

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!

* * *

By Thy Precious **Cross**, O Christ, / Thou has put the **Devil**
 to shame. / By Thy Resurrection, Thou hast blunted the
sting of sin / **And saved** us from the **gates** of death! //
 We glorify Thee, O **only Begotten** One!

Christ was led as sheep to the **slaughter** / In order to grant
 resurrection to the **human** race! / The **princes** of Hell
 were **frightened** by this, / For the **gates** of sorrow were
lifted! / Christ, the King of Glory, had **entered**! / **Saying**
 to those in **chains**, "Go forth!" // **And** to those in
darkness, "**Come** to the Light!"

O great **wonder**! / The creator of the invisible suffered in
 the flesh in His **love** for man / **And rose** again
immortal! / **Come**, O Sons of **Nations**, / Let us **worship**
 Him! / **Delivered** from error by His **compassion**, // We
 have learned to sing of one **God** in three **Persons**!

We **offer** our evening **worship** / O never **setting** Light /
 Who **came** in these last days to the **world** in the flesh; /
 Who **even** descended to Hell to dispel its **darkness**; /
 Who has revealed the Light of Resurrection to the
Nations. // Glory to Thee, O **Lord** and **Giver** of Light!

We **glorify** the leader of our salvation, / By His
 Resurrection from the dead, / The **world** was **saved**
 from deceit. / The **assembly** of angels **rejoices** / As the
 deceit of demons is **overthrown**. // Fallen Adam **rises** as
 the **Devil** falls.

The **guards** were instructed by the **lawless** ones: / Hide
 the rising of Christ, take **money** and say, / "The **body**
 was stolen from the tomb while **we** were asleep." / **But**
who has heard of a body being **stolen**? / A body
 embalmed and **naked**, / With its **grave** clothes left
behind in the tomb? / **Do not** be **deceived**, O Jews, /
 Study the words of the prophets and **understand**, //
 Christ is the Redeemer of the **world** and all-**powerful**.

O **Lord**, who has **captured** Hell, / **And trampled** on
 death, / Thou hast **enlightened** the world by Thy
precious Cross! // O **Savior**, have **mercy** on us!

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

In the **Red Sea** of old, / A type of the Virgin bride was
 prefigured: / There, **Moses** divided the **waters**; / Here,
Gabriel assisted in the **miracle**. / There, Israel crossed
 the sea without **getting** wet; / Here, the **Virgin** gave
 birth to **Christ** without seed. / After **Israel's** passage, the
 sea remained **impassible**; / After Emmanuel's birth, the
 Virgin remained a **virgin**. / O **Ever-existing** God, who
appeared as man, // O **Lord**, have **mercy** on us!

Aposticha

We **magnify** Thee in **songs** of praise, / O Incarnate Christ
 and **Savior**! / By **accepting** the Cross and **death** for our
 sake, / As the **Lord** and **lover** of man, / Thou didst
 overthrow the **gates** of Hell, // **And** didst arise on the
third day, **saving** our souls!

By being **pierced** in the side, O **Lover** of Man, / Thou hast
 poured out drops of Life and Salvation for all. / By
accepting death in the flesh, Thou hast granted us
 immortality. / **Thou** hast freed us by being **placed** in
 the tomb, / **And** hast Resurrected us with Thyself in
glory, as God! // Glory to Thee, O **Lord**, and **lover** of
 man!

Thy crucifixion and descent into Hell are awesome, O
Lover of Man! / Thou hast captured it, releasing the
 ancient **prisoners**! / **Thou** hast opened paradise and
given it to us! / **Grant** us purification of our sins, / Who
 glorify Thy Resurrection on the **third** day! / **Make** us
 worthy of **paradise**, // **And save** us, O **Lover** of Man!

For our **sake**, Thou didst accept **death** in the flesh, / To
 rise from the dead on the **third** day! / **Heal** us from our
 earthly **passions**, / **And restore** us from our evil
 transgressions; // **And save** us, O **Lover** of man!

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

Troparion

Let **us** the faithful praise and **worship** the Word, / Co-
 eternal with the Father and the **Spirit**, / **Born** for our
 salvation from the **Virgin**, / For He **willed** to be lifted
 upon the **Cross** in the flesh, / To **endure** death, and to
raise the dead // By His **glorious** Resurrection.

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