

## Preparation for Receiving Holy Communion during Bright Week

*On the evening before receiving Holy Communion, read the Canon of Pascha as follows:*

Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us.  
Amen.

*If read after the Hours of Pascha as evening prayers, we begin here. In any case, we say:*

Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life. *Thrice.*

*Then we chant (or read) the entire Paschal Canon in the First Tone.*

### *Ode 1*

*Irmos:* It is the Day of Resurrection, let us be radiant, O ye people; Pascha, the Pascha of the Lord: for from death to life, and from earth to heaven, Christ God hath brought us, as we sing the hymn of victory.

*Refrain:* Christ is risen from the dead.

Let us purify our senses, and we shall behold Christ, radiant with the unapproachable light of the Resurrection, and we shall hear Him say, Rejoice! As we sing the hymn of victory.

*Refrain:* Christ is risen from the dead.

Let the heavens be glad as is meet, and let the earth rejoice, and let the whole world both visible and invisible keep festival: for Christ is risen, O gladness eternal.

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

Thou hast broken through the barrier of death, by giving birth to Christ, the eternal Life, Who today hath shone forth from the tomb, O Virgin all-blameless, and Who hath enlightened the world.

Both now and ever, and unto the ages of ages. Amen

Having beheld thy resurrected Son and God, rejoice thou with the apostles, O Pure One graced of God, and be the first to rejoice, as thou hast received the Cause of joy for all, O Mother of God all-blameless.

*Katavasia:* It is the Day of Resurrection, let us be radiant, O ye people; Pascha, the Lord's Pascha: for from death to life, and from earth to heaven, Christ God hath brought us, as we sing the hymn of victory.

*Then:* Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life. *Thrice.*

### *Ode 3*

*Irmos:* Come, let us drink a new drink, not one miraculously brought forth from a barren rock, but the Fountain of incorruption, spring forth from the tomb of Christ, in Whom we are established.

*Refrain:* Christ is risen from the dead.

Now all things are filled with light; heaven and earth, and the nethermost parts of the earth; let all creation, therefore, celebrate the arising of Christ, whereby it is established.

*Refrain:* Christ is risen from the dead.

Yesterday I was buried with Thee, O Christ; today I rise with Thine arising. Yesterday I was crucified with Thee; do Thou Thyself glorify me with Thee, O Savior, in Thy kingdom.

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

Into incorruptible life have I entered today, through the goodness of Him Who was born of thee, O Pure One, and Who maketh all the ends of the earth radiant with joy.

Both now and ever, and unto the ages of ages. Amen.

Having beheld God, Whom thou hast borne in the flesh, risen from the dead, as He said, O Pure One, dance, and Him as God, O most Pure One, do thou magnify.

*Katavasia:* Come, let us drink a new drink, not one miraculously brought forth from a barren rock, but the Fountain of incorruption, spring forth from the tomb of Christ, in Whom we are established.

*Then:* Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life. *Thrice.*

*And then the Hypakoe of Pascha in the eighth tone:*

Forestalling the dawn, the women came with Mary, / and found the stone rolled away from the sepulchre, and heard from the angel: / Why seek ye among the dead, as though He were mortal Him Who liveth in everlasting light? / Behold the grave clothes. Go quickly and proclaim to the world that the Lord is risen and hath slain death. // For He is the Son of God Who saveth mankind.

#### *Ode 4*

*Irmos:* On divine watch let the God-inspired Habakkuk stand with us, and show forth the light-bearing angel clearly saying: Today salvation is come to the world, for Christ is risen as Almighty.

*Refrain:* Christ is risen from the dead.

As a man-child did Christ appear when He came forth from the Virgin's womb, and as mortal was He called the lamb. Without blemish also, for He tasted no defilement, He is our Pascha; and as true God, perfect was He proclaimed.

*Refrain:* Christ is risen from the dead.

Like unto a yearling lamb, Christ, our blessed Crown, of His own will was sacrificed for all, a Pascha of purification; and from the tomb the beautiful Sun of Righteousness shone forth again upon us.

*Refrain:* Christ is risen from the dead.

David, the ancestor of God, danced with leaping before the symbolical ark; let us also, the holy people of God, beholding the fulfillment of the symbols, be divinely glad; for Christ is risen as Almighty.

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

He Who created Adam thy forefather, O Pure One, took form from thee, and the habitation of the dead hath He demolished today through His death, and shone upon all things with the divine radiance of the Resurrection.

Both now and ever, and unto the ages of ages. Amen.

Beholding Christ Whom thou hast borne, shining forth splendidly from the dead, O Pure One, who art good and spotless among women, and comely, today rejoicing with the apostles in the salvation of all, Him do thou glorify.

*Katavasia:* On divine watch let the God-inspired Habakkuk stand with us, and show forth the light-bearing angel clearly saying: Today salvation is come to the world, for Christ is risen as Almighty.

*Then:* Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life. *Thrice.*

### Ode 5

*Irmos:* Let us awake in the deep dawn, and instead of myrrh, offer a hymn to the Master, and we shall see Christ, the Sun of Righteousness, Who causeth life to dawn for all.

*Refrain:* Christ is risen from the dead.

Seeing Thy boundless compassion, they who were held in the bonds of hades hastened to the light, O Christ, with gladsome feet, praising the Pascha eternal.

*Refrain:* Christ is risen from the dead.

Bearing lights, let us approach Christ, Who cometh forth from the tomb like a bridegroom, and with the feast-loving ranks of angels, let us celebrate the saving Pascha of God.

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

Enlightened by the divine rays and the life-bearing Resurrection of thy Son, O most pure Mother of God, the gathering of the pious is filled with joy.

Both now and ever, and unto the ages of ages. Amen.

Thou didst not open the gates of virginity in the incarnation, nor the seal upon the tomb didst Thou destroy, O King of creation; from whence seeing Thee risen, Thy Mother rejoiceth.

*Katavasia:* Let us awake in the deep dawn, and instead of myrrh, offer a hymn to the Master, and we shall see Christ, the Sun of Righteousness, Who causeth life to dawn for all.

*Then:* Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life. *Thrice.*

### Ode 6

*Irmos:* Thou didst descend into the nethermost parts of the earth, and didst shatter the eternal bars that held the fettered, O Christ, and on the third day, like Jonah from the whale, Thou didst arise from the tomb.

*Refrain:* Christ is risen from the dead.

Having kept the seals intact, O Christ, Thou didst rise from the tomb, O Thou Who didst not break the seal of the Virgin by Thy birth, and Thou hast opened for us the doors of Paradise.

*Refrain:* Christ is risen from the dead.

O my Savior, the living and unslain Sacrifice, when as God, Thou, of Thine Own will, hadst offered up Thyself unto the Father, Thou didst raise up with Thyself the whole race of Adam, when Thou didst rise from the tomb.

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

He that of old was held by death and corruption is raised up by Him Who was incarnate of the thy most pure womb, O Theotokos Virgin, unto incorruption and everlasting life.

Both now and ever, and unto the ages of ages. Amen.

He Who went down into the nethermost part of the earth, and came into thy womb, O Pure One, and dwelt and past understanding was incarnate, hath also raised up Adam with Himself when He rose from the tomb.

*Katavasia:* Thou didst descend into the nethermost parts of the earth, and didst shatter the eternal bars that held the fettered, O Christ, and on the third day, like Jonah from the whale, Thou didst arise from the tomb.

*Then:* Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life. *Thrice.*

*And the Kontakion of Pascha in the eighth tone:*

Thou didst descend into the grave, O Immortal one, / yet didst Thou destroy the power of hades. / And didst arise as victor, O Christ God, / calling to the myrrh-bearing women, Rejoice! / and giving peace unto Thine apostles: // Thou Who dost grant resurrection to the fallen.

*Ikos*

The myrrh-bearing maidens forestalled the dawn, seeking, as it were day, the Sun that was before the sun, and Who had once set in the tomb, and they cried out one to another: O friends! Come, let us anoint with spices the life-bringing and buried Body, the Flesh that raised up fallen Adam, that now lieth in the tomb. Let us go, let us hasten, like the Magi, and let us worship and offer myrrh as a gift to Him Who is wrapped now not in swaddling clothes but in a shroud. And let us weep and cry aloud: O Master, arise, Thou Who dost grant resurrection to the fallen.

*Then:*

Having beheld the Resurrection of Christ, let us worship the holy Lord Jesus, the Only Sinless One. We worship Thy Cross, O Christ, and Thy holy Resurrection we hymn and glorify, for Thou art our God, and we know none other beside Thee; we call upon Thy Name. O come, all ye faithful, let us worship Christ's holy Resurrection, for, behold, through the Cross joy hath come to all the world. Ever blessing the Lord, we hymn His Resurrection, for having endured crucifixion, He hath destroyed death by death. *Thrice.*

Jesus, having risen from the grave as He foretold, hath given us life eternal and great mercy. *Thrice.*

*Ode 7*

*Irmos:* He Who delivered the Children from the furnace, became man, suffered as a mortal, and through His Passion doth clothe mortality with the beauty of incorruption. He is the only blessed and most glorious God of our fathers.

*Refrain:* Christ is risen from the dead.

The godly-wise women with myrrh followed after Thee in haste; but Him Whom they sought with tears as dead, they worshipped joyfully as the living God, and they brought unto Thy disciples, O Christ, the good tidings of the mystical Pascha.

*Refrain:* Christ is risen from the dead.

We celebrate the death of death, the destruction of hades, the beginning of another life eternal, and leaping for joy, we hymn the Cause, the only blessed and most glorious God of our fathers.

*Refrain:* Christ is risen from the dead.

For truly sacred and all-festive is this saving night, and this shining, light-bearing day, the harbinger of the Resurrection, whereon the timeless Light bodily from the tomb upon all hath shined.

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

Thy Son, having put death to death, O All-spotless One, today hath granted unto all mortals the life that abideth unto the ages of ages, the only blessed and most glorious God of our fathers.

Both now and ever, and unto the ages of ages. Amen.

He Who reigneth over all creation, became man, dwelling in thy God-graced womb, and having endured crucifixion and death, is risen in a God-befitting manner, raising us up with Himself, for He is almighty.

*Katavasia:* He Who delivered the Children from the furnace, became man, suffered as a mortal, and through His Passion doth clothe mortality with the beauty of incorruption. He is the only blessed and most glorious God of our fathers.

*Then:* Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life. *Thrice.*

### Ode 8

*Irmos:* This is the chosen and holy day, the one king and lord of Sabbaths, the feast of feasts, and the triumph of triumphs, on which we bless Christ unto the ages.

*Refrain:* Christ is risen from the dead.

Come, on this auspicious day of the Resurrection, let us partake of the fruit of the new vine of divine gladness of the kingdom of Christ, praising Him as God unto the ages.

*Refrain:* Christ is risen from the dead.

Lift up thine eyes about thee, O Sion, and see, for behold, there cometh unto thee like God-illuminated beacons, from the west, and from the north, and from the sea, and from the east, thy children, in thee blessing Christ unto the ages.

*Refrain:* O Most Holy Trinity, our God, glory to Thee.

O Father Almighty, and Word, and Spirit, one Nature united in Three Persons, transcendent and most divine! Into Thee have we been baptized, and Thee will we bless unto all ages.

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

Through thee the Lord came into the world, O Virgin Theotokos, and the womb of hades did He tear open, granting unto us mortals resurrection; wherefore, we bless Him unto the ages.

Both now and ever, and unto the ages of ages. Amen.

Laying low all the dominion of death by His resurrection, thy Son, O Virgin, as the mighty God, hath raised us up with Himself and deified us; wherefore, we sing His praise unto the ages.

*Katavasia:* This is the chosen and holy day, the one king and lord of Sabbaths, the feast of feasts, and the triumph of triumphs, on which we bless Christ unto the ages.

*Then:* Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life. *Thrice.*

### *Ode 9*

*Priest:* Magnify, O my soul, Christ the Giver of life, Who rose from the grave on the third day.

*Irmos:* Shine, shine, O new Jerusalem, for the glory of the Lord is risen upon thee; dance now and be glad, O Sion, and do thou exult, O pure Theotokos, in the arising of Him Whom thou didst bear.

*Refrain:* Having slept, Thou didst awake the dead of the ages, roaring royally as the Lion of Judah.

O how divine, how loving, how sweet is Thy voice: For Thou hast truly promised to be with us unto the end of the age, O Christ; having this foundation of hope, we faithful rejoice:

*Refrain:* Today all creation is glad and rejoiceth, for Christ is risen, and hades is led in captivity.

O great and most sacred Pascha, Christ! O Wisdom and Word of God and Power! Grant us more perfectly to partake of Thee, in the unwaning day of Thy kingdom.

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

With one voice, O Virgin, the faithful do bless thee: Rejoice, O Portal of the Lord; rejoice, O living City; rejoice, through whom for our sake the Light hath shone, Who, born of thee, is the resurrection of the dead.

Both now and ever, and unto the ages of ages. Amen.

Be glad and rejoice, O Portal of the Divine Light; for Jesus set into the grave, hath dawned forth shining more brightly than the sun, and hath illumined all the faithful, O Sovereign Lady who rejoiceth in God.

*Refrain:* Magnify, O my soul, Christ the Giver of life, Who rose from the grave on the third day.

*Katavasia:* Shine, shine, O new Jerusalem, for the glory of the Lord is risen upon thee; dance now and be glad, O Sion, and do thou exult, O pure Theotokos, in the arising of Him Whom thou didst bear.

*Then:* Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life. *Thrice.*

### *Then the ending:*

Lord, have mercy. *Thrice.*

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

More honorable than the Cherubim, and beyond compare more glorious than the Seraphim, who without corruption gavest birth to God the Word, the very Theotokos, thee do we magnify.

O Lord, bless.

O Lord Jesus Christ, for the sake of the intercessions of Thy most pure Mother, of our holy and God-bearing fathers, and all the saints, have mercy on us. Amen.

## Preparation for Receiving Holy Communion during Bright Week

*On the morning before receiving Holy Communion read the following canon and prayers:*

Through the prayers of our holy fathers, O Lord Jesus Christ our God, have mercy on us. Amen.

*If read after the Hours of Pascha as evening prayers, we begin here. In any case, we say:*

Christ is risen from the dead, trampling down death by death, and on those in the tombs bestowing life. *Thrice.*

*Troparia, tone 8*

Disregard my transgressions, O Lord Who wast born of a virgin, and purify my heart, and make it a temple for Thy spotless Body and Blood. Let me not be rejected from Thy presence, O Thou Who hast great mercy without measure.

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

How can I who am unworthy dare to come to the Communion of Thy Holy Things? For if I should dare to approach Thee with those that are worthy, my garment betrayeth me, for it is not a festal robe, and I shall cause the condemnation of my greatly-sinful soul. Cleanse, O Lord, the pollution from my soul, and save me, as Thou art the Lover of mankind.

Both now and ever, and unto the ages of ages. Amen.

Greatly multiplied, O Theotokos, are my sins; unto thee have I fled, O pure one, imploring salvation. Do thou visit mine enfeebled soul, and pray to thy Son and our God that He grant me forgiveness for the evil I have done, O thou only blessed one.

*And immediately:*

### The Canon for Holy Communion

*Tone 2*

*Ode 1*

*Usually, the irmoi are not read but only the refrains and the troparia of each ode.*

*Irmos: Come, O ye people, let us sing a hymn to Christ our God, Who divided the sea and guided the people whom He brought out of the bondage of Egypt, for He is glorified.*

Create in me a clean heart, O God, and renew a right spirit within me.

May Thy holy Body be unto me the Bread of life eternal, O compassionate Lord, and thy precious Blood be also the healing of many forms of illness.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.



Defiled by unseemly deeds, I, the wretched one, am unworthy, O Christ, of the communion of Thy most pure Body and divine Blood, which do Thou vouchsafe me.

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

O blessed Bride of God, O good soil that grew the Corn untilled and saving to the world, vouchsafe me to be saved by eating it.

### Ode 3

*Irmos: By establishing me on the rock of faith, Thou hast enlarged my mouth over mine enemies, for my spirit rejoiceth when I sing: There is none holy as our God, and none righteous beside Thee, O Lord.*

Create in me a clean heart, O God, and renew a right spirit within me.

Teardrops grant me, O Christ, to cleanse my defiled heart, that, purified and with a good conscience, I may come with faith and fear, O Master, to the communion of Thy divine Gifts.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

May Thy most pure Body and divine Blood be unto me for remission of sins, for communion with the Holy Spirit, and unto life eternal, O Lover of mankind, and to the estrangement of passions and sorrows.

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

O thou most holy table of the Bread of Life that for mercy's sake came down from on high, giving new life to the world, vouchsafe even me, the unworthy, to eat it with fear, and live.

### Ode 4

*Irmos: From a virgin didst Thou come, not as an ambassador nor as an angel, but the very Lord Himself incarnate, and didst save me, the whole man. Wherefore, I cry to Thee: Glory to Thy power, O Lord.*

Create in me a clean heart, O God, and renew a right spirit within me.

O Thou Who wast incarnate for our sake, O Most-merciful One, Thou didst will to be slain as a sheep for the sin of mankind. Wherefore, I entreat Thee to blot out my sins also.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

Heal the wounds of my soul, O Lord, and sanctify all of me, and vouchsafe, O Master, that I, the wretched one, may partake of Thy divine Mystical Supper.

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

Propitiate for me also Him that came from thy womb, O Lady, and keep me, thy servant, undefiled and blameless, so that by obtaining the spiritual Pearl I may be sanctified.

*Ode 5*

*Irmos: O Lord, Giver of light and Creator of the ages, guide us in the light of Thy commandments, for we know none other God beside Thee.*

Create in me a clean heart, O God, and renew a right spirit within me.

As Thou didst foretell, O Christ, so let it be unto Thy wicked servant, and in me abide, as Thou didst promise; for behold, I eat Thy divine Body and drink Thy Blood.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

O Word of God and God, may the live Coal of Thy Body be unto the enlightenment of me who am in darkness, and Thy Blood unto the cleansing of my defiled soul.

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

O Mary, Mother of God, precious tabernacle of fragrance, through thy prayers make me a chosen vessel, that I may partake of the Sacrament of thy Son.

*Ode 6*

*Irmos: Whirled about in the abyss of sin, I appeal to the unfathomable abyss of Thy compassion: From corruption raise me up, O God.*

Create in me a clean heart, O God, and renew a right spirit within me.

O Savior, sanctify my mind, my soul, my heart, and my body, and vouchsafe me uncondemned, O Master, to approach the fearful Mysteries.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

Grant that I may be rid of passions, and have the assistance of Thy grace, and strengthening of life by the communion of Thy Holy Mysteries, O Christ.

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

O Holy Word of God and God, sanctify all of me as I now come to Thy divine Mysteries, through the prayers of Thy holy Mother.

Lord, have mercy. *Thrice.*

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

*Kontakion, tone 2*

Count me not unworthy, O Christ, to receive now the Bread which is Thy Body, and Thy divine Blood, and to partake, O Master, of Thy most pure and dread Mysteries, wretched though I be. Let these not be for me unto judgment, but unto life immortal and everlasting.

*Ode 7*

*Irmos: The wise children did not serve the golden image, but went themselves into the flame and reviled the pagan gods. They cried in the midst of the flame, and the angel bedewed them: Already the prayer of your lips was heard.*

Create in me a clean heart, O God, and renew a right spirit within me.

May the Communion of Thine immortal Mysteries, the source of blessings, O Christ, be to me now light, and life, and dispassion, and for progress and increase in the most divine virtues, O only Good One, that I may glorify Thee.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

That I may be delivered from passions, and enemies, need, and every sorrow, I now draw nigh with trembling, love, and reverence, O Lover of mankind, to Thine immortal and divine Mysteries. Vouchsafe me to hymn Thee: Blessed art Thou, O Lord God of our fathers.

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

O thou who art full of grace, who beyond understanding gavest birth to Christ the Savior, I thy servant, the impure, now entreat thee, the pure: Cleanse me, who am now about to approach the most pure Mysteries, from all defilement of flesh and spirit.

*Ode 8*

*Irmos: God Who descended into the fiery furnace unto the Hebrew children, and changed the flame into dew, praise Him as Lord, O ye works, and supremely exalt Him unto all ages.*

Create in me a clean heart, O God, and renew a right spirit within me.

Of Thy heavenly and dread holy Mysteries, O Christ, and of Thy divine Mystical Supper vouchsafe now even me, the despairing one, to partake, O God my Savior.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

Fleeing for refuge to Thy loving-kindness, O Good One, with fear I cry unto Thee: Abide in me, O Savior, and I, as Thou hast said, in Thee. For behold, presuming on Thy mercy, I eat Thy Body and drink Thy Blood.

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

I tremble at taking fire, lest I be consumed as wax and grass. O fearful Mystery! O the loving-kindness of God! How is it that I, being but clay, partake of the divine Body and Blood, and am made incorruptible?

### *Ode 9*

*Irmos: The Son of the unoriginate Father, God, and Lord, hath appeared unto us incarnate of the Virgin, to enlighten those in darkness and to gather the dispersed. Wherefore, the all-hymned Theotokos do we magnify.*

Create in me a clean heart, O God, and renew a right spirit within me.

Christ it is, O taste and see! The Lord for our sake made like unto us of old, once offered Himself as an offering to His Father, and is ever slain, sanctifying them that partake.

Cast me not away from Thy presence, and take not Thy Holy Spirit from me.

May I be sanctified in soul and body, O Master, may I be enlightened, may I be saved, may I become Thy dwelling through the Communion of Thy holy Mysteries, having Thee with the Father and the Spirit living in me, O Benefactor plenteous in mercy.

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

May Thy Body and Thy most precious Blood, O my Savior, be unto me as fire and light, consuming the substance of sin, and burning the thorns of passions, and enlightening all of me to worship Thy Divinity.

Both now and ever, and unto the ages of ages. Amen.

God took flesh of thy pure blood; wherefore, all generations do hymn thee, O Lady, and throngs of heavenly mind glorify thee, for through thee they have clearly seen Him Who ruleth all things endued with human nature.

*And then the Hypakoe of Pascha in the eighth tone:*

Forestalling the dawn, the women came with Mary, / and found the stone rolled away from the sepulchre, and heard from the angel: / Why seek ye among the dead, as though He were mortal Him Who liveth in everlasting light? / Behold the grave clothes. Go quickly and proclaim to the world that the Lord is risen and hath slain death. // For He is the Son of God Who saveth mankind.

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

*And the Kontakion of Pascha in the eighth tone:*

Thou didst descend into the grave, O Immortal one, / yet didst Thou destroy the power of hades. / And didst arise as victor, O Christ God, / calling to the myrrh-bearing women, Rejoice! / and giving peace unto Thine apostles: // Thou Who dost grant resurrection to the fallen.

Lord, have mercy. *Forty times.*

*And thereafter these lines:*

If thou desirest, O man, to eat the Body of the Master,  
Approach with fear, lest thou be burnt: for It is fire.  
And when thou drinkest the Divine Blood unto communion,  
First be reconciled to them that have grieved thee,  
Then dare to eat the Mystical Food.

*Other lines:*

Before partaking of the awesome Sacrifice  
Of the life-giving Body of the Master,  
After this manner pray with trembling.

*A Prayer of Basil the Great, 1*

O Master Lord Jesus Christ our God, Source of life and immortality, Creator of all things visible and invisible, the co-eternal and co-unoriginate Son of the unoriginate Father, Who out of Thy great goodness, didst in the latter days clothe Thyself in flesh, and wast crucified, and buried for us ungrateful and evil-disposed ones, and hast renewed with Thine Own Blood our nature corrupted by sin: Do Thou Thyself, O Immortal King, accept the repentance of me a sinner, and incline Thine ear to me, and hearken unto my words. For I have sinned against heaven and before Thee, and I am not worthy to look upon the height of Thy glory; for I have angered Thy goodness by transgressing Thy commandments and not obeying Thine injunctions. But Thou, O Lord, Who art not vengeful, but long-suffering and plenteous in mercy, hast not given me over to be destroyed with my sins, but always Thou awaitest my complete conversion. For Thou hast said, O Lover of mankind, through Thy prophet: For I desire not the death of the sinner, but that he should return and live. For Thou desirest not, O Master, to destroy the work of Thy hands, neither shalt Thou be pleased with the destruction of men, but desirest that all be saved and come to a knowledge of the truth. Wherefore, even I, although unworthy of heaven and earth, and of this temporal life, having submitted my whole self to sin, and made myself a slave of pleasure, and having defaced Thine image, yet being Thy work and creation, wretched thou I be, I despair not of my salvation, and dare to approach Thine immeasurable loving-kindness. Accept, then, even me, O Lord, Lover of mankind, as Thou didst accept the sinful woman, the thief, the publican and the prodigal; and take away the heavy burden of my sins, Thou that takest away the sin of the world, and healest the infirmities of mankind; Who callest the weary and heavy-laden unto Thyself and givest them rest, Who camest not to call the righteous, but sinners to

repentance. And do Thou cleanse me from all defilement of flesh and spirit, and teach me to achieve holiness in fear of Thee; that with the pure testimony of my conscience, receiving a portion of Thy Holy Things, I may be united unto Thy holy Body and Blood, and have Thee living and abiding in me with the Father and Thy Holy Spirit. Yea, O Lord Jesus Christ my God, let not the communion of Thine immaculate and life-giving Mysteries be unto me for judgment, neither unto infirmity of soul and body because of my partaking of them unworthily; but grant me until my last breath to receive without condemnation the portion of Thy Holy Things, unto communion with the Holy Spirit, as a provision for life eternal, for an acceptable defence at Thy dread judgment seat; so that I also, with all Thine elect, may become a partaker of Thine incorruptible blessings, which Thou hast prepared for them that love Thee, O Lord, in whom Thou art glorified unto the ages. Amen.

*A Prayer of Our Father among the Saints,  
John Chrysostom, 2*

O Lord my God, I know that I am not worthy nor sufficient that Thou shouldest enter beneath the roof of the temple of my soul, for all is empty and fallen, and Thou hast not in me a place worthy to lay Thy head; but as from on high Thou didst humble Thyself to my lowliness; and as Thou didst consent to lie in a cave and in a manger of dumb beasts, so consent also to lie in the manger of mine irrational soul, and to enter into my defiled body. And as Thou didst not refuse to enter and to dine with sinners in the house of Simon the leper, so deign also to enter into the house of my lowly soul, leprous and sinful. And as Thou didst not reject the harlot and sinner like me, when she came and touched Thee, so be compassionate also with me a sinner, as I approach and touch Thee. And as Thou didst feel no loathing for the defiled and unclean lips of her that kissed Thee, do Thou also not loathe my defiled lips nor mine abominable and impure mouth, and my polluted and unclean tongue. But let the fiery Coal of Thy most holy Body and Thy precious Blood be unto me for sanctification and enlightenment, and health for my lowly soul and body, unto the lightening of the burden of my many sins, for preservation from every act of the devil, for the expulsion and prohibition of mine evil and wicked habits, unto the mortification of the passions, unto the keeping of Thy commandments, unto the application of Thy divine grace, unto the acquiring of Thy kingdom. For not with disdain do I approach Thee, O Christ God, but as one trusting in Thine ineffable goodness, and that I may not by much abstaining from Thy Communion become the prey of the spiritual wolf. Wherefore do I entreat Thee, for Thou art the only Holy One, O Master: sanctify my soul and body, my mind and heart, my belly and inward parts, and renew me entirely. And implant Thy fear in my members, and make Thy sanctification inalienable from me, and be unto me a helper and defender, guiding my life in peace, vouchsafing me also to stand at Thy right hand with Thy saints, through the intercessions and supplications of Thy most pure Mother, of Thine immaterial ministers and immaculate hosts, and of all the saints who from the ages have been pleasing unto Thee. Amen.

*Another Prayer  
Of Symeon Metaphrastes, 3*

O only pure and sinless Lord, Who through the ineffable compassion of Thy love for mankind didst take on all of our substance from the pure and virgin blood of her that bare Thee supernaturally through the descent of the Divine Spirit and the good will of the everlasting Father; O Christ Jesus, Wisdom of God, and Peace and Power, Thou Who through the

assumption of our nature didst take upon Thyself Thy life-giving and saving Passion—the Cross, the nails, the spear, and death: mortify the soul-corrupting passions of my body. Thou Who by Thy burial didst lead captive the kingdom of hades, bury with good thoughts mine evil schemes, and destroy the spirits of evil. Thou Who by Thy life-bearing resurrection on the third day didst raise up our fallen forefather, raise me up who have slipped down into sin, setting before me the ways of repentance. Thou Who by Thy most glorious ascension didst deify the flesh that Thou hadst taken, and didst honor it with a seat at the right hand of the Father, vouchsafe me through partaking of Thy holy Mysteries to obtain a place at Thy right hand among them that are saved. O Thou Who by the descent of Thy Spirit, the Comforter, didst make Thy holy disciples worthy vessels, show me also to be a receptacle of His coming. Thou Who art to come again to judge the world in righteousness, deign to let me also meet Thee on the clouds, my Judge and Creator, with all Thy saints; that I may endlessly glorify and praise Thee, with Thine unoriginate Father, and Thy most-holy and good and life-creating Spirit, now and ever, and unto the ages of ages. Amen.

*Of the Divine Damascene, 4*

O Master Lord Jesus Christ our God, Who alone hast authority to remit the sins of men: Do Thou, as the Good One and Lover of mankind, overlook all mine offences, whether committed with knowledge or in ignorance. And vouchsafe me to partake without condemnation of Thy divine, glorious, immaculate, and life-giving Mysteries; not as a burden, nor for punishment, nor for an increase of sins, but unto purification and sanctification, and as a pledge of the life and kingdom to come, as a bulwark and help, and for the destruction of enemies, and for the blotting out of my many transgressions. For Thou art a God of mercy, and compassion, and love for mankind, and unto Thee do we send up glory, with the Father, and the Holy Spirit, now and ever, and unto the ages of ages. Amen.

*Of Basil the Great, 5*

I know, O Lord, that I partake unworthily of Thine immaculate Body and Thy precious Blood, and that I am guilty, and eat and drink damnation to myself, not discerning the Body and Blood of Thee, my Christ and God; but taking courage from Thy compassion I approach Thee Who hast said: He that eateth My Flesh and drinketh My Blood abideth in Me and I in him. Show compassion, therefore, O Lord, and do not accuse me, a sinner, but deal with me according to Thy mercy; and let these Holy Things be for me unto healing, and purification, and enlightenment, and preservation, and salvation, and unto sanctification of soul and body; unto the driving away of every phantasy, and evil practice, and activity of the devil working mentally in my members; unto confidence and love toward Thee, unto correction of life, unto steadfastness, unto an increase of virtue and perfection, unto fulfillment of the commandments, unto communion with the Holy Spirit, as a provision for life eternal, as an acceptable defence at Thy dread tribunal, not unto judgment or condemnation.

*A Prayer of St. Symeon  
The New Theologian, 6*

From sullied lips, from an abominable heart, from a tongue impure, from a soul defiled, accept my supplication, O my Christ, and disdain me not, neither my words, nor my ways, nor

my shamelessness. Grant me to say boldly that which I desire, O my Christ. Or rather, teach me what I ought to do and say. I have sinned more than the sinful woman who, having learned where Thou wast lodging, bought myrrh, and came daringly to anoint Thy feet, my God, my Master, and my Christ. As Thou didst not reject her when she drew near from her heart, neither, O Word, be Thou filled with loathing for me, but grant me Thy feet to clasp and kiss, and with floods of tears, as with most precious myrrh, dare to anoint them. Wash me with my tears, and purify me with them, O Word; remit also my transgressions, and grant me pardon. Thou knowest the multitude of mine evils, Thou knowest also my sores, and Thou seest my wounds; but also Thou knowest my faith, and Thou beholdest my good intentions, and Thou hearest my sighs. Nothing is hidden from Thee, my God, my Creator, my Redeemer, neither a teardrop, nor a part of a drop. My deeds not yet done Thine eyes have seen, and in Thy book even things not yet accomplished are written by Thee. See my lowliness, see my toil, how great it is, and all my sins take from me, O God of all; that with a pure heart, a trembling mind, and a contrite soul I may partake of Thy spotless and most holy Mysteries, by which all that eat and drink in purity of heart are quickened and deified. For Thou, O my Master, hast said: Everyone that eateth My Flesh and drinketh My Blood abideth in Me, and I in him. True is every word of my Master and God; for whosoever partaketh of the divine and deifying grace is no more alone, but with Thee, my Christ, the three-sunned Light that enlighteneth the world. And that I may not remain alone without Thee, the Life-giver, my Breath, my Life, my Rejoicing, the Salvation of the world, therefore have I drawn nigh unto Thee, as Thou seest, with tears, and with a contrite soul. O Ransom of mine offences, I ask Thee to receive me, and that I may partake without condemnation of Thy life-giving and perfect Mysteries, that Thou mayest remain, as Thou hast said, with me, a thrice-wretched one, lest the deceiver, finding me without Thy grace, craftily seize me, and having beguiled me, draw me away from Thy deifying words. Wherefore, I fall down before Thee, and fervently cry unto Thee: As Thou didst receive the prodigal, and the sinful woman who drew near, so receive me, the prodigal and profligate, O Compassionate One. With contrite soul I now come to Thee. I know, O Savior, that none other hath sinned against Thee as have I, nor hath wrought the deeds that I have done. But this again I know, that neither the magnitude of mine offences nor the multitude of my sins surpasseth the abundant long-suffering of my God and His exceeding love for mankind; but with sympathetic mercy Thou dost purify and illumine them that fervently repent, and makest them partakers of the light, sharers of Thy divinity without stint. And, strange to angels and to the minds of men, Thou conversest with them oftentimes, as with Thy true friends. These things make me bold, these things give me wings, O Christ. And taking courage from the wealth of Thy benefactions to us, rejoicing and trembling at once, I partake of Fire, I that am grass. And, strange wonder! I am bedewed without being consumed, as the bush of old burned without being consumed. Now with thankful mind, and grateful heart, with thankfulness in my members, my soul and body, I worship and magnify and glorify Thee, my God, for blessed art Thou, both now and unto the ages.

*Another Prayer of Chrysostom, 7*

O God, loose, remit, and pardon me my transgressions wherein I have sinned against Thee, whether by word, deed, or thought, voluntarily or involuntarily, consciously or unconsciously; forgive me all, for Thou art good and the Lover of mankind. And through the intercessions of Thy most pure Mother, Thy noetic ministers and holy hosts, and all the saints who from the ages have been pleasing unto Thee, deign to allow me without condemnation Thy holy and immaculate Body and precious Blood, unto the healing of soul and body, and unto the



purification of mine evil thoughts. For Thine is the kingdom, and the power, and the glory, with the Father and the Holy Spirit, now and ever and unto the ages of ages. Amen.

*Of the Same, 8*

I am not sufficient, O Master and Lord, that Thou shouldst enter under the roof of my soul; but as Thou dost will as the Lover of mankind to dwell in me, I dare to approach Thee. Thou commandest: I shall open the doors which Thou alone didst create, that Thou mayest enter with Thy love for mankind, as is Thy nature, that Thou mayest enter and enlighten my darkened thought. I believe that Thou wilt do this, for Thou didst not drive away the sinful woman when she came unto Thee with tears, neither didst Thou reject the publican who repented, nor didst Thou spurn the thief who acknowledged Thy kingdom, nor didst Thou leave the repentant persecutor to himself; but all of them that came unto Thee in repentance Thou didst number among Thy friends, O Thou Who alone art blessed, always, now and unto endless ages. Amen.

*Of the Same, 9*

O Lord Jesus Christ my God, loose, remit, cleanse, and forgive me, Thy sinful and unprofitable and unworthy servant, my transgressions and offences and fallings into sin, which I have committed against Thee from my youth until the present day and hour, whether consciously or unconsciously, whether by words or deeds, or in thought or imagination, in habit, and in all my senses. And through the intercessions of her that seedlessly gave Thee birth, the most pure and ever-virgin Mary, Thy Mother, the only hope that maketh not ashamed, and my mediation and salvation, vouchsafe me without condemnation to partake of Thine immaculate, immortal, life-giving, and awesome Mysteries, unto the remission of sins and for life eternal, unto sanctification and enlightenment, strength, healing, and health of both soul and body, and unto the consumption and complete destruction of mine evil reasonings and intentions and prejudices and nocturnal phantasies of dark and evil spirits; for Thine is the kingdom, and the power, and the glory, and the honor, and the worship, with the Father and Thy Holy Spirit, now and ever, and unto the ages of ages. Amen.

*Another Prayer of John Damascene, 10*

I stand before the doors of Thy temple, yet I do not put away evil thoughts. But do Thou, O Christ God, Who didst justify the publican, and didst have mercy on the woman of Canaan, and didst open the doors of paradise to the thief, open unto me the abyss of Thy love for mankind, and receive me as I come and touch Thee, as Thou didst receive the sinful woman and the woman with an issue of blood. For the one received healing easily by touching the hem of Thy garment, while the other, by clasping Thy most pure feet, carried away absolution of sins. And I, a wretch, daring to receive Thy whole Body, let me not be consumed by fire; but receive me, as Thou didst receive them, and enlighten my spiritual senses, burning up my sinful errors; through the intercessions of her that seedlessly gave Thee birth, and of the heavenly hosts, for blessed art Thou unto the ages of ages. Amen.

*Another Prayer of Chrysostom*

I believe, O Lord, and I confess that Thou art truly the Christ, the Son of the living God, Who came into the world to save sinners, of whom I am chief. Moreover, I believe that this is

truly Thy most pure Body, and this is truly Thine Own precious Blood; wherefore, I pray Thee: Have mercy on me and forgive me my transgressions, voluntary and involuntary, whether in word or deed, in knowledge or in ignorance. And vouchsafe me to partake without condemnation of Thy most pure Mysteries, unto the remission of sins and live everlasting. Amen.

*When coming to partake, say to yourself these lines of Metaphrastes:*

Behold, I approach the Divine Communion.  
O Creator, let me not be burnt by communicating.  
For Thou art Fire, consuming the unworthy.  
But, rather, purify me of all impurity.

*Then again say:*

Of Thy Mystical Supper, O Son of God, receive me today as a communicant; for I will not speak of the Mystery to Thine enemies; nor will I give Thee a kiss, as did Judas, but like the thief do I confess Thee: Remember me, O Lord, in Thy kingdom.

*Furthermore, these lines:*

Be awe-stricken, O mortal, beholding the deifying Blood;  
For It is a fire that consumeth the unworthy.  
The Divine Body both deifieth and nourisheth me.  
It deifieth the spirit, and wondrously nourisheth the mind.

*Then the Troparia:*

Thou hast sweetened me with Thy love, O Christ, and by Thy divine zeal hast Thou changed me. But do Thou consume my sins with immaterial fire, and vouchsafe me to be filled with delight in Thee; that, leaping for joy, O Good One, I may magnify Thy two comings.

Into the brilliant company of Thy saints how shall I the unworthy enter? For if I dare to enter into the bride chamber, my garment betrayeth me, for it is not a wedding garment, and I shall be bound and cast out by the angels. Cleanse, O Lord, my soul of pollution, and save me, as Thou art the Lover of mankind.

*Then the prayer:*

O Master, Lover of mankind, O Lord Jesus Christ my God, let not these Holy Things be unto me for judgment, through my being unworthy, but unto the purification and sanctification of soul and body, and as a pledge of the life and kingdom to come. For it is good for me to cleave unto God, to put my hope of salvation in the Lord.

*And again:*

Of Thy Mystical Supper, O Son of God, receive me today as a communicant; for I will not speak of the Mystery to Thine enemies; nor will I give Thee a kiss, as did Judas, but like the thief do I confess Thee: Remember me, O Lord, in Thy kingdom.