

**The Divine Liturgy
of the Presanctified Gifts**
celebrated on Great and Holy Monday

This week, the readings change. Up until now, we read from Genesis and Proverbs. Today we begin reading from Exodus and Job. Exodus is the story of the liberation of Israel from slavery to the Egyptians, and reading it prepares us for the understanding of Christ's "exodus/passover" to the Father. We learn anew that Jesus is the fulfillment of the whole history of salvation. Job, the long-suffering, is an Old Testament icon of Christ. Reading Job, we understand the great mystery of Christ's suffering, obedience, and sacrifice.

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Today's reading from Exodus tells of the enslavement of the Children of Israel in the land of Egypt after the death of the patriarch Joseph. The Egyptians, in their fear of the numerous Hebrews, order the midwives to kill all Hebrew boy babies, but the midwives deceive the rulers.

The reading from the book of Job introduces the character of Job, the friend of God, and gives the plot outline of the "testing of Job" by Satan.

The Gospel is from the great eschatological discourse of Jesus, in which he tells us: "Heaven and earth shall pass away, but my words shall not pass away."

The Lamplighting Psalms

Psalm 140

Tone 1

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
as - cend 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*harmed.

Psalm 141 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 *with*in me.

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

Psalm 128 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 1

④

As the Lord ap - proached his volun - tar - y pas - sion, he said to his a - pos - tles
on the way: Be - hold, we are going up to Je - ru - sa - lem, and the
Son of Man will be be - trayed as it is writ - ten con - cern - ing him. Come, then,
let us al - so go up with him, hav - ing pur - i - fied our minds. Let us die
with him to the pleas - ures of life so that we may live with him and hear him
ex - claim: Nev - er a - gain will I go up to the earthly Jerusa - lem to suf - fer,

but I as-cend to my Fa-ther and your Fa - ther, to my God and your God,

and I will raise you up with me to the Je - ru - sa - lem in the king - dom of

heav en.

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

Tone 5

We have reached the saving passion of Christ our God. O faith - ful, let us glorify

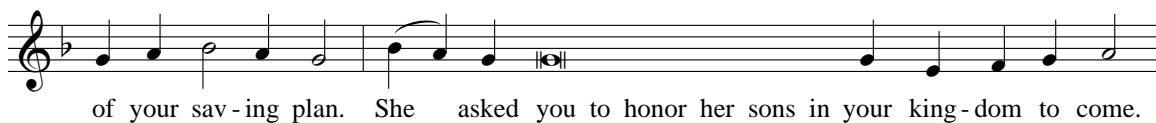
his long-suffering be-yond de - scrip - tion. For in compassion he has raised us

up with him-self, we who were dead in sin; for he is good and

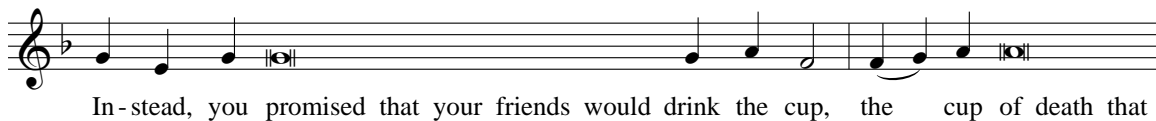
loves us all.

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

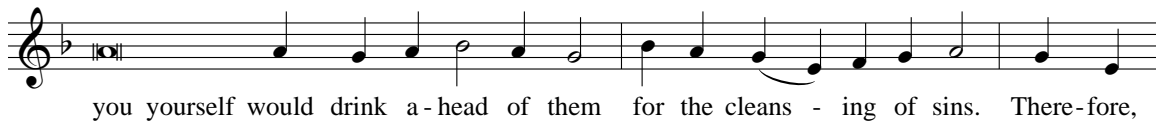
The moth - er of the sons of Zeb - e - dee could not grasp the ineffable myster-y



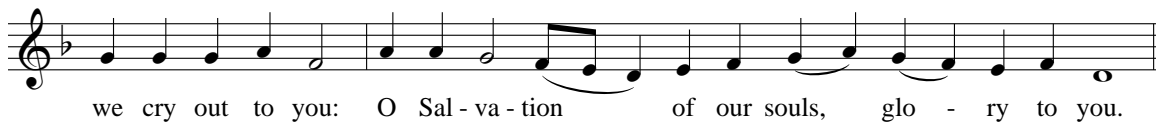
of your sav - ing plan. She asked you to honor her sons in your king - dom to come.



In - stead, you promised that your friends would drink the cup, the cup of death that

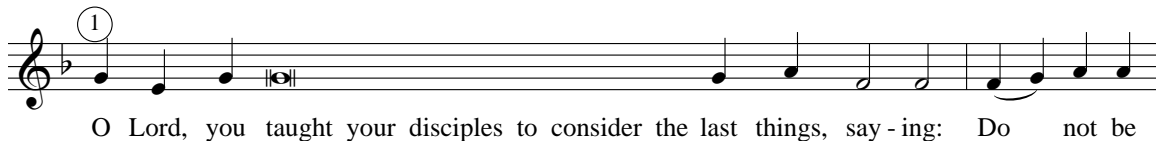


you yourself would drink a - head of them for the cleans - ing of sins. There - fore,



we cry out to you: O Sal - va - tion of our souls, glo - ry to you.

Cantor: Strong is the love of the Lord for us;
(on I) he is faithful forever.



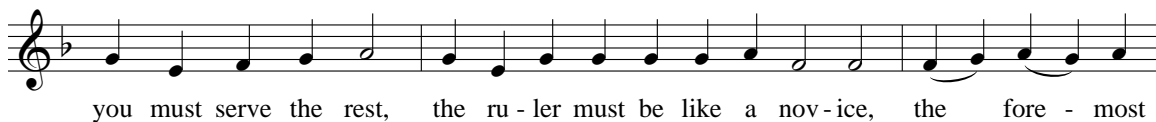
O Lord, you taught your disciples to consider the last things, say - ing: Do not be



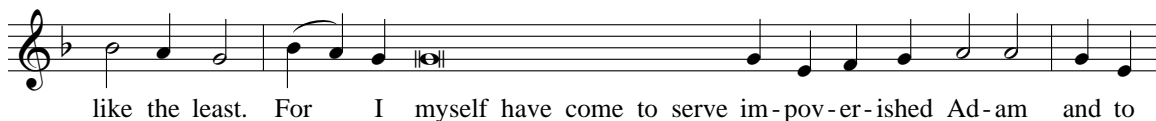
like the pa - gans who lord it o - ver their in - fe - ri - ors. It must not be



so with you. Since I have cho - sen to be poor, the first a - mong



you must serve the rest, the ru - ler must be like a nov - ice, the fore - most



like the least. For I myself have come to serve im - pov - er - ished Ad - am and to

give my life as a ran-som for man-y who cry out to me: Glo - ry to you.

Cantor: Glory ...now and ever...

Doxastikon

Tone 8

The ser - pent found a second Eve in the E - gyp - tian wo - man who tried

to make Joseph fall with flat - t'ring words. But he fled from sin and left his robe

be - hind. Like the first created man be-fore his dis - o - be - di - ence,

he found no shame in na - ked - ness. Through his prayers, O Christ, have

mer - cy 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, bles - sed 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
Giv - er of Life. There - fore, the u - ni - verse sings your glo - ry.

Deacon: Let us be attentive!

Celebrant: Peace ✠ be to all!

Deacon: Wisdom! Be attentive!

Prokeimenon 1 - Tone 6 (Psalm 127: 5a, c; 1)

May the Lord bless you, may the Lord bless you from Zi - - on;
may you see the pros - per - i - ty of Je - ru - sa - lem.

Verse: O blessed are those who fear the Lord and walk in his ways.

Deacon: Wisdom!

Lector: A Reading from the Book of Exodus

Deacon: Let us be attentive!

Lector: [Exodus 1:1-20]

Deacon: Wisdom! Be attentive!

Prokeimenon 2 - Tone 6 (Psalm 128: 8c, 1)



The image shows two staves of musical notation in G major (one sharp). The first staff contains the melody for the text: "We bless you in the name, we bless you in the name of the Lord,". The second staff continues the melody for: "in the name of the Lord." The notes are primarily quarter and eighth notes, with some longer notes and rests.

Verse: They have pressed me hard from my youth.

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 Job.

Deacon: Let us be attentive!

Lector: [Job 1:1-12]

Celebrant: Peace ☩ be to you, reader.

Gospel: [Matthew 24:3-35]