

"Lord I Call..." – Tone 4

Reader: In the Fourth Tone, Lord, I call upon You, hear me!

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.

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 text from service book)

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

**Tone 4**

**Idiomelon**

*(from the Lenten Triodion)*

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!

*v. (9) In the Fifth Tone, The righteous will surround me; for You will deal bountifully with me.*

### Tone 5

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!

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

# Tone 5

(for the Martyrs)

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 a two-part setting (Soprano and Bass) in a minor key (one flat). It consists of six systems of music. Each system has a vocal line with lyrics and a piano accompaniment line. 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, entreat Him to grant peace to the world and to our souls great mercy!" The score uses various musical notations including chords, single notes, and rests. There are some ties and phrasing slurs in the vocal lines. The piano accompaniment is primarily chordal, with some moving lines in the bass.

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

**Tone 1**

*(for the Cross)*

*(O all-praised martyrs)*

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!

v. (6) *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!

*v. (5) 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.*

**Tone 7**

*(Today Judas keeps vigil)*

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!

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

**Tone 8** *(from the Menaion, for the Martyrs)* (O most glorious wonder)

You seven martyrs of Christ  
 counted the assaults of the torturers and violent death to be nothing.  
 You hastened to battle with readiness and courage,  
 covering yourselves with the glory of victory.  
 You are numbered among all the righteous;  
 we call you blessed, glorifying you with them forever.

You sev - en mar - tyrs of Christ  
counted the assaults of the torturers and violent death to be noth - ing.  
You hastened to battle with rea - di - ness and cour - age,  
covering your - selves with the glory of vic - to - ry.  
You are numbered among all the right - eous;  
we call you blessed, glorifying you with them for - ev - er.

*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 seven martyrs of Christ  
counted the assaults of the torturers and violent death to be nothing.  
You hastened to battle with readiness and courage,  
covering yourselves with the glory of victory.

You are numbered among all the righteous;//  
we call you blessed, glorifying you with them forever.

You sev - en mar - tyrs of Christ  
counted the assaults of the torturers and violent death to be noth - ing.  
You hastened to battle with rea - di - ness and cour - age,  
covering your - selves with the glory of vic - to - ry.  
You are numbered among all the right - - eous;  
we call you blessed, glorifying you with them for - ev - er.

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

O martyred athlete Agapius,  
you loved the Well-spring of good things and the Summit of desires.  
You hastened to drain the cup of martyrdom,



you sanctified the earth with your blood  
 and illumined the air with your passing.  
 Now in the image of God you live in the heavens,//  
 ever praying for us to the never-fading Light.

O all bles - sed mar - tyrs, you gave yourselves to voluntary slaugh - ter;  
 you sanc-ti-fied the earth with your blood and illumined the air with your pass-ing.  
 Now in the image of God you live in the heav - ens,  
 ever praying for us to the never fad - ing Light.

*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.*

**Tone 8** *(Theotokion, from the Triodion)*

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.*

**Tone 4**

**Prokeimenon**

*The Holy Doors are opened.*

**CELEBRANT:** Let us attend! † Peace be unto all!

**READER:** And to your spirit.

**CELEBRANT:** Wisdom!

**READER:** The Prokeimenon is 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,



CELEBRANT: Wisdom!

READER: The reading from the First Book of Moses called Genesis (9:18-10:1)

CELEBRANT: 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 people of the whole earth were dispersed. Noah began to be a man of the soil, and he planted a vineyard. 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 on both their shoulders, and walked backward and covered the nakedness of their father. Their faces were turned backward, 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 servant of servants shall he be to his brothers." He also said, "Blessed be the LORD, the God of Shem; and let Canaan be his servant. May God enlarge Japheth, and let him dwell in the tents of Shem, and let Canaan be his servant." After the flood Noah lived 350 years. All the days of Noah were 950 years, and he died. These are the generations of the sons of Noah, Shem, Ham, and Japheth. Sons were born to them after the flood.

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**Tone 4**

**Prokeimenon**

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*The Holy Doors are opened.*

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CELEBRANT: Wisdom!

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

CHOIR:

It is good for me to be near my God.

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

CHOIR:

It is good for me to be near my God.

READER: It is good for me ...

CHOIR:

to be near my God.

CELEBRANT: Wisdom! Let us attend! (***all prostrate***) The Light of Christ illumines all.

**READER: The reading from the Proverbs of Solomon (12:23-13:9)**

CELEBRANT: Let us attend!

***The Holy Doors are closed.***

**READER:** A prudent man conceals knowledge, but the heart of fools proclaims 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. One who is righteous is a guide to his neighbor, but the way of the wicked leads them astray. Whoever is slothful will not roast his game, but the diligent man will get precious wealth. In the path of righteousness is life, and in its pathway there is no death. A wise son hears his father's instruction, but a scoffer does not listen to rebuke. From the fruit of his mouth a man eats what is good, but the desire of the treacherous is for violence. Whoever 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. The righteous hates falsehood, but the wicked brings shame and disgrace. Righteousness guards him whose way is blameless, but sin overthrows the wicked. One 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 hears no threat. The light of the righteous rejoices, but the lamp of the wicked will be put out.

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***The Holy Doors are opened.***

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PRIEST: † Peace be to you.

PRIEST: Wisdom!

(Psalm 140 "Let my prayer arise ...")

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