

**Sunday on or after October 8: Holy Fathers of the 7th Council
Stichera on "Lord I have cried", Tone 6 (Kievan)**

(6) Reader: in the 6th Tone—

If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand?

I-descant
II-chant
melody

For with Thee there is for - give - ness.

The Pa - tri - arch Ger - man - us the New, taking the honored councils of

the fath - ers, brought them together in one sin - gle can - - - on,

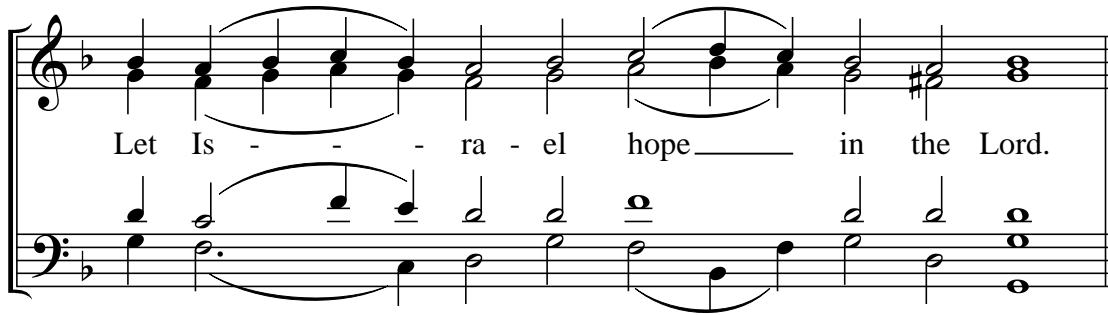
recording and holding their dog - mas; and these valorous intercessors for

sal - va - tion doth he present to the Lord and to the flock and its pas - tors.

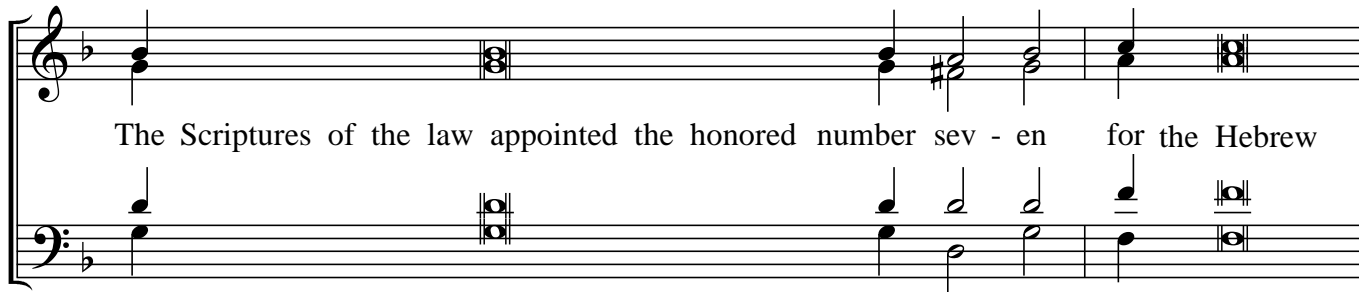
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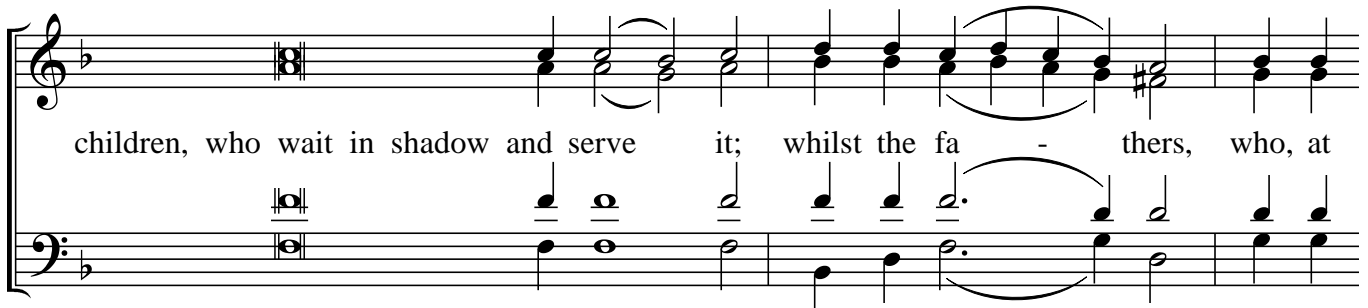
(4) Reader: From the morning watch until night, from the morning watch



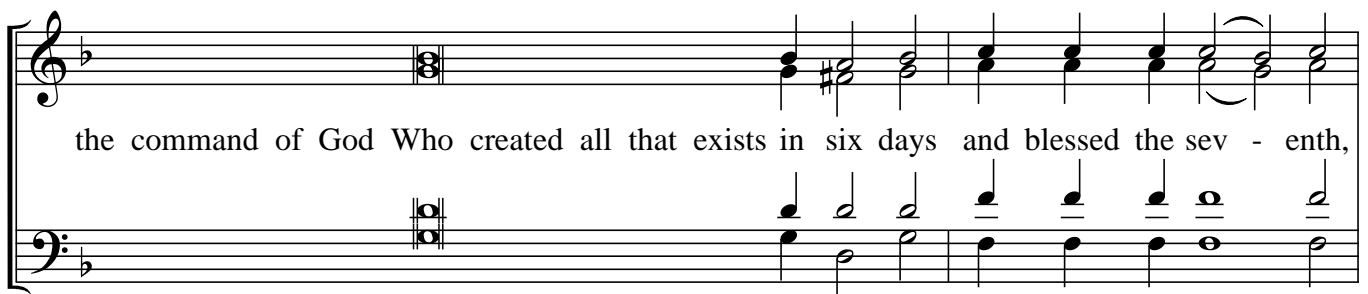
Let Is - - - ra - el hope in the Lord.



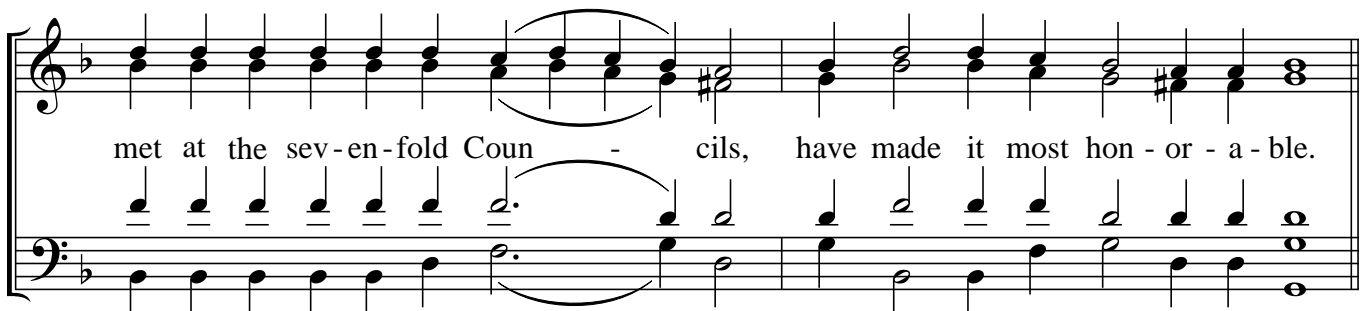
The Scriptures of the law appointed the honored number sev - en for the Hebrew



children, who wait in shadow and serve it; whilst the fa - thers, who, at



the command of God Who created all that exists in six days and blessed the sev - enth,



met at the sev-en-fold Coun - cils, have made it most hon - or - a - ble.

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 first system of musical notation consists of a treble and bass staff. The treble staff contains a series of chords, with some notes beamed together and others held over. The bass staff provides a simple harmonic accompaniment with mostly quarter and eighth notes. The lyrics are written below the treble staff, with hyphens indicating syllables that span across multiple notes.

O thrice bless - ed fa - thers! Using things material, ye clearly taught unto all

The second system continues the musical setting. It features similar chordal textures in the treble staff and a steady bass line. The lyrics are aligned with the notes, showing the phrasing of the text.

the Tri - ni - ty, Who is the Cause of the world's cre - a - - - tion;

The third system of notation includes a double bar line with repeat dots, indicating a section of the music. The lyrics continue across the system, with the final note of the phrase being a long note.

for, having instituted the three and four Councils with most mystical dis-course,

The fourth system shows the continuation of the text. The musical accompaniment remains consistent in style, with clear chordal structures and a supporting bass line.

and as manifest champions of Orthodox doc - trine, ye expounded the four

The final system of notation on this page concludes the text. It features a final cadence in the treble staff and a simple bass line. The lyrics are clearly legible and aligned with the musical notes.

Stichera on "Lord I have cried"

el — e-ments, and the Trinity Who cre - a - ted them and made the world.

The first system of musical notation consists of a treble and bass staff. The treble staff contains a series of chords, with a melodic line indicated by a slur over the first few notes. The bass staff provides a harmonic accompaniment with a similar rhythmic pattern.

(2) Reader: O Praise the Lord all ye nations;

Praise Him all — ye peo - - - - ples.

The second system of musical notation continues the piece. It features a treble and bass staff with chords and a melodic line. The text is spread across two lines of lyrics.

A single bending of the greatly renowned Prophet E - li - sha over the prone son of

The third system of musical notation shows a continuation of the piece. The treble staff has a melodic line with a slur, and the bass staff has a harmonic accompaniment.

the woman who had rendered him ser - vice, was sufficient to breathe

The fourth system of musical notation continues the piece. The treble staff has a melodic line with a slur, and the bass staff has a harmonic accompaniment.

life — in - to him; yet he returned and bent over him sev - en times,

The fifth and final system of musical notation on this page. It features a treble and bass staff with chords and a melodic line. The text is spread across two lines of lyrics.

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proclaiming beforehand, as a seer of things to come, your councils, whereby ye

have brought to life the mortality of God the Word,

slaying Arius and those who labored with him.

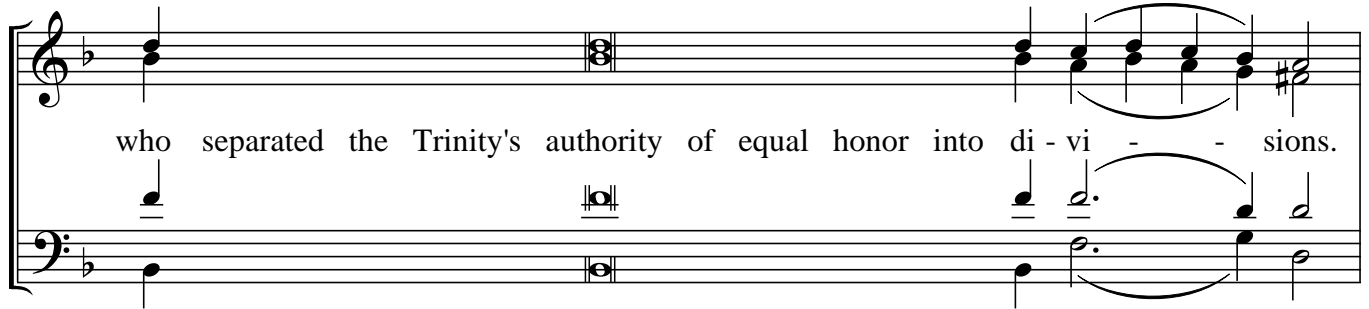
(1) *Reader:* For He hath made His mercy to prevail over us,

And the truth of the Lord abideth forever.

Who hath rent Thy garment, O Savior? It was Arius, Thou hast said,

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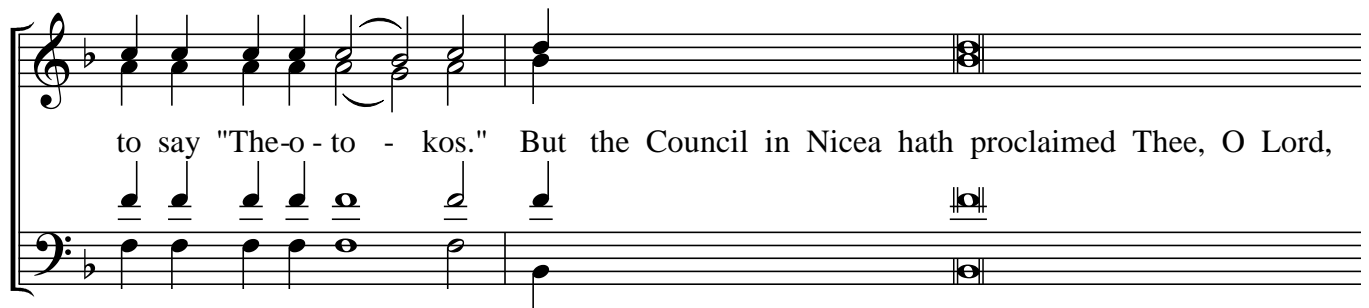
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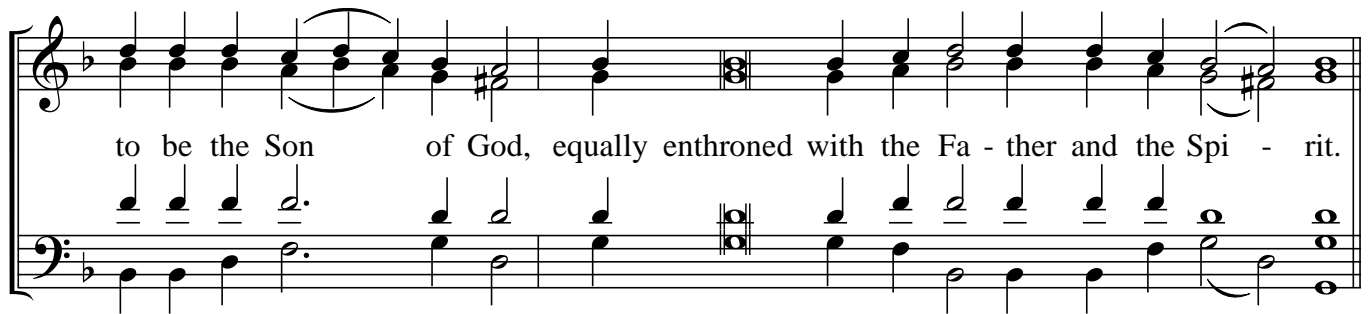
who separated the Trinity's authority of equal honor into di - vi - - sions.



He hath denied that Thou art One of the Tri - ni - ty. He hath taught Nestorius not

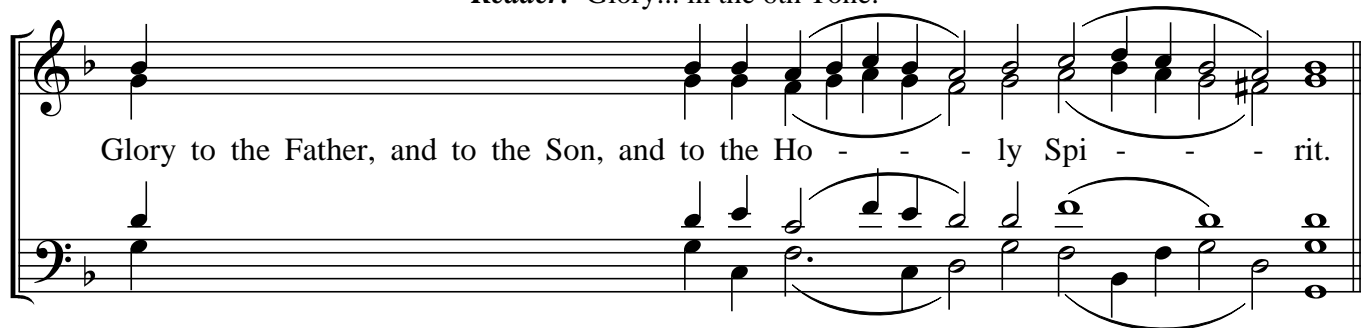


to say "The-o - to - kos." But the Council in Nicea hath proclaimed Thee, O Lord,



to be the Son of God, equally enthroned with the Fa - ther and the Spi - rit.

Reader: Glory... in the 6th Tone.



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

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Let us praise the God-bearing fathers to-day, as clarions of the Spirit,

which sound forth within the Church the melodious hymn of theology,

that the Trinity is One and immutable in essence and divinity.

They have cast down the Arians, and are the champions of the Orthodox,

who ever beseech the Lord to have mercy on our souls.

English text adapted from:
"The Menaion of the
Orthodox Church", Vol. II,
translated by Isaac E.
Lambertsen, ©1999,
St. John of Kronstadt Press.
The complete service text
may be purchased through:
sjkp.org