**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).
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.
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

Πρέπει δὲ κατὰ τὸ ψηφιλὸν ἡμῶν πολίτευμα καὶ ὁ ὕμνος ἡμῶν νὰ ἴναι ἄγγελικὸς καὶ οὐχὶ σαρκικὸς. Διότι τὸ μεγαλοφώνως ψάλλειν εἶναι σύμβολον τῆς νοερᾶς κραυγῆς.

-Ἤγιος Γρηγορίου τοῦ Σιναίτου
Now the Hosts
of the Heavens

First Mode

Abbreviated Version

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

Duration: 2:15 + 2:15
Intonation: #2 or #3
Adagio  \( \frac{3}{4} \)

Now the Hosts of the Heavens

Now
Nuv
Neen

X of the

The Heavens

by Theodore Papaparaschou
"Phokaeus" (1790-1851)
Abbreviated and Simplified
by Hieromonk Gregory of
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Now the Hosts
of the Heavens

Now
Nuv
Neen

X of the

The Heavens
Now the Hosts - First Mode - Abbreviated

After the Great Entrance:

Be - hold the ac - com - plished, mys - tic - al
I - δου θυ - σι - α μυ - στι - κη
ee - dhoo thee - see - ah mee - stee - kee
Now the Hosts - First Mode - Abbreviated

sac - ri - fice is be - - - - - - - - - - - - ing

es - cort - - - - - - - - - - - - ed,

long - - - - - - - - - - - - ing let us

that we may be - - - - - - - - - - - - come

e - ter - - - - - - - - - - - - nal life

e - ve - vo - - - - - - - - - - - - - -
yeh - no - - - - - - - - - - - - - -

A

D

G

Un.

A

D