The Divine Liturgy of the Presanctified Gifts
Celebrated on Weekdays of Great Lent

After making three metanoias in their respective places, the Deacon intones in a loud voice:

Deacon: Bless, Master!

Priest: Blessed is the Kingdom of the Father and of the Son and of the Holy Spirit; now and ever, and unto ages of ages.

People: Amen.
Come, let us worship and fall down before God our King.
Come, let us worship and fall down before Christ, our King and our God.
Come, let us worship and fall down before Christ Himself, our King and our God.

The Deacon enters the Altar through the south door and closes the Holy Doors.[1] *The Priest reads quietly the lamp-lighting prayers listed below Psalm 103.*

THE PSALM OF INTRODUCTION—PSALM 103

Reader: Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly. Confession and majesty hast Thou put on, Who coverest Thyself with light as with a garment, Who stretchest out the heaven as it were a curtain; Who supporteth His chambers in the waters, Who appointeth the clouds for His ascent, Who walketh upon the wings of the winds, Who maketh His angels spirits, and His ministers a flame of fire.

Who establisheth the earth in the sureness thereof; it shall not be turned back forever and ever. The abyss like a garment is His mantle; upon the mountains shall the waters stand. At Thy rebuke they will flee, at the voice of Thy thunder shall they be afraid.

The mountains rise up and the plains sink down, unto the place where Thou hast established them. Thou appointedst a bound that they shall not pass, neither return to cover the earth. He sendeth forth springs in the valleys; between the mountains will the waters run. They shall give drink to all the beasts of the field; the wild asses will wait to quench their thirst. Beside them will the birds of the heaven lodge, from the midst of the rocks will they give voice.

He watereth the mountains from His chambers; the earth shall be satisfied with the fruit of Thy works. He causeth the grass to grow for the cattle, and green herb for the service of men, to bring forth bread out of the earth; and wine maketh glad the heart of man. To make his face cheerful with oil; and bread strengtheneth man's heart.

The trees of the plain shall be satisfied, the cedars of Lebanon, which Thou hast planted. There will the sparrows make their nests; the house of the heron is chief among them. The high mountains are a refuge for the harts, and so is the rock for the hares.

He hath made the moon for seasons; the sun knoweth his going down. Thou appointedst the darkness, and there was the night, wherein all the beasts of the forest will go abroad; young lions roaring after their prey, and seeking their food from God. The sun ariseth, and they are gathered together, and they lay them down in their dens. Man shall go forth unto his work, and to his labor until the evening. How magnified are Thy works, O Lord! In wisdom hast Thou made them all.

[1] If the church only has a curtain, the curtain should be opened and closed according to the directions for the Holy Doors.

The earth is filled with Thy creation. So is this great and spacious sea, wherein are things creeping innumerable, small living creatures with the great. There go the ships; there this leviathan, whom Thou hast made to play therein. All things wait on Thee, to give them their food in due season; when Thou givest it them, they will gather it. When Thou openest Thy hand, all things shall be filled with goodness; when Thou turnest away Thy face, they shall be troubled. Thou wilt take their spirit, and they shall cease; and unto their dust shall they return. Thou wilt send forth Thy Spirit, and they shall be created; and Thou shalt renew the face of the earth.

Let the glory of the Lord be unto the ages; the Lord will rejoice in His works. Who looketh on the earth and maketh it tremble, Who toucheth the mountains and they smoke. I will sing unto the Lord throughout my life, I will chant to my God for as long as I have my being.

May my words be sweet unto Him; I will rejoice in the Lord. O that sinners would cease from the earth, and they that work iniquity, that they should be no more. Bless the Lord, O my soul.

The sun knoweth his going down. Thou appointedst the darkness, and there was the night. How magnified are Thy works, O Lord! In wisdom hast Thou made them all.

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

Alleluia, Alleluia, Alleluia. Glory to Thee, O God. (*thrice*)

O our God and our Hope, glory to Thee!

During the preceding Psalm, the Priest stands before the Altar and QUIETLY says the fifth, sixth and seventh lamp-lighting prayers[2]:

5.

Priest: *(Quietly)* O Lord, O Lord, Who upholdest all things in the undefiled hollow of Thy hand, Who showest long-suffering upon us all and repentest Thee at our wickedness: Remember Thy compassions and Thy mercy. Visit us with goodness, and grant that, through the remainder of the present day, by Thy grace, we may avoid the diverse subtle snares of the evil one and preserve our lives unassailed, through the grace of Thine all-holy Spirit. Through the mercy and love toward mankind of thine only-begotten Son, with Whom thou art blessed, together with thine all-holy and good and life-giving Spirit; now and ever, and unto ages of ages. Amen.

6.

Priest: *(Quietly)* O God, great and wonderful, Who with wisdom inscrutable and great riches of providence orderest all things and bestowest upon us earthly good things, Who hast given us a pledge of the promised kingdom through the good things already bestowed upon us and hast made us to shun all evil during that part of the day which is past: Grant that we may also fulfill the remainder of this day without reproach before Thy holy glory and hymn Thee, the only good One, our God, Who lovest mankind. For Thou art our God and unto Thee do we ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages. Amen.

7.

Priest: *(Quietly)* O great and most-high God, Who alone hast immortality and dwellest in light unapproachable, Who hast made all creation in wisdom, Who hast divided the light from the darkness and hast appointed the sun to rule the day, the moon and stars also to govern the night,

[2] The first four lamp-lighting prayers are said quietly during the first four litanies.

Who hast vouchsafed unto us sinners at this present hour also to come before Thy presence with confession and to offer unto Thee our evening praise: Do Thou Thyself, O Lord Who lovest mankind, direct our prayer as incense before Thee, and accept it as a savor of sweet-smelling fragrance, and grant that we may pass the present evening and the coming night in peace. Endue us with the armor of light. Deliver us from the terror of the night and from everything that walketh in darkness, and grant that the sleep which Thou hast appointed for the repose of our infirmity may be free from every imagination of the devil. Yea, O Master of all, Bestower of good things, may we, being moved to compunction upon our beds, call to remembrance Thy Name in the night, that, enlightened by meditating on thy commandments, we may rise up in joyfulness of soul to glorify Thy goodness, offering up unto Thy tender love prayers and supplications for our sins and for those of all Thy people, whom do Thou visit in mercy, through the intercessions of the holy Theotokos. For thou art a good God and lovest mankind, and unto Thee do we ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages. Amen.

THE GREAT LITANY

At the conclusion of the Psalm, the Deacon bows to the Priest and exits the Altar through the north door.

Deacon: In peace, let us pray to the Lord.

The choir responds "Lord, have mercy" to each petition until noted.

For the peace from above and the salvation of our souls, let us pray to the Lord.

For the peace of the whole world, the good estate of the holy churches of God and the union of all, let us pray to the Lord.

For this holy house and those who with faith, reverence and fear of God enter therein, let us pray to the Lord.

For our father and metropolitan, N., (our bishop, N.,) the honorable presbytery, the diaconate in Christ, all the clergy and the people, let us pray to the Lord.

For our country, its president (or appropriate head of state), civil authorities and armed forces, let us pray to the Lord.

For this city and every city and countryside and the faithful who dwell therein, let us pray to the Lord.

For healthful seasons, abundance of the fruits of the earth and peaceful times, let us pray to the Lord.

For travelers by sea, by land and by air, the sick, the suffering, the captive, and for their salvation, let us pray to the Lord.

For our deliverance from all tribulation, wrath, danger and necessity, let us pray to the Lord.

Help us; save us; have mercy on us; and keep us, O God, by thy grace.

Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: (*Quietly*) [3] O Lord, compassionate and merciful, long-suffering and plenteous in mercy, give ear to our prayer, and attend to the voice of our supplication. Work upon us a sign for good. Lead us in thy way so that we may walk in Thy truth. Make glad our hearts so that we may fear Thy holy Name. For Thou art great and doest wonders. Thou alone art God, and among all the gods there is none like unto Thee, O Lord, mighty in mercy, gracious in strength, to aid and to comfort and to save all those who put their trust in Thy holy Name.

Priest: (*Aloud*) For unto Thee are due all glory, honor, and worship: to the Father, and to the Son, and to the Holy Spirit; now and ever and unto ages of ages.

Choir: Amen.

The Deacon enters the Altar through the south door. While the following Psalms are being read, the Priest makes two prostrations before the Holy Table, kisses the Gospel Book, stands it before the tabernacle and then carefully, and with reverence, respect and fear, opens the Antimins. The Deacon brings the diskos from the Prothesis Table and places it on the Antimins. The Priest opens the Pyx (the box containing the Presanctified Lamb) and with great reverence places the Lamb on the diskos with the seal up. The Priest and Deacon each make one prostration before the Holy Table.

NOTE: The readings from the kathismata from the Psalter differ in the fifth week of Great Lent. Monday: tenth kathisma. Tuesday: nineteenth kathisma. Wednesday: seventh kathisma. Thursday: twelfth kathisma. Friday: eighteenth kathisma.

PSALM 119

Reader: Unto the Lord in mine affliction have I cried, and He heard me. O Lord, deliver my soul from unrighteous lips and from a crafty tongue. What shall be given unto thee and what shall be added unto thee for thy crafty tongue? The arrows of the mighty one, sharpened with coals of the desert. Woe is me, for my sojourning is prolonged; I have tented with the tentings of Kedar; my soul hath long been a sojourner. With them that hate peace I was peaceable; when I spake unto them, they warred against me without a cause.

PSALM 120

Reader: I have lifted up mine eyes to the mountains, from whence cometh my help. My help cometh from the Lord, Who hath made heaven and the earth. Give not thy foot unto moving, and may He not slumber that keepeth thee. Behold, He shall not slumber nor shall He sleep, He that keepeth Israel. The Lord shall keep thee; the Lord is thy shelter at thy right hand. The sun shall not burn thee by day, nor the moon by night. The Lord shall keep thee from all evil; the Lord shall guard thy soul. The Lord shall keep thy coming in and thy going out, from henceforth and forevermore.

PSALM 121

Reader: I was glad because of them that said unto me: Let us go into the house of the Lord. Our feet have stood in thy courts, O Jerusalem. Jerusalem is built as a city which its dwellers share in concord. For there the tribes went up, the tribes of the Lord, as a testimony for Israel, to give thanks to the Name of the Lord. For there are set thrones unto judgment, thrones over the house of David. Ask now for the things which are for the peace of Jerusalem, and for the prosperity of them that love thee. Let peace be now in thy strength, and prosperity in thy palaces. For the sake of my

[3] *This is the first lamp-lighting prayer.*

brethren and my neighbors, I spake peace concerning thee. Because of the house of the Lord our God, I have sought good things for thee.

PSALM 122

Reader: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, until He take pity on us. Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, and abasement on the proud.

PSALM 123

Reader: Had it not been that the Lord was with us, let Israel now say, had it not been that the Lord was with us, when men rose up against us, then had they swallowed us up alive. When their wrath raged against us, then had the water overwhelmed us. Our soul hath passed through a torrent; then had our soul passed through the water that is irresistible. Blessed be the Lord Who hath not given us to be a prey to their teeth. Our soul like a sparrow was delivered out of the snare of the hunters. The snare is broken, and we are delivered. Our help is in the Name of the Lord, Who hath made heaven and the earth.

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

Alleluia, Alleluia, Alleluia. Glory to Thee, O God. (*thrice*)

Lord, have mercy. (*thrice*)

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

At the conclusion of Psalm 123, the Deacon bows to the Priest and exits the Altar through the north door.

THE LITTLE LITANY

Deacon: Again and again, in peace, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: Help us; save us; have mercy on us; and keep us, O God, by Thy grace.

Choir: Lord, have mercy.

Deacon: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: (Quietly)[4] Lord, do not rebuke us in Thine anger, or discipline us in Thy wrath, but deal with us in all Thy kindness, O physician and healer of our souls. Bring us to Thy desired haven. Enlighten the eyes of our hearts to the knowledge of Thy truth. And grant us that the completion of this day, and our whole life may be peaceful and sinless, through the intercessions of the holy Theotokos and of all the saints.

[4] *This is the second lamp-lighting prayer.*

Priest: (*Aloud*) For Thine is the might, and Thine is the kingdom and the power and the glory: of the Father, and of the Son, and of the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

The Deacon enters the Altar through the south door. While the following Psalms are being read, the Priest and Deacon make two prostrations before the Holy Table. The Priest takes up the censer and the Deacon takes up a candle and goes to stand behind the Holy Altar. The Priest censes around the Holy Altar three times with the Deacon staying opposite to him. After the third circle around the Holy Table, the Priest gives up the censer and the Deacon gives up the candle. The Priest and Deacon make one prostration before the Holy Table.

PSALM 124

Reader: Both now and ever, and unto ages of ages. Amen.
They that trust in the Lord shall be as Mount Sion; he that dwelleth at Jerusalem, nevermore shall he be shaken. Mountains are round about her, and the Lord is round about His people from henceforth and forevermore. For the Lord will not permit the rod of sinners to be upon the lot of the righteous, lest the righteous stretch forth their hands unto iniquities. Do good, O Lord, unto them that are good and unto the upright of heart. But them that turn aside unto crooked ways shall the Lord lead away with the workers of iniquity; peace be upon Israel.

PSALM 125

Reader: When the Lord turned again the captivity of Sion, we became as men that are comforted. Then was our mouth filled with joy, and our tongue with rejoicing. Then shall they say among the nations: The Lord hath done great things unto them. The Lord hath done great things among us, and we are become glad. Turn again, O Lord, our captivity, like streams in the south. They that sow with tears shall reap with rejoicing. In their going they went, and they wept as they cast their seeds. But in their coming shall they come with rejoicing, bearing their sheaves.

PSALM 126

Reader: Except the Lord build the house, in vain do they labor that build it. Except the Lord guard the city, in vain doth he watch that guardeth her; it is vain for you to rise at dawn. Ye that eat the bread of sorrow, rouse yourselves after resting, when He hath given sleep to His beloved. Lo, sons are the heritage of the Lord, the reward of the fruit of the womb. Like arrows in the hand of a mighty man, so are the sons of them that were outcasts. Blessed is he that shall fulfill his desires with them; they shall not be put to shame when they speak to their enemies in the gates.

PSALM 127

Reader: Blessed are all they that fear the Lord, that walk in His ways. Thou shalt eat the fruit of thy labors; blessed art thou, and well shall it be with thee. Thy wife shall be as a fruitful vine on the sides of thy house, thy sons like young olive trees round about thy table. Behold, so shall the man be blessed that feareth the Lord. The Lord bless thee out of Sion, and mayest thou see the good things of Jerusalem all the days of thy life. And mayest thou see thy children's children; peace be upon Israel.

PSALM 128

Reader: Many a time have they warred against me from my youth, let Israel now say, many a time have they warred against me from my youth, and yet they have not prevailed against me. The sinners wrought upon my back, they lengthened out their iniquity. The Lord is righteous; He hath

cut asunder the necks of sinners. Let them be put to shame and turned back, all they that hate Sion. Let them be as the grass upon the housetops, which before it is plucked up is withered away. Wherefore the reaper filleth not his hand, nor he that gathereth sheaves his bosom. Nor have they that passed by said: The blessing of the Lord come upon you; we have blessed you in the Name of the Lord.

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

Alleluia, Alleluia, Alleluia. Glory to Thee, O God. (*thrice*)

Lord, have mercy. (*thrice*)

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

At the conclusion of Psalm 128, the Deacon bows to the Priest and exits the Altar through the north door.

THE LITTLE LITANY

Deacon: Again and again, in peace, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: Help us; save us; have mercy on us; and keep us, O God, by Thy grace.

Choir: Lord, have mercy.

Deacon: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: (*Quietly*)[5] O Lord, our God, remember us sinners, Thy worthless servants, when we call upon Thy holy Name; and let us not be put to shame in our hope of Thy mercy; but grant us, O Lord, all our petitions which are for our salvation. And make us worthy to love and fear Thee with all our hearts, and to do Thy will in all things.

Priest: (*Aloud*) For Thou art a good God Who lovest mankind, and unto Thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

The Deacon enters the Altar through the south door and takes his place at the Holy Table. While the following Psalms are being read, the Priest and Deacon make two prostrations before the Holy Table. The Priest takes up the censer and the Deacon takes up a candle. The Priest continuously censes the gifts. When the reader says, "Arise, O Lord, into Thy rest… (131:7)" the Priest gives the censer to the Deacon.

PSALM 129

Reader: Both now and ever, and unto ages of ages. Amen.

Out of the depths have I cried unto Thee, O Lord; Lord hear my voice. Let Thine ears be attentive to the voice of my supplication. If Thou, O Lord, shouldst mark iniquities, O Lord, who shall stand? For with Thee there is forgiveness, that Thou mayest be feared. Because of Thy Name have

[5] *This is the third lamp-lighting prayer.*

I waited for Thee, O Lord; my soul hath waited upon Thy word, my soul hath hoped in the Lord. From the morning watch until night, from the morning watch let Israel trust in the Lord. For with the Lord there is mercy and with Him is abundant redemption, and He will deliver Israel from all his iniquities.

PSALM 130

Reader: O Lord, my heart is not exalted, nor are mine eyes become lofty. Nor have I walked in things too great or too marvelous for me. If I were not humble-minded but exalted my soul, as one weaned from his mother, so wouldst Thou requite my soul. Let Israel hope in the Lord, from henceforth and forevermore.

PSALM 131

Reader: Remember, O Lord, David and all his meekness. How he made an oath unto the Lord, and vowed unto the God of Jacob: I shall not go into the dwelling of my house, I shall not ascend upon the bed of my couch, I shall not give sleep to mine eyes, nor slumber to mine eyelids, nor rest to my temples, until I find a place for the Lord, a habitation for the God of Jacob. Lo, we have heard of it in Ephratha, we have found it in the plains of the wood. Let us go forth into His tabernacles, let us worship at the place where His feet have stood. Arise, O Lord, into Thy rest, Thou and the ark of Thy holiness.

The reader stops and all kneel*. The Priest takes up the diskos upon which rests the Lamb, elevating it above his head, and the Deacon, holding a candle in his left hand, censes the Lamb as it is carried by the Priest to the Prothesis Table, passing the High Place. After the diskos has been placed on the Prothesis, the Priest takes up the censer and censes the Presanctified Lamb three times, gives up the censer, all rise and the reader continues. The Priest follows more instructions below.*

PSALM 131 (CONTINUED)

Reader: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice. For the sake of David Thy servant, turn not Thy face away from Thine anointed one. The Lord hath sworn in truth unto David, and He will not annul it: of the fruit of thy loins will I set upon thy throne. If thy sons keep My covenant and these testimonies which I will teach them, their sons also shall sit forever on thy throne. For the Lord hath elected Sion, He hath chosen her to be a habitation for Himself. This is My rest forever and ever; here will I dwell, for I have chosen her. Blessing, I will bless her pursuit; her beggars will I satisfy with bread. Her priests will I clothe with salvation, and her saints with rejoicing shall rejoice. There will I make to spring forth a horn for David, I have prepared a lamp for My Christ. His enemies will I clothe with shame, but upon Him shall My sanctification flourish.

PSALM 132

Reader: Behold now, what is so good or so joyous as for brethren to dwell together in unity? It is like the oil of myrrh upon the head, which runneth down upon the beard, upon the beard of Aaron, which runneth down to the fringe of his raiment. It is like the dew of Aermon, which cometh down upon the mountains of Sion. For there the Lord commanded the blessing, life forevermore.

PSALM 133

Reader: Behold now, bless ye the Lord, all ye servants of the Lord. Ye that stand in the house of the Lord, in the courts of the house of our God, in the nights lift up your hands unto the holies, and bless the Lord. The Lord bless thee out of Sion, He that made heaven and the earth.

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

Alleluia, Alleluia, Alleluia. Glory to Thee, O God. (*thrice*)

O our God and our Hope, glory to Thee!

After the reading of the Psalms has continued, the Priest pours water and wine into the chalice saying:

Priest: *(Quietly)* Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us. Amen.

The Priest then holds the star and diskos veil over the censer and places them over the diskos saying:

Priest: *(Quietly)* Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us. Amen.

The Priest then holds the chalice veil over the censer and places it over the chalice saying:

Priest: *(Quietly)* Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us. Amen.

The Priest then holds the Aer over the censer and places it over the chalice and diskos saying:

Priest: *(Quietly)* Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us. Amen.

The Priest places a candle at the front of the Prothesis Table and then censes the chalice and the diskos saying:

Priest: *(Quietly)* Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us. Amen.

The Priest and the Deacon make one prostration and return to the Holy Table where the Priest folds the Antimins and replaces the Gospel Book upon it. At the conclusion of Psalm 133, the Deacon bows to the Priest and exits the Altar through the north door.

THE LITTLE LITANY

Deacon: Again and again, in peace, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: Help us; save us; have mercy on us; and keep us, O God, by Thy grace.

Choir: Lord, have mercy.

Deacon: Calling to remembrance our all-holy, immaculate, most blessed and glorious Lady, the Theotokos and ever-virgin Mary, with all the saints, let us commend ourselves and each other and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: (*Quietly*)[6] O Lord, Who art hymned by the holy angelic powers with never-silent hymns and incessant praises, fill our mouths with songs of praise, so that we may ascribe majesty to Thy holy Name. Grant us a share and an inheritance with those who fear Thee in truth, and who keep Thy commandments, through the intercessions of the holy Theotokos and of all the saints.

[6] *This is the fourth lamp-lighting prayer.*

Priest: (*Aloud*) For Thou art our God, the God of mercy and salvation, and unto Thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

The Deacon enters the Altar through the south door.

"O LORD, I HAVE CRIED"

Choir: O Lord, I have cried out unto Thee, hear Thou me; hear Thou me, O Lord. O Lord, I have cried out unto Thee, hear Thou me. Give ear to the voice of my supplication when I cry out unto Thee: hear Thou me, O Lord.

The Deacon takes up the censer, asks the Priest's blessing on the incense, and does the great censing. The Deacon begins the great censing at the Prothesis Table. After censing the Prothesis Table, he moves in front of the Holy Table. After censing the four sides of the Altar and the High Place, he exits the Altar through the north door. He censes the Episcopal Throne three times. After censing the icons on the iconostasis and the west of the Church, he walks down the center aisle censing the people on the south side of the church and then walks up the center aisle censing the people on the north side of the church. When he reaches the solea, he censes the icon of Christ and the icon of the Theotokos and enters the Altar through the south door. He goes to the Prothesis and censes the Prothesis first. He then moves to the front of the Altar and censes the front of the Altar, the High Place, the Priests twice and everyone else in the altar once.

Choir: Let my prayer be set forth before Thee as the incense, and the lifting up of my hands as the evening sacrifice; hear Thou me, O Lord.

+ Set a watch, O Lord, before my mouth, and a protecting door round about my lips.
+ Incline not my heart to evil words, to make excuses in sins.
+ With men that work iniquity; and I will not communicate with the choicest of them.
+ The just man shall correct me in mercy and shall reprove me; but let not the oil of the sinner anoint my head.
+ For my prayer also shall still be against the things with which they are well pleased; their judges falling upon the rock have been swallowed up.
+ They shall hear my words, for they are sweet; as when the thickness of the earth is broken upon the ground, their bones are scattered by the side of hell.
+ But to Thee, O Lord, Lord, are mine eyes; in Thee have I put my trust, take not away my soul.
+ Keep me from the snare which they have laid for me, and the traps of the workers of iniquity.
+ Let the wicked fall into their own nets, whilst I alone escape.
+ I cried unto the Lord with my voice, with my voice unto the Lord, did I make my supplication.
+ I poured out my supplication before Him; I showed before Him my trouble.
+ When my spirit was overwhelmed within me, then Thou knewest my path.
+ In the way wherein I walked have they secretly laid a snare for me.
+ I looked on my right hand, and beheld, but there was no man that would know me.
+ Refuge failed me; no one cared for my soul.
+ I cried unto Thee, O Lord; I said: Thou art my refuge and my portion in the land of the living.
+ Attend unto my cry, for I am brought very low.
+ Deliver me from my persecutors, for they are stronger than I.

- *Insert the appointed Stichera from the Triodion and Menaion between the following verses.*

Verse 10. *Bring my soul out of prison, that I may praise Thy Name.*

Verse 9. *The righteous shall wait for me until Thou recompense me.*

Verse 8. *Out of the depths have I cried unto Thee, O Lord, Lord hear my voice.*

Verse 7. *Let Thine ears be attentive to the voice of my supplication.*

Verse 6. *If Thou, O Lord, shouldst mark iniquities, O Lord, who shall stand? For with Thee there is forgiveness.*

Verse 5. *Because of Thy Name have I waited for Thee, O Lord; my soul hath waited upon Thy word, my soul hath hoped in the Lord.*

Verse 4. *From the morning watch until night, from the morning watch let Israel trust in the Lord.*

Verse 3. *For with the Lord there is mercy and with Him is abundant redemption, and He will deliver Israel from all his iniquities.*

Verse 2. *Praise the Lord, all ye nations; praise Him, all ye people.*

Verse 1. *For His mercy is great toward us, and the truth of the Lord endureth forever.*

- *Insert the appointed Doxasticon and/or Theotokion from the Triodion and/or Menaion between the following verses.*

Glory to the Father, and to the Son, and to the Holy Spirit.
(Doxasticon, if appointed; if none, sing the Theotokion)

Both now and ever, and unto ages of ages. Amen.
(Theotokion)

THE ENTRANCE

While the "both now" is chanted, the Deacon opens the Holy Doors.

Then, the Priest comes before the Altar and, together with the Deacon, makes three metanoias. The Deacon then takes the censer.

But any time the Gospel is to be read in the Presanctified Divine Liturgy, the deacon does not take the censer. The Priest lifts the ***Gospel Book*** *and gives it to the Deacon, who places his orarion over it, kissing the Priest's hand.*

Preceded by the servers, they make the Little Entrance, the Priest following the Deacon, passing the high place and exiting the Altar through the north door as the following dialogue occurs:

Deacon: *(Quietly)* Let us pray to the Lord. Lord, have mercy.

Priest: *(Quietly)* In the evening and in the morning and at noonday we praise Thee, we bless Thee, we give thanks unto Thee, and we pray unto Thee, O Master of all, Lord Who lovest mankind: Direct our prayer as incense before Thee, and incline not our hearts unto words or thoughts of evil, but deliver us from all who seek after our souls. For unto Thee, O Lord, Lord, we lift up our eyes, and in Thee have we hoped. Put us not to shame, O our God. For unto Thee are due all glory, honor, and

worship: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.

Deacon: *(Quietly)* Amen.

<u>If the Entrance is made with the censer</u>, the clergy stop in the center of the Solea. The Deacon censes the Episcopal Throne three times. He censes the icons on the iconostasis, the West of the Church, and the people. Then, moving the censer to his left hand, he takes his orarion in his right hand, and points it toward the Holy Doors.

<u>If the Entrance is made with the Gospel Book</u>, when the clergy reach the center of the solea, the Deacon takes his orarion off of the Gospel, places the Gospel over his left shoulder, and points his orarion at the Holy Doors.

The Deacon, looking at the Priest, says quietly:
Deacon: *(Quietly)* Bless, master, the Holy Entrance.

The Priest blesses the entrance, saying:
Priest: *(Quietly)* Blessed is the entrance to Thy Holy Place, always, now and ever, and unto ages of ages. Amen.

<u>If the Entrance is made with the censer</u>, the Deacon puts the end of his orarion back over his left arm and elevates the censer in his right hand.

<u>If the Entrance is made with the Gospel Book</u>, the Deacon replaces the orarion over the Gospel while the Priest blesses the Entrance. The Deacon offers the Gospel Book for veneration by the Priest, himself kissing the Priest's right hand. The Deacon turns and faces the Holy Altar and elevates the Gospel Book.

When the choir finishes the Theotokion, the Deacon intones:
Deacon: Wisdom! Stand upright!

<u>O GLADSOME LIGHT (**Plain Reading**)</u>

Reader: O gladsome Light of the holy glory of the immortal, heavenly, holy and blessed Father: O Jesus Christ. Lo now that we have come to the setting of the sun, as we behold the evening light, we hymn Thee: Father, Son, and Holy Spirit, God. Meet it is for Thee at all times to be magnified by joyous voices, O Son of God and Giver of life. Wherefore the whole world doth glorify Thee.

After "…we have come to the setting of the sun…"

<u>If the Entrance is made with the censer</u>, the Deacon censes the Icon of Christ and the Icon of the Theotokos, and enters the sanctuary through the Holy Doors followed by the Priest. The Deacon censes the front of the Altar, the Prothesis, the High Place, the Priests twice each and everyone else in the altar once.

<u>If the Entrance is made with the Gospel Book</u>, the clergy enter the sanctuary through the Holy Doors and take their usual places before the holy table. The Deacon gives the Gospel Book to the Priest, kissing his hand, who then replaces the Gospel Book on the Antimins.

<u>THE OLD TESTAMENT READINGS</u>

The First Reading

Deacon: The Evening Prokeimenon!

Reader: (The reader recites the prokeimenon.)

Deacon: Wisdom!

Reader: The Reading from (the appropriate Old Testament book).

Deacon: Let us attend!

Reader: (The reader recites the passage.)

At the end of the first reading, the Priest holds a lighted candle and the censer in his right hand, and the reader reads the Prokeimenon for the second reading.

The Second Reading

Deacon: Let us attend!

Reader: (The reader recites the prokeimenon.)

Reader: Command!

The people kneel. The Priest turns toward the Prothesis Table, elevates the censer and the candle, which are in his right hand at head level and makes the sign of the cross:

Priest: Wisdom! Let us attend!

Then standing in the Holy Doors, he bows to the Icon of Christ on the iconostasis and says:

Priest: The Light of Christ…

He then blesses the people, making the sign of the cross with the censer and the candle, and continues…

Priest: …illumineth all!

The people stand and the Priest returns to the Holy Table and gives away the candle and censer as the Deacon says:

Deacon: Wisdom!

Reader: The Reading from (the appropriate Old Testament book).

Deacon: Let us attend!

Reader: (The reader recites the passage.)

LET MY PRAYER ARISE

At the end of the reading, the Priest takes up the censer as the Deacon, holding a lighted candle, goes to stand behind the Holy Table, opposite the Priest. On each of the following verses, the Priest moves to and continuously censes a side of the Holy Table; and the Deacon, holding the candle, moves to stand opposite him.

***While standing, the people make one metanoia at* "Let my prayer" *and one at* "evening sacrifice."**

The Priest censes the front of the Holy Table as he slowly chants the following:

Priest: Let my prayer arise in Thy sight as incense; and let the lifting up of my hands be an evening sacrifice.

The Priest moves to the south side of the Holy Table, censes and intones:

Priest: Lord, I have cried out unto Thee, hear me; attend to the voice of my supplication when I cry unto Thee.

Choir: Let my prayer arise in Thy sight as incense; and let the lifting up of my hands be an evening sacrifice.

The Priest moves behind the Holy Table, censes and intones:

Priest: Set a watch, O Lord, before my mouth, and a protecting door round about my lips.

Choir: Let my prayer arise in Thy sight as incense; and let the lifting up of my hands be an evening sacrifice.

The Priest moves to the north side of the Holy Table, censes and intones:

Priest: Incline not my heart to evil words, to make excuses in sins.

Choir: Let my prayer arise in Thy sight as incense; and let the lifting up of my hands be an evening sacrifice.

The Deacon exits the sanctuary through the Holy Doors and stands in the center of the Solea, facing the Holy Altar as the Priest moves to the Prothesis, censes and intones:

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

Choir: Let my prayer arise in Thy sight as incense; and let the lifting up of my hands be an evening sacrifice.

The Priest moves in front of the Holy Table and censes as he slowly chants:

Priest: *Both now and ever, and unto ages of ages. Amen.*

Choir: Let my prayer arise in Thy sight as incense; and let the lifting up of my hands be an evening sacrifice.

The Priest, still in front of the Holy Table, censes as he slowly chants:

Priest: Let my prayer arise;

Then, turning to stand in the Holy Doors, the Priest censes the Icon of Christ on the Iconostasis as he continues:

Priest: In Thy sight as incense;

He then censes the other icons on the Iconostasis and the people as the choir concludes:

Choir: And let the lifting up of my hands be an evening sacrifice.

The Priest then returns to the Holy Table and gives up the censer and the Deacon enters the Altar through the Holy Doors.

THE PRAYER OF ST. EPHRAIM THE SYRIAN

Priest: O Lord and Master of my life, give me not a spirit of sloth, meddling, lust of power, and idle talk. *(The clergy and people prostrate.)*

But give rather the spirit of chastity, humility, patience and love to me, Thy servant. *(The clergy and people prostrate.)*

Yea, O Lord and King, grant me to see my own sins and not to judge my brother; for Thou art blessed unto ages of ages. Amen. *(The clergy and people prostrate.)*

- *On the first Wednesday night of Great Lent, we read here the Compline Gospel (Mark 11:22-26; Matt 7:7-8). Here, the priest and deacon read quietly the preparatory dialogue before the Gospel (Liturgikon 339). However, if your parish will serve Great Compline with the third quarter of the Great Canon by St. Andrew of Crete later that evening, then read the Gospel lection at Great Compline instead.*

- *At this point in the Presanctified, the readings from the Epistle and Gospel on the nights of February 24 (John the Baptist), March 9 (Forty Martyrs of Sebastia) and April 25 (Mark the Evangelist) would be offered.*

THE EPISTLE

Deacon: Let us attend!

Reader: (The reader recites the prokeimenon.)

Deacon: Wisdom!

Reader: The Reading from (the appropriate New Testament book).

Deacon: Let us attend!

Reader: (The reader recites the passage.)

Priest: Peace be to thee that readest!

Choir: Alleluia, Alleluia, Alleluia.

THE GOSPEL

Deacon: Wisdom! Stand upright! Let us hear the Holy Gospel.

Priest: Peace be to all.

Choir: And to thy spirit.

Priest: The reading from the Holy Gospel according to Saint (*Name*).

Choir: Glory to Thee, O Lord, glory to Thee.

Deacon: Let us attend!

Priest: (The priest recites the passage.)

Choir: Glory to Thee, O Lord, glory to Thee.

The Deacon closes the Holy Doors, bows to the Priest and exits the Altar through the north door.

THE LITANY OF FERVENT SUPPLICATION

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

The choir responds "Lord, have mercy" to the first two petitions.

O Lord Almighty, the God of our fathers, we pray thee hearken and have mercy.

Have mercy on us, O God, according to thy great mercy, we pray thee, hearken and have mercy.

The choir responds "Lord, have mercy" (thrice) to this and the remaining petitions until noted.

Again we pray for all pious and Orthodox Christians.

Again we pray for our father and metropolitan, N., (and our bishop, N.).

The two sides of the antiminsion are now unfolded, its lower third is opened and the priest kisses the signature of the hierarch at the mention of his name.

Again we pray for our brethren: the priests, hieromonks, deacons, hierodeacons and monastics and all our brotherhood in Christ.

Again we pray for mercy, life, peace, health, salvation, visitation, pardon and remission of sins for (the servants of God, NN., and) all Orthodox Christians of true worship, who live and dwell in this community.

Again we pray for the blessed and ever-memorable founders of this holy church (and for the servants of God, NN.,) and all of our fathers and brethren, the Orthodox departed this life before us, who here and in all the world lie asleep in the Lord.

Again we pray for those who bear fruit and do good works in this holy and all-venerable temple, those who serve and those who sing and all the people here present, who await thy great and rich mercy.

The Deacon moves to stand before the icon of Christ.

Priest: (*Quietly*) O Lord our God, receive this fervent supplication of Thy servants, and have mercy on us according to the multitude of Thy mercy, and send down Thy compassions upon us and upon all Thy people who await Thy great and rich mercy.

Priest: (*Aloud*) For Thou art a merciful God and lovest mankind, and unto Thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.

People: Amen.

THE LITANY FOR THE CATECHUMENS

Deacon: Pray to the Lord, ye catechumens.

The choir responds "Lord, have mercy" to each petition until noted.

Deacon: Let us the faithful, pray for the catechumens, that the Lord will have mercy on them.

Deacon: That He will teach them the word of truth.

Deacon: That He will reveal to them the gospel of righteousness.

Deacon: That He will unite them to His holy, catholic and apostolic Church.

Deacon: Help them; save them; have mercy on them; and keep them, O God, by Thy grace.

Deacon: Bow your heads to the Lord, ye catechumens.

Choir: To Thee, O Lord.

Priest: (*Quietly*) O God, our God, the Creator and Maker of all things, Who willest that all men should be saved and should come unto the knowledge of the truth: Look down upon Thy servants the catechumens, and deliver them from the ancient delusion and from the wiles of the adversary. And call them unto life eternal, illumining their souls and bodies and numbering them with Thy rational flock which is called by Thy Holy Name.

Priest: (*Aloud*) That with us they may glorify Thine all-honorable and majestic Name: of the Father, and of the Son, and of the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

Deacon: As many as are catechumens, depart. Depart, catechumens.

Through the fourth Tuesday of Great Lent, the Deacon now skips to the line: "As many as are catechumens, depart. Let none of the catechumens remain." But starting with the fourth Wednesday, the following litany for those preparing for illumination (baptism) is added.

THE LITANY FOR THOSE PREPARING FOR ILLUMINATION

Deacon: Pray unto the Lord, ye who are preparing for Illumination.

The choir responds "Lord, have mercy" to each petition until noted.

Deacon: Ye faithful, pray unto the Lord for these brethren who are preparing for Holy Illumination and for their salvation.

Deacon: That the Lord God will establish them and strengthen them.

Deacon: That He will illuminate them with the light of wisdom and of piety.

Deacon: That He will grant unto them, in His own good time, the laver of regeneration, the remission of sins, and the garment of incorruption.

Deacon: That He will beget them with water and the Spirit.

Deacon: That He will grant unto them the perfection of faith.

Deacon: That He will number them with His holy and chosen flock.

Deacon: Help them; save them; have mercy on them; and keep them, O God, by Thy grace.

Deacon: Bow your heads to the Lord, ye who are preparing for Illumination.

Choir: To Thee, O Lord.

Priest: (*Quietly*) Show the light of Thy countenance, O God, upon those who are preparing for Holy Illumination, and who desire to put away the defilement of sin. Enlighten their understanding. Establish them in the faith. Strengthen them in hope. Perfect them in love. Make them honorable members of Thy Christ, Who gave Himself for our souls.

Priest: (*Aloud*) For Thou art our Illumination, and unto Thee do we ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

Deacon: As many as are preparing for Illumination, depart. Depart, ye who are preparing for Illumination.

Deacon: As many as are catechumens, depart. Let none of the catechumens remain.

FIRST LITANY OF THE FAITHFUL

Deacon: As many as are of the faithful, again and again, in peace, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: Help us; save us; have mercy on us; and keep us, O God, by Thy grace.

Choir: Lord, have mercy.

Deacon: Wisdom!

Priest: (*Quietly*) O God, great and worthy to be praised, Who through the life-giving death of Thy Christ hast translated us from corruption to incorruption: Deliver Thou all our senses from death-dealing, carnal desires, setting over them as a good ruler the understanding that is in us. Let our eye have no part in any evil sight. Let our hearing be inaccessible to all idle words; and let our tongue be purged from unseemly speech. Purify our lips which praise Thee, O Lord. Make our hands to abstain from evil deeds and to work only such things as are acceptable unto Thee, establishing all our members and our minds by Thy Grace.

Priest: (*Aloud*) For unto Thee are due all glory, honor and worship: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

The Priest kisses the Gospel Book, stands it before the tabernacle and then carefully, and with reverence, respect and fear, opens the Antimins.

SECOND LITANY OF THE FAITHFUL

Deacon: Again and again, in peace, let us pray to the Lord.

Choir: Lord, have mercy.

Deacon: Help us; save us; have mercy on us; and keep us, O God, by Thy grace.

Choir: Lord, have mercy.

Deacon: Wisdom!

Priest: (*Quietly*) O holy Master, exceeding good, we beseech Thee, Who art rich in mercy, that Thou wilt be gracious to us sinners and make us worthy to receive Thine Only-Begotten Son and our God, the King of glory. For behold, His immaculate Body and His life-giving Blood, entering at this present hour, are about to be set forth upon this mystical table, invisibly escorted by a multitude of heavenly hosts. Grant us to partake of them without condemnation, that, the eyes of our understanding being enlightened thereby, we may become sons of the light and of the day.

Priest: (*Aloud*) Through the gift of Thy Christ, with Whom Thou art blessed, together with Thine all-holy and good and life-giving Spirit, now and ever, and unto ages of ages.

Choir: Amen.

The Deacon enters the Altar through the south door and opens the Holy Doors. The clergy recite the following dialogue THRICE while the choir sings "Now the Powers of Heaven."

Priest: *(Quietly)* Now the powers of heaven invisibly worship with us; for behold, the King of glory doth enter.

Deacon: *(Quietly)* Behold, the completed mystical sacrifice is escorted in. Let us with faith and longing draw near and become partakers of life everlasting. Alleluia.

NOW THE POWERS OF HEAVEN

Choir: Now the powers of heaven invisibly worship with us; for behold, the King of glory doth enter. Behold, the completed mystical sacrifice is escorted in. *(repeated as necessary)*

The Priest begins the great censing at the Prothesis Table. After censing the Prothesis Table, he moves in front of the Holy Table. After censing the four sides of the Altar and the High Place, he exits comes to stand in the Holy Doors. He censes the Episcopal Throne, the icons on the iconostasis, the west of the Church, the people, the icon of Christ and the icon of the Theotokos and returns to his place in front of the Holy Table. He censes the Prothesis first, the front of the Altar, the High Place, the Priests twice and everyone else in the altar once. As he does the censing he says the following:

Priest: *(Quietly)* Come, let us worship and fall down before God our King.
Come, let us worship and fall down before Christ, our King and our God.
Come, let us worship and fall down before Christ Himself, our King and our God.

PSALM 50

Priest: *(Quietly)* Have mercy on me, O God, according to Thy Great Mercy; and according to the multitude of Thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is ever before me. Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise.

Having completed the censing, the Priest gives up the censer, and he and the Deacon, standing at their places before the Holy Table, make three metanoias in silence. The Priest kisses the Antimins (reverencing each of the wounds of Christ: hands, side and feet; and the Hierarch's signature) and the Holy Table. The Deacon kisses only the southwest corner of the Holy Table. The Priest and Deacon then fold their arms across their breasts and bow to each other, saying nothing. The Deacon goes to the Prothesis, passing the High Place. The Priest bows to the people, saying nothing and then goes to the Prothesis.

Now standing before the Prothesis, the Priest censes the gifts; and then he and the Deacon each make three metanoias saying each time:

Clergy: *(Quietly)* O God, be gracious unto me a sinner, and have mercy on me. *(thrice)*

The Priest places the Aer over his bowed head and then takes up the diskos, which he holds up in his right hand, and the chalice, which he carries a little lower in his left hand. The choir stops as the Priest exits the Altar through the north door, preceded by the Deacon who censes the gifts and carries a lighted candle. All in the church prostrate themselves during the entrance. The Priest makes the entrance from the north door across the solea and directly into the Altar through the Holy Doors as he repeats softly:

Priest: *(Softly)* Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us. Amen. *(repeated until reaching the Holy Table)*

When the Priest enters the sanctuary, the choir concludes the hymn:

Choir: Let us with faith and longing draw near and become partakers of life everlasting. Alleluia.

The Priest places the diskos and chalice on the Antimins (diskos on his left and chalice on his right, as usual) and removes the Aer from his head. The Priest removes the veils from the diskos and chalice and places them at the corners of the Antimins. The Deacon closes the Holy Doors. The Priest then holds the Aer around the censer and places in over the gifts as the Deacon says:

Deacon: *(Quietly)* Do good, master.

The Priest censes the gifts thrice, saying the concluding verses of Psalm 50:
Priest: *(Quietly)* Do good, O Lord, in Thy good pleasure unto Zion, and let the walls of Jerusalem be built up. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon Thine altar.

THE PRAYER OF ST. EPHRAIM THE SYRIAN

Priest: O Lord and Master of my life, give me not a spirit of sloth, meddling, lust of power, and idle talk. *(The clergy and people prostrate.)*

But give rather the spirit of chastity, humility, patience and love to me, Thy servant. *(The clergy and people prostrate.)*

Yea, O Lord and King, grant me to see my own sins and not to judge my brother; for Thou art blessed unto ages of ages. Amen. *(The clergy and people prostrate.)*

THE LITANY BEFORE THE LORD'S PRAYER

Deacon: Let us complete our evening prayer unto the Lord.

The choir responds "Lord, have mercy" to each petition until noted.

Deacon: For the precious Gifts which have been offered and Presanctified, let us pray to the Lord.

Deacon: That our Lord God, Who loveth mankind, receiving them upon His holy, heavenly, and ideal Altar for an odor of spiritual sweetness, will send down upon us in return His divine grace and the gift of the Holy Spirit, let us pray to the Lord.

Deacon: For this Holy House, and for those who with faith, reverence, and fear of God, enter therein, let us pray to the Lord.

Deacon: For our deliverance from all tribulation, wrath, danger, and necessity, let us pray to the Lord.

Deacon: Help us; save us; have mercy on us; and keep us, O God, by Thy grace.

Deacon: That the whole evening may be perfect, holy, peaceful and sinless, let us ask of the Lord.

The choir responds "Grant this, O Lord" to each petition until noted.

Deacon: An angel of peace, a faithful guide, a guardian of our souls and bodies, let us ask of the Lord.

Deacon: Pardon and remission of our sins and transgressions, let us ask of the Lord.

Deacon: All things good and profitable for our souls and peace for the world, let us ask of the Lord.

Deacon: That we may complete the remaining time of our life in peace and repentance, let us ask of the Lord.

Deacon: A Christian ending to our life, painless, blameless, peaceful, and a good defense before the fearful judgment seat of Christ, let us ask of the Lord.

Deacon: Asking for the unity of the Faith, and the communion of the Holy Spirit, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

Priest: (*Quietly*) O God of ineffable and unseen mysteries, with Whom are hidden treasurers of wisdom and knowledge, Who hast revealed unto us the ministry of this service and hast appointed unto us sinners through Thy great love toward mankind, to offer unto Thee gifts and sacrifices for our sins and for the ignorance of the people: Do Thou the same invisible King, Who doeth things great and inscrutable, glorious and marvelous, which cannot be numbered, look upon us, Thine unworthy servants who stand at this holy altar as at Thy cherubic throne, upon which lieth Thine only-begotten Son and our God, in the dread mysteries spread forth thereon; and having delivered us and all Thy faithful people from every impurity, sanctify all our souls and bodies with the sanctification which cannot be taken away. That partaking with a pure conscience with face unashamed, with heart illumined of these divine, hallowed things and, being enlivened through them, we may be united unto Christ Himself, our true God, Who hath said: Whosoever eateth my flesh and drinketh my blood abideth in Me, and I in him; that, Thy Word, O Lord, making an abode in us and sojourning among us, we may become a temple of Thine all-holy and adorable Spirit, redeemed from every wile of the devil, wrought either by deed or word or thought, and may obtain the good things promised unto us with all Thy saints who in all ages have been well-pleasing unto Thee.

Priest: (*Aloud*) And vouchsafe, O Master, that with boldness and without condemnation, we may dare to call upon Thee, the heavenly God, as Father, and to say:

After the exclamation of the Priest, the Deacon goes to stand before the icon of Christ.

THE LORD'S PRAYER

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

Priest: For Thine is the kingdom, and the power, and the glory of the Father, and of the Son, and of the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

THE PEACE

Priest: Peace be to all.

Choir: And to Thy spirit.

Deacon: Let us bow our heads unto the Lord.

Choir: To Thee, O Lord.

Priest: *(Quietly)* O God, Who alone art good and compassionate, Who dwellest in the heights and regardest the humble: Look with the eyes of Thy tenderness upon all Thy people, and preserve them. And make us all worthy to partake without condemnation of these Thy life-giving mysteries; for unto Thee have we bowed our heads in the hope of Thy rich mercy.
Priest: (*Aloud*) Through the grace and compassion and love toward man of Thine Only-begotten Son, with Whom Thou art blessed, together with Thine all-holy, and good, and life-giving Spirit: now and ever, and unto ages of ages.

Choir: Amen.

Priest: Hear us, O Lord Jesus Christ our God, from Thy holy dwelling-place, and from the throne of the glory of Thy kingdom; and come to sanctify us, O Thou who sittest on high with the Father, and art here invisibly present with us; and vouchsafe by Thy mighty hand to impart unto us Thine immaculate Body and precious Blood, and through us unto all the people.

The Priest, standing before the Holy Table, along with the Deacon, standing on the solea before the Icon of Christ, makes three metanoias, saying quietly:

Priest: O God, be gracious unto me, the sinner. (*thrice*)

Deacon: Let us attend!

The Priest reverently touches, but does not elevate, the life-giving Body with the fingers of both hands, reaching under the Aer and says:

Priest: The Presanctified Holy Things are for the holy.

The Priest removes the Aer, folds it and places it to the side as the Deacon enters the Altar through the south door and stands at his place at the Holy table. Meanwhile the Choir sings the following Hymn.

Choir: One is Holy, One is Lord: Jesus Christ, to the glory of God the Father. Amen.

Deacon: Divide, master, the holy bread.

The Priest divides the Lamb into four parts with great reverence and care, saying:
Priest: Divided and distributed is the Lamb of God, who is divided, yet not disunited; who is ever eaten, yet never consumed, but sanctifieth those who partake thereof.

The Priest arranges the pieces of the Lamb on the rim of the diskos in the form of a cross, thus:

ΙΣ
ΝΙ ΚΑ
ΧΣ

Deacon: Fill, master the holy cup.

The Priest then takes the Portion IΣ and makes with it the sign of the cross over the Chalice, and drops it in, saying quietly:

Priest: The fullness of the Cup, of the Faith, of the Holy Spirit.

Deacon: Amen.

Bringing for the Priest's blessing the warm water in the Zeon, the Deacon says:

Deacon: Bless, father, the Zeon.

Blessing the warm water, the Priest says:

Priest: Blessed is the warmth of Thy holy things, O Lord, always, now and ever, and unto ages of ages.

Deacon: Amen.

The Priest pours a sufficient quantity of warm water into the chalice cross-wise, saying:

Priest: The warmth of faith, full of the Holy Spirit.

Deacon: Amen.

Then the Clergy and People say the following prayers of preparation for the Holy Communion:

THE PRAYER BEFORE HOLY COMMUNION

People: I believe, O Lord, and I confess that Thou art truly the Christ, the Son of the living God, Who didst come into the world to save sinners, of whom I am chief. And I believe that this is truly Thine own immaculate Body, and that this is truly Thine own precious Blood. Wherefore I pray Thee, have mercy upon me and forgive my transgressions both voluntary and involuntary, of word and of deed, of knowledge and of ignorance; and make me worthy to partake without condemnation of Thine immaculate Mysteries, unto forgiveness of my sins and unto life everlasting. Amen.

Of Thy Mystic Supper, O Son of God, accept me today as a communicant: for I will not speak of Thy Mystery to Thine enemies, neither will I give Thee a kiss as did Judas; but like the thief will I confess Thee: Remember me, O Lord, in Thy Kingdom.

Not unto judgment nor unto condemnation be my partaking of Thy Holy Mysteries, O Lord, but unto the healing of soul and body.

THE KOINONIKON (COMMUNION HYMN)

Choir: O taste and see how good the Lord is. Alleluia. Alleluia. Alleluia. *(The choir repeats this as often as necessary, interspersing verses from Psalm 33.)*

PSALM 33

1. I will bless the Lord at all times; His praise shall continually be in my mouth.
2. In the Lord shall my soul be praised; let the meek hear and be glad.
3. O magnify the Lord with me, and let us exalt His Name together.
4. I sought the Lord, and He heard me, and delivered me from all my tribulations.

5. Come unto Him, and be enlightened, and your faces shall not be ashamed.
6. This poor man cried, and the Lord heard him, and saved him out of all his tribulations.
7. The angel of the Lord will encamp round about them that fear Him, and will deliver them.
8. O taste and see that the Lord is good; blessed is the man that hopeth in Him.
9. O fear the Lord, all ye His saints; for there is no want to them that fear Him.
10. Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing.

The Priest bows to the Deacon, saying:

Priest: Forgive me my sins, brother and concelebrant.

The Deacon responds to the Priest saying:

Deacon: Thy priesthood, the Lord God remember in His kingdom, always, now and ever and unto ages of ages.

The Deacon passing the high place, stands at the north side of the holy table and arranges his orarion in crosswise fashion. The Priest makes three low bows before the holy table and says quietly:

Priest: O God, be gracious unto me, the sinner. (*thrice*)

Taking a portion of the section of the Lamb sealed XΣ the Priest says:

Priest: Lo, I draw near unto Christ, our immortal King and our God. The precious and all-holy Body of our Lord and God and Savior Jesus Christ is imparted unto me, the unworthy Priest *(Name)*, unto the remission of my sins and unto life everlasting.

The Priest consumes that portion of the Lamb and says Amen. With great care, he wipes his fingers over the diskos with the sponge. He then says to the Deacon:

Priest: Deacon, draw near.

The Deacon makes one metanoia, saying:

Deacon: Lo, I draw near unto Christ, our immortal King and our God.

The Deacon, his hands crossed right over left with palms up, approaches the Priest, saying:

Deacon: Master, impart unto me, the unworthy Deacon *(Name)*, the precious and all-holy Body of our Lord and God and Savior Jesus Christ, unto the remission of my sins and unto life everlasting.

The Priest places a portion of the Lamb sealed XΣ in the hands of the Deacon, saying:

Priest: The precious and all-holy Body of our Lord and God and Savior Jesus Christ, is imparted unto Thee, the Deacon *(Name)*, unto the remission of Thy sins and unto life everlasting.

The Deacon kisses the hand of the Priest, says Amen *and goes to the east side of the holy table where, with great reverence, he consumes the portion given him. The Priest, taking up the kalima and the chalice, says:*

Priest: The precious and all-holy Blood of our Lord and God and Savior Jesus Christ, is imparted unto me, the unworthy Priest *(Name)*, unto the remission of my sins and unto life everlasting.

The Priest takes three sips from the chalice, wipes his lips and the rim of the chalice with the kalima and says:

Priest: Lo, this hath touched my lips and shall take away mine iniquities and purge away my sins.

Priest: Deacon, draw near.

The Deacon comes to the south side of the holy table and, after wiping his fingers with the sponge over the diskos, makes one metanoia, saying:

Deacon: Again I draw near unto Christ, our immortal King and our God. Master, impart unto me, the unworthy Deacon *(Name)*, the precious and all-holy Blood of our Lord and God and Savior Jesus Christ, unto the remission of my sins and unto life everlasting.

Priest: The precious and all-holy Blood of our Lord and God and Savior Jesus Christ, is imparted unto thee, the Deacon *(Name)*, unto the remission of thy sins and unto life everlasting.

The Priest gives the Deacon three sips from the chalice, wipes the Deacon's lips and the rim of the chalice with the kalima and says:

Priest: Lo, this hath touched thy lips and shall take away thine iniquities and purge away thy sins.

The Deacon kisses the chalice, and the Priest replaces it upon the Antimins. The Priest, with great reverence and care, breaks into small pieces the portions of the Lamb sealed NI and KA, placing them in the chalice saying:

Priest: Through the prayers of our Holy Fathers, O Lord Jesus Christ, have mercy upon us and save us. Amen.

The Priest covers the chalice with the kalima and hands the chalice and spoon to the Deacon. The Priest opens the Holy Doors. Standing in the holy doors facing west, the Deacon elevates the chalice to the people, saying:

Deacon: With fear of God and faith and love, draw near.

The Priest and Deacon exit the sanctuary through the holy doors as the choir sings:

Choir: Blessed is He Who cometh in the Name of the Lord. God is the Lord Who hath revealed Himself unto us.

THE KOINONIKON (COMMUNION HYMN)

Choir: O taste and see how good the Lord is. Alleluia. Alleluia. Alleluia. *(The choir repeats this as often as necessary, interspersing verses from Psalm 33.)*

PSALM 33

1. I will bless the Lord at all times; His praise shall continually be in my mouth.
2. In the Lord shall my soul be praised; let the meek hear and be glad.

3. O magnify the Lord with me, and let us exalt His Name together.
4. I sought the Lord, and He heard me, and delivered me from all my tribulations.
5. Come unto Him, and be enlightened, and your faces shall not be ashamed.
6. This poor man cried, and the Lord heard him, and saved him out of all his tribulations.
7. The angel of the Lord will encamp round about them that fear Him, and will deliver them.
8. O taste and see that the Lord is good; blessed is the man that hopeth in Him.
9. O fear the Lord, all ye His saints; for there is no want to them that fear Him.
10. Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing.

The Deacon gives the chalice and spoon to the Priest, himself holding the kalima. The Priest then communes those who are prepared to receive the holy mysteries, while the choir chants what is appointed. The Priest says to each communicant:

Priest: The servant of God, *(Name)*, partakes of the precious and all-holy Body and Blood of our Lord and God and Savior Jesus Christ, unto the forgiveness of sins and unto life everlasting.

When all have been communed, the Priest covers the chalice with the kalima and hands the chalice to the Deacon. The Priest then blesses the people with his hand, saying:

Priest: O God, save Thy people and bless Thine inheritance.

THE LENTEN POST-COMMUNION HYMN

Choir: I will bless the Lord at all times. His praise shall continually be in my mouth. Taste ye the heavenly Bread, and the Cup of life, and see how good the Lord is. Alleluia. Alleluia. Alleluia.

As the choir sings the above post-communion hymn, the Priest and Deacon enter the sanctuary through the holy doors, and the Priest places the chalice on the Antimins. The Priest removes the kalima from the chalice, lifts the diskos over the chalice and with the sponge carefully wipes the remaining particles into the chalice. After making certain that no crumb remains on the diskos or on the Antimins, the Priest covers the chalice with its veil and places the folded Aer, the veil of the diskos, the kalima and the star upon the diskos.

Deacon: Exalt, master.

The Priest censes the chalice thrice, saying:

Priest: Be Thou exalted, O God, above the heavens and Thy glory above all the earth.

The Priest gives up the censer and then gives the diskos to the Deacon, who lifts it above his head and, passing the front of the holy table, carries it to and places it upon the Prothesis. The Priest lifts the chalice, saying:

Priest: Blessed is our God;
And turning to face the people, the Priest continues:

Priest: Always, now and ever, and unto ages of ages.

Choir: Amen. Let our mouths be filled with Thy praise, O Lord that we may sing of Thy glory: for Thou hast permitted us to partake of Thy holy, divine, immortal and life-giving Mysteries. Establish us in Thy Sanctification that all the day long we may meditate upon Thy righteousness. Alleluia. Alleluia. Alleluia.

Meanwhile the Priest places the Chalice upon the Prothesis Table, and returns to the holy table. He folds up the Antimins and makes the sign of the Cross above it with the Gospel Book. The Deacon bows to the Priest and exits the north door for the litany.

THE LITANY OF THANKSGIVING

Deacon: Attend! Having partaken of the divine, holy, immaculate, immortal, heavenly, life-giving and dread Mysteries of Christ, let us worthily give thanks unto the Lord.

Choir: Lord, have mercy.

Deacon: Help us; save us; have mercy on us; and keep us, O God, by Thy grace.

Choir: Lord, have mercy.

Deacon: Asking that the whole evening may be perfect, holy, peaceful, and sinless, let us commend ourselves and each other, and all our life unto Christ our God.

Choir: To Thee, O Lord.

THE PRAYER OF THANKSGIVING

Priest: We give thanks unto Thee, O God, the Savior of all, for all the good things which Thou hast granted unto us and for the communion of the Holy Body and Blood of Thy Christ. And we beseech Thee, O Master, Who lovest mankind, to keep us under the shelter of Thy wings. And grant that, even unto out last breath, we may worthily partake of Thy Holy Things unto the illumination of soul and body and unto the inheritance of the Kingdom of Heaven.

During the following exclamation, the priest lifts the gospel book with both hands, makes the sign of the cross with it over the folded antiminsion, and lays it upon the antiminsion:

Priest: For Thou art our sanctification, and unto Thee we ascribe glory: to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages.

Choir: Amen.

After the exclamation of the Priest, the Deacon goes to stand before the icon of Christ.

Priest: Let us go forth in peace.

Choir: In the Name of the Lord.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

The Priest comes out through the holy doors and stands before the Icon of Christ, and says aloud the following Prayer:

THE PRAYER BEHIND THE AMVON

Priest: O almighty Master, Who hast made all creation in wisdom and by Thine inexpressible providence and great goodness hast brought us to these all-revered days, for the purification of soul and body, for the controlling of passions and for hope of resurrection, Who, during the forty days didst give into the hands of Thy servant Moses the tablets of the Law in characters divinely traced by Thee: Enable us also, O good One, to fight the good fight, to complete the course of the fast, to preserve inviolate the faith, to crush under foot the heads of invisible serpents, to be accounted victors over sin; and, uncondemned, to attain unto and worship the holy resurrection.

For blessed and glorified is Thine all-honorable and majestic Name: of the Father, and of the Son, and of the Holy Spirit; now and ever, and unto ages of ages.

People: Amen. Blessed be the Name of the Lord, henceforth and forevermore. *(thrice)*

The Priest goes into the sanctuary through the holy doors followed by the Deacon, and they go to the Prothesis Table. The Priest quietly says the following prayer, after which the Deacon may consume the remaining Gifts.

Priest: *(Quietly)* O Christ our God, Who hast brought us to these all-revered days and hast made us communicants of Thy dread mysteries: Unite us to Thy rational flock, and make us heirs of Thy Kingdom, now and ever, and unto ages of ages. Amen.

The Priest returns to the holy table. The Deacon from the Sanctuary says:

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Priest: The blessing of the Lord and His mercy come upon you through His grace and love towards mankind, always: now and ever, and unto ages of ages.

Choir: Amen.

THE DISMISSAL

Priest: Glory to Thee, O Christ our God and our hope, glory to Thee.

Choir: Glory to the Father, and to the Son, and to the Holy Spirit; both now and ever, and unto ages of ages. Amen. Lord, have mercy (*thrice*). Father, bless.

Priest: May Christ our true God, through the intercessions of His all-immaculate and all-blameless holy Mother, by the might of the precious and life-giving Cross; by the protection of the honorable Bodiless Powers of heaven; at the supplication of the honorable, glorious Prophet, Forerunner and Baptist John; of the holy, glorious, and all-laudable Apostles; of our father among the saints, Gregory the Dialogist, pope of Rome, whose Presanctified Divine Liturgy we have now celebrated; of the holy, glorious and right-victorious Martyrs; of our venerable and God-bearing Fathers; *of Saint N., the patron and the protector of this holy community*; of the holy and righteous ancestors of God, Joachim and Anna; of (*the saints of the day*), whose memory we celebrate today, and of all the saints: have mercy upon us and save us, forasmuch as He is good and loveth mankind.

Choir: Amen.

As the people come forward to reverence the Holy Cross, the Reader proclaims the following Psalms.

PSALM 33

I will bless the Lord at all times; His praise shall continually be in my mouth. In the Lord shall my soul be praised; let the meek hear and be glad. O magnify the Lord with me, and let us exalt His Name together. I sought the Lord, and He heard me, and delivered me from all my tribulations. Come unto Him, and be enlightened, and your faces shall not be ashamed. This poor man cried, and the Lord heard him, and saved him out of all his tribulations. The angel of the Lord will encamp round about them that fear Him, and will deliver them. O taste and see that the Lord is good;

blessed is the man that hopeth in Him. O fear the Lord, all ye His saints; for there is no want to them that fear Him. Rich men have turned poor and gone hungry; but they that seek the Lord shall not be deprived of any good thing. Come ye children, hearken unto me; I will teach you the fear of the Lord. What man is there that desireth life, who loveth to see good days? Keep thy tongue from evil, and thy lips from speaking guile. Turn away from evil, and do good; seek peace, and pursue it. The eyes of the Lord are upon the righteous, and His ears are opened unto their supplication. The face of the Lord is against them that do evil, utterly to destroy the remembrance of them from the earth. The righteous cried, and the Lord heard them, and He delivered them out of all their tribulations. The Lord is nigh unto them that are of a contrite heart, and He will save the humble of spirit. Many are the tribulations of the righteous, and the Lord shall deliver them out of them all. The Lord keepeth all their bones, not one of them shall be broken. The death of sinners is evil, and they that hate the righteous shall do wrong. The Lord will redeem the souls of His servants, and none of them will do wrong that hope in Him.

PSALM 144

I will exalt Thee, O my God, my King, and I will bless Thy Name forever, yea, forever and ever. Every day will I bless Thee, and I will praise Thy Name forever, yea, forever and ever. Great is the Lord and exceedingly to be praised, and of His greatness there is no end. Generation and generation shall praise Thy works, and Thy power shall they declare. Of the majesty of the glory of Thy holiness shall they speak, and they shall tell of Thy wonders. And the power of Thine awesome deeds shall they relate, and they shall tell of Thy majesty. The memory of the multitude of Thy goodness shall they pour forth, and in Thy righteousness shall they rejoice. Compassionate and merciful is the Lord, long-suffering and plenteous in mercy. The Lord is good to all, and His compassions are over all His works. Let all Thy works, O Lord, give praise to Thee, and let Thy righteous ones bless Thee. Of the glory of Thy Kingdom shall they speak, and shall tell of Thy dominion: To make Thy dominion known to the sons of men, and the glory of the majesty of Thy kingdom. Thy Kingdom is the kingdom of all the ages, and Thy sovereignty is in every generation and generation. Faithful is the Lord in all His words, and holy in all His works. The Lord upholdeth all that are falling, and setteth up all that are broken down. The eyes of all look to Thee with hope, and Thou gavest them their food in due season. Thou openest Thy hand and fillest every living thing with Thy favor. Righteous is the Lord in all His ways, and holy in all His works. The Lord is nigh unto all that call upon Him, to all that call on Him in truth. The will of them that fear Him shall He do, and their supplication shall He hear, and He shall save them. The Lord preserveth all that love Him, but all the sinners shall He utterly destroy. My mouth shall speak the praise of the Lord, and let all flesh bless His holy name forever, yea, forever and ever.

Priest: Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy upon us and save us.

Choir: Amen.

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