

"Lord I Call..." (Tone 4)

The musical score is written for a single melodic line on a grand staff (treble and bass clefs). The key signature has one flat (B-flat), and the time signature is 8/8. The lyrics are: "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 u - pon — You, Hear — me, O Lord! Let my prayer a - rise in Your sight as in - cense, and let the lifting up of my hands be an evening sac - ri - fice. Hear — me, O Lord!"

Reader: (Reads the Text from the Service book.)

Reader: **Bring my soul out of prison, that I may give thanks to Your name!**

The Fast, the source of blessings,
 now has brought us midway through its course.
 Having pleased God with the days that have passed,
 we look forward to making good use of the days to come,
 for growth in blessings brings forth even greater achievements.
 While pleasing Christ, the Giver of all blessings, we cry:
 “O Lord, Who fasted and endured the Cross for our sake,
 make us worthy to share blamelessly in Your paschal victory,
 by living in peace and rightly giving glory to You//
 and to the Father and the Holy Spirit!”

The Fast, the source of bless - ings, now has brought us mid - way through its course.

Hav - ing pleased God with the days that have passed,

we look forward to making good use of the days to come,

for growth in blessings brings forth even great - er a - chieve - ments.

While pleasing Christ, the Giver of all bless - ings, we cry:

O Lord, Who fasted and endured the Cross for our sake,
 make us worthy to share blamelessly in Your pas - chal vic - to - ry,
 by living in peace and rightly giving glor - y to You
 and to the Father and the Ho - ly Spir - it!

Reader: In the Fifth Tone, the righteous will surround me; for You will deal bountifully with me.

Those who thirst for spiritual blessings
 practice their good deeds in secret,
 not announcing them in the streets and marketplace,
 but keeping them hidden deep within their hearts;
 and He Who sees all that is done in secret
 will reward us for our abstinence.

Let us complete the fast without wearing gloomy faces!

Let us pray without ceasing in the inner chamber of our souls:

“Our Father, Who art in heaven, lead us not into temptation,//
 but deliver us from the Evil One!”

Those who thirst for spiritual bless - ings practice their good deeds in se - cret,

not an - nounc - ing them in the streets and mar - ket - place,

but keep - ing them hidden deep with - in their hearts;

and He Who sees all that is done in se - cret will re - ward us for our ab - sti - nence.

Let us com - plete the fast without wearing gloomy fac - es!

Let us pray without ceasing in the inner cham - ber of our souls:

Our Fa - ther, Who art in heaven, lead us not in - to temp - ta - tion,

but de - liv - er us from the E - vil One!

Reader: **Out of the depths I cry to You, O Lord. Lord, hear my voice!**

With souls filled with boundless love, O holy Martyrs,
you endured terrible sufferings without ever denying Christ,
laying low the arrogance of those who tortured you.

By keeping the faith unshaken and whole,
you have been lifted up to heaven.

And now, since you have boldness before Him,
entreat Him to grant peace to the world//
and to our souls great mercy!

The musical score is written for two voices (Soprano and Bass) and piano accompaniment. It consists of five systems of music. Each system has a vocal line with lyrics and a piano accompaniment line. The key signature is one flat (B-flat major or D minor). The tempo and meter are not explicitly stated. The lyrics are: 'With souls filled with boundless love, O holy Martyrs, you endured terrible sufferings without ever denying Christ, laying low the arrogance of those who tortured you. By keeping the faith unshaken and whole, you have been lifted up to heaven. And now, since you have boldness before Him,'. The score ends with a double bar line and repeat dots.

en-treat Him to grant peace to the world and to our souls great mer - cy!

Reader: **In the First Tone, let Your ears be attentive to the voice of my supplications!**

Let us cleanse our souls in the waters of the fast!
 Let us approach the precious and most pure Cross of the Lord,
venerating it in faith and drawing forth divine enlightenment,
 reaping even now the rich harvest::/
 eternal salvation, peace, and great mercy!

Let us cleanse our souls in the wa - ters of the fast!

Let us approach the precious and most pure Cross of the Lord,

ven - er - at - ing it in faith and drawing forth divine en - light - en - ment,

reaping even now the rich har - vest: eternal salvation, peace, and great mer - cy!

Reader: **If You, O Lord, should mark iniquities, Lord, who could stand? But there is forgiveness with You.**

O Cross, boast of the Apostles,
 surrounded by Archangels, Powers, and Principalities:
save us from all harm who bow down before you!
 Enable us to fulfill the divine course of abstinence::/

and to reach the day of salvation, by which we are saved!

O Cross, boast of the A - pos - tles,
surrounded by Archangels, Powers, and Prin - ci - pal - i - ties:
save us from all harm who bow down be - fore you!
Enable us to fulfill the divine course of ab - sti - nence
and to reach the day of salvation, by which we are saved!

Reader: In the Seventh Tone, For Your name's sake I have waited for You, O Lord, my soul has waited for Your word; my soul has hoped on the Lord.

Today, as we bow before the Cross of the Lord, we cry:

“Rejoice, O Tree of life, the destroyer of hell!

Rejoice, O joy of the world, the slayer of corruption!

Rejoice, O power that scatters demons!

O invincible weapon, confirmation of the faithful, //

protect and sanctify those who kiss you!”

To - day, as we bow before the Cross of the Lord, we cry:

Re - joice, O Tree of life, the de - stroy - er of hell!

Re - joice, O joy of the world, the slayer of cor - rup - tion!

Re - joice, O power that scatters de - mons!

O in - vin - ci - ble wea - pon, confirmation of the faith - ful,

protect and sanctify those who kiss you!

Reader: **In the Fourth Tone, From the morning watch until night, from the morning watch let Israel hope on the Lord!**

Using abstinence as a bridle, you curbed the pleasures of the body and the disobedience of the flesh, O blessed one.

Courageous, you vanquished the full armor of the Enemy
by the power of the Spirit.

Therefore, O Nikon, you were a leader of monastics//
who always followed your most wise and divine preaching.

Using abstinence as a bridle, you curbed the pleasures of the bo - dy
and the disobedience of the flesh, O bles - sed one.
Cou - ra - geous, you vanquished the full armor of the En - e - my
by the power of the Spir - it. Therefore, O Nikon, you were a lead - er of mo - nas - tics
who always followed your most wise and di - vine preach - ing.

Reader: For with the Lord there is mercy and with Him is plenteous redemption, and He will deliver Israel from all his iniquities.

Using abstinence as a bridle, you curbed the pleasures of the body
and the disobedience of the flesh, O blessed one.

Courageous, you vanquished the full armor of the Enemy
by the power of the Spirit.

Therefore, O Nikon, you were a leader of monastics//
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 and the disobedience of the flesh, O bles - sed one.
 Cou - ra - geous, you vanquished the full armor of the En - e - my
 by the power of the Spir - it. Therefore, O Nikon, you were a lead - er of mo - nas - tics
 who always followed your most wise and di - vine preach - ing.

Reader: **Praise the Lord, all nations! Praise Him, all peoples!**

You shone forth from the east like the sun, O most glorious one,
 bringing light to the whole world with the radiance of miracles,
guiding the choir of your brilliant disciples like a star,
 with whom you suffered mightily.

Beheaded by the sword, //

you placed your souls in the hands of the King and Master of all.

The image shows a musical score for a hymn, consisting of five systems of music. Each system includes a vocal line (treble clef) and a piano accompaniment (bass clef). The lyrics are written below the vocal line. The key signature is one flat (B-flat), and the time signature is common time (C). The lyrics are: "You shone forth from the east like the sun, O most glorious one, bringing light to the whole world with the radiance of miracles, guiding the choir of your brilliant disciples like a star, with whom you suffered mightily. Be-headed by the sword, you placed your souls in the hands of the King and Master of all." The score ends with a double bar line and repeat dots.

You shone forth from the east like the sun, O most glo - ri - ous one,
 bringing light to the whole world with the radiance of mir - a - cles,
 guid - ing the choir of your brilliant dis - ci - ples like a star,
 with whom you suffered might - i - ly. Be - head - ed by the sword,
 you placed your souls in the hands of the King and Mas - ter of all.

Reader: For His mercy is abundant towards us; and the truth of the Lord endures for ever.

Neither hunger nor tribulation, O truly wondrous ones,
 nor nakedness nor wounds, nor the necessity of a violent death,
 were able to separate you from the love of God.
 O crown-bearing athletes,
 following the Shepherd like sheep that are led to the slaughter, //
 from the west you reached the unending rest of the heavenly Kingdom.

Neither hunger nor tribulation, O truly wondrous ones,
nor nakedness nor wounds, nor the necessity of a violent death,
were able to separate you from the love of God. O crown-bearing athletes,
following the Shepherd like sheep that are led to the slaughter,
from the west you reached the unending rest of the heavenly Kingdom.

Reader: In the Eighth Tone, Glory to the Father, and to the Son, and to the Holy Spirit, now and ever, and unto ages of ages. Amen.

Today He Who by nature is unapproachable approaches me.

He Who freed me from my passions endures the Passion.

The Light of the blind is spat upon by lawless lips.

For the sake of captives He gives His back to scourging.

When His pure Virgin Mother beheld Him on the Cross, she cried in pain:

“Woe is me, O my Child! What have You done?

Your beauty was fairer than that of any man,

yet now You appear lifeless,

without form or comeliness.

Woe is me, O my Light!

I cannot bear to see You sleeping.
 My soul is wounded, for a sword has pierced my heart,
 and yet I praise Your passion.
 I bow down before Your compassion.
 O long-suffering Lord, glory to You!"

To - day He Who by nature is unapproachable ap - proach - es me.

He Who freed me from my passions endures the Pas - sion.

The Light of the blind is spat up - on by law - less lips.

For the sake of cap - tives He gives His back to scourg - ing.

When His pure Virgin Mother beheld Him on the Cross, she cried in pain:

Woe is me, O my Child! What have You done?

Your beau - ty was fair - er than that of a - ny man, yet now You appear life - less,
 without form or come - li - ness. Woe is me, O my Light! I cannot bear to see You sleep - ing.
 My soul is wounded, for a sword has pierced my heart, and yet I praise Your pas - sion.
 I bow down before Your com - pas - sion. O long - suffering Lord, glor - y to You!

O Gladsome Light ... The Holy Doors remain opened.

Priest/First Deacon: Let us attend. + Peace be unto all. Wisdom!

**Reader: The Prokeimenon in the Fourth Tone, Blessed be the Lord God of Israel,
 Who alone does wondrous things!**

Choir:

Blessed be the Lord God of Is - ra - el,

Who a - lone _____ does won - drous things.

Reader: Give the king Your justice, O God, and Your righteousness to the royal son!

Choir:

Blessed be the Lord God of Is - ra - el,

Who a - lone _____ does won - drous things.

Reader: Blessed be the Lord God of Israel,...

Choir:

Who a - lone _____ does won - drous things.

First Deacon: Wisdom!

Reader: **The Reading from the First Book of Moses called Genesis.** (Genesis 9:18-10:1)

First Deacon: Let us attend!

The Holy Doors are closed.

Reader: The sons of Noah who went forth from the ark were Shem, Ham, and Japheth. Ham was the father of Canaan. These three were the sons of Noah; and from these the whole earth was populated. Noah was the first tiller of the soil. He planted a vineyard; and he drank of the wine, and became drunk, and lay uncovered in his tent. And Ham, the father of Canaan, saw the nakedness of his father, and told his two brothers outside. Then Shem and Japheth took a garment, laid it upon both their shoulders, and walked backward and covered the nakedness of their father; their faces were turned away, and they did not see their father's nakedness. When Noah awoke from his wine and knew what his youngest son had done to him, he said, "Cursed be Canaan; a slave of slaves shall he be to his brothers." He also said, "Blessed by the LORD my God be Shem; and let Canaan be his slave." God enlarge Japheth, and let him dwell in the tents of Shem; and let Canaan be his slave." After the flood Noah lived three hundred and fifty years. These are the generations of the sons of Noah, Shem, Ham, and Japheth; sons were born to them after the flood.

The Holy Doors are opened.

Reader: **The Prokeimenon in the Fourth Tone, It is good for me to be near my God.**

Choir:

The musical score is written for a choir and piano accompaniment. It consists of two staves: a vocal line in the treble clef and a piano accompaniment line in the bass clef. The key signature has one flat (B-flat), and the time signature is 4/4. The lyrics are: "It is good for me to be near my God." The melody is simple and homophonic, with a dotted quarter note on "good" and a quarter note on "God". A vertical dashed line is placed between the words "me" and "to".

Reader: **Truly God is good to Israel, to those who are pure in heart.**

Choir:

This musical score is identical to the one above, featuring a vocal line and piano accompaniment for the text "It is good for me to be near my God." in B-flat major, 4/4 time.

Reader: It is good for me ...

Choir:

The image shows a musical score for a choir. It consists of two staves, a treble clef on the top and a bass clef on the bottom. The key signature has one flat (B-flat). The melody is written on the treble staff, and the accompaniment is on the bass staff. The lyrics 'to be near my God.' are written below the treble staff. The word 'near' is followed by a long horizontal line, indicating a sustained note. The music ends with a double bar line.

Priest, holding a lit candle, facing East: **Wisdom! Let us attend!**

Then, having turned to the West - to the People - he says:

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

At this time the **People** make a full prostration to the ground. Then, the Reader immediately says:

Reader: **The Reading from the Proverbs of Solomon** (Proverbs 12:23-13:9)

First Deacon: Let us attend!

The Holy Doors are closed.

Reader: A prudent man conceals his knowledge, but fools proclaim their folly. The hand of the diligent will rule, while the slothful will be put to forced labor. Anxiety in a man's heart weighs him down, but a good word makes him glad.

A righteous man turns away from evil, but the way of the wicked leads them astray.

A slothful man will not catch his prey, but the diligent man will get precious wealth. A wise son hears his father's instruction, but a scoffer does not listen to rebuke. From the fruit of his mouth a good man eats good, but the desire of the treacherous is for violence. He who guards his mouth preserves his life; he who opens wide his lips comes to ruin. The soul of the sluggard craves, and gets nothing, while the soul of the diligent is richly supplied. A righteous man hates falsehood, but a wicked man acts shamefully and disgracefully. Righteousness guards him whose way is upright, but sin overthrows the wicked. One man pretends to be rich, yet has nothing; another pretends to be poor, yet has great wealth.

The ransom of a man's life is his wealth, but a poor man has no means of redemption.

The light of the righteous rejoices, but the lamp of the wicked will be put out.

Priest: Peace be to you.

(and the rest of the Liturgy of the Presanctified Gifts)