

**THE LITURGY FOR
THE SUNDAY OF THE PASSION:
PALM SUNDAY**



**The Orthodox Western Rite Archdiocese
of America**

The congregation gathers at a place apart from the church, so that all may go into the church in procession. As the Sacred Ministers enter the anthem "Hosanna Filio David" is sung:

Ho - san - na! Son of Da - vid! Bless - ed is He
who comes in the Name of the Lord! Hail King of Is - ra-el!
Ho-san - na in the high-est!

Priest: Let us pray:

Assist us mercifully with your help, O Lord God of our salvation, that we may enter with joy upon the contemplation of those mighty acts, whereby you have given us life and immortality; through Jesus Christ our Lord.

People: Amen.

Here a Deacon or other person appointed reads one of the following:

Matthew 21:1-11 (Traditional)

And when they drew near to Jerusalem and came to Beth'phage, to the Mount of Olives, then Jesus sent two disciples, saying to them, "Go into the village opposite you, and immediately you will find an ass tied, and a colt with her; untie them and bring them to me. ³ If any one says anything to you, you shall say, 'The Lord has need of

them,' and he will send them immediately." This took place to fulfill what was spoken by the prophet, saying, "Tell the daughter of Zion, Behold, your king is coming to you, humble, and mounted on an ass, and on a colt, the foal of an ass." The disciples went and did as Jesus had directed them; they brought the ass and the colt, and put their garments on them, and he sat thereon. Most of the crowd spread their garments on the road, and others cut branches from the trees and spread them on the road. And the crowds that went before him and that followed him shouted, "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!" And when he entered Jerusalem, all the city was stirred, saying, "Who is this?" And the crowds said, "This is the prophet Jesus from Nazareth of Galilee."

Mark 11:1-11a

As they approached Jerusalem and came to Bethphage and Bethany at the Mount of Olives, Jesus sent two of his disciples, saying to them, "Go to the village ahead of you, and just as you enter it, you will find a colt tied there, which no one has ever ridden. Untie it and bring it here. If anyone asks you, 'Why are you doing this?' tell him, 'The Lord needs it and will send it back here shortly.' " They went and found a colt outside in the street, tied at a doorway. As they untied it, some people standing there asked, "What are you doing, untying that colt?" They answered as Jesus had told them to, and the people let them go. When they brought the colt to Jesus and threw their cloaks over it, he sat on it. Many people spread their cloaks on the road, while others spread branches they had cut in the fields. Those who went ahead and those who followed shouted, "Hosanna!" "Blessed is he who comes in the name of the

Lord!" "Blessed is the coming kingdom of our father David!"
"Hosanna in the highest!" Jesus entered Jerusalem and went to the temple. He looked around at everything, but since it was already late, he went out to Bethany with the Twelve.

Luke 19:29-40

When he drew near to Beth'phage and Bethany, at the mount that is called Olivet, he sent two of the disciples, saying, "Go into the village opposite, where on entering you will find a colt tied, on which no one has ever yet sat; untie it and bring it here. If any one asks you, 'Why are you untying it?' you shall say this, 'The Lord has need of it.'" So those who were sent went away and found it as he had told them. And as they were untying the colt, its owners said to them, "Why are you untying the colt?" And they said, "The Lord has need of it." And they brought it to Jesus, and throwing their garments on the colt they set Jesus upon it. And as he rode along, they spread their garments on the road. As he was now drawing near, at the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, saying, "Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!" And some of the Pharisees in the multitude said to him, "Teacher, rebuke your disciples." He answered, "I tell you, if these were silent, the very stones would cry out."

The Priest then says the following blessing:

Priest: The Lord be with you.

People: And with your spirit.

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

People: It is right to give him thanks and praise.

It is right to praise you, Almighty God, for the acts of love by which you have redeemed us through your Son Jesus Christ our Lord.

On this day he entered the holy city of Jerusalem in triumph, and was proclaimed as King of kings by those who spread their garments and branches of palm along his way.

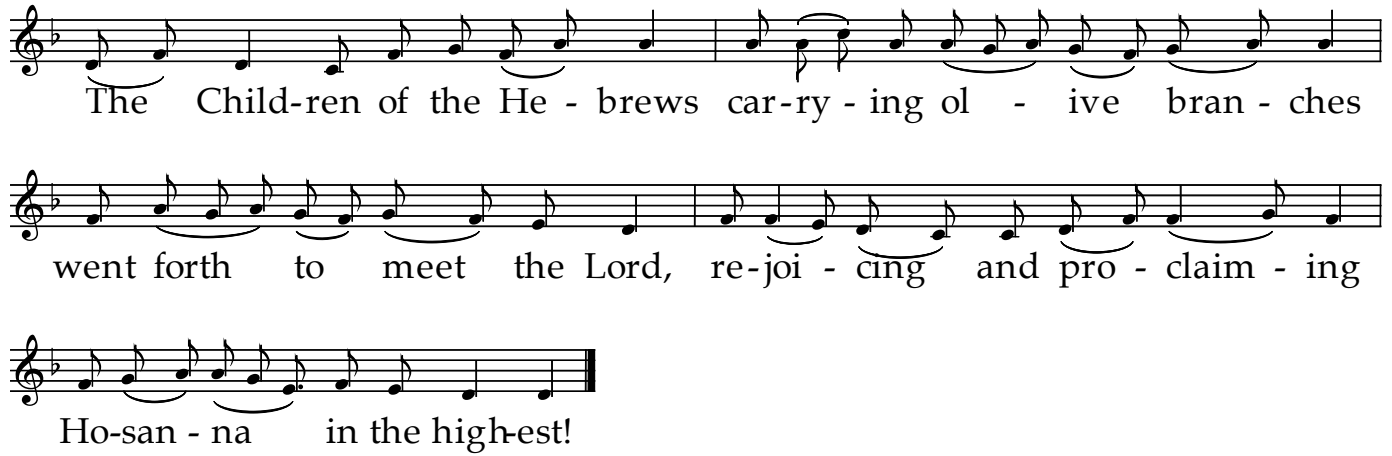
Let these branches ✠ be for us signs of his victory, and grant that we who bear them in his name may ever hail him as our King, and follow him in the way that leads to eternal life; who lives and reigns in glory with you and the Holy Spirit, now and for ever.

People: Amen.

The branches of palm are sprinkled with holy water.

The branches of palm or of other trees or shrubs to be carried in the procession are now distributed to the people having been blessed.

During distribution the following antiphon and psalm is be sung:



The Child-ren of the He - brews car-ry - ing ol - ive bran - ches
 went forth to meet the Lord, re-joi - cing and pro - claim - ing
 Ho-san - na in the high-est!

PSALM 24 *Domini est terra*



The earth is the Lord's and all that is in it, the world and all who dwell there - in.

- 1 The earth is the LORD'S and all that is in it, *
 the world and all who dwell therein.
- 2 For it is he who founded it upon the seas *
 and made it firm upon the rivers of the deep. *Antiphon*
- 3 "Who can ascend the hill of the LORD? " *
 and who can stand in his holy place?"
- 4 "Those who have clean hands and a pure heart, *
 who have not pledged themselves to falsehood,
 nor sworn by what is a fraud. *Antiphon*
- 5 They shall receive a blessing from the LORD *
 and a just reward from the God of their salvation."
- 6 Such is the generation of those who seek him, *
 of those who seek your face, O God of Jacob. *Antiphon*

- 7 Lift up your heads, O gates;↓
lift them high, O everlasting doors; *
and the King of glory shall come in.
- 8 "Who is this King of glory?" *
"The LORD, strong and mighty,
the LORD, mighty in battle." *Antiphon*
- 9 Lift up your heads, O gates;↓
lift them high, O everlasting doors; *
and the King of glory shall come in.
- 10 "Who is he, this King of glory?" *
"The LORD of hosts,
he is the King of glory." *Antiphon*

The Procession

The Procession is now formed in the following order: Thurifer, Crucifer and Acolytes, The Choir, The People, Subdeacon, Deacon, and Priest.

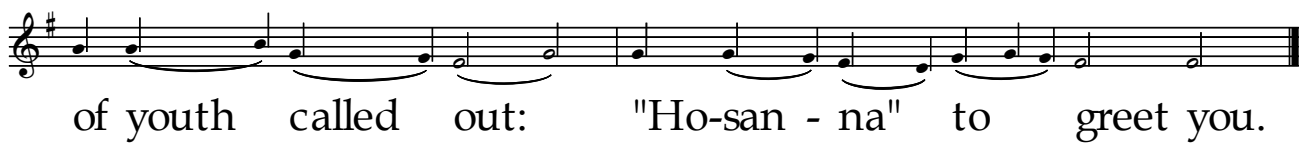
Deacon: Let us go forth in peace;

People: In the name of Christ. Amen.

While processing, all hold branches in their left hands with the fronds over their left shoulder, and sing the following or Psalm 118:19-29.

The ancient chant may be sung or the Hymn: All Glory Laud and Honor

Antiphon



Verses:



You are the King of Israel,* O David's royal Son.
Who in the Lord's Name comes, * the King and Bless-ed One.

Antiphon

The company of angels * are praising you on high.
And men and all creation * join in their reply.

Antiphon

The people of the Hebrews * with palms before you went.
Our praise and prayers and anthems * before you we present.

Antiphon

To you before your passion * they sang their hymns of praise.
To you now high exalted * our melody we raise.

Antiphon



You did accept their praises * accept the prayers we bring.
Who in all good delights * O good and gracious King.

Antiphon

OR



All glo - ry, laud and hon - or To thee, Re - deem - er, King!



To whom the lips of chil - dren Made sweet ho - san - nas ring.



- 1 Thou art the King of Is - ra - el, Thou Da - vid's Roy - al Son,
- 2 The com - pan - y of an - gels Are prais - ing thee on high,
- 3 The peo - ple of the He - brews With palms be - fore thee went;
- 4 To thee be - fore thy pas - sion They sang their hymns of praise;
- 5 Thou didst ac - cept their prais - es, Ac - cept the pray'rs we bring.



Who in the Lord's name com - est, The King and Bless - ed One.
And mor - tal men and all things Cre - at - ed make re - ply.
Our praise and pray'r and an - thems Be - fore thee we pre - sent.
To thee, now high ex - alt - ed, Our mel - o - dy we raise.
Who in all good de - light - est, Thou kind and gra - cious King.

The priest changes from his cope to the chasuble as the Introit of the Liturgy begins and the altar is incensed.

The Introit *Domine, ne longe...*, Ps. 22: 18, 24, 1,



Antiphon: Be not far away, O LORD; *
 you are my strength; hasten to help me.

Save me from the lion's mouth, *
 my wretched body from the horns of wild bulls.

Psalm: My God, my God, why have you forsaken me? *
 and are so far from my cry
 and from the words of my distress?

Antiphon:

Priest: The Lord be with you.

People: And with your spirit.

Priest: Let us pray.

Almighty and ever-living God, in your tender love for the human race you sent your Son our Savior Jesus Christ to take upon himself our nature, and to suffer death upon the cross, giving us the example of his great humility: Mercifully grant that we may walk in the way of his suffering, and also share in his resurrection; through Jesus Christ your Son, our Lord, who lives and reigns with you and the Holy Spirit, God, for all ages of ages. *Amen.*

People: Amen.

THE LITURGY OF THE WORD

Lector: A Reading from The Book of Isaiah [52:13-53:12]

See, my servant shall prosper; he shall be exalted and lifted up, and shall be very high. Just as there were many who were astonished at him- so marred was his appearance, beyond human semblance, and his form beyond that of men – so he shall startle many nations; kings shall shut their mouths because of him; for that which had not been told them they shall see, and that which they had not heard they shall contemplate. Who has believed what we have heard? And to whom has the arm of the LORD been revealed? For he grew up before him like a young plant, and like a root out of dry ground; he had no form or majesty that we should look at him, nothing in his appearance that we should desire him. He was despised and rejected by others; a man of suffering and acquainted with infirmity; and as one from whom others hide their faces he was despised, and we held him of no account. Surely he has borne our infirmities and carried our diseases; yet we accounted him stricken, struck down by God, and afflicted. But he was wounded for our transgressions, crushed for our iniquities; upon him was the punishment that made us whole, and by his bruises we are healed. All we like sheep have gone astray; we have all turned to our own way, and the LORD has laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he did not open his mouth; like a lamb that is led to the slaughter, and like a sheep that before its shearers is silent, so he did not open his mouth. By a perversion of justice he was taken away. Who could have imagined his future? For he was cut off from the land of the living, stricken for the transgression of my people. They made his grave with the wicked and his tomb with the rich, although he had done no violence, and

there was no deceit in his mouth. Yet it was the will of the LORD to crush him with pain. When you make his life an offering for sin, he shall see his offspring, and shall prolong his days; through him the will of the LORD shall prosper. Out of his anguish he shall see light; he shall find satisfaction through his knowledge. The righteous one, my servant, shall make many righteous, and he shall bear their iniquities. Therefore I will allot him a portion with the great, and he shall divide the spoil with the strong; because he poured out himself to death, and was numbered with the transgressors; yet he bore the sin of many, and made intercession for the transgressors.

Lector: The Word of The Lord.

People: Thanks be to God!

✠ SILENT REFLECTION ✠

The Gradual *Tenuisti manum dexteram meam, Ps. 73: 23, 24, 1-3*



I am al-ways with you; *
you hold me by my right hand.

You will guide me by your counsel, *
and afterwards receive me with glory.

Truly, God is good to Israel, *
to those who are pure in heart.

But as for me, my feet had near-ly slipped; *
I had almost tripped and fallen;

Because I envied the proud *
and saw the prosperity of the wicked:

Lector: A Reading from the Letter of Paul to the Philippians [2:5-11]

Let the same mind be in you that was in Christ Jesus, who, though he was in the form of God, did not regard equality with God as something to be exploited, but emptied himself, taking the form of a slave being born in human likeness. And being found in human form, he humbled himself and became obedient to the point of death - even death on a cross. Therefore God also highly exalted him and gave him the name that is above every name, so that at the name of Jesus every knee should bend, in heaven and on earth and under the earth, and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father.

Lector: The Word of the Lord.

People: Thanks be to God!

✠ SILENT REFLECTION ✠

The Tract *Deus, Deus, meus, Ps. 22: 1-8,17, 20, 22, 29, 30*

Sung antiphonally between the Clergy and Congregation



- 1 My God, my God, why have you forsaken me? *
and are so far from my cry,
and from the words of my distress?
- 2 O my God, I cry in the daytime, ↓
but you do not answer; *
by night as well, but I find no rest.



- 3 Yet you are the Holy One, *
enthroned upon the praises of Israel.
- 4 Our forefathers put their trust in you; *
they trusted, and you delivered them.
- 5 They cried out to you and were delivered; *
they trusted in you and were not put to shame.
- 6 But as for me, I am a worm and no man, *
scorned by all and despised by the people.
- 7 All who see me laugh me to scorn; *
they curl their lips, and wag their heads, saying,
- 8 "He trusted in the LORD; let him deliver him; *
let him rescue him, if he delights in him."
- 17 They stare and gloat over me; *
they divide my garments among them;
they cast lots for my clothing.
- 20 Save me from the lion's mouth, *
my wretched body from the horns of wild bulls
- 22 Praise the LORD, you that fear him; *
stand in awe of him, O offspring of Israel;
all you of Jacob's line, give glory.



29 My soul shall live for him;↓
my descendants shall serve him; *
they shall be known as the LORD'S for ever.

30 They shall come and make known to a people yet unborn *
the saving deeds that he has done.

Silence is kept as the Sacred Ministers take their places at the three lecterns to begin the Passion Gospel. Incense is not used and the acolytes do not carry candles.

TRADITIONAL PASSION GOSPEL

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO MATTHEW (26:36-75) 27:1-54 (55-66)

The Passion is chanted by the Priest,(Christus) Deacon,(Chronista) and Subdeacon(Synogogus). The customary responses before and after the Gospel are omitted.

Chronista Jesus went with his disciples to a place called Gethsemane; and he said to his disciples,

✠ **Christus:** "Sit here while I go over there and pray."

Chronista: He took with him Peter and the two sons of Zebedee, and began to be grieved and agitated. Then he said to them,

✘ **Christus:** "I am deeply grieved, even to death; remain here, and stay awake with me."

Chronista: Going a little farther, he threw himself on the ground and prayed,

✘ **Christus:** "My Father, if it is possible, let this cup pass from me; yet not what I want but what you want."

Chronista: Then he came to the disciples and found them sleeping; and he said to Peter,

✘ **Christus:** "So, could you not stay awake with me one hour? Stay awake and pray that you may not come into the time of trial; the spirit indeed is willing, but the flesh is weak."

Chronista: Again he went away for the second time and prayed,

✘ **Christus:** "My Father, if this cup cannot pass unless I drink it, your will be done."

Chronista: Again he came and found them sleeping, for their eyes were heavy. So leaving them again, he went away and prayed for the third time, saying the same words....

Then he came to the disciples and said to them,

✘ **Christus:** "Are you still sleeping and taking your rest? See, the hour is at hand, and the Son of Man is betrayed into the hands of sinners. Get up, let us be going. See, my betrayer is at hand."

Chronista: While he was still speaking, Judas, one of the twelve, arrived; with him was a large crowd with swords and clubs, from the chief priests and the elders of the people.

Chronista: Now the betrayer had given them a sign, saying,

Synagogus: "The one I will kiss is the man; arrest him."

Chronista: At once he came up to Jesus and said,

Synagogus: "Greetings, Rabbi!"

Chronista: and kissed him... Jesus said to him,

✘ **Christus:** "Friend, do what you are here to do."

Chronista: Then they came and laid hands on Jesus and arrested him.

Suddenly, one of those with Jesus put his hand on his sword, drew it, and struck the slave of the high priest, cutting off his ear.
Jesus said to him,

✘ **Christus:** "Put your sword back into its place; for all who take the sword will perish by the sword.

Do you think that I cannot appeal to my Father, and he will at once send me more than twelve legions of angels?

But how then would the scriptures be fulfilled, which say it must happen in this way?"

Chronista: At that hour Jesus said to the crowd,

✘ **Christus:** "Have you come out with swords and clubs to arrest me as though I were a bandit?

Day after day I sat in the temple teaching, and you did not arrest me.

But all this has taken place, so that the scriptures of the prophets may be fulfilled."

Chronista: Then all the disciples deserted him and fled.

Those who had arrested Jesus took him to Caiaphas the high priest, in whose house the scribes and the elders had gathered.

But Peter was following him at a distance, as far as the courtyard of the high priest; and going inside, he sat with the guards in order to see how this would end.

Chronista: Now the chief priests and the whole council were looking for false testimony against Jesus so that they might put him to death, but they found none, though many false witnesses came forward. At last two came forward and said,

Synagogus: "This fellow said, 'I am able to destroy the temple of God and to build it in three days.'"

Chronista: The high priest stood up and said,

Synagogus: "Have you no answer?
What is it that they testify against you?"

Chronista: But Jesus was silent.
Then the high priest said to him,

Synagogus: "I put you under oath before the living God,
tell us if you are the Messiah, the Son of God."

✠ **Christus:** "You have said so.
But I tell you, from now on you will see the Son
of Man seated at the right hand of Power
and coming on the clouds of heaven."

Chronista: Then the high priest tore his clothes and said,

Synagogus: "He has blasphemed!
Why do we still need witnesses?
You have now heard his blasphemy.
What is your verdict?"

Synagogus: "He deserves death."

Chronista: Then they spat in his face and struck him;
and some slapped him, saying,

Synagogus: "Prophecy to us, you Messiah!
Who is it that struck you?"

Chronista: Now Peter was sitting outside in the courtyard.
A servant-girl came to him and said,

Synagogus: "You also were with Jesus the Galilean."

Chronista: But he denied it before all of them, saying,

Synagogus: "I do not know what you are talking about."

Chronista: When he went out to the porch,
another servant-girl saw him,
and she said to the bystanders,

Synagogus: "This man was with Jesus of Nazareth."

Chronista: Again he denied it with an oath,

Synagogus: "I do not know the man."

Chronista: After a little while the bystanders came up and
said to Peter,

Synagogus: "Certainly you are also one of them,
for your accent betrays you."

Chronista: Then he began to curse, and he swore an oath,

Synagogus: "I do not know the man!"

Chronista: At that moment the cock crowed.

Chronista: Then Peter remembered what Jesus had said:
"Before the cock crows,
you will deny me three times."
And he went out and wept bitterly.

Friday Morning

When morning came, all the chief priests and the elders of the people conferred together against Jesus in order to bring about his death.

They bound him, led him away,
and handed him over to Pilate the governor.

When Judas, his betrayer, saw that Jesus was condemned, he repented and brought back the thirty pieces of silver to the chief priests and the elders. He said,

Synagogus: "I have sinned by betraying innocent blood."

Chronista: But they said,

Synagogus: "What is that to us? See to it yourself."

Chronista: Throwing down the pieces of silver in the temple, he departed; and he went and hanged himself.

But the chief priests, taking the pieces of silver, said,

Synagogus: "It is not lawful to put those pieces of silver into the treasury, since they are blood money."

Chronista: After conferring together, they used them to buy the potter's field as a place to bury foreigners. For this reason that field has been called Akeldama (the Field of Blood) to this day. Then was fulfilled what had been spoken through the prophet Jeremiah, "And they took the thirty pieces of silver, the price of the one on whom a price had been set, on whom some of the people of Israel had set a price, and they gave them for the potter's field, as the Lord commanded me."

Now Jesus stood before the governor; and the governor asked him,

Synagogus: "Are you the King of the Jews?"

✠ **Christus:** "You say so."

Chronista: But when he was accused by the chief priests and elders, he did not answer.
Then Pilate said to him,

Synagogus: "Do you not hear how many accusations they make against you?"

Chronista: But he gave him no answer, not even to a single charge, so that the governor was greatly amazed.

Chronista: Now at the festival the governor was accustomed to release a prisoner for the crowd, anyone whom they wanted. At that time they had a notorious prisoner, called Jesus Barabbas. So after they had gathered, Pilate said to them,

Synagogus: "Whom do you want me to release for you, Jesus Barabbas or Jesus who is called the Messiah?"

Chronista: For he realized that it was out of jealousy that they had handed him over.

While he was sitting on the judgment seat, his wife sent word to him, "Have nothing to do with that innocent man, for today I have suffered a great deal because of a dream about him."

Now the chief priests and the elders persuaded the crowds to ask for Barabbas and to have Jesus killed.

The governor again said to them,

Synagogus: "Which of the two do you want me to release for you?"

Chronista: They said

Synagogus: "Barabbas."

Chronista: Pilate asked

Synagogus: "Then what should I do with Jesus who is called the Messiah?"

Chronista: They shouted

Synagogus: "Let him be crucified!"

Chronista: Pilate asked

Synagogus: "Why, what evil has he done?"

Chronista: But they shouted all the more,

Synagogus: "Let him be crucified!"

Chronista: So when Pilate saw that he could do nothing, but rather that a riot was beginning, he took some water and washed his hands before the crowd, saying,

Synagogus: "I am innocent of this man's blood; see to it yourselves."

Chronista: Then the people as a whole answered,

Synagogus: "His blood be on us and on our children!"

Chronista: So he released Barabbas for them;
and after flogging Jesus,
he handed him over to be crucified.

Then the soldiers of the governor took Jesus into
the governor's headquarters, and they gathered
the whole cohort around him.

They stripped him and put a scarlet robe on him,
and after twisting some thorns into a crown,
they put it on his head.

They put a reed in his right hand and knelt
before him and mocked him, saying,

Synagogus: "Hail, King of the Jews!"

Chronista: They spat on him, and took the reed and struck
him on the head.

After mocking him, they stripped him of the robe
and put his own clothes on him.

Then they led him away to crucify him.

As they went out, they came upon a man from
Cyrene named Simon; they compelled this man
to carry his cross.

Chronista: And when they came to a place called Golgotha (which means Place of a Skull), they offered him wine to drink, mixed with gall; but when he tasted it, he would not drink it. And when they had crucified him, they divided his clothes among themselves by casting lots; then they sat down there and kept watch over him.

Over his head they put the charge against him, which read,

"This is Jesus, the King of the Jews."

Chronista: Then two bandits were crucified with him, one on his right and one on his left.

Those who passed by derided him, shaking their heads and saying,

Synagogus: "You who would destroy the temple and build it in three days, save yourself!

If you are the Son of God, come down from the cross."

Chronista: In the same way the chief priests also, along with the scribes and elders, were mocking him, saying,

Synagogus: "He saved others; he cannot save himself.

Synagogus: He is the King of Israel;
let him come down from the cross now,
and we will believe in him.

He trusts in God; let God deliver him now,
if he wants to; for he said, 'I am God's Son.'"

Chronista: The bandits who were crucified with him also
taunted him in the same way.

From noon on, darkness came over the whole
land until three in the afternoon.

And about three o'clock Jesus cried with a loud
voice,

✠ **Christus:** "Eli, Eli, lema sabachthani?"

Chronista: Which means, "My God, my God, why have you
forsaken me?"
When some of the bystanders heard it, they said,

Synagogus: "This man is calling for Elijah."

Chronista: At once one of them ran and got a sponge,
filled it with sour wine, put it on a stick,
and gave it to him to drink... But the others said,

Synagogus: "Wait, let us see whether Elijah will come
to save him."

Chronista: Then Jesus cried again with a loud voice and breathed his last.

✠ ALL KNEEL IN SILENT REFLECTION ✠

Chronista: At that moment the curtain of the temple was torn in two, from top to bottom.

The earth shook, and the rocks were split.

The tombs also were opened, and many bodies of the saints who had fallen asleep were raised.

After his resurrection they came out of the tombs and entered the holy city and appeared to many.

Now when the centurion and those with him, who were keeping watch over Jesus, saw the earthquake and what took place, they were terrified and said,

Synagogus: "Truly, this man was the Son of God!"



ALTERNATIVE PASSION GOSPEL

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO MARK (14:32-72)15:1-39 (40-47)

The Passion is chanted by the Priest,(Christus) Deacon,(Chronista) and Subdeacon(Synogogus). The customary responses before and after the Gospel are omitted.

Chronista: Jesus and his disciples went to a place called Gethsemane; and he said to his disciples,

✠ **Christus:** "Sit here while I pray."

Chronista: He took with him Peter and James and John, and began to be distressed and agitated. And said to them,

✠ **Christus:** "I am deeply grieved, even to death; remain here, and keep awake."

Chronista: And going a little farther, he threw himself on the ground and prayed that, if it were possible, the hour might pass from him. He said,

✠ **Christus:** "Abba, Father, for you all things are possible; remove this cup from me; yet, not what I want, but what you want."

Chronista: He came and found them sleeping;
and he said to Peter,

✠ **Christus:** "Simon, are you asleep?
Could you not keep awake one hour?
Keep awake and pray that you may not come
into the time of trial; the spirit indeed is willing,
but the flesh is weak."

Chronista: And again he went away and prayed,
saying the same words.

And once more he came and found them
sleeping, for their eyes were very heavy;
and they did not know what to say to him.
He came a third time and said to them,

✠ **Christus:** "Are you still sleeping and taking your rest?
Enough! The hour has come; the Son of Man is
betrayed into the hands of sinners. Get up,
let us be going... See, my betrayer is at hand."

Chronista: Immediately, while he was still speaking, Judas,
one of the twelve, arrived; and with him there
was a crowd with swords and clubs, from the
chief priests, the scribes, and the elders.

Now the betrayer had given them a sign, saying,

Synagogus: "The one I will kiss is the man;
arrest him and lead him away under guard."

Chronista: So when he came, he went up to him at once and said,

Synagogus: "Rabbi!"

Chronista: and kissed him.

Then they laid hands on him and arrested him.

But one of those who stood near drew his sword and struck the slave of the high priest, cutting off his ear. Then Jesus said to them,

✘ **Christus:** "Have you come out with swords and clubs to arrest me as though I were a bandit?"

Day after day I was with you in the temple teaching, and you did not arrest me. But let the scriptures be fulfilled."

Chronista: All of them deserted him and fled.

A certain young man was following him, wearing nothing but a linen cloth. They caught hold of him, but he left the linen cloth and ran off naked.

Chronista: They took Jesus to the high priest; and all the chief priests, the elders, and the scribes were assembled.

Chronista: Peter had followed him at a distance,
right into the courtyard of the high priest;
and he was sitting with the guards,
warming himself at the fire.

Now the chief priests and the whole council were
looking for testimony against Jesus to put him to
death; but they found none.

For many gave false testimony against him, and
their testimony did not agree. Some stood up and
gave false testimony against him, saying,

Synagogus: "We heard him say, 'I will destroy this temple
that is made with hands, and in three days I will
build another, not made with hands.'"

Chronista: But even on this point their testimony did not
agree. Then the high priest stood up before them
and asked Jesus,

Synagogus: "Have you no answer?
What is it that they testify against you?"

Chronista: But he was silent and did not answer.
Again the high priest asked him,

Synagogus: "Are you the Messiah,
the Son of the Blessed One?"

✠ **Christus:** "I am; and 'you will see the Son of Man seated at the right hand of the Power,' and 'coming with the clouds of heaven.'"

Chronista: Then the high priest tore his clothes and said,

Synagogus: "Why do we still need witnesses? You have heard his blasphemy! What is your decision?"

Chronista: All of them condemned him as deserving death.

Some began to spit on him, to blindfold him, and to strike him, saying to him,

Synagogus: "Prophecy!"

Chronista: The guards also took him over and beat him.

While Peter was below in the courtyard, one of the servant-girls of the high priest came by.

When she saw Peter warming himself, she stared at him and said,

Synagogus: "You also were with Jesus, the man from Nazareth."

Chronista: But he denied it, saying,

Synagogus: "I do not know or understand what you are talking about."

Chronista: And he went out into the forecourt.
Then the cock crowed.
And the servant-girl, on seeing him,
began again to say to the bystanders,

Synagogus: "This man is one of them."

Chronista: But again he denied it.

Then after a little while,
the bystanders again said to Peter,

Synagogus: "Certainly you are one of them;
for you are a Galilean."

Chronista: But he began to curse, and he swore an oath,

Synagogus: "I do not know this man you are talking about."

Chronista: At that moment
the cock crowed for the second time.

Then Peter remembered that Jesus had said to
him, "Before the cock crows twice,
you will deny me three times."

And he broke down and wept.

Friday Morning

Chronista: As soon as it was morning, the chief priests held a consultation with the elders and scribes and the whole council.

They bound Jesus, led him away, and handed him over to Pilate. Pilate asked him,

Synagogus: "Are you the King of the Jews?"

Christus: "You say so."

Chronista: Then the chief priests accused him of many things.

Pilate asked him again,

Synagogus: "Have you no answer?
See how many charges they bring against you."

Chronista: But Jesus made no further reply,
so that Pilate was amazed.

Now at the festival he used to release a prisoner for them, anyone for whom they asked. Now a man called Barabbas was in prison with the rebels who had committed murder during the insurrection. So the crowd came and began to ask Pilate to do for them according to his custom.

Then he answered them,

Synagogus: "Do you want me to release for you the King of the Jews?"

Chronista: For he realized that it was out of jealousy that the chief priests had handed him over. But the chief priests stirred up the crowd to have him release Barabbas for them instead.

Pilate spoke to them again,

Synagogus: "Then what do you wish me to do with the man you call the King of the Jews?"

Chronista: They shouted back,

Synagogus: "Crucify him!"

Chronista: Pilate asked

Synagogus: "Why, what evil has he done?"

Chronista: But they shouted all the more,

Synagogus: "Crucify him!"

Chronista: So Pilate, wishing to satisfy the crowd, released Barabbas for them; and after flogging Jesus, he handed him over to be crucified.

Chronista: Then the soldiers led him into the courtyard of the palace (that is, the governor's headquarters); and they called together the whole cohort.

And they clothed him in a purple cloak; and after twisting some thorns into a crown, they put it on him. And they began saluting him,

Synagogus: "Hail, King of the Jews!"

Chronista: They struck his head with a reed, spat upon him, and knelt down in homage to him. After mocking him, they stripped him of the purple cloak and put his own clothes on him.

Then they led him out to crucify him.

They compelled a passerby, who was coming in from the country, to carry his cross; it was Simon of Cyrene, the father of Alexander and Rufus.

Chronista: Then they brought Jesus to the place called Golgotha (which means the place of a skull). And they offered him wine mixed with myrrh; but he did not take it.

And they crucified him, and divided his clothes among them, casting lots to decide what each should take.

Chronista: It was nine o'clock in the morning when they crucified him.

The inscription of the charge against him read, "The King of the Jews."

And with him they crucified two bandits, one on his right and one on his left.

Those who passed by derided him, shaking their heads and saying,

Synagogus: "Aha! You who would destroy the temple and build it in three days, save yourself, and come down from the cross!"

Chronista: In the same way the chief priests, along with the scribes, were also mocking him among themselves and saying,

Synagogus: "He saved others; he cannot save himself. Let the Messiah, the King of Israel, come down from the cross now, so that we may see and believe."

Chronista: Those who were crucified with him also taunted him.

When it was noon, darkness came over the whole land until three in the afternoon.

Chronista: At three o'clock Jesus cried out with a loud voice,

✠ **Christus:** "Eloi, Eloi, lema sabachthani?"

Chronista: which means, "My God, my God,
why have you forsaken me?"

When some of the bystanders heard it, they said,

Synagogus: "Listen, he is calling for Elijah."

Chronista: And someone ran, filled a sponge with sour
wine, put it on a stick, and gave it to him to
drink, saying,

Synagogus: "Wait, let us see whether Elijah will come to take
him down."

Chronista: Then Jesus gave a loud cry and breathed his last.

✠ ALL KNEEL IN SILENT REFLECTION ✠

Chronista: And the curtain of the temple was torn in two,
from top to bottom.

Now when the centurion, who stood facing him,
saw that in this way he breathed his last, he said,

Synagogus: "Truly this man was God's Son!"

ALTERNATIVE PASSION GOSPEL

THE PASSION OF OUR LORD JESUS CHRIST ACCORDING TO LUKE (22:39-71) 23:1-49 (50-56)

The Passion is chanted by the Priest,(Christus) Deacon,(Chronista) and Subdeacon(Synogogus). The customary responses before and after the Gospel are omitted.

Chronista: Jesus came out and went, as was his custom, to the Mount of Olives; and the disciples followed him. When he reached the place, he said to them,

✠ **Christus:** "Pray that you may not come into the time of trial."

Chronista: Then he withdrew from them about a stone's throw, knelt down, and prayed,

✠ **Christus:** "Father, if you are willing, remove this cup from me; yet, not my will but yours be done."

Chronista: Then an angel from heaven appeared to him and gave him strength.

In his anguish he prayed more earnestly, and his sweat became like great drops of blood falling down on the ground.

- Chronista:** When he got up from prayer, he came to the disciples and found them sleeping because of grief, and he said to them,
- ✘ **Christus:** "Why are you sleeping?
Get up and pray that you may not come into the time of trial."
- Chronista:** While he was still speaking, suddenly a crowd came, and the one called Judas, one of the twelve, was leading them.
- He approached Jesus to kiss him;
but Jesus said to him,
- ✘ **Christus:** "Judas, is it with a kiss that you are betraying the Son of Man?"
- Chronista:** When those who were around him saw what was coming, they asked,
- Synagogus:** "Lord, should we strike with the sword?"
- Chronista:** Then one of them struck the slave of the high priest and cut off his right ear. But Jesus said,
- ✘ **Christus:** "No more of this!"
- Chronista:** And he touched his ear and healed him.

Chronista: Then Jesus said to the chief priests,
the officer of the temple police,
and the elders who had come for him,

✠ **Christus:** "Have you come out with swords and clubs as if I were a bandit? When I was with you day after day in the temple, you did not lay hands on me. But this is your hour, and the power of darkness!"

Chronista: Then they seized him and led him away,
bringing him into the high priest's house.

Peter was following at a distance.

When they had kindled a fire in the middle of the courtyard and sat down together,
Peter sat among them.

Then a servant-girl, seeing him in the firelight,
stared at him and said,

Synagogus: "This man also was with him."

Chronista: But he denied it, saying,

Synagogus: "Woman, I do not know him."

Chronista: A little later someone else, on seeing him, said,

Synagogus: "You also are one of them."

Chronista: But Peter said,

Synagogus: "Man, I am not!"

Chronista: Then about an hour later still another kept insisting,

Synagogus: "Surely this man also was with him; for he is a Galilean."

Chronista: But Peter said,

Synagogus: "Man, I do not know what you are talking about!"

Chronista: At that moment, while he was still speaking, the cock crowed.

The Lord turned and looked at Peter.

Then Peter remembered the word of the Lord, how he had said to him, "Before the cock crows today, you will deny me three times."

Chronista: And he went out and wept bitterly.

Now the men who were holding Jesus began to mock him and beat him; they also blindfolded him and kept asking him,

Synagogus: "Prophecy!... Who is it that struck you?"

Chronista: They kept heaping many other insults on him.

When day came,
the assembly of the elders of the people,
both chief priests and scribes, gathered together,
and they brought him to their council. They said,

Synagogus: "If you are the Messiah, tell us."

Christus: "If I tell you, you will not believe; and if I question you, you will not answer. But from now on the Son of Man will be seated at the right hand of the power of God."

Chronista: All of them asked,

Synagogus: "Are you, then, the Son of God?"

✘ **Christus:** "You say that I am."

Chronista: Then they said,

Synagogus: "What further testimony do we need?
We have heard it ourselves from his own lips!"

Chronista: Then the assembly rose as a body and brought Jesus before Pilate.

Chronista: They began to accuse him, saying,

Synagogus: "We found this man perverting our nation, forbidding us to pay taxes to the emperor, and saying that he himself is the Messiah, a king."

Chronista: Then Pilate asked him,

Synagogus: "Are you the king of the Jews?"

✠ Christus: "You say so."

Chronista: Then Pilate said to the chief priests and the crowds,

Synagogus: "I find no basis for an accusation against this man."

Chronista: But they were insistent and said,

Synagogus: "He stirs up the people by teaching throughout all Judea, from Galilee where he began even to this place."

Chronista: When Pilate heard this, he asked whether the man was a Galilean. And when he learned that he was under Herod's jurisdiction, he sent him off to Herod, who was himself in Jerusalem at that time.

Chronista:

When Herod saw Jesus, he was very glad, for he had been wanting to see him for a long time, because he had heard about him and was hoping to see him perform some sign.

He questioned him at some length, but Jesus gave him no answer.

The chief priests and the scribes stood by, vehemently accusing him.

Herod with his soldiers treated him with contempt and mocked him, and sent him back to Pilate.

That same day Herod and Pilate became friends with each other; before this they had been enemies.

Pilate then called together the chief priests, the leaders, and the people, and said to them,

Synagogus:

"You brought me this man as one who was perverting the people; and here I have examined him in your presence and have not found this man guilty of any of your charges against him.

Neither has Herod, for he sent him back to us. Indeed, he has done nothing to deserve death. I will therefore have him flogged and release him."

Chronista: Then they all shouted out together,

Synagogus: "Away with this fellow! Release Barabbas for us!"

Chronista: (This was a man who had been put in prison for an insurrection that had taken place in the city, and for murder.)

Pilate, wanting to release Jesus, addressed them again; but they kept shouting,

Synagogus: "Crucify him, crucify him!"

Chronista: A third time he said to them,

Synagogus: "Why, what evil has he done? I have found in him no ground for the sentence of death; I will therefore have him flogged and then release him."

Chronista: But they kept urgently demanding with loud shouts that he should be crucified; and their voices prevailed.

So Pilate gave his verdict that their demand should be granted.

He released the man they asked for, the one who had been put in prison for insurrection and murder, and he handed Jesus over as they wished.

Chronista:

As they led him away, they seized a man, Simon of Cyrene, who was coming from the country, and they laid the cross on him, and made him carry it behind Jesus.

A great number of the people followed him, and among them were women who were beating their breasts and wailing for him.

But Jesus turned to them and said,

✠ **Christus:**

"Daughters of Jerusalem, do not weep for me, but weep for yourselves and for your children. For the days are surely coming when they will say, 'Blessed are the barren, and the wombs that never bore, and the breasts that never nursed.'

Then they will begin to say to the mountains, 'Fall on us'; and to the hills, 'Cover us'.

For if they do this when the wood is green, what will happen when it is dry?"

Chronista:

Two others also, who were criminals, were led away to be put to death with him.

When they came to the place that is called The Skull, they crucified Jesus there with the criminals, one on his right and one on his left.

Then Jesus said,

✠ **Christus:** "Father, forgive them;
for they do not know what they are doing."

Chronista: And they cast lots to divide his clothing.

And the people stood by, watching;
but the leaders scoffed at him, saying,

Synagogus: "He saved others;
let him save himself if he is the Messiah of God,
his chosen one!"

Chronista: The soldiers also mocked him,
coming up and offering him sour wine,
and saying,

Synagogus: "If you are the King of the Jews, save yourself!"

Chronista: There was also an inscription over him,
"This is the King of the Jews."

Chronista: One of the criminals who were hanged there
kept deriding him and saying,

Synagogus: "Are you not the Messiah? Save yourself and us!"

Chronista: But the other rebuked him, saying,

Synagogus: "Do you not fear God, since you are under the
same sentence of condemnation?"

Synagogus: We indeed have been condemned justly,
for we are getting what we deserve for our deeds,
but this man has done nothing wrong."

Chronista: Then he said,

Synagogus: "Jesus, remember me
when you come into your kingdom."

Chronista: Jesus turned to him and said

✠ **Christus:** "Truly I tell you,
today you will be with me in Paradise."

Chronista: It was now about noon, and darkness came over
the whole land until three in the afternoon,
while the sun's light failed;
and the curtain of the temple was torn in two.
Then Jesus, crying with a loud voice, said,

✠ **Christus:** "Father, into your hands I commend my spirit."

Chronista: Having said this, he breathed his last.

✠ ALL KNEEL IN SILENT REFLECTION ✠

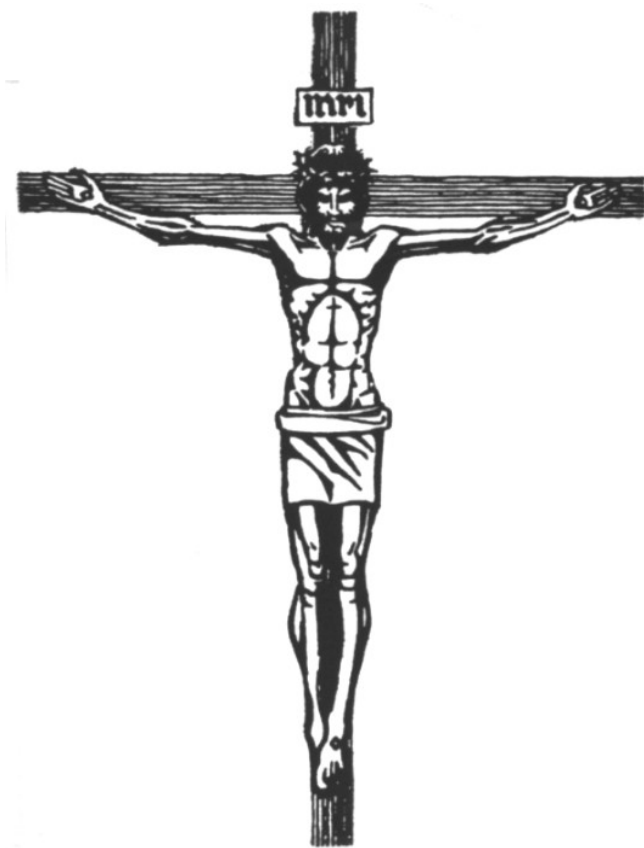
Chronista: When the centurion saw what had taken place,
he praised God and said,

Synagogus: "Certainly this man was innocent."

Chronista:

And when all the crowds who had gathered there for this spectacle saw what had taken place, they returned home, beating their breasts.

But all his acquaintances, including the women who had followed him from Galilee, stood at a distance, watching these things.



Then follows **The Nicene Creed**

Credo III

The Very Rev Anthony J Bondi Jr.



I be - lieve in one - God, the Fa - ther al - migh - ty,



ma - ker of hea - ven and earth, of all things, vi si - ble,



and in - vi - - si ble. And in one Lord Je - sus Christ,



the on - ly be - got - ten Son of God,



born of the Fa - ther be - fore all a - ges. God from God,



Light from Light, true God from true God.



be - got - ten, not made, con - sub - stan - tial with the Fa - ther.



Through him all things were made; For us men and for our sal - va - tion



He came down from hea - ven, Was in - car - nate by the Ho - ly Spir - it

of the Vir - gin Ma - ry and be - came Man.

Cru - ci - fied al - so for us un - der Pon - tius Pi - late,

He suf - fered death and was bur - ied. And rose a - gain on the third day

in ac - cor - dance with the scrip - tures. He as - cend - ed in - to hea - ven

and is seat - ed at the right hand of the Fa - ther.

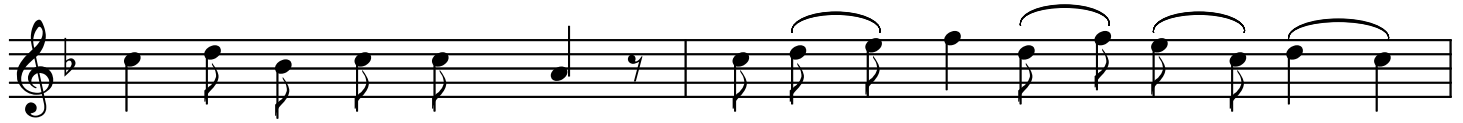
He will come a - gain, in glo - ry, to judge the liv - ing and the dead.

His king - dom will have no end. And in the Ho - ly Spir - it, the Lord,

the giv - er of life, who pro - ceeds from the Fa ther.

who with the Fa - ther and the Son is wor - shipped and glo - ri - fied.

who has spo - ken through the pro - phets. And One, Ho - ly, Cath - o - lic,⁵⁵



and A - po - sto - lic Church. I con - fess one bap - tism



for the for - give - ness of sins.



I look for - ward to the re - sur - rec - tion of the dead



and the life of the age to come. A - - - - -



- - - - - men.

The Prayers of Supplication of Saint Martin

The Deacon, standing in the midst of the people sings:

Deacon: Let us pray with all our heart and all our mind to God
who looks upon the earth and makes it tremble;
Lord hear us and have mercy:

People: Lord have mercy.

Deacon: For the greatest peace and tranquility in our times,
for the Holy Catholic and Apostolic Church
which is from one end of the earth to the other.
Let us pray to the Lord:

People: Lord have mercy.

Deacon: For all Patriarch Kyril, for Metropolitan Hilarion,
and for all bishops, presbyters, and deacons,
for all monks and nuns and for the holy people of God,
Let us pray to the Lord:

People: Lord have mercy.

Deacon: For our country, state and city and fellow citizens,
for our President, Legislators, and Magistrates,
and for the armed forces,
Let us pray to the Lord:

People: Lord have mercy.

Deacon: For virgins, widows, and orphans,
Let us pray to the Lord.

People: Lord have mercy.

Deacon: For those who travel by land, water, air and space,
for penitents, catechumens and prisoners;
Let us pray to the Lord.

People: Lord have mercy.

Deacon: For those who, in the holy church,
enjoy and share the fruits of mercy.
Let us pray to the Lord:

People: Lord have mercy.

Deacon: Remembering Blessed Mary, Virgin,
and Mother of God, the holy apostles and martyrs,
[Blessed N.] and all the saints,
Let us commend ourselves and one another
and all our life to Christ our God:

People: To You, O Lord!

Deacon: That we may be given a holy life and a peaceful death,
Let us ask of the Lord:

People: Grant this, O Lord!

Deacon: That the Lord may preserve the sanctity, purity and truth
of the Catholic and Apostolic Faith:

Let us ask of the Lord:

People: Grant this, O Lord!

Deacon: That the divine bond of peace, unity,
and love remain among us,

Let us ask of the Lord:

People: Grant this, O Lord!

Priest: Father hear the prayers of your people: grant us your
pardon and peace, that we, who live in that peace by
the power of the Holy Spirit, may extend it to each
other and worthily bring our gift to your altar and give
you glory through Jesus Christ our Lord.

People: Amen.

Priest: ✠ Christ is in our midst.

People: He is and ever shall be.

Deacon: Let us greet one another with a holy kiss.

The Offertory *Improperium expectavit cor meum, Ps 69: 21-22*



Reproach has broken my heart, and it cannot be healed; *

I looked for sympathy, but there was none,
for comforters, but I could find no one.

They gave me gall to eat, *

and when I was thirsty, they gave me vinegar to drink.

The Liturgy continues with the Offertory. Representatives of the congregation bring the people's offerings of bread and wine, and other gifts, to the deacon.

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,
Ho-ly, Ho-ly, Ho- - - ly! Ho-ly, is the Lord Most High!

Having prepared the gifts, the Deacon bows to the Altar and Priest.

The Priest comes to the center, bows to the Church; he turns, goes to the altar and standing before it says quietly:

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

The Priest sets on incense, offered by the Subdeacon or Thurifer which he blesses saying:

May you be blessed ✠ by Him
in whose honor you are to be burned. Amen.

The Priest censens the gifts and the altar, walking around it and returning to the center. The Deacon censens the Priest and the Church.

The Acolyte presents water and a towel and the Priest washes his hands saying quietly:

Lord wash away my iniquity,
cleanse me from my sin.

When all are in place the following may be used by the Deacon:

Deacon: Our presbyter, **N**, (your unworthy servant) offers this sacrifice of praise and thanksgiving to the Lord God making remembrance for himself, (myself) our bishop, **N**., and the whole college of clergy.

The servants of God, **NN** [*those who have furnished the bread and wine for this Liturgy*], offer, praying that by his grace the Lord may inspire, aid, and uphold them in all good works.

All the people offer, asking the Lord to hear their prayers and supplications, remembering also your servants, **NN**. [*the dead who are being remembered*], whom you have called from this place to you, that they, too, may be enrolled among the ranks of the blessed.

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

All: May 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

The Prayer Over The Gifts: The Second Collect


Priest: Almighty Father, receive this sacrifice offered by us, and grant that we, and your servants for whom we pray, may be granted the forgiveness of our sins and be made worthy to obtain eternal life; 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.


Please Stand

THE PREFACE TO THE ANAPHORA

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, through Jesus Christ our Lord.

*Thurifer & four acolytes-torches stand facing the altar inside the altar rail.
The priest extends his hands keeping his thumbs and forefingers joined.*

To you, therefore, most gracious Father,
we humbly pray through Jesus Christ your Son our Lord

*He kisses the altar joins his hands, places his left hand on his breast, and
blesses the offering:*

that you accept ✠ and bless ✠ these pure ✠ and holy gifts
which we offer to you in sacrifice.

He stretches out his hands and continues:

We offer them on behalf of your holy catholic Church:
watch over her, gather her, guide her and grant her peace,
protection, and unity throughout the whole world
with your servants: Kyril, our Patriarch,
Hilarion our Metropolitan and Bishop, (Bishop Jerome) and
all Orthodox believers who hold the Catholic and Apostolic faith.

Remember, Lord, your faithful people,
and your servants standing here around your altar,
knowing how firmly we believe in you
and dedicate ourselves to you.

He joins his hands, prays briefly, then, with hands outstretched continues:

We offer to you this sacrifice of praise and thanksgiving
for ourselves and for all those who are dear to us.
We pray to you our living and true God,
for our well being and redemption
and for those whose faith and devotion are known to you alone.

Communicantes

In communion with the whole Church,
we venerate first the glorious and ever virgin Mary,
Mother of our Lord and God, Jesus Christ;
and also your blessed apostles and martyrs
Peter, Paul, Andrew

[James, John, Thomas, James, Philip, Bartholomew,
Matthew, Simon, and Thaddaeus,
Linus, Cletus, Clement, Sixtus, Cornelius,
Cyprian, Laurence, Chrysogonus, John and Paul,
Cosmas and Damian,] [Blessed N.],

...and all your saints whose prayers gain for us your constant help
and protection.

He extends his hands over the offering before him saying:



Father, we humbly ask that you accept this offering of our service
and that of your whole family;
order our days in your peace,
save us from eternal damnation,
and number us among those you have chosen.

He joins his hands, places his left hand on his breast, blessing the offering:

Bless ✠ and approve ✠ our offering, O Father;
make it ✠ acceptable to you.
By the power of the Holy Spirit,
let it become for us
the ✠ body and ✠ blood of Jesus Christ,
your only Son, our Lord.

The Deacon removes the purificator and pall

The Priest joins his hands and prays:



On the night he was handed over to suffering and death,

He lifts the paten with the Lamb slightly.

our Lord Jesus Christ took bread into his holy and venerable hands;
and with eyes lifted up to heaven,
to you his almighty God and Father,
he gave thanks to you, *(pause)* said the blessing,
broke the bread, and gave it to his disciples, and said:

He bows and sings the following words slowly and distinctly:



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

He pauses for a moment then replaces the paten.

After supper, in a like manner,
he took the cup into his holy and venerable hands;

He lifts the chalice slightly.

and when he again had given thanks, *(pause)* said the blessing,
gave the cup to his disciples, and said,

He bows and sings the following words slowly:



"Take this all of you, and drink of it:
This is my Blood
which shall be shed for you and for many
for the forgiveness of sins.

He pauses for a moment then replaces the chalice saying quietly.

As often as you do these things, you do them remembering me."

The Deacon steps forward and replaces the purificator and pall. The Priest stretches out his hands keeping his thumbs and forefingers joined.

Father, we celebrate the remembrance of Christ your Son:
We, your servants and your holy people,
call to mind his passion,
his resurrection from the dead,
and his ascension,
until he comes again in glory.


We offer to you, the God of glory and majesty,
from the many gifts you have given us,
this ✠ perfect and pure sacrifice:
the holy ✠ bread of life and the ✠ chalice of eternal salvation.

Look with favor upon these offerings, and accept them
as once you accepted the gifts of your just servant Abel,
the sacrifice of Abraham, our father in faith,
and the bread and wine offered by your priest Melchisedech.

*He joins his hands, then places his left hand on his breast, makes the sign
of the cross* 

Father we pray, that you send down your Holy Spirit upon us ✠
and blesses the offering,

and upon these offerings:
make this bread the ✠ Body of your Christ,
and the wine within this cup
the precious ✠ Blood of Christ, *He signs over both,*
being changed ✠ by that same Holy Spirit.

*He crosses his arms on his chest touching his shoulders with his fingers
and bowing profoundly he prays:* 

Almighty God, we humbly pray
that these Gifts be carried by the hands of your Holy Angel,
to your altar on high in the presence of your Divine Majesty;
then, as we receive from this altar
the Sacred Body and Blood of your Son,

Placing his left hand on his breast makes the sign of the cross

✠ fill us with every grace and heavenly blessing.

He extends his hands keeping his thumbs and forefingers joined

Remember, Lord, those who have died and have gone before us
sealed with the sign of faith, and who rest in the "sleep of peace."

He joins his hands, prays briefly, then, with hands outstretched, continues

Let these, and all who rest in Christ,
find in your Presence light, refreshment, and peace.

He joins his hands, strikes his breast with his right hand saying:

To us also, *He extends his hands*, who hope in your abundant
mercies, graciously grant that we may share in the fellowship of
your holy apostles and martyrs with John the Baptist, Stephen,
Matthias, Barnabas

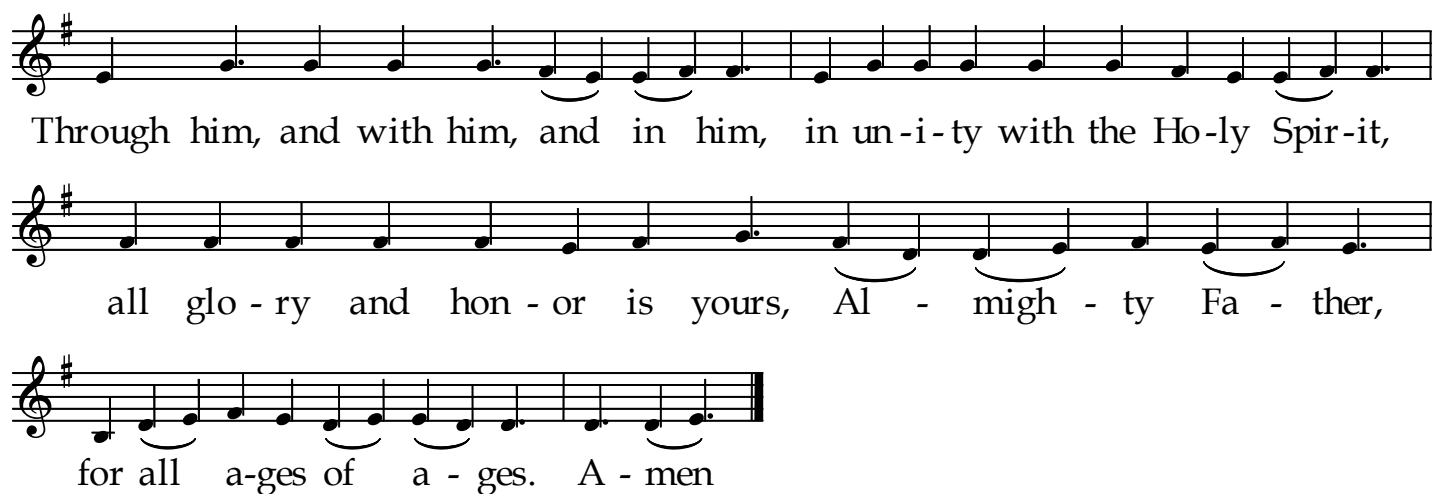
[Ignatius, Alexander, Marcellinus, Peter, Felicity, Perpetua,
Agatha, Lucy, Agnes, Cecilia, Anastasia] ...and all your saints.

Though we are sinners, we trust in your love and mercy.
Do not consider what we truly deserve,
but grant us your forgiveness through Jesus Christ our Lord.

*The Deacon and Subdeacon step up beside the Priest at the altar.
The Deacon removes the pall.*

Through whom, O Father,
you unceasingly create all these good things;
sanctifying them, and filling them with life;
you bless them and bestow them on us.

The Priest takes the chalice and paten, crosses his arms, lifts them to his eye level and sings:



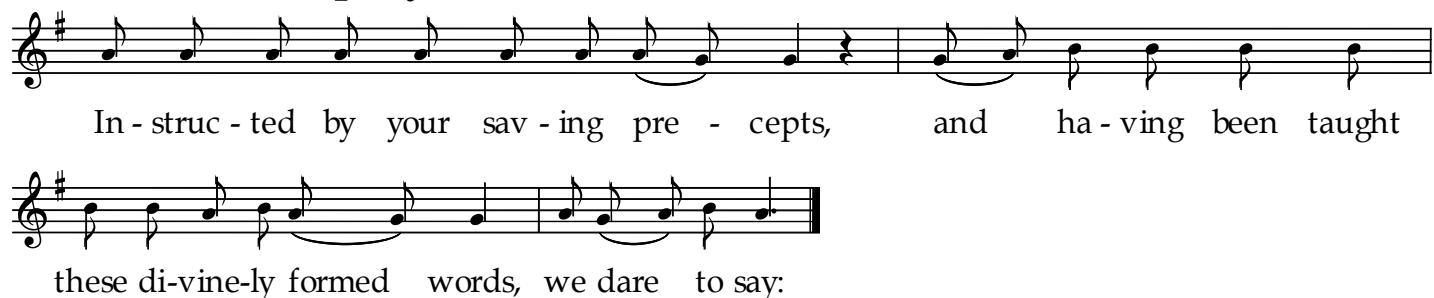
Through him, and with him, and in him, in un-i-ty with the Ho-ly Spir-it,
all glo - ry and hon - or is yours, Al - migh - ty Fa - ther,
for all a-ges of a - ges. A - men

The Priest replaces the Holy Mysteries, the Deacon replaces the pall, and the three Sacred Ministers bow deeply. Then the Deacon and Subdeacon return to their places at the altar step with the Deacon on the Epistle Side and the Subdeacon the Gospel Side.

The Breaking of The Bread

He stretches out his hands, keeping his thumbs and forefingers joined.

Priest: Let us pray:



In - struc - ted by your sav - ing pre - cepts, and ha - ving been taught
these di-vine-ly formed words, we dare to say:

Our Fa-ther, who art in hea - ven, hal-low - ed be Thy name.

Thy king - dom come. Thy will be done

on earth as it is in hea - ven.

Give us this day our dai-ly bread and for-give us our tres-pass-es

as we for give those who tres-pass a-gainst us. And lead us not

in-to temp-ta - tion but de-liv-er us from e - vil.

He joins his hands and prays:

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 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 Priest turns to the people and gives this blessing:

Priest: May Almighty God, Whom you are zealous to please in the keeping of a cleansing fast, bestow His blessing upon you.

People: Amen

Priest: And as you have sought to present yourselves before Him, with the branches of palms and other trees, so may He grant you, when this present life is done, to appear before Him bearing the palm of victory and the fruit of all good works.

People: Amen

Priest: May you, who put your trust, with all sincerity of heart, in the Passion of His only-begotten Son, and offer Him your devotion, be defended by His mighty aid, and come to the glory of His resurrection and your eternal reward.

People: Amen

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

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

People: And with your spirit.

Priest: *Lord Jesus Christ, you said to your apostles "Peace I leave you, my peace I give to you" regard not my sins, but the faith of your Church and grant us the peace and unity of your kingdom where you live for all ages of ages.*

The Deacon and Subdeacon approach the altar.

The Deacon removes the pall. The priest breaks the Bread. By ancient custom he places a small particle into the chalice as a sign of unity with the Bishop saying:

May this mingling of the Body and Blood of Our Lord Jesus Christ bring eternal life to us who receive it.

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.

The Deacon and Subdeacon turn toward each other

The Priest turns to the faithful, holds the Paten and Chalice and says:

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 may pray the above with the people, or, inclining before the altar, and with hands crossed upon his breast, may pray the priestly prayers of preparation silently

During the administration of the Sacrament the hymn below is sung.

1 My song is love un - known, my Sa - vior's love to me, love
 2 He came from his blest throne sal - va - tion to be - stow, but
 *3 Some - times they strew his way, and his strong prais - es sing, re -
 *4 Why, what hath my Lord done? What makes this rage and spite? He
 *5 They rise, and needs will have my dear Lord made a - way; a

1 to the love - less shown that they might love - ly be. O
 2 men made strange, and none the longed - for Christ would know. But
 3 sound - ing all the day ho - san - nas to their King. Then
 4 made the lame to run, he gave the blind their sight. Sweet
 5 mur - der - er they save, the Prince of Life they slay. Yet

1 who am I that for my sake my Lord should take frail flesh, and die?
 2 O my friend, my friend in - deed, who at my need his life did spend
 3 "Cru - ci - fy!" is all their breath, and for his death they thirst and cry.
 4 in - ju - ries! Yet they at these them - selves dis - please, and 'gainst him rise.
 5 stead - fast he to suf - fering goes, that he his foes from thence might free.

*6 In life no house, no home
 my Lord on earth might have;
 in death no friendly tomb
 but what a stranger gave.
 What may I say?
 Heaven was his home;
 but mine the tomb
 wherein he lay.

7 Here might I stay and sing,
 no story so divine:
 never was love, dear King,
 never was grief like thine.
 This is my friend,
 in whose sweet praise
 I all my days
 could gladly spend.

The Communion Verse **Matthew 26:42**

TONE 1B



Father, if this cup cannot pass unless I drink it, *
your will be done.

The Priest may reserve some of the Sacrament for the sick.

Then the Deacon, removes the vessels to the credence table and, assisted by the Subdeacon or Minister, consumes the rest of the Sacrament, saying:

What we have partaken with our mouth, O Lord, may we receive with a pure heart, and of a temporal gift, may it become to us an eternal remedy. May your Body and Blood which I have received permeate my heart, O Lord; and grant that no stain of sin may remain in me, having been fed with these pure and holy Mysteries. Who lives and reigns with the Father and Holy Spirit, God, now and for all ages of ages. Amen.

He then purifies his fingers, and cleanses the vessels. The acolyte places the missal on the Epistle Side. All silently reflect on The Holy Mysteries.

The Postcommunion Prayer: The Third Collect

Priest: The Lord be with you.

People: And with your spirit.

Priest: Let us pray:

Almighty God our help and strength, you have satisfied our hunger with these Holy Mysteries. Strengthen our faith, that as we pass through the death and resurrection of your Son, we may be led to salvation, for he is Lord, with you and the Holy Spirit, 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 Priest extends his arms over the People and prays:

Almighty God,
we pray you to graciously behold this, your family,
for whom your Son, our Lord Jesus Christ
was willing to be betrayed,
and given into the hands of sinners,
and to suffer death upon the cross;
who lives and reigns, for all ages of ages.

People: Amen.

Priest: The Blessing of God Almighty: ✠ The Father, the Son, and the Holy Spirit, descend upon you and remain with you.

People: Amen.

Deacon: Let us bless the Lord!

People: Thanks be to God!



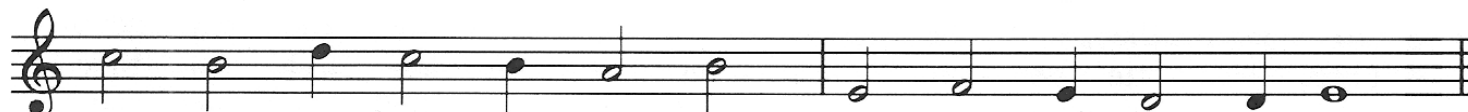
1 O sa - cred head, sore wound-ed, de - filed and put to scorn;
 2 Thy beau - ty, long - de - sir - ed, hath va - nished from our sight;
 3 In thy most bit - ter pas - sion my heart to share doth cry,
 * 4 What lan - guage shall I bor - row to thank thee, dear - est friend,
 * 5 My days are few, O fail not, with thine im - mor - tal power,



1 O king - ly head, sur-round - ed with mock - ing crown of thorn:
 2 thy power is all ex - pir - ed, and quenched the light of light.
 3 with thee for my sal - va - tion up - on the cross to die.
 4 for this thy dy - ing sor - row, thy pi - ty with - out end?
 5 to hold me that I quail not in death's most fear - ful hour;



1 what sor - row mars thy gran - deur? Can death thy bloom de - flower?
 2 Ah me! for whom thou di - est, hide not so far thy grace:
 3 Ah, keep my heart thus mov - ed to stand thy cross be - neath,
 4 Oh, make me thine for - ev - er! and should I faint - ing be,
 5 that I may fight be - friend - ed, and see in my last strife



1 O coun - te - nance whose splen - dor the hosts of heaven a - dore!
 2 show me, O Love most high - est, the bright - ness of thy face.
 3 to mourn thee, well - be - lov - ed, yet thank thee for thy death.
 4 Lord, let me nev - er, nev - er, out - live my love for thee.
 5 to me thine arms ex - tend - ed up - on the cross of life.

PRAYERS OF THANKSGIVING AFTER COMMUNION

Priest: Glory to you, O Lord our God and our Hope!
Glory to you!

Reader: Almighty God, Father of all mercies,
we your unworthy servants give you humble thanks
for all your goodness and loving-kindness
to us and to all whom you have made.
We bless you for our creation, preservation,
and all the blessings of this life;
but above all for your immeasurable love
in the redemption of the world
by our Lord Jesus Christ;
for the means of grace, and for the hope of glory.
And, we pray, give us such an awareness of your
mercies, that with truly thankful hearts
we may show forth your praise,
not only with our lips, but in our lives,
by giving up our selves to your service,
and by walking before you
in holiness and righteousness all our days;
through Jesus Christ our Lord,
to whom, with you and the Holy Spirit,
be honor and glory throughout all ages. Amen.

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.

Steadfast Protectress of Christians, constant advocate before the Creator: do not despise the cry of us sinners, but in your goodness come speedily to help us who call on you in faith. Hasten to hear our petition and to intercede for us O Theotokos, for you always protect those who honor you.

Lord have mercy, Lord have mercy, Lord have mercy,

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.

More honorable than the Cherubim, and more glorious beyond compare than the Seraphim: without losing your virginity you gave birth to God the Word. True Theotokos, we magnify you.

Saint Michael the Archangel defend us in battle! Be our protection against the wickedness and snares of the Devil. May God rebuke him, we humbly pray, and do thou, O heavenly prince by the power of God, cast into hell Satan and all the evil spirits who prowl about the world seeking the ruin of souls. Amen

Holy God, Holy Mighty, Holy Immortal One, Have mercy on us!
(3x)

O Lord save Your people and bless Your inheritance.
Grant victory to Orthodox Christians over their Enemy.
And by virtue of Your cross, preserve your habitation.

In the Name of The Lord, Father (Master) Bless!

Priest: Lord Jesus Christ, Son of the living God, we pray you to set your passion, cross, and death between your judgment and our souls, now and in the hour of our death. Give mercy and grace to the living; pardon and rest to the dead; to your holy Orthodox Church peace and concord; and to us sinners everlasting life and glory; for with the Father and Holy Spirit you live and reign, one God, for all ages of ages.

People: Amen! May the Lord grant long life to him who blesses and sanctifies us.

Priest: Amen!

