

Βοικρήνῃ Ὁκτόνῃ. Γλῆς Πέρβῃ.

Sunday Octoechos – First Tone

Saturday Evening – Great Vespers

After the Introductory Psalm, the usual chanting  
from the Psalter.

On “Lord, I have cried...” 10 stichera. If the  
Menaion hath a doxasticon, it is chanted on  
Glory... If there is no doxasticon, we chant  
Glory..., Now and ever..., the dogmaticon of the  
tone.

The Resurrectional Stichera, in Tone I:

Stichos: Bring my soul out of  
prison, that I may confess Thy  
name.

Accept Thou our evening  
prayers, O holy Lord, and grant  
us remission of sins, as Thou  
alone art He Who hath shown  
forth the resurrection in the  
world.

Stichos: The righteous shall wait  
patiently for me until Thou shalt  
reward me.

Encircle Sion and embrace it, O  
ye people, and therein give glory  
unto Him Who hath risen from  
the dead; for He is our God, Who  
hath delivered us from our iniquities.

Stichos: Out of the depths have I  
cried unto Thee, O Lord; O Lord,  
hear my voice.

Въ сѣвѣтѣ на велѣнїѣ вѣчернѣ, по  
предназначенїемъ псалмѣ, ѡбычное  
стїхолобіе псалтѣра.

На Гдѣ воззвахъ, поставимъ стїхѡвъ ꙗко поемъ  
стїхѣры воискрѣны ѡмогласника ꙗко ꙗнатолиевы  
ѧ ꙗко мненѣ ꙗко ꙗко ѡ. Яце празденемъ стїхѣ:  
Слава, мненѣ: ꙗко нынѣ, вѣтородченъ ѧ ꙗко, гласа.

Стїхѣры воискрѣны ѡмогласника, гласъ ѧ:

Стїхъ: Изведѣ нзъ темницы душъ  
моѡ, исповѣдатисѧ ѡмени твоемѣ.

Вечернїѧ нашѧ мѣтвы прїимнѣ  
стїхѣ гдѣ, ꙗко подѣждь намъ  
ѡставленїе грѣхѡвъ, ꙗко ѡднѣ  
ѡснѣ гвлѣнъ въ мѣрѣ воискрѣнїе.

Стїхъ: Менѣ ждѣтъ прѣнницы,  
дондеже воздѣн мнѣ.

ѡбыдѣте людїе сїѡнъ, ꙗко ѡбнмѣте  
ѡго, ꙗко дадѣте славу въ немъ  
воискрѣшемъ нзъ мѣртвыхъ: ꙗко ꙗко ꙗко  
ѡснѣ вѣтъ нашъ, ꙗко гвлѣнъ насъ ѡ  
беззаконїѣ нашнхъ.

Стїхъ: Изъ глубннѣ воззвахъ къ  
тебѣ гдѣ, гдѣ, ѡуслышн гласъ мой.

Come, ye people, let us hymn and worship Christ, glorifying His resurrection from the dead; for He is our God, Who hath delivered the world from the deception of the enemy.

*Stichos:* Let Thine ears be attentive to the voice of my supplication.

Make merry, O ye heavens! Trumpet forth, ye foundations of the earth! Cry aloud in gladness, O ye mountains! For, lo! Emmanuel hath nailed our sins to the Cross; He hath slain death, granting us life, having raised up Adam, in that He loveth mankind.

*Stichos:* If Thou shouldst mark iniquities, O Lord, O Lord, who shall stand? For with Thee there is forgiveness.

Let us hymn the One Who of His own will was crucified in the flesh for our sake, Who suffered, and was buried, and rose from the dead; and let us chant, saying: Establish Thy Church in Orthodoxy, O Christ, and bring peace to our life, in that Thou art good and lovest mankind.

Прїидїте людїе, воспоїмъ, ѿ поклонїиша хрїстѣ, славаще єгѡ ѿ мѣртвыхъ воскресїе: ѿакѡ тоѡ єсть бгъ нашъ, ѡ прелесть вражїа мїръ ѿзбавлєнї.

Ины стїхїры аналїевы, гласъ а стїхъ: Да бѣдѣтъ оуши твоѡ, внемлющѣ гласѣ молєнїа моегѡ.

Веселїтеся небѡ, вострѣбїте ѡсновѡнїа земли, возопїйте гѡры веселїе: єе бо єммануилъ грѣхѡ нашѡ на крѣтѣ пригвоздѡ, ѿ живѡтъ даѡн, смѣрть оумертвѡн, адама воскресивїн, ѿакѡ члѣвѣколюбєцъ.

Стїхъ: Ище беззакѡнїа азрїиши гдѡ, гдѡ, ктѡ постоїтъ; ѿакѡ оутебѣ ѡчищенїе єсть.

Плѡтїю волею распѡшагосѡ насъ радѡ, пострадавша ѿ погребѡннѡ, ѿ воскресша ѿ мѣртвыхъ, воспоїмъ глаголюще: оутвердѡ православіємъ црковѣ твоѡ хрїтѣ, ѿ оумнрѡн жїзнь нашѣ, ѿакѡ бгъ ѿ члѣвѣколюбєцъ.

*Stichos:* For Thy name's sake  
have I patiently waited for Thee,  
O Lord, my soul hath waited pa-  
tiently for Thy word, my soul  
hath hoped in the Lord.

Standing before Thy life-  
receiving tomb, unworthy as we  
are, we offer glorification to  
Thine ineffable loving-kindness,  
O Christ our God; for Thou didst  
accept the Cross and death, O  
Sinless One, that Thou mightest  
grant resurrection to the world, in  
that Thou lovest mankind.

*Stichos:* From the morning watch  
until night, from the morning  
watch let Israel hope in the Lord.

Let us hymn the Word Who  
with the Father is equally without  
beginning and equally everlast-  
ing, Who issued forth ineffably  
from the Virgin's womb, Who of  
His own will accepted the Cross  
and death for our sake, and rose  
from the dead in glory; and let us  
say: O Lord, Bestower of life,  
Thou Savior of our souls, glory be  
to Thee!

*Then stichera for the saint from the Menaion.*

Стіхъ: Ѣмене радн твоегѡ,  
потерпѣхъ тѡ гдѣ, потерпѣ дѡша  
моѡ въ слово твоє, ѡповѡ дѡша  
моѡ на гдѡ.

Живопріємномѹ твоємѹ гробѹ  
предстоѡще недостѡннѣ, славолюбїе  
прнносимъ неизреченномѹ твоємѹ  
блгодѣробїю, хрѣтѣ бже нашъ: ѡкѡ  
крѣтѣ ѡ смерть прїалъ єсѣ  
безгрѣшне, да мїровѣ дѡрѡши  
воскрѣнїе, ѡкѡ члвѣколюбецъ.

Стіхъ: Ѡ стражи ѡтреннїѡ до  
нощн, ѡ стражи ѡтреннїѡ, да  
ѡповѡетъ ѡнѡ на гдѡ.

Ѣже ѡцѹ собезначальна ѡ  
сопрнносѡща слова, ѡ дѣнческа  
чрѡва пронзшѡшаго неизреченнѡ, ѡ  
крѣтѣ ѡ смерть нашъ радн волею  
прїемшаго, ѡ воскресѡша во славѣ,  
воспоимъ глаголюще: живодѡвче гдѣ  
слава тебѣ, єссе дѡшъ нашнхъ.

*Glory... from the Menaion. Now and ever...*

*The dogmatic theotokion, in Tone I:*

Let us hymn the Virgin Mary,  
the glory of the whole world,  
who sprang forth from men and  
gave birth unto the Master, the  
portal of heaven, and the subject  
of the hymnody of the incorpo-  
real hosts and adornment of the  
faithful; for she hath been shown  
to be heaven and the temple of  
the Godhead. Having destroyed  
the middle-wall of enmity, she  
hath brought forth peace and  
opened wide the kingdom. There-  
fore, having her as the confirma-  
tion of our faith, we have as  
champion the Lord born of her.  
Wherefore, be of good courage!  
Yea, be ye of good cheer, O peo-  
ple of God, for He vanquisheth  
the foe, in that He is almighty!

*Entrance. "O gladsome Light..."*

*The daily prokimenon, in Tone VI:*

The Lord is King, He is clothed  
with majesty.

*Stichos:* The Lord is clothed with  
strength and He hath girt Him-  
self.

*Stichos:* For He hath established  
the world which shall not be  
shaken.

СЛАВА, МИНЕН.

И нынѣ, вѣтородиченъ, догматикъ гласа:

Всемірнѣю слава, ѿ человекъ  
прозавшѣю, и влѣкѣ рождашѣю,  
нбнѣю двѣрь воспоимъ мрію дѣвѣ,  
безплотныхъ пѣснь, и вѣрныхъ  
оудобреніе: сѣа бо гавнѣа нбо, и  
храмъ бжтвѣ: сѣа прегражденіе  
вражды разрѣшнѣши, мръ введѣ, и  
цртвѣе ѿверзе. сѣо оубо нмѣще  
вѣры оутверженіе, поборника  
нмамы нз неа рождашагоса гда.  
дерзайте оубо, дерзайте людѣе бжн:  
нбо тои побѣдитъ врагн, гакъ  
всесіленъ.

Входъ. Свѣте тихій: По входѣ же положивъ  
оучиненный монахъ ѡбычный поклонъ  
предстоателю, поѣтъ дневный прокіменъ:

Гдѣ воцрнѣа, въ лѣпотѣ

ѡблечѣа.

Стіхъ: Ѱблечѣа гдѣ въ сілѣ, и  
препосаа.

Стіхъ: Нбо оутвердн вселеннѣю,  
гже не подвижитса.

*Stichos:* Holiness becometh Thy house, O Lord, unto length of days.

*The aposticha stichera, in Tone I:*

By Thy passion have we been freed from passions, O Christ, and by Thy resurrection have we been delivered from corruption. O Lord, glory be to Thee!

*Stichos:* The Lord is King, He is clothed with majesty.

Let creation rejoice! Let the heavens make merry! Let the nations clap their hands with gladness! For Christ our Savior hath nailed our sins to the Cross; having slain death, He hath given life, having raised up fallen Adam, the common ancestor of all, in that He loveth mankind.

*Stichos:* For He hath established the world which shall not be shaken.

Стѣхъ: ДОМУ ТВОЕМУ ПОДОБЛЕЕТЪ  
СТѢИНА ГДН, ВЪ ДОЛГОТУ ДНІИ.

По ѿбичныхъ же мѣтвахъ входимъ во храмъ,  
поюще стѣхъ, гласъ ѿ:

Стрѣтїю твоєю хрѣте, ѿ страстїи  
свободїхомъ, ѿ воскресїемъ твоимъ  
нзъ истлѣнїа нзбавїхомъ, гдн  
слава тебѣ.

Ины стѣхъры, по алфавѣту

Стѣхъ: ГДЪ ВОЦРѢСА, ВЪ ЛѢПОТУ  
ѠБЛЕЧЕСА.

Да радуетъсѧ тварь, небѧ да  
веселатъсѧ, рѣкѧми да восплещутъ  
їзъѣцы съ веселїемъ: хрѣтосъ во спсъ  
нашъ, на крѣтѣ пригвоздѧ грѣхѧ  
наша: ѿ смѣртъ оумертвѣвъ животъ  
намъ даровѧ, падшаго адѧма  
всероднаго воскресѣвїи, їакъ  
члвѣколюбецъ.

Стѣхъ: Ибо оутвердѧ вселеннѧю,  
їже не подвижитъсѧ.

As King of heaven and earth, O Unapproachable One, Thou wast of Thine own will crucified in Thy love for mankind, and Hades, encountering it below, was filled with bitterness, and the souls of the righteous, receiving it, rejoiced. And Adam, beholding Thee, his Fashioner, in the nethermost parts, arose. O the wonder! How is it that the Life of all hath tasted death? Yet Thou didst desire to enlighten the world which crieth aloud and saith: O Lord, Who hast risen from the dead, glory be to Thee!

*Stichos:* Holiness becometh Thy house, O Lord, unto length of days.

The myrrh-bearing women arrived at Thy tomb with haste and lamentation, bearing myrrh; and failing to find Thine all-pure body, yet learning from the angel of the new and all-glorious wonder, they said to the apostles: "The Lord is risen, granting the world great mercy!"

Црѣь сыиъ нбѣсѣ и землѣи  
непосѣжнѣме, вѣолею распалса ѣсѣи  
за члвѣколюбїе. ѣгоже адъ срѣѣтъ  
дѣлѣ, ѡгорчнса, и прѣвѣднѣхъ дѣшы  
прїемша възрѣдовашасѣ: адѣмъ же,  
вндѣвѣтъ тѣлѣ знжднѣтелѣ въ  
пренспѣдннхъ, воскрѣсе. Ѣ чдѣсѣ!  
каѣкѣ смѣрѣти вкдѣи вѣѣхъ жнзнь;  
но ѣакоже восхотѣ мїръ  
просвѣтнѣти зовѣщїи, и глагѣлющїи:  
воскрѣсѣи нз мѣртвѣхъ, гдѣ слава  
тебѣ.

Стїхъ: дѣмѣ твоѣмѣ подобѣетъ  
стѣина гдѣи, въ долготѣ днїи.

Женѣ мѣронѣнцы, мѣра  
носѣща, со тѣщѣнїемъ и рыдѣнїемъ  
грѣба твоѣгѣ до стнѣгѣша, и не  
ѡбрѣѣтша прѣѣтагѣ тѣла твоѣгѣ,  
ѡ ѣгѣла же ѡѣвѣдѣвша нѣвое и  
преслѣвноѣ чдѣо, апѣломъ глагѣлахъ:  
воскрѣсе гдѣ подаѣ мїровѣи вѣлїю  
млѣть.

*Glory... from the Menaion, if there is a doxasticon provided. If not, Glory...,  
Now and ever..., Theotokion:*

Behold, the prophecy of Isaiah hath been fulfilled, for a Virgin hath given birth, and after giving birth hath remained a Virgin as before. For God was born; therefore He began nature anew. O Mother of God, disdain not the supplications of thy servants, which are offered unto thee in thy temple; but as thou bearest the Compassionate One in thine arms, have pity on thy servants, and beseech Him that our souls be saved.

*Then, "Now lettest Thou Thy servant depart..."  
Trisagion through Our Father.*

*Resurrectional troparion, in Tone I:*

When the stone had been sealed by the Jews, and the soldiers were guarding Thine all-pure body, Thou didst arise on the third day, O Savior, granting life to the world. Wherefore, the hosts of heaven cried out to Thee, O Bestower of life: Glory to Thy resurrection, O Christ! Glory to Thy kingdom! Glory to Thy dispensation, O Thou Who alone lovest mankind!

СЛА́ВА, МНЕН́Е, Я́ЩЕ Ї́МАТЬ.

Я́ЩЕ ЛИ НѢСТЬ: СЛА́ВА, И́ НЫ́НѢ, БГО́РОДНЧЕНЪ:

СѢ И́СПОЛНИСѦ И́САИИНО ПРОРЕЧЕ́НІЕ,  
ДѢ́А БО РОДНЛА́ Є́СН, И́ ПО РЖ́ТВѢ́  
Я́КЪ ПРѢ́ЖДЕ РЖ́ТВѢ́ ПРЕ́ЫЛА́ Є́СН: БГЪ́  
БО БѢ́ РОЖДЕ́НСѦ, ТѢ́МЖЕ И́  
Є́СТЄ́СТВѢ́ НОВОПРЕ́ВѢ́ЧЕ. НО ѿ  
БГО́МА́ТН, МОЛѢ́НІѦ ТВО́ИХЪ РА́ВѢ́ВЪ,  
ВЪ ТВО́ЕМЪ ХРА́МѢ́ ПРИНОСИ́МАѦ ТЕБѢ́  
НЕ ПРѢ́ЗРН: НО Я́КЪ БЛГОУ́ТРО́БНАГО  
ТВО́ИМА РЪ́КАМА НОСИ́ЩН, НА ТВО́Ѧ  
РА́БЫ ОУ́МНОЛО́Е́РДНСѦ, И́ МОЛН Є́ПІСТІ́СѦ  
ДУ́ШАМЪ НА́ШЫМЪ.

ТѢ́ЖЕ: НЫ́НѢ ѿПѢ́ЦІ́АШН: ТРИСѢ́ГОЕ. ПО О́ЧЕ НА́ШЪ:

ТРО́ПА́РЬ ВОСКРѢ́ННЪЙ, ГЛА́СЪ Я́:

КА́МЕНН ЗАПЕЧА́ТАНЪ ѿ И́УДЕ́И, И́  
ВѢ́ННЪМЪ СТРЕ́ГЪЩЫМЪ ПРЕ́ЧУ́ТОЕ ТѢ́ЛО  
ТВО́Е, ВОСКРѢ́ЛЪ Є́СН ТРИ́ДНЕ́ВНЪЙ Є́ПІ́СЕ,  
ДА́РУѦИ́ МІ́РОВИ ЖН́ЗНЬ. СЕГѠ́ РА́ДН  
СНЛЫ НѢ́НЫѦ ВОПІ́АХЪ́ ТН,  
ЖН́ЗНОДА́ВЧЕ: СЛА́ВА ВОСКРѢ́НІЮ́ ТВО́ЕМУ́  
ХР́ТѢ́: СЛА́ВА ЦР́ТВІ́Ю ТВО́ЕМУ́: СЛА́ВА  
СМОТРЕ́НІЮ ТВО́ЕМУ́, Є́ДИ́НЕ  
ЧЛѢ́ВѢ́КОЛЮ́БЧЕ.

*Glory..., Now and ever..., Theotokion:*

When Gabriel announced to thee, "Rejoice!" O Virgin, the Master of all became incarnate within thee, the holy ark, at his cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, having borne thy Creator. Glory to Him Who made His abode within thee! Glory to Him Who came forth from thee! Glory to Him Who hath set us free by thy birthgiving!

*And the rest of the service followeth in order.*

СЛА́ВА, Ѣ́ННѢ, БѢ́ГОРОДНЧЕНЪ:

Гаврії́лѸ вѣща́вшѸ тебѣ́, дѣ́во,  
ра́дѹ́ица, со стра́хомъ вопло́ашеца  
всѣ́хъ вѣ́ка, въ тебѣ́ стѣ́мъ  
кѣ́вѹтѣ́, ꙗ́коже рече́ прѣ́вннѹ́ дѣ́дъ:  
ꙗ́вѹлаца ѣ́и шѣ́ршаа нѣ́съ,  
поно́иѣши зѣ́ждѣ́телѹ тво́егѡ. сла́ва  
всѣ́льшемꙋ́ въ тѣ́: сла́ва  
проше́дшемꙋ́ нꙋ́ тебѣ́: сла́ва  
свобо́дѣ́шемꙋ́ насъ рѣ́шѣ́момꙋ  
тво́и́мъ.

То́йже тропа́рь Ѣ́ на БѢ́ГЪ ГДѢ́: Ѣ́ прѡ́чее  
пола́ѣдоуаніе.



### Sunday Morning – Matins

*After the Six Psalms, we chant “God is the Lord...” in Tone I, and sing the resurrectional troparion, twice, and the theotokion, once. Then the usual chanting of the Psalter.*

*After the first chanting of the Psalter, these resurrectional sessional hymns, in Tone I:*

The soldiers guarding Thy tomb, O Savior, became as dead men because of the radiance of the angel who appeared before them, proclaiming the resurrection to the women. We glorify Thee, the Destroyer of corruption, and we bow down before Thee, our one God Who hast risen from the grave.

*Stichos:* Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

Nailed to the Cross of Thine own will, and laid in the tomb as one dead, O compassionate Bestower of life, by Thy death Thou didst break the dominion [of death], O Mighty One; for the gate-keepers of hades trembled before Thee, and Thou didst raise up with Thyself the dead of ages past, in that Thou alone lovest mankind.

На оўтрени,

по шестоψάλμїи бг҃ъ гд҃ь, на гл҃ахъ ѧ ѡ глаголемъ тропарь воскреснїи, дв҃ажды, ѡ бг҃ородиченъ єдинюжды, писаны на велицѣи вечерни. Т҃аже ѡб҃ычноє ст҃ихолоубїє ψалт҃їра.

По ѧмъ ст҃ихолоубїи єд҃альны воскреснїи, гл҃ахъ ѧ:

Грѡбъ твоѡй сп҃се, вѡнни стрегѡщии, мѣртвѣи ѿ ѡблеч҃анїа їавльшаг҃оца ѧг҃ла бѣша, проповѣдающа женѧмъ воскресѣнїе. тебе славимъ тиѡ потреби́телѧ, тебе припадаемъ воскресшемѸ нзъ грѡба, ѡ єдиномѸ бг҃Ѹ нѧшемѸ.

Ст҃їхъ: Воскрѣнїи гд҃и бже мѡи, да вознесѣт҃ца рѡка твоѡ, не забѡди оубѡгнхъ твоѡхъ до концѧ.

Ко кр҃тѸ пригвѡждаѡа вѡлею щѣдре, во грѡбѣ положѣнъ бѣвъ їакѡ мѣртвѣхъ животодавче, державѸ стѣрлѣхъ єсѡ силне смѣртїю твоєю: тебе во вострепетѧша вратницѣи ѧдѡвы, ты созавѣглѣхъ єсѡ ѿ вѣка оумѣршылѧ, їакѡ єдинъ чл҃вѣколюбѣцъ.

*Glory..., Now and ever..., Theotokion:*

We who with love flee to thy goodness all know thee to be the Mother of God, who even after giving birth wast truly shown to be a virgin; for thee do we sinners have as our intercession, and we have acquired thee, who alone art most immaculate, as our salvation amid perils.

*After the second chanting of the Psalter, these resurrectional sessional hymns, in Tone I: Special Melody, "When the stone had been sealed..."*

Very early the women arrived at the tomb and, beholding the appearance of the angel, they trembled. The tomb shone forth life, and the miracle filled them with awe. Wherefore, going to the disciples, they proclaimed the resurrection: Christ hath made hell captive, in that He alone is mighty and powerful; and destroying the fear of damnation by the Cross, He hath raised up with Himself all who had fallen prey to corruption!

*Stichos:* I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

СЛАВА, И НЫНѢ, БГОРОДНИЦЕ:

МѢТЬ ТѢ БЖІЮ СВѢДѢНЫ ВЕИ ДѢВ  
ВОИСТИННѢ, И ПО РЖѢТВѢ  
ІВЛѢШЮСА, ИЖЕ ЛЮБОВІЮ  
ПРИБѢГАЮЩІИ КЪ ТВОЕЙ БЛГОСТИ: ТЕБѢ  
БО ИМАМЫ ГРѢШНИИ  
ПРЕДСТАТЕЛСТВО, ТЕБѢ СТАЖАХОМЪ  
ВЪ НАПАСТЕХЪ СПСЕНІЕ, ЕДИНѢ  
ВСЕНЕПОРОЧНЮ.

По ѡмъ стѣхолобіи, сѣдаленъ, гласъ ѡ.

Подобенъ: Камень запечатанъ:

ЖЕНѢ КО ГРОБѢ ПРІДОША  
ОУРАНИША, И АГГЛЪСКОЕ ІВЛЕНІЕ  
ВНДѢВША ТРЕПЕТАХЪ: ГРОБЪ ОБЛИСТА  
ЖИЗНЬ, ЧДО ОУДНВЛАСЕ ѡ: СЕГѢ  
РАДИ ШЕДША ОУЧИКѢМЪ ПРОПОВѢДАХЪ  
ВОСТАНІЕ: АДЪ ПЛѢНН ХРІТОСЪ, ІАКЪ  
ЕДИНЪ КРѢПОКЪ И СИЛЕНЪ, И  
ИСТАВѢШЫА ВСѢ СОВОЗДАНІЕ,  
ОУДЖДЕНІА СТРАХЪ РАЗРѢШИВЪ  
КРѢТОМЪ.

Стѣхъ: Исповѣмся тебѣ гди всѣмъ  
сѣрдцемъ моимъ, повѣмъ всѣ чудеса  
твоѣ.

Thou wast nailed to the Cross,  
O Life of all, and wast reckoned  
among the dead, O immortal  
Lord. Thou didst rise on the third  
day, O Savior, with Thee raising  
Adam up from corruption.  
Wherefore, the hosts of heaven  
cried out to Thee, O Christ, Be-  
stower of life: Glory to Thy resur-  
rection! Glory to Thy condescen-  
sion, O Thou Who alone lovest  
mankind!

*Glory..., Now and ever..., Theotokion:*

O Mary, precious receptacle of  
the Master, raise us up who have  
fallen into the chasm of grievous  
despondency, transgressions and  
sorrows; for thou art salvation,  
help and mighty intercession for  
sinners, and thou savest thy ser-  
vants.

*Then, "Blessed are the blameless in the way..."  
followed by the troparia "The assembly of the  
angels..." Little litany, and this hypacoï in*

*Tone I:*

The repentance of the thief  
stole paradise, and the lamenta-  
tion of the myrrh-bearers an-  
nounced joy: for Thou didst arise,  
O Christ God, granting great  
mercy to the world.

На крѣтѣ пригвозди́ла єси  
животѣ вѣхъ, ѿ вѣ мѣртвыхъ  
вмѣни́ла єси безсмѣртный гдѣ,  
воскрѣла єси триднѣвѣнъ спсе,  
создвѣнгъ а́дѣма ѿ тлѣнїѣ. сегѡ  
радн сїлы нѣныѣ вопїахъ тебѣ,  
жизнода́вче хрѣтѣ: сла́ва воскрѣнїю  
твоѣмъ, сла́ва сннзхожде́нїю твоѣмъ,  
єди́не члѣвѣколю́бче.

Сла́ва, ѿ нынѣ, вѣро́дичѣнъ:

Мрїе, чѣтно́е влїкн прїѣтелице,  
воскрѣ́н ны па́дшыѣ вѣ про́пасть  
лю́тагѡ ѿча́нїѣ, ѿ прегрѣше́нїѣ ѿ  
сѡкорѣ́н, ты бо єси грѣшнымъ  
спсе́нїе ѿ по́моць, ѿ крѣ́пкое  
предста́тельство, ѿ спса́ешн рабѣ  
твоѣ.

Та́же. Бл҃же́нн непоро́чнїн: Посѣмъ тропарї:  
А́гглькїѣн собо́ръ: писаны вѣ конце́ кнїгн сѣд.

Та́же єкѣте́нїѣ ма́лаѣ, ѿ

Ѹпако̀н, гла́сз ѿ:

Разво́ннчѡ покла́нїе ра́н ѡсра́де,  
пла́чь же мѣронѡ́енцъ ра́дѡсть  
возвѣстї, ꙗ́кѡ воскрѣла єси хрѣтѣ  
в҃же, пода́н мїро́вн вѣлїю млѣть.

*Songs of Ascent:*

*Antiphon I, in Tone I, the verses being repeated:*

When I am sorrowful, hearken unto my pain, O Lord. Unto Thee do I cry.

Unceasing divine desire befit-teth those in the wilderness, who are beyond this vainglorious world.

*Glory...*

Worship and glory are due the Holy Spirit, as also to the Father and the Son. Wherefore, let us hymn the single dominion of the Trinity.

*Now and ever... The foregoing is repeated.*

*Antiphon II*

Thou hast brought me up to the mountains of Thy laws, O God. Illumine me with the virtues, that I may hymn Thee.

Taking me in Thy right hand, O Word, preserve and protect me, that the fire of sin may not consume me.

*Glory...*

By the Holy Spirit is every creature restored, returning to its primal state; for He is equal in power with the Father and the Son.

Степѣнны: ѧнтіфѡнъ ѧ, глагола ѧ, стѣхѧ

повторяюще:

Внегда икорѡвѣти мѧ, оубѡлиши  
моѡ болѣзни, гдѧ тебѣ зовѣ.

Пустынными непрестѧнное  
бжѣственное желаніе бываѣтъ, міра  
сщцымъ сдетнаго кромѣ.

Слава:

Сѡмомъ дхѣ чѣсть ѧ слава, ѧкоже  
оцѣ подоваѣтъ, кщпнѡ же ѧ сѧ,  
сегѡ радѧ да поѣмъ трѣцѣ  
ѣдннодержавіе.

И нынѣ, тоѧже.

ѧнтіфѡнъ ѣ:

На горы твоихъ вознѣлз ѣси  
мѧ законѡвѡ, добродѣтелими  
просвѣти бжѣ, да пою тѧ.

Десноѡ твоѣю рѣкоѡ прїимъ ты  
слово, сохрани мѧ, соблюди, да не  
огнь менѣ ѡпалитъ грѣхѡвныѧ.

Слава:

Сѣимъ дхѡмъ всѧкаѡ твѣрь  
ѡбновлѣтѣѡ, пакѧ текѣши на  
первое: равномощенъ бо ѣсть оцѣ  
ѧ слово.

*Now and ever... The foregoing is repeated.*

*Antiphon III*

My spirit was glad and my heart rejoiceth for those who said to me: Let us enter into the courts of the Lord.

There is great fear in the house of David, for there, when the thrones are set up, all the tribes and nations of the earth will be judged.

*Glory...*

It is meet and fitting to offer honor and worship, glory and power unto the Holy Spirit, as to the Father and the Son, for the Trinity is a unity in nature, but not in Persons.

*Now and ever... The foregoing is repeated.*

*Prokimenon, in Tone I:*

Now will I arise, saith the Lord; I will establish them in salvation, I will be manifest therein.

*Stichos:* The words of the Lord are pure words.

*"Let every breath praise the Lord."*

*The appointed Resurrectional Gospel.*

Н њЫНѢ, ТОѢЖЕ.

Антифѡнъ Г:

Ѡ рѣкшихъ мнѣ, внидемъ во дворы гдѣни, возвеседемъ мѡѣ дхъ, радуетца сердце.

Въ домѣ дѣдовѣ страхъ великъ: тамъ во прѣтолѡмъ поставленымъ, сѣдѡтъ всѣ племена земли, и гдѣцы.

Слава:

Сѣомъ дхъ, честь, поклонѣнїе, слава и державѣ, гдѣже оцѣ доистѡтъ, и сѡви подобѣтъ приносѣти: едѣница бо естъ трѣца естествомъ, но не лицы.

Н њЫНѢ, ТОѢЖЕ.

Прокименъ, гласъ ѧ:

Нѡнѣ воскрѣнѣ, глаголетъ гдѣ, положѣа во спсѣнїе, не ѡбнидеа ѡ немъ.

Стихъ: Словеса гдѣна, словеса чѣста.

Всѡкое дыханїе: еѡлїе оѣтреннее радвое.

*Then, this resurrectional hymn, in Tone VI:*

Having beheld the resurrection of Christ, let us worship the holy Lord Jesus, the only Sinless One. We worship Thy Cross, O Christ, and Thy holy resurrection we hymn and glorify. For Thou art our God, and we know none other beside Thee, we call upon Thy name. O come, all ye faithful, let us worship Christ's holy resurrection, for behold, through the Cross joy hath come to all the world. Ever blessing the Lord, we hymn His resurrection; for, having endured crucifixion, He hath destroyed death by death.

*Psalm 50: "Have mercy on me, O God..."*

Glory... Through the prayers of the apostles, O Merciful One, blot out the multitude of our transgressions.

Now and ever... Through the prayers of the Theotokos, O Merciful One, blot out the multitude of our transgressions.

*Then, in Tone VI:*

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions, blot out my transgression.

Воскресѣніе хрѣтово видѣвше,  
поклонимса стѣомъ гдѣи іисѣу,  
ѣдинѣомъ безгрѣшномъ. крѣтъ  
твоѣмъ поклоняемса хрѣтѣ, ѡ стѣе  
воскресѣніе твоѣ поѣмъ ѡ славимъ:  
ты бо єси бгъ нашъ, развѣ тебе  
иного не знаемъ, ѡма твоѣ  
именуемъ. прїидите всѣ вѣрніи,  
поклонимса стѣомъ хрѣтовоу  
воскресѣнію: єе бо прїиде крѣтому  
радостъ всемъ мїру. всегда  
благословяще гдѣа, поѣмъ воскресѣніе  
єгоу: распятїе бо претерпѣвъ,  
смертїю смерть разрѣши.

Ѵаломъ ѡ: Помнѣи ма бже:

Слава: Млтвами апѣловъ, млтвѣ,  
ѡчїстїи множества согрѣшенїи  
нашихъ.

Ѣ нбнѣ: Млтвами бцѣи, млтвѣ,  
ѡчїстїи множества согрѣшенїи  
нашихъ.

Таже, гласъ є:

Помнѣи ма бже по велицѣи  
млти твоѣи, ѡ по множествѣ  
щедротъ твоихъ ѡчїстїи беззаконїе  
моѣ.

Then, this sticheron:

Jesus having risen from the grave, as He foretold, hath given us life eternal, and great mercy.

Then, the Prayer: "Save, O God, Thy people..." followed by the exclamation: "Through the mercy and compassions and love for mankind..."

The Canons, in Tone I: of the Resurrection, with 4 troparia; that of the Cross and the Resurrection, with 3 troparia; that of the Theotokos, with 3 troparia; and that from the Menaion, with 4 troparia. If a saint with 6 troparia is being celebrated, then the Canon of the Cross and Resurrection hath 2 troparia, as doth that of the Theotokos.

Ode I

Canon of the Resurrection

*Irmos:* Thy victorious right arm hath in godly manner been glorified in strength; for as almighty, O Immortal One, it smote the adversary, fashioning anew the path of the deep for the Israelites.

*Stichos:* Glory to Thy holy resurrection, O Lord!

O Thou Who in the beginning didst divinely fashion me out of dust with Thine all-pure hands, Thou didst stretch out Thine arms upon the Cross, calling forth from the earth my corrupt body, which Thou hadst received from the Virgin.

Поѳемъ стѣхѣра:

Воскрѣсѣзъ иѣсз ѿ грѳба, ѣакоже прорече, даде намъ жнвѳтъ вѣчный и велию милость.

Спсѣ вѣе люди твоѳ:

И возгласъ: Млѣтѣю и щедрѳтами и члѣвѳколюбѣемъ:

Канѳны: воскрѣный на ѳ: крѳтовоскрѣный на г: и бѳорѳдиченъ на г: мненѣ на ѳ. Ище же прѳзданѳетѳ стѣи, на с: крѳтовоскрѣный на б, и бѳы на б.

Канѳнъ воскрѣный, гласъ ѳ.

Пѣснь ѳ.

Ирмосъ: Твоѳ побѣдѣтельница десница бѳолѣпнѳ въ крѣпѳсти прославнѳа: та бо безмертне, ѣакѳ всемогѳща, прѳтивныѳ сотрѣ, иѣльтанѳмъ пѳть глѳбнны новосѳдѣлавшаѳ.

Прпѣвъ: Слава гдѣ стѳомѳ воскреснѣю твоѳмѳ.

Тропарь: Иже рѳкама пречѣстѳыма ѿ перѳсти бѳодѣтельнѣ испѣрѳа создѳвз мѳ; рѳцѣ распрѳстерѳз ѣсѣ на крѳтѣ, ѿ землѣ възывѳа тлѣнное моѣ тѣло, ѣже ѿ дѳвы прѳѳалъ ѣсѣ.

Thou didst assume mortality  
for my sake and didst surrender  
Thy soul unto death, O Thou  
Who by Thy divine breath didst  
instill my soul within me; and  
having loosed the everlasting  
bonds, thou didst glorify it with  
incorruption, raising it up with  
Thee.

*Theotokion:* Rejoice, O well-spring  
of grace! Rejoice, O ladder and  
door of heaven! Rejoice, O lamp-  
stand and golden jar, thou un-  
quarried mountain, who for the  
world gavest birth unto Christ,  
the Bestower of life!

*Canon of the Cross and the Resurrection*  
*Ode 1, same tone.*

*Irmos: Christ is born...*

Christ deifieth me, assuming  
my flesh; Christ exalteth me,  
humbling Himself; Christ, the Be-  
stower of life, maketh me dispa-  
sionate, suffering in His fleshly  
nature. Wherefore, I chant a  
hymn of thanksgiving, for He  
hath been glorified!

Crucified, Christ lifteth me up;  
put to death, Christ raiseth me up  
with Himself Christ giveth me  
life. Wherefore, clapping my  
hands in gladness, I chant a hymn  
of victory to the Savior, for He  
hath been glorified.

Оу̀мерщвлѣніе подѣлѣхъ ѣсѣ менѣ  
радн, и дѣшѣ смѣртн прѣдалѣхъ ѣсѣ,  
иже вдохновѣніемъ бжѣствннымъ  
дѣшѣ мнѣ вложнвыи, и ѡрѣшнѣхъ  
вѣчныхъ оу̀зъ, и совокрѣснѣхъ  
нетлѣніемъ прослѣвилѣхъ ѣсѣ.

Бѣгорѣднчнхъ: Радѣнѣа блгодѣтн  
нстѣчннчѣ. радѣнѣа лѣствнцѣ, и двѣре  
нѣнаа, радѣнѣа свѣщннчѣ, и рѣчко  
златѣа, и горѣ несѣкѣмаа, ѣже  
жнзнодѣвца хрѣта мнровн рѣждѣаа.  
Ииъ канѣнъ, крѣтовокрѣннѣи.

Пѣснѣ а, глѣзъ тѣйже.

Ирмосъ: хрѣтѣс рѣждѣтѣа:

Хрѣтѣс ѡбожѣтѣ мѣ  
воплоцѣаа, хрѣтѣс мѣ вознѣснѣтѣ  
смнрѣаа, хрѣтѣс безѣтрѣстнѣ мѣ  
содѣловѣтѣ, стѣрадѣ жнзнодѣвцѣ  
ѣстѣствѣомъ плѣтн. тѣмже  
воспѣваю блгодѣствннѣю пѣснѣ:  
ѣкѡ прослѣвилѣа.

Хрѣтѣс вознѣснѣтѣ мѣ  
распннѣемъ, хрѣтѣс совокрѣшѣтѣ  
мѣ оу̀мерщвлѣемъ, хрѣтѣс жнзнь  
мнѣ дѣрѣтѣ. тѣмже съ весѣліемъ  
рѣкама плѣцѣаа, поѣ спѣснѣтелю  
повѣднѣю пѣснѣ: ѣкѡ прослѣвилѣа.



*Theotokion:* O all-pure Virgin, thou didst conceive God; in virginity thou didst give birth unto Christ Who of thee had become incarnate: the Only-begotten One, one in hypostasis, the Son Who is known in two natures, for He hath been glorified.

*Canon of the Theotokos*

*Ode 1, same tone.*

*Irmos: Thy victorious right arm...*

What fitting hymnody can our weakness offer thee, who alone art full of grace, to whom Gabriel hath mystically taught us to chant: "Rejoice, O Virgin Theotokos, Mother unwedded!"

With a most pure heart, O ye faithful, let us spiritually cry out to the Ever-virgin Mother of the King of the hosts on high: Rejoice, O Virgin Theotokos, Mother unwedded!

Immeasurable is the depth of thine incomprehensible birthgiving, O most pure one; wherefore, with undoubting faith we make offering unto thee in purity, saying: Rejoice, O Virgin Theotokos, Mother unwedded!

*Then, the canon from the Menaion, and the katasvasia as prescribed by the Typicon.*

Бѣгородиченъ: Бѣга дѣво зачала єси,  
хрѣта же въ дѣствѣ родила єси нзъ  
тебѣ воплощаша пречѣта, єдинаго  
ѹпоствасію єдинороднаго, во двою же  
сщсствѹ познавѣемаго сѣа: ѣакъ  
прославленъ.

Иъз канѡнъ, пречѣтѣнъ бѣѣ.

Пѣснь ѧ, гласъ тоѹже.

Ірмосъ: Твоѡ побѣдѣтельна:

Кѹю чѣ доустѡишю пѣснь наше  
принесѣтъ неможѣніе; точию  
ѡбрѡдовательшю, єѹже насъ  
гаврїилъ тайнѡ нащилъ єсть:  
радѹишъ бѣѣ дѣво, мѣти неневѣстна.

Приснодѣѣ и мѣри црѣ вѣшнихъ  
силъ, ѡ чистѣйша сѣрца вѣрнѣи  
дѹховнѣ возопїимъ: радѹишъ бѣѣ  
дѣво, мѣти неневѣстна.

Безмѣрна бѣздна твоегѡ  
непостижимагѡ рѣчѣвѣ всѣчѣта,  
вѣрою несъмнѣнною оѹбѣ чистѣ  
принѡсимъ чѣ глаголюще: радѹишъ  
бѣѣ дѣво, мѣти неневѣстна.

Тѡже мненѣ. Катавасїа: ѡвѣрѹ оѹста моѡ:

## Ode III

## Canon of the Resurrection

*Irmos:* O Thou Who alone hast known the weakness of human nature, having in Thy mercy formed Thyself therein: Thou girded me about with power from on high, that I may chant to Thee: Holy is the living temple of Thine ineffable glory, O Thou Who lovest mankind!

As God, O Good One, Thou hast taken pity on me who have fallen; and it being Thy good pleasure to come down to me, Thou hast by Thy crucifixion raised me up to cry unto Thee: Holy is the Lord of glory, immutable in goodness!

As enhypostatic Life, O Christ, clothing Thyself in me who have become corrupt, in that Thou art the God of loving-kindness, and descending to my mortal dust, O Master, Thou didst destroy the dominion of death; and having risen after three days of death, Thou hast clothed me in incorruption.

## Пѣснь ѿ.

*Irmos:* БДІНЕ ВѢДЫЙ ЧЕЛОВѢЧЕСКАГО  
существова нѣмоць, и мѣлостивенъ  
въ нѣ воображенъ, преподѣши мѣ съ  
высоты силю, ѣже вопіти тебѣ  
сѣи: ѡдѣшевлѣнный храмѣ  
нензречѣннаго славы твоеѣ  
члѣвѣколюбче.

Бгъ сѣи мнѣ блже, падшаго  
оудѣрилъ єси, и снѣти ко мнѣ  
блговолѣвъ, вознѣлъ мѣ єси  
распѣтѣмъ, ѣже вопіти тебѣ  
сѣи: храмѣ ѡдѣшевлѣнный  
нензречѣннаго твоеѣ славы  
члѣвѣколюбче.

Животъ ѡпостыльный хрѣте сѣи, въ  
нѣстлѣвши мѣ, ѣкѣ мнлосѣрдый бгъ  
ѡболѣкъ, въ переть смѣртнѣю  
сошѣдъ вѣко, смѣртнѣю державѣ  
разрѣшилъ єси, и мѣртвъ триднѣвенъ  
вокрѣвъ, въ нѣстлѣнїе мѣ ѡвлѣклъ  
єси.

*Theotokion:* Conceiving God in thy womb through the all-holy Spirit, O Virgin, thou didst remain unconsumed; for the bush which burned without being consumed clearly, to Moses the Law-giver, proclaimed thee beforehand, who received the unbearable Fire.

*Canon of the Cross and Resurrection*

*Irmos: To Christ God, Who before the ages...*

To Christ God, Who took the lost sheep upon His shoulder and by the Tree erased its sin, let us cry aloud: Holy art Thou, O Lord, Who hast lifted up our horn!

O ye faithful, in truth and a godly spirit let us serve Him Who led Christ, the great Shepherd, out of hell and doth manifestly shepherd the nations through the apostles, His hierarchy.

*Theotokion:* Unto Him Who is God over all, the Son Who without seed willingly became incarnate of the Virgin, and by His divine power preserved her who gave Him birth as a pure virgin even after birthgiving, let us cry: Holy art Thou, O Lord!

БѢГОРОДНЧЕНЪ: БѢГА ЗАЧѢНШИ ВО ЧРѢВѢ  
ДѢВО, ДѢХОМЪ ПРЕСВѢТЫМЪ, ПРЕБЫЛА ѢСН  
НЕУПАЛІМА, ПОНЕЖЕ ТѢ КЪПННА  
ЗАКОНОПОЛОЖНИКЪ МОУСѢЮ, ПАЛІМЪЮ  
НЕЖЕГОМЪ, ЯВѢ ПРЕДВОЗВѢСТИ, ОГНЬ  
НЕСТЕРПІМЫЙ ПРИЕМШЮ.

ИИЗ.

Ірмосъ: Прѣжде вѣкъ ѿ оца:

Иже на свое рамо заблуждаемое  
овча вземшемъ, и низложившемъ  
древомъ егво грѣхъ, хрѣтѣ бѣ  
возопіемъ: воздвигнѣвый рогъ  
нашъ, стѣ Ѣсн гдн.

Возвѣдшемъ пастыра великаго  
изъ ада хрѣта, и щенноначаліемъ егво  
аплы явѣ языки оупасшемъ,  
истинною и бжественнымъ вѣрніи  
дѣхомъ да послужимъ.

Иже ѿ дѣвы воплотившемъса безъ  
сѣмене волею снѣ, и рождашю по  
ржтвѣ, бжественною сілою ѣтѣю  
дѣв сохранѣемъ, иже надъ всѣмн бѣ  
возопіемъ: стѣ Ѣсн гдн.

*Canon of the Theotokos*

*Irmos: O Thou Who alone hast known...*

O Virgin, following the sayings of the prophets, we truly call thee the light cloud; for the Lord came upon thee to cast down the handiworks of the falsehood of Egypt and to enlighten those who worship them.

The choir of the prophets truly called thee the sealed well-spring and the closed door, clearly describing for us the signs of thy virginity, O most hymned one, which thou didst preserve even after giving birth.

Accounted worthy to perceive the transcendent Mind as far as he was able, Gabriel offered thee a cry of joy, O immaculate Virgin, openly announcing the conception of the Word and proclaiming His ineffable birth.

Ode IV

*Canon of the Resurrection*

*Irmos: Gazing with the eyes of foresight upon thee, the mountain overshadowed by the grace of God, Habbakuk prophesied that the Holy One of Israel would come forth from thee, for our salvation and restoration.*

Изм.

Ирмосъ: Ѹдѣнне вѣдый:

Облакѣ тѣмъ лѣгкѣи неложнѣмъ дѣо  
именѣемъ, пророческимъ  
возсвѣдѣюще реченіемъ: прїиде бо на  
тебѣ гдѣмъ ннзложнѣти ѣгѣпетскѣмъ  
прѣлестнѣмъ рѣкотвореніемъ, и  
просвѣтитнѣти сѣмъ слѣжѣщымъ.

Тѣмъ запечатаннымъ воистиннѣмъ  
ликамъ пророческѣи источникѣмъ, и  
заключеннѣю дѣверь именова, дѣвства  
твоегѣмъ всепѣтѣмъ, ѣвственнѣмъ  
знаменіемъ намъ пншѣще: ѣже  
сохраннѣла ѣснѣ и по рѣштѣмъ.

Оумѣ прѣсѣщеннѣмъ видѣтнѣ,  
ѣкоже мѣщно, сподобльѣмъ гаврїилѣмъ,  
дѣо всенепорѣчнѣмъ, радостнѣмъ тебѣмъ  
гласѣмъ прннесѣ, слѣва зачатїе  
ѣвственнѣмъ возвѣщѣющѣи, и  
нензреченнѣе рѣштѣмъ проповѣдающѣи.

Пѣснь ѧ.

Ирмосъ: Горѣ тѣмъ бѣгодѣтїю бѣжїею  
прїосвѣненнѣю, прозорливѣма  
лѣвакѣмъ оумотрѣвѣмъ очнѣма, и зѣ  
тебѣмъ нзѣтнѣ иїлевѣмъ провозгласѣше  
сѣтомѣмъ, во спсѣнїе нашѣмъ и  
ѣбновленїе.

Who is this Savior Who issueth forth from Edom, wearing a crown of thorns, His robe stained red, lifted up upon the Tree? He is the Holy One of Israel, [Who is come] for our salvation and restoration!

Behold, ye disobedient people, and be ashamed! For He Whom ye madly asked Pilate to lift up on the Cross as a malefactor hath destroyed the power of death and risen as God from the tomb!

*Theotokion:* O Virgin, we know thee to be the tree of life; for it is no fruit deadly for men to eat which thou hast put forth, but the delight of everlasting Life, for the salvation of us who hymn thee.

*Canon of the Cross and the Resurrection*

*Irmos: A Rod from the root of Jesse...*

Who is this Beautiful One from Edom, Whose robe is dyed red by the grapes of Bozrah? He Who is comely as God, and as man weareth vesture of flesh stained with blood? Unto Him, O ye faithful, let us chant: Glory to Thy power, O Lord!

КТО СЕИ СПЕЗ ЊЖЕ ЊЗЪ СДѢМА  
ИΣΧΟΔΑ, ВѢНЕЦЪ НОСА ТЕРНОВЕНЪ,  
ѠЧервлѣннѸ рѣзѸ ѡмыи, на дрѣвѣ  
вѣса; ѡлеву сѣтъ сѣи стѣи, во  
спсѣнїе наше ѡбновлѣнїе.

ВѢДИТЕ ЛЮДИ НЕПОКОРѢВІИ, ѡ  
ѡстыдїтесѧ: сѣгоже бо ѡакѡ  
слодѣа вы вознесѣти на крѣтъ ѡ  
пїлатѧ ѡспросїте ѡумоврѣднѣ,  
смерѣти разрѣшївѣ силѸ, бѣолѣпнѡ  
вокрѣсѣ ѡзъ грѣба.

Ѣгорѣднченъ: Дрѣво тѧ дѣво жїзни  
вѣмы: не бѣ снѣди плодѡ  
смерѣтоноснїи челоуѣкѡмъ ѡзъ тебѣ  
прозѡбѣ, но жнвогѧ прїсносѣннагѡ  
наслаждѣнїе, во спсѣнїе наше поѡцнхѣ  
тѧ.

Ѣнъ.

Ѣрмосъ: Жѣзлѡ ѡзъ корѣне їсѣѣова:

КТО СЕИ КРАСЕНЪ ѡЗЪ СДѢМА, ѡ  
сегѡ Ѡчервлѣнїе рѣзноѣ, Ѡ вїноградѧ  
воборѣка, красѣнъ ѡакѡ бѣгѡ, ѡакѡ  
челоуѣкѡ же, крѣвїю плѣти рѣзѸ  
ѠчервлѣнѸ носѧ; сѣмѣже поѣмъ  
вѣрнїи: слава силѣ твоѣй гдїи.

Showing Himself to be the High Priest of the good things to come, Christ destroyed our sins; and indicating the strange way by His own blood, as our forerunner He hath entered the higher and more perfect tabernacle, the Holy of holies.

*Theotokion:* O most hymned one, of Him Who for our sake revealed Himself as the new Adam thou didst request the ancient debt of Eve; for uniting noetic and animate flesh to Himself by His pure conception, from thee did Christ issue forth, the one Lord in two natures.

*Canon of the Theotokos*

*Irmos: Gazing with the eyes of foresight...*

Hearken, O heaven, to the wonders! Pay heed, O earth! For the daughter of fallen Adam who was made of dust hath been appointed for God, to be the Mother of her own Creator, for our salvation and restoration.

We hymn thy great and awesome mystery, for, hiding Himself from the captains of the armies of heaven, He Who Is descended upon thee like rain upon the fleece, for our salvation, O all-hymned one.

Χρῆτός ἐδύσινος ἐλάγξ ἰβλῶσα  
ἀρχιερέϊ, γρέχξ νάσξ ραζορήλξ ἔστῃ:  
ἢ ποκαζάβξ στράνηνξ πῦτῃ σβοέϊο  
κρόβϊο, βξ λῶχσδῶ ἢ  
σoβερσέννηβῆσδῶ βνήδε σκῆνῆϊο,  
πρῆτέχα νάσξ βο σῆλλῶ.

Ἰγορόνηενξ: Ἐνῆνξ δρέβνῆϊ δόλγξ  
ἢσπροσίλα ἔσῆ βσепῆτῶλ οὔ ἢже нάсξ  
ράдн ἰβлῶшагωσα нoβaгω ἰδάма.  
σoεδннῆβξ βο σeбῆ χῆстῶмξ  
зача́тῆeмξ плóть οὔмнδῶ,  
ωδῶσeβлῆнδῶ, ἢз тeбῆ пронзῶде  
χρῆτός, ἔдῆнξ βο oбoῦ γῶδῃ.  
Ἡнξ.

*Ἰρμός: Γόρδ τὰ εἰγοδάτιο:*

Слѣшн чдѣсξ нѣo, ἢ βнδшἰн  
землѣ, ἰакω дцнῆ пѣрсῆнагω οὔβω  
пἰдшагω ἰδάма, бῆδ наречѣна бῆсῆтῃ,  
ἢ σoеeмδ σoдῆтeлῶ ρoднῆтeльннцἰ, нἰ  
спῆсῆнῆ нἰшe ἢ ωбнoвлῆнῆ.

Πoῆмξ βeлῆкoе ἢ σῆρἰшнoе тῶe  
тἰннcтῶ, прeмῆрнῆчξ βο οὔтἰнῆсἰ  
чннoнἰчἰлῆῆ, нἰ тῶ ἢже сῶн снῆде  
ἰакω дoждῃ нἰ ρῆнo, вcепῆтῶл, нἰ  
спῆсῆнῆ нἰсξ пoῶцнῆчξ тῶ.

O most hymned Theotokos,  
thou Holy of holies, expectation  
of the nations and salvation of the  
faithful: From thee hath the De-  
liverer, Lord and Bestower of life  
shone forth, Whom do thou en-  
treat, that thy servants be saved.

Ode V

*Canon of the Resurrection*

*Irmos:* O Christ Who hast

enlightened the ends of the world  
with the radiance of Thy coming  
and illumined them by Thy  
Cross: With the light of Thy di-  
vine knowledge enlighten the  
hearts of those who hymn Thee in  
Orthodox manner.

The Jews put the great Shep-  
herd and Lord of the sheep to  
death by the Tree of the Cross;  
but the dead buried in hades did  
He deliver, like sheep, from the  
dominion of death.

Having announced peace by  
Thy Cross and proclaimed remis-  
sion to those held captive, O my  
Savior, Thou didst put to shame  
him who hath dominion, as  
though he were naked, by Thy  
divine resurrection showing him  
to be impoverished.

СѢТЫХЪ СѢЛА БЦЕ ВСПѢТАА,  
ЧАЛНІЕ ІАЗЫКОВЪ, Н СПСЕНІЕ ВѢРНЫХЪ,  
НЗЪ ТЕБѢ ВОЗСІА НЗБАВНТЕЛЬ Н  
ЖИЗНОДАВЕЦЪ, Н ГДЬ: ЕГОЖЕ МОЛН,  
СПСТНСА РАБОМЪ ТВОИМЪ.

ПѢНЬ ҃.

Ірмосъ: Просвѣтѣный сїаніемъ  
пршесѣтвіа твоегѡ хрѣте, н  
ѡсвѣтѣный крѣтомъ твоимъ міра  
концы, сердца просвѣтѣ светомъ  
твоегѡ бѡразуміа, православно  
поющихъ тѡ.

Пастыра ѡвцѡмъ великаго н гда,  
идаєн дрѣвомъ крѣтнымъ  
оумертвѣша: но тои іакѡ ѡвцы,  
мертвыя во адѣ погребѣнныя,  
державы смѣртныя нзбавн.

Крѣтомъ твоимъ мнрз  
блговѣстѣвз, н проповѣдавз  
плѣннымъ спсе мѡн ѡставленіе,  
державѣ нмѡцаго пограмилз єсн  
хрѣте нага, ѡбнищавша показавый  
бжѣственнымъ востаніемъ твоимъ.

*Theotokion:* Disdain not the requests of those who petition thee with faith, O most hymned and all-pure one, but accept and convey them to thy Son, the one God and Benefactor; for thee have we acquired as our intercessor.

*Canon of the Cross and Resurrection*

*Irmos: As God of peace...*

O the richness, O the depth of the wisdom of God! Laying hold of the wise, the Lord delivered us from their wiles; for having of His own will suffered in the weakness of the flesh, by His might He hath raised up the dead, granting them life.

Christ God, He Who Is, uniteth Himself to the flesh for our sake, and is crucified and dieth; He is buried, and riseth again, and with His flesh He ascendeth unto the Father in splendor. And therewith He shall come and save those who worship Him in piety.

*Theotokion:* O pure virgin, Holy of holies, thou gavest birth to the Holy One of the saints, Christ the Deliverer Who sanctifieth all; wherefore, we proclaim thee, the Queen and Mistress of all, as the Mother of the Author of creation.

Бѣгородиченъ: Прошѣніа вѣрнѡ  
просѣщихъ, всепѣтаа, не прѣзри: но  
прїимѣ, ѿ сїа доношанъ снѣ твоємѣ  
пречѣтаа, бгѣ едїномѣ бггодѣтелю,  
тебѣ бо предстательницѣ  
стажѣхомъ.

Измъ.

Ірмосъ: Бгъ съи мїра:

Ѡ богѣтство, ѿ глѣбннѡ  
премѣдрости бжїа! Премѣдрїа  
ѡбѣмлаѣ гдѣ, ѡ снхъ коварства  
нзбавлаъ естъ насъ: пострадавъ бо  
вѡлею нѣмоцію плотскѡю, своѣю  
крѣпостїю, жнвотворанъ мѣртвїа  
воскрѣслаъ естъ.

Бгъ съи соединяется плѡти насъ  
радн: ѿ распинается, ѿ оумирается:  
погребается, ѿ пакн воскресаетъ, ѿ  
восходитъ свѣтаѡ съ плѡтію своѣю  
хрїтосъ ко оцѣ: съ нѣюже прїидетъ,  
ѿ спсѣтъ бггочестнѡ томѣ  
слажащїа.

Бѣгородиченъ: Сѣтыхъ сѣла дѣо чѣтаа,  
сѣтыхъ сѣаго роднла еси, всѣхъ  
ѡсващїающаго хрїта нзбавителя.  
тѣмже тѣ црїцѣ, ѿ влїцѣ всѣхъ  
їакѡ мѣрь знждителя тварей  
проповѣдаемъ.





We were grievously wounded by the offense of the first-created man, O Lord, but we have been healed by the wounds wherewith Thou wast wounded for us, O Christ; for Thou art the strength and correction of the weak.

Thou hast led us up out of hades, O Lord, having slain the all-devouring monster and set his power at nought by Thy might, O Omnipotent One; for Thou art Life, Light and Resurrection.

*Theotokion:* The ancestors of our race rejoice in thee, O all-pure virgin, receiving through thee the Eden which they lost through transgression; for thou wast pure before giving birth and art so after birthgiving.

*Canon of the Cross and Resurrection*

*Irmos: The sea monster spewed forth...*

Christ God, the dispassionate and immaterial Mind, doth associate Himself with the mind of man, which standeth midway between the divine Essence and the grossness of the flesh; and, wholly immutable, He hath united Himself unto all of me, that, crucified, He might grant salvation unto the whole of me who have fallen.

Согрѣшеніємъ первозданнаго гдѣи,  
лю́тѣ оубѣзвѣхомса, ра́ною же  
нѣщѣлѣхомса твоѣю, ѣ́юже за ны  
оубѣзвѣла еси́ хрѣ́те: ты́ бо  
крѣ́пость немо́ществу́ющихъ и  
нѣсправленіе.

Возвѣлз ны́ еси́ нзъ ѡ́да гдѣи,  
кнѣта оубѣвз всеѡ́дца, всесѣльне,  
твоѣю держа́вою ннзложнѣвз тогѡ́  
снѡ́: ты́ бо живѡ́тъ, и́ свѣ́тъ еси́,  
и́ воскрѣ́ніе.

Пѣгѡрѡдиченз: Веселѡ́тса ѡ́ тебѣ́ дѣво  
прѣѣ́тла, рѡ́да на́шегѡ прѡ́тцы,  
ѣ́демз воспріѣ́мше тобо́ю, е́гоже  
престѡ́плѣніемз погубѣ́ша: ты́ бо  
ѣ́тла, и́ прѣ́жде рѣ́твѡ, и́ по рѣ́твѣ́  
е́си́.

И́нз.

И́рмо́з: Нзъ оубѡ́бы іѡ́нѡ:

Оубѡ́мз сы́и безстра́стенз и́  
невещѣ́ственз, прнмѣ́шѡ́тса хрѣ́то́з  
бѣ́з чело́вѣческо́мѡ оубѡ́,  
ходѡ́тайствѡ́щемѡ бѣ́жѣ́ственнымз  
ѣ́стество́мз, плѡ́ти же  
дебельствѡ́мз, и́ все́мѡ мнѣ́  
непрѡ́женз все́мѡ соеднѣ́са: да  
спѣ́ніе все́мѡ мнѣ́ па́шемѡ подѡ́стз  
распнѣ́емъ.

Tripping, Adam fell and was broken, deceived of old by the hope of deification; yet he ariseth, deified through union with the Word, and through His suffering receiveth dispassion, and is glorified as a son, sitting upon the throne with the Father and the Spirit.

*Theotokion:* Without leaving the bosom of the unoriginate Father, He Who before was begotten without mother and becometh incarnate without father, Who as God reigneth in righteousness, made His abode in the bosom of the pure Maiden. His descent without lineage is awesome and ineffable.

*Canon of the Theotokos*

*Irmos: The uttermost abyss hath engulfed us...*

As servants the ranks of heaven attend thy birthgiving, marvelling, as is meet, at thy seedless parturition, O Ever-virgin; for thou wast pure before birthgiving and art so even after giving birth.

Пáдлетъ прельстѣнъ а́дамъ, и́  
запáвыиѣ сокрѹшáетсѣ, надéждою  
ѡбóлганъ сыи́ дрéвле ѡбожéнїа: но  
востáетъ соедннѣнѣмъ слóва  
ѡбожáемь, и́ стрáстїю безстрáстїе  
прїѣмлетъ, на прѣтóлѣ ѣ́акъ снъ  
слáвнѣтсѣ, сѣдáи со о́цѣмъ же и́  
дхѡмъ.

Бѣгорóдиченъ: Нѣдръ не ѡстѹплъ  
безначáльна роднѣтѣлѣ, въ нѣдрѣхъ  
чѣтыѣ о́троковнїцы водворáетсѣ, и́  
выбáетъ, ѣже прéжде безмáтеренъ,  
безъ о́цá воплощáемьи, ѣже прáвдою  
црѣтвѣдáи бѣгъ: сегѡ неродолóвенъ  
стрáшный рóдъ и́ нензречéненъ.  
И́нъ.

И́рмосъ: ѡбѣде нáсъ:

Предстоáтъ раболѣпнѣ ржѣтвѹ  
твоѣмѹ чннн нѣнїи, днвáщесѣ  
достóйно твоѣмѹ безчѣменномѹ  
рождествѹ принодѣо: ты бо чѣтѣ,  
и́ прéжде ржѣтвѣ, и́ по ржѣтвѣ снѣ.

The Incorporeal One Who existeth from before time, the Word Who createth all things by His will, and as Almighty brought the armies of the incorporeal beings out of non-existence, hath become incarnate of thee, O all-pure one.

The enemy was slain by thy life-bearing Fruit, O thou who art full of the grace of God; hades hath been manifestly trampled down, and we who were in bonds have been freed. Wherefore, I cry: Destroy Thou the passions of my heart!

*Kontakion, in Tone I:*

*Special Melody: "When Thou shalt come..."*

As God Thou didst arise from the tomb in glory, and with Thyself didst raise up the world; human nature hymneth Thee as God, and death hath vanished. Adam danceth, O Master, and Eve, delivered from bonds, now rejoiceth, crying aloud: Thou art He, O Christ, Who granteth resurrection unto all!

Воплотился прежде быи  
 безплотенъ, слово нзъ тебе пречистаѡ,  
 всѡчесткаѡ волю творѡи,  
 безтѣлесныхъ вѡннства приведѡи ѿ  
 небытїѡ ѡкѡ всешленъ.

Оумерщвлѣнъ бысть врагъ  
 живоноснымъ твоимъ плодомъ  
 бгѡблагодѡтнаѡ: ѡ поправнъ бысть  
 ѡдъ проавлѣннѣ, ѡ ѡже во оузахъ  
 свободнхомса. тѣмже вопїю:  
 стрѡсти разрѡши сѣрдца моего.

Кондакъ, гласъ ѡ:

Подобенъ: ѿгда прїидеши:

Воскрѡлъ єси ѡкѡ бгъ нзъ грѡба  
 во славѣ, ѡ миръ совоскрѣсилъ єси, ѡ  
 єстество челоѡческое ѡкѡ бгѡ  
 воспѣваетъ тѡ, ѡ смѣрть ѡчезѣ:  
 ѡдамъ же ликуетъ влѡко, єѡа нынѣ  
 ѿ оузъ ѡзбавлѣма рѡддетса  
 зовѡщи: ты єси, ѡже всѣмъ подаѡ  
 хрѡтѣ воскрѡнїе.

*Ikos:* Let us hymn as God the Almighty Who rose on the third day, Who broke down the gates of hades, Who raised up from the grave those held there from ages past, and Who appeared to the myrrh-bearing women, as He was well pleased to do, telling them first to rejoice and to proclaim joy unto the apostles, in that He alone is the Bestower of life; wherefore, with faith the women proclaimed the signs of victory to the disciples. Hades groaneth and death uttereth lamentation; the world is filled with gladness, and all rejoice with it, for Thou, O Christ, didst grant resurrection unto all.

Ode VII

*Canon of the Resurrection*

*Irmos:* O Theotokos, we, the faithful, perceive thee to be a no-etic furnace; for, as the supremely Exalted One saved the three youths, in thy womb the praised and most glorious God of our fathers wholly renewed the world.

*Ўкосъ:* Воскрѣшаго трнднѣнх  
воспоимъ ѿкѡ бѣа всесѣльна, ѿ  
вратѣ адѡва стѣршаго, ѿ ѿже ѡ  
вѣка ѿз гроба воздвнѣшаго,  
мѣроносцамъ ѿвльшагосѡ, ѿкоже  
благонзволнлз ѣсть, прѣжде снмъ  
ѣже радѣнѣсѡ, рекнѣ: ѿ аплѡмъ  
радостъ возвѣщѣлѡ, ѿкѡ ѣдннъ  
жнзнодѣвецъ. тѣмже вѣроу жѣнѣ  
оѣнкѡмъ знѣменѣ побѣды  
блговѣстѣвѣютъ, ѿ адъ стенѣтъ, ѿ  
смѣртъ рыдѣтъ: мнръ же веселнѣсѡ.  
ѿ всн сз ннмъ радѣютсѡ. тѣ бо  
пѡдалъ ѣсн хрѣтѣ всѣмъ воскрнѣе.

Пѣснь 3.

*Ўмосъ:* Тебѣ оѣмнѣю бѣе, пѣсн  
размогрѣемъ вѣрнн: ѿкоже бо  
ѡтрокн спсѣ трн прѣвозноснмнн,  
мнръ ѡбновн во чрѣвѣ твоѣмъ  
всѣщѣлз, хвѣльнн ѡтцѣвз бѣз, ѿ  
препрослѣвленз.

The earth was afraid, the sun hid itself, the light grew dim, the divine veil of the temple was rent in twain, and the rocks split asunder; for the Righteous One, the praised and all-glorious God of our fathers, hung upon the Cross.

Wounded among mortals of Thine own will for our sake, as though helpless, O supremely Exalted One, Thou, the praised and all-glorious God of our fathers, didst free all and raise them up with Thyself by Thy mighty hand.

*Theotokion:* Rejoice, O well-spring of the water of eternal life! Rejoice, paradise of delight! Rejoice, bulwark of the faithful! Rejoice, thou who knewest not wedlock! Rejoice, universal joy, through whom the praised and all-glorious God of our fathers hath shone forth!

У҃боо́дѣа землѧ, сокрѣѣа со́лнце,  
и́ померче свѣтъ, раздрѣа цр҃кѡвнаа  
бѣжественнаа завѣса, ка́меніе же  
разсѣдеа: на кр҃стѣ бо вѣснѣа  
прѣвнѣи, хвѧльнѣи о́тцѣвз бг҃ъ, и́  
препрослѧвленъ.

Ты бѣвз ѧки безпомѡченъ, и́  
оу́азвенъ вѣ мѣртвѣихъ во́лею насъ  
радѣи превозносѣимѣи, вѣлѣ свобѡдѣлъ  
ѣси, и́ державною рѣкою совокрѣсилъ  
ѣси, хвѧльнѣи о́тцѣвз бг҃ъ, и́  
препрослѧвленъ.

Бг҃ородиченъ: Радѣѣа, истѡчницѣ  
присножнѣвѣа воды. радѣѣа, радѡ  
пѣщнѣи. радѣѣа, стѣно̀ вѣрнѣихъ.  
радѣѣа неискѣсобрѣчнаа. радѣѣа  
всемѣрнаа радѡсте, ѣюже намъ  
возсѣл хвѧльнѣи о́тцѣвз бг҃ъ и́  
препрослѧвленъ.

*Canon of the Cross and Resurrection*

*Irmos: The children raised together in piety...*

Of old, the earth was cursed,  
having been stained with the  
blood of Abel by his murderous  
brother's hand; but dyed with  
Thy divinely shed blood it hath  
been blessed, and leaping up it  
crieth: O God of our fathers,  
blessed art Thou!

Let the God-opposing people  
of Judæa lament their audacity in  
slaying Christ; but let the gentiles  
be glad, and let them clap their  
hands and cry aloud: O God of  
our fathers, blessed art Thou!

Lo! the radiant angel cried out  
to the myrrh-bearing women:  
"Come and see the signs of the  
resurrection of Christ – the wind-  
ing-sheet and the tomb – and cry  
aloud: O God of our fathers,  
blessed art Thou!"

*Canon of the Theotokos*

*Irmos: O Theotokos, we, the faithful...*

O Theotokos, in prophecy  
Jacob perceived thee to be a lad-  
der, for through thee did the su-  
premely Exalted One appear on  
earth and dwell with men, as was  
His good pleasure: the praised  
and all-glorious God of our fa-  
thers.

И҃нз.

Ирмосъ: О́троцы бѣгоучѣтїю:

Дрѣвле оубо проклатѣ бысть  
земля ѡвелевою ѡчервленнѣвшїа  
крѡвію, братоубїиственною рѣкою:  
бѣготѣчною же твоєю крѡвію  
бѣгословнѣа ѡкроплѣна, и  
взыгряющи вопїетъ: Отцѣвъ бже,  
бѣгословѣнъ єси.

Да рыдаютьъ ѡдѣнстїи  
бѣгопротївнїи людіе, дерзостїи  
оубїенїа хрѣтова: гзыцы же да  
веселатѣа, и рѣкѣмїи да восплѣщдтъ,  
и вопїютъ: Отцѣвъ бже  
бѣгословѣнъ єси.

Се мѣроносцамъ ѡбелстѣлаи,  
вопїаше аггѣлъ: воискрѣнїа хрѣтова  
прїидїте и вїдїте знѣмѣнїа,  
плащанїцѣ и грѣбъ, и возопїйте:  
Отцѣвъ бже бѣгословѣнъ єси.

И҃нз.

Ирмосъ: Тебѣ оумнѣю:

Тѣ бже лѣствїцѣ іакѡвъ  
прѣрѣчески раздѣвѣлетъ: тобою бо  
превозносїмый на землїи гавнѣа, и  
єз челѡвѣки пожнѣ, гакѡ бѣгоболнѣ,  
хвѣльный Отцѣвъ бгъ и  
препрослѣвленъ.

Rejoice, O pure one! From thee hath the Shepherd, the supremely Exalted One, come forth, in His unapproachable compassion truly clothing Himself in the skin of Adam, in me, in all of man: the praised and all-glorious God of our fathers.

The preëternal God truly became the new Adam through thy pure blood. Him do thou now entreat that He restore me who have grown old, who cry: Praised and all-glorious is the God of our fathers!

Ode VIII

*Canon of the Resurrection*

*Irmos: Shining in the furnace*

more brightly than gold in a crucible in the beauty of their piety, the children of Israel said: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely for all ages!

O Word of God, Who by Thy will dost create and refashion all things, transforming the shadow of death into life everlasting by Thy sufferings: Thee do all of us, the works of the Lord, unceasingly hymn and supremely exalt for all ages.

Рáдуйсѧ ѿтаѧ, и́зъ тебѣ про́иде  
пáстырь, и́же во а́дамовѣ ко́жѣ  
ѡ́болкѧ вои́стиннѣ, превозно́симыи,  
во всегó ма челоуѣка, за  
бл́гѡу́тробіе непосты́жное: хва́льный  
о́тцѣвъ бѣ́з и́ препросла́вленъ.

Но́выи а́дамъ ѡ́ чистыхъ кровей  
твои́хъ превѣчный бѣ́з бы́сть  
вои́стиннѣ, ѣ́гоже ны́нѣ моли,  
ѡ́бещáвшаго ма ѡ́бновити  
зовѣща: хва́льный о́тцѣвъ бѣ́з и́  
препросла́вленъ.

Пѣснь и́.

І́рмосъ: Въ печь о́троцы и́лєвы,  
ѣ́коже въ горни́лѣ добротою  
бл́гочестіа, чистѣе злата  
блещáхуся, глаго́люще: бл́гословите  
всѧ дѣла гдѧ гдѧ, по́йте и́  
превозно́сите во всѧ вѣки.

И́же во́лею всѧ творáи, и́  
претворáи, ѡ́бращáи сѣнь  
смѣртнѡю въ вѣчнѡю жízнь, стѣ́тїю  
твоѡю сло́ве бж́їи, тебѣ непрестáнно  
всѧ дѣла гдѧ гдѧ по́имъ, и́  
превозно́симъ во всѧ вѣки.





The all-iniquitous slander of the God-slaying Jews hath been exposed; for He Whom they called a deceiver hath risen as One powerful, mocking the foolish seals. Wherefore, rejoicing, let us chant: Let all creation bless and exalt the Lord supremely for all ages!

*Triadicon:* Theologizing the glory [of God] in three holy Persons and one Dominion, as servants the all-pure seraphim glorify the Godhead of three Hypostases. And with them we piously chant: Let all creation bless and exalt the Lord supremely for all ages!

*Canon of the Theotokos*

*Irmos: Shining in the furnace...*

The radiant bridal-chamber, whence Christ the Master of all issued forth like a Bridegroom, let us all hymn, crying aloud: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

ВѢЛИЧІА БОГОВІИЦЪ ІЗДѢВЪЗ  
 ПРЕБЕЗЗАКОННОЕ ѠКЛЕВЕТАНІЕ: СГОЖЕ  
 БО ЛЕВТЦА НАРЕКОША, ВОСТА ІАКѠ  
 СІЛЕНЪ, НАРДГАВСА БЕЗДМНЫМЪ  
 ПЕЧАТЕМЪ. ТѢМЖЕ РАДЮЩЕСА  
 ВОСПОИМЪ: ДА БЛГОСЛОВИТЪ ТВАРЬ  
 ВСАКАА ГДА, Н ПРЕВОЗНОСИТЪ ВО ВСА  
 ВѢКН.

Трѣенъ: Въ тріехъ сцѣніихъ  
 БОСЛОВАЩЕ Н СДНОМЪ ГДѢСТВѢ  
 СЛАВѢ СЕРАФІМН ПРЧНСТІН, СО  
 СТРАХОМЪ РАБОЛѢПНѠ ТРІИПОСТАНОЕ  
 СЛАВАТЪ БЖЕСТВО. СЪ НІМЖЕ Н МЫ  
 БЛГОЧЕСТВЮЩЕ ВОСПОИМЪ: ДА  
 БЛГОСЛОВИТЪ ТВАРЬ ВСАКАА ГДА, Н  
 ПРЕВОЗНОСИТЪ ВО ВСА ВѢКН.  
 ННЪ.

Ірмосъ: Въ пещи Ѡтроцы иїлевы:  
 Чертогъ свѣтовѣдннй, нз  
 НЕГѠЖЕ ВСѢХЪ ВЛКА, ІАКѠ ЖЕНІХЪ  
 ПРОЗЫДЕ ХРТОСЪ, ВОСПОИМЪ ВСН  
 КОПИЩЕ: ВСА ДѢЛА ГДНА ГДА ПОИТЕ,  
 Н ПРЕВОЗНОСИТЕ ВО ВСА ВѢКН.

Rejoice, O glorious throne of God! Rejoice, bulwark of the faithful, through whom Christ hath shined light upon those in darkness, who call thee blessed and cry aloud: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

O most hymned Virgin who for us gavest birth to the Lord, the Author of our salvation, pray for all who earnestly cry out: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

*Then we chant the Hymn of the Theotokos: "My soul doth magnify the Lord..." with the refrain*

*"More honorable than the cherubim..."*

Ode IX

*Canon of the Resurrection*

*Irmos:* The bush which burnt with fire yet was not consumed showed forth an image of thy pure birthgiving. And we pray now that the furnace of temptations which rageth against us may be extinguished, that we may magnify thee unceasingly, O Theotokos.

Рáдѹи́са прѣтѡле сла́вный бж҃їи,  
ра́дѹи́са вѣрны́х стѣно̀, ѿю́же  
сѹщымъ во тьмѣ возсѣ̀а свѣтъ  
хр҃тосъ, тебѣ бл҃жа́щымъ, и  
вопїю́щымъ: всѧ̀ дѣла̀ гд҃на гд҃а  
по́йте, ѝ превозно́сите во всѧ̀ вѣ́ки.

Сп҃се́нїю вино́внаго на́мъ гд҃а  
ро́ждши, молѝ ѡ̀ всѣ́хъ вопїю́щихъ  
приле́жно, дѣ́о всепѣ́таа:  
бл҃гослови́те всѧ̀ дѣла̀ гд҃на гд҃а,  
по́йте ѝ превозно́сите во всѧ̀ вѣ́ки.

Та́же по́емъ пѣ́нь бж҃їи:

Вели́читъ дѹша̀ мо̀а гд҃а:

Съ припѣ́вомъ: Чт҃и́ишю̀ херѹ́бимъ:

Пѣ́нь ѿ̀.

І́рмосъ: Ѽ̀бра́зъ чи́стагѡ рж҃твѧ̀  
твоегѡ̀, ѡ̀гнепалѣ́маа кѹ́пина  
показа̀ невопáльмаа: ѝ ны́нѣ на насъ  
напáстей свнрѣ́пѣю́щю̀ оꙋ̀гаси́ти  
мо́лимса̀ пѣ́ць, да тѧ̀ бж҃е  
непрестáннѡ велича́емъ.



Our vile death hath been put to death, for, appearing unto those in hades, O Christ, Thou didst grant them resurrection from the dead; wherefore, chanting, we magnify Thee as hypostatic Life, Resurrection and Light.

*Triadicon:* O ye divinely wise people, we are saved, trusting in the unoriginate and indivisible Essence, the one Godhead which is known in three singular divine Hypostases — the Father, the Son and the Spirit.

*Canon of the Theotokos*

*Irmos: The bush which burnt with fire...*

Thou didst spring forth from the root of David, the prophet and ancestor of God, O Virgin; and thou hast truly glorified David, giving birth to the prophesied Lord of glory, Whom we magnify as is meet.

Every rule of praise is overturned by the magnitude of thy glory, O all-pure one. Yet accept the hymns of praise which we, thine unworthy servants, earnestly offer thee with love, O Mistress Theotokos.

О҃умертвѣнїа мѣрзкамъ наша  
смѣрть, ѿ мѣртвыѣхъ воскреснїемъ:  
ты бо я́внѣнїа същымъ во я́дѣ  
хрѣтѣ, животоу даровавъ є҃снѣ тѣмъже  
та́кѡ жизнь ѿ воскреснїа ѿ свѣтѣ  
ѿпостасный поюще величаемъ.

Трѣенъ: Незначальное є҃стество ѿ  
непредѣльное, въ трїеѣхъ познавается  
є҃дїнствѣхъ, б҃гоначальныхъ  
ѿпостасеѣхъ є҃дино б҃жество, во о҃цѣ,  
ѿ снѣ, ѿ дхѣ: на неже б҃гомъдрїи  
людіе о҃повѣюще, спасаемъ.

И҃нъ.

*Irmos:* Образъ чїстаго:

И҃зъ корене дѣдова прозвѣла є҃снѣ  
прроческаго дѣво, ѿ б҃гоо҃ческаго: по  
ѿ дѣда та́кѡ воистиннѣ ты  
прославила є҃снѣ, та́кѡ рождши  
пррочествованнаго г҃да славы: є҃гоже  
достойнѡ величаемъ.

Всѣмъ похвальный, пречїстѡ,  
законъ побѣждаетъ величествомъ  
славы твоєѡ. но ѿ влчце, ѿ рлѣхъ  
твоѡхъ недостойныхъ, ѿ любвѣ  
тебѣ приносїмое прїимнѣ, б҃же, со  
о҃сѣрдїемъ пѣнїе похвальное.



*Stichos:* Praise Him with the sound of trumpet, praise Him with psaltery and harp.

Glorifying Thy divine condescension, we hymn Thee, O Christ. Thou wast born of the Virgin and yet wast not separated from the Father; Thou didst willingly suffer as a man and didst endure the Cross and rise from the tomb, issuing forth therefrom as from a bridal chamber, that Thou mightest save the world. O Lord, glory to be Thee!

*Stichos:* Praise Him with timbrel and dance, praise Him with strings and flute.

When Thou wast nailed to the Tree of the Cross, the might of the enemy was slain, creation trembled with the fear of Thee, and hades was made captive by Thy might. Thou didst raise the dead from the graves, and didst open paradise to the thief. O Christ our God, glory be to Thee!

*Stichos:* Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. Let every breath praise the Lord.

Стѣхъ: Хвалѣте ѿгò во гласѣхъ  
трѣбѣмъ: хвалѣте ѿгò во ψαλτήρη  
и гдѣлехъ.

Бѣголъпное твоє снисхожденіе  
славаще, поэмъ тѣ хрѣтѣ. родѣна  
ѿнѣ ѿ дѣвы, и не разлученъ былъ  
ѿнѣ ѿ оца, пострадавъ ѿнѣ ѿакъ  
члѣвѣкъ, и волею претерпѣвъ ѿнѣ  
крѣтъ, воскресъ ѿнѣ ѿ гроба, ѿакъ ѿ  
чертога пронзшѣдъ да спсѣши мѣръ,  
гдѣ слава тебѣ.

Ины стѣхѣры, анатоліевы, гласъ тоѣже:

Стѣхъ: Хвалѣте ѿгò въ тѣмпанѣхъ и  
лицѣхъ, хвалѣте ѿгò во струнахъ и  
органахъ.

Бѣгда пригвоздѣна ѿнѣ на дрѣвѣхъ  
крѣтѣмъ, тогда оумертвѣна державѣ  
вѣжѣа: тварь поколебѣна страхомъ  
твоимъ: и ѿдъ плѣненъ бысть  
державою твоєю: мѣртвыа ѿ гробѣхъ  
воскрѣсѣвъ ѿнѣ, и разбойникѣ рѣи  
ѿвѣрзѣвъ ѿнѣ: хрѣтѣ бже нашъ слава  
тебѣ.

Стѣхъ: Хвалѣте ѿгò въ кѣмбальхъ  
доброгласныхъ, хвалѣте ѿгò въ  
кѣмбальхъ восклицаніа: всѣкое  
дыханіе да хвалитъ гдѣ.

When the honorable women, lamenting, arrived with haste at Thy grave and found the tomb open; and, learning of the new and all-glorious wonder from the angel, they announced to the apostles that the Lord had risen, granting the world great mercy.

*Stichos:* Arise, O Lord my God, let Thy hand be lifted high; forget not Thy paupers to the end.

We bow down before the divine wounds of Thy sufferings, O Christ God, and to the sacrifice of the Master, which was revealed by God in Sion in the fullness of time; for the Sun of righteousness hath illumined those who sleep in darkness, guiding them to never-waning splendor. Glory be to Thee, O Lord!

*Stichos:* I will confess Thee, O Lord, with my whole heart, I will tell of all Thy wonders.

Рыдающе со тщаниемъ гроба  
твоегѡ дошедша честныѡ жєны,  
ѡбрѣтша же гробъ ѡверстъ, ѡ  
ѡвѣдѣвша ѡ ѡггѡла нѡвое ѡ  
прєслѡвное чѡдо, возвѣстѣша  
ѡпѡлмъ: ѡакѡ вокрѣсе гдѣ, дѡрѡдѡ  
мѡровѡ вѣлѡю мѡлѣть.

Стѣхъ: Вокрѣнѣ гдѣ бже мѡѡ, да  
вознесѣтѣсѡ рѡкѡ твоѡ, не забѡдѡ  
ѡвѡбѡгнѡхъ твоѡхъ до концѡ.

Стрѣтѣѡ твоѡхъ бжествєннѡмъ  
ѡзвѡмъ поклонѡемсѡ хрѣтѣ бже, ѡ  
ѡже вѡ сѡѡнѣ вѡчнемъ  
сѡѡеннѡдѣѡствѡю, на концѡ вѣкѡвъ  
бѡѡвлѣннѣ бѡвшемъ: ѡбо во  
тьмѣ спѡщѡмъ, сѡнцѣ просвѣтѣнѣ  
прѡвѡды, кѡ невечѣрнемъ настѡвлѡдѡ  
сѡѡнѡю: гдѣ сѡлѡвѡ тебѣ.

Стѣхъ: ѡсповѣемсѡ тебѣ гдѣ всѣмъ  
сѣрдцѣмъ мѡѡмъ, повѣемъ всѡ чѡдѣсѡ  
твоѡ.



Give ear, O tumultuous Jewish race! Where are they who went to Pilate? Let the soldiers who kept watch say where the seals of the tomb are! Where hath the Buried One been laid? Where was He sold Who hath not been sold? How *was* the treasure stolen? Why slander ye the resurrection of the Savior, O most iniquitous Jews? He hath arisen Who is free among the dead, and granteth the world great mercy!

*Glory... The matins Gospel sticheron.*

*Now and ever..., Theotokion, in Tone II:*

All-blessed art thou, O Virgin Theotokos, for by Him Who became incarnate through thee hath hades been made captive, Adam restored, the curse annulled, Eve set free, death slain, and we have been given life. Wherefore, chanting, we cry aloud: Blessed is Christ God Who hath been thus well pleased! Glory be to Thee!

*Great Doxology, and resurrectional troparion:*

Today is salvation come unto the world; let us sing to Him Who arose from the tomb, and is the Author of our life. For having destroyed death by death, He hath given us the victory and great mercy.

*Then the litanies and the dismissal.*

Любоматѣжный рѡде ѿврёнскѣи  
внѡшнѣте, гдѣ сѡтъ, ѿже кз пѣлатѡ  
прншѣдшѣи: да рекѡтъ стрегѡщѣи  
вѡнни: гдѣ сѡтъ печѡти грѡбныа;  
гдѣ преложѣнз бѣсѣть погребѣнный;  
гдѣ прѡданз бѣсѣть непрѡданный;  
какъ оѡкрадено бѣсѣть сокрѡбнице;  
что ѡклеветѡете спѡсо во стѡнѣ  
прѣбѣззакѡнѣи иѡдѣн; воискрѣ ѿже вз  
мѣртвѡхз свобѡдѣ, ѿ подѡетѡ  
мѣровн вѣлѣю млѣть.

Слава, стѣхѣра ѿвльскаа оѡтреннаа.

И нынѣ:

Прѣблѡсловѣнна ѿсѣ бѣе дѡо,  
воплѡщнмз бо са ѿзѣ тебѣ ѡдз  
плѣннѣа, ѡдѡмз воззвѡа, клѡтва  
потрѣбнѣа, ѡва свобѡднѣа, смѣртѣ  
оѡмертвѣнѣа, ѿ мѡ ѡжнѡхѡмз, тѣмз  
воспѣвѡюще вопѣемз: блѡсловѣнз  
хрѣтѡсз бѣз блѡволенѡый тѡкъ,  
слава тебѣ.

Славослѡбѣе велѣкое. Тѡже, трѡпѡрь воискрѣнз:

Днѣсь спѣсѣнѣе мѣрѡ бѣсѣть, поѣмз  
воискрѣшемѡ ѿ грѡба, ѿ начѡльннѣкѡ  
жнѣзнн нѡшеа: разрѡшнѣвз бо  
смѣртѣю смѣртѣ, повѣдѡ дадѣ нѡмз,  
ѿ вѣлѣю млѣть.

И ѡпѡстѡ.





Very early, the myrrh-bearing women arrived, weeping, at Thy tomb, O Christ God; and they found an angel sitting there, clad in white garments, who said: What seek ye? Christ is risen! Lament no longer!

When Thine apostles went to the mountain whither Thou hadst commanded them to go, and saw Thee, O Savior, they worshipped Thee; and Thou didst send them unto the nations, to teach and baptize them.

*Triadicon:* Let us worship the Father, let us glorify the Son, and together let us hymn the all-holy Spirit, crying out and saying: O most holy Trinity, save us all!

*Theotokion:* Thy people bring Thy Mother before Thee to make supplication, O Christ. Through her entreaties grant us Thy compassions, O Good One, that we may glorify Thee Who hast shone forth upon us from the tomb.

Μύρωνώεντες πρίνδóση πλάχδψα,  
на грóбѣ твоóй хр̑тѣ бже, сѣλω  
ράνω: ѡ въз бѣлыхъ рíзахъ  
ѡбрътѣтóша ἄγγλα седάψα, что  
ѡцѣете; зовѣща. воскресѣ хр̑тóсѣ, не  
рыдáйте прóчее.

Ἄπλн твоò гд̑н на гóрѣ, ἄμοже  
повелѣлз ε̑с̑н̑ ѡмз, прншѣдше сп̑се, ѡ  
тὰ в̑дѣвшѣ поклонίшасѣ ἡχ̑же ѡ  
πολλάз ε̑с̑н̑ во ἰα̑зύκн̑ οὐχίτηн̑ ѡ  
крест̑т̑т̑н̑ ἁ̑.

Сл̑ва, тр̑ченз: Ὁ̑ц̑с̑ поклонίμεѣ, ѡ  
с̑на̑ славоелóбнмз ѡ прес̑т̑áго д̑ха̑  
вк̑пѣ воспо́ймз, зовѣще ѡ  
глагóлюще: всес̑т̑áа тр̑це, сп̑с̑н̑ всѣхъ  
на̑сѣ.

Ἡ̑ нынѣ: Μ̑τ̑рь твоòу прнвóдѣт̑з  
т̑н̑ въз м̑т̑вѣ, люд̑е твоòн̑ хр̑тѣ:  
мольб̑амн̑ ε̑ὰ щедрóты твоòн̑  
д̑жд̑ь на̑мз бл̑г̑н̑, да тὰ  
прославл̑емз, ѡз̑ грóба на̑мз  
вос̑с̑т̑áвш̑аго.

*Resurrectional troparion, in Tone I:*

When the stone had been sealed by the Jews, and the soldiers were guarding Thine all-pure body, Thou didst arise on the third day, O Savior, granting life to the world. Wherefore, the hosts of heaven cried out to Thee, O Bestower of life: Glory to Thy resurrection, O Christ! Glory to Thy kingdom! Glory to Thy dispensation, O Thou Who alone lovest mankind!

*Kontakion, in Tone I:*

As God Thou didst arise from the tomb in glory, and with Thyself didst raise up the world; human nature hymneth Thee as God, and death hath vanished. Adam danceth, O Master, and Eve, delivered from bonds, now rejoiceth, crying aloud: Thou art He, O Christ, Who granteth resurrection unto all!

*Prokimenon, in Tone I:*

Let Thy mercy, O Lord, be upon us, according as we have hoped in Thee.

*Stichos:* Rejoice in the Lord, O ye righteous; praise is meet for the upright.

Тропáрь воскресный, гласъ ѱ:

Кáмени запечатанѡ ѿ иудей, и  
вóннѡмъ стрегущимъ пречистоѡ тѣло  
твоѡ, воскресъ еси тридневный спсе,  
даруаи мiрови жизнь. сего ради  
сiлы небеса вопiаху ти,  
жизнодавче: слава воскресенiю твоемѹ  
христѣ: слава царствiю твоемѹ: слава  
смотренiю твоемѹ, единому  
члвчколюбче.

Кондакъ, гласъ ѱ:

Подобенъ: ѿгда прiидеши:

Воскресъ еси ѿакѡ бгъ изъ гроба  
во славу, и миръ совоскресилъ еси, и  
естество челоувческое ѿакѡ бга  
воспѣваетъ тѣ, и смѣрть исчезе:  
адамъ же ликуетъ влко, ева нынѣ  
ѿ оузъ избавлена радуетца  
зовущи: ты еси, иже всѣмъ подаа  
христѣ воскреснiе.

Прокименъ, гласъ ѱ:

Буди, гди, млть твоѡ на насъ,  
ѿкоже оуповахомъ на тѣ.

Стихъ: Радуйтеса прѣнiи ѡ гдѣ,  
правымъ подобаетъ похвалѣ.

*Alleluia, in Tone I:*

The God that giveth avengement unto me hath subdued peoples under me.

*Stichos:* It is He that magnifieth the salvation of His king and worketh mercy for His anointed, for David, and for his seed unto eternity.

Ἀλληλῦια, γλῶσζ ἰ:

Б҃ГЪ ДАА҃И ѠМЦЕ́НІЕ МНѢ, И  
ПОКОРІВЫИ ЛЮДИ ПОДЪ МЯ.

Стихъ: Велнчѡаи спсѣніа царѣва, и  
творѡи мѡтѣ хрїстѣ своемѣ дѣдѣ, и  
сѣмени ѡгѡ до вѣка.