

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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We glorify Thy Resurrection on the **third** day, O **Christ** God, / By always honoring Thy **life-creating** Cross, / By **it**, Thou hast renewed the corrupted **nature** of man, / O **Almighty** One! / By it, Thou hast renewed our **entrance** to **heaven**, // For Thou art **Good** and the **Lover** of man!

Thou didst lose the tree's verdict of **disobedience**, O **Savior**, / By being voluntarily nailed to the **tree** of the Cross! / By **descending** to Hell, O **Almighty** God, / Thou didst break the **bonds** of death! / Therefore, we adore Thy Resurrection from the dead, **singing** for joy: // Glory to Thee, O **All Powerful** Lord!

Thou didst smash the gates **of** Hell, O **Lord**, / And by Thy death Thou didst demolish the **Kingdom** of death! / Thou didst **deliver** the race of men from **corruption**, // Granting to the world life, incorruption and **great** **mercy**.

Come, O **People!** / Let us sing of the Savior's Resurrection on the **third** day. / By **it**, we have been freed from the unbreakable **bonds** of Hell, / By it, we have received life and **incorruption** / Save us by Thy Resurrection, // O Life-creating and Almighty **Savior**, **glory** to Thee!

Angels and men sing of Thy Resurrection / On the third day, O **Savior**. / By **it**, the ends of the earth have been **illuminated**. / By it, we have been delivered from bondage to the **enemy**. / Save us, by Thy Resurrection. // O Life-creating and Almighty **Savior**, **glory** to Thee!

Thou hast shattered the gates of **brass**, / And destroyed the chains of death, O **Christ** God. / **Thou** hast raised the fallen **human** race. // O Lord risen from the **dead**, **glory** to Thee!

O Lord, Thy begetting from the Father is timeless and **everlasting**. / Thine incarnation from the Virgin is beyond words and **understanding**. / Thy **descent** into Hell is terrible for the Devil and his **angels**. / Thou hast **trampled** on death, / Rising on the **third** day // And granting men incorruption and **great** **mercy**.

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

The Prophet David was a father of the **Lord** / Through you, O **Virgin!** / He **foretold** in songs the one who worked **wonder** in you: / "At Thy right hand **stood** the Queen," / Thy mother, the mediatrix of Life, / Since God was freely born of her without a **father**. / He wanted to renew His fallen image, made corrupt in **passion**; / So he took the lost sheep **upon** His **shoulder**; / And brought it to His **Father**, / Joining it to the **heavenly** powers. // Christ, who has great and rich mercy, has saved the world, O **Theotokos**.

Aposticha

By ascending the Cross, O **Lord**, / Thou hast annulled our **ancestral** curse! / By **descending** to Hell, Thou hast freed the eternal **prisoners**, / Granting incorruption to the **human** race! // Therefore in songs we glorify Thy life-creating and saving **Resurrection!**

By hanging upon the Tree, O only powerful **Lord**, / Thou didst shake all creation! / By **being** laid in the tomb, Thou hast raised those who **dwelt** in the tombs, / Granting life and incorruption to the **human** race! // Therefore in songs we glorify Thy rising **on** the **Third** day!

The lawless people, O **Christ**, / Handed Thee over to Pilate condemned to be **crucified**, / Thus **proving** themselves ungrateful before their **benefactor!** / But voluntarily Thou didst endure **burial**, / Rising by Thine own power on the **third** day as God, // Granting us life and **great** **mercy!**

With tears the **women** reached Thy **tomb**, / Searching for Thee, but not **finding** Thee, / They **wept** with wailing and **lamented**: / "Woe to us, our Savior **King** of All! / How wast Thou **stolen?** / What place can hold Thy life-bearing **body?**" / An angel **replied** to them, / "Do not weep, but go and proclaim that the **Lord** is **risen!** // Granting us joy as the only **compassionate** one!"

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

Troparion

When the women **disciples** of the Lord / Learned from the Angel the joyous message of Thy Resurrection; / They cast away the **ancestral** curse / And elatedly told the **Apostles**: / **Death** is overthrown! / **Christ** God is **Risen**, // Granting the world **great** **mercy**.

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