

**APRIL 5, 2025 Fifth Saturday of Great Lent/Saturday of the Akathist to the Most Holy Theotokos  
Liturgy of the Presanctified Gifts (sung on Friday, April 4, 2025)**

**"Lord I Call..." Tone 6**

Lord, I call upon You, hear me!  
Hear me, O Lord!  
Lord, I call upon You, hear me!  
Receive the voice of my prayer,  
when I call upon You!//  
Hear me, O Lord!

Let my prayer arise  
in Your sight as incense,  
and let the lifting up of my hands  
be an evening sacrifice!//  
Hear me, O Lord!

**PAGE 20 - Psalm 140 and Psalm 141, then the Stichera:**

**STICHERA**

**v. (10)** *Bring my soul out of prison, that I may give thanks to Your Name! Tone 6*

Departing from Your divine commandments, as from Jerusalem,  
going down to the passions of Jericho,  
I was led astray by the vain glory of the cares of this life.  
I fell prey to my own thieving thoughts.  
They stripped me of the robe of sonship that was mine by grace.  
Now I lie wounded, as one without the breath of life.  
The priest approached and saw my body, but passed me by.  
The Levite looked at it with loathing and walked away,  
but You anointed me as with oil, O Lord,  
Who ineffably took flesh from the Virgin  
and of Your own will  
poured out blood and water from Your side for our salvation.  
Bind up my gaping wounds with linen, O Christ our God, //  
and in Your compassion join me to the heavenly choir!

**v. (9)** *The righteous will surround me; for You will deal bountifully with me.*

Departing from Your divine commandments, as from Jerusalem,  
going down to the passions of Jericho,  
I was led astray by the vain glory of the cares of this life.  
I fell prey to my own thieving thoughts.  
They stripped me of the robe of sonship that was mine by grace.  
Now I lie wounded, as one without the breath of life.  
The priest approached and saw my body, but passed me by.  
The Levite looked at it with loathing and walked away,  
but You anointed me as with oil, O Lord,  
Who ineffably took flesh from the Virgin  
and of Your own will/ poured out blood and water from Your side for our salvation.  
Bind up my gaping wounds with linen, O Christ our God, //  
and in Your compassion join me to the heavenly choir!

**v. (8)** *Out of the depths I cry to You, O Lord. Lord, hear my voice! Tone 6 (for the Martyrs)*

Your martyrs, O Lord,  
did not deny You,  
nor did they forsake Your commandments.//  
By their intercessions, have mercy on us!

**v. (7)** *Let Your ears be attentive to the voice of my supplications! Tone 6*

Revealing to you the pre-eternal counsel,  
Gabriel came and stood before you, O Maiden,  
and greeting you, he said:  
“Rejoice, earth that has not been sown!  
Rejoice, burning bush that remains unconsumed!  
Rejoice, unsearchable depth!  
Rejoice, bridge that leads to Heaven!  
Rejoice, ladder raised on high that Jacob saw!  
Rejoice, divine jar of manna!  
Rejoice, deliverance from the curse!  
Rejoice, restoration of Adam;//  
the Lord is with you!”

**v. (6)** *If You, O Lord, should mark iniquities, Lord, who could stand? But there is forgiveness with You.*

Revealing to you the pre-eternal counsel,  
Gabriel came and stood before you, O Maiden,  
and greeting you, he said:  
“Rejoice, earth that has not been sown!  
Rejoice, burning bush that remains unconsumed!  
Rejoice, unsearchable depth!  
Rejoice, bridge that leads to Heaven!  
Rejoice, ladder raised on high that Jacob saw!  
Rejoice, divine jar of manna!  
Rejoice, deliverance from the curse!  
Rejoice, restoration of Adam;//  
the Lord is with you!”

**v. (5)** *For Your Name’s sake I wait for You, O Lord. My soul has waited for Your word; my soul has hoped on the Lord.*

Revealing to you the pre-eternal counsel, / Gabriel came and stood before you, O Maiden,/ and greeting you, he said: / “Rejoice, earth that has not been sown! / Rejoice, burning bush that remains unconsumed! / Rejoice, unsearchable depth! / Rejoice, bridge that leads to Heaven! / Rejoice, ladder raised on high that Jacob saw! / Rejoice, divine jar of manna! / Rejoice, deliverance from the curse! / Rejoice, restoration of Adam;// the Lord is with you!”

*v. (4) From the morning watch until night, from the morning watch, let Israel hope on the Lord!*

“You appear to me in the form of a man,”  
said the undefiled Maid to the chief of the Heavenly Hosts.  
“How then do you speak to me of things that pass man’s power?  
You have said that God shall be with me  
and shall take up His dwelling in my womb.  
How shall I become the spacious habitation  
and the holy place of Him Who rides upon the Cherubim?  
Do not deceive me with trickery;  
for I have not known pleasure,  
I have not entered into wedlock.//  
How then shall I bear a Child?”

*v. (3) For with the Lord there is mercy and with Him is plenteous redemption, and He will deliver Israel from all his iniquities.*

“You appear to me in the form of a man,”  
said the undefiled Maid to the chief of the Heavenly Hosts.  
“How then do you speak to me of things that pass man’s power?  
You have said that God shall be with me  
and shall take up His dwelling in my womb.  
How shall I become the spacious habitation  
and the holy place of Him Who rides upon the Cherubim?  
Do not deceive me with trickery;  
for I have not known pleasure,  
I have not entered into wedlock.//  
How then shall I bear a Child?”

*v. (2) Praise the Lord, all nations! Praise Him, all peoples!*

Then the bodiless Angel replied:  
“When God so wills, the order of nature is overcome,  
and what is beyond man comes to pass.  
Believe that my sayings are true,  
O all-holy and immaculate Lady!”  
And she cried aloud:  
“Let it be to me according to your word,  
and I shall bear Him Who is without flesh!  
He shall borrow flesh from me,  
that through this union of natures  
He may lead man up to his ancient glory,//  
for He alone has power so to do.”

**V. (1)** *For His mercy is confirmed on us, and the truth of the Lord endures forever.*

Then the bodiless Angel replied:

“When God so wills, the order of nature is overcome,  
and what is beyond man comes to pass.

Believe that my sayings are true,  
O all-holy and immaculate Lady!”

And she cried aloud:

“Let it be to me according to your word,  
and I shall bear Him Who is without flesh!

He shall borrow flesh from me,  
that through this union of natures  
He may lead man up to his ancient glory,//  
for He alone has power so to do.”

*Glory to the Father, and to the Son, and to the Holy Spirit; now and ever, and unto ages of ages. Amen.*

**Tone 2** Today the eternal mystery is revealed.

The Son of God becomes the Son of man.

By accepting the lowest, He grants me the highest.

Of old, Adam was deceived; he sought to become God,  
but he did not receive his desire.

Now God becomes Man, that He may make Adam God.

Let creation rejoice! Let nature exult:

for the Archangel stands in fear before the Virgin,

and saying: “Rejoice!” he brings her the greeting by which our sorrow is healed.//

Glory to You, O Lord, Who in Your compassion became a man!

**Then Page 22:**

**Deacon:** Wisdom! Upright!

**Choir:** O Gladsome Light...

## **READINGS FROM THE SCRIPTURES – on PAGE 23**

### **1st Reading – Genesis 7:6-9**

**Deacon:** Let us attend!

**Priest:** Peace to all!

**Reader:** And to your spirit!

**Deacon:** Wisdom!

**Reader:** The prokeimenon in the fourth tone: The Lord – pitying and merciful, / long-suffering and full of mercy. (*Ps. 102:8a*)

**Chanter:** The Lord – pitying and merciful, / long-suffering and full of mercy.

**Reader:** Bless the Lord, O my soul; and all which are within me – His holy name. (Ps. 102:1a)

**Chanter:** The Lord – pitying and merciful, / long-suffering and full of mercy.

**Reader:** The Lord – pitying and merciful,

**Chanter:** long-suffering and full of mercy.

**Deacon:** Wisdom!

**Reader:** The Reading from Genesis (22:1-18)

**Deacon:** Let us attend!

**Reader:** It came to pass after these things that God tested Abraham and said to him, ‘Abraham, Abraham.’ He said, ‘Here I am.’ And he said, ‘Take your son, your beloved, whom you love, Isaac, and go to the high land and offer him there as a whole burnt offering on one of the mountains which I will tell you.’ But Abraham arose in the morning and saddled his ass. He took with him two lads and Isaac his son and having split wood for a whole burnt offering he arose and went and came to the place of which God had spoken to him on the third day. And Abraham lifted up his eyes and saw the place from afar. And Abraham said to his lads, ‘Sit here with the ass while I and the lad will go over there and when we have worshipped we will return to you.’ Abraham took the wood for the whole burnt offering and put it on Isaac his son, while he took in his hands both the fire and the knife, and they went the two of them together. Isaac said to his father Abraham, ‘Father.’ He said, ‘What is it, child?’ He said, ‘See, here are fire and wood. Where is the sheep for the whole burnt offering?’ Abraham said, ‘God will see for himself to a sheep for the whole burnt offering, child.’ They went both of them together and came to the place of which God had told him. And there Abraham built the altar and put the wood on it and he bound his son Isaac and put him on the altar on top of the wood. And Abraham stretched out his hand to take the knife to slay his son. And the Angel of the Lord called him from heaven and said, ‘Abraham, Abraham.’ But he said, ‘Here I am.’ And he said, ‘Do not lay your hand on the child nor do anything to him, for now I know that you fear God and you have not spared your beloved son for my sake.’ And raising his eyes Abraham saw and see, a ram caught in a Sabek plant by the horns. And Abraham went and took the ram and offered it as a whole burnt offering instead of his son Isaac. And Abraham called the name of the place “The Lord saw”, so that they say today, “on the mountain the Lord appeared.” And the Angel of the Lord called Abraham a second time from heaven saying, ‘By myself I have sworn, says the Lord, because you have done this thing and have not spared your beloved son for my sake, multiplying I will multiply you your seed like all the stars of heaven and like the sand which is beside the edge of the sea; and your seed will inherit the cities of their opponents. And in your seed all the nations of the earth will be blessed, in return for your obeying my voice.’

**Deacon:** Wisdom!

**Reader:** The prokeimenon in the fourth tone: How your works, O Lord, have been magnified. / In Wisdom you made them all. (Ps. 103:26)

**Chanter:** How your works, O Lord, have been magnified. / In Wisdom you made them all.

**Reader:** Bless the Lord, O my soul. Lord, my God, you magnified yourself greatly. (Ps. 103:1)

**Chanter:** How your works, O Lord, have been magnified. / In Wisdom you made them all.

**Reader:** How your works, O Lord, have been magnified.

**Chanter:** In Wisdom you made them all.

**EVERYONE KNEELS.**

**Deacon:** Command!

**Priest:** Wisdom! Upright! The Light of Christ illumines all!

**2<sup>nd</sup> Reading – Proverbs 17:17b-28 & 18:1-5**

**Reader:** The reading from Proverbs.

**Deacon:** Let us attend!

**Reader:** Let brothers be useful in time of need, for this they are born. A foolish man claps and rejoices at himself, like one who stands surety standing surety for his own friends. One who loves sin rejoices at conflicts, while the hard-hearted does not meet with the good. A man of changing tongue will fall into evils, while a foolish heart is a pain for the one who possesses it. A father is not made glad by a son without instruction, but a prudent son makes his mother glad. A glad heart creates good health, but the bones of a sorrowful man dry up. The ways of one who takes gifts in his bosom unjustly do not prosper, while the ungodly perverts ways of righteousness. The face of a wise man is intelligent, but the eyes of the fool go to the extremities of the earth. A foolish son is anger for his father and a grief for her who gave him birth. To punish a just man is not good, nor is it holy to plot against just princes. One who forbears to utter a harsh word is discreet, while a long suffering man is discreet. Wisdom will be imputed to a fool who asks for wisdom, while one who holds his peace will seem to be prudent. A man who wishes to be parted from friends seeks excuses, but at every moment he will be subject to reproach. One who lacks sense has no need of wisdom, rather he is led by folly. Whenever the ungodly comes into a depth of evils he despises them, but dishonour and reproach come upon him. A word in a man's heart is deep water, while a river and a source of life well up. It is not good to marvel at the face of the ungodly, nor holy to pervert what is just in giving judgement.

**PRESANCTIFIED LITURGY continues with "Let my prayer arise..." on PAGE 24**

**The Akathistos hymn to the Theotokos will be chanted after "Blessed be the name..."**