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Presanctified Liturgy

on Friday Evening

for Saturday, April 13, 2019

**Triodion - On Friday of the Fifth Week
at Vespers**

Menaion - April 13

Text in English

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vol Orthodox Monastery of the Veil of our Lady

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Triodion

On Friday of the Fifth Week at Vespers

Saturday of the Fifth Week of Lent

PRESANCTIFIED

**On Friday Evening of the Fifth Week 2019
CHOIR**

Mode pl. 2.

Lord, I have cried to You; hear me. Hear me, O Lord. Lord, I have cried to You; hear me. Give heed to the voice of my supplication when I cry to You. Hear me, O Lord. [SAAS]

Let my prayer be set forth before You as incense, the lifting up of my hands as the evening sacrifice. Hear me, O Lord. [SAAS]

From the Triodion.

Sticheron Idiomelon. Mode pl. 2.

If You, O Lord, should mark transgression, O Lord, who would stand? For there is forgiveness with You. [SAAS]

I departed from Your divine commandments, as if from Jerusalem, and I ended up at the sinful passions, as if at Jericho. I was dragged down by the dishonorable glory of mundane cares, and I fell among distracting thoughts, as if robbers; and they stripped me of the garment of adoption by grace, and now I lie wounded as if dead. A priest came and saw my corpse, and he paid no heed; a Levite was also disgusted, and he passed me by on the other side. But You, O Lord, who ineffably became incarnate of the Virgin, I pray You dress the sores of my injuries by pouring on them Your saving blood and water, that You willingly spilt from Your side, as if applying oil, O Christ God,

and number me with those in heaven, for You are compassionate. [SD]

Sticheron Idiomelon. Mode pl. 2.

Because of Your law, O Lord, I waited for You; my soul waited for Your word. My soul hopes in the Lord. [SAAS]

I departed from Your divine commandments, as if from Jerusalem, and I ended up at the sinful passions, as if at Jericho. I was dragged down by the dishonorable glory of mundane cares, and I fell among distracting thoughts, as if robbers; and they stripped me of the garment of adoption by grace, and now I lie wounded as if dead. A priest came and saw my corpse, and he paid no heed; a Levite was also disgusted, and he passed me by on the other side. But You, O Lord, who ineffably became incarnate of the Virgin, I pray You dress the sores of my injuries by pouring on them Your saving blood and water, that You willingly spilt from Your side, as if applying oil, O Christ God, and number me with those in heaven, for You are compassionate. [SD]

For the Martyrs.

Mode pl. 2.

From the morning watch until night; from the morning watch until night, let Israel hope in the Lord. [SAAS]

Your Martyrs did not renounce You, O Lord, nor did they deviate from Your commandments. By their intercessions, have mercy on us. [SD]

Stichera for the Theotokos.

From Triodion - - -

Mode pl. 2. When the saints deposited.

For with the Lord there is mercy, and with Him is abundant redemption; and He shall redeem Israel from all his transgressions. [SAAS]

Gabriel appeared to you, * O virgin Damsel, revealing * the pre-eternal plan of God. * And as he saluted you, * he called out and said, * "O unsowed earth, rejoice; * unconsumed bush, rejoice. * O rejoice, depth hard to apprehend. * Rejoice, O sacred bridge * that conveys to heaven. I say, rejoice, * O ladder that is lifted up * and was seen by Jacob the patriarch. * Rejoice, O divine jar * of manna, and the lifting of the curse. * Rejoice, Adam's recovery. * Rejoice, for the Lord is with you." [SD]

Praise the Lord, all you Gentiles; praise Him, all you peoples. [SAAS]

Unto the angelic Chief * says the inviolate Damsel, * "You appear to be a man. * But how is it that you speak * superhuman words? * For you say unto me * that with me God will be, * and will make His dwelling in my womb. * But how shall I become * a most spacious confine, explain to me. * How shall I be a holy place * of the One who rides on the Cherubim? * Please do not beguile me. * Do not deceive me. For I have not known * sensual pleasure nor intercourse. * How, then, shall I bear a child?" [SD]

For His mercy rules over us; and the truth of the Lord endures forever. [SAAS]

"When God wills it, nature's laws * are overridden, O Damsel," * said the incorporeal, * "and the superhuman deeds * then are brought to pass. * Therefore, trust that indeed

* true are these words of mine, * O all-holy and most blameless one." * She then cried out in turn, * "According to your word be it unto me; * and I shall bear the One who is * bodiless but borrowing flesh from me, * so that by His mingling * with man He might restore him to the height * of his primordial dignity, * as the only One who can." [SD]

Glory. Both now.

From Triodion - - -

Mode 2.

The age-old mystery is revealed today, and the Son of God becomes the Son of man, so that by partaking of what is lower He may impart to me what is superior. Of old, Adam was deceived; and he did not become God, though this was his desire. But now, God becomes man, to make Adam god. Let creation sing for joy, and let nature be exultant. For the Archangel is standing with awe before the Virgin and is delivering the salutation, "Rejoice," the reverse of the pain and sorrow. O our God, who in Your tender mercy became man, glory to You! [SD]

DEACON

Wisdom. Arise.

READER

Gladsome light of holy glory of the holy, blessed, heavenly, immortal Father, O Jesus Christ: arriving at the hour of sunset and having seen the evening light, we praise the Father, Son, and Holy Spirit, God. It is worthy for You to be praised at all times with happy voices, O Son of God and Giver of life; * and therefore the world glorifies You.

The Readings

PRIEST

The evening...

From Triodion ---

READER

Prokeimenon. Mode 4.

Psalm 102 (103).

The Lord is compassionate and merciful.

Bless the Lord, O my soul. [SAAS]

The reading is from the book of Genesis.

PRIEST

Wisdom. Let us be attentive.

READER

22:1-18

Now it came to pass after these things that God tested Abraham, and said to him, "Abraham! Abraham!" And he said, "Here I am." Then He said, "Take now your beloved son, Isaac, whom you love, and go to the land of Moriah, and offer him there as a whole burnt offering on one of the mountains I tell you." So Abraham rose early in the morning and saddled his donkey; and took two of his young men with him, and Isaac his son; and he split firewood for the whole burnt offering, and arose and went to the place God told him. Then on the third day Abraham lifted his eyes and saw the place afar off. Thus Abraham said to his young men, "Stay here with the donkey; the lad and I will go yonder and worship, and we will come back to you." So Abraham took the firewood of the whole burnt offering and laid it on Isaac his son. Then he took the fire in his hand, and a knife, and the two of them went together. Then Isaac spoke to Abraham his father and said, "My father." And he said, "Here I am, my son." Then he said, "Look, the fire and the firewood, but where is the sheep

for a whole burnt offering?" And Abraham said, "My son, God will provide for Himself the sheep for a whole burnt offering." So the two of them went together. They came to the place where God had told him. And Abraham built an altar there and placed the firewood in order; and he bound Isaac his son hand and foot and laid him on the altar, upon the firewood. Then Abraham stretched out his hand and took the knife to slay his son. But the Angel of the Lord called to him from heaven and said, "Abraham! Abraham!" So he said, "Here I am." He then replied, "Do not lay your hand on the lad, or do anything to him, for now I know you fear God, since for My sake you have not spared your beloved son." Then Abraham lifted his eyes and looked, and there behind him a ram was caught in a thicket by its horns. So he brought it for a whole burnt offering in the place of his son. Thus Abraham called the name of the place The-Lord-Has-Appeared; as it is said to this day, "In the mountain the Lord was seen." Then the Angel of the Lord called to Abraham a second time out of heaven, and said, "By Myself I have sworn, says the Lord, because you did this thing, and for My sake did not spare your beloved son, I will certainly bless you, and assuredly multiply your seed as the stars of heaven and as the sand on the seashore; and your seed shall inherit the cities of their enemies. In your seed all the nations of the earth shall be blessed, because you obeyed My voice." [SAAS]

Prokeimenon. Mode 4.

Psalm 103 (104).

O Lord, Your works shall be magnified greatly.

Bless the Lord, O my soul. [SAAS]

(sung)

Command!

PRIEST

Wisdom. Arise. The light of Christ shines upon all.

READER

The reading is from the Proverbs of Solomon.

PRIEST

Wisdom. Let us be attentive.

READER

17:19b-30, 18:1-5

Let brethren be useful in necessities, for they are begotten for this reason. A man without discernment applauds and rejoices over himself, as also the one who gives himself as surety for his friend. He who loves sin rejoices in quarrels, and the hard-hearted man does not assemble with good men. A changeable man will fall into evils with his tongue, and a heart without discernment is grief to the one possessing it. A father does not delight in an uninstructed son; but a son with discernment gladdens his mother. A cheerful heart makes a man healthy, but the bones of a sorrowful man dry him up. The ways of a man who receives gifts unrighteously do not prosper, and the ungodly man shuns the ways of righteousness. The face of a wise man shows understanding, but the eyes of the man without discernment are upon the ends of the earth. A son without discernment is wrath to a father and grief to her who bore him. It is not good to punish a righteous man, nor is it holy to plot against righteous princes. He who refrains from uttering a harsh word

is intelligent, and a longsuffering man has discernment. Wisdom shall be imputed to a man without understanding who asks for wisdom, and anyone who holds his peace will seem to have discernment. A man seeks a pretext when he wishes to separate from his friends, but he shall be reproached at every opportunity. A man lacking understanding has no need of wisdom, for he is rather led by lack of discernment. When an ungodly man comes into the depth of evil things, he acts contemptuously, but dishonor and reproach come upon him. A word in the heart of a man is deep water, and a river and a fountain of life spring up from it. It is not good to admire the person of the ungodly, nor is it holy to pervert righteousness in judgment. [SAAS]

(Go back to the Presanctified Liturgy booklet.)