

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 and troparion are pointed for Common Russian 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 **offer** to **Thee**, O Christ, / our evening song and
 reasonable **service**! / For Thou didst **will** to have **mercy**
 on us // by Thy resurrection.

Lord, Lord, do not cast me **away** from Thy face! / For
 Thou didst will to have **mercy** on us // by the
 resurrection.

Rejoice, O holy **Zion**! / Mother of the churches, the **abode**
 of God! / For you were the **first** to receive remission of
 sins // by the Resurrection.

The **Word** of God the **Father**, / begotten before the **ages**, /
 in the latter times willed to be **incarnate** of the **Virgin** /
 and endured **crucifixion** unto death. / He has saved
mortal man // by His resurrection.

We **glorify Thee**, O Lord, / Who voluntarily endured the
Cross for our sake. / We fall down in worship before
Thee, O Almighty **Savior**. / Do not cast us **away** from
 Thy face / but hear us and save us, O **Lover** of Man //
 by Thy resurrection.

Glory to Thee, O **Savior** Christ, / Only-begotten Son of
 God Who was **nailed** to the Cross // and resurrected
 from the tomb on the **third** day.

We **glorify** Thy resurrection from the **dead**, O Christ, / by
 which Thou hast freed Adam's race from the **tortures** of
 hell // and as God have granted the world eternal
 life and great **mercy**.

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

The **King** of Heaven, because of His **love** for man, /
 Appeared on earth and **dwelt** with men. / He took **flesh**
 from the pure **virgin**; / And after assuming it He came
forth from her. / The Son is one; in two natures, yet one
person. / Proclaiming Him as perfect **God** and **perfect**
 man, / We confess **Christ** our God! // Entreat Him, O
 unwedded Mother, to have **mercy** on our souls!

Aposticha

Descending from heaven to **ascend** the Cross, / the eternal
 Life has **come** for death / to raise **those** who are **fallen**; /
 to enlighten those in **darkness**! // O Jesus, our Savior
 and Illuminator, **glory** to Thee.

We **glorify** Christ, Who **rose** from the dead. / He accepted
 the human **body** and soul, / and freed **both** from
suffering. / His most pure soul descended to **hell**, which
 he **spoiled**. / His holy body did not see **corruption** in the
 tomb. // He is the **redeemer** of our souls!

In **psalms** and songs we glorify Thy resurrection from the
dead, O Christ! / By it, Thou hast freed us from the
tortures of hell, // and as God have granted eternal life
 and great **mercy**.

O **Master** of all, incomprehensible Creator of **heaven** and
 earth, / by Thy suffering on the Cross Thou hast gained
passionlessness for me. / Accepting burial and **arising**
 in glory, / Thou didst resurrect Adam with Thyself by
 Thine **almighty** hand. / Glory to Thy rising on the **third**
 day! / By it Thou hast granted us eternal **life** and
cleansing of sins // as the only **compassionate** One.

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

Troparion

Thou didst **descend** from on **high**, O **Merciful** One / Thou
 didst **endure** the three day **burial** to free us from our
sufferings. // O Lord, our **Life** and **Resurrection**, **glory**
 to Thee!

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