

"Lord I Call..." – Tone 5

Reader: In the Fifth 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. 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: (Reads text from service book)

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

Tone 5

Idiomelon

(from the Lenten Triodion)

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!

v. (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.
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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!

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 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!

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

Tone 5

(from the Triodion, by Joseph)

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-tory and the to-tal destruction I shall make of it,
as I grant to the world my great mer - cy!

v. (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!

v. (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.

Tone 6 (from the Triodion, by Theodore)

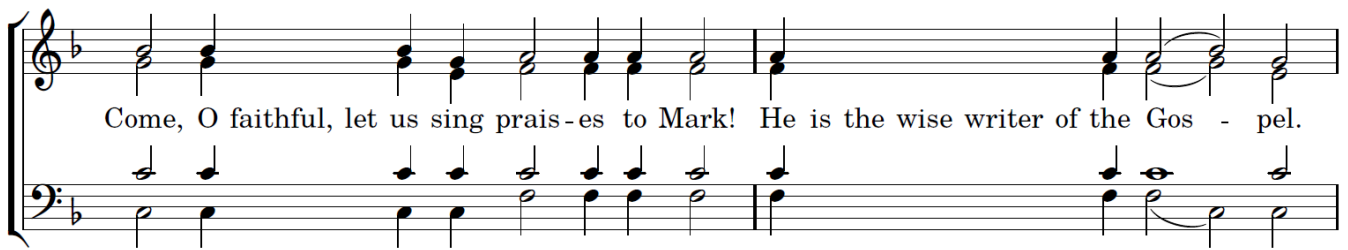
Now Lazarus has been in the tomb two days,
 seeing the dead of all the ages,
 beholding strange sights of terror:
 countless multitudes bound by the chains of hell.
 His sisters weep bitterly as they gaze at his tomb,
 but Christ is coming to bring His friend to life,
 to implement in this one man His 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,
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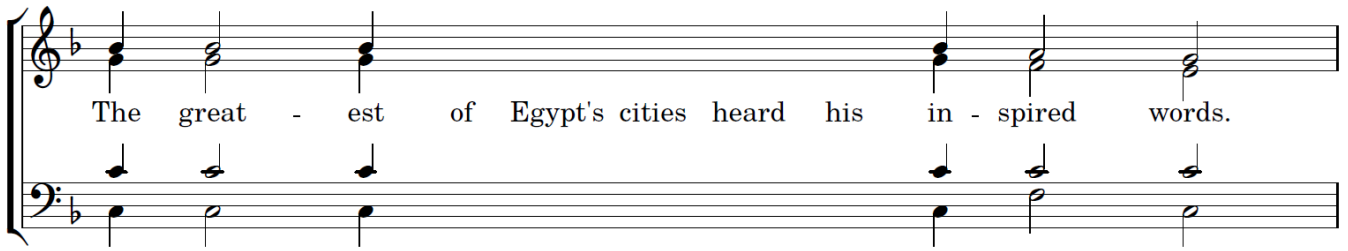
v. (4) In the First Tone, From the morning watch until night, from the morning watch, let Israel hope on the Lord!

Tone 1 *(from the Menaion, for St. Mark)* *(Joy of the Heavenly Hosts)*


Come, O faithful, let us sing praises to Mark!
 He is the wise writer of the Gospel.
 The greatest of Egypt's cities heard his inspired words.
 O Apostle, by your prayers and teachings, //
 guide our lives in the way of peace!



Come, O faithful, let us sing prais-es to Mark! He is the wise writer of the Gos - pel.



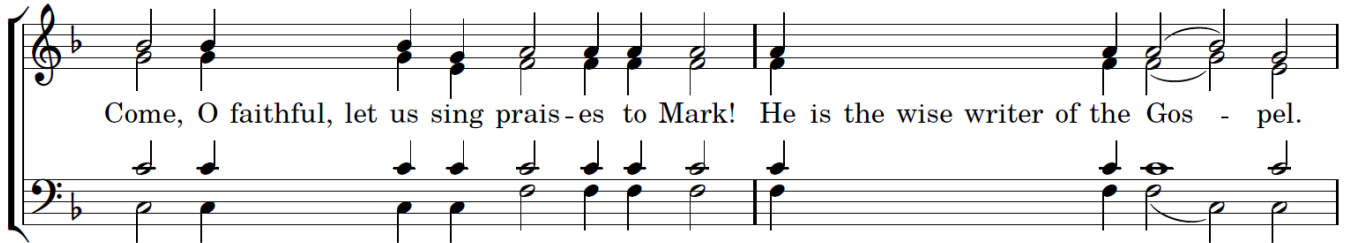
The great - est of Egypt's cities heard his in - spired words.



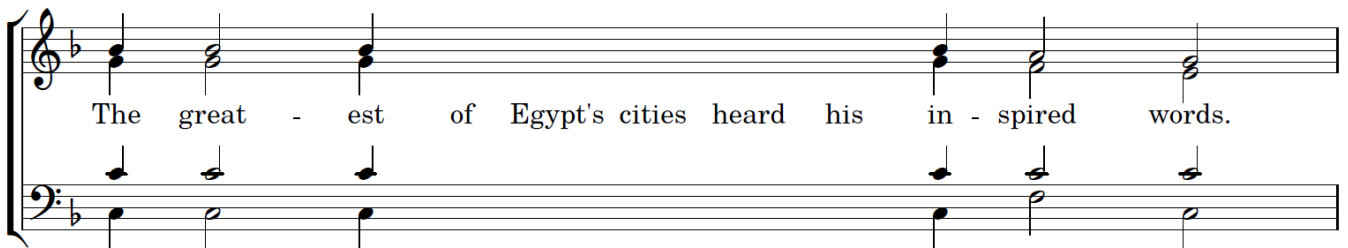
O Apostle, by your prayers and teach - ings, guide our lives in the way of peace!

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

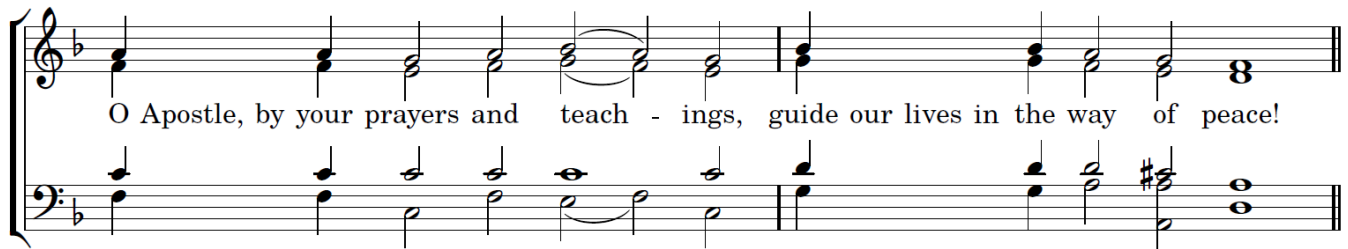
Come, O faithful, let us sing praises to Mark!
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 The greatest of Egypt's cities heard his inspired words.
 O Apostle, by your prayers and teachings,//
 guide our lives in the way of peace!



Come, O faithful, let us sing prais-es to Mark! He is the wise writer of the Gos - pel.



The great - est of Egypt's cities heard his in - spired words.



O Apostle, by your prayers and teach - ings, guide our lives in the way of peace!

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

You became a fellow-traveler of Paul, the chosen vessel,
 accompanying him through all Macedonia;
 then you followed Peter to Rome

and were welcomed as his secretary and interpreter.
 But it was in Egypt, O all-wise Mark, //
 that you finished your course in a manner well-pleasing to God

The musical score consists of five systems, each with a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one flat (B-flat). The lyrics are: "You be - came a fellow-traveler of Paul, the cho - sen ves - sel, accompanying him through all Ma - ce - do - ni - a; then you fol - lowed Pe - ter to Rome and were welcomed as his sec - re - ta - ry and in - ter - pre - ter. But it was in E - gypt, O all - wise Mark, that you finished your course in a manner well - pleas - ing to God".

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

You gave life to barren souls,
 watering them with the radiant stream of your Gospel.
 Because of you, O holy Mark,
 Alexandria rejoices with us today, //
 celebrating your blessed memory.

The musical score consists of one system with a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one flat (B-flat). The lyrics are: "You gave life to bar-ren souls, watering them with the radiant stream of your Gos - pel." The piano accompaniment features a prominent bass line with a melodic contour.

Be-cause of you, O ho - ly Mark, Alexandria re - joic - es with us to - day,
celebrating your blessed mem - o - - ry.

In the Sixth Tone, Glory to the Father, and to the Son, and to the Holy Spirit;

Tone 6 *(from the Menaion, for St. Mark)*

Grace poured forth from your lips, O Apostle Mark.
You were a shepherd of the Church of Christ.
You taught the sheep endowed with reason//
to believe in the consubstantial Trinity in one Godhead.

Grace poured forth from your lips, O A - pos - tle Mark.
You were a shepherd of the Church of Christ. You taught the sheep endowed with rea - son
to believe in the consubstantial Trinity in one God - - head.

now and ever, and unto ages of ages. Amen.

Tone 6 *(Theotokion – Dogmatikon)*

Who will not bless you, O most holy Virgin?
Who will not sing of your most pure childbearing?
The only-begotten Son shone timelessly from the Father,
but from you He was ineffably incarnate.
God by nature yet Man for our sake,
Not two persons but One known in two natures.
Entreat Him, O pure and all-blessed Lady,//
to have mercy on our souls!

Who will not bless you, O Most Holy Vir - gin? Who will not sing of your

most pure child - bear - ing? The only-begotten Son shone timelessly from the Fa - ther,

but from you, He was ineffably in - car - nate! God by nature, yet man for our sake!

Not two persons, but one known in two na - - - tures!

Entreat Him, O pure and all-blessed La - dy, to have mer - cy on our souls!

Priest: Wisdom! Let us attend!
Choir: O Gladsome Light ...

Tone 4

Prokeimenon

Celebrant: The evening Prokeimenon!

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.

The musical score consists of two systems. The first system shows the vocal line and piano accompaniment for the first part of the text: "I will walk before the Lord". The second system shows the continuation: "in the land of the living". The piano accompaniment features a steady bass line and chords in the right hand.

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

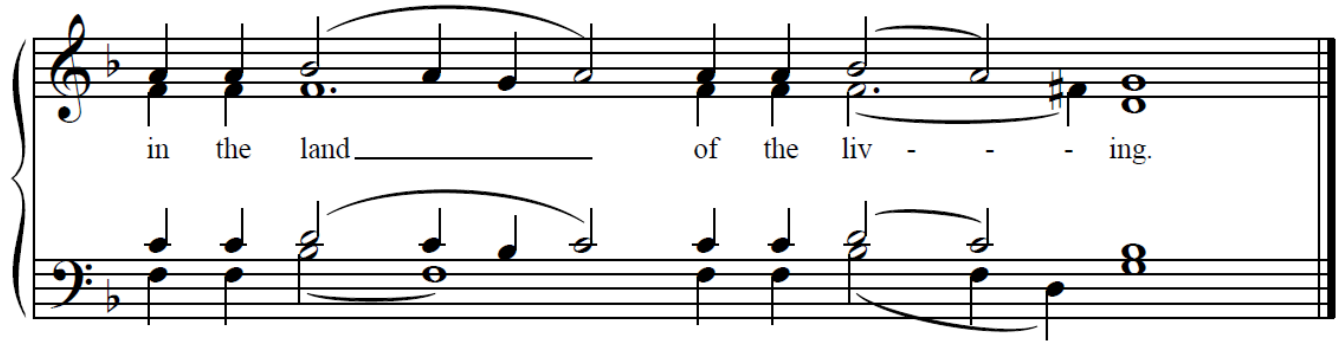
Choir:

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

The musical score consists of two systems, identical in notation to the first Prokeimenon. The first system shows the vocal line and piano accompaniment for "I will walk before the Lord". The second system shows "in the land of the living".

Reader: I will walk before the Lord ...

Choir:



in the land of the living.

Celebrant: Wisdom!

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

Celebrant: 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.

Celebrant: Wisdom!

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.

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.

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

Choir:

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

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

Reader: The Reading from the Proverbs of Solomon (Proverbs 21:23-22:4)

Celebrant: 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.

The Holy Doors are opened.

Readings (for St. Mark)

Priest: Wisdom!

Reader: The reading from the General Epistle of James. (*James 1:1-12*)

Priest: Let us attend!

James, a bondservant of God and of the Lord Jesus Christ, to the Twelve tribes which are in the Dispersion: Greetings!

Consider it as all joy, my brethren, when you fall into various trials, knowing that the testing of your faith produces endurance. Let endurance have its full effect, so that you may be perfect and whole, lacking in nothing. Yet if any of you lacks wisdom, let such a one ask of God who gives to all abundantly and without finding fault; and it will be given to him. But ask in faith, without any doubting, for whoever doubts is like a wave of the sea, driven by the wind and tossed. Such a person should not expect to receive anything from the Lord. This is being double-minded, unstable in every way.

Let the brethren of humble circumstances glory in their high position. But the rich should rejoice in being made humble, because like the flower in the grass, they will pass away. Indeed, the sun arises with the scorching wind and withers the grass; its flower falls and the beauty of its appearance perishes. Likewise, the rich shall fade away in their pursuits.

Blessed is the one who endures temptation because after being approved, he will receive the crown of life which the Lord promised to those who love him.

Priest: Wisdom!

Reader: The reading from the General Epistle of James. (*James 1:13-27*)

Priest: Let us attend!

My beloved brethren: When temptations come, let no one say, "I am tempted by God," because God cannot be tempted by evil and he himself tempts no one. But a person is tempted when drawn away and enticed by his own lust. Then the lust, when it has conceived, gives birth to sin; and sin, when it is full grown, results in death. Do not be deceived, my beloved brethren! Every good gift and every perfect gift is from above, coming down from the Father of lights with whom there can be no variation or shifting shadow. He brought us forth of his own will by the word of truth, so that we should be a kind of first fruits of his creatures. Be swift to hear, slow to speak, and slow to anger! Anger does not produce the righteousness of God. Therefore, putting away all moral impurity and remains of wickedness, receive with humility the implanted word which is able to save your souls. Be doers of the word, not only hearers who delude themselves! Certainly, if anyone is a hearer of the word and not a doer, such a person is like someone looking at his natural face in a mirror. Seeing himself and going away, he immediately forgets what kind of person he was. But whoever looks into the perfect law of freedom and perseveres in it, not being a hearer who forgets but a doer of the work, this one will be blessed in doing so.

If anyone among you considers himself to be religious but does not bridle his tongue, such a one deceives his heart and his religion is worthless. Religion that is pure and undefiled in the sight of our God and Father is this: to visit orphans and widows in their afflictions and to keep oneself unstained by the world.

Priest: Wisdom!

Reader: The reading from the General Epistle of James. (*James 2:1-13*)

Priest: Let us attend!

My brethren, do not hold the faith of our Lord of glory Jesus Christ with partiality. Yet, if someone with a gold ring and fine clothing comes into your synagogue, and a poor man in filthy clothing also comes in, you pay special attention to the one who wears the fine clothing! To the rich you say, "Sit here in a good place," but you tell the poor man, "Stand over there," or "Sit here by my footstool!" Have you not shown partiality among yourselves and become judges with evil thoughts?

Listen, my beloved brethren: did not God choose the poor of the world to be rich in faith and heirs of the Kingdom which he promised to those who love him? Yet, you have dishonored the poor! Is it not the rich who oppress you and personally drag you before the courts? Do they not blaspheme the honorable Name by which you are called? However, if you fulfill the royal law found in the Scripture, "You shall love your neighbor as yourself," you do well. But if you discriminate, you commit sin and you are convicted by the law as transgressors. Truly, whoever keeps the whole law and yet stumbles in one point has become guilty of everything.

For he who said, "Do not commit adultery" also said "Do not commit murder." Now if you do not commit adultery but do commit murder, you have become a transgressor of the law. And so, speak and act as people who are going to be judged by a law of freedom. Indeed, judgment is without mercy to those who have shown no mercy, but mercy triumphs over judgment.

Priest: † Peace to you who read.

Priest: Wisdom!

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

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