

Holy Martyr Sabinas Stichera on "Lord I have cried" Tone 8 - Kievan

Begin here for 4 Menaion stichera:

(4) Reader: In the 8th tone — From the morning watch until night, from the morning watch

II-chant melody

I-descant

Let Is ra - el hope in the Lord.

See below: "What shall we call thee, O glorious one?..."

Begin here for 3 Menaion stichera:

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

II-chant melody

I-descant

And He shall redeem Israel out of all His in - i - - - qui-ties.

What shall we call thee, O gl̄orious one? /
Warrior of the mighty K̄ing and God, /
who hast manfully cast down the un̄godliness of the incor̄poreal ones, /
beacon shining forth the nōetic Light, /
all-powerful destroyer of īdols, /
most fervent athlete and most law̄ful sufferer. //
pray thou that our soūls be saved.

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

Praise Him all ye peo - - - - - ples.

What now shall we call thee, O Sabinas?

River of living water, /

pouring forth breadth of spirit upon us /

who are oppressed amid cruelties /

inexhaustible flood of healings, /

cup pouring out a holy draught, /

and wonderworker most true, /

equal in honor to the incorporeal ones. //

Pray thou that our souls be saved.

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

And the truth of the Lord a - bid - eth for - ev - - - - er.

The image shows a musical score for a voice part. 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 line is on the bass staff. The lyrics are written below the treble staff. The text is: "And the truth of the Lord a - bid - eth for - ev - - - - er." The word "ev" is followed by four dashes, indicating a long note or a pause. The music is in a simple, homophonic style, typical of a reader's part in a church service.

What shall we call thee, O holy one? /
Guide of the erring, /
or intercessor for sinners, /
true physician for those bestormed amid evils, /
precious and fragrant lily of paradise, /
first-fruit among martyrs and their confirmation, /
ever flowing fount of miracles, /
valiant struggler. /
Pray thou that our souls be saved.

*Note: On Friday evening, instead of the following Theotokion:
Glory... the sticheron of the departed in the Tone of the week,
Both now... Dogmatic Theotokion in the Tone of the week.*

Reader: Glory, both now... in the same tone:

Glory... Both now and ever, and unto the a-ges of a-ges. A - - - men.

To whom hast thou likened thyself, /
O my wretched soul, /
who in no wise risest to repentance, /
nor fearest the fire which awaiteth the wicked? /
Arise, and call upon her who alone is quick to help, and cry aloud: /
O Virgin Mother, entreat thy Son and our God, //
to deliver me from the snare of the deceiver.

Or this Stavrotheotokion—

The Ewe-lamb, as she beheld the Lamb /
stretched out on the wood of the Cross of His own will, /
cried out maternally, travailing with weeping: /
"O my Son, what is this strange thing that I see? /
How is it that Thou diest, O Long-suffering One, /
Who as Lord bestowest life upon all, /
imparting resurrection to mortals? //
I glorify Thy great condescension, O my God!"