

Ten stichera are appointed to be sung at "Lord, I Call," seven reflect the theme of the Resurrection and are provided by the Octoechos. The remaining three or more stichera are taken from other sources, and are associated with the saint or observance celebrated on the particular day.

Stichera are pointed for Kievan Chant. The troparion for Russian Common Chant (Obikhod)

### Lord, I Call

**Lord**, I call upon Thee, **hear** me, / **Hear** me, O Lord. /  
**Lord**, I call upon Thee, **hear** me, / **Receive** the **voice** of  
 my prayer. / **When** I call upon Thee, // **Hear** me, O  
**Lord!**

**Let** my **prayer** arise, / In Thy sight as **incense**, / **And let**  
 the **lifting up** of my hands, / Be an **evening sacrifice**, //  
**Hear** me, O **Lord!**

\* \* \*

**Accept** our evening prayers, O **holy** Lord! / Grant us  
**remission** of sins, // For Thou alone hast manifested the  
 Resurrection to the world!

**Encircle** Zion / **And surround** her, O **people!** / Give **glory**  
 in her to the One who **rose** from the dead! / For **He** is  
**our** God, // Who has **delivered** us from our  
 transgressions!

**Come**, O people! / Let us hymn and fall **down** before  
 Christ, / **Glorifying** His Resurrection from the dead! /  
 For **He** is **our** God, // Who has **delivered** the world  
 from the **enemy's** deceit!

Be **glad**, O heavens! / Sound trumpets, O **foundations** of  
 the earth! / **Sing** in gladness, O **mountains!** / Behold,  
 Emmanuel has **nailed** our sins to the Cross, / **Granting**  
 life, He has **slain** death. // He has resurrected **Adam** as  
 the **Lover** of Man.

**Let** us praise Him / Who voluntarily was crucified in the  
**flesh** for our sake. / He **suffered**, was buried, but **rose**  
 from the dead. / By orthodoxy **confirm** Thy Church, O  
 Christ. / **Grant** peace for our life // **As** the **gracious**  
 Lover of Man.

We **stand** before Thy life-bearing tomb / Unworthily, O  
**Christ** God / **Offering** glory to Thine unspeakable  
**compassion**. / Thou hast accepted the Cross and **death**,  
 O **sinless** One // To grant resurrection to the world as  
 the **Lover** of Man.

**Let** us **praise** the Word, / Co-eternal with the **Father**. / He  
 ineffably came forth from the **virginal** womb. / He  
 freely accepted the **Cross** and **death** for our sake. / **He**  
 was raised in **glory**. // Glory to Thee, O life-giving  
**Lord**, the **Savior** of our souls.

At least three stichera for the particular day are inserted,  
 followed by the Dogmaticon:

**Let** us praise the Virgin **Mary!** / The gate of heaven, the

**glory** of the world! / The **song** of the angels, the beauty  
 of the **faithful!** / She was born of **man**, yet gave **birth**  
 to God! / She was **revealed** as the heaven, the temple of  
 the **God-head!** / She destroyed the wall of **enmity!** / She  
**commenced** the peace, she opened the **Kingdom!** /  
 Since she is **our** foundation of faith, / Our **defender** is  
 the Lord whom **she** bore! / Courage! Courage! O **people**  
 of God! / For **Christ** will destroy our **enemies** // Since  
 He is **all powerful!**

### Aposticha

**We** have been freed from **sufferings** / By Thy **suffering**, O  
 Christ. / **We** have been delivered from **corruption** / By  
 Thy **Resurrection**. // **O Lord**, **glory** to Thee!

**Let** creation rejoice. / Let the **heavens** be glad. / Let the  
**nations** clap their hands with **gladness**. / For Christ our  
 Savior has **nailed** our **sins** to the Cross. / Slaying **death**,  
 He has **given** life. // He has resurrected fallen Adam as  
 the **Lover** of Man.

As **king** of **heaven** and earth, / Thou wast voluntarily  
 crucified in Thy **love** for man. / **Hell** was angered when  
 it **met** Thee below, / Adam rose seeing Thee, the  
 Creator, **under** the earth. / **O wonder!** / How has the life  
 of all **tasted** death? / **Thou** didst enlighten the **world**  
 which cries: // "O Lord, who **didst** rise from the **dead**,  
**glory** to Thee!"

The **Myrrh-bearing** Women came with **haste** to Thy  
 tomb, / Bearing myrrh and lamentations. / Not **finding**  
 Thy most pure **body**, / They learned from the angel of  
 the **new** and glorious **wonder**. / They **told** the  
**Apostles**: // "The Lord is risen, granting the world great  
**mercy!**"

Stichera for the particular day are inserted, followed by  
 the Theotokion.

### Troparion

When the **stone** had been **sealed** by the Jews, / While the  
**soldiers** were guarding Thy most pure **Body**, / Thou  
 didst **rise** on the Third Day O **Savior**, / Granting **life**  
 to the world. / The **pow'rs** of heaven therefore cried to  
 Thee, O **Giver** of Life: / **Glory** to Thy Resurrection, O  
 Christ! / Glory to Thy **Kingdom!** // Glory to Thy  
 dispensation, O Thou who **lovest** mankind!

A troparion for the particular day is inserted, usually  
 followed by the Resurrectional Theotokion in the same  
 tone.