

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!**

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Come, let us worship the **Word** of God / Begotten of the
 Father before all **ages**, / And incarnate of the Virgin
Mary! / **Having endured** the Cross, / He was buried as
 He **Himself** desired! // And having **risen** from the dead,
 He **saved** me, an **erring** man.

Christ our **Savior** / nailed to the Cross the bond **against**
 us, / He **voided** it and destroyed the **dominion** of
 death! // We fall down before His Resurrection on the
third day!

With the archangels / Let us praise the Resurrection of
 Christ! / He is our **Savior**, our **Redeemer!** / He is
coming with awesome glory and **mighty** power // To
 judge the **world** which **He** made!

The **angel proclaimed** Thee / The crucified and buried
Master. / He **told** the women: come see the **place** where
 He lay! / **He** is risen as He **said** / For He is **almighty**. /
 We **worship** Thee, O only **Immortal** One. // Have
 mercy on us, O **Christ**, the **Giver** of Life!

By Thy **Cross**, Thou didst destroy the **curse** of the tree. /
 By Thy burial Thou didst slay the **dominion** of death. /
 By Thy **rising**, Thou didst enlighten the **race** of man. //
 O **Benefactor**, Christ our **God**, **glory** to Thee!

The **gates** of death opened to Thee from **fear**, O Lord. /
 When the guards of hell saw Thee, **they** were afraid, /
 For **Thou** didst demolish the gates of brass and
 smash the **iron** chains. // Thou hast **led** us from the
 darkness and the shadows of **death** and hast **broken** our
 bonds.

Let us **come** and worship in the **house** of the Lord, /
 Singing a hymn of **salvation**. / **Cleanse** our sins, O
 Thou who wast crucified and **raised** from the dead //
 And art in the **bosom** of the **Father**.

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

The **shadow** of the law passed when **grace** came! / As the
 bush burned, yet was **not** consumed, / So the **Virgin**
 gave birth, yet remained a **virgin!** / The **Righteous** Sun
 has risen instead of a **pillar** of flame! // Instead of
 Moses, Christ, the **salvation** of our souls!

Aposticha

Thy Resurrection, O Christ our **Savior**, / Has enlightened
 the whole **universe**, / **Recalling** Thy creation, // Glory to
Thee, O **Almighty** Lord.

By the **Tree** Thou didst destroy the curse of the tree, O
Savior! / By Thy burial Thou didst mortify the **majesty**
 of death. / Thou hast **enlightened** our race by Thy
 Resurrection. // O Giver of Life, Christ our **God**, **glory**
 to Thee.

When **Thou** wast seen nailed to the **Cross**, O Christ, /
 Thou didst restore the beauty of Thy **creatures**. / The
soldiers showed their inhumanity when they pierced
 Thy **side** with a spear. / The **Hebrews** not **knowing** Thy
 power / Asked that Thy **tomb** might be sealed, / But
 through the **mercy** of Thy **compassions**, / **Thou** didst
accept the tomb / And rise on the **third** day. // O **Lord**,
glory to Thee!

O Christ, the **Giver** of Life, / For the sake of the dead
 Thou didst voluntarily **endure** death. / **Descending** into
 Hell as the **Mighty** One, / To **save** those who awaited
 Thy **coming**, / Grant **also** to us who glorify Thy
 Resurrection on the **third** day, // Cleansing of our **sins**
 and great **mercy!**

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

Troparion

When **Thou** didst descend to death, O Life **immortal**, /
 Thou didst slay Hell with the splendor of Thy
Godhead, / And **when** from the depths Thou didst **raise**
 the dead, / All the Pow'rs of **heaven** cried aloud: // O
 Giver of Life, Christ our **God**, **glory** to Thee!

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