

Lord I Call

Tone 4

#4D

1



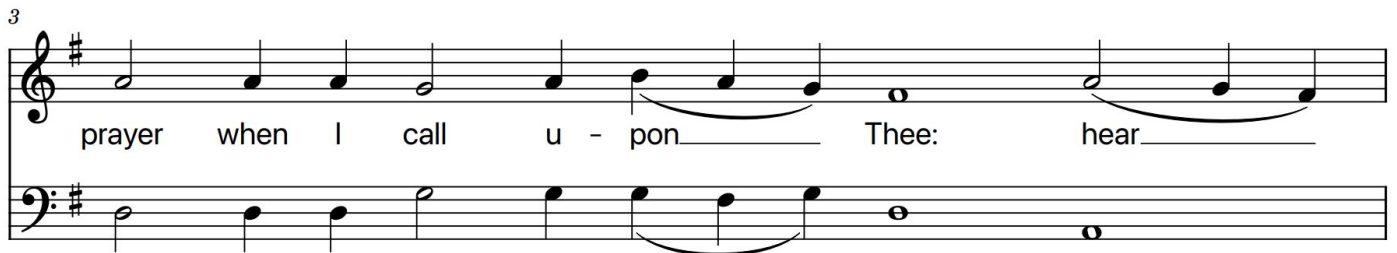
Lord, I call upon Thee, hear me, hear me, O Lord.

2



Lord, I call upon Thee, hear me; re - ceive the voice of my

3



prayer when I call u - pon Thee: hear

4



me, O Lord. Let my prayer a - rise in Thy sight as in - cense

and let the lift - ing up of my hands be an eve - ning

sac - ri - fice: hear me, O Lord!

The READER continues:

- * Set a guard over my mouth, O Lord, keep watch over the door of my lips!
- * Incline not my heart to any evil, to busy myself with wicked deeds
- * in company with men who work iniquity; and I will not join their chosen ones!
- * Let a good man strike or rebuke me in mercy, but let the oil of the wicked never anoint my head;
- * for my prayer is continually against their evil deeds. When they are given over to those who shall condemn them, then my words will be heard.
- * As a rock which one cleaves and shatters on the land, so shall their bones be strewn near hell.
- * But my eyes are toward thee, O Lord; Lord, in thee I seek refuge. Do not take away my soul.
- * Keep me from the trap which they have laid for me, and from the snares of evildoers!
- * Let the sinners together fall into their own nets, let me alone pass through.
- * I cry with my voice to the Lord, with my voice I make supplication to the Lord,
- * I pour out my complaint before him, I tell my trouble before him.
- * When my spirit is faint, thou knowest my way!
- * In the path where I walk they have hidden a trap for me.
- * I look to the right and watch, but there is none who takes notice of me; no refuge remains to me, no man cares for me.
- * I cry to thee, O Lord; I say, thou art my refuge, my portion in the land of the living.
- * Give heed to my cry; for I am brought very low!
- * Deliver me from my persecutors; for they are too strong for me!

Lord I Call

Tone 4

Stichera

v.10 Bring my soul out of prison that I may give thanks to Thy Name.

Always honoring Thy Life-giving Cross, O Christ God,

The first system of musical notation for the Stichera. It consists of a treble and a bass staff, both in the key of D major (one sharp). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: "Always honoring Thy Life-giving Cross, O Christ God,". There are melisma lines under "Christ" and "God,".

2

we glorify Thy Resurrection on the third day. For Thou Who art all-pow-er-ful

The second system of musical notation. It continues the melody from the first system. The lyrics are: "we glorify Thy Resurrection on the third day. For Thou Who art all-pow-er-ful".

4

hast thereby restored the corrup-ted na-ture of man

The third system of musical notation. The lyrics are: "hast thereby restored the corrup-ted na-ture of man".

5

and hast reopened for us the up-ward path to hea-ven; //

The fourth system of musical notation. The lyrics are: "and hast reopened for us the up-ward path to hea-ven; //". The system ends with a double bar line.

2

6

For Thou alone art good and lov - est man - - kind.

This block contains the musical notation for measures 6 and 7. The melody is in the treble clef with a key signature of one sharp (F#). The bass line is in the bass clef with a key signature of one sharp (F#). The lyrics are written below the notes. Measure 6 ends with a double bar line.

7

v. 9 The righteous will surround me, for Thou wilt deal bountifully with me.

Thou hast abolished the curse of disobedience committ-ed through the Tree,

This block contains the musical notation for measures 7 and 8. The melody is in the treble clef with a key signature of one sharp (F#). The bass line is in the bass clef with a key signature of one sharp (F#). The lyrics are written below the notes. Measure 7 ends with a double bar line.

8

being voluntarily nailed to the Wood of the Cross,

This block contains the musical notation for measures 8 and 9. The melody is in the treble clef with a key signature of one sharp (F#). The bass line is in the bass clef with a key signature of one sharp (F#). The lyrics are written below the notes. Measure 8 ends with a double bar line.

9

and by de - scend - ing into hell Thou hast broken as Almighty the bonds of death;

This block contains the musical notation for measures 9 and 10. The melody is in the treble clef with a key signature of one sharp (F#). The bass line is in the bass clef with a key signature of one sharp (F#). The lyrics are written below the notes. Measure 9 ends with a double bar line.

10

so we worship Thy Res-ur - rec - tion from the dead and we cry out re - joi - cing: //

This block contains the musical notation for measures 10 and 11. The melody is in the treble clef with a key signature of one sharp (F#). The bass line is in the bass clef with a key signature of one sharp (F#). The lyrics are written below the notes. Measure 10 ends with a double bar line.

12

Glo - ry to Thee, O Al - migh - ty Lord!

13

v.8 Out of the depths have I cried to Thee, O Lord; Lord, hear my voice.

Thou hast broken in pieces the gates of hell, O Lord,

14

and by Thy death hast ended the do - min - ion of Death

15

by be - stow - ing incorruption u - pon the world

16

Thou hast set man - kind free, // granting life and Thy great mer - cy.

18 *v.7 Let Thine ears be attentive to the voice of my supplication.*

Come, all ye peo - ple, let us sing the praises of the Savior's Resurrection on the third day;

This block contains the musical notation for measures 18 and 19. It features a treble and bass staff in G major (one sharp). The melody in the treble staff begins with a half note G4, followed by a quarter note A4, a quarter note B4, a quarter note C5, a quarter note B4, a quarter note A4, and a half note G4. The bass staff provides a harmonic accompaniment with a half note G3, a quarter note A3, a quarter note B3, a quarter note C4, a quarter note B3, a quarter note A3, and a half note G3. The lyrics are written below the treble staff.

for we have been delivered by it from the unbreaka - ble bonds of hell

This block contains the musical notation for measures 20 and 21. The treble staff continues the melody with a half note G4, a quarter note A4, a quarter note B4, a quarter note C5, a quarter note B4, a quarter note A4, and a half note G4. The bass staff continues the accompaniment with a half note G3, a quarter note A3, a quarter note B3, a quarter note C4, a quarter note B3, a quarter note A3, and a half note G3. The lyrics are written below the treble staff.

and having received incorruption and life we all cry:

This block contains the musical notation for measures 22 and 23. The treble staff continues the melody with a half note G4, a quarter note A4, a quarter note B4, a quarter note C5, a quarter note B4, a quarter note A4, and a half note G4. The bass staff continues the accompaniment with a half note G3, a quarter note A3, a quarter note B3, a quarter note C4, a quarter note B3, a quarter note A3, and a half note G3. The lyrics are written below the treble staff.

O crucified, buried, and Risen One, save us by Thy Res - ur - rec - - tion, //

This block contains the musical notation for measures 24 and 25. The treble staff continues the melody with a half note G4, a quarter note A4, a quarter note B4, a quarter note C5, a quarter note B4, a quarter note A4, and a half note G4. The bass staff continues the accompaniment with a half note G3, a quarter note A3, a quarter note B3, a quarter note C4, a quarter note B3, a quarter note A3, and a half note G3. The lyrics are written below the treble staff.

for Thou alone lov - est man - - kind.

This block contains the musical notation for measures 26 and 27. The treble staff continues the melody with a half note G4, a quarter note A4, a quarter note B4, a quarter note C5, a quarter note B4, a quarter note A4, and a half note G4. The bass staff continues the accompaniment with a half note G3, a quarter note A3, a quarter note B3, a quarter note C4, a quarter note B3, a quarter note A3, and a half note G3. The lyrics are written below the treble staff.

V. (6) If Thou, O Lord, shouldst mark iniquities, Lord, who could stand? But there is forgiveness with Thee.

Tone 6 *(for the Fathers) (Despairing for her life)*

Thou wast begotten from the Father before the Morning Star,
but Arius taught wrongfully that Thou wast created:
in his ignorance he designated Thee as a creature,
yet the Fathers of the Council proclaimed Thee as Son of God, //
co-enthroned with the Father and the Holy Spirit.

V. (5) For Thy Name's sake I wait for Thee, O Lord. My soul has waited for Thy word; my soul has hoped on the Lord.

(Repeat: "Thou wast begotten...")

V. (4) From the morning watch until night, from the morning watch, let Israel hope on the Lord!

O honored Fathers,
you skillfully stitched together the garment of Christ,
which had been divided and torn apart by barking dogs.
You found it unbearable to see His nakedness,
as of old Shem and Japheth could not bear to see the nakedness of their father.
You put to shame the wretchedness of Arius and those who agreed with him, //
and who professed the madness that bears his name.

*V. (3) For with the Lord there is mercy and with Him is plenteous redemption, and
He will deliver Israel from all his iniquities.*

(Repeat: "O honored Fathers...")

V. (2) Praise the Lord, all nations! Praise Him, all peoples!

The Macedónians and Nestórians, the Eutýchians and Dióscorenes,
the Appolinárians, Sabéllians, and Séverans,
who were revealed as oppressive wolves in sheep's skins,
you, as true shepherds, drove far away from the Savior's flock,
having stripped the thrice-wretched ones of their sheep's skins. //
Therefore, we call you blessed, O holy Fathers.

V. (1) For His mercy is confirmed on us, and the truth of the Lord endures forever.

(Repeat: The "Macedónians and Nestórians...")

Glory to the Father, and to the Son, and to the Holy Spirit;

Tone 6 *(for the Fathers)*

Today let us praise the mystical trumpets of the Spirit,
the God-bearing Fathers,
who stand in the midst of the Church, singing true theology,
praising the changeless Trinity!
They laid low the errors of Arius
and upheld the Orthodox Faith. //
They always entreat the Lord to have mercy on our souls.

Tone 4 *(Theotokion – Dogmatikon)*

The Prophet David was a father of the Lord
through thee, O Virgin.
He foretold in songs the One Who worked wonder in thee:
“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 pow’rs.//
Christ, Who has great and rich mercy, has saved the world, O Theotokos.

READING FROM THE BOOK OF GENESIS (14:14-20)

And when Abram heard that his brother was taken captive, he armed his trained servants, born in his own house, three hundred and eighteen, and pursued them unto Dan. And he divided himself against them, he and his servants, by night, and smote them, and pursued them unto Hobah, which is on the left hand of Damascus. And he brought back all the goods, and also brought back again his brother Lot, and his goods, and the women also, and the people. And the king of Sodom went out to meet him, after his return from the slaughter of Chedorlomer and of the kings that were with him, at the valley of Shaveh, which is the king's dale. And Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said: Blessed be Abram of the most high God, possessor of heaven and earth: and blessed be the most high God, which hath delivered thine enemies into thy hand.

READING FROM BOOK OF DEUTERONOMY (1:8-17)

In those days, Moses said unto the sons of Israel: Behold, I have set the land before you: go in and possess the land which the Lord sware unto your fathers, Abraham, Isaac and Jacob to give unto them and to their seed after them. And I spake unto you at that time, saying, I am not able to bear you myself alone: the Lord your God hath multiplied you, and, behold, ye are this day as the stars of heaven for multitude. (The Lord God of your fathers make you a thousand times so many more as ye are, and bless you, as he hath promised you!) How can I myself alone bear your cumbrance, and your burden, and your strife? Take you wise men, and understanding, and known among your tribes, and I will make them rulers over you. And ye answered me, and said, The thing which thou hast spoken is good for us to do. So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment; but ye shall hear the small as well as the great; ye shall not be afraid of the face of man; for the judgment is God's.

READING FROM BOOK OF DEUTERONOMY (10:14-21).

In those days, Moses said unto the sons of Israel: Behold, the heaven and the heaven of heavens is the Lord's thy God, the earth also, with all that therein is. Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you above all people, as it is this day. Circumcise therefore the foreskin of your heart, and be no more stiff necked. For the Lord your God is God of gods, and Lord of Lords, a great God, a mighty, and a terrible, which regardeth not persons, nor taketh reward: he doth execute the judgment of the fatherless and widow, and loveth the stranger, in giving him food and raiment. Love ye therefore the stranger: for ye were strangers in the land of Egypt. Thou shalt fear the Lord thy God; him shalt thou serve, and to him shalt thou cleave, and swear by his name. He is thy praise, and he is thy God, that hath done for thee these great and terrible things, which thine eyes have seen.

Aposticha

Tone 4 *(for the Resurrection)*

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.

V. The Lord is King; He is robed in majesty!

By hanging upon the tree, O only powerful Lord,
Thou didst shake all of 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.

V. For He has established the world, so that it shall never be moved.

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 everlasting and great mercy.

V. Holiness befits Thy house, O Lord, forevermore!

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!”

Glory to the Father, and to the Son, and to the Holy Spirit;

Tone 4 *(for the Fathers)*

Come, all Orthodox Churches,
let us celebrate today in faith and true worship
the yearly commemoration of the divinely-arrayed Fathers
who gathered at Nicea from throughout the world!
There they refuted the godless teaching of Arius,
banishing him from the catholic Church by a decree of the council.
They taught all to confess openly the Son of God,
consubstantial and co-eternal with the Father,
proclaiming this with precision and true worship in the Symbol of Faith.
Therefore, as we faithfully follow their divine doctrines,
let us worship the Father, the Son, and the most Holy Spirit,//
the consubstantial Trinity in one Godhead!

now and ever, and unto ages of ages. Amen.

Tone 4 *(Theotokion)*

Look on the entreaties of thy servants, O Blameless One!
Stop all the terrible attacks against us,
freeing us from every affliction,
for we have only thee as our sure and firm anchor!
Do not let us be put to shame, O Lady,
for we call on thee for our intercession!
Hasten to pray for those who call in faith:
"Rejoice, O Lady, Help of all://
the Joy and Shelter and Salvation of our souls!"

Resurrectional Troparion

Tone 4

Common Chant
arr. from L'vov/Bakhmetev

Soprano
Alto

Tenor
Bass

When the women dis - ci - ples of the Lord learned from the an - gel

the joyous message of Your Re - sur - rec - tion, they cast a - way

the an - ces - tral curse and elatedly told the a - pos - tles:

"Death is ov - er-thrown! Christ God is ris - en, // grant-ing the world

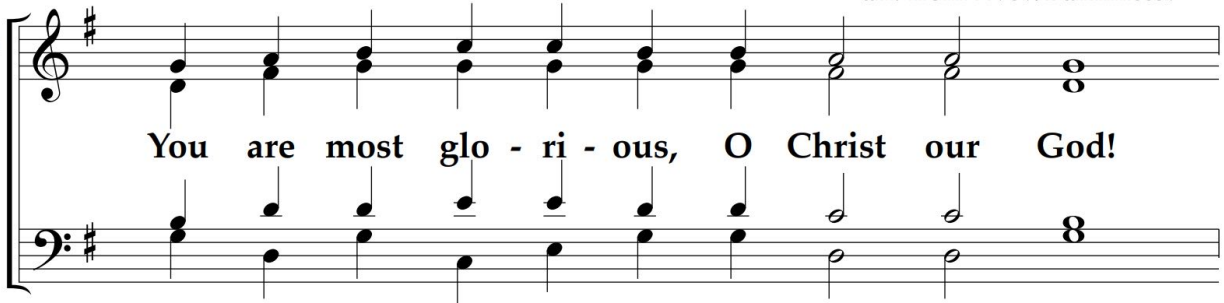
great mer - - - cy!"

HOLY FATHERS OF THE FIRST SIX ECUMENICAL COUNCILS

Troparion - Tone 8

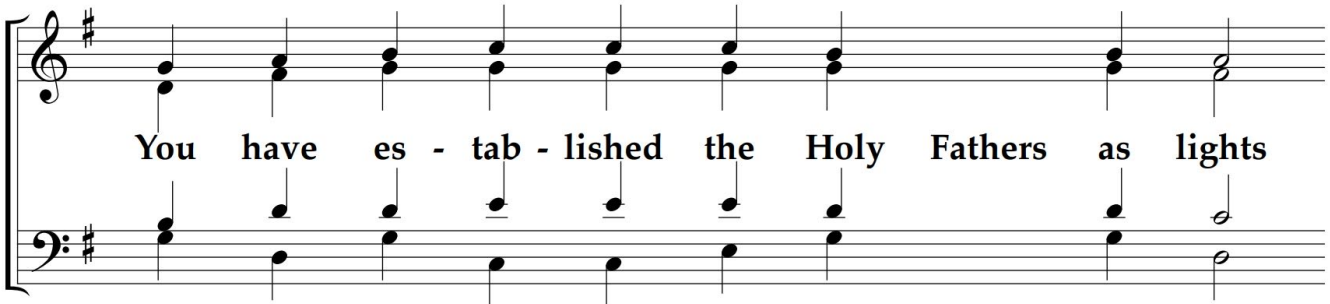
Russian Imperial Court Chant
arr. from L'vov/Bakhmetev

Soprano
Alto




Tenor
Bass

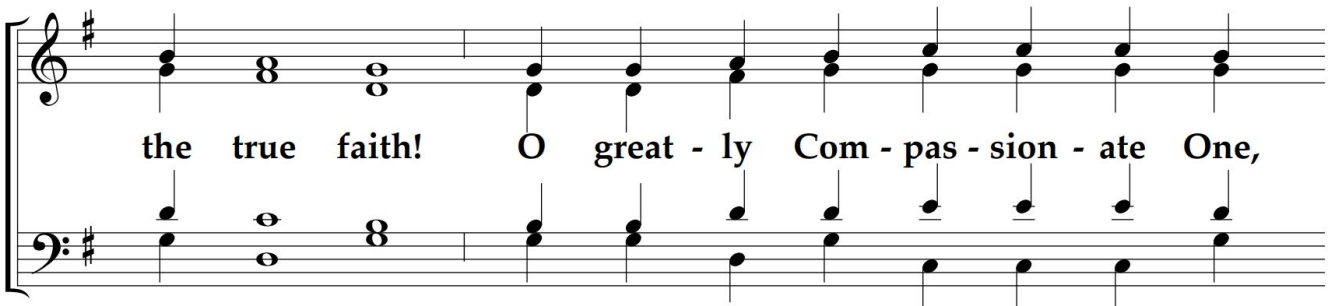
You are most glo - ri - ous, O Christ our God!



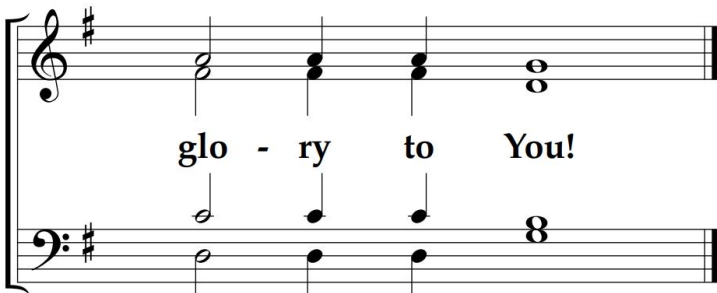
You have es - tab - lished the Holy Fathers as lights



on the earth! Through them You have guid - ed us to



the true faith! O great - ly Com - pas - sion - ate One,



glo - ry to You!

RESURRECTIONAL DISMISSAL THEOTOKION

Tone 8

Russian Imperial Court Chant
arr. from Lvov/Bakhmetev

Soprano
Alto

Tenor
Bass

For our sake You were born of the Vir - gin

The first system of musical notation for Soprano and Alto parts. The Soprano part is on a treble clef staff with a key signature of one sharp (F#). The Alto part is on a treble clef staff with a key signature of one sharp (F#). The lyrics are: "For our sake You were born of the Vir - gin".

and en - dured cru - ci - fix - ion, O Good One, destroying

The second system of musical notation for Soprano and Alto parts. The Soprano part is on a treble clef staff with a key signature of one sharp (F#). The Alto part is on a treble clef staff with a key signature of one sharp (F#). The lyrics are: "and en - dured cru - ci - fix - ion, O Good One, destroying".

death by death. Re - veal - ing the Res - ur - rec - tion as God,

The third system of musical notation for Soprano and Alto parts. The Soprano part is on a treble clef staff with a key signature of one sharp (F#). The Alto part is on a treble clef staff with a key signature of one sharp (F#). The lyrics are: "death by death. Re - veal - ing the Res - ur - rec - tion as God,".

do not despise the work of Your hand. Re - veal your love for man,

The fourth system of musical notation for Soprano and Alto parts. The Soprano part is on a treble clef staff with a key signature of one sharp (F#). The Alto part is on a treble clef staff with a key signature of one sharp (F#). The lyrics are: "do not despise the work of Your hand. Re - veal your love for man,".

O Merciful One, and accept the Theotokos pray - ing for us,

The fifth system of musical notation for Soprano and Alto parts. The Soprano part is on a treble clef staff with a key signature of one sharp (F#). The Alto part is on a treble clef staff with a key signature of one sharp (F#). The lyrics are: "O Merciful One, and accept the Theotokos pray - ing for us,".

[and save the despairing...]

Resurrectional Theotkion, Tone 8 - Imperial Chapel Chant

and save the de - spair - ing people, O our Sav - ior.

The musical score is written for two staves, Treble and Bass, in the key of D major (one sharp). The melody is a simple, stepwise progression. The lyrics are: "and save the de - spair - ing people, O our Sav - ior." The word "de" is hyphenated to "spair". The score ends with a double bar line.