

Byzantine Lutheranism? Byzantine Lutheranism!

The Divine Liturgy of the Ukrainian Evangelical Church of the Augsburg Confession – a Lutheran order of service in the tradition of the Byzantine Rite – was published in 1933, in Stanyslaviv, Galicia (now Ivano-Frankivs'k, Ukraine). Galicia – a region inhabited mostly by ethnic Ukrainians – had been transferred from the government of a defeated Austria to the government of a newly-reconstituted Poland at the end of the First World War. The formation of the Ukrainian Evangelical Church of the Augsburg Confession was precipitated by an imposed Latinization of the Stanyslaviv Eparchy of the Greek Catholic Church in Galicia, under pressure from the hierarchy of the Polish Roman Catholic Church, and with the collusion of the Pope. The Greek Catholic Church was and is an ecclesiastical body that had entered into communion with Rome through the 1596 Union of Brest, with the understanding that it would always be able to preserve its Byzantine Rite liturgical forms and customs. The Greek Catholics of the Stanyslaviv Eparchy therefore felt betrayed by this forced Latinization, and many of them began to reconsider their allegiance to the Pope.

This was the setting for the emergence of a Lutheran movement among the Ukrainians of this region, which was initially prompted by two key factors that were of compelling significance to those who eventually participated in the organization of the UECAC: 1) a desire to retain the Byzantine Rite for worship, and not to be forced to begin using the Latin Mass – which was both culturally foreign and linguistically incomprehensible to the Byzantine-Slav inhabitants of Galicia; and 2) a rejection of arbitrary episcopal and papal authority – especially in matters pertaining to longstanding local and regional liturgical practice – which reflected a lack of respect for the conscience and faith-needs of an entire people. The publication of a Byzantine Rite service, as revised in accord with the evangelical principles of the Lutheran Reformation, was the most visible manifestation of the unique spirit of this new church body.

The 1933 Ukrainian Evangelical Service Book, in which the Ukrainian Lutheran Liturgy first appeared, was edited by the Rev. Teodor Yarchuk. Yarchuk was a gifted pastor and theologian who had previously studied for the priesthood in the Greek Catholic Church, and who had now become an avid student of Lutheran theology. Before his martyrdom at the hands of the Soviet NKVD in 1941, he also compiled and edited a Ukrainian Evangelical Hymnal; translated the Small Catechism and the Augsburg Confession into the Ukrainian language; and authored many theological and religious writings, through which he sought to advance the message of the gospel among the Ukrainian people.

In his revision of the Byzantine Rite Liturgy in the twentieth century, Yarchuk did for the Eastern Church what Martin Luther had done for the Western Church in the sixteenth century. Luther prepared two revisions of the Mass (Latin in 1523 and German in 1526), which served as models for the orders of service that were then adopted by the various countries, principalities, and imperial free cities that embraced the Reformation. These revised orders of service were clearly in continuity with the historic Western Rite, but were also clearly influenced by the evangelical spirit of Lutheranism. Similarly, Yarchuk's revision of the traditional Byzantine Liturgy was clearly in continuity with the historic Eastern Rite, but was also clearly influenced by the evangelical spirit of Lutheranism.

In 2010, Saint Vladimir's Seminary Press published an English translation of a book by Thomas Pott – a Belgian Eastern Catholic scholar – entitled *Byzantine Liturgical Reform: A Study*

of *Liturgical Change in the Byzantine Tradition*. The publisher's description of the book states:

In the first part of this work, Thomas Pott demonstrates that deliberate liturgical reform, as distinguished from the organic, spontaneous development of a liturgical tradition, is nothing new in the Byzantine rite. In the second, he examines four examples of reform, describes the cultural and religious context of each, and focuses on the theological rationale underlying each case: 1) the Studite reform led by St. Theodore and his successors beginning at the end of the 8th century; 2) the development of the Paschal triduum from the 8th to the 13th century; 3) the development of the prothesis from the 11th to the 14th century; and finally 4) three 17th century reforms among Catholic Ruthenians, among the Orthodox in Kiev under Metropolitan Peter Moghila, and in Moscow under Patriarch Nikon.

What Yarchuk and the Ukrainian Lutherans did in 1933 was therefore not such an anomaly, as far as the larger history of the Byzantine Rite is concerned. Byzantine Rite Lutherans would not expect their friends in either the Eastern Orthodox Church or the Greek Catholic Church to agree with all points of their theology, or with the liturgical reforms that they would seek to implement under the influence of their distinctive Lutheran beliefs. But they would also reject the notion that deliberate liturgical revisions of the inherited Eastern Rite service cannot ever be made. They can be, and at various times in history they have been.

A book entitled *The Orthodox Liturgy: The Development of the Eucharistic Liturgy in the Byzantine Rite*, by Anglican scholar Hugh Wybrew, was published in 1996 by St. Vladimir's Seminary Press. This book is another good resource for understanding the extent to which the Byzantine Rite has changed over the centuries – and also for understanding how the gradual changes in *content* were accompanied by gradual changes also in the interpretation of the Liturgy's *meaning* and *purpose*. Wybrew documents the way in which the Liturgy over time became more clericalist in its ceremonial form – exemplified by the physical separation between the clergy and the laity during much of the service, with two parallel and occasionally intersecting “liturgies,” in effect, being conducted respectively by clergy and laity. Wybrew also documents the way in which the Liturgy over time became more mystical in its theology and character – with the introduction of an ever-increasing overlay of multi-sensory ceremonies; and with the setting forth of elaborate allegorical interpretations of these various ceremonies that made little distinction between the essential and the incidental components of the service.

Wybrew points out that the form and character of the Liturgy in the time of St. John Chrysostom – after whom the traditional Byzantine Rite is named – were quite a bit different from this. In his chapter on “The Eucharist at Constantinople in the time of John Chrysostom” – who was the Bishop in that city in the late fourth and early fifth centuries – Wybrew notes that “From his sermons preached in the capital we can form some impression of the Eucharist there in his time, while scattered literary references and the results of archaeological investigations enable us to place the Liturgy in its architectural setting” (p. 47). Some pertinent excerpts of Wybrew's summary of his research follow:

The churches of Constantinople were characterized by a sense of openness. The aisles were not separated from the nave by barriers, nor, as has sometimes been supposed, by curtains. ... At the east end of the basilica the sanctuary, the place for the bishop and his clergy, occupied the semicircular apse... It was enclosed by a low chancel barrier. ... There

is no reason to suppose that in Constantinople this screen was not left open, so that the congregation had a clear view of the sanctuary. ... Again, there seems no good reason to think that the altar was at any time during the Liturgy screened from view by curtains... Behind the altar rose the bishop's throne, set against the wall of the apse. On either side ran the bench for the clergy. In Constantinople it was at the top of a number of steps, so that the bishop could both see and be seen above the altar. It was from his throne, or cathedra, in the apse that the bishop usually preached, seated, although Chrysostom often preached from the ambo..., in order to be better heard. In the churches of the city the ambo stood roughly in the middle of the nave. It consisted of a raised platform enclosed with a parapet of stone slabs, to which two flights of steps gave access. ...

It was in this setting that Chrysostom presided over the celebration of the Eucharist. ... The bishop gave the greeting: 'Peace be with you all', to which the people responded: 'And with your spirit'. ... The bishop's greeting was the signal for the scripture readings to begin. They were three in number, and were read from the ambo. ... It is probable that between the readings a responsorial psalm was sung, with a refrain sung by the congregation between the verses. ... In practice there were often several sermons at the Eucharist at this time. Even though Chrysostom himself occasionally preached for two hours, his sermon came sometimes after that of one or more bishops or priests. ...

The prayers took the form of litanies... Once those groups whom ecclesiastical discipline did not permit to take part in the Eucharist itself has left, the faithful were again called to prayer on their knees. Biddings were included for the empire, for the Church spread out to the ends of the earth, for peace, and for those in any kind of trouble. Probably these themes, enumerated by Chrysostom, were amplified in a larger number of biddings, to which the people responded: Kyrie eleison. Chrysostom... insisted that in intercessory prayer the whole Church was united: there was here no distinction between clergy and laity. ...

It was now time for the bread and wine to be brought in for the Eucharist. ... There was no singing at this point in the service at this time... It requires a good deal of imagination to realize this in view of the splendour which later came to attend what the Byzantine Liturgy knew as the Great Entrance. But there can be no doubt that the bread and wine were at this time in Constantinople brought in with little ceremony... The simplicity of this purely practical action, accompanied by neither chant nor ceremonial, is striking...by comparison with what it later became in the Byzantine Liturgy... In...the Byzantine rite of the Prothesis, ...the preparation of the elements in the sacristy before the Liturgy begins represents the passion and death of the Lord. This in turn opens the way to an interpretation of the Eucharist itself as a commemoration of his resurrection. All this was to have far-reaching consequences for the ceremonial development of the Byzantine Liturgy, for the development of its prayers, for the devotional attitude of those taking part in it, and for the iconographic decoration of the churches in which it was celebrated.

But meanwhile, in the Liturgy of early fifth-century Constantinople, the bringing in of the bread and wine retained its original simplicity and practical character. The bishop received them at the altar, and with his clergy prepared to recite the anaphora. ... In view of subsequent developments it is important to realize that the anaphora was said, or chanted aloud. ... At the beginning of the fifth century the eucharistic liturgy still preserved its original shape and proportions. (pp. 48-52, 54-55, 57)

A Lutheran reform of the Liturgy, while not completely repristinating its fifth-century content and ceremonial setting, would nevertheless return the Liturgy to something that would likely be more

recognizable to Chrysostom himself in some significant ways. This would be so with respect to the evangelical ecclesiology to which the Liturgy, in a Lutheran revision, would more clearly testify; and with respect to the proclamatory and sacramental purpose that the Liturgy, in a Lutheran revision, would more clearly fulfill. The principles of revision that Yarchuk followed included removing or rewording elements of the service that had come to express or imply unbiblical teaching; streamlining and simplifying repetitious elements of the service; and augmenting the service with metered hymns and some additional “Lutheran” elements, which would help to accentuate the didactic and edificatory function of a worship service, according to the liturgical theology of the Lutheran Church.

Lutheranism as a theological movement is just as much at home in the Eastern Christian tradition as it is in the Western Christian tradition. A movement that is squarely based on the teachings of the apostles and prophets would not be inherently foreign to the ecclesiastical culture of *any* church tradition that looks to the “apostles and prophets” as its “foundation” (Ephesians 2:20). It is true that the church Father most often quoted by the Lutheran Reformers in the sixteenth century was St. Augustine of Hippo, who is a distinctly Western Father. But the church Father whom they quoted the second highest number of times was St. John Chrysostom, who is a distinctly Eastern Father. Chrysostom, the Liturgy that bears his name, and the Eastern Church as a whole, are approvingly cited, and positively referred to, several times in the Lutheran Confessions.

In the sixteenth century, a Greek version of the Augsburg Confession was prepared by the Lutherans and sent to the Patriarch of Constantinople on two separate occasions: from Wittenberg to Patriarch Joasaph II in 1558, and from Tübingen to Patriarch Jeremias II in 1574. Jeremias responded to the second overture. This inaugurated a theological correspondence between the Patriarch and the Lutheran theological faculty at Tübingen University that went on for several years. After its conclusion, the writings of this exchange (which had been conducted in Greek) were published by the Lutherans, in Greek and Latin. A translation of this correspondence by the Eastern Orthodox scholar George Mastrantonis was published in 1982 by Holy Cross Orthodox Press, under the title *Augsburg and Constantinople: The Correspondence Between the Tübingen Theologians and Patriarch Jeremiah II of Constantinople on the Augsburg Confession*.

The Lutheran contributions to this exchange represent a serious attempt to present and explain the evangelical principles of the Reformation in an Eastern way – with the use of Eastern theological categories, and with reference to the writings of the Eastern church Fathers. It is significant that one of the Tübingen theologians who participated in this project was Jacob Andreae, who was, during the same time frame, also playing a prominent role in the preparation of the Formula of Concord (1577), and in the compilation of all the Lutheran Confessions into the Book of Concord (1580) – which restored internal doctrinal unity to the Lutheran Church after the time of fracturing that occurred following the death of Luther. What the Tübingen theologians in effect proposed to the Patriarch of Constantinople in the sixteenth century – regarding the possibility of a Byzantine form of Lutheranism, lived out in a Byzantine Rite Lutheran church – was finally implemented by the Ukrainian Lutherans of Galicia in the twentieth century.

We know that many of our friends in the Eastern Orthodox Church would not consider Eastern Rite Lutheranism to be a legitimate expression of Eastern Christian spirituality – just as they likely do not recognize the legitimacy of Eastern Rite *Catholic* churches, in communion with the Pope. And many in the Roman Catholic Church probably do not consider the existence of Western

Rite *Orthodoxy* to be legitimate, either. But all these ecclesiastical entities do exist. Eastern Rite Lutheranism does exist.

When Galicia was occupied and then annexed by the Soviet Union, at the time of the Second World War, the UECAC was brutally suppressed, and destroyed as an institution. Many of its leaders (clergy and lay) were killed or imprisoned. Many others were forced to flee the country. The Ukrainian Lutherans who remained in Soviet Ukraine went underground, to wait prayerfully for a day of freedom. That day came with the break-up of the Soviet Union in 1991, and with the independence of Ukraine. Not long after Ukrainian independence, with the encouragement and help of the “Thoughts of Faith” Lutheran mission society, the Ukrainian Evangelical Church of the Augsburg Confession was reorganized as the Ukrainian Lutheran Church. And the Ukrainian Lutheran Divine Liturgy, in a slightly modified edition that was published in Ternopil’, Ukraine, in 1998, began once again to be used for worship on the territory of a free Ukraine.

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July 20, 2016



Pastor Teodor Yarchuk with children from his congregation



Martin Luther



St. John Chrysostom

From a mosaic in Saint Sophia Cathedral in Kyiv



Teodor Yarchuk

The Divine Liturgy for the Use of Eastern Rite Lutheran Congregations

(As Appointed for Ordinary Sundays)

This is a conservative revision of the Lutheran version of the Divine Liturgy that was first published by the Ukrainian Evangelical Church of the Augsburg Confession in 1933, and that was republished in a slightly modified form by the Ukrainian Lutheran Church in 1998. It is adapted for the use of Eastern Rite Lutheran congregations in America.

THE CONFESSION OF SINS AND THE ABSOLUTION

(Instead of the following, an abbreviated form of the Confession of Sins and the Absolution may be used.)

Pastor: Beloved in Christ, the Lord! Because you wish to come to the Lord's Supper and partake of the most holy body and blood of our Lord Jesus Christ, I call on you seriously to consider whether you will indeed be worthy participants in such a great and holy Mystery. Three things are necessary for a worthy reception of the Lord's Supper, to which you should direct your attention: First, you are not to take lightly your sins, in which you were conceived and came into this world, and which you have committed in thought, word or deed, secretly or openly, but instead you are to recognize that you have justly deserved God's wrath, and his temporal and eternal punishment. Such a recognition should move and awaken in you a sincere sorrow that you have previously led such an evil life, and that with your transgressions you have so often offended your Heavenly Father. Second, you should recognize this truth, that by your own deeds and merits you cannot blot out your sins and transgressions, and neither can you earn God's forgiveness. The blood of our Lord Jesus Christ, the only-begotten Son of God, is the only sufficient ransom for our transgressions, and for the cleansing of our souls. Rest in this hope and faith, and with tears of sincere repentance call on God, your Heavenly Father, and implore him that for the sake of Christ, and his own great mercy, he will forgive you your sins and transgressions. Third, you must earnestly desire, by the help of God and the presence of the Holy Spirit, to change and amend your evil existence and life! Put aside any anger and hatred toward any of your neighbors that you may have had until now; forgive any insult ever

done to you; and call upon God, who will forgive you your sins and transgressions, and bestow on you the gift of his Holy Spirit, so that you will be enabled worthily to receive the Mystery of the Lord's Supper!

Pastor: Therefore, as a humble servant of Christ, and in the name of the Lord our God, I ask you, beloved in Christ: Do you believe that Jesus Christ, the only-begotten Son of God, is our only Savior, and that it is only for the sake of Christ that you are able to receive, and desire to receive, the forgiveness of all your sins and transgressions? If so, then declare it by saying: I do so believe!

Penitents: I do so believe!

Pastor: Are you truly sorry that you have offended the Lord your God, the highest Good and the greatest Love? If so, then declare it by saying: I am sorry!

Penitents: I am sorry!

Pastor: Do you reverently and firmly intend to amend your sinful life, and to forgive your neighbor any wrongs that have been committed against you? If so, then declare it by saying: I do so intend!

Penitents: I do so intend!

Pastor: On the basis of this your confession, that you are sincerely sorry for your sins, and in true faith seek comfort in the merits of our Lord Jesus Christ, I – his least worthy servant – called and authorized to proclaim the Word of God, thereby declare to you the mercy of God and the forgiveness of all your sins in the name of the Father and of the Son and of the Holy Spirit. Amen.

Pastor: Let us bow our heads in prayer.

Pastor: Merciful God, heavenly Father, we thank you with all our hearts that you have not turned away from us on account of our sins, but have sent your only begotten Son for our salvation, that we, with repentance and a living faith in him, may be accepted by you. You have not rejected us even now, when we with heavy consciences and broken hearts have sought from you forgiveness of sins, but through your only-begotten Son you have shown us your great favor and tender mercy. We thank you for your lovingkindness, and we implore you: Work in each of us your divine strength, that we may resist all temptation and serve you alone! By the remembrance of Christ's suffering and death remove from us all sinful desires, that in faith we may abide always in your Son, who in his love for us gave himself to be sacrificed on the cross. Hear us, we beseech you, most merciful Father, for the sake of your beloved Son, our Lord Jesus Christ. Amen.

THE ENTRANCE HYMN AND THE ENTRANCE PRAYER

THE INVOCATION

Pastor: Glory to God in the highest, and on earth peace, goodwill toward men. O Lord, open my lips, and my mouth shall declare your praise.

Pastor: Blessed be the kingdom of the Father and of the Son and of the Holy Spirit, now and ever

and unto ages of ages.

Congregation: Amen.

THE FIRST LITANY

Pastor: In peace let us pray to the Lord.

Congregation: Lord, have mercy.

Pastor: For the peace that is from above and for the salvation of our souls, for the peace of the whole world, for the welfare of the churches of God, and for the unity of all people in the Holy Gospel, let us pray to the Lord.

Congregation: Lord, have mercy.

Pastor: For all people, that they, through faith in Jesus Christ, become children of our heavenly Father, and lead wise, honest, and truthful lives, let us pray to the Lord.

Congregation: Lord, have mercy.

Pastor: For our city and country, and for those who with faith, reverence, and the fear of God are gathered for this service, let us pray to the Lord.

Congregation: Lord, have mercy.

Pastor: For our nation, that it be given a spirit of knowledge, understanding, and eagerness to hear and believe the Word of God, let us pray to the Lord.

Congregation: Lord, have mercy.

Pastor: For seasonable weather, for the abundance of the fruits of the earth, and for sound spiritual nourishment for our nation, let us pray to the Lord.

Congregation: Lord, have mercy.

Pastor: For those who travel and who are away from home, for the sick and the suffering, for captives and their salvation, let us pray to the Lord.

Congregation: Lord, have mercy.

Pastor: For the pastors, teachers, and ministers of the church, and for all who serve others in the name of Christ, let us pray to the Lord.

Congregation: Lord, have mercy.

Pastor: For the President and Congress of our country, the Governor and Legislature of our state, the Courts, all civil authorities, and the Armed Forces, let us pray to the Lord.

Congregation: Lord, have mercy.

(Additional petitions for general needs in the church and in the civil society may be included.)

Pastor: That we may be delivered from all affliction, wrath, danger, and necessity, let us pray to the Lord.

Congregation: Lord, have mercy.

Pastor: Protect us, save us, have mercy on us, and keep us, O God, by your grace.

Congregation: Lord, have mercy.

Pastor: Remembering the example of the Most Blessed Virgin Mary, the God-bearer, and of all the saints, let us commend ourselves and all our life to Christ our God.

Congregation: To you, O Lord.

Pastor: O Lord, our God, your power is incomparable and your glory is incomprehensible. Your mercy is immeasurable and your love for mankind is inexpressible. Look down on us and on our people with pity, O Master, and impart the riches of your mercy and your compassion to us and to those who pray with us. For to you, our God, are due all glory, honor, and worship, now and ever and unto ages of ages.

Congregation: Amen.

THE ANTIPHON

(On certain festivals and during certain seasons another appointed Antiphon is used instead of the following.)

Congregation: Bless the Lord, O my soul; blessed are you, O Lord. Bless the Lord, O my soul; and all that is within me, bless his holy name! Bless the Lord, O my soul, and forget not all his benefits: Who forgives all your iniquities, who heals all your diseases, Who redeems your life from destruction, who crowns you with lovingkindness and tender mercies, Who satisfies your mouth with good things, so that your youth is renewed like the eagle's. The Lord executes righteousness and justice for all who are oppressed. The Lord is merciful and gracious, slow to anger, and abounding in mercy. Bless the Lord, all his works, in all places of his dominion. Bless the Lord, O my soul; and all that is within me, bless his holy name!

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

Congregation: Only-begotten Son and immortal Word of God, Who for our salvation did will to

be incarnate of the Most Blessed Virgin Mary, the God-bearer, Who without change did become man and was crucified, Who are one of the Holy Trinity, glorified with the Father and the Holy Spirit: O Christ our God, trampling down death by death, save us!

Pastor: For you are a good God and love mankind, and to you are due all glory, honor, and worship, now and ever and unto ages of ages.

Congregation: Amen.

THE PENITENTIAL PRAYER AND THE TRISAGION

Pastor: O holy God, who out of nothing has brought all things into being; who has created man after your own image and likeness, and has adorned him with your every gift; who gives to him who asks wisdom and understanding; who does not despise the sinner, but instead has appointed repentance unto salvation. O Master, visit us in your goodness, forgive us every transgression, sanctify our souls and bodies, and accept from our mouths the thrice-holy hymn; for you are holy, O our God, and to you we ascribe glory, now and ever and unto ages of ages.

Congregation: Amen.

Congregation: Holy God! Holy Mighty! Holy Immortal! Have mercy on us. Holy God! Holy Mighty! Holy Immortal! Have mercy on us. Holy God! Holy Mighty! Holy Immortal! Have mercy on us. Glory to the Father and to the Son and to the Holy Spirit, now and forever and to the ages of ages. Amen. Holy Immortal, have mercy on us. Holy God! Holy Mighty! Holy Immortal! Have mercy on us.

THE LESSONS

Pastor: Let us be attentive! Wisdom! ... (The appointed Old Testament Lesson is announced.)

Pastor: Let us be attentive!

Lector: Brethren! ... (The appointed Old Testament Lesson is read.)

Pastor: Let us be attentive! Wisdom! ... (The appointed Epistle Lesson is announced.)

Pastor: Let us be attentive!

Lector: Brethren! ... (The appointed Epistle Lesson is read.)

Pastor: (to the Lector) Peace be to you.

THE HOLY GOSPEL

Congregation: Alleluia! Alleluia! Alleluia!

Pastor: Wisdom! Let us stand attentively! Let us listen to the Holy Gospel! ... (The appointed

Gospel is announced.)

Congregation: Glory to you, O Lord, glory to you!

Pastor: Let us be attentive! ... (The appointed Gospel is read.)

Congregation: Glory to you, O Lord, glory to you!

THE SERMON HYMN

THE SERMON

THE PASTORAL PRAYER AND THE PASTORAL BLESSING

THE OFFERING HYMN ACCOMPANIED BY THE OFFERING

THE SECOND LITANY AND THE CHERUBIC HYMN

Pastor: Let us all say with all our soul and all our mind, let us say:

Congregation: Lord, have mercy.

Pastor: O Lord almighty, the God of our fathers, we pray you, according to your great goodness, hearken and have mercy.

Congregation: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Pastor: Let us pray for our brethren, and for mercy, life, peace, health, enlightenment, God's visitation, and the pardon and remission of our sins.

Congregation: Lord, have mercy. Lord, have mercy. Lord, have mercy.

(Additional petitions for the sick and for those with special personal needs may be included.)

Pastor: Let us pray for those who are in need of spiritual regeneration, that the Lord may have mercy on them, teach them the Word of truth, reveal to them the Gospel of righteousness, and unite them to his Holy, Universal, and Apostolic church.

Congregation: Lord, have mercy. Lord, have mercy. Lord, have mercy.

Pastor: Let us with one voice glorify the all-honorable and majestic name of God, now and ever and unto ages of ages.

Congregation: Amen.

Congregation: Let us who mystically represent the cherubim, and who sing the thrice-holy hymn to the life-creating Trinity, now lay aside all earthly cares, that we may receive the King of all, who

comes invisibly upborne by the angelic hosts. Alleluia! Alleluia! Alleluia!

THE CREED AND THE CONSECRATION

Pastor: Let us love one another, that with one mind we may confess:

Congregation: Father, Son, and Holy Spirit! The Trinity, one in essence, and undivided!

Pastor: Let us stand attentively, and in wisdom let us proclaim our faith.

Congregation: I believe in one God, the Father almighty, maker of heaven and earth, and of all things visible and invisible. And (I believe) in one Lord Jesus Christ, the Son of God, the only-begotten, begotten of the Father before all ages. [God of God;] Light of Light; true God of true God; begotten, not made; of one essence with the Father, by whom all things were made; who for us men and for our salvation came down from heaven, and was incarnate of the Holy Spirit and the Virgin Mary, and became man. And he was crucified for us under Pontius Pilate, and suffered, and was buried. And the third day he rose again, according to the Scriptures, and ascended into heaven, and sits at the right hand of the Father; and he shall come again with glory to judge the living and the dead; whose kingdom shall have no end. And (I believe) in the Holy Spirit, the Lord, the giver of life, who proceeds from the Father [and the Son]; who with the Father and the Son together is worshiped and glorified; who spoke by the Prophets. (I believe) In One Holy, Universal, and Apostolic Church. I acknowledge one Baptism for the remission of sins. I look for the resurrection of the dead, and the life of the world to come. Amen.

Pastor: Let us stand with dignity! Let us stand with fear! Let us meditate on the great Mystery of the body and blood of our Lord Jesus Christ!

Congregation: May our worship be filled with repentance, love, and peace.

Pastor: The grace of our Lord Jesus Christ and the love of God the Father and the communion of the Holy Spirit be with all of you.

Congregation: And with your spirit.

Pastor: Let us lift up our hearts.

Congregation: We lift them up to the Lord.

Pastor: Let us give thanks to the Lord.

Congregation: It is good and right to worship the Father, and the Son, and the Holy Spirit: the Trinity, one in essence, and undivided.

Pastor: It is good and right to hymn you, to bless you, to praise you, to give thanks to you, and to worship you in every place of your dominion, for you are God ineffable, inconceivable, incomprehensible, ever-existing and eternally the same. You are worshiped by thousands of archangels and hosts of angels, the cherubim and the seraphim, who are singing the triumphant

Hymn, shouting, proclaiming and saying:

Congregation: Holy! Holy! Holy! Lord of Sabaoth! Heaven and earth are full of your glory! Hosanna in the highest! Blessed is he who comes in the name of the Lord! Hosanna in the highest!

Pastor: With these blessed powers, O Master who loves mankind, we also cry aloud and say: You are indeed holy; you are most holy, you and your only-begotten Son and your Holy Spirit! You are indeed holy; you are most holy and your glory is magnificent! You so loved your world that you gave your only-begotten Son, that whoever believes in him should not perish but have everlasting life.

Congregation: Amen.

Pastor: When he had come and had fulfilled all the dispensation for our salvation, on the night in which he was betrayed, he took bread and blessed it, and broke it and gave it to his disciples, saying, “Take, eat; this is my body, which is broken for you [for the remission of sins]; Do this in remembrance of me.”

Congregation: Amen.

Pastor: In the same manner, after supper, he took the cup, and hallowed it and gave it to them, saying, “Drink of it, all of you; this cup is the new testament in my blood, which is shed for you and for many for the remission of sins. Do this, as often as you drink it, in remembrance of me.”

Congregation: Amen.

Pastor: Remembering this salutary testament, and all those things which have been accomplished for us – the sacrifice on the cross, the tomb, the resurrection and ascension – we ask you, Lord, and pray you and supplicate you: Send down your Holy Spirit on all who will partake of your gifts, for the strengthening of their faith in your truth. O Lord, who did send down your most Holy Spirit on your apostles, do not take him from us, O good one, but by your Spirit renew us, who pray to you, and grant that with one mouth and one heart we may praise and glorify in song your most holy and majestic name, now and ever and unto ages of ages.

Congregation: Amen.

THE THIRD LITANY AND THE LORD’S PRAYER

Pastor: Once again, in peace let us pray to the Lord.

Congregation: Lord, have mercy.

Pastor: That the whole day may be perfect, peaceful, and sinless, let us ask of the Lord.

Congregation: Grant it, O Lord.

Pastor: Remission of our sins, and all things that are good for our souls, let us ask of the Lord.

Congregation: Grant it, O Lord.

(Additional petitions for important spiritual needs may be included.)

Pastor: That we may complete the remaining time of our life in repentance, and a peaceful and painless ending to our life, let us ask of the Lord.

Congregation: Grant it, O Lord.

Pastor: In the unity of the faith and the communion of the Holy Spirit, let us commend ourselves and each other, and all our life, to Christ our God.

Congregation: To you, O Lord.

Pastor: And make us worthy, O Master, that with boldness we may dare to call on you, O heavenly God, as Father, and to say:

Congregation: Our Father in heaven, hallowed be your name. Your kingdom come. Your will be done, on earth as it is in heaven. Give us this day our daily bread; and forgive us our trespasses, as we forgive those who trespass against us; and lead us not into temptation, but deliver us from evil.

Pastor: For the kingdom and the power and the glory are yours forever and ever.

Congregation: Amen.

THE PEACE AND THE COMMUNION PRAYER

Pastor: Peace be to all of you.

Congregation: And to your spirit.

Pastor: Let us bow our heads to the Lord.

Congregation: To you, O Lord.

Pastor: We give thanks to you, O king invisible, that in your measureless mercy you preserve all things in the world. Look down from heaven, O Master, on those who have bowed their heads to you. We do not bow our heads to any among men, but before you, our God. O Master, equally distribute to us these gifts here before us for our benefit, according to the individual need of each; through the grace and compassion and love toward mankind of your only-begotten Son, with whom you are blessed, together with your all-Holy, good, and life-creating Spirit, now and ever and unto ages of ages.

Congregation: Amen.

THE INVITATION

Pastor: Let us be attentive! The holy things for the holy!

Congregation: One is holy. One is the Lord Jesus Christ, to the glory of God the Father. Amen.

Pastor: In the fear of God, and with faith and love, draw near!

Congregation: Blessed is he who comes in the name of the Lord! God is the Lord and has revealed himself to us!

Pastor & Congregation: 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 first. I also believe that the bread and wine that are blessed and distributed in your Holy Supper truly are your pure body and your precious blood. Therefore, I pray to you: Have mercy upon me; forgive my transgressions; and make me worthy, without condemnation, to partake of your pure mysteries for the forgiveness of sins and for life eternal. Of your Mystical Supper, O Son of God, accept me today as a communicant; for I will not speak of your mystery to your enemies, neither like Judas will I give you a kiss; but like the thief I will confess you: Remember me, O Lord, in your kingdom. May the communion of your holy mysteries be neither to my judgment nor to my condemnation, but to the healing of soul and body. Amen.

THE DISTRIBUTION ACCOMPANIED BY THE COMMUNION HYMN

Pastor: (to the communicants) Take and eat; this is the body of our Lord Jesus Christ, broken for you for the remission of sins.

Pastor: (to the communicants) Drink of it, all of you; this is the blood of our Lord Jesus Christ, shed for you for the remission of sins.

THE POST-DISTRIBUTION PRAYER

THE POST-DISTRIBUTION VERSICLES AND RESPONSES

Pastor: O God, save your people and bless them!

Congregation: We have seen the true Light! We have received the heavenly Spirit! We have found the true faith! We worship the undivided Trinity, for he has saved us.

Pastor: Blessed be our God always, now and ever and unto ages of ages.

Congregation: Amen.

THE CONCLUDING PRAYER AND THE BENEDICTION

Pastor: Let us pray to the Lord.

Congregation: Lord, have mercy.

Pastor: O Lord, who blesses those who bless you, and sanctifies those who trust in you: Save your people, and bless them. Sanctify those who love the majesty of your house; glorify them in return by your divine power, and forsake us not who put our hope in you. Give peace to your world, to your church, to our nation, and to all your people. For every good gift is from above, coming down from you, the Father of Lights; and to you we ascribe glory, thanksgiving, and worship, together with your only-begotten Son and the Holy Spirit, now and ever and unto ages of ages.

Congregation: Amen. Blessed be the name of the Lord, henceforth and forevermore.

Pastor: The blessing of the Lord be upon you through his grace and love for mankind always, now and ever and unto ages of ages.

Congregation: Amen.

THE CONCLUDING HYMN