

Presanctified Liturgy

An evening office (service) with Eucharistic communion, celebrated following Vespers on days with strict fasting, when the complete *Divine Liturgy* is not permitted. Communion is distributed from the Holy Gifts which have been consecrated at the preceding Divine Liturgy, usually on the previous Sunday, hence, the expression “presanctified.”

- I. On the days of Great Lent, except on Saturdays, Sundays, and the feast of the Annunciation, no Liturgy may be celebrated except that of the Presanctified Gifts. - Canon 52 of the Council of Trullo, 692 A.D.
- II. It is also celebrated on Monday, Tuesday, Wednesday of Holy Week and if the feast of a saint does not fall on a Saturday or Sunday like: Feb 24 (John the Baptist), March 9 (the Forty Martyrs), and April 25 (Mark the Evangelist).
- III. It's usually celebrated after the ninth hour (3 P.M.) for the seriousness of the fast during Great Lent.
- IV. Structure:
 1. “Blessed is the Kingdom...”
 2. Psalm 103.
 3. The Great Litany.
 4. Kathisma 18 (Ps 119-123; 124-128; 129-133). Between the 3 sets of psalms, the Priest/Deacon intones the small litany.
 5. “O Lord I have cried.../Let my prayer...”/Verses.
 6. 10 Stichera (6 from the Triodion Book and 4 from the Menaion.) One exception: The Wednesday of the Fifth Week of Great Lent (24 extra troparia).
 7. Glory. Both now. Theotokion (from the Menaion Book).
 8. During the Theotokion, the Small Entrance.
 9. “O Gladsome Light...” is usually read but in some local traditions it is chanted.
 10. Two Old Testament readings (Genesis & Proverbs) In between, the Priest proclaims: “Wisdom. Attend. The Light of Christ illumines all”.
 11. The Priest chants “Let my prayer be set forth...”, then he intones the verses while the choir repeats chanting “Let my prayer...” after each verse. After Both now, the choir chants “Let my prayer...” one last time.

Then Priest chants the first part “Let my prayer be set forth as the incense” and the choir chants the second half: “and let the lifting of my hands as the evening sacrifice.”

12. In Russian practice, and here in the Antiochian Archdiocese of North America, the Prayer of St. Ephraim follows. In the Greek practice, after the conclusion of “Let my prayer...”, the Priest/Deacon begins to intone the litanies of Fervent Supplication and for the catechumens.
13. During the first three days of Holy Week, the Gospel is read at this time. On feasts of a saint, the appointed Epistle and Gospel are read at this time.
14. Great Entrance while the choir chants “Now the Powers of Heaven...” (The Great Entrance interrupts the chanting of “Now the powers of heaven” and it is done in silence.)
15. The Litany of Completion.
16. The Lord’s Prayer.
17. The Communion Hymn: “O taste and see how good the Lord is”.
18. After communion, instead of “We have seen the True Light...” the choir chants: “I will bless the Lord at all times...”
19. Dismissal.
20. It is customary to read Psalms 33 & 144 while the people receive the bread and venerate the Cross.

Let My Prayer Be Set Forth

Plagal First Mode

Andante ♩=84

Traditional Melody

Let my pray'r be set forth as in - - - cense
be - fore Thee; the lift - ing up of
my hands as an eve - - - ning sac - - -
ri - - - fice. fice.

Πρέπει δὲ κατὰ τὸ ὑψηλὸν ἡμῶν πολίτευμα καὶ ὁ ὕμνος ἡμῶν
νὰ ἦναι ἀγγελικὸς καὶ οὐχὶ σαρκικός. Διότι τὸ
μεγαλοφώνως ψάλλειν εἶναι σύμβολον
τῆς νοερᾶς κραυγῆς.

-Ἁγίου Γρηγορίου τοῦ Σιναΐτου

Our psalmody should be angelic,
not unspiritual and secular. For to psalmodize
with clamour and a loud voice is a sign of inner turbulence.

-St. Gregory of Sinai

Now the Hosts of the Heavens

First Mode

Abbreviated Version

Duration: 2:15 + 2:15

Intonation: #2 or #3

Adagio  = 76

by Theodore Papaparaschou
"Phokaeus" (1790-1851)
Abbreviated and Simplified
by Hieromonk Gregory of
Simonos Petras Monastery

Now
Nuv
Neen

the
αι
eh

now
δυ
dhee

the
αι
eh

hosts
να
nah

μεις
mees

X of the
των ου
ton oo

ρα
rah

X Heav ens
των ου ρα
ton oo rah

ων
vων

in
σου
seen

vi in vis i bly
η η ee - - - σου σου η η μ μ (vi) (nee) - - - τυ τυ een

Now the Hosts - First Mode - Abbreviated



X X X X X X X wor - - - - ship
 α - ο - ρα - - - - τως λα - τρευ - - - -
 ah - o - rah - - - - tos lah - treh - - - -



with us; X for be - hold
 ου - σιν ι - δου γαρ
 voo - seen ee - dhoo gar



the King
 εισ - πο - ρευ - ε - ται - - - (vati)
 ees - po - reh - veh - teh - - - (neh)



of glo - - - - ry doth en - - - -
 ο Βα - - - σι - λευς της δο - - - -
 ο Vah - - - see - lefs tees dho - - - -



- ter. _____
 - ξης _____
 - ksees _____

After the Great Entrance:



Be - hold the ac - com - plished. mys - tic - al
 Ι - δου θυ - σι - α μυσ - στυ - κη
 ee - dhoo thee - see - ah mee - stee - kee

Now the Hosts - First Mode - Abbreviated

D **C** **Un.** **A**

sac - ri - fice is be - - - ing X X
 τε - τε - λει - ω - με - - - νη δο - ρυ -
 teh - teh - lee - o - meh - - - nee dho - ree -

A **G** **Un.** **G** **D**

es - cort - - - ed. With faith and
 φο - ρει - - - ται πι - στει και
 fo - ree - - - teh pee - stee keh

G

long - - - ing let us
 πο - - - θω προ - σελ - - - θω -
 po - - - tho pro - sel - - - tho -

D

let us draw nigh
 πο - θω προ - σελ - θω - μεν
 po - tho pro - sel - tho - men

A **G** **G** **D**

that we may be come X par-tak - ers of
 ι - να με - το - χοι ζω - ης αι - ω - νι - - - ου
 ee - nah meh - to - hee zo - ees eh - o - nee - - - oo

C **Un.** **A**

e - ter - - - nal life Al - le - lu - i -
 γε - νω - - - με - θα Αλ - λη - λου - ι -
 yeh - no - - - meh - thah Ah - lee - loo - ee -

D *rit.* **C** **D**

a.
 α.
 ah