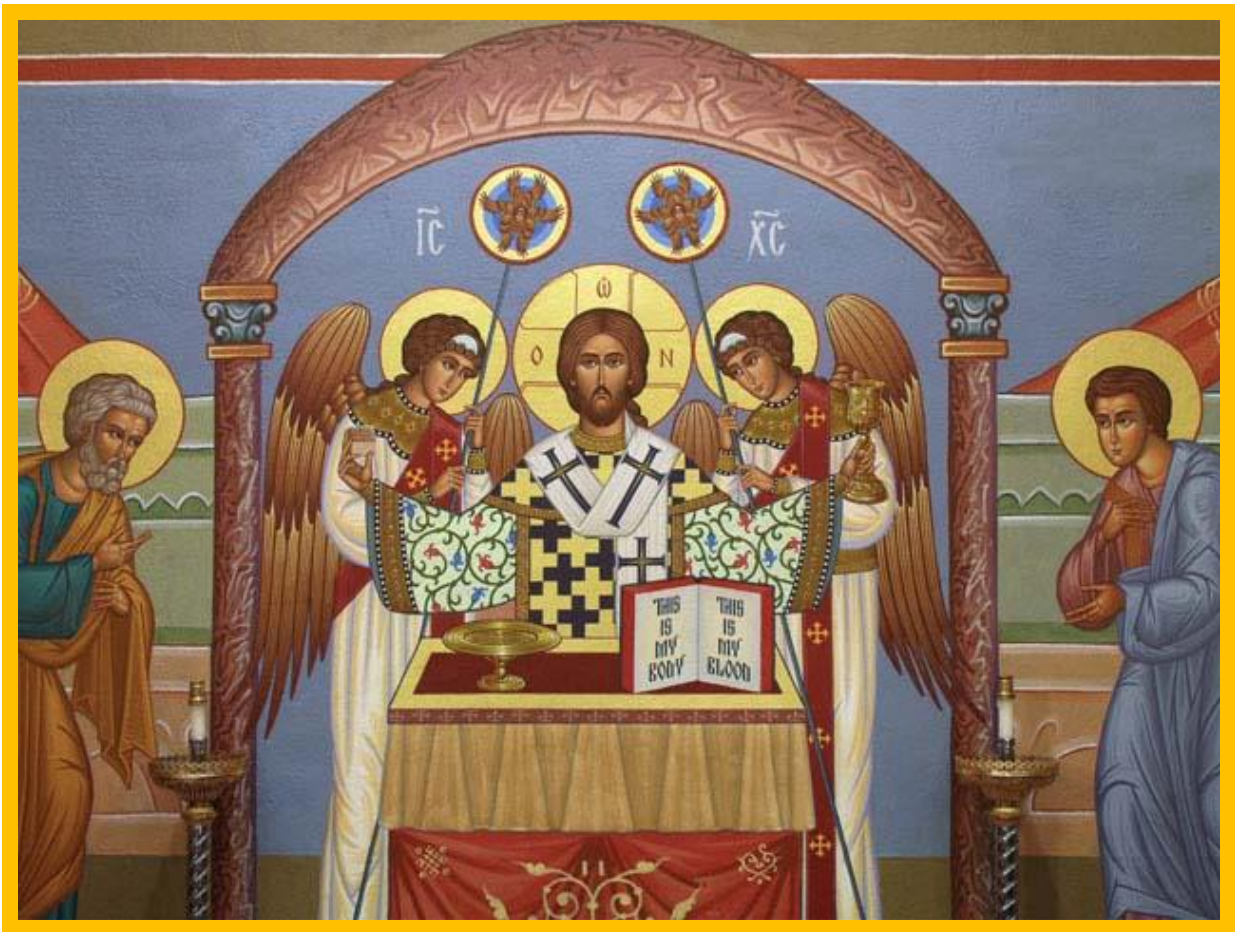


The Order of Preparation for Holy Communion



*When Read During the Divine Liturgy
at Holy Ascension Orthodox Mission, Melbourne.*

**HOLY ASCENSION
ORTHODOX CHRISTIAN MISSION**

www.ascensionorthodox.org

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The Order of Preparation **for Holy Communion**

When Read During the Divine Liturgy

The Reader begins by first reading this verse of instruction on how one must approach the immaculate Mysteries:

When you are about to eat the Master's Body draw near with fear, lest you be seared: It is Fire.

And as you drink the divine Blood for communion, first reconcile yourself with those who grieve you, then, with daring, venture to eat the Mystic Food.

Other similar didactic verses may be added here at the superior's discretion.

Before partaking of the dread Sacrifice of the life-creating Body of the Master, pray in this manner with trembling:

FIRST PRAYER ***of Saint Basil the Great***

Master Lord Jesus Christ our God, the Source of life and immortality, who are the Maker of all creation, both visible and invisible, the co-eternal and co-beginingless Son of the eternal Father, who in the abundance of Your goodness were in the last days clothed in flesh, were crucified and buried for us, the ungrateful and thankless ones, and by Your own Blood refashioned our nature which had been corrupted by sin: O immortal King, accept the repentance even of me the sinner, and incline Your ear to me and hear my words. For I have sinned, O Lord, I have sinned against Heaven and before You, and I am not worthy to gaze on the

height of Your glory; for I have provoked Your goodness by transgressing Your commandments and not obeying Your ordinances.

But in Your forbearance, patience, and great mercy, You, O Lord, have not given me up to be destroyed with my sins, but You await my complete conversion.

For You who love mankind have said through Your Prophet that You desire not the death of the sinner, but that he should return to You and live. For You do not will, O Lord, that the work of Your hands should be destroyed, neither do You delight in the destruction of men, but You desire that all should be saved and come to a knowledge of the Truth.

Therefore, though I am unworthy both of Heaven and Earth, and even of this transient life – since I have completely succumbed to sin and am a slave to pleasure and have defaced Your image, yet being Your work and creation, wretch that I am, – even I do not despair of my salvation and dare to draw near to Your boundless compassion.

Therefore receive even me, O Christ who loves mankind, as the harlot, as the robber, as the tax-collector, and as the prodigal; and take from me the heavy burden of my sins: You who take away the sin of the world, who heal men's sicknesses, who call the weary and heavy laden to Yourself and give them rest; for You came not to call the righteous but sinners to repentance. And cleanse me from all defilement of flesh and spirit.

Teach me to attain perfect holiness in the fear of You, that with the clear witness of my conscience I may receive a portion of Your holy Gifts and be united with Your holy Body and Blood, and have You dwelling and remaining in me with the Father and Your Holy Spirit.

And, O Lord Jesus Christ, my God, do not let the communion of Your immaculate and life-giving Mysteries be to me for condemnation, nor let it make me sick in body or soul through my partaking of them unworthily; but rather grant that until my last breath I may receive a portion of Your holy Gifts without condemnation, for communion with the Holy Spirit, as a provision for eternal life, and as an acceptable defence at Your dread tribunal, so that I, too, with all Your elect may become a partaker of Your pure joys which You have prepared for those who love You, O Lord, in whom You are glorified throughout the ages. Amen.

SECOND PRAYER
of Saint Basil the Great

I know, O Lord, that I partake of Your immaculate Body and precious Blood unworthily, and that I am guilty, and eat and drink judgment to myself by not discerning the Body and Blood of You, my Christ and God.

But, trusting in Your compassion, I take courage and approach You, for You have said: "He who eats My Flesh and drinks My Blood abides in Me and I in him."

Therefore have compassion, O Lord, and do not make an example of me, the sinner, but deal with me according to

Your mercy; and let these Holy Gifts be for my healing, and purification, and enlightenment, and protection, and salvation, and sanctification of body and soul; for the turning away of every fantasy, and all evil practice, and diabolical activity working subconsciously in my members; for confidence and love towards You; for reformation of life and stability; for an increase of virtue and perfection; for fulfillment of the commandments; for communion with the Holy Spirit; as a provision for eternal life; and as an acceptable defence at Your dread Tribunal, not for judgment nor condemnation.

THIRD PRAYER
of Saint John Chrysostom

Lord my God, I know that I am not worthy or sufficient that You should come under the roof of the house of my soul, for all is desolate and fallen, and You do not have within me a place fit to lay Your head.

But even as from on high You humbled Yourself for our sake, so now conform Yourself to my humility.

And as You consented to lie in a cave and in a manger of irrational beasts, so also consent to lie in the manger of my irrational soul and to enter my defiled body.

And as You did not disdain to enter and dine with sinners in the house of Simon the Leper, so consent also to enter the house of my humble soul which is leprous and sinful.

And as You did not reject the woman who was a harlot and a sinner like me, when she approached and touched You, so also be compassionate with me, the sinner, as I approach and touch You, and let the live coal of Your most-holy Body and precious Blood be for the sanctification, and enlightenment, and strengthening of my humble soul and body; for a relief from the burden of my many sins; for a protection from all diabolical practices; for a restraint and a check on my evil and wicked way of life; for the mortification of passions; for the keeping of Your commandments; for an increase of Your divine grace; and for the advancement of Your Kingdom.

For it is not as one insolent and presumptuous that I draw near to You, O Christ my God, but as one taking courage from Your ineffable goodness, so that having long abstained from Your communion I may not become a prey to the noetic wolf.

Therefore, I pray to You, O Lord, who alone are holy: sanctify my soul and body, my mind and heart, my emotions and affections, and wholly renew me.

Root in my members the fear of You, and make Your sanctification indelible within me.

Be also my Helper and Defender, guide my life in peace, and make me worthy to stand on Your right hand with Your Saints; through the prayers and intercessions of Your all-pure Mother, of Your ministering Angels, of the immaculate

Powers, and of all the Saints who have been well-pleasing to You. Amen.

FOURTH PRAYER
of Saint John Chrysostom

I am not worthy, O Lord and Master, that You should enter under the roof of my soul; but since You, in Your love for men, do will to dwell in me, I take courage and I draw near.

You command: I will open wide the gates which You alone created, that You may enter with love as is Your nature, that You may enter and enlighten my darkened thought.

I believe that You will do this, for You did not banish the harlot who approached You with tears, nor did You reject the Tax-Collector who repented, nor did You drive away the robber who acknowledged Your Kingdom, nor did You abandon the repentant persecutor Paul as he was; but You established all who had been brought to You by repentance in the company of Your friends, O You who alone are blessed always, now ever and to the ages of ages. Amen.

FIFTH PRAYER
of Saint John Chrysostom

Lord Jesus Christ my God, loose, remit, forgive, absolve, and pardon the sins, offenses and transgressions which I, Your sinful, useless and unworthy servant have committed from my youth, up to the present day and hour, whether in knowledge or in ignorance, whether by words or in deeds, whether in my intentions or in my thoughts, and whether by habit or through any of my senses.

And through the intercession of her who conceived You without seed, the all-pure and ever-virgin Mary Your Mother, my only sure hope and protection and salvation, make me worthy to receive without condemnation Your pure, immortal, life-giving and fearful Mysteries, for forgiveness of sins and for eternal life; for sanctification, and enlightenment, and strength, and healing, and health of soul and body; and for the blotting out and complete destruction of my evil reasonings, and intentions, and prejudices, and the nocturnal fantasies of dark evil spirits.

For Yours is the Kingdom, and the power, and the glory, and the honor, and the worship, with the Father and the Holy Spirit, now and ever, and to the ages of ages. Amen.

SIXTH PRAYER
of Saint John of Damascus

Master, Lord Jesus Christ our God, who alone have authority to forgive men their sins, in Your goodness and love for mankind overlook all my offenses whether committed with knowledge or in ignorance, and make me worthy to receive without condemnation Your divine, glorious, spotless, and life-giving Mysteries, not for punishment, nor for an increase of sins, but for purification and sanctification, and as a pledge of the life and Kingdom to come, as a protection and help, for the destruction of enemies, and for the blotting out of my many transgressions.

For You are a God of mercy and compassion and love for mankind, and to You we send up the glory, with the Father

and the Holy Spirit, now and ever, and to the ages of ages.
Amen.

SEVENTH PRAYER
of Saint Symeon the New Theologian

From lips tainted and defiled, from a heart unclean and loathsome, from an unclean tongue, and out of a polluted soul: receive my prayer, O my Christ.

Do not reject me, nor my words, nor my ways, nor even my shamelessness, but give me courage to say what I desire, O my Christ; and even more, teach me what to do and what to say.

I have sinned more than the harlot who, on learning where You were lodging, bought myrrh and dared to come and anoint Your feet, my Christ, my Lord and my God.

As You did not repulse her when she drew near in her heart, neither, O Word, reject me, but grant that I may clasp and kiss Your feet, and dare to anoint them with a flood of tears as with most-precious myrrh.

Wash me with my tears and purify me with them, O Word.

Forgive my sins and grant me pardon.

You know the multitude of my evil-doings, You also know my wounds, and You see my bruises.

But You also know my faith, and You behold my willingness, and You hear my sighs.

Nothing escapes You, my God, my Maker, my Redeemer, not even a tear-drop, nor part of a drop.

Your eyes know what I have not achieved, and in Your book things not yet done are written by You.

See my depression, and see how great is my trouble: take from me all my sins, O God of all, that with a clean heart, a trembling mind, and a contrite spirit I may partake of Your pure and all-holy Mysteries by which all who with sincerity of heart eat and drink You are quickened and deified.

For You, my Lord, have said: "Whoever eats My Flesh and drinks My Blood abides in Me and I in Him;" wholly true is the word of my Lord and God.

For whoever partakes of Your divine and deifying Gifts certainly is not alone, but is with You, my Christ, the Light of the Triune Sun which illumines the world.

That I may not remain alone without You, the Giver of Life, my Breath, my Life, my Joy, the Salvation of the world, I have therefore drawn near to You, as You see, with tears and with a contrite spirit.

Ransom of my offenses, I beseech You to receive me, that I may partake without condemnation of Your life-giving and perfect Mysteries, and that You may remain as You have

said with me, thrice-wretched as I am, lest the tempter find me without Your grace and craftily seize me and, having deceived me, seduce me from Your deifying words.

Therefore I fall at Your feet and fervently cry to You: as You received the prodigal and the harlot who drew near to You, so also have compassion and receive me, the profligate and the prodigal, as I now draw near to You with a contrite spirit.

I know, O Savior, that no other has sinned against You as I have, nor has done the deeds that I have committed.

But I also know this: that neither the greatness of my offenses, nor the multitude of my sins, surpasses the great patience of my God, and His extreme love for mankind.

Despite our offenses, You purify and enlighten with the oil of compassion those who fervently repent, and You make them children of the light and sharers of Your divine nature.

And You act most generously, for what is strange to Angels and to the minds of men You often tell to the repentant as to Your true friends.

These things make me bold, my Christ, these things give me wings, and I take courage from the wealth of Your goodness to us.

With rejoicing, yet with trembling, I who am but straw partake of Fire and, strange wonder, I am ineffably

bedewed, like the bush of old which burnt without being consumed.

Therefore with thankful mind, and with thankful heart, and with thankfulness in all the members of my soul and body, I worship and magnify and glorify You, my God, for You are blessed, now and ever, and to the ages of ages.

EIGHTH PRAYER
of Saint Symeon the Translator

Lord, who alone are pure and incorrupt, who through the ineffable compassion of Your love for mankind assumed our whole nature through the pure and virgin blood of her who supernaturally conceived You by the coming of the Divine Spirit and by the will of the Eternal Father; O Christ Jesus, Wisdom and Peace and Power of God, who in assuming our nature suffered Your life-giving and saving Passion – the Cross, the Nails, the Spear, and Death – mortify all the deadly passions of my body.

You who in Your burial spoiled the dominions of Hades, bury with good thoughts my evil schemes and scatter the spirits of wickedness.

You who by Your life-giving Resurrection on the third day raised up our fallen first Parent, raise me up who am sunk in sin and suggest to me ways of repentance.

You who by Your glorious Ascension deified our nature which You had assumed and honored it by Your sitting at the right hand of the Father, make me worthy by partaking

of Your holy Mysteries of a place at Your right hand among those who are saved.

You who by the descent of the Spirit, the Comforter, made Your holy Disciples worthy vessels, make me also a recipient of His coming.

You who are to come again to judge the world with justice, grant me also to meet You on the clouds, my Maker and Creator, with all Your Saints, that I may unendingly glorify and praise You with Your Eternal Father and Your all-holy and good and life-creating Spirit, now and ever, and to the ages of ages. Amen.

NINTH PRAYER
of Saint John Damascene

I stand before the doors of Your sanctuary, yet I do not put away my terrible thoughts.

But, O Christ our God, who justified the Tax-Collector, and who had mercy on the Canaanite woman, and opened the gates of Paradise to the Robber, open to me the depths of Your love for mankind, and as I approach and touch You, receive me like the Harlot and the woman with an issue of blood.

For the one easily received healing by touching the hem of Your garment, and the other obtained release from her sins by clasping Your sacred feet.

And I, deplorable as I am, dare to receive Your whole Body; may I not be burnt, but receive me even as You did these.

And enlighten the senses of my soul, and burn up the accusations of my sins, by the intercessions of her who bore You without seed, and of the Heavenly Hosts, for You are blessed to the ages of ages. Amen.

SOURCE

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