

After the Introductory Psalm (103), the Great Litany, and "Blessed is the man...", we chant "Lord I have cried" in the Tone of the Week— 4 stichera of the Resurrection (from the Octoechos) and 6 of the Fathers:

Stichera of the Fathers on "Lord I have cried..." Tone 6, Kievan

(6) *Reader:* In the 6th Tone— If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand?

For with Thee there is for - give - ness.

Before the ages, before the morning star, /
Thou wast begotten of the womb of the Father without mother; /
yet Arius calleth Thee a creature, /
refusing to glorify Thee as God, /
with audacity mindlessly confusing Thee, the Creator, with a creature,/
laying up for himself fuel for the everlasting fire. /
But the Council in Nicaea /
proclaimed Thee to be the Son of God, //
Who art equally enthroned with the Father and the Spirit.

(5) *Reader:* For Thy name's sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word,

My soul hath hoped in the Lord.

Repeat above: "Before the ages..."

Stichera on "Lord I have cried"

(4) *Reader:* From the morning watch until night, from the morning watch

Let Is - - - ra - el hope in the Lord.

The musical notation is for a two-staff piece in G major (one sharp). The melody is written on a treble clef staff, and the accompaniment is on a bass clef staff. The lyrics are: "Let Israel hope in the Lord." The word "Israel" is elongated with a long dash. The melody consists of eighth and quarter notes, with some phrases marked with slurs.

Wisely did ye mend the robe of Christ /
which had been rent and torn by the jaws of dogs, /
O honored fathers, /
unable to endure the sight of His nakedness, /
as of old Shem and Japheth could not bear to see their father's nakedness. /
And ye put to shame //
the mindlessness of those of like mind with Arius, the namesake of wrath.

(3) *Reader:* For with the Lord there is mercy, and with Him is plenteous redemption;

And He shall redeem Israel out of all his in - iq - - ui - ties.

The musical notation is for a two-staff piece in G major (one sharp). The melody is written on a treble clef staff, and the accompaniment is on a bass clef staff. The lyrics are: "And He shall redeem Israel out of all his iniquities." The words "in - iq - - ui - ties" are elongated with long dashes. The melody consists of eighth and quarter notes, with some phrases marked with slurs.

Repeat above: "Wisely did ye mend..."

(2) *Reader:* O praise the Lord, all ye nations;

The Macedonians, Nestorians, /
 Eutychians and Dioscorans, /
 the Appollinarians, Sabellians and Severians, /
 savage wolves who came clad in sheep skins, /
 did ye, as true pastors, /
 drive far away from the flock of the Savior, /
 stripping the thrice wretched ones in particular of their sheep's clothing. //
 Wherefore, we call you blessed.

(1) *Reader:* For He hath made His mercy to prevail over us,

Repeat above: "The Macedonians..."

Stichera on "Lord I have cried"

Reader: Glory, in the same tone.

Glory to the Father, and to the Son, and to the Ho - ly Spi - - rit.

The image shows a musical score for a Stichera. It consists of two staves, a treble clef on top and a bass clef on the bottom. The key signature is one sharp (F#). The melody is written on the treble staff, and the bass staff provides a harmonic accompaniment. The lyrics are written below the treble staff. The text is: "Glory to the Father, and to the Son, and to the Ho - ly Spi - - rit." The word "Ho" is followed by a hyphen, and "Spi" is followed by two hyphens, indicating a long note or a specific melisma.

Let us praise today the mystic clarions of the Spirit, /
the God-bearing fathers /
who in the midst of the Church /
chanted the harmonious hymn of theology, /
that the Trinity is one /
and immutable in essence and divinity; /
the destroyers of Arius, /
the champions of the Orthodox, //
who ever pray to the Lord that our souls find mercy.

Both now..., and the Dogmatic Theotokion in the tone of the week.

Reader: **A Reading from Genesis**

Abram, having heard that Lot, his nephew, had been taken captive, numbered his own home-born servants, three hundred and eighteen, and pursued after them to Dan. And he came upon them by night, he and his servants; and he smote them and pursued them as far as Hobah, which is on the left of Damascus. And he recovered all the cavalry of Sodom, and he recovered Lot, his nephew, and all his possessions, and the women and the people. And the king of Sodom went out to meet him after he returned from the slaughter of Chedorlaomer, and the kings with him, to the valley of Shaveh (this was the plain of the kings). And Melchizedik, King of Salem, brought forth loaves and wine, and he was the priest of the Most High God. And he blessed Abram, and said: "Blessed be Abram of the Most High God, Who made heaven and earth; and blessed be the Most High God Who delivered thine enemies into thy power." And Abram gave him the tithe of all.

Reader: **A Reading from Deuteronomy**

In those days, Moses said to the children of Israel: "Behold, God hath delivered the land before you. Go in and inherit the land, which He promised to your fathers, to Abraham, Isaac and Jacob, to give it to them and to their seed after them. And I spoke to you at that time, saying: I shall not be able by myself to bear you. The Lord your God hath multiplied you; and behold, ye are today as the stars of heaven in multitude. The Lord God of your fathers add to you a thousand fold more than you are, and bless you as He hath said to you. How shall I alone be able to bear your labor, and your burden, and your gainsayings? Take to yourselves wise men for your tribes, and I will set your leaders over you. And ye answered me, and said: 'The thing which thou hast told us is good to do.' So I took of you wise and understanding and prudent men, and I set them to rule over you as rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens, and officers to your judges. And I charged your judges at that time saying: Hear causes between your brethren, and judge rightly between a man and his brother, and the stranger who is with him. Thou shalt not have respect to persons in judgment, thou shalt judge small and great equally; thou shalt not shrink from before the person of a man, for the judgement is God's.

Reader: **A Reading from Deuteronomy**

In those days, Moses said to the children of Israel: "Behold, the heaven and the heaven of heavens belong to the Lord thy God, the earth and all things that are therein. Only the Lord chose your fathers to love them, and He chose out their seed after them, even you, beyond all nations, as at this day. Therefore, ye shall circumcise the hardness of your heart, and ye shall not harden your neck. For the Lord your God, He is the God of gods and Lord of lords, the great, and strong, and terrible God, Who doth not accept persons, nor will He by any means accept a bribe: executing judgment for the stranger and orphan and widow. And as he loveth the stranger, to give him food and raiment, so shall ye love the stranger; for ye were strangers in the land of Egypt. Thou shalt fear the Lord thy God, and serve Him, and shalt cleave unto Him, and shalt swear by His name. He is thy boast, and He is thy God, Who hath wrought in the midst of thee these great and glorious things, which thine eyes have seen.