

The Western Orthodox Liturgy For Ash Wednesday



The Orthodox Western Rite
Archdiocese of America

The Liturgy For Ash Wednesday

Introduction to Lent

Lent is the time to prepare for Pascha. The season grew in stages. By the end of the fourth century there were already three weeks of this preparation. Afterwards a fourth week was added. Lent was originally the period when catechumens were readied for Baptism. The faithful shared in this preparation because all Christians, due to their human weakness, need to be recalled to conversion. By the end of the 5th century Lent lasted 40 days, as it does today. The oldest and most important days in Lent are the Sundays, Wednesdays and Fridays. If we want to understand the theme of any Lenten week, we must turn to the Liturgy of these three days. Between the 6th and 8th centuries the Liturgy of the other days developed. About the same time the selections for the first lessons on Sundays changed, and the prayers and chants, which we have now, were added. Sometimes these newer elements were chosen to fit into the "station" of the day. From the 7th century a different Roman church was chosen by the Roman Patriarch for the celebration of the Liturgy for each day of Lent. The procession, which went to this church, was called a "statio".

How are we going to look at Lent today? If we confine ourselves to the earliest liturgical texts, there can be no doubt as to what should be our approach. Since Pascha/Easter marks Christ's death and resurrection (we must not miss the death-to-life relationship), this preparation for Pascha is a time of mortification (literally deadening), a time of dying to our old selves, in order to enter more deeply into the spirit of Christ. Such an approach leads us to adopt a series of attitudes which will make of us men of deep faith, practicing self-denial, and conscious of the true meaning of our Orthodox Faith living in the Passion, Death and Resurrection.

A personal invitation from your priest:

Dear Brothers and Sisters in Christ:

Since early days Christians have observed with great devotion the time of our Lord's passion and resurrection. It became the custom of the Church to prepare for those days by a season of penitence and fasting.

At first this season of Lent was observed by those who were preparing for baptism and chrismation at Pascha and by those who were to be restored to the Church's fellowship from which they had been separated through sin. In the course of time the Church came to recognize that, by a careful keeping of these days, all Christians might take to heart the constant call to repentance and the assurance of forgiveness proclaimed in the gospel, and practiced in the Church and so grow in faith and in devotion to our Lord.

I invite you, therefore, in the name of the Church to observe a holy Lent, by self-examination, confession, and repentance; by prayer, fasting, and self-denial; and by reading and meditating on God's holy word. and by reading and meditating on God's holy Word and the writings of the Fathers. And, to make a right beginning of repentance, and as a mark of our mortal nature, let us kneel upon the earth from which we came and to which we shall return.

Before the Imposition, ashes, made from palms blessed in the previous year are placed upon the altar or a small table in the center of the sanctuary. The priest vested in alb and violet stole, with or without a violet cope, (with deacon and subdeacon in their vestments of the same color,) goes up to the altar.

The choir begins by singing the following:

Psalm 69 *Salvum me fac vs 18, 2*



Antiphon: Answer me, O LORD, for your love is kind; *
in your great compassion, turn to me.'

Psalm Save me, O God, *
for the waters have risen up to my neck.

I am sinking in deep mire, *
and there is no firm ground for my feet.

[I have come into deep waters, *
and the torrent washes over me.

I have grown weary with my crying; ↓
my throat is inflamed; *
my eyes have failed from looking for my God.]

Glory to the Father, and to the Son, ↓
and to the Holy Spirit. *

As it was in the beginning is now and ever,
for all ages of ages. Amen

Antiphon

Priest: The Lord be with you.

People: And with your spirit.

Priest: Let us pray:

Traditional form:

Almighty everlasting God, spare those who are repentant, be merciful to those who pray to you, and graciously send your holy angel from heaven to ✠ bless and ✠ hallow these ashes, that they may be a wholesome remedy to all who humbly implore your holy name; who accuse themselves by acknowledging their sins, who weep for their evil deeds in the sight of your divine mercy: who humbly and earnestly seek your fatherly love. Grant to us who call upon your holy name, that all who are sprinkled with these ashes for the forgiveness of their sins, may receive health for their bodies and salvation for their souls, through Christ our Lord.

People: Amen.

O God, who desire not the death but the repentance of sinners, look graciously upon the weakness of our human nature, and in your fatherly love mercifully ✠ bless these ashes which are to be placed upon our heads as a sign of humility and a pledge of your forgiveness. We know that we are but ashes, and because of our weakness must return to dust. May we obtain from your mercy the pardon of all our sins and the rewards promised to those who repent. Through Christ our Lord.

People: Amen.

Let us pray.

O God, who are moved by our acts of humility and pleased by our works of penance, turn your ear lovingly to our prayers, and by the ashes sprinkled upon the heads of your servants mercifully pour forth upon them the grace of your blessing, fill them with the spirit of repentance and truly grant what they ask for in the right way; and may whatever you grant remain fixed and unchanged always. Through Christ our Lord.

People: Amen.

Let us pray.

Almighty, everlasting God, who bestowed upon the people of Nineveh, who repented in sackcloth and ashes, your merciful remedies, graciously grant that we may so imitate their outward behavior as inwardly to obtain your forgiveness. Through Christ our Lord.

People: Amen.

Short form:

Almighty God, you have created us out of the dust of the earth: Grant that these ashes ✠ may be to us a sign of our mortality and penitence, that we may remember that it is only by your gracious gift that we are given everlasting life; through Jesus Christ your Son, our Lord, who lives and reigns with you and the Holy Spirit, God, for all ages of ages. *Amen.*

The priest now sets incenses and censes the ashes, then blesses the ashes with holy water quietly saying:

Sprinkle me, ✠ O Lord, with hyssop and I shall be made pure, wash me and I shall be clean indeed.

The ashes are imposed on each person with the following words

Remember (Man) that you are dust, and to dust you shall return.

All come forward quietly during which the antiphons and psalm below are sung.



Antiphon: Joel 2: 13

Let us change our garments for ashes and sackcloth:↓
let us fast and lament before the Lord: *
for plenteous in mercy is our God to forgive our sins.

Antiphon: Joel 2: 17

Between the porch and the altar, the priests,
the Lord's ministers, shall weep and shall say ↓
Spare, O Lord, spare your people *
and close not the mouths of them that sing to you, O Lord.

Responsory Esther 13; Joel 2: 13

Priest: Let us amend for the better
those things in which we have sinned through ignorance: *
lest suddenly overtaken by the day of death,
we seek space for repentance and are not able to find it.

People:



Draw near to us O Lord, and have mer - cy: for we have sinned a - gainst you.

Priest: Help us, O God, our Savior:
and for the glory of your Name, O Lord, deliver us.

People:



Draw near to us O Lord, and have mer - cy: for we have sinned a - gainst you.

Priest. Glory to the Father, and to the Son, and to the Holy Spirit.

People:



Draw near to us O Lord, and have mer - cy: for we have sinned a - gainst you.

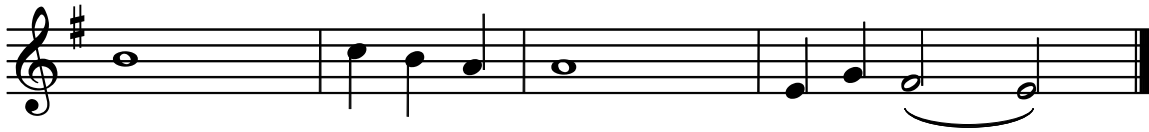
Priest: Grant us, O Lord, to begin our Christian warfare with holy
fasts; that as we are about to do battle with the spirits of
evil we may be defended by the aid of self-denial.
Through Christ our Lord.

People: Amen.

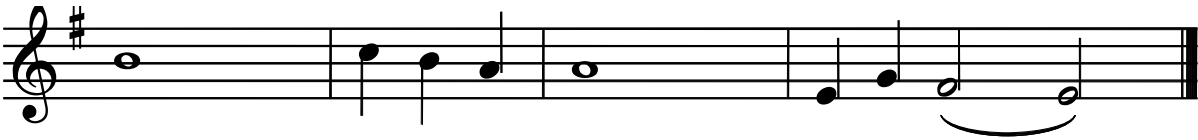
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*If more time is needed for imposition of ashes the following Psalm
may also be sung pausing at the asterisks. It may be alternated
between men and women or the left and right sides of the church
or between the Choir and congregation:*

Psalm 51 Miserere mei, Deus



- 1 Have mercy on me, O God, according to your loving-kindness; *
in your great compassion blot out my offenses.
- 2 Wash me through and through from my wickedness *
and cleanse me from my sin.
- 3 For I know my transgressions, *
and my sin is ever before me.
- 4 Against you only have I sinned *
and done what is evil in your sight.
- 5 And so you are justified when you speak *
and upright in your judgment.
- 6 Indeed, I have been wicked from my birth, *
a sinner from my mother's womb.
- 7 For behold, you look for truth deep within me, *
and will make me understand wisdom secretly.
- 8 Purge me from my sin, and I shall be pure; *
wash me, and I shall be clean indeed.
- 9 Make me hear of joy and gladness, *
that the body you have broken may rejoice.
- 10 Hide your face from my sins *
and blot out all my iniquities.



- 11 Create in me a clean heart, O God, *
and renew a right spirit within me.
- 12 Cast me not away from your presence *
and take not your holy Spirit from me.
- 13 Give me the joy of your saving help again *
and sustain me with your bountiful Spirit.
- 14 I shall teach your ways to the wicked, *
and sinners shall return to you.
- 15 Deliver me from death, O God, *
and my tongue shall sing of your righteousness,
O God of my salvation.
- 16 Open my lips, O Lord, *
and my mouth shall proclaim your praise.
- 17 Had you desired it, I would have offered sacrifice; *
but you take no delight in burnt-offerings.
- 18 The sacrifice of God is a troubled spirit; *
a broken and contrite heart, O God,
you will not despise.

At the conclusion the priest washes his hands.

The Introit: Wisdom of Solomon 11:23, 24, 26, 12:1, 2

Psalm 57:2 Miserere mei, Deus



Lord you are mer-ci-ful to all, for you can do all things* and you



o-ver-look peo-ple's sins, so that they may re - pent. For you



love all things that ex-ist, and de-test none of the things that you



have made* for you would not have made an-y-thing if you had



hat - ed it. You spare all things, for they are yours, O Lord*



you who love the living; for your im-mor-tal spir-it is in all things.



There - fore you cor - rect lit - tle by lit - tle those who tres - pass,



and you re-mind and warn them of the things through which they sin*



so that they may be freed from wick-ed-ness and put their trust in



you, O Lord. Be mer - ci - ful to me, O God,
be mer - ci - ful, for I have tak - en re - fuge in you* in the
shad - ow of your wings will I take re - fuge un - til this time of trou - ble
has gone by. Glo - ry to the Fa - ther and to the Son, and to the
Ho - ly Spir - it, As it was in the be - gin - ning is now and
ev - er, for all a - ges of a - ges. Amen.



Piano accompaniment musical score consisting of two staves (treble and bass clef) with various chords and melodic lines.

Priest: The Lord be with you.

People: And with your spirit.

Priest: Let us pray.

O Lord, grant, to your faithful people that they may begin the venerable solemnities of fasting with becoming piety, and may persevere to the end with steadfast devotion; through Jesus Christ your Son, our Lord, who lives and reigns with you and the Holy Spirit, God, for all ages of ages. *Amen.*

Defend us O Lord we pray, from all dangers of mind and body; that through the intercession of the blessed and glorious ever Virgin Mary, Mother of God, together with blessed Joseph, your blessed apostles Peter and Paul, and blessed **N.** (*Here mention the titular saint of the church*), and all the saints, mercifully grant us safety and peace; that all adversities and errors being overcome, your Church may serve you in security and freedom; through Jesus Christ your Son, our Lord, who lives and reigns with you and the Holy Spirit, God, for all ages of ages. *Amen*

O almighty and eternal God, who has dominion over both the living and the dead, and has mercy on all whom you know are yours by faith and good works: we humbly pray that all for whom we have resolved to make supplication whether the present world still holds them in the flesh or the world to come has already received them out of the body, may, through the intercession of all your saints, obtain of your goodness and clemency pardon for all their sins; through Jesus Christ your Son, our Lord, who lives and reigns with you and the Holy Spirit, God, for all ages of ages. *Amen*

THE LITURGY OF THE WORD

Reader: A Reading from The Book of Joel [2:1-2, 12-17]

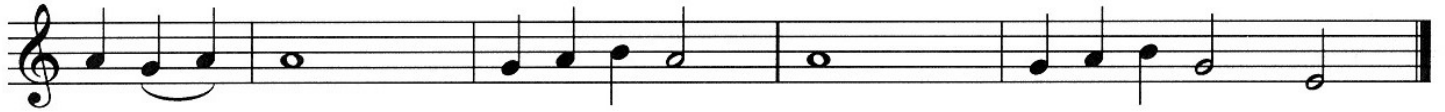
Yet even now, says the LORD, return to me with all your heart, with fasting, with weeping, and with mourning; rend your hearts and not your clothing. Return to the LORD, your God, for he is gracious and merciful, slow to anger, and abounding in steadfast love, and relents from punishing. Who knows whether he will not turn and relent, and leave a blessing behind him, a grain offering and a drink offering for the LORD, your God? Blow the trumpet in Zion; sanctify a fast; call a solemn assembly; gather the people. Sanctify the congregation; assemble the aged; gather the children, even infants at the breast. Let the bridegroom leave his room, and the bride her canopy. Between the vestibule and the altar let the priests, the ministers of the LORD, weep. Let them say, "Spare your people, O LORD, and do not make your heritage a mockery, a byword among the nations. Why should it be said among the peoples 'Where is their God?'" Then the LORD became jealous for his land, and had pity on his people. In response to his people the LORD said: I am sending you grain, wine, and oil, and you will be satisfied; and I will no more make you a mockery among the nations.

Reader: The Word of the Lord.

People: Thanks be to God!

+ SILENT REFLECTION +

The Gradual: Psalm 57 *Miserere mei, Deus, Verses 1, 3*



Be merciful to me, O God, be merciful, *
for I have taken refuge in you;

In the shadow of your wings will I take refuge *
until this time of trouble has gone by.

He will send from heaven and save me;↓
he will confound those who trample upon me; *
God will send forth his love and his faithfulness.



Reader: A Reading from the 2nd Letter of Paul
to the Corinthians (5:20b-6:10)

We entreat you on behalf of Christ, be reconciled to God. For our sake he made him to be sin who knew no sin, so that in him we might become the righteousness of God. As we work together with him, we urge you also not to accept the grace of God in vain. For he says, "At an acceptable time I have listened to you, and on a day of salvation I have helped you." See, now is the acceptable time; see, now is the day of salvation! We are putting no obstacle in anyone's way, so that no fault may be found with our ministry, but as servants of God we have commended ourselves in every way: through great endurance, in afflictions, hardships, calamities, beatings, imprisonments, riots, labors, sleepless nights, hunger; by purity, knowledge, patience, kindness, holiness of spirit, genuine love, truthful speech, and the power of God; with the weapons of righteousness for the right hand and for the left; in honor and dishonor, in ill repute and good repute. We are treated as impostors, and yet are true; as unknown, and yet are well known; as dying, and see--we are alive; as punished, and yet not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing everything.

Reader: The Word of the Lord.

People: Thanks be to God!

✠ SILENT REFLECTION ✠

The Tract: Psalm 103:10; Ps 79 vs. 8, 9



The Lord has not dealt with us according to our sins, *
nor rewarded us according to our wickedness.

V. Remember not our past sins; ↓
let your compassion be swift to meet us; *
for we have been brought very low.

Here genuflect:

Help us, O God our Savior, for the glory of your Name; *
deliver us and forgive us our sins, for your Name's sake.

All standing, the Deacon (Priest), in the midst of the congregation reads the Gospel, Matthew 6:1-6, 16-21, first saying:

Priest: The Lord be with you.

People: And with your spirit.

Deacon: The Holy Gospel of Our Lord Jesus Christ
according to Matthew

People: Glory to you, O Lord!

At that time...Jesus said, "Beware of practicing your piety before others in order to be seen by them; for then you have no reward from your Father in heaven. So whenever you give alms, do not sound a trumpet before you, as the hypocrites do in the synagogues and in the streets, so that they may be praised by others. Truly I tell you, they have received their reward. But when you give alms, do not let your left hand know what your right hand is doing, so that your alms may be done in secret; and your Father who sees in secret will reward you. And whenever you pray, do not be like the hypocrites; for they love to stand and pray in the synagogues and at the street corners, so that they may be seen by others. Truly I tell you, they have received their reward. But whenever you pray, go into your room and shut the door and pray to your Father who is in secret; and your Father who sees in secret will reward you. And whenever you fast, do not look dismal, like the hypocrites, for they disfigure their faces so as to show others that they are fasting. Truly I tell you, they have received their reward. But when you fast, put oil on your head and wash your face, so that your fasting may be seen not by others but by your Father who is in secret; and your Father who sees in secret will reward you. Do not store up for yourselves treasures on earth, where moth and rust consume and where thieves break in and steal; but store up for yourselves treasures in heaven, where neither moth nor rust consumes and where thieves do not break in and steal. For where your treasure is, there your heart will be also.

Deacon: The Gospel of the Lord.

People: Praise to you, O Christ.

The Litany of Penitence

May be chanted as usual or read slowly.

Priest: Most holy and merciful Father:
We confess to you and to one another,
and to the whole communion of saints
in heaven and on earth,
that we have sinned by our own fault
in thought, word, and deed;
by what we have done, and by what we have left undone.

✠ Silent Reflection ✠

Deacon: We have not loved you with our whole heart,
and mind, and strength.
We have not loved our neighbors as ourselves.
We have not forgiven others, as we have been forgiven.

People: Lord have mercy.

Deacon: We have been deaf to your call to serve,
as Christ served us.
We have not been true to the mind of Christ.
We have grieved your Holy Spirit.

People: Lord have mercy.

Deacon: We confess to you, Lord, all our past unfaithfulness:
the pride, hypocrisy, and impatience of our lives,

People: Lord have mercy.

Deacon: Our self-indulgent appetites and ways,
and our exploitation of other people,

People: Lord have mercy.

Deacon: Our anger at our own frustration,
and our envy of those more fortunate than ourselves,

People: Lord have mercy.

Deacon: Our intemperate love of worldly goods and comforts,
And our dishonesty in daily life and work,

People: Lord have mercy.

Deacon: Our negligence in prayer and worship,
and our failure to commend the faith that is in us,

People: Lord have mercy.

Deacon: Accept our repentance, Lord,
for the wrongs we have done:
for our blindness to human need and suffering,
and our indifference to injustice and cruelty,

People: Lord have mercy.

Deacon: For all false judgments,
for uncharitable thoughts toward our neighbors,
and for our prejudice and contempt
toward those who differ from us,

People: Lord have mercy.

Deacon: For our waste and pollution of your creation,
and our lack of concern for those who come after us,

People: Lord have mercy.

Priest: Restore us, good Lord, and let your anger depart from us;

People: Favorably hear us, for your mercy is great.

Priest: Accomplish in us the work of your salvation,

People: That we may show forth your glory in all the world.

Priest: By the cross and passion of your Son our Lord,
People: Bring us with all your saints to the joy of his resurrection.

The Priest, stands and, facing the people, says

Almighty God, the Father of our Lord Jesus Christ, who desires not the death of sinners, but rather that they may turn from their wickedness and live, has given power and commandment to his ministers to declare and pronounce to his people, being penitent, the absolution and remission of their sins. He pardons and absolves all those who truly repent, confess their sins, and with sincere hearts believe his holy Gospel.

Then turning to the Altar, he continues:

Therefore we beseech him to grant us true repentance and his Holy Spirit, that the fast and abstinence which we begin on this day may please him, and that the rest of our life hereafter may be pure and holy, so that at the last we may come to his eternal joy; through Jesus Christ our Lord.

People: Amen.

Priest: Christ is in our midst!

People: He is and ever shall be.

Deacon: Greet one another with a holy kiss.

The "Holy Kiss" is a triple embrace starting to your right in the name of the Trinity

THE LITURGY OF THE EUCHARIST

The Offertory Psalm 30 *Exaltabo te, Domine vs. 1,2.*

Tone III



I will exalt you, O LORD, because you have lifted me up *
and have not let my enemies triumph over me.

O LORD my God, I cried out to you, *
and you restored me to health.

In a Solemn Liturgy the Deacon spreads a white linen cloth or antimensium on the altar.

The Subdeacon, two Acolytes bearing lights, preceded by a Thurifer, go to the narthex during the Offertory Chant. They then lead members of the Church, bearing the gifts and offerings to the sanctuary door where the Deacon receives them and prepares them. The hymn below may be sung as the procession returns to the altar:

In a Simple Liturgy the celebrant uncovers the vessels, quietly places bread upon the paten, takes the chalice, pours in some wine and then a little water saying:

From the side of the Lord Jesus Christ came forth Blood and Water for the forgiveness of our sins.

Placing the chalice behind the paten, he extends, elevates, and joins his hands saying:

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

The following may also be sung during the offertory:

Let All Mortal Flesh Keep Silence

Let all mortal flesh keep silence, and with awe and trembling stand;
Ponder nothing earthly minded, for with blessing in his hand
Christ our God to earth descends, our full homage to demand.

He, himself, comes forth to be offered, in remembrance sacrificed;
Life and death and resurrection, here unfold before our eyes
As we enter now the timeless mystery,
let us lay aside earthly cares.

King of kings, yet born of Mary, as of old on earth he stood,
Lord of lords in human vesture, in the Body and the Blood
He will give to all the faithful His own self for heavenly food.

Rank on rank the host of heaven, spreads its vanguard on the way,
as the Light of Light descends now, from the realms of endless day,
that the powers of hell may vanish, as the darkness clears away.

At his feet the six-winged seraph; cherubim with sleepless eye,
veil their faces to the Presence, as with ceaseless voice they cry,
Holy, Holy, Ho-----ly, Holy is the Lord Most High!"

When the Deacon has prepared the gifts, he bows to the Altar and bows to the Priest who comes to the center, bows to the Church, turns, approaches the altar and says:

Sanctify ✠ O Lord, these gifts offered by us,
and cleanse us from the stains of our sins;
through Jesus Christ our Lord.

Incense is set and the Priest censens the gifts and the altar, walking around it and returning to the center.

The Deacon censes the Priest, the Subdeacon the Deacon and the Church.

An Acolyte presents water and a towel. The Priest washes his hands.

The Priest at the midst, inclines, hands joined, and prays this quietly:

Accept, most Holy Trinity, this offering which we are making to You in remembrance of the passion, death, resurrection, and ascension of Jesus Christ, Our Lord; and in honor of blessed Mary, ever Virgin, Blessed John the Baptist, the Holy Apostles Peter and Paul, and of all the Saints; that it may add to their honor and aid our salvation; and may they deign to intercede in heaven for us who honor their memory here on earth. Through the same Christ our Lord.

Acolyte. Amen.

Priest: Pray, Brothers and Sisters, that my sacrifice and yours may be acceptable to God the Father Almighty.

All: The Lord accept the sacrifice at your hands to the praise and glory of his Name, for our benefit, and that of all his holy Church.


Priest: Amen!

Priest: O Lord, make us worthy to offer these gifts with which we celebrate the beginning of this holy time of Great Lent; And as you transform them, may you also transform us; through Jesus Christ your Son, our Lord, who lives and reigns with you and the Holy Spirit, God, for all ages of ages.


People: Amen!

The Anaphora of Hippolytus

The Priest extends his hands while singing:




Priest: The Lord be with you.



People: And with your spir - it.

He lifts up his hands:




Priest: Lift up your hearts.



People: We lift them to the Lord.

He joins his hands together and bows:



Priest: Let us give thanks to the Lord our God.



People: It is meet and right so to do.

Again, extending his hands he sings:

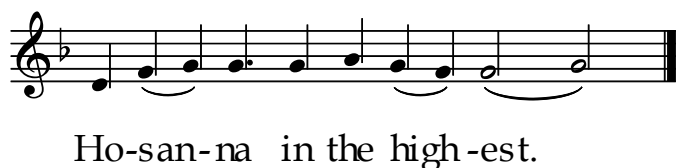
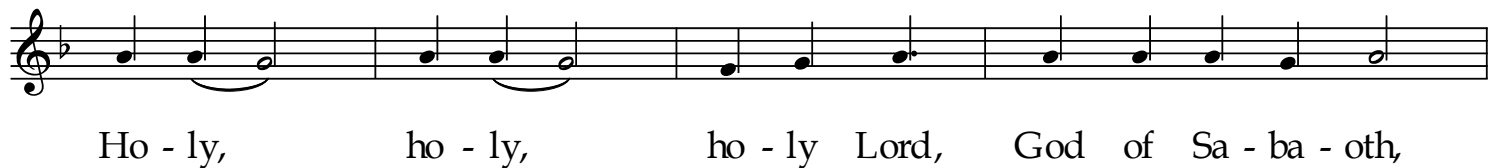
Priest: It is truly right and just, our joy and helpful to salvation,
that we, always and everywhere give thanks to you,
Father Almighty, Creator of heaven and earth.

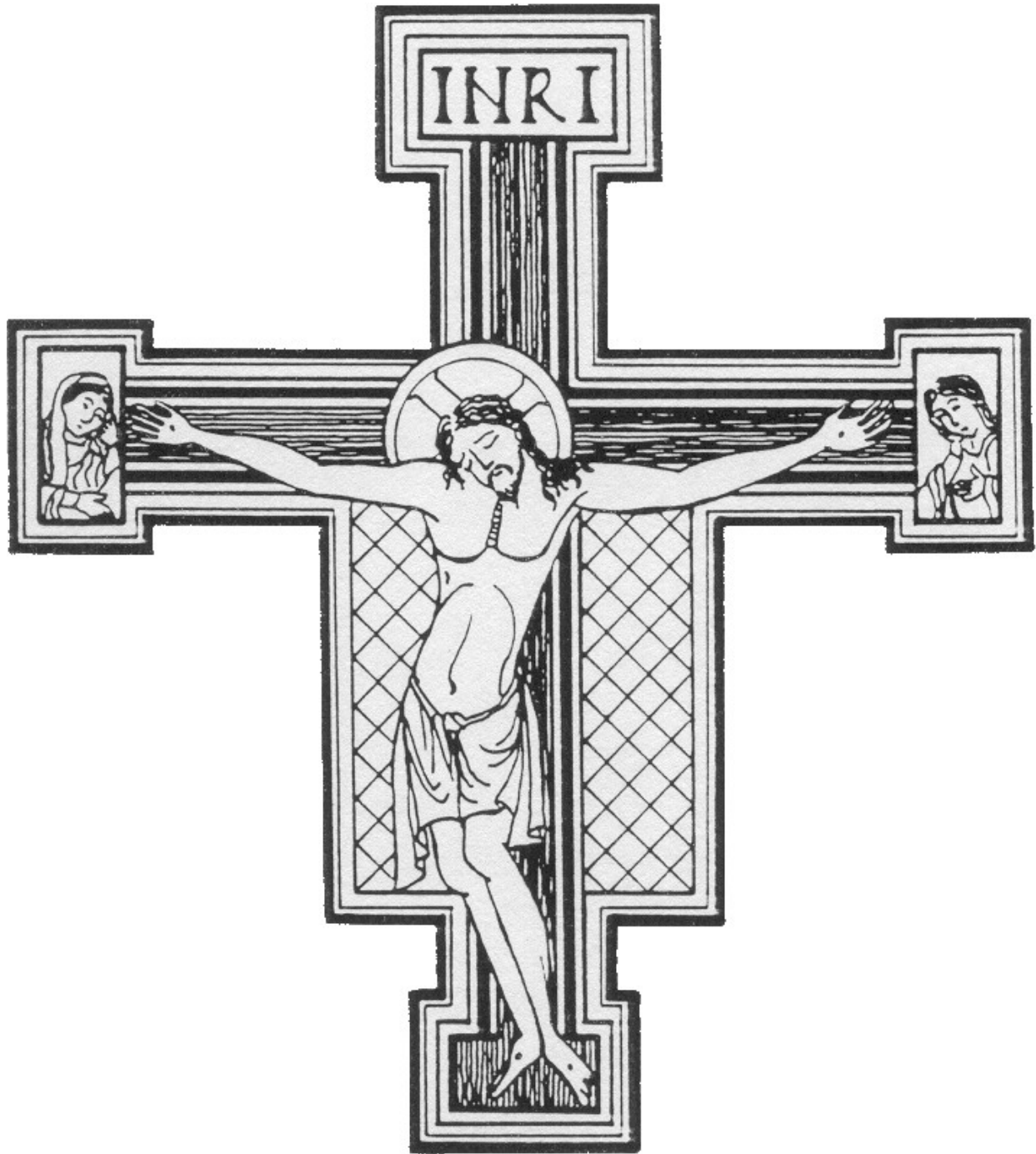
He is the Word
through whom you made all things: seen and unseen;
The Savior you sent from heaven to redeem us.

By the power of the Holy Spirit he was incarnate,
and born of the Virgin Mary.
For our sake he stretched out his arms upon the cross
to free us from sin.

He broke the bondage of the Evil One, destroyed death,
and revealed the Resurrection.
In this he fulfilled your will
and won for you a holy people.

Therefore we praise you,
joining our voices with Angels and Archangels
and with all the company of heaven,
who forever sing this hymn
to proclaim the glory of your name:





The Anaphora of Hypolytus follows:

Priest: Holy and blessed are you, Lord God of all creation. You have won for yourself a holy people who, from the rising of the sun to its setting, offer you a pure and holy sacrifice through your son, our Lord Jesus Christ, by the power of the Holy Spirit.

Father, we your holy people gathered here before you make our offering to you, as we fulfill the command of your Son, Jesus Christ our Lord, by celebrating these holy mysteries until he returns in glory:

At the following words concerning the bread, the Celebrant is to hold it; and at the words concerning the cup, to hold it.

On the night he was betrayed to his voluntary passion and death, in order to accomplish in truth the prefigurement of the ancient sacrifices, he took bread; and when he had given thanks to you, he broke it, and gave it to his disciples, and said,

"Take, eat: This is my Body, which is given for you. Do this for the remembrance of me."

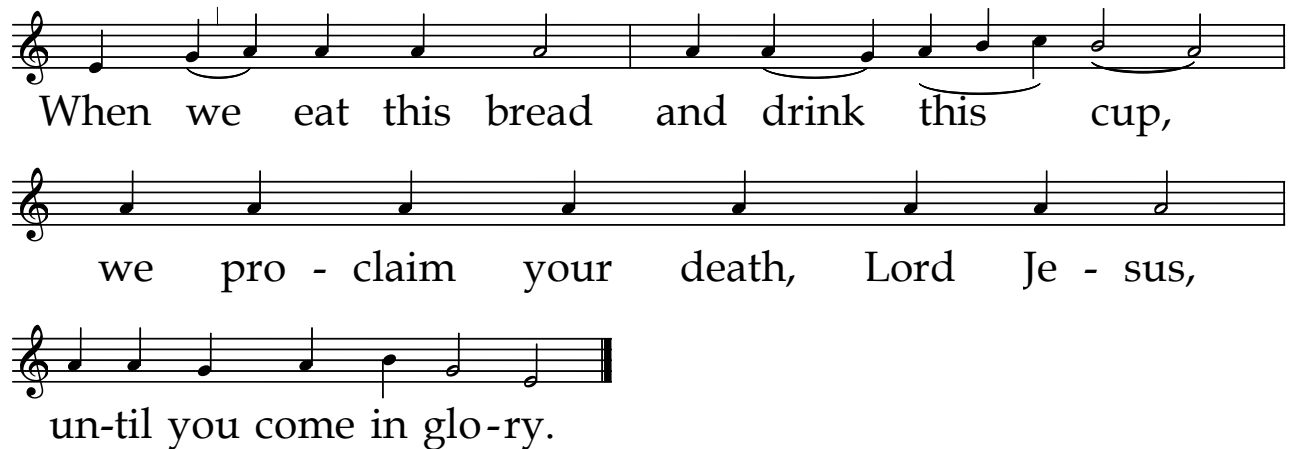
After supper he took the cup of wine; and when he had given thanks, he gave it to them, and said,

"Drink this, all of you: This is my Blood of the new Covenant, which is shed for you and for many for the forgiveness of sins.

Whenever you drink it, do this for the remembrance of me."

Deacon: Therefore we proclaim the mystery of faith:

People:



When we eat this bread and drink this cup,
we pro - claim your death, Lord Je - sus,
un-til you come in glo-ry.

Priest:

In remembrance, therefore,
of his saving death and resurrection,
his ascension to your right hand in heaven, and,
ready to greet him when he returns in glory,
we offer you this holy and life-giving sacrifice:
the bread of eternal life
and the cup of everlasting salvation.
We thank you for counting us worthy
to stand in your presence and serve you.

Merciful Father, look with favor upon the offering of your
holy church and see the paschal victim whose sacrificial
death has reconciled us to you.

Send down your Holy Spirit
to sanctify this ✠ bread and this ✠ wine,
so that this offering may become for us
the ✠ body and the ✠ blood
of your Son, Jesus Christ our Lord.
Sanctify ✠ us also, and grant that all who are nourished
by the body and blood of your Son
may be brought together in unity of faith
through the Holy Spirit
and be made an everlasting gift to you.

Remember Lord,
your one holy catholic and apostolic church
throughout the world.

Remember our Patriarch Kyrill,
our Metropolitan Hilarion,
and our Bishop Jerome,
as well as all Orthodox Bishops, Priests, and Deacons.

Remember your holy people (*N. and N.*)
and all of us gathered here in your presence,
as well as all those who seek you with a sincere heart.

Remember our brothers and sisters who have gone
to their rest in the hope of the resurrection
Lead them and all the departed
into the light of your presence.

Have mercy on us all, make us worthy to share eternal life
with the blessed Virgin Mary, the Mother of God, with the
blessed apostles and glorious martyrs and confessors,
(*Saint N.*) and all the saints, who have done your will
throughout the ages. May we praise you in union with
them and give you glory through your Son Jesus Christ
Our Lord.



Through him, and with him, and in him, in un-i-ty with the Ho-ly Spir-it,



all glo - ry and hon - or is yours, Al - migh - ty Fa - ther,



for all a-ges of a - ges. A - men

The Breaking of The Bread

Priest: Let us pray:
Instructed by your saving precepts, and having
been taught these divinely formed words,
we dare to say:

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

Priest: Deliver us, ✠O God, from all evils: past, present, and to
come, and by the prayers of Blessed Mary ever Virgin,
Mother of God, of your blessed apostles Peter and Paul, of
Andrew, and of all the saints, graciously give us peace in
our days; that through your merciful help may we always
be free from sin and safe from all disquietude: through the
same Jesus Christ your Son, our Lord who lives and reigns
with you and the Holy Spirit, God, for all ages of ages.

People: Amen.

Deacon: Bow down your heads to the Lord.

The priest turns to the people and prays:

Priest: Look kindly upon your servants who bow before your Majesty, O Lord, so that strengthened by your Holy Mysteries, they may always be upheld by your heavenly grace in the days to come; through Jesus Christ our Lord.

People: Amen

OR

Priest: O Good Shepherd, look down upon this flock, and grant that those who abstain from earthly foods may be satisfied with spiritual nourishment; and those whom you have granted to be refreshed with the Divine Mysteries, graciously absolve from all their sins.

People: Amen

Priest: Grant them so to arrange their lives in these days of fasting, that their wills may ever be more perfectly aligned with your will and be ever obedient to your commandments.

People: Amen

Priest: And so sanctify your people with your blessing that their fasts may be acceptable in the eyes of your loving mercy.

People: Amen

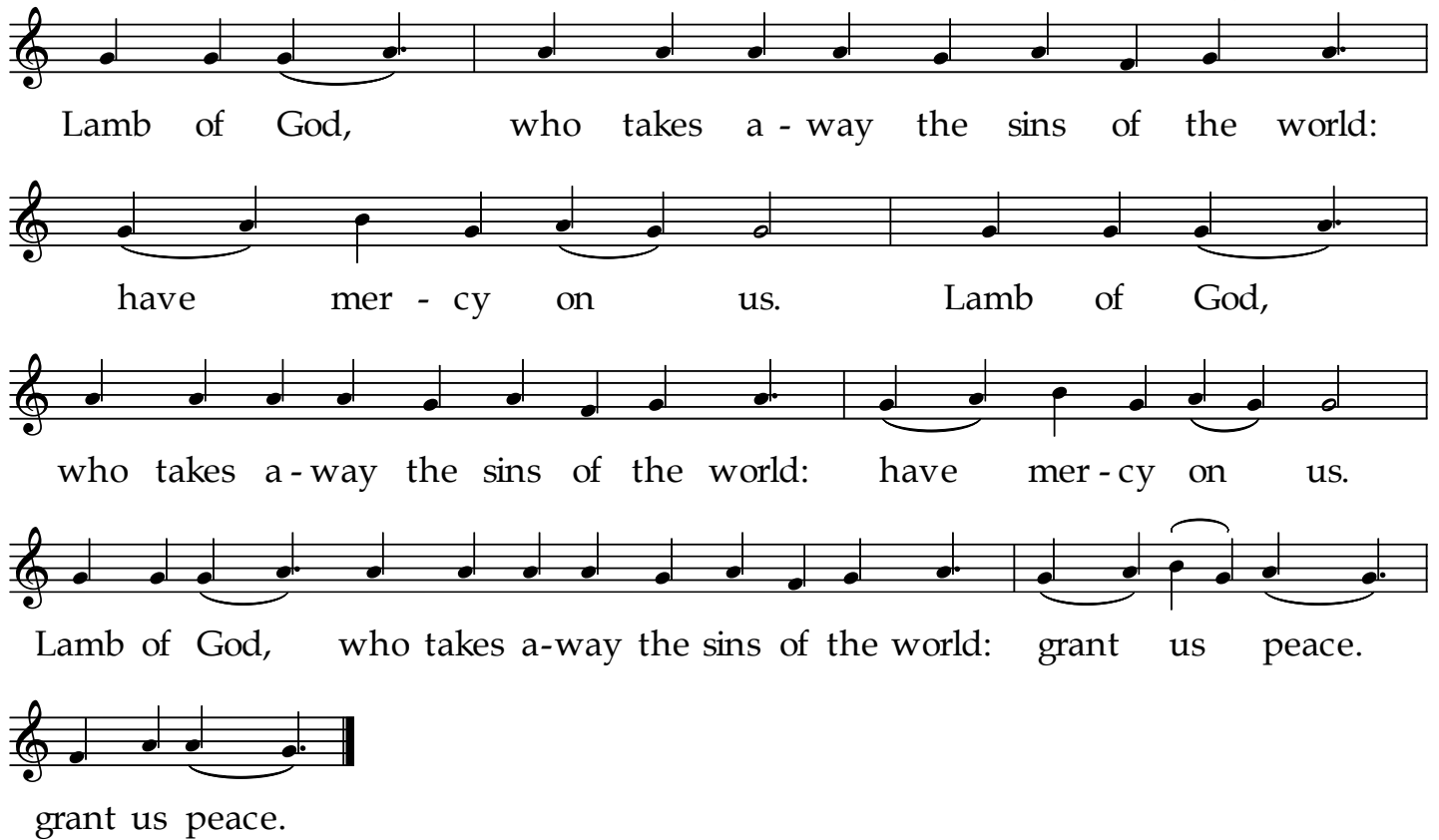
Priest: May the Lord God Almighty, Whose glorious Kingdom endures forever, be pleased to bestow these blessings upon you; and...

Priest: The ✠ Peace of The Lord be always with you.

People: And with your spirit.

The chalice is uncovered and the priest breaks the Bread

Fr. Anthony J Bondi, Jr



Lamb of God, who takes a - way the sins of the world:
have mer - cy on us. Lamb of God,
who takes a - way the sins of the world: have mer - cy on us.
Lamb of God, who takes a-way the sins of the world: grant us peace.
grant us peace.

By ancient custom he places a small particle of the Sacrament into the chalice as a sign of unity with the Bishop.

He then turns to the faithful holding the Paten and Chalice saying:

Priest: Behold the Lamb of God!
Behold him who takes away the sin of the world!

People: Lord I am not worthy
that you should come under my roof.
Say but the word, and my soul shall be healed.

People: I believe, O Lord and I confess
that you are truly the Christ, The Son of the living God,
who came into the world to save sinners,
of whom I am the greatest.

I believe also, that this which I am about to receive is truly your most pure Body and life-giving Blood; Wherefore, I pray, have mercy on me and forgive my transgressions, both voluntary and involuntary, in word and deed, committed in knowledge or in ignorance; And grant that I may partake of your Holy Mysteries without condemnation for the forgiveness of all my sins and for life everlasting.

O Son of God accept me this day as a partaker of Your Mystical Supper; for I will not reveal the Mystery to your enemies, nor will I give you a kiss as did Judas, but like the thief, will I say: ✠ Remember me, O Lord, when you come into your kingdom.

O Lord, may the partaking of your Holy Mysteries be not to my judgment or condemnation, but for the healing of my soul and body.

The Priest communicates each person saying:

Priest: The Body and Blood of Our Lord Jesus Christ preserve your body and soul to everlasting life

After Communion, the Priest may reserve some of the Sacrament for the sick. Then the Deacon (or Priest) consumes the rest of the Sacrament, removes the vessels to the credence table and, assisted by the Subdeacon or Minister, purifies his fingers and cleanses the vessels.

The Postcommunion Prayers

Priest: The Lord be with you.

People: And with your spirit.

He sings the Prayer with hands extended.

Priest: Let us pray:

O Lord, let these Holy Mysteries which we have received, avail for our salvation and strengthening; that by your grace, these, our fasts may be acceptable to you and profitable to us for our healing and growth; through Jesus Christ your Son, our Lord, who lives and reigns with you and the Holy Spirit, God, for all ages of ages.

People: Amen.

Second Postcommunion to implore the Intercession of the Saints

Priest: Let us pray:

May the offering of this Holy Sacrifice cleanse and defend us, we beseech you, O Lord, and, through the intercession of the blessed Virgin Mary, Mother of God, with blessed Joseph, the blessed apostles Peter and Paul, blessed **N.** (*here mention the titular saint of the church*), and all the saints, purify us from all our sins and deliver us from all adversity; through Jesus Christ your Son, our Lord, who lives and reigns with you and the Holy Spirit, God, for all ages of ages.

People: Amen.

Third Postcommunion for the Living and the Dead

Priest: Let us pray:

May the sacraments which we have received purify us, we beseech you, O almighty and merciful Lord; and through the intercession of all your saints, grant that this sacrament may not be for us a condemnation, but a helpful intercession for pardon; may it be the washing away of sin, the strength of the weak, a protection against all dangers of the world, and a remission of all the sins of the faithful, whether living or dead. through Jesus Christ your Son, our Lord, who lives and reigns with you and the Holy Spirit, God, for all ages of ages.

People: Amen.

He then inclines once more in the midst; turns, extends his hands, singing:

Priest: The Lord be with you.

People: And with your spirit.

Deacon: Bow down your heads before the Lord.

The people kneel and the Priest says:

Priest: Look kindly upon your servants who bow before your Majesty, O Lord, so that strengthened by your Holy Mysteries, they may always be upheld by your heavenly grace in the days to come; through Jesus Christ our Lord.

People: Amen

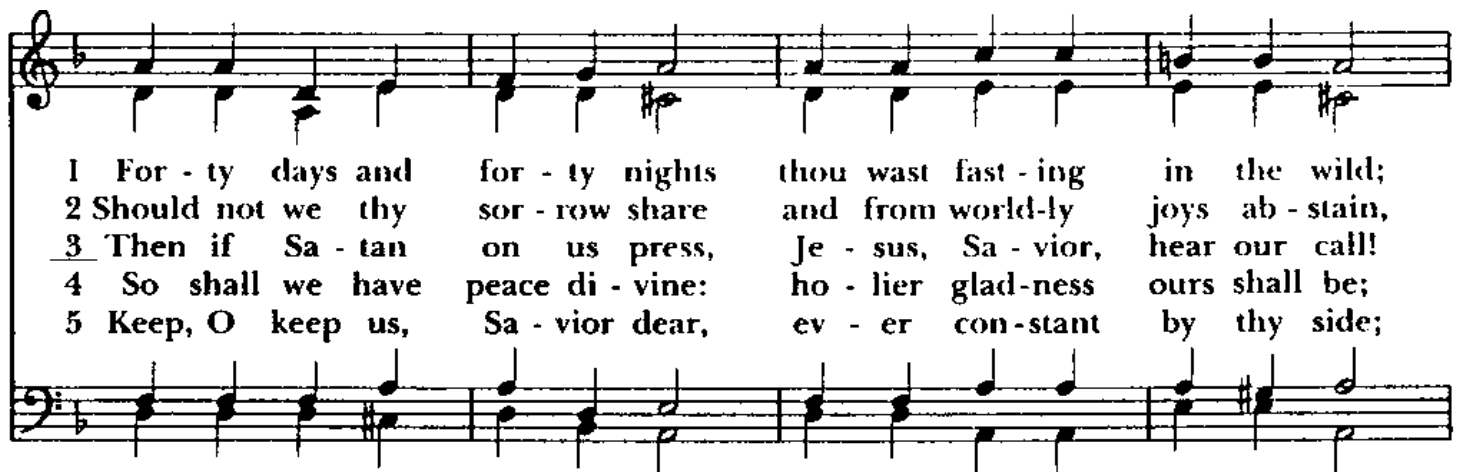
or

Priest: Grant, most merciful Lord,
to your faithful people pardon and peace,
that they may be cleansed from all their sins,
and serve you with a quiet mind and an open heart;
through Jesus Christ our Lord.

People: Amen.

Deacon: Depart (Go) in peace!

People: Thanks be to God!



1 For - ty days and for - ty nights thou wast fast - ing in the wild;
2 Should not we thy sor - row share and from world - ly joys ab - stain,
3 Then if Sa - tan on us press, Je - sus, Sa - vior, hear our call!
4 So shall we have peace di - vine: ho - lier glad - ness ours shall be;
5 Keep, O keep us, Sa - vior dear, ev - er con - stant by thy side;



1 for - ty days and for - ty nights tempt - ed, and yet un - de - filed.
2 fast - ing with un - ceas - ing prayer, strong with thee to suf - fer pain?
3 Vic - tor in the wil - der - ness, grant we may not faint nor fall!
4 round us, too, shall an - gels shine, such as min - is - tered to thee.
5 that with thee we may ap - pear at the e - ter - nal Eas - ter - tide.

The Prayer of St. Ephrem The Syrian

Priest and people slowly pray this prayer together:

O Lord and Master of my life,
Take from me the spirit of sloth, despair,
lust of power and idle talk.

(All slowly prostrate with heads to the floor, then stand)

But give, rather, the spirit of chastity, humility,
patience, and love to your servant.

(All slowly prostrate with heads to the floor, then stand)

Yes! O Lord and King,
grant me to see my own transgressions
and not to judge my brother,
for blessed are You, for all ages of ages. Amen.

(All slowly prostrate with heads to the floor, then stand)

The Sacred Ministers incline to the Altar and depart in peace.