

**The Divine Liturgy
of the Presanctified Gifts**

celebrated on Friday of the Third Week of the Great Fast
February 22, 2008

The reading from Genesis retells the story of the Great Flood.

The reading from Proverbs uses the device of literary "compare and contrast" to show us the stark difference between good and evil.

The Lamplighting Psalms

Psalm 140

Tone 7

O Lord, I have cried to you, hear me. Hear me, O Lord! O Lord,
I have cried to you, hear me; re - ceive the voice of my pray'r when I call up-on
you. Hear me, O Lord! Let my
pray'r ascend to you like in-cense and the lift-ing up of my hands like an
eve-ning sac - ri - fice. Hear me, O Lord!

O Lord, set a guard before my mouth
and set a seal on the door of *my* lips.

Let not my heart be inclined to evil,
nor make excuses for sins I *commit*.

Let me never share in sinners' feasting.
If a just man strikes or reproves me it *is* kindness

but let the oil of the wicked not anoint my head.
Let my prayer be ever against *their* malice.

The princes were thrown down by the side of the rock;
then they understood that my words *were* kind.

As a millstone is shattered to pieces on the ground,
so their bones were strewn at the mouth of *the* grave.

To you, Lord God, my eyes are turned;
in you I take refuge; spare *my* soul!

From the trap they have laid for me keep me safe;
keep me from the snares of those who *do* evil.

Let the wicked fall into the traps they have set
while I pursue my way *un*harméd.

With all my voice I cry to the Lord,
with all my voice I entreat *the* Lord.

I pour out my trouble before him;
I tell him all my distress while my spirit faints *within* me.

But you, O Lord, know my path.
On the way where I shall walk they have hidden a snare to *entrap* me.

Look on my right and see:
there is no one who takes *my* part.

I have no means of escape,
not one who cares for *my* soul.

I cry to you, O Lord.
I have said: "You are my refuge, all I have in the land of *the* living."

Listen, then, to my cry
for I am in the depths *of* distress.

Rescue me from those who pursue me
for they are stronger *than* I.

Bring my soul out of this prison
and then I shall praise *your* name.

Around me the just will assemble
because of your goodness *to* me.

Out of the depths I cry to you, O Lord;
Lord, hear *my* voice!

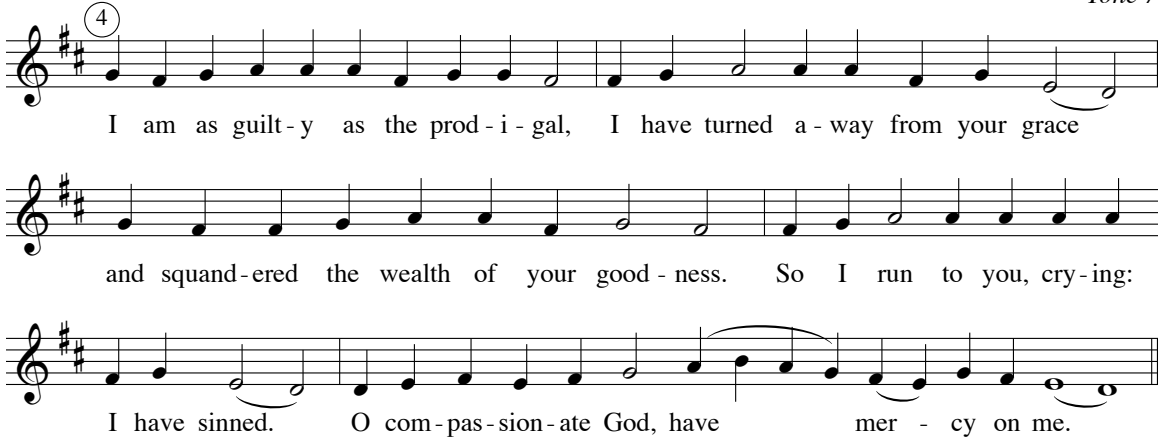
Let your ears be attentive
to the voice of *my* pleading.

If you, O Lord, should mark our guilt, Lord, who would stand?
But with you is found forgiveness: for this we *revere* you.

My soul is waiting for the Lord. I count on his word.
My soul is longing for the Lord more than watchman *for* daybreak.

Cantor: Let the watchman count on daybreak
(on 4) and Israel on the Lord.

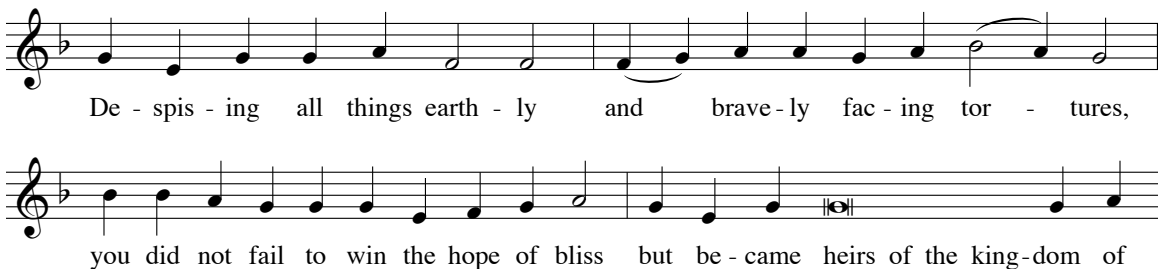
Tone 7



I am as guilt-y as the prod-i-gal, I have turned a-way from your grace
and squand-ered the wealth of your good-ness. So I run to you, cry-ing:
I have sinned. O com-pas-sion-ate God, have mer-cy on me.

Cantor: (*Tone 5*) Because with the Lord there is mercy and fullness of redemption,
(on 3) Israel indeed he will redeem from all its iniquity.

Martyrikon 1 - Tone 5 samohlasen



De-spis-ing all things earth-ly and brave-ly fac-ing tor-tures,
you did not fail to win the hope of bliss but be-came heirs of the king-dom of



heav-en. O all-praise-wor-thy mar - tyrs, since you can speak freely before God



who loves us all, ask for peace in the world and great mer-cy for our souls.

Cantor: Praise the Lord, all you nations,
(on 2) acclaim him all you peoples!

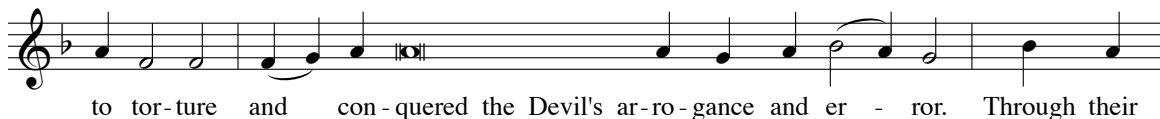
Martyrikon 2



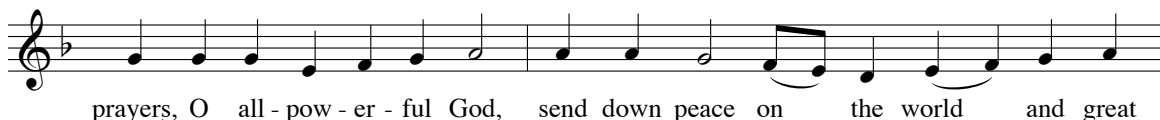
For your sake, O Lord, your ho - ly mar - tyrs, armed with the shield of faith,



and strength-ened with the sign of the Cross, brave-ly sub-mitted them-selves



to tor-ture and con-quired the Devil's ar-ro-gance and er - ror. Through their



prayers, O all-pow-er-ful God, send down peace on the world and great



mer - cy to our souls.

Cantor (on 1)



Strong is the love of the Lord for us; he is faith-ful for - ev - er.

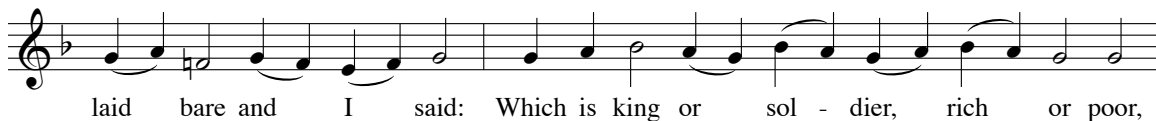
Nekrosimon - Tone 5 Bolhar



I re-called the proph - - - et cry - ing out: I am ash - es and dust!



Then I con - sid - ered those in the tombs; I be - held bones



laid bare and I said: Which is king or sol - dier, rich or poor,



sin - ner or just? But, O Lord and Lov - er of all of us, give rest



to your ser - - - vants a - mong the just.

Cantor: (Tone 5) Glory ...now and ever...

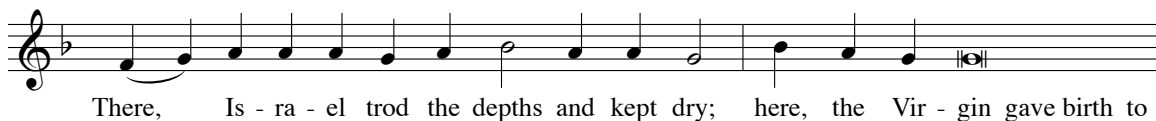
Dogmatikon - Tone 5 samohlasen



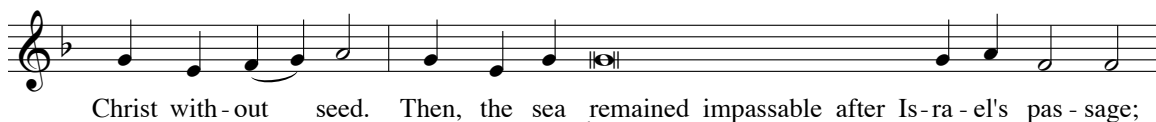
The im - age of the bride who knew not man was traced in the Red Sea long a - go.



There, Mo - ses part - ed the wa - ters; here, Ga - bri - el an - nounced the mir - a - cle.



There, Is - ra - el trod the depths and kept dry; here, the Vir - gin gave birth to



Christ with - out seed. Then, the sea remained impassable after Is - ra - el's pas - sage;

now, the most pure one remains inviolate af - ter Em - man - u - el's birth. O

God, existent, pre-existent, and now seen as man, have mer - cy up -

on us.

The Hymn of the Evening

Deacon: Wisdom! Be attentive!

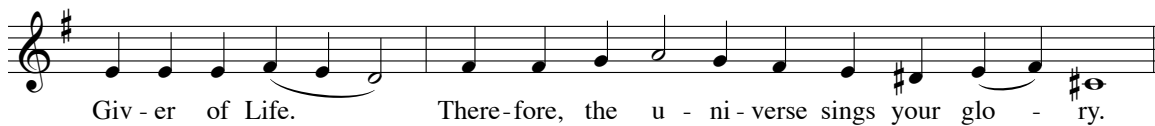
O Joy - ful Light of the ho - ly glo - ry of the Fa - ther Im - mor - tal,

the hea - ven - ly, ho - ly, bless - ed One, O Je - sus Christ: Now that we have

reached the set - ting of the sun, and see the eve - ning light, we sing to God,

Fa - ther, Son, and Ho - ly Spir - it. It is fit - ting at all times to raise

a song of praise in meas - ured mel - o - dy to you, O Son of God, the



Deacon: Let us be attentive!

Celebrant: Peace ❖ be to all!

Deacon: Wisdom! Be attentive!

Prokeimenon 1 - Tone 4 (Psalm 59: 13; 3)



Verse: O God, you have rejected us and broken us.

Deacon: Wisdom!

Lector: A reading from the Book of Genesis.

Deacon: Let us be attentive!

Lector: [Genesis 8: 4 - 21]

Deacon: Wisdom! Be attentive!

Prokeimenon 2 - Tone 6 (Psalm 60: 2; 3a)



Verse: From the end of the earth I call to you.

The faithful kneel.

The Blessing With Light

Deacon: Give the command!

Celebrant: Wisdom! Be attentive!

The light of Christ shines upon everyone.

*The faithful give no response to these words. All make three prostrations in silence.
The faithful are seated. The lector, without introduction, begins:*

Lector: A reading from the Book of Proverbs.

Deacon: Let us be attentive!

Lector: [Proverbs 10: 31 - 11: 12]

Celebrant: Peace ❖ be to you, reader.