

"Lord I Call..." Tone 5

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!

Lord, I call upon You, hear me. Hear me, O Lord.

Lord, I call upon You hear me. Re-ceive the voice of my prayer

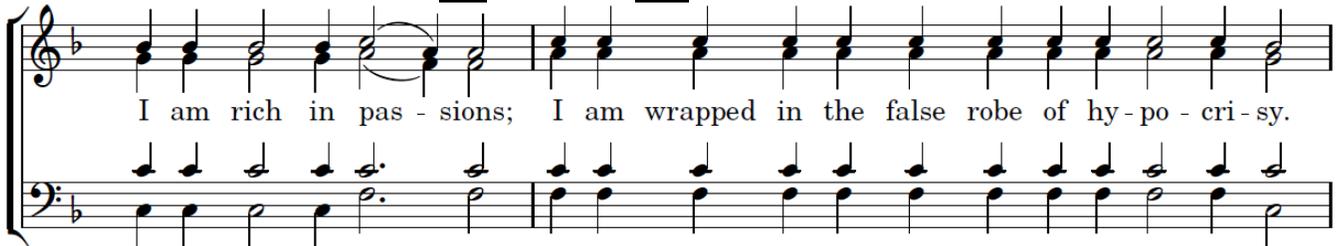
when I call upon You. Hear me, O Lord. Let my prayer a-rise

in Your sight as in - cense, and let the lift - ing up of my hands

be an evening sac - ri - fice. Hear me, O Lord.

Reader: (10) Bring my soul out of prison, that I may give thanks to Your name!

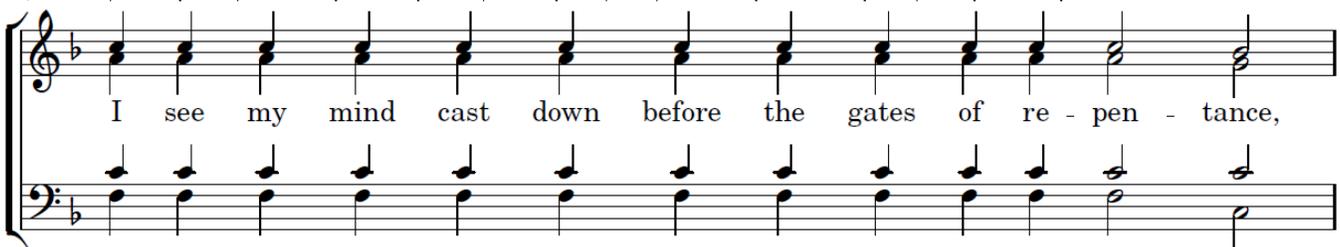
I am rich in passions;
 I am wrapped in the false robe of hypocrisy.
Lacking self-restraint, I delight in self-indulgence.
 I show a boundless lack of love.
 I see my mind cast down before the gates of repentance,
starved of true goodness and sick with inattention.
 But make me like Lazarus, who was poor in sin,
 lest I receive no answer when I pray,
 no finger dipped in water to relieve my burning tongue;//
 and make me dwell in Abraham's bosom in Your love for mankind!



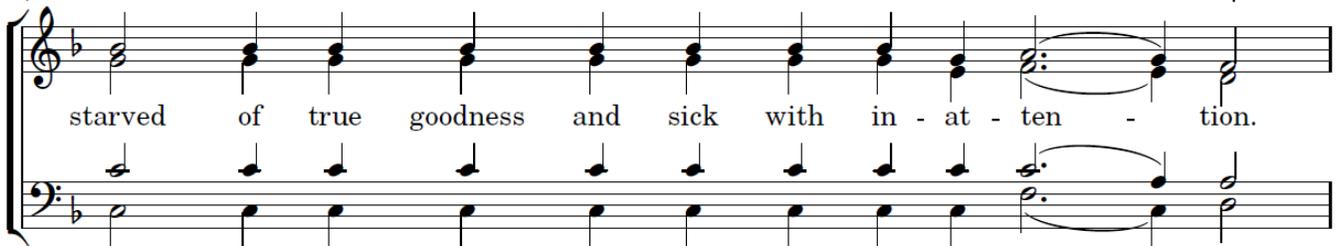
I am rich in pas - sions; I am wrapped in the false robe of hy - po - cri - sy.



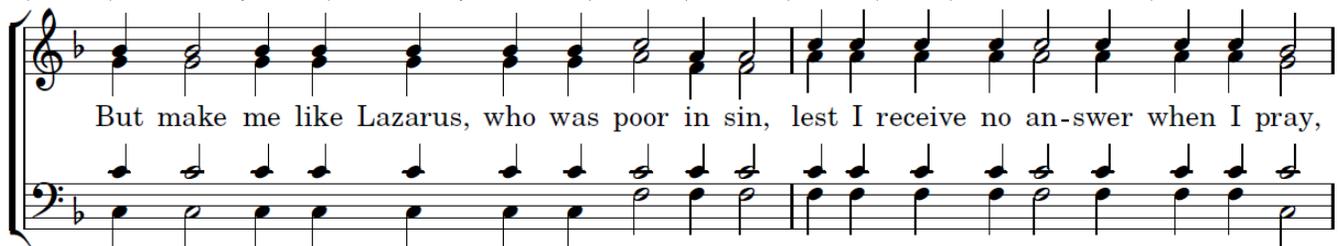
Lack - ing self-restraint, I delight in self in - dul - gence. I show a boundless lack of love.



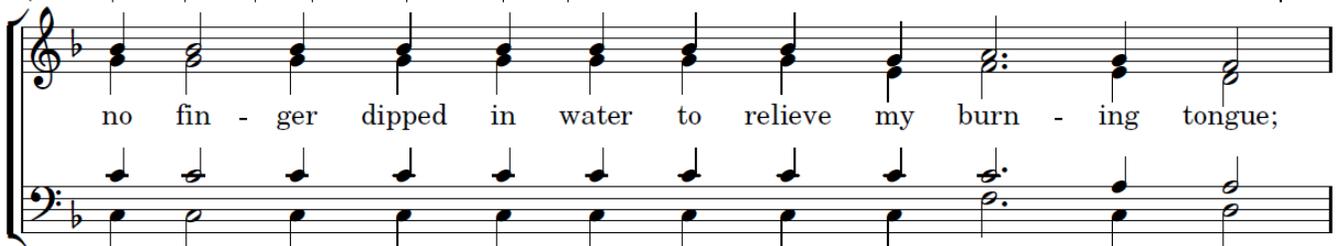
I see my mind cast down before the gates of re - pen - tance,



starved of true goodness and sick with in - at - ten - tion.



But make me like Lazarus, who was poor in sin, lest I receive no an - swer when I pray,



no fin - ger dipped in water to relieve my burn - ing tongue;

and make me dwell in Abraham's bo - som in Your love for man - kind!

Reader: (9) The righteous will surround me; for You will deal bountifully with me.

I am rich in passions;

I am wrapped in the false robe of hypocrisy.

Lacking self-restraint, I delight in self-indulgence.

I show a boundless lack of love.

I see my mind cast down before the gates of re-pen-tance,

starved of true goodness and sick with inat-tention.

But make me like Lazarus, who was poor in sin,

lest I receive no answer when I pray,

no finger dipped in water to relieve my burning tongue://

and make me dwell in Abraham's bosom in Your love for mankind!

I am rich in pas - sions; I am wrapped in the false robe of hy - po - cri - sy.

Lack - ing self-restraint, I delight in self in - dul - gence. I show a boundless lack of love.

I see my mind cast down before the gates of re - pen - tance,

starved of true goodness and sick with in - at - ten - tion.

But make me like Lazarus, who was poor in sin, lest I receive no answer when I pray,
no finger dipped in water to relieve my burning tongue;
and make me dwell in Abraham's bosom in Your love for mankind!

Reader: (8) 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 you have boldness before Him.
Entreat Him to grant peace to the world//
and to our souls great mercy!

With souls filled with boundless love, O holy mar - tyrs,
you endured terrible sufferings without ever de - ny - ing Christ,
laying low the arrogance of those who tor - tured you.

By keep - ing the faith un - shak - en and whole,
 you have been lifted up to heav - en, and now you have bold - ness be - fore Him.
 En - treat Him to grant peace to the world and to our souls great mer - cy!

Reader: (7) Let Your ears be attentive to the voice of my supplications!

When Jesus was walking in the flesh beyond the River Jordan,

He said to His companions:

“My friend Lazarus is already dead and buried,

but I rejoice for your sake, my friends.

By his death you will learn that I know all, for I am God,

even though I appear by nature as a man.

Let us go and give life to him,

so that death may truly know my victory

and the total destruction I shall make of it, //

as I grant to the world my great mercy!”

When Je - sus was walking in the flesh beyond the River Jor - dan,
 He said to His com - pan - ions: My friend Laz - a - rus is already dead and bur - ied,

but I re - joice for your sake, my friends.

By his death you will learn that I know all, for I am God,

even though I appear by na - ture as a man. Let us go and give life to him,

so that death may truly know my vic-to-ry and the to-tal destruction I shall make of it,

as I grant to the world my great mer - cy!

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

Let us imitate Mary and Martha, O faithful!
 Let us offer divine deeds to the Lord as intercessors,
 so that when He comes He may raise up our minds,
 for now they lie dead and feel no fear of God.
 They are deprived of all vital energy,
unaware of their own inaction.

Let us cry: "O Lord, Who once had compassion on Your friend Lazarus,
 and raised him up by Your awesome presence and authority,
 so now give life to us all, //
 and grant to us Your great mercy!"

Let us im - i - tate Mary and Martha, O faith - ful!

Let us offer divine deeds to the Lord as in - ter - ces - sors,

so that when He comes He may raise up our minds,

for now they lie dead and feel no fear of God.

They are deprived of all vital en - er - gy, un - a >ware of their own in - ac - tion.

Let us cry: "O Lord, Who once had compassion on Your friend Laz - a - rus,

and raised him up by Your awesome presence and au - thor - i - ty,

so now give life to us all, and grant to us Your great mer - cy!

Reader: (5) In the Sixth 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.

Now Lazarus has been in the tomb two days,
 seeing the dead of all the ages,
 beholding strange sights of terror:
 countless multitudes bound by the chains of hell.
 His sisters weep bitterly as they gaze at his tomb,
 but Christ is coming to bring His friend to life,
 to implement in this one man His plan for all.//
 Blessed are You, O Savior! Have mercy on us!

Now Lazarus has been in the tomb two days, seeing the dead of all the a - ges,

beholding strange sights of ter - ror: countless multitudes bound by the chains of hell.

His sisters weep bitterly as they gaze at his tomb,

but Christ is coming to bring His friend to life,

to implement in this one man His plan for all.

Blessed are You, O Savior! Have mercy on us!

Reader: (4) In the Second Tone, From the morning watch until night, from the morning watch let Israel hope on the Lord.

The Church of God gave you to the flock and reasonable sheep of Christ as an invincible champion, O blessed Euty^{ch}ius.

You drove out the impious Nesto^rius,

who vainly blasphemed the all-glorious and pure Mother of God, denying that she is in truth the Theot^okos.//

You rejected him.

The Church of God gave you to the flock and reasonable sheep of Christ

as an invincible champion, O blessed Euty-chi-us.

You drove out the im-pi-ous Nes-to-rius,

who vainly blasphemed the all glorious and pure Moth-er of God,

denying that she is in truth the The - o - to - kos. You re - ject - ed him.

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

The Church of God gave you to the flock and reasonable sheep of Christ as an invincible champion, O blessed Eutychius.

You drove out the impious Nestorius, who vainly blasphemed the all-glorious and pure Mother of God, denying that she is in truth the Theotokos.// You rejected him.

The Church of God gave you to the flock and reasonable sheep of Christ

as an invincible champion, O blessed Eu - ty - chi - us.

You drove out the im - pi - ous Nes - to - rius,

who vainly blasphemed the all glorious and pure Moth - er of God,

denying that she is in truth the The - o - to - kos. You re - ject - ed him.

Reader: (2) Praise the Lord, all nations! Praise Him, all peoples!

You wisely guided your flock to the pasture of the right Faith,
 the living water of true wisdom,
 the beautiful green of grass planted by God
 for the food of incorruption which never fails or falls away.
 Your mouth overflowed with the divine words of eternal life//
 and the thoughts that do not pass away.

The musical score consists of five systems, each with a treble and bass clef. The lyrics are written below the notes. The key signature has one flat (B-flat). The first system ends with a fermata over the word 'Faith'. The second system ends with a double bar line. The third system ends with a fermata over the word 'a-way'. The fourth system ends with a double bar line. The fifth system ends with a fermata over the word 'a-way'.

Reader: (1) For His mercy is abundant towards us; and the truth of the Lord endures for ever.

You cut down the words of the heretics like roots and thorns
 with the scythe and plow of your teaching.
 You felled their vile hearts and sowed your correction:
 the judgment of the divine commandments.
 Showing these to be fruitful,
 you earned your talent doubly,//
 bearing it to your Master.

You cut down the words of the heretics like roots and thorns

with the scythe and plow of your teaching.

You felled their vile hearts and sowed your correction:

the judgment of the divine commandments. Showing these to be fruitful,

you earned your talent doubly, bearing it to your Master.

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

Truly, no other strong refuge or might fortress or unshakeable wall,
have we acquired except you, O most pure Lady.

To you we hasten and to you we sing:

“Let us not perish!

Show your favor on us and the glory of your strength,
and the majesty of your mercy!”

Truly, no other strong refuge or might fortress or unshakeable wall,

have we acquired except you, O most pure La - dy.

To you we hasten and to you we sing: Let us not per - ish!

Show your favor on us and the glor-y of your strength, and the majesty of your mer - cy!

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

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

***Reader:* The Prokeimenon in the Fourth Tone, I will walk before the Lord in the land of the living.**

Choir:

I will walk before the Lord

in the land of the living.

***Reader:* I love the Lord because He has heard my voice and my supplication.**

Choir:

I will walk before the Lord
in the land of the living.

Reader: I will walk before the Lord ...

Choir:

in the land of the living.

First Deacon: Wisdom!

Reader: The Reading from the First Book of Moses called Genesis. (*Genesis*
43:26-31; 45:1-16)

First Deacon: Let us attend!

The Holy Doors are closed.

Reader: The brothers brought Joseph the gifts which they had in their hands, into the house; and they prostrated before him with their faces to the ground. But he asked them, "How are you?" and he said to them, "Is your father, the old man of whom you spoke, well? Is he still alive?" And they said, "Your servant our father is well. He is still alive". And he said, "That man is blessed by God". And bowing down, they prostrated before him. And Joseph, lifting up his eyes, saw his brother Benjamin, born of the same mother, and said, "Is this your younger brother, whom you said you would bring to me?" and he said, "God have mercy on you, my child". And Joseph was deeply troubled, for so strong was the affection he felt for his brother that he wanted to weep; and he went into his private chamber, and wept there. And having washed his face and came out and controlled himself. And Joseph could not refrain him with everyone standing near

him, but he said, “Send everyone away from me”. And no one stood near Joseph, when he made himself known to his brethren. And he cried aloud with weeping. All the Egyptians heard, and it became known Pharaoh’s house. But Joseph said to his brothers, “I am Joseph. Is my father still alive?” And his brothers could not answer him, for they were deeply troubled. But Joseph said to his brothers, “Come near me”; and they came near. And he said, “I am your brother Joseph, whom you sold into Egypt. Now then do not be grieved, and do not let it seem hard to you that you sold me here, for God sent me before you for life. For this is the second year there is famine in the land, and there are still five years left, in which there will be neither ploughing, nor harvest. For God sent me before you that a remnant might be left for you on earth to nourish a great remnant of you. Now then it was not you that sent me here, but God; and he has made me like a father to Pharaoh, and lord of all his house, and ruler of all the land of Egypt. Hurry, therefore, and go up to my father, and say to him, ‘This is what your son Joseph says: God has made me lord of all the land of Egypt; come down therefore to me, and do not delay. And you shall dwell in the land of Gesem of Arabia; and you shall be near me, you and your sons, and your sons’ sons, your sheep and your oxen, and whatever is yours; and I will nourish you there – for there are still five years of famine – lest you and your sons, and all your possessions be wiped out’. Look, your own eyes can see, and the eyes of my brother Benjamin can see, that it is my mouth that speaks to you. Report, therefore, to my father all my glory in Egypt, and everything you have seen, and make haste and bring down my father here”. And he fell on his brother Benjamin’s neck, and wept on him; and Benjamin wept on his neck. And he kissed all his brothers, and wept on them; and after this his brothers spoke to him. And the report was carried into Pharaoh’s house, saying, “Joseph’s brothers have come”. And Pharaoh rejoiced, and his household.

The Holy Doors are opened.

Reader: The Prokeimenon in the Fourth Tone, I will offer my prayers to the Lord in the presence of all His people.

Choir:

I will offer my prayers to the Lord
in the pre - - - sence of His peo - - - ple.

The first choir part consists of two systems of music. The first system features a vocal line in the treble clef and piano accompaniment in the bass clef. The lyrics are "I will offer my prayers to the Lord". The second system continues the vocal line and piano accompaniment with the lyrics "in the pre - - - sence of His peo - - - ple." The piano accompaniment includes a final double bar line with a repeat sign.

Reader: I kept my faith, even when I said: "I am greatly afflicted."

Choir:

I will offer my prayers to the Lord
in the pre - - - sence of His peo - - - ple.

The second choir part is identical in notation and lyrics to the first choir part, consisting of two systems of music with vocal and piano parts.

Reader: I will offer my prayers to the Lord ...

Choir:

in the pre - - - sence of His peo - - - ple.

The third choir part is identical in notation and lyrics to the second choir part, consisting of two systems of music with vocal and piano parts.

*Priest, holding a lit candle, facing East, and making the sign of the Cross with the Candle: **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 21:23-22:4)*

First Deacon: Let us attend!

The Holy Doors are closed.

Reader: One that guards their mouth and tongue keeps their soul from affliction. An arrogant, self-willed and boastful person is called a plague; while one that remembers ills is a transgressor. Desires kill the sluggard; for his hands do not choose to do anything. An ungodly person longs for evil desires all day; but the righteous is ungrudgingly merciful and compassionate. The sacrifices of the ungodly are abomination to the Lord, for they offer them lawlessly. A false witness will perish; but an obedient man will speak cautiously. An ungodly man brazenly gives undertakings in person; but the upright himself understands his ways. There is no wisdom, there is no courage, there is no counsel against the ungodly. A horse is prepared for the day of war; but help is from the Lord. A good name is better than great wealth, while good favor is above silver and gold. A rich and a poor person met together; but the Lord made them both. An intelligent man seeing a bad man severely chastised is himself disciplined, but fools pass by and are punished. The offspring of wisdom is the fear of the Lord, and wealth, and glory, and life.

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