

Stichera on "Lord I have cried" Tone 2, Kievan

(4) *Reader:* In the 2nd Tone— From the morning watch until night, from the morning watch

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

With what wreaths of praise shall we crown the divinely wise teachers /
who illumined with the light of the Gospel the Slavic nations/
who sat in the darkness of ignorance and the shadow of death? /
By them have we been grafted like a wild olive tree, /
onto the right fruitful root of Orthodoxy, //
and have received from Christ God peace and great mercy.

Stichera on "Lord I have cried"

(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 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 reads: "And He shall redeem Israel out of all his in - iq - ui - ties." The word "in" is hyphenated to "iq" and "ui" to "ties". The music ends with a double bar line.

With what hymns of praise shall we bless the divinely wise teachers: /
Methodius, the lover of the wilderness, /
who was enriched with the fruits of the Spirit during his solitary sojourn, /
and Cyril of golden eloquence, /
who through his love of philosophy acquired higher wisdom /
and put to shame the vain belief of the foolish Moslem sages? //
For their sake hath Christ our God granted us great mercy.

Stichera on "Lord I have cried"

Sunday, May 11
Sts. Cyril & Methodius
Menaion - 3

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

The image shows a musical score for a Stichera. It consists of two staves, a treble clef staff on top and a bass clef staff on the bottom. The key signature is one sharp (F#). The melody is written in the treble clef, and the bass line is in the bass clef. The lyrics are: "Praise Him all ye peo - - ples." The word "peo" is followed by two hyphens, indicating a long note or a pause. The music is in a simple, homophonic style with a clear melodic line and a supporting bass line.

With what beauties of hymnody shall we praise the divinely wise teachers: /
Methodius, who for love of Christ spurned all the beauties of the world /
and fought mightily for the King of heaven in the angelic habit, /
and Cyril, who from childhood chose wisdom as his companion /
and increased the talents given him by God unto His glory? /
Having come, through them, to know the one God, /
the ever-existing Trinity— the Father, the Son and the Holy Spirit—, //
we have received great mercy from Christ God.

Stichera on "Lord I have cried"

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

And the truth of the Lord abideth for - ev - er.

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 'And the truth of the Lord abideth for - ev - er.' are written below the treble staff. The word 'ev' is hyphenated and followed by a long horizontal line, indicating a long note or a rest. The music is in a simple, homophonic style.

With what spir̄itual hymns shall we magnify you, /
O all-blessed teach̄ers, /
who struggl̄ed apostolically for the salvation of the Slavic peoples /
and labored well in their enlighten̄ment /
with the light̄ of the knowl̄edge of God, /
by whom the closed gates thereto were open̄ed unto us /
when ye devis̄ed the Slavonic alphab̄et? /
Entering therein, we come to understand the myster̄y /
of the proclam̄ation of the Gosp̄el of Christ, //
and receive from Christ God peace and great merc̄y.

Reader: The Reading from Proverbs

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Hearken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace; O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Hearken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit.

Reader: The Reading from Proverbs

The mouth of the righteous droppeth wisdom; but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a weight is acceptable unto Him. Wherever pride entereth, there will also disgrace: but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in

the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish; but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

Reader: The Reading from the Wisdom of Solomon

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him; so that, living among sinners, he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of lust doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time; for his soul pleased the Lord; therefore hastened He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds that His grace and mercy is with His saints, and that He doth visit His chosen.

The sticheron of the Temple, followed by the stichera of the Saints.

Reader: In the 8th tone, Ye shone forth in the firmament of the Church.

Ye shone forth in the firmament of the Church / like the stars of heaven /
in the radiance of your life, O teachers, / ye peers of the apostles, /
and ensnaring many nations for Christ / in the net of your teachings, /
ye hastened to the unapproachable light, / where, dwelling now with the angels, //
ye make supplication for us who celebrate your sacred memory in the Lord.

Come, ye who love the feasts of the Church, / let us magnify the teachers /
who were peers of the apostles, / the glory of the Slavs; / for having been freed
from the deception of the demons by them, / we have received the light of the
glad tidings of Christ / and have come to know the preeternal Word //
Who hath delivered us from the darkness of sin.

O divinely wise Cyril and God-loving Methodius, / apostles and first
teachers of the Slavs, / helpers of the faithful and lovers of piety, /
melodious instruments of the Holy Spirit, / who now have great boldness
before Christ, the Chief Shepherd: / pray for us who celebrate your
honored memory, / that He may lead our life up from corruption, //
in that He is greatly merciful.

Glory..., both now..., from the Pentecostarion.

Stichera of the Aposticha

At the Aposticha, we sing the 1st Sticheron of the Resurrection in the tone of the week; the Paschal Stichera beginning with "Let God arise..."; and Glory..., the sticheron of the Saints.

Reader: Glory, in the 8th Tone.

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

Rej^oice, O sacred twain who have ill^uminated us /
with the light of the kⁿowledge of God: /
Cyril, thou life-bearing wellspring of spirⁱtual wis^dom, /
who gavest drink to the Slavic pe^oples /
who were perⁱshing of thirst, /
and Methodius, the pure abode of prayer. /
Pray ye earnestly to Christ, before Whom ye stand in gl^ory, //
that with you, we may also magnify and exalt Him supremely for all ages.

Both now..., Sticheron of the Pentecostarion.