O Lord, I have cried out unto Thee. Hear Thou me. Hear Thou me,

O Lord. O Lord, I have cried out unto Thee. Hear Thou me. Give ear to the voice of my supplication, when I cry out unto Thee. Hear Thou me,

O Lord.

Let my pray’r be set forth before Thee as the incense, and the lifting up of my hands as the evening sacrifice. Hear thou me, O

Lord.
Verses—Lord, I have cried

Tone 2 46

1) \( \text{Set a watch, O Lord, before my mouth} \)
\( \text{and a door round about my lips.} \)

2) \( \text{Incline not my heart to evil words, to} \)
\( \text{make excuses in sins.} \)

3) \( \text{With men that work iniquity,} \)
\( \text{and I will not communicate with} \)
\( \text{the choicest of them.} \)

4) \( \text{The just man shall correct me in} \)
\( \text{mercy and shall reprove me,} \)
\( \text{but let not the oil of the sin—} \)
5) 
For my prayer also shall still be a-
against the things with which they are well pleased,
their judgments falling upon the rock
have been swallowed up.

6) 
They shall hear my words for they are sweet.
As when the thickness of the earth is
broken up upon the ground, their
bones are scattered by the side of hell.

7) 
But to Thee, O Lord, Lord are mine eyes:
in Thee have I put my trust; take
8) (A) (not away my soul.

keep me from the snare which they have laid for me, and the traps of the workers of iniquity.

9) (A) (Let the wicked fall into their own nets while I escape.

10) (A) (I cried unto the Lord with my voice;
with my voice unto the Lord did I make my supplication.

11) (A) (I poured out my supplication.
Before Him, I showed before Him my trouble.

When my spirit was over-whelmed with

in me, then Thou knowest my path,

In the way wherein I walked have they set a snare for me.

I looked on my right hand and beheld but there was no one that would know me.

Refuse failed me. No one cared for my soul.
16) (A) I cried unto thee, O Lord; I said thou art my refuge and my portion in the land of the living.

17) (A) Attend unto my cry, for I am brought very low.

18) (A) Deliver me from my persecutors, for they are stronger than I.
The coun cil of the Jews

come to geth er

to d e liv er un to Pi

late the auth or and the Cre a-

or of all woe to-

their ini quity woe to-

their unf id el it y for Him

that com eth to judge the liv ing and-

the dead they prepare judg-

ment. The hea ler of suf f er-

ing for suf f er ing they make H im
read — Wherefore O long

Suffering — Lord Great — is Thy mer —

Of Thine — be — to Thee — O

— Lord (twice)

The law transgressing I — das — O

— Lord who dipped his fin — yer —

with — Thee — at sup —

per hath stretched forth His — hand

with in — quy — to take — the sil

— ver — and he who cal on — la

— ted the price of spice did not
shrink, from fell — ing — the
price less — one — and he who put forth his
feet to be washed — by the Mas —
ter de ceit — fully kissed him to
do liv er him to the law break -
(4a) (4n) (4m)
ers ver i by the A poss the hath been
(4n)
cast a way with the thr —
ty piece ces of sil ver
with out — be hold ing Thy Third Day
(4k)
... mer cy on — us — (twice)
Jesus the traitor being

deceived full by Be betrayed with a
lying kiss the Son of your Lord

And he sold—the Man for like a slave

to the transgressors of the law but the Lamb of God
did follow low like a sheep to
slaughter for who is the

only Son of the most merciful

(iii) (iv) Father
In the text, the speaker is comparing the behavior of the ass and the man who is using it. The ass is seen as obedient and its use is beneficial, as it is working and has been revealed to be a good servant. However, the man who uses the ass is seen as a disbeliever and is criticized for abusing the ass. The ass is also seen as a symbol of wealth, as it is used to sell spices.
and male ciously hold

Je sus off

fered a kiss and sur ren dered

Christ who is like a sheep

following slayer

who is a True Court pos

Son ate and the lov er of man kind

(twice)
Verily the Lamb who was preached by I saw ah can eth to His slayer of His own will of fer ing His back to scour yes and His cheeks to be slapped even His face He did not turn from the shame of spit tings. As he was condemned to die a score (10) nor ri ble death and that sin less one living by
Glory... Both Now...

Plagal Second Mode

Δόξα Πατρί...

Glory to the Father, and to the Holy Spirit.

Kai vůn...

Both now and ever and unto the ages of ages. Amen.
Glory. Both now.
(Pl. 2)

In truth 

is the son of the pers

who ate the man in the wild ness and murmured a

against the Nourer for those in greater while the food was still

in their mouths murmured against God

And with similar by this

led one of false ship while the

Heavvenly Bread was still in his mouth. He con
(Δ7) (II)

spire (d) to do liv—er the Sav—

idol Oh what in s—tate. por—

pose and what beast—ly—bold—

ness for be sold—

the flour—ish—er and he do liv—ered

the has—tor who loved—him as—

to—death—her—ly this vi—

o for or of the law is a son of those

(NT)

other—ers and with them be came an

in her—tor of—de—struc—

tion—wherefore. O Lord from in hi—