

THE DIVINE LITURGY OF THE PRESANCTIFIED

During the Holy Great 40-day Fast, when the priest is to celebrate the Liturgy of the Presanctified on Wednesday and Friday, or other prescribed week days, at the Proskomede on the preceding Sunday, he does everything as usual, but after he cuts the first bread, sacrifices it, and pierces it, he cuts a sufficient number of additional breads, saying as he cuts each one: In remembrance ... As a sheep He was led ... In His humility. ... And who shall declare ... For His life is taken away ... Sacrificed . . . and One of the soldiers ... He then places them on the diskos beside the first bread.

Then he pours wine and water into the holy chalice, saying the customary words, and he covers the diskos and the chalice, and he censes them, saying the Prayer of Oblation. Then he begins the Divine Liturgy and celebrates as usual.

When he signs the breads at the invocation of the Holy Spirit, he says: And make this bread . . . , in the singular, as Christ is one; he does not say these breads in the plural. When he elevates, he elevates them all together, and he breaks the first one offered, and lays the part IC in the holy chalice and pours in warm water as usual.

Then taking the holy spoon in his right hand, he dips it into the holy Blood; with his left hand he takes one of the other Breads, touches it with the holy spoon, which has been moistened with the holy Blood, in the form of a cross on the side on which the cross is traced, under the soft part, and places it in the artophorion (or other suitable container). Then he takes the others and does the same with each, and puts them all away in the artophorion. Then the priest prays as usual, communicates as usual, and completes the Divine Liturgy as usual.

On the day of the celebration of the Liturgy of the Presanctified Gifts:

At the reading of the Hours, the priest, wearing the epitachelion, stands before the holy doors and begins: Blessed is our God . . . , the reader: Amen. After Our Father . . . , the priest says the exclamation and goes into the sanctuary.

And then Third, Sixth, and Ninth Hours, and finally the Typical Psalms are read.

At Third Hour, after the psalms, Alleluia and Lord, have mercy, the priest standing before the holy doors, says:

O Lord, who at the third hour didst send down thine all-holy Spirit upon thine Apostles, take not the same from us, O Good One, but renew Him in us who pray unto thee.

The choir repeats the same.

Priest, verse A: A clean heart create in me, O God, and a right spirit renew in my inmost parts.

Choir: O Lord, who at the third hour . . .

Priest, verse B: Cast me not away from thy face, and take not thy Holy Spirit from me.

Choir: O Lord, who at the third hour . . .

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

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

At Sixth Hour, the priest says alternately with the choir, as in Third Hour:

O thou who, on the sixth day and hour, didst nail to the cross the sin which Adam, through presumption, committed in Paradise, tear asunder also the handwriting of our iniquities, O Christ God, and save us.

Verse A: Give heed to my prayer, O God, and disregard not my supplication.

Verse B: I have called unto God, and the Lord hath heartened unto me.

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

At Ninth Hour, the priest says alternately with the choir, as in Third Hour:

O thou who, at the ninth hour, for our sake, didst taste of death in the flesh, mortify the presumption of our flesh, O Christ God, and save us.

Verse A: Let my prayer come nigh before thee, O Lord, give me understanding, according to thy word.

Verse B: Let my petition come before thee, O Lord; according to thy word, deliver me.

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

At each hour, after More honorable than the Cherubim . . . , *the priest, before the holy doors, exclaims:*

O God, be compassionate unto us, and bless us, and make thy face to shine upon us, and have mercy on us.

Reader: Amen.

Then the priest says the Prayer of St. Ephraim of Syria:

O Lord and Master of my life, the spirit of idleness, of meddling (faintheartedness *or* despondency *in Slavonic*), of love of power, and of idle words, grant me not. *great reverence*

But the spirit of continence, of humility, of patience and of love, do thou grant unto me thy servant. *great reverence*

Yea, O Lord and King, grant me to perceive mine own offenses, and not to judge my brother; for blessed art thou unto ages of ages. Amen. *great reverence*

Then twelve little references, saying at each:

O God, cleanse thou me a sinner.

And again the whole prayer without division to the end and then one great reverence.

At Third and Sixth Hours, and then at the Typica, the prayer, O Lord and Master of my life, is read with sixteen references, as described above, but at Ninth Hour the prayer is read through only once with the corresponding three great references.

When there are Prophecies at the Hours, the priest says: Let us attend. Then Wisdom, and Let us attend.

Toward the end of the Typica, the priest enters the sanctuary, and vests in his priestly vestments, signing them and kissing them only, saying nothing except, Let us pray to the Lord, over each vestment.

The reader reads the Trisagion, Our Father. . . , then Lord, have mercy, twelve times, All-holy Trinity. . . , after which the holy doors are opened. The priest says: Wisdom, the choir: Meet is it in truth . . . , the priest: Most holy Theotokos, save us; the choir: More honorable than the Cherubim ... ; the priest: Glory to thee, O Christ God, our Hope, glory to thee; choir: Glory ... Now and ... Lord, have mercy. thrice, and Bless, and the priest gives the dismissal.

In the dismissal, the priest remembers the saint of the temple, and of the day. Then the holy doors are closed.

THE DIVINE LITURGY OF THE PRESANCTIFIED GIFTS

The priest and the deacon make three reverences before the holy table, saying only: O God, cleanse thou me a sinner and have mercy on me. And they kiss the holy Gospels, the holy table, and the cross on the holy table. And the deacon, taking the priest's leave, goes out and stands in his customary place, and exclaims:

Bless, Master.

The priest, standing before the holy table inside the sanctuary, exclaims:

BLESSED is the kingdom of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

And then the reader: Come, let us worship. . . thrice, and he reads the Introductory Psalm. The priest, standing before the holy doors, with head uncovered, says the Prayers of Light, that is, of Vespers, beginning with the fourth prayer, the first three being said after the litanies.

Fourth Prayer

O thou to whom the holy Powers sing with unending hymns and unceasing doxologies, fill our mouths with thy praise, that we may magnify thy holy name. And grant unto us part and inheritance with all those that fear thee in truth and keep thy commandments, through the intercessions of the holy Theotokos and of all thy Saints.

For to thee belong 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. Amen.

Fifth Prayer

O Lord, Lord, who upholdest all things in the most pure hollow of thy hand, who art long-suffering toward us all, and repentest thee at our wickedness, remember thy compassion and thy mercy. Look upon us with thy goodness; grant unto us also by thy grace, through the remainder of the present day, to avoid the divers subtle snares of the Evil One, and keep our lives unassailed, through the grace of thine all-holy Spirit.

Through the mercy and love of man of thine onlybegotten Son, with whom thou art blessed, together with thine all-holy, and good, and life-creating Spirit, now and ever, and unto ages of ages. Amen.

Sixth Prayer

O God, great and wonderful, who with goodness indescribable and rich providence orderest all things, and grantest unto us earthly goods, who hast given us a pledge of the promised kingdom through the good things already granted unto us, and hast made us to shun all harm during that part of the present day which is past, grant that we may also fulfill the remainder of this day blamelessly before thy holy glory, and hymn thee, our God, who alone art good and lovest man.

For thou art our God, and unto thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Seventh Prayer

O great and most high God, who alone hast immortality, and dwellest in light unapproachable, who hast fashioned all creation in wisdom, who hast divided the light from the darkness, and hast set the sun to rule the day and the moon and stars to rule the night, who hast also vouchsafed unto us sinners at this present hour to come before thy presence with confession and to present unto

thee our evening doxology, do thou thyself, O Lord, Lover of man, direct our prayer as incense before thee, and accept it for an odor of sweet fragrance, and grant that our present evening and coming night be peaceful. Clothe us with the armor of light. Deliver us from the fear of night, and from everything that walketh in darkness, and grant that the sleep that thou hast given for the repose of our infirmity may be free from every fantasy of the Devil. Yea, O Master of all, Leader of the good, may we, being moved to compunction upon our beds, remember thy name in the night. And, enlightened by the exercise of thy commandments, may we rise up in joyfulness of soul to the glorification of thy goodness, and offer supplications and prayers unto thy tenderness of heart, for our own sins and those of all thy people, whom do thou look upon in mercy, through the intercessions of the holy Theotokos.

For thou art a good God who lovest man, and unto thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

At the conclusion of the Introductory Psalm, the deacon says the litany:

In peace let us pray to the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

For our [lord, the Most Blessed] Metropolitan N., for our [lord, the Most Reverend] Archbishop N., (and/or [the Right Reverend] Bishop N.,) for the honorable presbytery, the diaconate in Christ, and for all the clergy and the people, let us pray to the Lord.

Choir: Lord, have mercy.

For the President of (or title of the highest civil authority), for all civil authorities, and for the armed forces, let us pray to the Lord.

Choir: Lord, have mercy.

(That He may aid them and subdue under their feet every enemy and adversary, let us pray to the Lord.

Choir: Lord, have mercy.)

For this city (or this village), for every city and country, and for those who in faith dwell therein, let us pray to the Lord.

Choir: Lord, have mercy.

For favorable weather, for abundance of the fruits of the earth, and for peaceful times, let us pray to the Lord.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Remembering our all-holy, immaculate, most blessed, and glorious Lady, 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.

The Prayer of the First Antiphon

O Lord, compassionate and merciful, long-suffering and of great mercy, give heed to our prayer, and attend to the voice of our supplication. Work upon us a sign for good. Guide us in thy way, that we may walk in thy truth. Gladden our hearts that we may fear thy holy name. For thou art great and workest wonders. Thou alone art God, and among the gods there is none like unto thee, O Lord, powerful in mercy, and good in might, to help and to comfort and to save all those who hope in thy holy name.

Exclamation:

For to thee belong 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.

And after the exclamation, the 18th kathisma is read: Unto the Lord did I cry when I was afflicted... *and reverences are made at Alleluia. At each antiphon, there is a little litany by the deacon with an exclamation by the priest.*

At the beginning of the kathisma, the priest comes to the prothesis and takes the presanctified Bread from the artophorion, and places it with great reverence on the holy diskos. He then pours wine and water into the holy cup as usual, but he says nothing. Taking the censer, he censes the star-cover and veils, and covers them, saying nothing at all except, Through the prayers of our holy fathers, Lord Jesus Christ our God, have mercy on us. The Gifts are presanctified, and the sacrificed is accomplished.

If the Presanctified Lamb is kept on the holy table, its transferal to the prothesis table is usually done as follows:

The priest takes the Presanctified Lamb from the artophorion, and lays it with great reverence on the holy diskos. And, having censed the star-cover and the first veil, he covers the holy Bread, saying nothing. (This is done during the singing of the first antiphon.)

After this, preceded by the deacon with a lighted candle, the priest censes the holy table in cross-form thrice. (This is done during the singing of the second antiphon.) And, having made a profound reverence before the holy Gifts, the priest places the holy diskos on his head, and preceded by the deacon with a candle and the censer, bears them to the prothesis table. (This is done during the singing of the third antiphon.)

Then he pours wine together with water into the holy cup as usual, saying nothing. And taking the censer, he censes the veils, and he covers the diskos and the cup saying nothing, not even the prayer of oblation, but only: Through the prayers of our holy Fathers, Lord Jesus Christ our God, have mercy on us.

Deacon:

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Remembering our all-holy, immaculate, most blessed, and glorious Lady, 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.

Prayer of the Second Antiphon

O Lord, in thy displeasure rebuke us not, neither chasten us in thy wrath, but deal with us according to thy tenderness, O Physician and Healer of our souls. Guide us unto the haven of thy will. Enlighten the eyes of our hearts unto the knowledge of thy truth, and grant unto us that the remainder of the present day and the whole time of our life may be peaceful and sinless, through the intercessions of the holy Theotokos and of all the Saints.

Exclamation:

For thine is the strength, and thine are 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.

Deacon:

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Remembering our all-holy, immaculate, most blessed, and glorious Lady, 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.

Prayer of the Third Antiphon

O Lord our God, remember us thy sinful and unprofitable servants when we call upon thy holy (venerable) name, and put us not to shame in our expectation of thy mercy, but grant us, O Lord, all our petitions which are unto salvation, and make us worthy to love and fear thee with all our hearts, and to do thy will in all things.

Exclamation:

For thou art a good God who lovest man, and to thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

Deacon:

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Remembering our all-holy, immaculate, most blessed, and glorious Lady, 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.

The priest exclaims:

For thou art our God, the God who hath mercy and saveth, and to thee do we send up 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 kathisma, the Lord, I have called is sung, and the deacon censens in the usual order. When the singers begin Glory... Now and . . ., the holy doors are opened. The entrance is made with the censer. When the Gospel is to be read, on the feast of the temple, or of a saint, or in Passion Week, then the entrance is made with the Gospel Book. The deacon says quietly to the priest: Let us pray to the Lord. And the priest reads the prayer of the entrance.

Prayer of the Entrance:

In the evening, and in the morning, and at noonday, we praise thee, we bless thee, we give thanks unto thee, and we pray thee, O Master of all, O Lord who lovest man, direct thou our prayer before thee as incense, and incline not our hearts to words or thoughts of evil, but deliver us from all that seek after our souls. For upon thee, Lord, O Lord, are our eyes, and in thee have we put our hope. Put us not to shame, O our God.

For to thee belong 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. Amen.

After the conclusion of the stichera, the deacon or the priest exclaims, saying:

Wisdom. Attend. *And the choir sings,* O Joyful Light . . .

Deacon: Let us attend. *Priest:* Peace be to all. *Deacon:* Wisdom. *And the reader reads the prokeimenon.*

Deacon: Wisdom. *Reader:* The reading from the book of Genesis. *And the deacon:* Let us attend.
Then the reader reads the selection from Genesis (or Exodus).
The deacon: Wisdom. *And then the reader reads the second prokeimenon.*

Then the deacon exclaims:

Command.

After this has been done, the priest, taking the candlestick with its candle and the censer in both hands, facing the east, says in a loud voice:

Wisdom. Attend.

Then, turning toward the west, to the people, he says:

The light of Christ enlighteneth all men.

Reader: The reading from the book of Proverbs (*or Job*)

Deacon: Let us attend.

And the reader reads the prophecies. If it is on a day on which there is to be a vigil or polyeleon, the prophecies of the feast or of the saint are read.

After their completion, the priest says:

Peace be to thee.

Deacon: Wisdom.

The reader sings:

Let my prayer be directed as incense before thee, the lifting up of my hands as an evening sacrifice.

And after the reader sings, the choir sings the same.

Then the reader, verse A:

Lord, I have called unto thee, hear me; attend to the voice of my prayer, when I call unto thee.

Choir: Let my prayer be directed . . .

Reader: verse B:

Set a watch, O Lord, upon my mouth, and a door of enclosure about my lips.

Choir: Let my prayer be directed

The reader, verse C:

Incline not my heart to words of evil, to contrive excuses for sins.

Choir: Let my prayer be directed ...

And again the reader sings:

Let my prayer be directed as incense before thee.

And the choir sings:

The lifting up of my hands as an evening sacrifice.

It should be noted that when the reader sings Let my prayer be directed as incense before thee, *all the people in the temple and in the sanctuary remain on their knees in prayer. When he begins* The lifting up of my hands. . . *they stand. At the singing of* Let my prayer be directed . . . *after the other verses, all those on the same side as the choir singing, stand, while the other choir and the people on the corresponding side kneel. The priest, standing before the holy table in the sanctuary, takes the censer and censes. When they sing* Incline not my heart. . . , *he goes to the prothesis and censes the Presanctified Gifts. At the last* Let my prayer be directed, *he gives up the censer and he himself kneels praying.*

At the completion of the above, we make three reverences, saying customarily:

O Lord and Master of my life, the spirit of idleness, of meddling (faintheartedness or despondency in Slavonic), of love of power, and of idle words, grant me not. *great reverence*

But the spirit of continence, of humility, of patience, and of love, do thou grant unto me thy servant. *great reverence*

Yea, O Lord and King, grant me to perceive mine own offenses, and not to judge my brother; for blessed are thou unto ages of ages. Amen. *great reverence*

If it be the feast of a saint, or if the feast of the temple occurs on a fasting day, then the deacon or the priest says: Let us attend, *and the reader reads the prokeimenon of the epistle. And he reads the epistle, and Alleluia is sung. Then the Gospel is read.*

The holy doors are closed, and the deacon says the litany:

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy. thrice

(Again we pray for pious Orthodox Christians.

Choir: Lord, have mercy. thrice)

Again we pray for our [lord, the Most Blessed] Metropolitan N., for our [lord, the Most Reverend] Archbishop N., (and/or for our [lord, the Right Reverend] Bishop N.), and for all our brethren in Christ.

Choir: Lord, have mercy. thrice

Prayer of Fervent Supplication

O Lord our God, accept this fervent supplication of thy servants, and have mercy on us according to the multitude of thy mercies, and send down thy compassions upon us and upon all thy people, who await of thee a rich mercy.

Again we pray for the President of the United States, and for all civil authorities, and for the armed forces.

Choir: Lord, have mercy. *thrice*

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

Choir: Lord, have mercy. *thrice*

Again we pray for the blessed and ever-memorable most holy Orthodox Patriarchs, the founders of this holy church (or Monastery), and for all our fathers and brethren, the Orthodox departed before, who lie here and everywhere.

Choir: Lord, have mercy. *thrice*

Again we pray for those who bear fruit and do good works in this holy and revered temple, for those who labor and those who sing, and for the people present who await of thee a great and rich

mercy.

Choir: Lord, have mercy.

Exclamation

For thou art a merciful God who lovest man, and unto thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

Then the deacon says this litany:

Pray ye unto the Lord, ye catechumens.

Choir: Lord, have mercy.

Ye faithful, pray for the catechumens.

Choir: Lord, have mercy.

That the Lord may have mercy on them.

Choir: Lord, have mercy.

That He may instruct them in the word of truth.

Choir: Lord, have mercy.

That He may reveal unto them the Gospel of righteousness.

Choir: Lord, have mercy.

That He may unite them unto His holy Catholic and Apostolic Church.

Choir: Lord, have mercy.

Save them, have mercy on them, help them, and keep them, O God, by thy grace.

Choir: Lord, have mercy.

Bow your heads unto the Lord, ye catechumens.

Choir: To thee, O Lord.

Prayer for the Catechumens

O God our God, the Creator and Maker of all things, who wiliest that all men should be saved, and should come to the knowledge of the truth, look upon thy servants the catechumens and deliver them from their former delusion and from the wiles of the adversary. And call them unto life eternal, enlightening their souls and bodies and numbering them with thy rational flock, which is called by thy holy name.

Exclamation:

That with us they also may glorify thine all-honorable and magnificent name, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

And the priest spreads out the antimimension.

Deacon:

As many as are catechumens, depart. Catechumens, depart. As many as are catechumens, depart. Let no catechumen remain. As many as are of the faithful, again and again in peace, let us pray to the Lord.

The above dismissal is said only until Wednesday of the fourth week of the Fast. Beginning with Wednesday of Mid-fast, after the priest says That with us they also may glorify . . . , the following petitions are said by the deacon:

As many as are catechumens, depart. Catechumens, depart. As many as are preparing for illumination, draw near. Pray, ye who are preparing for illumination.

Choir: Lord, have mercy.

Ye faithful, for the brethren who are making ready for holy illumination and for their salvation, let us pray to the Lord.

Choir: Lord, have mercy.

That the Lord our God may establish and strengthen them.

Choir: Lord, have mercy.

That He may enlighten them with the light of knowledge and piety.

Choir: Lord, have mercy.

That He may vouchsafe unto them in due time the laver of regeneration, the forgiveness of sins, and the robe of incorruptibility.

Choir: Lord, have mercy.

That He may beget them with water and the Spirit.

Choir: Lord, have mercy.

That He may bestow upon them the perfection of the faith.

Choir: Lord, have mercy.

That He may number them with His holy and elect flock.

Choir: Lord, have mercy.

Save them, have mercy on them, help them, and keep them, O God, by thy grace.

Choir: Lord, have mercy.

As many as are preparing for illumination, bow your heads unto the Lord.

Choir: To thee, O Lord.

Prayer for Those who are Making Ready for Holy Illumination

Reveal, O Master, thy countenance to those who are preparing for holy illumination and who long to put away the pollution of sin. Enlighten their minds. Secure them in the faith. Establish them in hope. Perfect them in love. Show them to be honorable members of thy Christ, who gave himself as a deliverance for our souls.

Exclamation:

For thou art our Illumination, and to thee do we send up 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; ye who are preparing for illumination, depart; as many as are catechumens, depart. Let no catechumen remain. As many as are of the faithful, again and again in peace let us pray to the Lord.

Choir: Lord, have mercy.

First Prayer of the Faithful

O God, great and praiseworthy, who by the lifecreating death of thy Christ, hast translated us from corruption to incorruption, do thou free all our senses from deadly passions, set over them as a good guide the understanding that is within us. And let our eyes abstain from every evil sight, our hearing be inaccessible to idle words, and our tongues be purged of unseemly speech. Make clean our lips which praise thee, O Lord; make our hands refrain from base deeds, and to work only that which is wellpleasing to thee, fortifying our members and minds by thy grace.

Deacon:

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

Choir: Lord, have mercy.

Deacon: Wisdom.

The priest exclaims:

For to thee belong 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.

Deacon:

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Second Prayer of the Faithful

O Master, holy and exceeding good, we implore thee, who art rich in mercy, be gracious to us sinners, and make us worthy of the reception of thine only-begotten Son and our God, the King of glory. For, behold, his immaculate Body and life-creating Blood, entering at this present hour, are about to be set forth on this mystical table, by multitudes of heavenly hosts invisibly escorted. Grant us to partake of them without condemnation, that through them our mental sight may be illumined and we may become children of the light and of the day.

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

Choir: Lord, have mercy.

The priest exclaims:

Through the gift of thy Christ, with whom thou art blessed, together with thine all-holy, and good, and lifecreating Spirit, now and ever, and unto ages of ages.

Choir: Amen. *And they sing:*

Now the Powers of heaven with us invisibly do worship. For, behold, the King of glory doth enter. Behold, the mystical sacrifice all accomplished is escorted in. Let us with faith and longing draw near that we may become partakers of life eternal. Alleluia. Alleluia. Alleluia.

While this is being sung, the deacon enters the sanctuary on the north side, opens the holy doors, and censes the holy table, the holy prothesis, and the priest. And standing together, they say Now the Powers of heaven . . . *thrice*

And having made three prostrations, they go to the prothesis, and the priest takes the aer, and lays it on the shoulder of the deacon; then he takes the holy diskos with the Divine Mysteries in his right hand, and holds it on his own head; he takes the chalice containing the wine in his left hand.

The deacon, with the censer only, goes ahead, censuring frequently. As they go, they say nothing. And, having entered, the priest places the Mysteries as usual on the holy table, and he takes the veils from the holy Gifts and covers them with the aer, saying nothing over them. He only censes them.

Then according to current practice, we again say:

O Lord and Master of my life, the spirit of idleness, of meddling (faintheartedness or despondency *in Slavonic*), of love of power, and of idle words, grant me not. *reverence*

But the spirit of continence, of humility, of patience, and of love, do thou grant unto me thy servant. *great reverence*

Yea, O Lord and King, grant me to perceive mine own offenses, and not to judge my brother; for blessed art thou unto ages of ages. Amen. *great reverence*

Then the holy doors are closed, and the curtain is drawn usually halfway.

Then the deacon, taking the priest's leave, goes out to the usual place and says these petitions:

Let us complete our evening prayer unto the Lord.

Choir: Lord, have mercy.

For the precious Gifts which have been set forth and presanctified, let us pray to the Lord.

Choir: Lord, have mercy.

That our God, who loveth man, receiving them upon His holy, most heavenly, and ideal altar, for an odor of spiritual fragrance, will send down upon us in return His divine grace and the gift of the Holy Spirit, let us pray.

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

The priest prays:

O God of unutterable and unseen Mysteries, with whom are the hidden treasures of wisdom and knowledge, who hast revealed the service of this liturgy to us, who hast set us sinners, through thy great love of man, to offer to thee gifts and sacrifices for our sins and for the ignorance of the people, do thou thyself, O invisible King, who doest 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 Cherubimic throne, upon which resteth thine only-begotten Son and our God, in the dread Mysteries that are set forth, and having freed us all and all thy faithful people from uncleanness, sanctify all our souls and bodies with the sanctification which cannot be taken away, that partaking with a clean conscience, with faces unashamed, with heart illumined, of these divine, sanctified Things, and by them being given life, we may be united to thy Christ Himself, our true God, who hath said, Whoso eateth my flesh and drinketh my blood abideth in me, and I in him, that thy Word, O Lord, dwelling within us and sojourning among us, we may become a temple of thine all-holy and adorable Spirit, redeemed from every diabolical wile, wrought either by deed, or word, or thought, and may obtain the good things promised to us, with all thy Saints, who always have been well-pleasing to thee.

Deacon:

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

Choir: Lord, have mercy.

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

Choir: Grant this, O Lord.

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

Choir: Grant this, O Lord.

Pardon and forgiveness of our sins and offenses, let us ask of the Lord.

Choir: Grant this, O Lord.

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

Choir: Grant this, O Lord.

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

Choir: Grant this, O Lord.

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

Choir: Grant this, O Lord.

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.

And vouchsafe, O Master, that with boldness and without condemnation we may dare to call upon thee, the heavenly God and Father, and to say:

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 debts as we forgive our debtors; and lead us not into temptation, but deliver us from evil.

The priest exclaims:

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.

Priest:

Peace be to all.

Choir: And to thy spirit.

Deacon:

Let us bow our heads unto the Lord.

The priest, bowing his head, prays:

O God, who alone art good and tenderhearted, who dwellest on high, who lookest upon the humble, look with the eye of thy tenderheartedness upon all thy people and keep them. Make us all worthy without condemnation to partake of these thy life-creating Mysteries, for unto thee have we bowed our heads, awaiting from thee thy rich mercy.

Exclamation:

Through the grace and compassion and love of man of thine only-begotten Son, with whom thou art blessed, together with thine all-holy, and good, and life-creating Spirit, now and ever, and unto ages of ages.

Choir: Amen.

The priest prays:

Attend, O Lord Jesus Christ our God, from thy holy dwelling place and from the glorious throne of thy kingdom, and come to sanctify us, O thou who sittest together with the Father above, and who art invisibly present here with us. And vouchsafe, by thy strong hand, to impart to us thine immaculate Body and thy precious Blood, and through us, to all thy people.

After the prayer, the priest and the deacon make three references saying:

O God, cleanse thou me a sinner.

The priest, the Divine Gifts being covered, puts his hand under the aer and touches the life-creating Bread with great reverence and fear.

And the deacon says:

Let us attend.

The priest exclaims:

The Presanctified Holy Things are for the holy.

Choir:

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

The curtain is drawn. Then the priest lays aside the holy aer. The deacon enters the sanctuary, and, standing close to the priest, says:

Break, Master, the holy Bread.

The priest breaks it, with great heed, into four parts, saying:

Broken and divided is the Lamb of God, which is broken and not disunited, which is ever eaten and never consumed, but sanctifieth those who partake thereof.

And he puts a portion into the chalice, saying nothing. Then the deacon pours warm water into the chalice, saying nothing, and stands a little apart.

And the choir sings the koinonikon:

O taste and see how good the Lord is. Alleluia. Alleluia. Alleluia.

If readings from the Apostle and Gospel for a saint or for the temple are prescribed, then also the other koinonikon is sung.

The priest says:

Deacon, draw near.

And the deacon approaches, making a devout reverence and asking forgiveness, and he says:

Lo, I draw near to our immortal King and God.

And: Impart unto me, Master, the precious and holy Body and Blood of our Lord and God and Savior Jesus Christ.

The priest, taking a portion of the holy Mysteries, gives it to the deacon, saying:

To thee, the deacon, *Name*, is imparted the precious and holy and immaculate Body and Blood of our Lord and God and Savior Jesus Christ, unto forgiveness of thy sins and unto life eternal.

And the deacon, having kissed his hand, withdraws and stands behind the holy table, and bowing his head, he prays, like the priest, saying, I believe, O Lord... and the rest. Similarly, the priest, taking a portion of the holy Mysteries, says:

The precious and all-holy Body and Blood of our Lord and God and Savior Jesus Christ is imparted unto me, the priest, *Name*, unto forgiveness of my sins and unto life eternal. Amen.

And bowing his head, he prays, saying:

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 first. And I believe that this is thine own immaculate Body, and that this is thine own precious Blood. Wherefore, I pray thee, have mercy on me, and pardon my trespasses, voluntary and involuntary, in word, or in deed, in knowledge and in ignorance, and make me worthy without condemnation to partake of thine immaculate Mysteries unto forgiveness of sins and unto life eternal.

Then:

Of thy mystical 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 healing of soul and body.

And thus they partake of the holy Mysteries with fear and all wariness.

Then the priest, taking the sponge, wipes his hand, saying: Glory to thee, O God. thrice. And having kissed the sponge, he lays it in its place. Then taking the holy chalice with the veil in both hands, he drinks from it, saying nothing. Then he wipes his mouth and the holy chalice with the veil, which is in his hands, and sets the holy chalice on the holy table. And having taken the antidoron, he washes his hands and lips. And the deacon does not drink from the cup at this time, but after the Prayer behind the Ambo, and after consuming the remaining particles of the holy Mysteries.

If a priest serves alone without a deacon, then, after having partaken of the holy Mysteries, he does not drink from the cup, nor does he take the antidoron, but only after the completion of the Liturgy and after consuming the holy Mysteries.

The deacon, then, taking the holy diskos, brings it up over the holy chalice and puts the Holy Things into it, and, having made three reverences, he opens the holy doors, and taking the holy chalice, says: With fear of God and faith and love, draw near.

The choir sings:

I will bless the Lord at all times; his praise will be continually in my mouth. [O taste the Bread of heaven and the Cup of life and see how good the Lord is. Alleluia. Alleluia. Alleluia.]

Then there is the communion of the faithful as at the Liturgy of John Chrysostom.

Then the priest says:

Save, O God, thy people, and bless thine inheritance.

And the priest, having censed the Holy Things, gives the censer to the deacon, and, having taken the holy diskos, he sets it on the deacon's head, and the deacon, taking it with reverence, shall look out the doors saying nothing, and go forth to the prothesis and shall set it down.

The priest, having made a reverence, takes the holy chalice, and, turning toward the doors, looks toward the people, saying secretly:

Blessed is our God,

And exclaiming:

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

And he takes the Holy Things to the prothesis.

Choir: Amen.

Let our mouths be filled with thy praise, O Lord, that we may hymn thy glory, for thou hast made us worthy to partake of thy holy, immortal and life-creating (immaculate *in Greek*) Mysteries. Preserve us in thy holiness, that all the day long we may meditate on thy righteousness. Alleluia. Alleluia. Alleluia.

The deacon says:

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

Choir: Lord, have mercy.

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

Choir: Lord, have mercy.

Having asked that the whole evening 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 priest prays secretly:

We give thanks unto thee, O Savior, God of all, for all the good things thou hast granted unto us, and for the communion of the holy Body and Blood of thy Christ, and we pray thee, O Master, who

lovest man, keep us under the shelter of thy wings. And grant that even unto our last breath we may worthily partake of thy holy Things, unto illumination of soul and body, unto inheritance of the kingdom of heaven.

Exclamation:

For thou art our sanctification, and unto thee do we send up glory, to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

Priest: Let us depart in peace.

Choir: In the name of the Lord.

Deacon: Let us pray to the Lord.

Choir: Lord, have mercy.

Prayer behind the Ambo, said aloud:

O Almighty Master, who in wisdom hast fashioned all creation, who through thine ineffable providence and great goodness hast led us to these all-revered days for purification of souls and bodies, for restraint of passions, and for hope of the resurrection, who during the forty days didst put into the hands of thy servitor Moses the tables in letters divinely inscribed, grant unto us also, O Good One, to fight the good fight, to complete the course of the fast, to preserve the faith undivided, to crush the heads of invisible serpents, to be shown to be conquerors of sins, and, without condemnation also to attain unto and to worship the holy resurrection. For blessed and glorified is thine allhonorable and magnificent name, of the Father, and of the Son, and of the Holy Spirit, now and ever, and unto ages of ages.

Choir: Amen.

Blessed be the name of the Lord, henceforth and forever more. *thrice* Glory... Now and. .. *and*

Psalm 33: 1 will bless the Lord at all times ...

Prayer said when the Holy Things are Consumed:

O Lord our God, who hast led us to these most solemn days, and hast made us communicants of thy dread Mysteries, join us to thy reasonable flock, and show us to be heirs of thy kingdom, now and ever, and unto ages of ages. Amen.

And the priest comes out, and standing in the usual place, distributes the antidoron.

And then he says:

The blessing of the Lord and His mercy be upon you through His grace and love of man always, now and ever, and unto ages of ages.

Choir: Amen.

Priest:

Glory to thee, O Christ God, our Hope, glory to thee.

Choir: Glory... Now and... Lord, have mercy. *thrice* Bless.

Priest:

May Christ our true God, through the intercessions of his all-immaculate Mother, and of our father among the Saints, Gregory Dialogus, (*and the rest according to the day of the week, and also the saint of the temple and of the day*) and of all the saints, have mercy on us and save us, forasmuch as He is good and loveth man.

This dismissal is given up to Passion Week, during which the proper dismissal is said. After the dismissal, the [prayers of thanksgiving](#) are said.

Then: Lord, now lettest thou... the Trisagion, and after Our Father ...

Priest: For thine is the kingdom .

The troparion, tone 4:

A canon of faith, an icon of meekness, and a teacher of abstinence hath the truth of thy deeds shown thee to be to thy flock. Thus didst thou by humility obtain exaltation, by thy poverty riches. O Father Gregory, intercede with Christ God to save our souls.

Glory... Now and . . . , *the Theotokion:*

O Protection of Christians that is not put to shame, unchanging Mediation before the Creator, despise not the voice of the sinners' prayer, but in that thou art good, come quickly to help us who call upon thee in faith, make speed to intercede and make haste to supplicate, O Theotokos, who dost ever protect those that honor thee.

End of the Divine Liturgy of the Presanctified Gifts