

*The Rite of
Christian Initiation*



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THE RITE OF CHRISTIAN INITIATION

The Reception into the Catechumenate may be done prior to the Divine Liturgy. If this is the case, the celebrant begins the Divine Liturgy on page 8 with the incensing of the baptismal font. If the Reception into the Catechumens on pages 1 through 8 has not been done prior to the Divine Liturgy, the celebrant opens the Royal door and goes to the back of the Church and begins the prayers of the Reception into the Catechumenate.

If there is no deacon, before the baptismal service begins, the celebrant prays privately, before the icon screen, the prayer, "O compassionate and merciful God...", found on page 10. The candidate should be dressed in plain, loose-fitting clothing. An infant should be sufficiently prepared to permit the anointings and Baptism to be done properly. The head should be uncovered and the shoes removed.

The celebrant meets the candidate in the vestibule, to enroll (*him, her*) in the Catechumenate. The reception into the Catechumenate maybe done at this time, or immediately prior to the Divine Liturgy, or even the day before.

The candidate faces east (i.e. towards the altar). The celebrant breaths three times upon the face, signs the forehead and chest three times, and then places his hand upon the candidate's head, and says this prayer:

The faithful may SIT for the following.

Celebrant: In Your Name, O Lord, the God of truth, and in the Name of your only Son and of your Holy Spirit, I lay my hand upon your Servant (*Name*) whom you have deemed worthy to take refuge in your Holy Name and to be protected under the cover of your wings. Free (*him, her*) from that ancient deceit, and fill (*him, her*) with faith in you, with hope in you, and with love for you, that (*he, she*) would know that you and your only-begotten Son and your Holy Spirit are the only true God. Grant that (*he, she*) may walk in the way of all your commandments and do what is pleasing to you, for "the one who observes the law shall live by it." Inscribe (*his, her*) name in your book of life and unite (*him, her*) to the flock of your inheritance so that your holy Name may be glorified in (*him, her*), together with the holy Name of your beloved Son our Lord Jesus Christ,

and of your life-creating Spirit. Let your eyes always look mercifully upon *(him, her)*, and let your ears hear *(his, her)* supplications. Let *(him, her)* rejoice in the work of *(his, her)* hands and in all *(his, her)* posterity, that *(he, she)* may confess you, worshipping and glorifying your great and most exalted Name, and may praise you all the days of *(his, her)* life.


For all the powers of heaven sing praise to you, and yours is the glory, Father, Son and Holy Spirit, now and ever, and forever.

Response: 
A - men.

THE EXORCISM

The celebrant says one of the following two exorcisms:

Deacon: Let us pray to the Lord.

Response: 
Lord, have mer - cy.

Celebrant: The Lord rebukes you, Satan: the Lord who came into the world and dwelt among us to destroy your tyranny and to deliver the human race; The Lord, who upon the tree (of the cross) conquered hostile powers, when the sun was darkened and the earth quaked, when the graves were opened and the bodies of the saints arose; the Lord, who by death destroyed death, and left powerless him who had the power of death, that is you, Satan. I adjure you by God who has shown us the tree of life and ordered the Cherubim and the flaming sword which turns about in every direction to guard it. Be rebuked! I rebuke you by him who walked upon the surface of the sea as on dry land and rebuked the stormy winds, whose frown dries up the sea and whose rebuke melts away the mountains for He himself now commands you through us!

Be afraid, depart and keep away from this creature and never dare to return or hide yourself within *(him, her)*; lie not in wait for *(him, her)* nor scheme against *(him, her)* neither during the night nor during the day, neither in the morning nor at the noonday, but depart into your own dark abyss until the day prepared for the great judgment.

Fear God who is enthroned upon the Cherubim and looks upon the depths, fear him before whom angels, archangels, thrones, dominations, principalities, powers, virtues, the many-eyed cherubim and the six-winged seraphim tremble, before who tremble heaven and earth, the sea and all they contain.

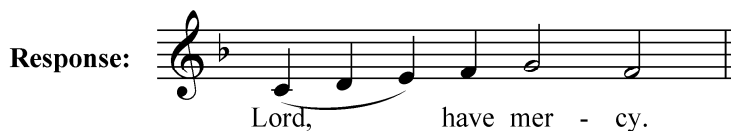
Be gone and depart from the sealed and newly chosen warrior of Christ our God; for I rebuke you by Him who walks on the wings of the wind and who makes flaming fire His ministers. Be gone and depart from this creature together with all your power and your angels.

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



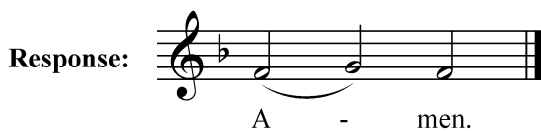
Or the following exorcism:

Deacon: Let us pray to the Lord.



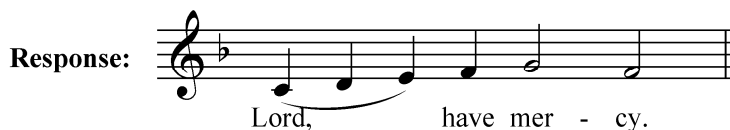
Celebrant: O Lord of Power and Might, God of Israel, you heal every sickness and infirmity, look now upon your servant. Seek, search and drive out from *(him, her)* every work of Satan. Rebuke the unclean spirits and expel them, and purify the works of your

hands; quickly crush Satan under *(his, her)* feet and grant your servant victory over him and his unclean spirits, that, having obtained mercy from you, *(he, she)* may become worthy of your immortal and heavenly mysteries, and glorify you, Father, Son and Holy Spirit, now and ever and forever.



The following exorcism is always said following the choice of the two exorcisms above.

Deacon: Let us pray to the Lord.



Celebrant: O eternal One, Lord and Master, you created us in your image and likeness, and gave us the power of eternal life. When we then fell into sin, you did not turn away from us but brought about the salvation of the world by the incarnation of Christ your anointed one. Now deliver this creature from bondage to the enemy and receive *(him, her)* into your heavenly kingdom. Open the eyes of *(his, her)* mind so that the light of the gospel may shine brightly within *(him, her)*. During *(his, her)* lifetime, give *(him, her)* the companionship of an angel of light to rescue *(him, her)* from the snare of the evil one, from the nooday demon and every evil imagination.

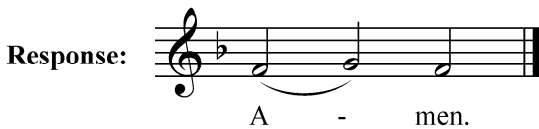
The celebrant breaths in the form of the sign of the Cross upon the mouth, forehead and breast of the candidate, saying the following each time:

Drive out from *(him, her)*, O Lord, every evil and unclean spirit hiding and making its lair within *(his, her)* heart,

And the celebrant continues:

the spirit of deceit, the spirit of wickedness, the spirit of idolatry and all greed, the spirit of lying and every impurity brought about by the prompting of the devil. Make *(him, her)* a spiritual lamb of the holy flock of Christ your anointed one, a worthy member of your Church, a *(son, daughter)* and an heir to your kingdom; that living according to your commandments, preserving the seal (of the cross) unbroken and keeping *(his, her)* baptismal robe without stain, *(he, she)* may obtain the happiness of the saints in your kingdom.

Through the grace, the mercies and the love of mankind of your only-begotten Son, with whom you are blessed, together with your all-holy, good and life-creating Spirit, now and ever, and forever.



The celebrant then turns the one to be baptized to the West (i.e. away from the altar), and the candidate raises (his, her) hands. If the candidate is an infant, (he, she) is held a little raised by the sponsor. The following responses are made by the candidate or sponsor.

The celebrant asks three times:

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

R: I do renounce him.

This is done three times, then the celebrant asks once:

Celebrant: Have you renounced Satan?

R: I have renounced him.

Then the celebrant turns the candidate or the sponsors towards East (i.e. towards the altar), and the candidate lowers his or her hands.

The celebrant asks three times:

Celebrant: Do you unite yourself to Christ?

R: Yes, I unite myself to Christ.

This is done three times. Then the celebrant asks once:

Celebrant: Have you united yourself to Christ?

R: Yes, I have united myself to Christ.

Celebrant: And do you believe in Him?

R: I believe in him as King and God.

And continue:

I believe in one God, the Father Almighty, Creator of heaven and earth, of all things visible and invisible; and in one Lord Jesus Christ, Son of God, the only-begotten, born of the Father before all ages. Light from light, true God from true God, begotten, not made, one in essence with the Father; through whom all things were made. For us and for our salvation, he came down from heaven and was incarnate from the Holy Spirit and the Virgin Mary, and became man. He was crucified for us under Pontius Pilate, and suffered and was buried. He rose on the third day according to the scriptures. He ascended into heaven and is seated at the right hand of the Father, and he is coming again in glory to judge the living and the dead, and

his kingdom will have no end. And in the Holy Spirit, the Lord, the Creator of Life, who proceeds from the Father. Together with the Father and the Son he is worshiped and glorified; he spoke through the prophets. In one, holy, catholic and apostolic Church. I profess one baptism for the remission of sins. I expect the resurrection of the dead and the life of the world to come. Amen.

The celebrant asks again three times:

Celebrant: Have you united yourself to Christ?

R: Yes, I have united myself to Christ.


Celebrant: Then worship Him!

The candidate or sponsor bows and say:

R: I worship the Father, and the Son, and the Holy Spirit, the Trinity one in essence and undivided.

Celebrant: Blessed is God, who wishes all to be saved and to come to the knowledge of the truth, blessed is He now and ever, and forever. Amen.

Deacon: Let us pray to the Lord.

Response: 
 Lord, have mer - cy.

The musical notation consists of a single staff with a treble clef and a key signature of one flat (B-flat). The melody is written in a simple, rhythmic style. It begins with a quarter note on G4, followed by a quarter note on A4, a quarter note on B4, a quarter note on C5, a quarter note on B4, a quarter note on A4, and a quarter note on G4. A slur covers the notes from A4 to C5. The piece ends with a double bar line.

Celebrant: O Lord, our Master and God, call your servant (*Name*) to your holy enlightenment and count (*him, her*) worthy of this great grace of your holy baptism. Wash away (*his, her*) old self, and renew (*him, her*) for everlasting life. Fill (*him, her*) with the power of the Holy Spirit, in union with Christ your anointed one; that (*he, she*) may no longer be a child of natural descent, but rather a child of your kingdom.

Through the benevolence and grace of your only-begotten Son, with whom you are blessed, together with your all-holy, good and life-creating Spirit, now and ever, and forever.



*All process now to the place of baptism, and all candles are lit.
The celebrant incenses around the baptismal font.*

HOLY BAPTISM

The celebrant then stands before the baptismal font, and bows.

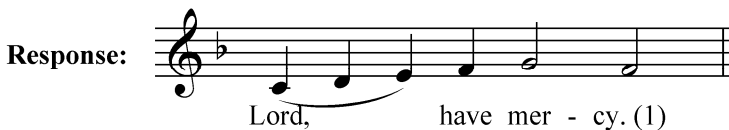
Deacon: Master, give the blessing.

Celebrant: Blessed is the kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever and forever.



*The faithful may **SIT** as the Litany of Peace begins:*

Deacon: In peace, let us pray to the Lord.



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

Response: 

For peace in the whole world, for the stability of the holy Churches of God, and for the union of all, let us pray to the Lord. (1)

For this holy church and for all who enter it with faith, reverence, and fear of God, let us pray to the Lord. (2)

For our holy father (*Name*), Pope of Rome, let us pray to the Lord. (1)

For our most reverend Metropolitan (*Name*), for our God-loving Bishop (*Name*), for the venerable presbyterate, the diaconate in Christ, and all the clergy and people, let us pray to the Lord. (2)

That this water may be sanctified by the power, action and descent of the Holy Spirit, let us pray to the Lord. (1)

That the grace and redemption and the blessing of the river Jordan may come upon it, let us pray to the Lord. (2)

For (*him, her*) who now approaches holy enlightenment and for (*his, her*) salvation, let us pray to the Lord. (1)

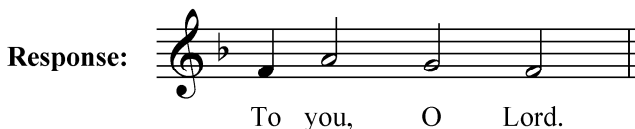
That (*he, she*) may prove (*himself, herself*) a (*son, daughter*) of light and an heir of eternal blessing, let us pray to the Lord. (2)

That this water may become for (*him, her*) the font of rebirth; the forgiveness of sins and a garment of incorruption, let us pray to the Lord. (1)

That *(he, she)* may be delivered with us from all affliction, wrath, and need, let us pray to the Lord. (2)

Protect us, save us, have mercy on us, and preserve us, O God, by your grace. (1)

Commemorating our most holy, most pure, most blessed and glorious Lady, the Theotokos and Ever-Virgin Mary with all the saints, let us commit ourselves and one another and our whole life to Christ our God.



During this litany, the celebrant prays the following prayer silently.

If there is no deacon, the celebrant says this prayer privately immediately before the service of baptism. Refer to page 1.

Celebrant: O compassionate and merciful God, you alone search the heart and soul and know their secrets. There is nothing hidden from you; all things are naked and exposed to your sight. Since you know everything about me, do not turn your face from me; but rather, at this time, overlook my offenses, as you overlook the sins of all when they repent. Cleanse my body and soul and make all my being holy and per by your unseen power and your spiritual right hand, that while I proclaim freedom and offer it to others by the perfect faith of your unspeakable love for mankind, I myself may not be found an abandoned slave of sin.

O master, You alone are good and love mankind, do not humiliate me, but send upon me the power from on high, and strengthen me for the ministry of this great and heavenly mystery. Form Christ in *(he, she)* who seeks to be born again through my humble ministry. Build *(him, her)* firmly upon the foundation of your apostles and prophets and do not destroy *(him, her)*. Plant *(him, her)* as a planting of truth in your holy, catholic and apostolic Church so that *(he, she)* grows in the practice of faith, your all-holy name and

the Father, and of the Son and of the Holy Spirit may be glorified in (*him, her*), now and ever and forever. Amen.

*When the deacon has finished the litany,
the celebrant says aloud the prayer for the blessing of water:*

Celebrant: O Lord, Ruler and Creator of all things both visible and invisible, you created heaven and earth and the sea and everything that is in them. You gathered the waters into one place, enclosed their depths and sealed them by your awesome and glorious name. Raising the waters above the heavens, you made the earth firm upon the waters, and established the sea by your power. You crushed the heads of serpents in the waters. You are awesome and who can withstand you? Look, O Lord, upon this your creature and upon this water and grant this water the grace of redemption and the blessing of the river Jordan. Make it a fountain of incorruption, a gift of sanctification for the forgiveness of sins, a healing of sicknesses, the destruction of demons, inaccessible to hostile powers, and so that filled with angelic might those who would ensnare your creature will flee from this water. For we have called upon your name, O Lord, which is wondrous, and glorious and fearful to the enemy.

The celebrant signs the water in this way: he immerses his fingers held in the form for blessing, breaths upon the water and says the following. This is done three times:

Celebrant: May all the hostile powers be crushed by the sign of your Cross. (*3 times*)

And the celebrant continues:

For to you is due glory, power, honor and worship together with your eternal Father, and your all-holy, good and life-creating Spirit, now and ever, and forever.



Celebrant: Peace be with all!

Response:
And with your spi - rit.

The musical notation is on a single staff in G major (one sharp) and 4/4 time. It consists of the following notes: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4-A4 (beamed eighth notes), G4 (quarter), F#4 (quarter), and E4 (quarter). A slur covers the notes from G4 to C5.

Deacon: Bow your heads to the Lord.

Response:
To you, O Lord.

The musical notation is on a single staff in G major (one sharp) and 4/4 time. It consists of the following notes: G4 (quarter), A4 (quarter), B4 (quarter), and C5 (quarter).

As the deacon holds the oil (if there is no deacon, the celebrant holds the oil) the celebrant breaths upon it, in the form of a cross, three times and signs it with his hand three times.

Deacon: Let us pray to the Lord.

Response:
Lord, have mer - cy.

The musical notation is on a single staff in G major (one sharp) and 4/4 time. It consists of the following notes: G4 (quarter), A4 (quarter), B4 (quarter), C5 (quarter), B4-A4 (beamed eighth notes), G4 (quarter), F#4 (quarter), and E4 (quarter). A slur covers the notes from G4 to C5.

Celebrant: O Master, Lord and God of our fathers, to those in Noah's ark you sent a dove bearing in its beak a twig of the olive tree as a sign of reconciliation and of salvation from the flood, foreshadowing the mystery of grace. You have provided the fruit of the olive tree for the fulfillment of your holy mysteries, and by it, you have filled those under the law with the Holy Spirit, and have perfected those under grace.

Now, O Lord, you yourself bless this oil through the power, action and descent of your Holy Spirit, that it may be an anointing of incorruptibility, a weapon of righteousness, and a renewal of soul and body, turning away every work of the devil. May it deliver from all evil those who are anointed with it (or taste it): for your glory and for the glory

of your only-begotten Son and your all-holy, good and life-creating Spirit, now and ever and forever.

Response: 
A - men.

Deacon: Let us be attentive!

*The celebrant, singing **Alleluia** three times with the people, pours some of the oil upon the water in the form of the cross three times, retaining a sufficient amount of oil for the anointing to follow.*



Al - le - lu - ia! Al-le-lu - ia! Al - le-lu - ia!

Then the celebrant exclaims:

Celebrant: Blessed is God who enlightens and sanctifies everything coming into the world, now and ever and forever.

Response: 
A - men.

*The faithful may **SIT** for the anointing of the candidate.*

The celebrant then takes some of the oil and makes the sign of the cross with it on the forehead, breast, ears, shoulders, hands and feet of the candidate, saying:

Forehead: The servant of God (*Name*) is anointed with the oil of gladness in the name of the Father, and of the Son and of the Holy Spirit. That (*his, her*) mind may be opened to

the understanding and acceptance of the mysteries of the faith of Christ, and to the knowledge of his truth, now and ever and forever, amen.

Breast: For the healing of soul and body, and that (*he, she*) may love the Lord God with all (*his, her*) heart, with all (*his, her*) soul, and with all (*his, her*) mind, and that (*he, she*) may love (*his, her*) neighbor as (*himself, herself*).

Ears: That (*his, her*) ears may be ready to listen to the teachings of faith, and accept the words of the divine gospel.

Shoulders: That (*he, she*) may willingly take upon (*himself, herself*) the easy yoke of Christ and gladly carry his light burden and that (*he, she*) may shun all craving of sensuality.

Hands: That (*he, she*) may innocently raise (*his, her*) hands to heaven and do the right thing at all times and bless the Lord.

Feet: That (*he, she*) may walk in the way of the commandments of Christ.

*The faithful **STAND** for the baptism of the candidate.*

The preferred method of baptism is that of immersion. The celebrant holds the child upright, looking toward the East. At the pronouncement of each name of the Most Holy Trinity, the celebrant lowers the child into the water, making certain the water touches the child's head, and immediately lifts him or her out. If there are difficulties, for example, if the candidate is ill or weak or an adult, then Baptism may be administered by the pouring of the water only.

Celebrant: The servant of God (*Name*) is baptized in the name of the Father, and of the Son, and of the Holy Spirit.

Response: 
A - men.

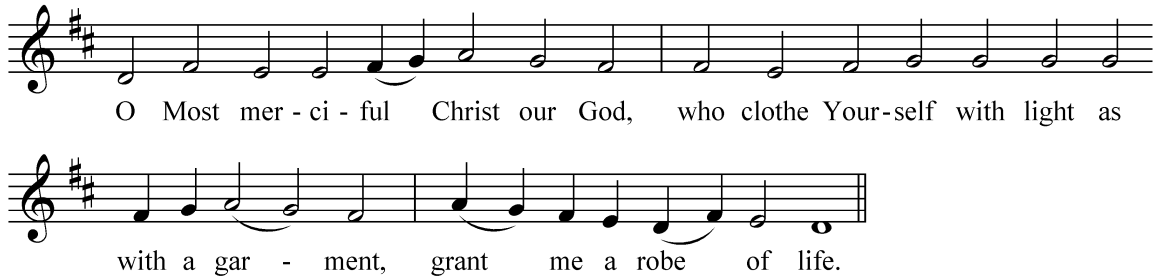
*The faithful may **SIT** following the baptism.*

*After the baptism, the celebrant washes his hands,
then, clothing the baptized person with a white robe, he says:*

Celebrant: The servant of God (*Name*) is clothed in the robe of righteousness, in the name of the Father, and of the Son and of the Holy Spirit. Amen.

The faithful respond with the TROPARION of the baptism.

Tone 8




O Most mer - ci - ful Christ our God, who clothe Your-self with light as
with a gar - ment, grant me a robe of life.

A lighted candle is given to the newly baptized, or to his or her sponsor:

Celebrant: Receive this lighted candle, and during your entire life strive to shine with the light of faith and good deeds, that when the Lord comes, you may be able to meet him with light together with all the saints and enter unhindered into the court of his heavenly glory and reign with him through all eternity. Amen.

HOLY CHRISMATION

Deacon: Let us pray to the Lord.

Response: 
 Lord, have mer - cy.

Celebrant: Blessed are you, Lord, God, Ruler of all, Source of all good things, Sun of Righteousness. You have raised up a light of salvation for those in darkness, through the manifestation of your only-begotten Son our God. Though we are unworthy, you have given us a blessed cleansing in holy water and a divine sanctification through life-giving anointing. Now, to your newly enlightened servant, you have been pleased to give new birth by water and the Spirit, for the forgiveness of voluntary or involuntary sins. Now, O Master and gracious King of all, you yourself also grant (*him, her*) the seal of the gift of your holy, almighty and adorable Spirit, and the communion of the holy Body and precious Blood of Christ, your anointed one. Keep (*him, her*) in your holiness, strengthen (*him, her*) in the true faith, and deliver (*him, her*) from the evil one and all his deceitful ways. Keep (*him, her*) in purity and righteousness by a fear of you that brings salvation, that (*he, she*) may please you in (*his, her*) every word and deed and will be a (*son, daughter*) and an heir of your heavenly kingdom.

For you are our God, a God of mercy and salvation, and we give glory to you, Father, Son and Holy Spirit, now and ever and forever.

Response: 
 A - men.


*The faithful **STAND** for the anointing with chrism.*

The celebrant anoints the baptized person with holy chrism, making the sign of the cross on the forehead, eyes, nostrils, mouth, ears, breast, hands and feet, saying:


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

During the singing of “All you who have...” the celebrant enters the sanctuary, opens the Royal Doors and prepares for the scripture readings.

3 times



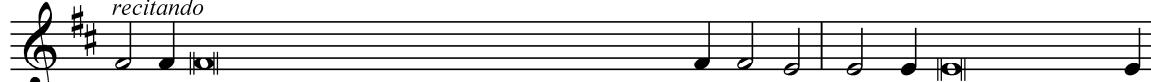
All you who have been bap-tized in-to Christ Have been clothed with Christ.




Al - le - lu - - - ia!

If the Divine Liturgy is being celebrated, then we add:

recitando



Glo-ry to the Father, and to the Son, and to the Ho - ly Spi-rit, now and ever and forev - er.



A - men. Have been clothed with Christ. Al - le - lu - - - ia!

The Divine Liturgy continues as usual. At Communion, the newly-enlightened and his or her sponsor are the first to receive communion after the clergy.

If there is no Divine Liturgy, continue:

SCRIPTURE READINGS

Deacon: Let us be attentive!

Celebrant: Peace be to all.

Deacon: Wisdom! Be attentive!

The faithful sing the PROKEIMENON. The lector chants the verse.

Prokeimenon – *Tone 3* (Psalm 26:1):

The Lord is my light and my help; whom shall I fear?
Whom shall I fear?

Verse: The Lord is the stronghold of my life; before whom shall I shrink?

Deacon: Wisdom!

The lector announces the title of the Apostolic Reading.

Deacon: Let us be attentive!

The faithful SIT while the lector chants the Apostolic Reading found on page 24.

Celebrant: Peace be to you, reader.

Deacon: Wisdom! Be attentive!

The faithful STAND as the Alleluia is sung.

Alleluia

Al-le-lu-ia! Al-le-lu-ia! Al-le-lu-ia!

Deacon: Reverend Father, bless the proclaimer of the Gospel of the holy apostle and evangelist Matthew.


Celebrant: May God, through the prayers of the holy, glorious, and illustrious apostle and evangelist Matthew, grant that you proclaim the word with great power for the fulfillment of the Gospel of his beloved Son, our Lord Jesus Christ.

Deacon: Amen.


Celebrant: Wisdom! Let us stand and listen to the holy Gospel. Peace be to all.

Response: 
And to your spi - rit.

Deacon: A reading from the holy Gospel according to Matthew.

Response: 
Glo - ry to you, O Lord, glo - ry to you.

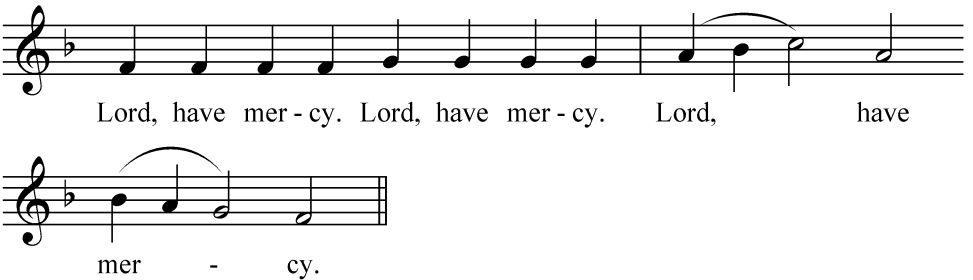
The deacon proclaims the holy Gospel.

Response: 
Glo - ry to you, O Lord, glo - ry to you.

*The faithful SIT during the homily
and may also sit during the litany which follows:*

Deacon: Have mercy on us, O God, according to your great mercy, we pray you, hear us and have mercy.

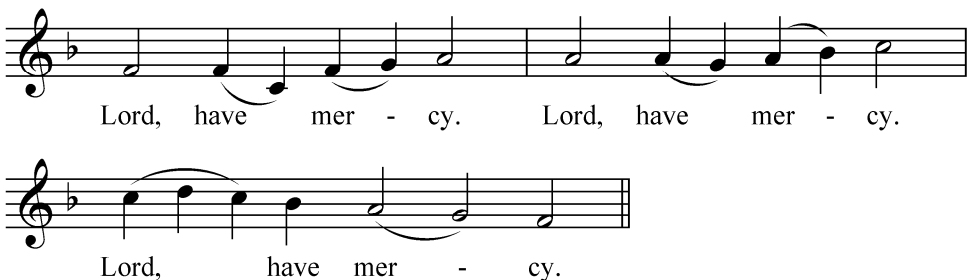
Response:



Lord, have mer - cy. Lord, have mer - cy. Lord, have
mer - cy.

Again we pray for our holy father (*Name*), Pope of Rome, and for our most reverend Metropolitan (*Name*), for our God-loving Bishop (*Name*), [*if in a monastery: our most venerable hieromonks, our Proto-archimandrite (*Name*), our Archimandrite (*Name*), our Proto-hegumen (*Name*), and our Hegumen (*Name*),]* for those who serve and who have served in this holy church, for our spiritual fathers, and for all our brothers and sisters in Christ.

Response:



Lord, have mer - cy. Lord, have mer - cy.
Lord, have mer - cy.

Again we pray for our government and for all in the service of our country.

Response:

Lord, have mer - cy. Lord, have mer - cy.

Lord, have mer - cy.

We also pray for the newly enlightened servant of God (*Name*), that (*he, she*) be protected in the pure profession of faith, in all holiness and in the fulfillment of the commandments of Christ all the days of (*his, her*) life.

Response:

Lord, have mer - cy. Lord, have mer - cy. Lord, have

mer - cy.

Celebrant: For you are a merciful and loving God, and we give glory to you, Father, Son and Holy Spirit, now and ever and forever.

Response:

A - men.

*The faithful **STAND** for the administering of the Holy Eucharist to the newly baptized.*

HOLY EUCHARIST

If the Divine Liturgy is not celebrated, the Holy Eucharist is now given to the newly baptized. A little of the Precious Blood is taken on the spoon and given to the child.

At the discretion of the celebrant, the administering of the Holy Eucharist can be done at the next celebration of the Divine Liturgy, where the newly baptized is to be the first to receive the Holy Eucharist after the clergy.

DISMISSAL

Celebrant: Glory to you, O Christ God, our hope, glory to you.

Response:



Glo - ry to the Father, and to the Son, and to the Holy Spir - it,
now and ever and forev - er. A - men. Lord, have mercy. Lord, have mercy.
Lord, have mer - cy. Give the bless - ing.

Celebrant: May Christ our true God, who for our salvation was pleased to be baptized by John in the river Jordan, have mercy on us and save us, through the prays of his most pure mother, and of all the saints, for Christ is good and loves us all.

Response:



A - - - - - men.

THE END OF THE RITE OF CHRISTIAN INITIATION

The Prayer of the Holy Simeon the God-Bearer

Now you may dis-miss your ser - vant, O
Lord, in peace, ac - cord-ing to your
word; for my eyes have seen
your sal - va - tion which you have pre - pared be-fore the
face of all peo - ple, a light for re-ve-la-tion to the Gen - tiles,
and the glo - ry of your peo - ple Is - ra - el.

The musical score is written on six staves in G major (one sharp) and 4/4 time. It features a melodic line with various note values including quarter, eighth, and half notes, often beamed together. The lyrics are placed below the notes, with hyphens indicating syllables that span across multiple notes. The score concludes with a double bar line.

READINGS

A reading from the Letter of St. Paul the Apostle to the Romans.

Brethren: We who were baptized into Christ Jesus were baptized into his death. Through baptism into his death we were buried with him, so that, just as Christ was raised from the dead by the glory of the Father, we too might live a new life. If we have been united with him through likeness to his death, so shall we be through a like resurrection. This we know: our old self was crucified with him so that the sinful body might be destroyed and we might be slaves to sin no longer. A man who is dead has been freed from sin. If we have died with Christ, we believe that we are also to live with him. We know that Christ, once raised from the dead, will never die again; death has no more power over him. His death was death to sin, once for all; his life is life for God. In the same way, you must consider yourselves dead to sin but alive for God in Christ Jesus.



Patronage of the Mother of God

✠ CATHOLIC CHURCH ✠
BYZANTINE RUTHENIAN RITE

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