINAL PRAYER EXCELLENT SUMMARY.  
 GRACE BESTOWS: REBIRTH, PARTICIPATION IN PERSONAL LIFE OF GOD, MERIT,  
 INHERITANCE, CONSECRATION, UNION, TRANSFORMATION AND JUSTIFICATION.

CONFIRMATION: SEEMS FORM WAS DIFFERENT. A SEPARATE RITE WAS CREATED TO  
 SERVE THE RITE AS GIVEN BY THE BISHOP, THE ENTIRE RITE HAS A THEOLOGY QUITE  
 DEFICIENT TO THE UNDERSTANDING OF CONFIRMATION AS THE COMPLETION OF THE  
 SPIRIT. NOTICE THAT THE PRAYERS AGAIN REFER TO A SINFUL PERSON IN NEED OF  
 PURIFICATION. THIS IS TO OVERLOOK BAPTISM AS FORGIVING AND RENEWING MAN.

PRY: PETITIONS FOR THE FULLNESS OF GRACE AND THE PSALM REFLECTS UPON THE  
 ANOINTED ONE NOT IN NEED BECAUSE OF THE INDWELLING.

HUSOYOO: DEIFICATION OF MAN THROUGH CHRIST WHO BECAME MAN TO DESTROY THE  
 REIGNS OF DEATH AND REGAIN WHAT THE FATHER OF SIN LOST.  
 CHRISTIANS ARE SEALED IN NEW LIFE THRU THE SPIRIT.

THE FORM: THE CHRISM HAS THE POWER OF MARKING A PERSON AS A PERSONAL BELONG\*  
 ING OF CHRIST AND THE SPIRIT. NOW WITH THE FULLNESS OF THE SPIRIT  
 EACH MAN IS CALLED NOT ONLY TO WORSHIP IN THE PRESTLY COMMUNITY BUT  
 ALSO TO BEAR WITNESS IN A PROPHETIC ROLE WITH THE KNOWLEDGE GIVEN BY  
 THE SPIRIT.

THIS SACRAMENT WAS GIVEN IMMEDIATELY AFTER BAPTISM TO SHOW THE INTEGRAL  
 RELATIONSHIP BETWEEN THE TWO. AND THE MISSIONARY ROLE OF EACH MAN.

# Baptism, Maronite Rite

## THE STRUCTURE AND ACCESSORIES OF BAPTISM

### I ADMISSION CEREMONY

- 1) Doxology
- 2) Prayer for the Mother
- 3) Prayer for the Baby
- 4) Hymn : "Every male belongs..."
- 5) Concluding Prayer for Mother
- 6) ... blessing of baby
- 7) Blessing prayer for baby
- 8) general blessing and prayer

### II THE RITE OF HOLY BAPTISM

- 1) Doxology
- 2) Prayer : "O Lord God, make us, who are sinful ministers, worthy..."
- 3) Psalm 50
- 4) Hoosoyo
  - a. incense
  - b. prayer : "Make us worthy..."
  - c. prayer : " O God who became man..."
- 5) Hymn : " Holy are you O God...." (*Kadishat*)
- 6) Incense prayer
- 7) Mazmuro hymn
- 8) Epistle - from Titus
- 9) Alleluia
- 10) Blessing before Gospel
- 11) Gospel : John 3, 1-7.

### III PRAYER FOR THE CATECHUMENS

- 1) Doxology

## BAPTISM continued.

2) Hymns: "O Christ our God, who came and established baptism..."

a. Alleluia hymn : The king's daughter...."

3) Prayer over the candidate.

4) Exorcism

a. Renunciation of Satan , with signing and sealing.

b. creed

c. doxology

## IV BLESSING OF BAPTISMAL WATER

1) Doxology

2) Short prayer over water

3) Exorcism

4) Invocation of the Spirit

5) Mixing of oil and water

a. alleluia

6) Prayer : "Blessed are you O Lord who purified...."

## V BAPTISM

1) Peace be with you

a. blessing

2) Prayer : "Let him (her) be signed..." / " O Lord bless...."

3) Anointing and prayer

4) BAPTISM

5) Prayer for giving the white cloth

6) Procession and incense

## VI RITE OF HOLY COMMUNION OUTSIDE MASS (Optional)

1) Prayer following communion rite.

2) Prayer to remove crown and cincture. (if used)

B A P T I S M

(Seminary)

Glory be to the Father, Son and Holy Spirit who bestows mercy upon us sinful people now and forever.

O Lord, who commissioned Your Apostles to baptize the world with fire and the Spirit, may we administer this (these) sacrament (s) of Baptism (and Confirmation) so that endowed with the gifts of the Spirit, . . . . may glorify You, Your Father, and the Spirit . . . .

To the Holy One, who sanctifies all things and fills the sacrament with grace; to the High Priest who taught us through the example of His Baptism in the Jordan and who preceded us on the road of life to redeem us; to You, Jesus Christ, we offer praise and thanks forever . . . .

O Lord, who became Man of the Virgin Mary so as to be a mediator for man with the Father and to make us sons of God by water and the Spirit; Co-Creator of Life, who became a child to renew the old image which was injured by sin and renewed by Baptism; Lord, who was baptized to sanctify the waters of the Jordan; Son of the Most High, who when being baptized by John was manifested by Your Father proclaiming: "You are My beloved Son in whom I am well pleased," while the Holy Spirit overshadowed You; sanctify and protect (him/her) and all Your people. As you have cleansed us by Baptism, clothed us with glory, signed us with the Holy Spirit and invited us to be children of Your kingdom, so now may we, as joyous and loving sons and daughters, glorify Your Father who sent You and the Life-Giving Spirit . . . .

CHOIR: Blessed are You, Holy God, who renewed our nature. Blessed are You, Strong God, who by Your love washed away our sins. Blessed are You, Immortal God, who gave us life. We, Your children who have been forgiven, worship You and pray for the forgiveness of all sinners so that all of us may share in the joy of Your kingdom.

ETRO: O Holy One, while dwelling within Your Church, per the light and activity of the Spirit purify our whole being. Enlighten our minds, guard our ears and thoughts from anxieties and prejudices and we will worship You, Father, Son and Spirit forever . . . .

EPISTLE OF ST. PAUL TO TITUS (Chapt. III, Vs. 4-7)

Alleluia, alleluia.

Before Gospel: Peace be with you.

Let us listen to the words of eternal life taken from the Gospel of Jesus Christ according to Saint John:

During the earthly life of Jesus, the Christ, He said to His disciples and the crowds:

GOSPEL, JOHN 3:1-7

Lover of mankind who invited all people, saying: "Come to Me, all you who labor and are burdened, and I will give you rest," call your child . . . to Baptism that he may share in the indwelling of the Life-Giving Spirit and thus be renewed, and we will praise You, Father, Son and Spirit forever . . .

### E X O R C I S M

FACE EAST:

By the great name "I Am Who Am" who spoke to Moses and overshadowed Mt. Sion . . . by the Almighty God who became man and redeemed him from sin . . . I command that you, Satan, never enter this person who I sign and consecrate to the living God as a temple of the Holy Spirit . . . in the name of the Father, Son and Holy Spirit . . .

FACE WEST:

I renounce you, Satan, and your way of evil, unlove and selfishness. I believe in You, Father, the ruler of all things, in Your Son, Jesus, and in the Spirit. I believe in the spiritual assembly and the teachings of the Holy, Catholic, Apostolic Church.

P. (Breathe on the water, saying:) Holy Spirit, sanctify this water, this child and this place by Your power. In place of the motherhood of Eve, who gave birth to children of corruption and death, substitute this Baptism which gives rebirth as sons of God and children of eternal life. As You overshadowed the waters at the first creation, so now come and overshadow this child and renew (his/her) earthly being into a divine being.

(Profound bow) Hear us, O Lord (3 times) and may You come and dwell in this water and consecrate it, making it like the water which flowed from the side of Jesus. May it purify . . . who is to enter and to be baptized. May it grant him faith and salvation as he begins his way through life.

S. Alleluia, alleluia, alleluia.

P. We sign this water with holy oil in the name of the Father, the Life-Giver.

S. Alleluia.

P. And of the Son born from Him.

S. Alleluia.

P. And of the Spirit dwelling in all things in heaven and on earth.

S. Alleluia.

B A P T I S M

P. Peace be with you.

S. Bow your heads before the merciful Lord as this Baptism is about to be administered that you may receive blessings from God.

SIGN FOREHEAD:

May . . . be marked a son of God and heir of the kingdom. May he be protected from all evil and blessed by the Trinity as he is reborn, singing Your praise with thanksgiving.

(Parents hold child - Priest pours water)

I baptize you a son of God in the name of the Father, and of the Son, and of the Holy Spirit, for life everlasting.

(Parents vest child with garment)

May God, who has chosen you to carry His mark, help you to preserve it in purity so that you may call upon Him as "Our Father" as a renewed person with a clear conscience. May He, who granted you this rebirth through the Life-Giving Spirit, grant you eternal life.

(Confirmation administered here - then procession)

O Lord, who grants forgiveness to those born of water and the Spirit and gives a second birth to sinners, enlighten Your baptized son. As You have made him the child of Your mercy, in Your kindness protect him and grant that he may share with the elect in Your kingdom. At the moment of death, keep him from rejecting You. Assist him in his struggle against evil. To You, merciful Lord who redeems those who come to You, be glory forever.

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RITE OF HOLY BAPTISM

(MSGR. ABOOD)

PREPARATORY PRAYERS (May be omitted, time not permitting, and the Priest may start with the Catechumen Prayers):

P. Glory be to the Father and to the Son and to the Holy Spirit, now and forever.

S. Amen.

P. Lord Jesus, You sent Your holy apostles to baptize the whole world with fire and the Holy Spirit. Grant that we may worthily fulfill this spiritual commission so that this soul, ready for Baptism, may be adorned with the gifts of the Holy Spirit whom You bestow, and offer glory to You, Your Blessed Father and Your Holy and Lifegiving Spirit, now and forever.

S. Amen.

Placing incense in the thurifer, the Priest says (Prayer of Pardon):

P. May we be found worthy to worship, <sup>and exalt</sup> the Holy One who sanctifies these sacred mysteries and sacramental rites, to praise the High-Priest who showed us the way to purification by His baptism in the waters of the Jordan, and to thank the Just One who preceded us in the paths of life in order to cleanse us from our sins, to whom be glory and praise now and forever.

S. Amen.

P. O God, You became man out of love for us. By Your miraculous birth from the Blessed Virgin, You established the means of adopting man into the Divine Sonship and made men the children of Your Father by water and the Spirit. O Fashioner of all flesh, You chose to become flesh in order to give the image of Adam a renewal in the fire of the true and spiritual furnace of Baptism.

O Christ, You were baptized, though You had no need of it, so that by Your mercy You might sanctify the waters of the Jordan.

O Son of the Most High, because You were willing to bow Your head before John the Baptist, Your Father thundered from Heaven: "This is My beloved Son, in whom I am well pleased," and the Holy Spirit came down and rested upon Your head in the form of a dove, and the powers of Heaven stood trembling in awe.

O Lord God, deign to stretch forth Your right hand in mercy over Your servant here present, who has been prepared for the reception of Holy Baptism. Sanctify him, purify him and cleanse him with Your forgiving hyssop. Bless and guard Your people and Your inheritance upon whom You

have bestowed, through the divine gift of Baptism, the garment and seal of the Life-Giving Spirit. You have called us to be spiritual children in a second birth through Holy Baptism, which justifies men; so, likewise, by Your invincible power, make us worthy to praise You with the joyful faces of dear and beloved sons. Let us praise also Your Father, who sent You for our salvation, and Your Holy and Life-Giving Spirit, now and forever.

S. Amen.

O Holy God, in Your mercy You chose to restore our nature from corruption. O Holy and Mighty One, the strength of Your merciful love has cleansed and purified us of our sins. O Holy and Deathless God, You have given us life and cleansed us from our stains. Glory be to You, O Lord, for, through Your merciful love of mankind, sinners who seek Your clemency, and to us, grant that we may be always on Your right hand glorifying Your grace forever.

S. Amen.

ETRO: Incense Prayer

O Holy One, hallowed by the saints, You abide in Your saints by the indwelling of Your divinity. O Lord God, sanctify likewise our bodies, our souls and our spirits as a dwelling place for Your Divinity. Through the descent of the Holy and Divine Spirit and by His action, purify our hearts with the hyssop of Your mercy; enlighten our minds with the overflowing abundance of Your compassion and withdraw both our ears and our thoughts from the anxieties and attraction of this world so full of sorrows. We thank You for Your mercy towards us as we adore You, saying: Glory be to the Father and to the Son and to the Holy Spirit.

S. Amen.

PSALM 76 & 113

- S. The waters saw You, O God; the waters saw You and trembled, and the depths were moved. The clouds poured down their waters.
- P. The sea beheld You and fled; the Jordan was turned back in its course; the depths were moved, and the clouds poured down their waters.
- S. O Jesus, Your flock awaits at Your door seeking to be clothed with Your image. Preserve from harm the children of Your Church who bear Your mark.



EPISTLE OF ST. PAUL TO TITUS (Chapt. III, Vs. 4-7)

- When the kindness and love of God, our Savior, for mankind were revealed, He saved us, not because of any good works of ours, but out of His mercy by the cleansing waters of regeneration, renewing us by means of the Holy Spirit so generously poured upon us through Jesus Christ, our Savior, so that, justified by His grace, we might become heirs of eternal life in accordance with our hope.

THE HALLEL

Alleluia, alleluia. The voice of the Lord is upon the waters. The Lord of glory thunders. The Lord is upon the abundant waters. Alleluia. Let us be attentive . . . etc.

GOSPEL OF ST. JOHN (Chapt. III, Vs. 1-7)

There was a man named Nicodemus. He was a Pharisee and a leader among the Jews. He came at night to find Jesus and said to Him: "Master, we know that You have come from God as a teacher because we know that no one could perform the miracles which You perform unless God were with him." Jesus answered him: "Amen, amen, I say to you, no one unless he is born again can see the kingdom of God." Then Nicodemus said to 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?" Jesus answered: "Amen, amen, I say to you, no one unless he is born again of water and the Holy Spirit can enter the kingdom of God. That which is born of the flesh is flesh, and that which is born of the spirit is spirit."

Priest kisses the Gospel, etc. . .

- S. O Christ, our God, You came and made Baptism a mother who, throughout the world, bears children spiritually into everlasting life. We offer You our petitions. O Lord God, hear and answer us.

O Christ, our God, through Your Holy Baptism You sanctified the waters of the Jordan and all the fountains of the world, and You have promised both Your kingdom and a new life to those who receive Baptism and confess Your Holy Name. We turn to You with our petitions, O Lord God, hear and answer us.

- S. Alleluia. The prophet exclaims: "The king's daughter stands with splendor, and the queen stands at his right hand clothed with glory. The king's daughter is none other than Baptism, and the queen is the Church of the faithful. The Church was baptized and shines on account of her Baptism because her spouse bestowed it as a pledge upon her with His own hand. Alleluia, alleluia, accept our Baptism.

The Priest prays over the child:

Blessed are You, Lord God of all mankind, who called to Yourself all those who suffer, saying: "Come to Me, all you who labor and are heavily laden, and I will give you rest." Call Your servant here present to Holy Baptism and make (him/her) worthy to enjoy Your marvelous grace, renewing (him/her) in the Holy Spirit. Now let us glorify the glorious Trinity, Father, Son and Holy Spirit, to whom be glory forever.

S. Amen.

EXORCISMS (The godparents hold the child facing east, and the Priest turns toward him and reads over him the following)

I exorcise you, foul demons, unclean spirits and all you armies of the enemy in the name of God Almighty, who created and perfected all things, who sits above the crystal dome of Heaven being ministered to by thousands upon thousands, and before whom stand millions of millions.

I exorcise you in the great name, the name which means "I Am Who Am," the name of the mighty God, the Lord of Hosts, who spoke to Moses from the bush and came down upon Mount Sinai with the sound of trumpets.

I exorcise you in the name of the wonderful ruler, God, who reigns over the whole universe, who became man and overcame your empire, whose will inclined Him to mercy so that He embraced the wood of the Cross and accepted death to free Adam and his sons from the slavery of sin.

I exorcise you, commanding you to depart from this creature betrothed to the living God. Go out, never more to return to this servant of God, who has come here to become the temple of the Holy Spirit.

Behold the Shepherd who comes to His lamb. If He sees a ravenous wolf, He drives him away from His presence as the mist is driven away by the wind. Therefore, I sign and seal this lamb against the whole army of the devils in the name of the Father and of the Son and of the Holy Spirit.

S. Amen.

The child's face is turned toward the west (the darkness side which symbolizes the devil) to make the renunciation of Satan. The Priest says, and the god-parents repeat after him:

I renounce you, Satan, and all your wicked angels/ and all your hosts/  
and all your worldly pomp/ and all your foul and detestable teachings/  
and all that comes from you.

The child's face is turned toward the east (Christ is the principle of light) to make the profession of faith:

I believe in You, O God, the Father Almighty/ and in Your Son, Our Lord,  
Jesus Christ/ and in Your Holy and Living Spirit/ and in all Your angels/  
and in all Your hosts/ and in all the teachings of the Holy Catholic and  
Apostolic Church/ and in all that comes from You.

The sponsors say the Cræd.

P. Glory be to You, O Lord God, who became a shepherd and gathered us together,  
a minister of Baptism and purified us, a teacher and instructed us. You  
endured poverty so that You might enrich us and make us to sit at the  
right hand of Your Father. Your mercy made You compassionate and Your  
compassion, O Lord, constrained You to clothe Yourself with our flesh,  
to be baptized in the Jordan by John, and to sanctify this baptism for  
us through Your Holy Baptism. O Lord, our God, to You be glory forever.

S. Amen.

BLESSING OF THE BAPTISMAL WATER (See page 7)

#### THE BAPTISM

P. Peace be to all of you.

S. And with your spirit.

C. Bow your heads in the presence of the merciful Lord and before this  
forgiving Baptism, and receive the blessing of the Lord.

P. (Secretly) May the one here present receive Your brand and become a  
clean lamb in Your herd and be counted among Your spiritual flock. May  
he enter Your fold and mingle with Your sheep, becoming entirely Yours.  
May he be protected from all evil. May he be sanctified with the sign  
of the glorious Trinity. May he be reborn singing Your praises and  
offering You thanksgiving.

The Priest continues aloud:

Indeed, O Lord, bless (him/her) in Your name and protect (him/her) by Your Cross from the Devil and all his powers, now and forever.

S. Amen.

The Priest anoints the forehead of the child with the holy oil of Baptism: *Catecumens*

P. (Name), you are now marked with the living oil of the heavenly anointing as a lamb in the flock of Christ, in the name of the Father and of the Son and of the Holy Spirit.

The godfather or godmother holds the child over the Baptismal Font and the Priest pours water on his head three times, while he says:

P. (Name), I baptize you a lamb in the flock of Christ, in the name of the Father and of the Son and of the Holy Spirit unto life everlasting.

S. Amen.

The Priest returns the child entirely to the godparents. The godparent clothes the child in white garments.

P. May God, who granted that you should wear His living mark, grant for the life of your soul that you keep it ever pure, so that you may deserve to call the Father "Our Father" with a clear conscience, a pure body and a holy soul; and, as He made you worthy of this holy birth from water, may He make you worthy of eternal life.

S. Amen.

All return from the Font to the Altar, singing the hymn which begins "The Lord reigned . . ."

At the end of the procession, the Priest stands at the gate in the Altar Rail, takes the white cloth from the baby and says the closing prayer:

O Lord our God, You grant forgiveness of sins to those born in Baptism of water and the Holy Spirit, a second birth to those who are buried in sin, uprightness to those who have fallen, and protection to those who come to You. Enlighten the heart of this, Your servant, who has been baptized. Now that You have made (him/her) worthy to become Your child through grace, by Your sweet mercy keep (him/her) in the strong treasury of Your sons. Since (he/she) has been purified in the waters of Your covenant, take (him/her), O Lord, and join (him/her) to the number of those who are a royal priesthood, a holy nation, a purchased people, a blessed company. Do not allow, O Lord, when (he/she) comes to put off the visible garment of this flesh, that (he/she) should be stripped also

of You, O Christ, the hidden and invisible garment. Rather, O Lord, be for (him/her) an invisible and incorruptible garment, so that (he/she) may shrink from unholy desires and may not be overcome by the spirits of the enemy. O Lord our God, who in Your mercy save and deliver all who return to You, glory be Yours forever.

S. Amen.

SHORT FORM FOR THE BLESSING OF THE BAPTISMAL WATER

The Priest makes the Sign of the Cross over the baptismal water three times:

P. Glory be to the Father and to the Son and to the Holy Spirit, who sanctifies this water through the mystery of the glorious Trinity, now and forever.

S. Amen.

Blowing on the water in the form of a Cross, the Priest says:

Look, O Lord, upon this water put in this Font before You.

The Priest invokes the Holy Spirit in secret:

Cast out, O Lord, the power of the apostate enemy from this water, from whoever is baptized in it, and from this place, and make the Holy Spirit to dwell herein.

Unlike the womb of our mother, Eve, which brought forth children subject to death and corruption, let this baptismal water be a womb to give birth to heavenly and incorruptible children. And, as at the creation of the world the Spirit hovered over the waters causing them to bring forth animals and creeping things of every sort, so may the Holy Spirit hover over this baptismal water, which is the spiritual womb, descending upon it and sanctifying it, and causing it to bring forth, in place of the earthly man, a heavenly one. May he who is baptized in it be transformed permanently from what is of the flesh to what is of the spirit, and from the visible to the invisible. May the Holy Spirit descend into his soul and replace its weakness with His strength.

The Priest kneels down and invokes the Holy Spirit:

Hear me, O Lord; hear me, O Lord; hear me, O Lord, without delay. (The Priest stands up) And let the Holy Spirit come and descend into this water and cast out of it every power of the enemy and fill it with invincible power. May He bless it, sanctify it and make it like the water that flowed from the side of the Only-Begotten Son on the Cross, that

whoever is baptized in it may be cleansed, purified and clothed with the garment of justice and girded with the heavenly armor of faith against the arrows of the Evil One.

The Priest continues aloud:

And the baptized shall come out of this water clean, sanctified and wearing the armament of salvation, and they will glorify and thank the ever glorious Trinity, Father, Son and Holy Spirit, to whom be glory forever.

S. Amen.

The Priest mixes the Holy Chrism in the water, four drops in the form of a Cross:

S. Alleluia, alleluia, alleluia.

P. With the Holy Chrism we sign this water in the name of the Father, the life of the living.

S. Alleluia, alleluia, alleluia.

P. And of His Holy and Only-Begotten Son, like Him the life of the living.

S. Alleluia, alleluia, alleluia.

P. And of the Holy Spirit, the Principle of every being in heaven and on earth.

S. Amen.

P. Blessed are You, O Lord God, who have purified and sanctified this water through the power of the glorious Trinity, so that it might become a new womb bearing children spiritually. To You be glory forever.

A. Amen.

CONFIRMATION

Page 2 THE SACRAMENT OF CONFIRMATION  
ACCORDING TO THE MARONITE RITE

Holy Server: Brethren, listen to the words of the Holy Gospel:  
Give praise and thanks to the word of the  
living God, who became Man for us.

Stand  
Priest: The following events took place during the life  
of our Saviour, who became Man for us.

Server: Lord, have mercy on us.  
Priest: May the Lord have mercy on us and on all child-  
ren of the Holy Church. In the name of the  
Father and of the Son and of the Holy Spirit.

Gospel: - Saint Mark - BAPTISM OF JESUS - 1; 9-11  
"And it came to pass in those days, that Jesus  
came from Nazareth in Galilee and was baptized  
by John, in the Jordan. And immediately upon  
coming up from the water, he saw the Heavens  
opened and the Spirit, as a dove, descending  
and remaining upon Him. And there came a voice  
from the heavens, "WHOU ART MY BELOVED SON, IN  
WHOM I AM WELL PLEASED."

After the Gospel the priest extends his right hand over  
the candidate to be confirmed and prays.

Priest: O God, who gave man the priesthood for their  
sanctification and made them, on earth, higher  
than Angels, we implore You, O God, to extend  
Your mercy through my hand, though I am a  
sinner - and bless this candidate, who is seek-  
ing to be anointed by this Holy Chrism. May it  
be a source of strength to his/her body, and a  
means of pardon, protection and sanctification  
for his/her soul, because Your living name has  
been called upon him/her, Father, Son and Holy  
Spirit. To You be glory now and forever.

People: AMEN.

Priest says upon the child or candidate:  
By the Holy Chrism of Jesus Christ, by the mark  
of the true faith and by the fulness of the  
grace of the Holy Spirit, may the servant of God,  
( - name - ) be signed, in the name of the Father and of  
the Son and of the Holy Spirit.

After the Candidate has been confirmed, the priest says,  
Behold, you have been confirmed in the Father and  
Son and strengthened by the Holy Spirit and you  
have received the glorious gift that Adam lost.

He then washes his hands and continues:

O Lord, keep your servant in the holiness of soul  
and body. Perfect him/her by the grace of the  
Holy Spirit and confirm him/her in the ways of  
Your living commandments, so he/she will be worthy  
to enjoy the pleasure of Your adoption and the  
inheritance of Your Heavenly Kingdom.  
Father, Son and Holy Spirit, to You be glory  
forever.

People: AMEN.



## THE STRUCTURE AND ACCESSORIES OF CONFIRMATION

- 1) Doxology
- 2) Prayer : "O Lord, make us worthy..."
- 3) Psalm 22
  - a. incense
- 4) Prayer : " Since Christ, our Eternal Teacher...", and exorcism.
- 5) Hymn
- 6) Reading
  - a. Epistle : Acts 8, 12-17.
    1. Alleluia 11. Peace be with you
  - b. Gospel : Mark, 1, 9-11
- 7) Confirmation Prayer
- 8) Signing of Child and Prayer with Chrism
- 9) Prayer after Confirmation
  - a. washing of hands.
- 10) Concluding prayer.

THE SACRAMENT OF CONFIRMATION  
ACCORDING TO THE MARONITE RITE

(Translation temporarily approved by His Excellency,  
The Most Reverend Francis M. Zayek, D.D.)

PRIEST: Glory be to the Father and to the Son and to the Holy Spirit. May His mercy be poured forth upon us, sinful and lowly, though we are - now and forever.

PEOPLE:  
AMEN.

PRIEST: O Lord, make us worthy to receive the fulness and richness of Your graces and blessing; for by bestowing them upon us, we become worthy to adore and praise Your Majesty, Father, Son and Holy Spirit, to whom be glory forever.

CHOIR CHANTS PSALM 22: "The Lord is my Shepherd, I shall not want. In verdant pastures He gives me repose; beside restful waters He leads me; He refreshes my soul. He guides me in right paths for His name's sake. Even though I walk in the dark valley, I fear no evil; for You are at my side, with Your rod and Your staff that gives me courage. You spread the table before me in the sight of my foes; You anoint my head with oil; my cup overflows. Only goodness and kindness follow me all the days of my life. And I shall dwell in the house of the Lord for years to come!"  
THE PRIEST THEN BLESSES THE INCENSE and incenses the altar and the people. PEOPLE SIT following the incensing. A prayer is now chanted or read, in Arabic. This is followed by a paraphrased prayer of Saint Paul.

PRIEST: Since Christ, our Eternal Teacher and Saviour, has anointed, sealed and given us His Holy Spirit, this anointing shall last now and forever.  
O Holy Christ, through the power given to you by Christ, you will dispel the unclean spirit and Satan will be conquered and souls will be saved.

PRIEST (continued) - O Lord, give our souls rest in the tenderness of Your Love; cleanse us of all our iniquities; heal our ills by Your loving care; deliver us from our defects by Your grace, so we will be worthy to praise, glorify and thank You, with the Father and the Holy Spirit, who lives and reigns, now and forever.

PEOPLE: AMEN.

A short prayer is recited or sung in Arabic.  
EPISTLE: Acts of the Apostles, Chapter 8, 12-17:

"But when they believed Philip as he preached the Kingdom of God and the name of Jesus Christ, they were baptized - both men and women. And Simon also believed and after his baptism, attached himself to Philip; and at sight of the signs and exceedingly great miracles being wrought, he was amazed.

Now when the Apostles in Jerusalem heard that Samaria had received the word of God, they sent to them Peter and John. On their arrival they prayed for them, that they may receive the Holy Spirit; for as yet he had not come upon any of them, but they had only been baptized in the name of the Lord Jesus. Then they laid their hands on them and they received the Holy Spirit."

CHOIR: ALLELUIA, ALLELUIA. I will pour forth of my spirit upon all - and your sons and daughters shall prophecy, ALLELUIA.

PRIEST:

Peace be with you.

CHOR:

AND WITH YOUR SPIRIT.

PRIEST: Let us listen to the words of Spiritual Salvation taken from the Holy Gospel of Our Lord, Jesus Christ; according to Saint Mark, preacher of life:

MINOR ORDERS

ENGLISH TRANSLATION OF THE RITUAL FOR THE ORDINATION  
TO THE MINOR ORDERS OF LECTOR AND CANTOR ACCORDING TO  
THE MARONITE RITE.

(V. Rev. Msgr. Elias El-Hayek, Washington, DC, 1966)

Rite of the Ordination of a Cantor

R The Candidates for this Minor Order, and for all the orders of the sacred priesthood, must first go to Confession. Then the Candidates shall stand before the Bishop in the Church after the Bishop has consumed the Holy Eucharist. The C stands before the Altar, uncovered, with hands clasped, as in prayer. Then, C kneels before the Bishop, saying:

C BLESS, LORD,

B MAY THE LORD GOD BLESS YOU AMONG THE ORDAINED ONES OF THE HOLY CHURCH ON THE ALTAR OF \_\_\_\_\_ IN THE BLESSED CITY OF \_\_\_\_\_. I BLESS YOU IN THE NAME OF THE FATHER, AND OF THE SON, AND OF THE HOLY SPIRIT, AMEN.

R The C goes outside the Chancel, stands there.

B GLORY BE TO THE FATHER AND TO THE SON AND TO THE HOLY SPIRIT. MAKE US WORTHY, O CHRIST OUR GOD, TO PERFORM THIS HOLY SERVICE OF THE PRIESTHOOD, THAT FILLED WITH THE RICHES OF YOUR HEAVENLY GIFTS WE MAY GIVE PRAISE TO YOU, NOW AND AT ALL TIMES.

Cong. GLORY BE TO THE FATHER AND TO THE SON AND TO THE HOLY SPIRIT, AMEN.

B ESTABLISH YOUR CHURCH, O LORD, FIRMLY ON THE ROCK OF THE TRUE FAITH; STRENGTHEN IT WITH THE ABUNDANCE OF YOUR DIVINE GIFTS THAT IT MAY GAIN STRENGTH THROUGH YOU AND RECEIVE FROM YOU THE FULLNESS OF THE HEAVENLY GIFTS FOR THE ENLIGHTENMENT OF HER CHILDREN THAT THEY MAY SERVE YOUR HOLY TEMPLE IN PURITY AND SANCTITY, THAT THEY MAY PRAISE YOU WITH THE HEAVENLY RANKS, O FATHER, SON AND HOLY SPIRIT.

Cong. (Tune: Set-roo-nun)

O LORD, THE HEAVENLY MULTITUDES ARE NOW REJOICING AT THE ORDINATION OF YOUR SERVANT: THE PEOPLE OF THE EARTH GIVE YOU PRAISE BECAUSE THIS YOUR SERVANT IS NUMBERED AMONG THE HEAVENLY RANKS. THE ANGELS MARVEL WHILE YOUR SPIRIT, O LORD, SOARS ON HIGH AND DESCENDS TO GIVE YOUR GIFTS TO THOSE WHO ASK FOR THEM.

(3) O GOD WHOM MAN CANNOT COMPREHEND AND YET IN WHOSE CONSECRATED HANDS YOU ARE HELD, PURIFY YOUR SERVANT SO THAT HE MAY SERVE YOU ALL THE DAYS OF HIS LIFE WITHOUT BLEMISH.

(4) THE SPIRIT WHO SPOKE THROUGH THE PROPHETS AND DESCENDED UPON THE APOSTLES, DESCENDS NOW UPON YOUR SERVANT AND SANCTIFIES HIM.

(5) O GOD WHO GAVE TO HIS DISCIPLES POWER IN HEAVEN AND UPON EARTH, BESTOW YOUR GIFTS UPON THIS SERVANT PROSTRATED BEFORE YOU THAT HE MAY BE SANCTIFIED.

D LET US STAND DEVOUTLY FOR THE PRAYER AND LITANIES BEFORE THE GOD OF GODS AND LORD OF LORDS. BEFORE THE ALTAR OF FORGIVENESS, LET THE ORDINATION(S) OF YOUR SERVANT \_\_\_\_\_ TAKE PLACE IN THE PRESENCE OF OUR LORD \_\_\_\_\_, BISHOP, ELECTED BY GOD, WHO IS OFFERING THIS INCENSE. LET US ASK FORGIVENESS FROM THE LORD.

B (Hoosoyo) LET US GIVE PRAISE, GLORY AND HONOR TO THE LORD WHO IS FILLED WITH MERCY AND COMPASSION. WE BESEECH YOU, O LORD, THROUGH THIS INCENSE, THAT WE MAY ACCEPT AND PRESENT TO THE SERVICE OF YOUR PURE AND HOLY ALTAR, THIS YOUR SERVANT \_\_\_\_\_ PRESENT HERE, WHO BOWS BEFORE YOU, AWAITING YOUR GIFTS.

(Sedro) WE GIVE THANKS FOR YOUR MERCIES AND PRAISE FOR YOUR GRACES; OUR TRUST AND OUR STRENGTH IS IN YOU. WE OFFER OUR FEEBLE PRAYERS TO YOU. WIPE OUT OUR SINS BY YOUR MERCIES. FORGET OUR FOLLIES AND MAKE US FULFILL YOUR COMMANDMENTS. MAKE US, THROUGH THE SANCTIFICATION OF YOUR NAME, FREE FROM SIN AND EVIL INCLINATIONS THAT WE MAY BE WORTHY OF THIS SERVICE. AND NOW, O LORD, SINCE YOU HAVE MADE US WORTHY TO ACCEPT YOUR SERVANT \_\_\_\_\_ WHO IS CALLED TO THIS SERVICE AND TO THE FULLNESS OF YOUR MINISTRY THROUGH THE RECEPTION OF YOUR DIVINE SPIRIT. PURIFY, O LORD, HIS BODY AND HIS SOUL FROM EVERY SIN THAT HE MAY BE IN YOUR HOLY TEMPLE A LAMB ACCOMPLISHING YOUR HOLY WILL. STRENGTHEN HIM WITH YOUR DIVINE POWER THAT HE MAY PREPARE HIMSELF FOR THE RECEPTION OF YOUR DIVINE GIFTS AND MAKE US AND HIM WORTHY TO MEET YOU WITH YOUR CHOSEN ONES, THAT WE MAY GIVE PRAISE AND GLORY TO YOU AND TO YOUR ONLY BEGOTTEN SON AND HOLY SPIRIT, FOREVER AND EVER.

(Tune: A-no-no) GOD, WHO SPOKE TO MOSES ON MT. SINAI FROM THE BUSH AND ASKED HIM TO GO TO EGYPT AND TO LEAD THE ISRAELITES AWAY, LET HIM BE A TOWER OF PEACE AND A PROTECTIVE RAMPART FOR HIS HOLY CHURCH THAT SHE MAY SING PRAISE AND THANKSGIVING TO THE FATHER, SON AND HOLY SPIRIT, THE TRIUNE MYSTERY.

- B (Prayer of the Incense: Etro) ACCEPT, O LORD, THIS FRAGRANT INCENSE WHICH WE HAVE NOW OFFERED TO YOUR DIVINITY AS A SYMBOL OF THE OFFERINGS OF YOUR SPIRITUAL CHILDREN IN THESE RITES WHICH YOUR MERCY HAS PREPARED FOR US. GRANT THEM TO SERVE YOU IN YOUR HOLY TEMPLE AND GRANT US TO PRAISE YOU WITH A PURE MIND AND TO GLORIFY YOU FOREVER AND EVER, AMEN.
- R B then gives Candidate Psalm 132 to read aloud.
- B then asks C to kneel on left knee, B then places hand on C's head saying:
- B WE ASK YOU, O LORD, TO GRANT NOW YOUR GRACE TO YOUR SERVANT HERE PRESENT \_\_\_\_\_. MAKE HIM TO SERVE BEFORE YOU IN JUSTICE WITH THOSE WHO HAVE LOVED YOUR NAME. KEEP HIS LIFE PURE AND WITHOUT BLEMISH, FOREVER AND EVER. AMEN.
- R B clothes C with ALB, then B CUTS a lock of hair from C's head, in the form of a Cross, saying:
- B WE ORDAIN, O LORD, YOUR SERVANT, NOW PRESENT HERE BEFORE US, \_\_\_\_\_, FOR THE HOLY CHURCH OF \_\_\_\_\_ OF THE CITY OF \_\_\_\_\_ IN THE NAME OF THE FATHER + AND OF THE SON + AND OF THE HOLY SPIRIT + AMEN.
- R B then takes the RIGHT ARM of the C and leads him inside the Chancel, so that C may Kiss the Altar. While walking to the Altar, the B says:
- B ASSIST, O LORD, THIS YOUR SERVANT, TO WALK TO YOUR HOLY ALTAR, AND GRANT THAT HE MAY BE FAITHFUL IN FULFILLING THE DUTIES WHICH ARE ASSIGNED TO HIM.
- R When the B reaches the Altar, he says:
- B MAY THE LORD GRANT THAT YOU WALK IN PURITY AND RIGHTEOUSNESS, AND MAY HE GRANT THAT YOU PLEASE HIM ALL THE LENGTH OF YOUR DAYS, THAT YOU MAY GIVE PRAISE TO THE FATHER, THE SON AND THE HOLY SPIRIT.
- R B hands C the PSALTER and they walk in procession with it, singing: (Tune: F'Sheeto)

HALLELUIA, THE CHURCH IS ESTABLISHED ON THE HANDS OF THE SON AND OF HIS TWELVE APOSTLES. OUR LORD GAVE HE STRENGTH AND POWER TO OVERCOME ALL HERESIES. HE MADE THE LIVING CROSS FOR HER AS A SYMBOL OF TRUTH AND THE SEAL OF THE CHRISM, WITH WHICH THE PRIESTS ARE SIGNED. HALLELUIA, ACCEPT OUR PRAYERS.

R After the procession of B & C, the C returns to the Altar, kisses it, then kisses the B's hand. Then the B ends the Ordination, saying:

B ACCEPT THIS YOUR SERVANT \_\_\_\_\_ O GOD, WHICH YOUR JUSTICE HAS CHOSEN AND NUMBER HIM AMONG THE CANTORS OF THE CHURCH. STRENGTHEN HIM WITH YOUR MERCY SO THAT HE MAY ACCOMPLISH YOUR WILL. GRANT THAT HE MAY PROPERLY KEEP THIS ORDER WHICH HE HAS RECEIVED THIS DAY FROM YOU AND THROUGH US. GRANT THAT HE MAY RECEIVE FROM YOU A FITTING AND A JUST REWARD IN YOUR HEAVENLY KINGDOM, NOW AND ALWAYS, FOREVER AND EVER, AMEN.

### Rite of the Ordination of a Reader

R The Candidates for this Minor Order must first have gone to Confession. Then, the C shall stand before the Bishop in the Church after the B has consumed the Holy Eucharist. The C then stands before the Altar, uncovered, with hands clasped as in prayer. C then kneels on his LEFT KNEE before the B, saying:

C BLESS LORD.

B MAY THE LORD GOD MAKE YOU A READER IN THE HOLY CHURCH OF \_\_\_\_\_ IN THE CITY OF \_\_\_\_\_, BELOVED OF CHRIST, AND I BLESS YOU IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY SPIRIT, AMEN.

R C remains kneeling as B says:

B IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY SPIRIT. MAKE US WORTHY, O CHRIST OUR GOD, TO PERFORM THIS HOLY SERVICE OF THE PRIESTHOOD SO THAT, FILLED WITH THE RICHES OF YOUR HEAVENLY GIFTS, WE MAY GIVE PRAISE TO YOU NOW AND AT ALL TIMES.

Cong. GLORY BE TO GOD IN THE HIGHEST, AND ON EARTH GOOD HOPE TO MEN.

B O LORD, ESTABLISH YOUR CHURCH FIRMLY ON THE ROCK OF THE TRUE FAITH; STRENGTHEN IT WITH AN ABUNDANCE OF YOUR DIVINE GIFTS THAT IT MAY GAIN STRENGTH THROUGH YOU, AND RECEIVE FROM YOU THE FULLNESS OF THE HEAVENLY GIFTS FOR THE ENLIGHTENMENT OF HER CHILDREN THAT THEY MAY SERVE IN YOUR HOLY TEMPLE IN PURITY AND SANCTITY, THAT THEY MAY PRAISE YOU WITH THE HEAVENLY RANKS, O FATHER, SON AND HOLY SPIRIT.

Cong. (Tune: Set-roo-nun)

(Strophe 2) O LORD, THE HEAVENLY MULTITUDES ARE REJOICING WITH THE ORDINATION OF YOUR SERVANT: THE PEOPLE OF THE EARTH GIVE PRAISE TO YOU BECAUSE THESE YOUR SERVANTS ARE NUMBERED AMONG YOUR HEAVENLY RANKS. THE ANGELS MARVEL WHILE YOUR SPIRIT SOARS ON HIGH AND DESCENDS TO GIVE YOUR GIFTS TO THOSE WHO ASK FOR THEM.

(3) O GOD, WHOM MAN CANNOT FULLY COMPREHEND AND YET IN WHOSE CONSECRATED HANDS YOU ARE HELD, PURIFY YOUR SERVANT SO THAT HE MAY SERVE YOU ALL THE DAYS OF HIS LIFE WITHOUT BLEMISH.

(4) THE SPIRIT WHO SPOKE THROUGH THE PROPHETS AND DESCENDED UPON THE APOSTLES DESCENDS NOW UPON YOUR SERVANTS AND SANCTIFIES THEM.

(5) O GOD, WHO GAVE TO HIS DISCIPLES POWER IN HEAVEN AND UPON EARTH, BESTOW YOUR GIFTS UPON THESE YOUR SERVANTS PROSTRATED HERE BEFORE YOU THAT THEY MAY BE SANCTIFIED.

D LET US STAND DEVOUTLY FOR THE PRAYER AND LITANIES BEFORE THE ALTAR OF THE GOD OF GODS AND THE LORD OF LORDS. BEFORE THE ALTAR OF FORGIVENESS LET THE ORDINATION(S) OF YOUR SERVANT \_\_\_\_\_ TAKE PLACE IN THE PRESENCE OF OUR LORD \_\_\_\_\_, BISHOP CHOSEN BY GOD, WHO IS OFFERING THIS INCENSE. LET US ASK FORGIVENESS FROM THE LORD.

B (Hoosoyo) LET US GIVE GLORY AND PRAISE AND HONOR TO THE LORD WHO IS FILLED WITH MERCY AND COMPASSION. WE BESECH YOU, O LORD, THROUGH THIS INCENSE, THAT WE MAY ACCEPT AND PRESENT TO THE SERVICE OF YOUR PURE AND HOLY ALTAR, THESE YOUR SERVANTS \_\_\_\_\_ PRESENT HERE, WHO BOW BEFORE YOU, AWAITING YOUR GIFTS.

(Sedro) WE GIVE THANKS FOR YOUR MERCIES AND PRAISE FOR YOUR GRACES; OUR TRUST AND OUR STRENGTH IS IN YOU. WE OFFER OUR FEEBLE PRAYERS TO YOU. WIPE OUT OUR SINS BY YOUR MERCIES. FORGET OUR FOLLIES AND MAKE US FULFILL YOUR COMMANDMENTS. MAKE US, THROUGH THE SANCTIFICATION OF YOUR NAME, FREE FROM SIN AND EVIL INCLINATIONS THAT WE MAY BE MADE WORTHY OF THIS ORDER. AND NOW, O LORD, SINCE YOU HAVE MADE US WORTHY TO ACCEPT THIS YOUR \_\_\_\_\_ WHO IS CALLED TO THIS SERVICE AND TO THE FULLNESS OF YOUR MINISTRY THROUGH THE RECEPTION OF YOUR DIVINE SPIRIT. PURIFY, O LORD, HIS BODY AND HIS SOUL FROM EVERY SIN THAT HE MAY BE IN YOUR HOLY TEMPLE A LAMB ACCOMPLISHING YOUR HOLY WILL, STRENGTHEN HIM WITH YOUR DIVINE POWER THAT HE MAY PREPARE HIMSELF FOR THE RECEPTION OF YOUR DIVINE GIFTS AND MAKE US AND HIM WORTHY TO MEET WITH YOUR CHOSEN ONES, THAT WE MAY GIVE PRAISE AND GLORY TO YOU AND TO YOUR ONLY BEGOTTEN SON AND HOLY SPIRIT, FOREVER AND EVER.



- D (Tune: A-no-no) SEE, O PRIEST, IN THE HIGH RANK OF THE PRIESTHOOD, WHAT YOU ARE SERVING; THE SAVIOR OF THE WHOLE WORLD PUT INTO YOUR HANDS THE POWER OF BINDING AND LOOSING. HE GAVE YOU THE KEYS OF THE KINGDOM OF HEAVEN AND OF EARTH; YOU ARE BLESSED IF YOU ACCOMPLISH THE WILL OF THE LORD AND GO WITH HIM TO PARADISE.
- R B ends the Hoosoyo:
- B ACCEPT, O LORD, THIS FRAGRANT INCENSE WHICH WE HAVE NOW OFFERED TO YOUR DIVINITY AS A SYMBOL OF THE OFFERINGS OF YOUR SPIRITUAL CHILDREN IN THESE RITES WHICH YOUR MERCY HAS PREPARED FOR US. GRANT THAT THEY MAY SERVE YOU IN YOUR HOLY TEMPLE, AND GRANT THAT WE MAY PRAISE YOU WITH A PURE MIND, AND TO GLORIFY YOU FOREVER AND EVER, AMEN.
- R B gives Candidate EZECHIEL 43; 1-5 to READ ALOUD.
- B O LORD GOD, GRANT THAT WE MAY BE PURE READERS OF YOUR COVENANT, AND DO NOT ALLOW YOUR SERVANTS TO CONTINUE IN A STATE OF SIN BUT SAVE THEM, IN YOUR MERCY, FROM ALL EVIL INCLINATIONS. GRANT THEM YOUR GRACE, STRENGTH OF MIND, AND FULLNESS OF KNOWLEDGE OF ALL THAT IS SATISFYING AND PLEASING TO YOUR WILL. MAKE THEM WORTHY TO APPROACH WITH A PURE HEART AND A HOLY SPIRIT THIS ALTAR OF RECONCILIATION TO ACCOMPLISH THIS DIVINE SERVICE.
- R D takes RIGHT ARM of C and leads him to the B, saying:
- D WE PRESENT TO YOUR HOLINESS, O HOLY FATHER CHOSEN OF GOD, LORD \_\_\_\_\_, LOVER OF GOD, THIS \_\_\_\_\_ PRESENT HERE, TO RECEIVE FROM YOU THE IMPOSITION OF YOUR HOLY HAND SO THAT HE MAY BE ELEVATED FROM THE ORDER OF CANTOR TO THE ORDER OF READER IN THE NAME OF THE ALTAR OF \_\_\_\_\_ IN THE CHRISTIAN CITY OF \_\_\_\_\_. AS HE IS SUBMITTED TO YOUR HOLINESS, WE ALL HERE PRAY TO CHRIST FOR HIM, SAYING: LORD HAVE MERCY, LORD HAVE MERCY, LORD HAVE MERCY.
- R B asks C to kneel on his LEFT KNEE - B then places his hand on C's FOREHEAD.
- B THE DIVINE GRACE AND THE HEAVENLY GIFT WHICH AT ALL TIMES CURES THE SICK, SATISFIES THE NEEDY, HEALS THE WOUNDS AND INCREASES THE BLESSINGS AMONG THE CHILDREN OF THE CHURCH, IS NOW CALLING AND CHOOSING THIS SERVANT OF CHRIST WHO IS BEFORE US, AND ELEVATES HIM FROM THE ORDER OF CANTOR TO THE ORDER OF READER IN THE NAME OF THE ALTAR OF \_\_\_\_\_ IN THE CITY OF \_\_\_\_\_. LET US ALL PRAY THAT THE HOLY SPIRIT DESCENDS UPON HIM, AND LET US ASK THE LORD FOR HIM, SAYING: GRANT HIM, O LORD; GRANT HIM, O LORD; GRANT HIM, O LORD.
- D (Sings aloud) IN PEACE LET US PRAY TO THE LORD.
- R B FLUTTERS HIS HANDS over the head of the C, saying silently:

- B WE ASK AND BESEECH YOU, O LORD GOD, TO ACCEPT YOUR SERVANT THIS READER INTO YOUR HOLY CHURCH; CONFIRM HIM IN YOUR COMMANDMENTS, TEACH HIM YOUR HOLINESS AND MAKE HIM SERVE YOU WITH RIGHTEOUSNESS IN FEAR OF YOU; GRANT THAT HE MAY BECOME A CHOSEN VESSEL AND A PROPER READER WITH ALL OF THOSE WHO HAVE PLEASED YOU FROM THE BEGINNING.
- R B raises his voice:
- B BECAUSE YOU ARE THE GOD WHO WILLS MERCIES AND WHO LOVES, TO YOU IS DUE GLORY AND PRAISE AND REVERENCE FROM ALL PEOPLES, FROM NOW AND FOREVER AND EVER, AMEN.
- R B places BOTH HANDS on FOREHEAD of C.
- B LOCK, O GOD, ON YOUR SERVANT WHO IS PRESENTED TO YOU BY US TO BE A PREACHER OF YOUR HOLY WORDS AND OF YOUR TRUE COMMANDS.
- R B elevates his hands, saying:
- B O GOD, CONFIRM HIM IN YOUR COMMANDS, TEACH HIM YOUR HOLINESS AND ENLIGHTEN HIS CONSCIENCE WITH THE LIGHT OF THE KNOWLEDGE OF YOUR COMMANDS. GRANT HIM TO MEDITATE AND TO STUDY WITH PURITY OF HEART AND AN UNWAVERING FAITH FOR THE STRENGTHENING OF HIS LISTENERS.
- R B VESTS C in an ALB.
- B CLOTHE, O LORD, YOUR SERVANT WITH THE ALB OF PURITY AND THE HOOD OF SANCTITY IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY SPIRIT.
- R B gives BOOK OF ISAIAH to C to read ISAIAH 59:21:
- C THE LORD SAYS: I PLACE MY SPIRIT ON YOU AND PLACE MY WORDS UPON YOUR LIPS, AND YOUR LIPS WILL KEEP THEM AND YOUR DESCENDANTS WILL KEEP THEM. THIS IS WHAT THE LORD SAID, FOREVER AND EVER.
- R B gives C THE BOOK OF THE PROPHETS, and places a STOLE upon his neck. DEACON then leads C in PROCESSION singing: (Tune: Sheeto)
- D PRIDE AND HUMILITY WILL DISAPPEAR, ONE HIGH AND ONE HUMBLE WILL ALSO DISAPPEAR AS WILL THE NOBLE ONES. BUT HUMILITY IS SWEET AND GOOD AND PEACEFULLY RECEIVES BOTH GOOD AND EVIL, BUT PRIDE LOOKS ONLY FOR PLEASURES. WOE TO PRIDE WHEN DEATH COMES, AND THE PROUD WILL BE HUMBLED. ALLELUIA, ACCEPT OUR PRAYERS
- R At the end of the procession, C KISSES ALTAR, then Kisses Hand of the Bishop.
- B then closes the Ordination Rite:
- B O GOD OD GODS AND LORD OF LORDS WHO IS UPHELD BY THE CHERUBIM WHILE HIS SIGHT REACHES THE DEPTHS OF THE EARTH, LOOK NOW TOWARDS US WITH A GLANCE OF MERCY AND COMPASSION. BLESS THE WORK OF OUR WEAK HANDS, FILL US WITH GRACE, FORGIVE US OUR SINS AND OFFENSES, GRANT US TO STAND BEFORE YOU WITHOUT REPROACH ALL THE DAYS OF OUR LIFE, AND ON THE LAST DAY ALLOR

US TO STAND AT YOUR RIGHT HAND WITH YOUR CHOSEN ONES,  
THAT WE MAY SING YOUR PRAISE NOW AND FOREVER AND  
EVER, AMEN.

R The B then gives Communion to the C.

ENGLISH TRANSLATION OF THE RITUAL FOR THE ORDINATION  
TO THE MINOR ORDER OF THE SUB-DEACON ACCORDING TO THE  
MARONITE RITE.

(V.Rev. msgr. Elias El-Hayek, Washington, D.C., 1967)

R: rubric; P: priest or celebrant; B: Bishop; D: Deacon;  
A-D: Archdeacon; C: congregation; S-D: Candidate

- R The Candidate (S-D) for the Minor Order must first have gone to Confession. He shall **STAND** before the B in the Church AFTER the B has consumed the Eucharist and given Communion to the Priests who are with him. The Candidate stands before the Altar, uncovered, with his hands clasped. Then, the Candidate kneels before the B on his **LEFT KNEE**, inside the Chancel and says:
- SD: BLESS, LORD.
- R The B blesses the S-D with handcross, while he says:
- B MAY THE LORD GOD BLESS YOU AMONG THE SUBDEACONS OF THE HOLY CHURCH ON THE ALTAR OF \_\_\_\_\_ IN THE CITY OF \_\_\_\_\_ IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY SPIRIT, AMEN.
- R The Candidate goes outside the Chancel and STANDS there. The B begins the ceremony saying:
- B GLORY BE TO THE FATHER AND TO THE SON AND TO THE HOLY SPIRIT. MAKE US WORTHY, O CHRIST OUR GOD, TO PERFORM THIS HOLY SERVICE OF THE PRIESTHOOD, THAT FILLED WITH THE RICHNESS OF YOUR HEAVENLY GIFTS WE MAY GIVE PRAISE TO YOU NOW, AND AT ALL TIMES, AMEN.
- R B AND PEOPLE recite Glory to God in the Highest, etc...
- B then prays:
- B ESTABLISH, O LORD, YOUR CHURCH FIRMLY ON THE ROCK OF THE TRUE FAITH, STRENGTHEN IT WITH THE ABUNDANCE OF YOUR DIVINE GIFTS THAT IT MAY GAIN STRENGTH THROUGH YOU, AND RECEIVE FROM YOU THE FULLNESS OF THE HEAVENLY GIFTS FOR THE ENLIGHTENMENT OF HER CHILDREN THAT THEY MAY SERVE IN YOUR HOLY TEMPLE IN PURITY AND SANCTITY, THAT THEY MAY PRAISE YOU WITH THE HEAVENLY RANKS, O FATHER, SON AND HOLY SPIRIT.
- C (Tune: Set-roo-nun)
- (1) BE FOR ME, O LORD, MY FORGIVENESS; YOU ALONE, O GOD, WHO ABOUND IN MERCY, RECEIVE ME; BE COMPASSIONATE TOWARD ME EVEN AS YOU RECEIVED THE PRODIGAL SON WHO SQUANDERED HIS WEALTH.
- (2) O LORD, THE HEAVENLY MULTITUDES ARE REJOICING WITH THE ORDINATION OF YOUR SERVANT(S). THE PEOPLE OF THE EARTH GIVE YOU PRAISE BECAUSE THIS (THESE) YOUR SERVANT(S) (IS-ARE) NUMBERED AMONG THE HEAVENLY RANKS. THE ANGELS MARVEL WHILE YOUR SPIRIT, O LORD, SOARS ON HIGH AND DESCENDS TO GIVE YOUR

GIFTS TO THOSE WHO ASK FOR THEM.

(3) O GOD, WHOM MAN CANNOT COMPREHEND AND YET IN WHOSE CONSECRATED HANDS YOU ARE HELD, PURIFY YOUR SERVANT SO THAT HE MAY SERVE YOU ALL THE DAYS OF HIS LIFE WITHOUT BLEMISH.

(4) THE SPIRIT WHO SPOKE THROUGH THE PROPHETS AND DESCENDED UPON THE APOSTLES, NOW DESCENDS UPON YOUR SERVANT(S), AND SANCTIFIES HIM (THEM).

(5) O GOD, WHO GAVE TO HIS DISCIPLES POWER IN HEAVEN AND ON EARTH, BESTOW YOUR GIFTS UPON YOUR SERVANT(S), PROSTRATE BEFORE YOU, THAT HE (THEY) MAY BE SANCTIFIED,

(6) O GOD WHO VESTED HIS APOSTLES WITH THE POWER OF HEAVEN AND EARTH, GRANT YOUR GIFTS TO YOUR SERVANT(S) WHO BOWS HIS (THEIR) HEAD(S) BEFORE YOU, AND SANCTIFY HIM (THEM).

D LET US STAND DEVOUTLY FOR THE PRAYER AND LITANIES BEFORE THE ALTAR OF GOD, THE GOD OF GODS AND THE LORD OF LORDS, BEFORE THE ALTAR OF FORGIVENESS, LET THE ORDINATION(S) OF YOUR SERVANT(S) \_\_\_\_\_ TAKE PLACE IN THE PRESENCE OF OUR LORD \_\_\_\_\_, BISHOP ELECTED BY GOD, WHO IS OFFERING INCENSE, LET US ASK FORGIVENESS OF THE LORD.

R The B imposes incense and says the HOOSOYO:

B LET US GIVE PRAISE, GLORY AND HONOR TO THE LORD WHO IS FILLED WITH MERCY AND COMPASSION, WE BESEECH YOU, O LORD, THROUGH THIS INCENSE, THAT WE MAY ACCEPT AND PRESENT TO THE SERVICE OF YOUR PURE AND HOLY ALTAR THIS (THESE) YOUR SERVANT(S) \_\_\_\_\_ PRESENT HERE, WHO BOW(S) BEFORE YOU, AWAITING YOUR GIFTS.

(Sedro) WE GIVE THANKS TO YOUR MERCIES AND PRAISE FOR YOUR GRACES; OUR TRUST AND OUR STRENGTH IS IN YOU, WE OFFER OUR FEEBLE PRAYERS TO YOU, Wipe OUT OUR SINS BY YOUR MERCIES, FORGET OUR FOLLIES AND MAKE US FULFILL YOUR COMMANDMENTS, MAKE US, THROUGH THE SANCTIFICATION OF YOUR NAME, FREE FROM SIN AND EVIL INCLINATIONS THAT WE MAY BE WORTHY OF THIS SERVICE, AND NOW, O LORD, SINCE YOU HAVE MADE US WORTHY TO ADOPT YOUR SERVANT(S) \_\_\_\_\_ WHO IS (ARE) CALLED TO THIS SERVICE AND TO THE FULLNESS OF THE MINISTRY THROUGH THE RECEPTION OF YOUR DIVINE SPIRIT, PURIFY, O LORD, HIS (THEIR) BODY(IES) AND HIS (THEIR) SOUL(S) FROM EVERY SIN THAT HE (THEY) MAY BE IN YOUR HOLY TEMPLE A LAMB ACCOMPLISHING YOUR HOLY WILL, STRENGTHEN HIM (THEM) WITH YOUR DIVINE POWER THAT HE (THEY) MAY PREPARE HIMSELF (THEMSELVES) FOR THE RECEPTION OF YOUR DIVINE GIFTS AND MAKE HIM (THEM) WORTHY TO MEET YOU WITH YOUR CHOSEN ONES, THAT WE MAY GIVE PRAISE AND GLORY TO YOU AND TO YOUR ONLY BEGOTTEN SON AND YOUR HOLY SPIRIT, FOREVER AND EVER.

D (Tune: A-NO-NO) GOD WHO SPOKE TO MOSES ON MT. SINAI FROM THE BUSH AND ASKED HIM TO GO TO EGYPT AND TO LEAD THE ISREALITES AWAY, LET HIM BE A TOWER OF PEACE AND A PROTECTIVE RAMPART FOR HIS HOLY CHURCH, THAT SHE MAY SING PRAISE AND THANKSGIVING TO THE FATHER, SON AND HOLY SPIRIT, THE TRIUNE MYSTERY.

- R Prayer of the Incense: Etro
- B ACCEPT, O LORD, THIS FRAGRANT INCENSE, WHICH WE HAVE NOW OFFERED TO YOUR DIVINITY AS A SYMBOL OF THE OFFERINGS OF YOUR SPIRITUAL CHILDREN IN THESE RITES WHICH YOUR MERCY HAS PREPARED FOR US. GRANT THEM TO SERVE IN YOUR HOLY TEMPLE AND GRANT US TO PRAISE YOU WITH A PURE MIND AND TO GLORIFY YOU FOREVER AND EVER, AMEN.
- B LISTEN, O GOD, IN YOUR MERCY, TO OUR PRAYERS AND ACCEPT OUR PETITIONS AND THE PREACHING OF THE APOSTOLATE, THE ANNOUNCEMENT OF THE GOOD NEWS OF SALVATION, WHICH THIS (THESE) YOUR SERVANT(S), THE MINISTER(S) OF YOUR ALTAR WILL RECEIVE THROUGH THESE RITES, O FATHER, SON, AND HOLY SPIRIT.
- R The Deacon then takes hold of the RIGHT HAND of the Candidate and leads him to the Bishop, saying:
- D WE PRESENT TO YOUR HOLINESS, OUR PURE FATHER, CHOSEN BY GOD, LORD \_\_\_\_\_ THIS YOUR SERVANT, THE GOD-LOVING \_\_\_\_\_, HERE PRESENT, THAT HE MAY RECEIVE, THROUGH THE DIVINE IMPOSITION OF HANDS, AND BE PROMOTED FROM THE ORDER OF LECTOR TO THE ORDER OF SUB-DIACONATE, IN THE TITLE OF THE HOLY ALTAR OF \_\_\_\_\_ IN THE CHRISTIAN CITY OF \_\_\_\_\_; HE IS SUBMITTED TO YOU, O FATHER CHOSEN BY GOD. WE PETITION THE LORD FOR HIM SAYING THREE TIMES: LORD HAVE MERCY, LORD HAVE MERCY, LORD HAVE MERCY.
- R B places both hands on the Candidate's temples, while the B recites the FORM of the SACRAMENT, which is the following prayer:
- B THE DIVINE GRACE AND THE HEAVENLY GIFT WHICH AT ALL TIMES CURES THE SICK, SATISFIES THOSE WHO ARE IN NEED, HEALS THE WOUNDS, AND INCREASES THE BLESSINGS AMONG THE CHILDREN OF THE CHURCH, IS NOW, AT THIS MOMENT, CALLING AND CHOOSING THIS SERVANT OF GOD WHO IS PRESENT BEFORE US, AND IT IS NOW ADVANCING HIM FROM THE ORDER OF LECTOR TO THE ORDER OF THE SUB-DIACONATE IN THE HOLY CHURCH OF \_\_\_\_\_ IN THE BLESSED CHRISTIAN CITY OF \_\_\_\_\_. LET US THEN ALL PRAY THAT THE HOLY SPIRIT DESCENDS UPON HIM, AND LET US PETITION THE LORD FOR HIM SAYING: GRANT HIM, O LORD; GRANT HIM, O LORD; GRANT HIM, O LORD.
- R D sings BASH'LOMO:
- D IN PEACE LET US PRAY TO THE LORD.
- R B FLUTTERS his hands over the HEAD of the C saying SECRETLY:
- B MAKE HIM WORTHY, O LORD, OF THE CALLING OF THE SUB-DIACONATE, THAT HE MAY BE ABLE, THROUGH YOUR MERCY, TO PRAISE YOUR NAME IN YOUR CHURCH, AND FIND MERCY IN YOUR SIGHT, O FATHER, SON AND HOLY SPIRIT.
- R B raises his voice, saying ALOUD:
- B BECAUSE YOU ARE MERCIFUL AND COMMISSIONATE GOD, IT IS FITTING TO OFFER YOU PRAISE AND WORSHIP, TOGETHER WITH YOUR BELOVED

SON AND HOLY SPIRIT.

- R B places both hands on PATEN AND CHALICE, then places his hands on the TEMPLES and FOREHEAD of the Candidate saying:
- B O LORD, WHO FROM THE BEGINNING ANNOINTED KINGS AND SANCTIFIED PROPHETS AND CALLED THE JUST ONES, CALL NOW, O LORD, THIS YOUR SERVANT AND ORDAIN HIM TO THE ORDER OF THE SUB-DIACONATE. CHOOSE HIM AS A GOOD SERVANT FOR YOUR HOLY CHURCH AND GRANT HIM THE GIFT OF YOUR HOLY SPIRIT. GRANT THAT HE MAY LOVE THE GRACIOUS SERVICE OF YOUR HOUSE AND THAT HE MAY STAND IN YOUR HOLY TEMPLE, EVEN AS THE LAMP THAT HE LIGHTS FOR YOUR SANCTUARY, LET HIS PRAYER SHINE BEFORE YOU. MAY HE PERFORM THE SERVICE OF HIS CALLING ALWAYS IN GOOD CONSCIENCE AND WITH A LOVING DESIRE TO PLEASE YOU.
- R Bishop turns his face toward the Altar, then continues, saying:
- B SELECT HIM, O LORD, AS A FERTILE OLIVE TREE BEARING THE FRUIT OF JUSTICE THROUGH JESUS CHRIST OUR LORD WITH WHOM IT IS PROPER TO OFFER YOU PRAISE, THANKSGIVING AND HONOR, TOGETHER WITH THE HOLY SPIRIT, AMEN.
- R B vests Candidate with the KATOONEE (alb) and STOLE, saying:
- B VEST, O LORD YOUR SERVANT, WITH THE ALB OF THE SUB-DIACONATE, AND ITS STOLE FOR THE PRAISE AND HONOR OF THE HOLY TRINITY AND FOR THE PEACE AND EDIFICATION OF THE HOLY CHURCH AND HER CHILDREN, IN THE NAME OF THE FATHER, AND OF THE SON AND OF THE HOLY SPIRIT, AMEN.
- R The B gives the Candidate a FITCHER OF WATER, The Candidate then pours water over the hands of the B. The B then places the STOLE on the Candidate's neck and the ARCHDEACON then leads the Candidate in procession in the Church, while everyone sings:
- C (Tune: Kolo Z'ooro) THE HEAVENLY BRIDEGROOM PREPARED A GREAT BANQUET FOR THE HOLY AND FAITHFUL CHURCH AND INVITED ALL PEOPLES TO COME AND ENJOY THE BANQUET WHICH HE HAD PREPARED FOR HIS BRIDE, THE CHURCH WHOM HE HAD RANSOMED BY HIS CROSS.
- HE PLACED IN HIS CHURCH 12 BOOKS AND 72 READERS TO SERVE HIS DIVINITY BOTH DAY AND NIGHT, ALLELUIA, ALLELUIA, ALLELUIA.
- O LORD FORGIVE THIS CONGREGATION WHICH NOW PLEADS FOR FORGIVENESS.
- R The Candidate(s) are presented during the ceremonial procession with a LIGHTED CANDLE (LAMP) which he EXTINGUISHES AND RELIGHTS. Then, the Candidate is led to the DOOR of the Church, which he will CLOSE, THEN OPEN, ONCE. At the end of the procession, the Candidate first KISSES the ALTAR, then the HAND of the Bishop.

R The B then says:

B O MERCIFUL GOD WHO LISTENS ATTENTIVELY TO THE PRAYERS OF HOLY MEN AND WHO ANSWERS THE PETITIONS OF THOSE WHO ARE JUST, LISTEN IN YOUR MERCY TO OUR PRAYERS AND HEED OUR PETITIONS. ACCEPT, O LORD, THE MINISTRY OF THE WORD WHICH THIS YOUR SERVANT BRINGS TO YOU, AND MAY HE PLEASE YOU, IN YOUR MERCY FORGIVE OUR SINS THAT WE MAY GIVE PRAISE AND GLORY TO YOU, FOREVER AND EVER, AMEN.

R B gives to the Candidate(s) a passage of SCRIPTURE TO READ ALOUD TO THE CONGREGATION: (Acts 10: 34-47)

S-D "THEN PETER SPOKE TO THEM, SAYING: -THE TRUTH I HAVE NOW COME TO REALIZE- HE SAID, -IS THAT GOD DOES NOT HAVE FAVORITES, BUT THAT ANYBODY OR ANY NATIONALITY WHO FEARS GOD AND DOES WHAT IS RIGHT IS ACCEPTABLE TO HIM.

...WHILE PETER WAS STILL SPEAKING, THE HOLY SPIRIT CAME DOWN ON ALL THE LISTENERS. JEWISH BELIEVERS WHO HAD ACCOMPANIED PETER, WERE ALL ASTONISHED THAT THE GIFT OF THE HOLY SPIRIT SHOULD BE POURED OUT ON THE PAGANS TOO, SINCE THEY COULD HEAR THEM SPEAKING STRANGE TONGUES AND PROCLAIMING THE GREATNESS OF GOD."

R When Candidate(s) have finished reading, the B BLESSES THEM by forming the sign of the cross BETWEEN THEIR EYES, saying:

B ORDAINED IN THE CHURCH OF GOD WAS...

R D here "interrupts" the B, saying:

D \_\_\_\_\_ (Names) \_\_\_\_\_, SUBDEACON FOR THE HOLY CHURCH OF \_\_\_\_\_ IN THE BLESSED CITY OF \_\_\_\_\_.

B \_\_\_\_\_, SUBDEACON, FOR THE CHURCH OF \_\_\_\_\_ IN THE CITY OF \_\_\_\_\_, KNOWN FROM THE BEGINNING FOR ITS ORTHODOX FAITH, IN THE NAME OF THE FATHER AND OF THE SON AND OF THE HOLY SPIRIT, AMEN.

R The D sings: (Bashmay...)

D LET US PRAY IN THE LORD'S NAME.

R B turns toward the Altar and says, SECRETLY:

B WE ASK YOU, O LORD, TO HEED IN THE ABUNDANCE OF YOUR MERCIES OUR PRAYERS AND TO BE PLEASED WITH THIS ORDER OF SUBDEACON WHICH YOUR SERVANT, WHO IS HERE BEFORE US, HAS RECEIVED. GRANT THAT HE MAY SERVE YOU IN PURITY AND HOLINESS.

R B then raises his voice, saying ALOUD:

B THEN HE WILL FIND YOUR PEACE THROUGH THE LOVE OF YOUR ONLY BEGOTTEN SON TO WHOM IT IS FITTING TO PRAISE AND GIVE YOU GLORY, TOGETHER WITH YOUR HOLY SPIRIT, NOW, FOREVER AND EVER, AMEN.



- R Then the B gives the Candidate(s) a LIGHTED CANDLE, and the Candidate(s) say, 3 times, as he (they) elevate the candle:
- S-D I AM AS THE BLESSED OLIVE TREE IN THE HOUSE OF GOD, FOR THE PEACE AND EDIFICATION OF THE HOLY CHURCH.
- R B ends the Ordination Rite, saying:
- B O GOD OF GODS, AND LORD OF LORDS, WHO IS UPHELD BY THE CHERUBIM EVEN AS HIS GLANCE REACHES INTO THE DEPTHS OF THE EARTH, LOOK NOW UPON US WITH A GLANCE OF MERCY AND OF COMPASSION. BLESS THE WORK OF OUR WEAK HANDS, FILL US WITH GRACE, FORGIVE US OUR SINS AND OFFENSES, AND GRANT US TO STAND BEFORE YOU WITHOUT REPROACH ALL THE DAYS OF OUR LIVES, AND ON THE LAST DAY ALLOW US TO STAND ON YOUR RIGHT HAND WITH YOUR CHOSEN ONES THAT WE MAY SING YOUR PRAISES, NOW AND FOREVER AND EVER, AMEN.
- R The B then gives the EUCHARIST to the S-D(s).

ANOINTING OF THE SICK

P = priest  
S = server  
Peo = people

3-1-77  
Tony Miller

The Rite of Anointing of the Sick

P: May the peace of the Lord be on this house (or, "in this hospital room," or "on his people," etc.)

S: or Peo: And also with you.

P: O Lord of healing and Giver of all good things, You always take care of the life of all men and do not withhold Your help from them. You healed the paralytic and the lady in hemorrhage from her difficulty; You gave Your followers power saying: "In my name you will cast out devils, heal the sick, and aid those in difficulty." Now, by Your powerful right hand, with grace and bountiful mercy, bless (+) Your afflicted servant, \_\_\_\_\_, and send him/her health, relief, consolation and strength. If he/she is healed in soul and body and remains firm in spirit and strong in faith, he/she will glorify You and Your Holy Son and Spirit, now and forever.

S: or Peo: Amen.

P: In Your Name, O Holy Father, I place my hand on Your servant, \_\_\_\_\_, and relying on Your great mercy, I ask You to bless him/her with Your ever-aiding hand--that same hand that Jesus, Your only Son, placed on lepers, and they were cured; on the blind, and they saw light; and on all the sick, and they were healed. Now place Your hand on Your servant and remove from him/her fever, chills, pain and infirmities. Heal him/her and raise him/her quickly from this illness with which he/she is afflicted, and we will glorify Your Name and that of Your Son and Holy Spirit, now and forever more.

S: or Peo: Amen.

P: O Holy Father, the Heavenly physician of souls and bodies, who sent Your Son to heal all sickness and grant deliverance from death, heal Your servant, \_\_\_\_\_, with this holy anointing [rubric] from all spiritual and physical sickness in the Name of Your Christ.

S: or Peo: Amen.

P: O Lord Jesus, mankind's true Healer and Savior, by the compassion of the One Who sent You, be merciful to Your creation and do not allow it to be destroyed.

Visit Your servant, \_\_\_\_\_, and bring him/her health in the Name of Your merciful Father and of Your Holy Spirit. Hear the prayers of Our Lady, Mary the Virgin, and St. John the Baptizer; of the glorified Prophets, who spoke Your saving word, and of the Apostles and Martyrs, and of all those who have always pleased You. We give You glory now and forever.

S: or Peo: Amen.

P: Lord, as You drove away the fever of Peter's mother-in-law,  
were merciful to the widow whose son had died,  
called Lazarus from the tomb,  
closed the mouth of the lion against Daniel, Your servant, in the den,  
and healed the centurion's servant by Your word;  
so now, O compassionate and merciful Lord God, extend Your healing right hand and visit Your servant. Drive away from him/her all fever and chills, all illnesses, and all the evils which plague mankind. And we will glorify You now and forever.

S: or Peo: Amen.