

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 Carpatho Rusyn Prostopinije. 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 **rejoice** in the Lord / Who **destroyed** the
dominion of death! / Let us sing to Him with the
bodiless hosts, / For He **enlightened** the **race** of man. //
 O our **Maker** and **Savior**, **glory** to Thee!

Thou didst endure the Cross and burial, for **our** sake. / By
 Thy **death**, Thou didst slay **death** as God. / We fall
 down before Thy Resurrection on the **Third Day**, // **O**
Savior, **glory** to Thee!

When the Apostles beheld the Resurrection of the
Maker, / They were **amazed** and sang the **angelic**
 praise. / This is the glory of the **Church**! / This is the
richness of the **Kingdom**! // O Lord, crucified for our
 sake, **glory** to Thee!

Thou wast held by lawless **men**, O Christ; / But to **me**
 Thou art God and I am **not** ashamed. / Thou was
 smitten on the cheek, but I do not **deny** Thee. / Thou
 wast **nailed** to the Cross, and I do not **conceal** it. / For I
 glory in Thy Resurrection: Thy **death** is my life! // O
Almighty Lord and **Lover** of Man, **glory** to Thee!

Fulfilling the prophecy of **David**, / **Christ** manifested His
 greatness in Zion to the disciples. / He is praised and
 always **glorified**, / Together with the **Father** and the
 Holy **Spirit**. / At first, as the Word, He was **bodiless**; /
 But then He took **flesh** and was **slain** for our sake. // He
rose in power as the **Lover** of Man.

Thou didst descend into Hell as Thou didst **will**, O Christ /
Overthrowing death as God and rising on the **Third**
 Day as **Master**! / With thyself Thou didst raise Adam /
 From the bonds of **Hell** and from **corruption**. // Glory to
Thy Resurrection, O only **Lover** of Man!

Thou wast placed in the tomb, O Lord, as one **asleep**. / On
 the **Third Day** Thou didst rise in **power**, / Raising
 Adam with Thyself from the **corruption** of death // **As**
 the **Almighty One**!

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

No tongue can speak of your wonderful **childbearing**, /
 For the order of **nature** was **overruled** by God! / You
 were revealed to be a mother above **nature**, / for you
remained a virgin beyond reason and **understanding**. /
 Your conceiving was most glorious, O **Theotokos**! / The
 manner of your giving **birth** was ineffable, O **Virgin**! /
 Knowing you to be the **Mother** of God, / **Devoutly** we
 pray to you: // **Beseech Him** to **save** our souls!

Aposticha

As the Savior of the World Thou didst **arise** from the
 tomb. / As **God** Thou didst resurrect the race of **men**
 with Thy flesh. // **O Lord**, **glory** to Thee!

Come, let us worship the one who **rose** from the dead, /
 And **enlightened** all creation. / By His death He saved
 us from the **torments** of Hell. // By His Resurrection He
 has **granted** us eternal life and **great mercy**!

Into Hell didst Thou **descend**, / **Capturing death**, O
 Christ. / In three days didst Thou **arise** again, /
 Resurrecting us who glorify Thy Resurrection, // **O**
 Lord and **Lover** of Man!

When Thou wast placed in the tomb as one **asleep**, / The
sight was great and **awesome**! / But when Thou didst
 rise on the Third day as **Almighty** God, / Thou didst
 resurrect Adam with **Thyself**. // Glory to **Thy**
 Resurrection, O only **Lover** of Man!

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

Troparion

By Thy **Cross**, Thou didst **destroy** death, / To the **Thief**
 Thou didst open **Paradise**. / For the **Myrrhbearers** Thou
 didst change weeping **into joy**, / And Thou didst
command Thy disciples, O **Christ** God, / To **proclaim**
 that Thou art **risen**, // Granting the **world** great **mercy**.

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