

Βοικρήνῃ Ὁκτόνηχ. Γλάεζ β̄.

Sunday Octoechos – Second 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 II:

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

Come ye, let us worship God the Word, Who was begotten of the Father before the ages, and became incarnate of the Virgin Mary: for, having endured the Cross, He was given over to burial, as He Himself desired; and having risen from the dead, He hath saved me, a man astray.

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

Christ our Savior, having nailed to the Cross the record which is against us, hath erased it and abolished the might of death. We worship His resurrection on the third day.

Κε εδββώτϚ на веліцѣѣ вєчєрнн, на Γ̄δ̄н
воззв́ахз, поєт́авнмз єт́х̄овєз ї, н̄ поэмз
єт́х̄нры воєкрєєны Ѡмоєгл́єєннкє, г̄: н̄
л̄нєт́ол́євєы, д̄: н̄ мннєн г̄, н̄л̄н̄ д̄, н̄л̄н̄ є, л̄цє
пр́зд̄нєтєєє єт́г̄н̄, Єл́вє, мннєн: Н̄ н̄ынѣ,
є̄г̄ор́д̄нчєнз пєр̄в̄н̄н̄, гл́єє.
Єт́х̄нры воєкр̄н̄ы, гл́єєз б̄.

Єт́х̄з: Н̄звєд̄н̄ н̄з̄ т̄ємн̄н̄ц̄ы д̄ш̄д̄
мо̄ю, н̄єповѣд̄ат̄нєє н̄мєнн̄ т̄вєоем̄д̄.

Пр̄єждє вѣк̄єз ѿ ѿц̄а р́жд̄шєм̄дєє
є̄ж̄їю єл́ов̄д̄, / вопл́оц̄шєм̄дєє ѿ д̄єы
м̄р̄їн̄, / пр̄їнд̄н̄тє поклон̄н̄єє: / кр̄т̄з
єо пр̄єт̄єр̄п̄ѣєз, / поєр̄єв̄єн̄їю пр̄єд̄л̄д̄єєє,
ї̄єк̄ω єл̄м̄єз воєх̄от̄ѣ: / н̄ воєкр̄єєз н̄з̄
м̄єрт̄в̄єыч̄єз, // є̄п̄сє м̄єз з̄єв̄л̄жд̄а̄юц̄-
л̄го чєл̄овѣк̄єє.

Єт́х̄з: Мєнє ж̄д̄ѣт̄з пр̄ѣєн̄н̄ц̄ы,
д̄онд̄єжє в̄озд̄л̄єн̄ мн̄ѣ.

Х̄р̄т́оєз є̄п̄єз н̄л̄ш̄єз, / є̄жє н̄є н̄є
р̄δ̄к̄опн̄єєн̄їє пр̄н̄єв̄озд̄н̄єєз н̄є кр̄т̄ѣ
з̄єгл̄д̄н̄, / н̄ є̄м̄єрт̄н̄д̄ю д̄єр̄ж̄л̄єє
ο̄ῡпр̄зд̄н̄н̄: // поклон̄л̄єєєє є̄γ̄ω̄ т̄р̄-
д̄н̄єєн̄ом̄д̄ воєкр̄н̄їю.

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

With the archangels let us hymn the resurrection of Christ; for He is the Deliverer and Savior of our souls, and shall come again in awesome glory and mighty power, to judge the world which He hath created.

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

The angel proclaimed Thee, the Master Who had been crucified and buried, and he said to the women: "Come ye, and see where the Lord lay; for He hath arisen, as He said, in that He is almighty!" Wherefore, we worship Thee Who alone art immortal. O Christ, Bestower of life, have mercy upon us!

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

Стѣхъ: Изъ глубины воззвахъ къ тебѣ гдѣ, гдѣ, оубо слыши гласъ мой.

Со арханглы воспоимъ хрѣтово воскресѣнїе: / тои бо естъ избавитель и спсѣ дшшз нашихъ, / и въ славу стращнѣи и крѣпцѣи еилѣ, // пакн грядѣтъ сдѣлти мирѣ, егоче создѣ.

Ины стѣхѣры анатолїевы, гласъ тоиже

Стѣхъ: Да бѣдѣтъ оуши твои, внемлющѣ гласѣ молѣнїѣ моегѣ.

Тебѣ распѣншагося и погребеннаго, / агглы проповѣда вѣкѣ, / и глаголаше женамъ: прїидѣте видѣте, идѣже лежалаше гдѣ: / воскресе бо, ѣкоже рече, ѣкѣ всеиленъ. / тѣмже тебѣ поклонѣмса едїномѣ безсмертномѣ: // жнзнодавче хрѣте, помилѣи насъ.

Стѣхъ: Ище беззакѣнїѣмъ азриши гдѣ, гдѣ, ктѣо постоитъ; ѣкѣ оубо тебѣ ѡчищенїе естъ.

By Thy Cross hast Thou annulled the curse which began with the Tree; by Thy burial hast Thou slain the might of death; and by Thine arising hast Thou enlightened the human race. Wherefore, we cry out to Thee: O Christ our God and Benefactor, glory be to thee!

Stichos: 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.

The gates of death opened unto Thee in fear, O Lord, and the gatekeepers of hades, seeing Thee, were afraid; for Thou didst shatter the brazen gates, didst break their chains of iron, didst lead us forth from darkness and the shadow of death, and didst rend our bonds asunder.

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

Крѣтѣомъ твоимъ оупразднилъ
ѣсѣнъ, / ѿже ѿ дрѣва клѣтвѣсѣ, / по-
гребѣнїемъ твоимъ оумертвѣилъ ѣсѣнъ
смѣртнѣ державѣсѣ: / востанїемъ же
твоимъ просвѣтилъ ѣсѣнъ родъ чело-
вѣческїй. / сегѡ раднѣ вопїемъ ти: //
блгодѣтелю хрѣтѣ бже нашъ, слава
тебѣ.

Стїхъ: Имене раднѣ твоегѡ, потер-
пѣхъ тѣ гдѣн, потерпѣ дшѣ моѣ
вз главо твоѣ, оуповѣ дшѣ моѣ на
гдѣ.

Ѿверзѡшасѣ тебѣ гдѣн, /
страхомъ вратѣ смѣртнѣсѣ, /
вратнїцы же ѡдѡвы вѣдѣвшѣ тѣ,
оубоѡшасѣ: / вратѣ бо мѣднѣсѣ со-
крѣшилъ ѣсѣнъ, / нѣ версѣнѣ желѣзныѣсѣ
стерѣлъ ѣсѣнъ, / нѣ нзвѣлъ ѣсѣнъ насъ ѿ
тьмы нѣ стѣннѣ смѣртныѣсѣ, // нѣ оубо
наша растерзѣлъ ѣсѣнъ.

Стїхъ: Ѿ стражи оутреннїѣ до
нощнѣ, ѿ стражи оутреннїѣ, да
оуповѣетъ иль на гдѣ.

Come ye, let us all fall down before the house of the Lord; and chanting, let us send forth from our mouth a hymn of salvation, saying: O Thou Who wast crucified on the Tree, Who rose from the dead and art in the bosom of the Father, cleanse us of our sins.

Then stichera for the saint from the Menaion.

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

The dogmatic theotokion, in Tone II:

The shadow of the law passed away when grace arrived; for, as the bush wrapped in flame did not burn, so did the Virgin give birth and yet remain a virgin. In place of the pillar of fire, the Sun of righteousness hath shone forth. Instead of Moses, Christ is come, the salvation of our souls.

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 Himself.

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

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

Спѣнѣтельнѣю пѣснь поюще, ѿ
оустъ возслѣмъ:/ прїидїте всѣ въ
домъ гдѣнемъ припадѣмъ, глаголюще:/
на дрѣвѣ распнѣйсѧ, ѡ ѡзъ мѣртвѣхъ
воскрѣсїи, // ѡ свѣтъ въ нѣдрѣхъ
ѡчиюхъ, ѡчїстї грѣхѣ наша.

ГЛАВА, МНЕН.

Ѣ нѣнѣ, бѣорѡднченъ, догматїкѣ глаголюще:

Прїиде свѣтъ законнаго, / бѣгродатї
пришедши:/ ѡкоже бо крѣпнѣ не
сгарѣше ѡпалѣема, / такъ дѣво
роднѣ сѣнѣ, / ѡ дѣва пребнѣла сѣнѣ.
вмѣстѣ столпѣ ѡгненнаго, /
праведное возсѣла солнцѣ:/ вмѣстѣ
мѡисѣя, // хрїстѣ, спсѣнїе дѣшъ
нашихъ.

Тѣже вхѡдѣ съ кадїломъ. Свѣте тїхїи:

Прокїменъ ѡ ѡчїстїи.

Гдѣ воцрѣйсѧ, въ лѣпотѣ
ѡблечѣсѧ.

Стїхъ: Ѣбо оустѣрднѣ вселѣннѣю,
ѡже не подвижнѣсѧ.

Стїхъ: Ѣбо оустѣрднѣ вселѣннѣю,
ѡже не подвижнѣсѧ.

Стїхъ: Домъ твоѣмъ подобѣетъ
сѣбїна гдѣ, въ долготѣ днїи.

The aposticha stichera, in Tone II:

Thy resurrection, O Christ our Savior, hath illumined the whole universe; and Thou hast called forth Thy creation. O Lord almighty, glory be to Thee!

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

By the Tree, O Savior, hast Thou abolished the curse which began with the tree; by Thy burial hast Thou put the might of death to death; and by Thine arising Thou hast illumined our race. Wherefore, we cry out to Thee: O Christ our God, Bestower of life, glory be to Thee!

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

Appearing, nailed to the Cross, O Christ, Thou didst alter the beauty of created things. The soldiers, displaying their inhumanity, pierced Thy side with a lance, and the Jews, refusing to acknowledge Thine authority, asked that Thy tomb be sealed. O Lord Who in the loving-kindness of Thy compassion didst accept burial and arose on the third day, glory be to Thee!

На стѣхобнѣ стѣхѣры воскресѣны, гласъ ѿ:
Воскрѣніе твоє хрѣтѣ спсе, / всю про-
свѣтѣн вселеннѣю / ѿ призвалъ єси
твоє созданіе: // Всесильне гдѣ слава
тебѣ.

Стѣхъ: Гдѣ воцрѣса, въ лепотѣ
ѡблечеса.

Дрекомъ спсе ѡпразднилъ єси, /
ѿже ѡ дрѣва клатвѣ, / державѣ
смѣртѣи погребеніемъ твоимъ
ѡмертвѣнъ єси, / просвѣтѣнъ же
єси родъ нашъ воцтаніемъ твоимъ. /
Тѣмъ же вопіемъ тебѣ: // живо-
тодавче хрѣтѣ бже нашъ, слава тебѣ.

Стѣхъ: Ибо ѡутвердѣн вселеннѣю,
ѿже не подвижнѣтсѣ.

На крѣтѣ ѿвльса хрѣтѣ при-
гвождаемъ, / ѿзмѣнилъ єси добротѣ
зданіи: / ѿ безчеловѣчіе ѡубо вѣнни
показующе, / копіемъ рѣбра твоѡ
прободоша, / євренъ же печатати
грѣба проєнша, / твоеѡ влѣстѣи не
вѣдуще. / но за мѣрдіе ѡутрѣбъ
твоихъ, пріемъ погребеніе, // ѿ три-
днѣвенъ воскресѣн гдѣ слава тебѣ.

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

O Christ, Bestower of life, Who of Thine own will endured suffering for the sake of mortal men, as One mighty Thou didst descend into hades, and there, having rescued from the hands of the mighty one those who awaited Thy coming, Thou gavest them to live in paradise instead of hades. Wherefore, grant also cleansing from sins and great mercy unto us, who glorify Thine arising on the third day.

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

O new wonder greater than all the wonders of the past! For who hath ever known a mother to give birth without having known a man, and to bear on her arm Him Who sustaineth all creation? Yet it was the will of God to be born. O all-pure one, who bore Him in thine arms as an infant and hast maternal boldness before Him: Cease not to pray in behalf of those who honor thee, that He have compassion and save our souls.

Стѣхъ: ДОМУ ТВОЕМУ ПОДОБЯЕТСЯ
СЪБИНА ГДН, ВЪ ДОЛГОТУ ДНІИ.

ЖИВОТОДАВЧЕ ХРІСТЕ, ВОЛЕЮ СТРАТЬ
ПРЕТЕРПѢВЫИ СМЕРТНЫХЪ РАДИ, / ВО
ЛДЪ ЖЕ СНИЗШЕДЪ ЯКО СЛЕНЪ, /
ТАМУ ТВОЕГО ПРИШЕСТВІА
ОЖИДАЮЩИА, / НЕСХИТНВЪ ЯКО У
СВѢРА КРЕПКАГО, / РАИ ВМѢСТУ АДА
ЖИТИ ДАРОВААЪ СІИ. / ТЕМЖЕ И НАМЪ
СЛАВЦЫМЪ ТРИДНЕВНОЕ ТВОЕ
ВОСТАНИЕ, // ДАРУИ ОЧИЩЕНИЕ ГРЕХОВЪ,
И ВЕЛИЮ МЛТЬ.

СЛАВА, И НЫНѢ, БГОРОДНИЦЕ:

О ЧУДЕСЕ НОВАГО ВСЕХЪ ДРЕВНИХЪ
ЧУДЕС! / КТО БО ПОЗНА МТРЕ БЕЗ
МУЖА РОЖДШЮ, / И НА РУКАХЪ НО-
СЯЩЮ, ВСЮ ТВАРЬ СОДЕРЖАЦАГО; /
БЖІЕ СІТЬ ИЗВОЛЕНИЕ, РОЖДШЕЕСА.
ЕГОЖЕ ЯКО МЛНЦА ПРЕЧТАА, ТВОИМА
РУКАМА НОСИВШАА, / И МТРЕ
ДЕРЗНОВЕНИЕ КЪ НЕМУ ИМУЩАА, / НЕ
ПРЕСТАИ МОЛЩИ О ЧТЮЩИХЪ ТЕА, //
ОУЩЕДРИТИ И СПСТИ ДУШЫ НАША.

Then, "Now lettest Thou Thy servant depart..."

Trisagion through Our Father.

Resurrectional troparion, in Tone II:

When Thou didst descend unto death, O Life immortal, then didst Thou slay hades with the radiance of Thy divinity; and when Thou didst raise up the dead from the nethermost depths, all the hosts of heaven cried aloud: O Christ our God, Bestower of light, glory be to Thee!

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

All of thy most glorious mysteries are beyond comprehension, O Theotokos; for, thy purity sealed and thy virginity intact, thou art known to be a true Mother, having given birth unto God. Him do thou entreat, that our souls be saved.

And the rest of the service followeth in order.

Тѣже: Нынѣ ѿпѣцѣши: Трисѣое. По Оѣе нашь:

Тропарь воскресѣнъ, гласъ ѣ:

ѲГДА СИНЗШЕЛЪ ѢСН КЪ СМЕРТН,
ЖИВОТѢ БЕЗСМЕРТНЫИ,/ ТОГДА ЯДЪ
ОУМЕРТВЕЛЪ ѢСН БЛНСТАНІЕМЪ
БЖЕСТВА./ ѢГДА ЖЕ Н ОУМЕРШЫА/ Ѿ
ПРЕСПОДННХЪ ВОСКРЕШАЛЪ ѢСН,/ ВСА
СИЛЫ НЕБНЫА ВЗЫВАХУ:// ЖИЗНОДАВЧЕ
ХРТЕ БЖЕ НАШЪ, СЛАВА ТЕБѢ.

Пѣорѣдченъ:

ВСА ПАЧЕ СМЫСЛА,/ ВСА ПРЕСЛАВНАА
ТВОА ЕЦЕ, ТАИИСТВА,/ ЧИСТОТѢ ЗА-
ПЧАТАННОИ, Н ДѢВСТВУ ХРАНИМУ,/
МТИ ПОЗНАЛАСА ѢСН НЕЛОЖНА,/ БГА
РОЖДШИ ИСТИННАГО:// ТОГО МОЛИ
СПСТИСА ДУШАМЪ НАШЫМЪ.

Sunday Morning – Matins

After the Six Psalms, we chant “God is the Lord...” in Tone II, 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 II:

The noble Joseph, taking Thine all-pure body down from the Tree and wrapping it in a clean winding-sheet, enclosed it in a new tomb with sweet spices; yet Thou didst arise on the third day, O Lord, granting great mercy to the world.

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

Standing before the myrrh-bearing women at the tomb, the angel cried: “Myrrh is meet for the dead, yet Christ hath shown Himself to be a stranger to corruption! But cry aloud: The Lord hath risen, granting the world great mercy!”

Въ недѣлю на о҃трени, на Б҃гъ гдѣ тропарь: Ѫгда
снзшѣлз ѣсн: Слѣва, н нынѣ: Ксѣл пѣче смысла:
По ѡмз ст҃холобїи, сѣдальны воискр҃ны, гласъ б҃:

Бл҃говерѣзныи іωсифз, сз дрѣва
снѣмз прѣѣтоѣ твоѣ тѣло, плаща-
нїцею ѣтою ѡбвѣвз, н бл҃гоуханьми
во гробѣ нѡвѣ закрѣвз положн: но
трнднѣвєнз воискр҃лз ѣсн гдн, подад
мірови вѣлію мл҃ть.

Воискр҃нн гдн б҃же мой, да возне-
сѣтса рѣка твоѡ, не забдн
о҃бѡгнхз твоѡхз до концѡ.

Мѣроносцамз женѡмз при гробѣ
предстѡвз ѡг҃лз вопїѡше: мѣра
мѣртвѡмз сѣть прилїчна, хр҃тѡсз
же нстлѣнїѡ іавнса чждѡ. но во-
зопїнте: воискр҃се гдѣ, подад мірови
вѣлію мл҃ть.

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

All-glorious art thou, O Virgin Theotokos! We hymn thee, for thy Son hath cast down hades through the Cross; death hath been slain; we, the dead, have arisen, and have been vouchsafed life. We have received paradise, our ancient delight. Wherefore, giving thanks, we glorify Christ our God as mighty, the only most Merciful One.

After the second chanting of the Psalter, these resurrectional sessional hymns, in Tone II:

Without hindering [the Jews] from sealing the stone of the tomb, in arising Thou didst bestow the rock of faith upon all. O Lord, glory be to Thee!

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

With one accord the choir of Thy disciples rejoiceth with the myrrh-bearing women; and with them we celebrate a common feast to the glory and honor of Thy resurrection. And through them we cry out to Thee, O Lord Who lovest mankind: Grant Thy people great mercy!

СЛАВА, И НЫНѢ, БГОРОДНИЦЕ:

Препроелáвленна ѿсѣ бѣе дѣво,
поёмъ тѣ: крѣтомъ бо сѣа твоегѡ
низложиса ѡдъ, и смѣрть
оумертвѣиса, оумерщвлѣннѣи бо
тáхомъ, и животѣ сподобѣхомъ:
рѣи бопрѣáхомъ дрѣвнее наслаждѣнѣе.
тѣмъ блгодарáще, славолюбимъ
ѡакѡ держáвнаго хрѣтѣа бѣа нáшего, и
ѡдѣннаго многомлѣтнѣаго.

По бѣмъ стѣхолобѣи сѣдальны, глáеъ бѣ.

Кáмень гробный запечатати не
возбранѣвъ, кáмень вѣры воискрѣъ
пóдалъ ѿсѣ всѣмъ, гдѣ слава тѣбѣ.

Стѣхъ: Исповѣмъ тѣбѣ гдѣи всѣмъ
сѣрдцемъ моимъ, повѣмъ всѡ чюдеса
твоѡ.

Оумчкѡвъ твоихъ ликъъ съ
мѣронóицами женáми радѣтса
согласно: ѡбщѣи бо прáздникъъ съ
ними прáзднѡтѣ прáзднѡемъ, въ
славѣ и чѣстѣ твоегѡ воискрѣнѣа. и
тѣми вопѣемъ тѣ, члѣвѣколибче гдѣи:
людемъ твоимъ подáждь вѣлѣю
млѣть.

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

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!

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

The women who after Thy Passion went to Thy tomb to anoint Thy body, O Christ God, beheld angels in the sepulchre and were afraid; for they heard them say that the Lord is risen, granting the world great mercy.

Songs of Ascent

Antiphon I in Tone II, the verses being repeated:

I cast the eyes of my heart toward Thee in heaven, O Savior. Save me by Thine overshadowing.

Have mercy on us who offend Thee greatly every hour, O my Christ, and grant that we may offer Thee repentance before the end.

СЛАВА, Ѣ НЫНѢ, БГОРОДНИЦЕНЪ:

Превѣлгословѣнна ѣсѣ еѣе дѣо,
воплѣщенимъ бо еѣ нѣзъ тебѣ ѣдъ
плѣнѣна, ѣдѣмъ воззвѣла, клѣтва
погребѣна, ѣва евободинѣна, смѣрть
оумертвѣна, ѣ мѣ ѣжѣхомъ. тѣмъ
воспѣвѣюще вопѣемъ: елгословѣнъ
хрѣтѣсъ бѣзъ елговоленѣнъ тѣкѣ,
слава тебѣ.

По непорѣчнахъ ѣпакѣн, глѣсъ ѣ.

По стѣрѣти шѣдша во грѣбъ
жѣнѣ, во ѣже помѣзати тѣло
твоѣ хрѣтѣ бѣже, вѣдѣша ѣгглы во
грѣбѣ, ѣ оумѣсѣшасѣ: глѣсъ бо
слѣшашъ ѣ нѣхъ, ѣкѣ воисрѣе гѣдъ,
дѣрѣ мѣровѣ вѣлѣю мѣтѣ.

Степенна, глѣсъ ѣ.

Ѣнтѣфѣнъ ѣ:

Ѣже стѣхѣ повѣторѣюще поѣмъ:

На нѣо ѣчи пѣщѣю/ моерѣ
сѣрдѣа, кѣ тебѣ еѣсе, // еѣсѣ ма
твоѣмъ ѣсѣнѣемъ.

Помѣлѣнѣ нѣсъ согрѣшѣющѣхъ те-
бѣ мнѣгѣ, / на вѣлѣкѣнѣ чѣсъ, ѣ хрѣтѣ
мѣнѣ, / ѣ дѣждъ ѣбразъ // прѣжде
конѣа покѣлѣтѣна тебѣ.

Glory... It is fitting that the Holy Spirit reign, sanctify and move creation, for He is God, consubstantial with the Father and the Word.

Now and ever... The foregoing is repeated.
Antiphon II

If the Lord were not with us, who would be preserved whole from the enemy, the slayer of men?

Give not Thy servant over to the teeth of mine enemies, O Savior, for they move against me like lions.

Glory... The Holy Spirit is the Source of life and worship, for by His power as God He preserveth all created things in the Father by the Son.

Now and ever... The foregoing is repeated.
Antiphon III

They who hope in the Lord are like a holy mountain: they are in nowise moved by the assaults of the enemy.

Let those who live godly lives stretch not their hands forth to iniquities, for Christ will not withhold His staff from such in His portion.

СЛАВА: СѢОМЪ ДХЪ, ѢЖЕ ЦАРЕСТВО-
ВАТИ ПОДОБЛЕТЪ, / ѠБЛАЩАТИ, ПОД-
ВНЗАТИ ТВАРЬ: // БГЪ БО ѢСТЬ,
ѢДНОСЪЩЕНЪ ѠЦЪ НЪ СЛОВЪ.

И нынѣ, тоѣже.

Антифѡнъ вѣ:

АЩЕ НЕ ГДЪ БЫ БЫЛЪ ВЪ НАСЪ, /
КТО ДОВОЛЕНЪ ЦѢЛЪ СОХРАНЕНЪ БЫТИ
Ѡ ВРАГА, // КДПНЪ НЪ ЧЕЛОВѢКО-
УБИЦЫ;

ЗБѢОМЪ НХЪ НЕ ПРДАЖДЪ СПСЕ,
ТВОЕГѠ РАБА: / НБО ЛВѢОВЫМЪ
ѠБРАЗОМЪ // НА МЪ ПОДВНЗАЮТСА
ВРАЗН МОИ.

СЛАВА: СѢОМЪ ДХЪ ЖИВОНАЧАЛЪЕ НЪ
ЧЕСТЬ: / ВСЪ БО СОЗДАНАА, / ЯКѠ БГЪ
СЫНЪ СЛОЮ ѠКРЕПЛЛЕТЪ // СО-
БЛЮДАЕТЪ БО ѠЦЪ, СНОМЪ ЖЕ.

И нынѣ, тоѣже.

Антифѡнъ гѣ:

НАДѢЮЩИСА НА ГДА, ѠПОДОБНШАСА
ГОРЪ СѢИ: // НЖЕ НИКАКОЖЕ
ДВНЖДТСА ПРНЛОГН ВРАЖИИИ.

ВЪ БЕЗЗАКОНИИ РДКЪ СВОИХЪ ДА НЕ
ПРОСТРДТЪ / БЖЕСТВЕННѢ ЖИВЩИИ: //
НЕ ѠСТАВЛЛЕТЪ БО ХРТОСЪ ЖЕЗЛА НА
ЖРЕБИИ СВОЕМЪ.

Glory... Through the Holy Spirit doth all wisdom flow: through Him have the prophets received vision, hath grace come upon the apostles, and have the martyrs been crowned with the endurance of suffering.

Now and ever... The foregoing is repeated.

Prokimenon, in Tone II:

Arouse Thyself, O Lord my God, in the commandment which Thou hast enjoined, and a congregation of people shall surround Thee.

Stichos: O Lord my God, in Thee have I hoped. Save me.

"Let every breath praise the Lord."

The appointed Resurrectional Gospel.

The Canons, in Tone II: 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: Overwhelming power once laid low the whole army of Pharaoh in the deep, and the incarnate Word hath destroyed pernicious sin. All-glorious is the Lord, for gloriously hath He been glorified.

ГЛАВА: СѢВІМЪ ДѢХОМЪ ТЪЧНТЕА
ВЕАКА ПРЕМЪДРОСТЬ: / ѠСІОДЪ БЛГОДАТЬ
ЛПЛОМЪ, // Н СТРАДАЛЬЧЕСТВЫ
ВѢНЧАЮТЕА МЪНЦЫ, Н ПРРОЦЫ
ЗРАТЪ.

Н НЫНѢ, ТОИЖЕ.

Прокіменъ, гласъ ѿ:

ВОСТАНИ ГДН БЖЕ МОИ ПОВЕ-
ЛѢНІЕМЪ, ИМЖЕ ЗАПОВѢДАМЪ ѸСН, Н
СОИМЪ ЛЮДЕИ ѠБЫДЕТЪ ТЪ.

Стихъ: ГДН БЖЕ МОИ НА ТЪ
ОУПОВАХЪ, СПСИ МА.

ВЕАКОЕ ДЫХАНІЕ: ѸНІЕ ВОСКРЕСНО, Н ПРЪЧАА ПО
РАДЪ. ВОСКРЪНІЕ ХРІТОВО: ПЛОМЪ Н.

Канонъ воскреснъ. Гласъ ѿ.

ПѢСНЬ А.

Ірмосъ: ВО ГЛУБИНѢ ПОСТАА ИНОГДА,
ФАРАОННТЕКОЕ ВЕСОИИТЕВО
ПРЕВРЪЖЕННАА СИЛА, ВОПЛОЦШЕЕСА ЖЕ
СЛОВО ВЕСЛОБНЫИ ГРѢХЪ ПОТРЕБИЛО
ѸСТЬ, ПРЕПРОСЛАВЛЕННЫИ ГДЬ, СЛАВНУ
ВО ПРОСЛАВНЕСА.

Stichos: Glory to Thy holy resurrection, O Lord!

The prince of this world, under whom we have enlisted, not having obeyed Thy commandment, was condemned by Thy Cross, O Good One; for the weak one attacked Thee as one mortal, recoiled from the might of Thine authority, and was exposed as weak.

Thou camest into the world, the Deliverer of the human race and Author of life incorruptible; for by Thy resurrection Thou didst break asunder the bonds of death. This do we all glorify, for gloriously hast Thou been glorified.

Theotokion: Thou wast revealed as higher than all creation, visible and invisible, O pure Ever-virgin; for thou gavest birth to the Creator, in that He was well pleased to become incarnate in thy womb. Entreat Him with boldness, to save our souls.

Прпѣвъ: СЛАВА ГДН, СГОМЪ ВОСКРЪНІЮ ТВОЕМЪ.

МІРСКІЙ КНАЗЬ БЛЖЕ, ЕМДЖЕ НАПІАХОМЪ, ЗАПОВѢДИ ТВОЕА НЕ ПОСЛУШАВШЕ, КРЪТОМЪ ТВОИМЪ УБІДНІА: ПРІРАЗНІА БО ТН ІАКЪ СМЕРТНЪ: УПАДЕ ЖЕ ВЛАСТИ ТВОЕА ДЕРЖАВОЮ, Н НЕМОЦНІЙ УБЛНЧІА.

ИЗБАВНТЕЛ РОДА ЧЕЛОВѢЧЕСКАГО, Н НЕПЛАЧНОМЪ ЖИВОТЪ НАЧАЛЬНИКЪ ВЪ МІРЪ ПРИШЕЛЪ ЕН: ВОСКРЪНІЕМЪ БО ТВОИМЪ РАЗДРАЛЪ ЕН СМЕРТНЫА ПЕЛЕНИ, ЕЖЕ СЛАБОЛОВНМЪ ВЕН: СЛАВНУ БО ПРОСЛАВЕНА.

БГОРОДНЧЕНЪ: ПРЕВЫШШИ ІАВНЛАСА ЕН ЧТАА ПРИНОДѢО, ВІАКІА НЕВІДНМА ЖЕ Н ВІДНМА ТВАРН: ЗИЖДНТЕЛА БО РОДНЛА ЕН, ІАКЪ БЛГОВОЛН ВОПЛОТНТНСА БО ОУТРОБѢ ТВОЕЙ, ЕГОЖЕ БО ДЕРЗНОВЕНІЕМЪ МОЛН, СПСНТИ ДУШЫ НАША.

*Canon of the Cross and Resurrection, the acrostic
whereof is: "I sing praise to the life-bearing
Word"*

Ode 1, same tone.

Irmos: Traversing the impassable...

O Christ, through the suffering of Thy flesh Thou becamest the power of the weak, the resurrection of the fallen and the incorruption of the dead, for Thou hast been glorified.

God the Creator, the Restorer Who was put to death, had compassion on His fallen image, raised it up which was broken down, and hath given life unto all, for He hath been glorified.

*Canon of the All-holy Theotokos, the acrostic
whereof is: "I sing praise to the Life-bearing
Maiden."*

Ode 1, same tone.

Irmos: Traversing the impassable...

Of old, the immaterial ladder and the strangely solidified path amid the sea revealed thy birth-giving, O pure one, which we all hymn, for it hath been glorified.

The Power of the Most High, the perfect Hypostasis, the Wisdom of God, Who became incarnate of thee, O most pure one, drew nigh unto men, for He hath been glorified.

Дрѣвѣи канѡнѣхъ крестовокрѣнѣхъ, ѣгѡже кресттрѡчїе:
Поѡ хвалѣ живонѡсномлѣ глѡбѣ. Глѣсѣ ѣ.

Пѣснь ѧ.

Ірмосѣхъ: Нетрѣнѣ, неѡбѣчнѣ,

немокрѣннѡ морскѡю шѣствѡвалѣхъ
стѣзѡю, нѣзбрѣннѡиѣ вопїѣше и҆нѣ:
гдѣви поимѣхъ, ѣакѡ прослѣвилѣхъ.

Снѣла немоцнѣихъ, вокрѣнїе
пѣдшнѣхъ, нѣ нетлѣнїе оумѣршнѣхъ
бѣлѣхъ ѣснѣ хрѣтѣ, плѡти твоѣѣ
стрѣтїю: ѣакѡ прослѣвилѣхъ.

Оумѣдрн пѣдшїѣ ѡбразѣхъ, нѣ во-
крѣнѣ сокрѣдшеннѡиѣ, создѣтель бгѣхъ нѣ
ѡбновїтель оумѣрцвлѣнѣхъ бѣлѣхъ
всѣхъ ѡживнѣ: ѣакѡ прослѣвилѣхъ.

И҆нѣхъ канѡнѣхъ престѣнѣнѣ бѣѣхъ, ѣгѡже кресттрѡчїе:
Поѡ хвалѣ живонѡснѣнѣ ѡтровокиѣхъ. Глѣсѣ ѣ.

Пѣснь ѧ.

Ірмосѣхъ тѡѣже.

Невещѣствѣннаѣ дрѣвле лѣствнѣца,
нѣ страннѡ ѡледѣнѣвшїѣ пѣть мѡра,
твоѣ ѣвлѣше ржѣтвѡ ѣтла, ѣже
поѣмѣхъ вснѣ: ѣакѡ прослѣвилѣхъ.

Снѣла вѣшнаѣгѡ, ѡпостѣсь совер-
шеннѣѣ, бжѣѣ мѣдрѡсть,
воплѡщнѣ прѣѣтла, нѣзѣ тебе, кѣ
челѡвѣкѡмѣхъ бесѣдова ѣакѡ про-
слѣвилѣхъ.

The Sun of righteousness
passed through the impassable
door, thy closed womb, O pure
one, and shone forth upon the
world, for He hath been glorified.

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

Ode III

Canon of the Resurrection

Irmos: The desert, the barren
Church of the nations, blossomed
like a lily at Thine advent, O
Lord; and therein hath my heart
been established.

During Thy suffering creation
was altered, beholding Thee,
Who founded all by Thy divine
gesture, in pauper's form,
mocked by the iniquitous.

With Thy hand Thou didst
fashion me out of dust, in Thine
image; and having descended
into hades, O Christ, with Thyself
Thou didst raise me up who had
again been broken down into the
dust of death for my sins.

Theotokion: The ranks of the angels
marvelled, O most pure one, and
the hearts of men have been filled
with awe at thy birthgiving;
wherefore, we honor thee, the
Theotokos, with faith.

Прѡйде иквозѣ двѣрь непроходѣю,
заключенныѧ оутрѡбы твоѣѧ,
правды свѣцѣ ѿтѣла, ѡ мѣровѣ
возсѣѧ: ѡакѡ прослѧвнѣѧ.

Катавасїѧ: Ѽбѣрзѣ оутѣ моѡ:
Пѣнь ѿ.

Ірмосъ: Процвѣла ѣсть пѣстынѧ,
ѡакѡ κρίνη, γῆν, ὡζύχескаѧ неплѡ-
дѧщаѧ цр҃ковѣ, прншествѣемъ
твоѡмъ, въ нѣнже оутвердѣѧ моѡ
сѣрдце.

Тварь въ стрѣтѣ твоѣѣ
нзмѣнѧшеѧ, зрѧщи тѧ въ ни-
щѣтнѣ ѡбразѣ ѡ беззакѡнныѣхъ
порѡгѧема, ѡсновѧвшаго въѧ
бжѣственымъ манѡвѣнїемъ.

Ѽ перѣти по ѡбразѣ мѧ рѡкѡю
твоѡю создѧлъ ѣси: ѡ сокрѡшенна
пѧкн въ перѣть смѣртнѡю за грѣхъ,
хр҃тѣ сошедъ во ѧдъ, совокрѣнѧлъ ѣси.

Бѣгорѡдиченъ: Чїни оуднѣшасѧ
ѧггльстїи прѣчѣла, ѡ чѣловѣческаѧ
оустрашнѣшасѧ сердца ѡ ржѣтѣѣ
твоѡмъ: тѣмже тѧ бѣѣ въ рою
чтѣмъ.

Canon of the Cross and Resurrection

Irmos: The bow of the mighty hath been broken...

Christ Who is higher than all became a little lower than the nature of the angels through His suffering in the flesh.

Reckoned as dead with the iniquitous, O Christ, after the resurrection Thou didst appear to the women, resplendent in a crown of glory.

Canon of the Theotokos

Irmos: The bow of the mighty hath been broken...

He Who, as the Creator of time, far transcendeth all time, was of His own will formed of thee as a babe, O Virgin.

Let us hymn the womb which is more spacious than the heavens, through which Adam, rejoicing, dwelleth in the heavens.

Ode IV

Canon of the Resurrection

Irmos: Thou didst come forth from the Virgin, neither a mediator nor an angel, but Thyself incarnate, O Lord, and hast saved me, the whole man; wherefore, I cry to thee: Glory to Thy power, O Lord!

И҆нѣ.

И҆рмосѣ: Дѣкѣ сокрѣшѣа сѣльныхѣ державою твоѣю хрѣтѣ, ѡ сѣлоу немощствѣющіи прѣпоасѣа.

И҆же всѣхѣ вышши хрѣтоу, оумалѣа малымѣ чѣмѣ, стѣрѣтию плотскѣю, аггльскагѣ ѣстествоу.

Мертвѣ со беззаконнымѣ вмѣнѣа, сѣа женамѣ вѣнцѣмѣ славы хрѣтѣ, гавѣла ѣсѣ ѡ воскрѣнѣа.

И҆нѣ.

И҆рмосѣ то҆нѣ.

И҆же време прѣвышши всѣагѣ, гѣкѣ временѣмѣ творѣцѣ, нѣзѣ тебѣ дѣво волею млѣнецѣ создѣа.

Чрево прѣстѣрѣнѣнѣше нѣсѣ воупоимѣ, и҆мѣ адамѣ на нѣсѣхѣ радѣа живѣтѣ.

Пѣснь ѧ.

И҆рмосѣ: Пришѣлѣ ѣсѣ ѡ дѣви, не ходѣтай, ни аггль, но сѣмѣ гдѣн воплѣщѣа, ѡ спѣлѣ ѣсѣ вѣсѣо ма чѣловѣка. тѣмѣ зѣвѣ ти: сѣла сѣлѣ твоѣй гдѣн.

O God my Master, Thou standest before the judgment-seat as one condemned, without crying out, bringing forth judgment in behalf of the gentiles. Thereby Thou hast wrought salvation for the whole world through Thy suffering, O Christ.

Through Thy suffering, O Christ, the weaponry of the enemy failed, and by Thy descent into hades the cities of the adversary were destroyed and the audacity of the tyrant set at nought.

Theotokion: O Theotokos and Mistress, all of us, the faithful, know thee to be the haven of salvation and an immovable rampart; for through thy supplications thou dost deliver our souls from perils.

Canon of the Cross and Resurrection

Irmos: I have heard, O Lord, of Thy glorious dispensation, and I have glorified Thine unapproachable power, O Thou Who lovest mankind.

Beholding Thee nailed to the Tree, O Christ, the Virgin who gave birth unto Thee without pain endured a mother's pangs.

Предстоиши еднѣи ѿ гакъ еднѣи,
бже мой, не вопѣи вѣко, едѣи
нзносѣи ѿзыкъмъ: нмже стѣтѣи
твоѣи хрѣте вселеннѣи содѣлаи еси
спсѣнѣи.

Стѣтѣи твоѣи хрѣте, врагѣи
ѡскѣдѣши ѡрѣжѣи, протѣвнымъ же
ѣже во ѡдѣи схождѣнѣемъ твоѣмъ,
градѣи разрѣшѣши, н мѣчѣтелева
дѣрзѣи ннзложѣна бѣи.

Бѣгѣи: Гѣи прѣстѣнѣи спсѣнѣи,
н стѣнѣи недвѣжнѣи, бѣи вѣи, всѣи
вѣрнѣи свѣи: тѣи во мѣтѣвѣи
твоѣи нзбавлѣши ѡ бѣдѣи дѣи
нѣи.

Ии.

Ирмосъ: Оуслѣшѣи гѣи, елѣи
твоѣи смѣнѣи, н пролѣвѣи
члѣвѣколѣбѣи, непѣнѣи твоѣи
сѣи.

Видѣвѣи на дрѣвѣи тѣи хрѣте прѣ-
гвождѣна дѣи, ѣже неволѣзненнѣи
тѣи рѣжѣши, мѣрѣи болѣзнѣи прѣ-
терпѣи.

Death was vanquished when,
dead, Thou didst storm the gates
of hades; for when the all-
devouring one was destroyed, all
things which are past nature were
given to me.

Canon of the Theotokos

Irmos: I have heard, O Lord...

Lo! as the dwelling-place of the
Lord, the Mother of God, the di-
vine mountain, hath most clearly
been exalted far higher than the
hosts of heaven.

Having given birth beyond the
laws of nature unto Him Who
hath dominion over creation, O
only Virgin, thou wast vouch-
safed a divine calling.

Ode V

Canon of the Resurrection

Irmos: Thou art a Mediator be-
tween God and man, O Christ
God; for by Thee, O Master, are
we led up out of the night of ig-
norance to Thy Father, the Source
of light.

Thou didst break the audacity
of the nations by Thy will, as if
they were cedars, O Christ Mas-
ter, for it was Thy will to be lifted
up in the flesh upon the cypress,
the pine and the cedar.

Побѣждена бысть смѣръ,
мѣртвѣз плѣнѣтъ ѿдѡва вратѣ:
всѣацѣ бо разоршѣа, ѿже паче
ѣстествоа всѣа мнѣ даровашаа.

Ииѣ.

Ирмосъ тоѣже.

Се превознесѣа бжѣственаа гора
домѣ гдѣа, превышше силз,
бгомѣръ ѿвственнѣйше.

Законѡвз ѣстествовныхз кромѣ,
ѣдина дѡ рождши вла-
дычествоцаго тварію, сподобилаа
ѣснѣ бжѣственагѡ званіа.

Пѣнь ѣ.

Ирмосъ: Ходѣтай бгѣ нѣ человекѡмз
былз ѣснѣ хрѣтѣ бжѣ: тобою бо влѣко,
кз свѣтоначальникѣ ѡцѣ твоемѣ,
ѡ нощи невѣдѣніа, приведѣніе
нѣмамы.

Иакѡ кѣдры хрѣтѣ, ѿзыкѡвз
шатаніе сокрѣшилз ѣснѣ волею влѣко:
иакѡ нѣзболнлз ѣснѣ на кѣпаріѣ, нѣ
на пѣнкѣ, нѣ кѣдрѣ, плѡтїю совоз-
вышѣемь.

They laid Thee, dead and bereft of breath, in a deep pit, O Christ; yet, wounded, through thy wounds Thou didst raise up with Thyself the forgotten dead who slept in the graves.

Theotokion: Entreat thy Son and Lord, O pure Virgin, that He grant peace unto those who hope in thee and deliverance from the assaults of adversaries unto captives.

Canon of the Cross and Resurrection

Irmos: The Sun, the burning Coal...

The first Adam refused to fast and ate of the deadly tree; yet his sin was erased when the second Adam was crucified.

By human nature Thou becamest able to experience suffering and death, O Christ Who in Thine immaterial divinity art dispassionate; and untouched by corruption Thou didst raise up the dead from the nethermost parts of hades.

Canon of the Theotokos

Irmos: The Sun, the burning Coal...

O ye clouds, rain down the delight of gladness upon those on earth, for a Child hath been given, He Who hath existed from before time: Our God who is incarnate of the Virgin.

Въ рѡвѣ хрѣтѣ преисподнѣмъ положиша тѣ бездыханна мѣртва: но твоєю ѡзвѡю забвенныа мѣртвыа, ѡже во гробѣхъ спѡшыа, оуазвенъ съ собою воскресѣмъ ѣси.

Бѣгороднченъ: Молѣ сѣа твоегò нò гдѣа, дѣво ѣтаа, на тѣа оуповѡящымъ мѣрѣ даровѡти, плѣнѣннымъ ѡзбавленѣе, ѡ сопротивныхъ настѡлнѣи.

Ииъ.

Ирмосъ: Оуѡгль нѣаи прѡвлѣнѣа. Постѣти ѡвергѣнѣа адѡмъ, вкѡшлѣтъ смертносѣагѡ дрѣва пѣрвыи: но сѣгò грѣхъ потрѣвлѣтъ, распнѣнѣа вторѣи.

Бѣествѡмъ чѡловѣческимъ стрѡстенъ же нò смѣртенъ бѣмъ ѣси, ѡже безстрѡтныи невестѣвеннымъ бѣествѡмъ, ѡбезтлѣвыи оумерщвлѣнныа хрѣтѣ, ѡ преисподнѣхъ адѡвыхъ воскресѣмъ ѣси.

Ииъ.

Ирмосъ тѡѡже.

Облацы весѣлѣа слѡдость кропѣте щымъ на землѣ: ѡкѡ отрѡчѣа дадѣа, ѡже сѣи прѣжде вѣкѣ, ѡ дѣвы воплѡщѣа бѣмъ нѡшъ.

Light hath shone upon my life
and flesh and destroyed the
gloom of sin! In latter times the
Most High became incarnate of
the Virgin without seed.

Ode VI

Canon of the Resurrection

Irmos: Whirled about in the
abyss of sin, I call upon the unfa-
thomable abyss of Thy loving-
kindness: Lead me up from cor-
ruption, O God!

The Righteous One was con-
demned as a malefactor and
nailed to the Tree with iniquitous
men, through His blood granting
remission to the guilty.

Through one man, the first
Adam, did death enter the world
of old, and through the one Son
of God hath the resurrection been
revealed.

Theotokion: Thou gavest birth
without having known a man, O
Virgin, and thou remainest a vir-
gin eternally, revealing the im-
ages of the true divinity of thy
Son and God.

Житію ѿ плóти моєй свѣтъ
возсія, ѿ дрáхлости грѣхà разрѣши:
наполѣдокъ ѿ дѣвы безъ сѣмене
воплóщься вѣшній.

Пѣнь 5.

Ірмосъ: Въ бѣзднѣ грѣхóвнѣй
валáла, нензлѣднѣю мнлосѣрдїа
твоегò призывáю бѣзднѣ: ѿ тлѣ
бѣже мà возведи.

Іакò слодѣй прáведникъ ѡсѣдѣа
ѿ со беззакóннымн на дрéвѣ при-
гвоздѣа, повѣннымъ ѡставлѣнїе
своею дáрдà крóвїю.

Едїнѣмъ оубо члвѣкомъ,
пѣрвымъ адáмомъ дрéвле въ мїръ
внїде смѣрть, ѿ едїнѣмъ воскресѣнїе
сїномъ ежїимъ іавнѣа.

Бѣгородиченъ: Ненскѣомѣжнѣ дѣво ро-
днлà сїа, ѿ вѣчнѣшн дѣа,
іавлáющн истиннагò бѣжествà, сїа ѿ
бѣга твоегò ѡбразы.

Canon of the Cross and Resurrection

Irmos: Harkening to the sound...

Thou didst set the cherubim as guardians of the tree of life against the fallen one, yet, beholding Thee, the doors were opened; for Thou didst appear escorting the thief into paradise.

Hades was emptied and overthrown by the death of One; for the one Christ emptied it for us all of the great treasure which it had hoarded.

Canon of the Theotokos

Irmos: Harkening to the sound...

Human nature, enslaved to sin, hath through thee obtained its freedom, O pure Mistress; for thy Son is slaughtered like a lamb for all.

We all cry out to thee, the true Mother of God: Deliver thy servants, who move God to wrath, for thou alone hast boldness before thy Son.

Kontakion, in Tone II:

Thou didst arise from the tomb, O all-powerful Savior; and hades, beholding the wonder, was stricken with awe, and the dead arose. Creation, seeing Thee, rejoiced, and Adam was glad, and the world, O my Savior, ever hymneth Thee.

Ἦμz.

Ἰρμόz: Γλάz γλαγώλz μολεβνύχz ω
βολѣзненныѧ влѣко:

Блюстѣтели положи́лз єси
падшемѸ, херубімы дрѣва
жнвѣотнагw, но видѣвше тѧ, двѣри
ωкверзошасѧ: ѡбнѣлѧ во єси пѣте-
творѧ разбѣйникѸ вz рѧи.

Пѣтѣз ѡдз ѡ ѡспровѣрженz бытъ
смѣртїю єдинагw: єже во многое
богатѣтво сокровиществова, єдинz
ω вѣѣхz нѧсz хрѣтѣсz ѡстоци́лз
єсть.

Ἦμz.

Ἰρμόz τὸν̄же.

Всѣтество челоѣческое
рабѣотающе грѣхѸ, влѣще ѣтѧѧ,
тобѣю свобѣдѸ оулчнѣ: твоѡ во єн̄z,
ѡкω ѡгнецz, за вѣѣхz закалѣетѧ.

Вопіемz тѣ вєн̄ ѡстнннѣн̄
бѣомѣри, прогнѣвавшыѧ рабѣ
ѡзбѣвнѣ: єдина во дерзновѣнїе кz єн̄Ѹ
ѡмашн.

Кондѧкz, глаz є:

Воскрѣлз єси ω грѣба всеснльне
єпсе, / ѡ ѡдз видѣвz чѣдо, оужалѣсѧ, /
ѡ мѣртвѣн̄ востѧшѧ: / тѣврѣ же
видѧцин̄ радѣетѧ тѣбѣ, / ѡ ѡдѧмz
свесеелнѣтѧ, / ѡ мїрz єпсе мѡн̄
воспѣѧѣтѣз тѧ прн̄снw.

Ikos: Thou art the light of those in darkness; Thou art the resurrection of all and the life of men, and hast raised up all with Thyself, O Savior, abolishing the dominion of death and breaking down the gates of hades, O Word. And the dead, beholding the wonder, marvelled, and all creation rejoiceth in Thy resurrection, O Thou Who lovest mankind. Wherefore, we all glorify and hymn Thy condescension; and the world, O my Savior, ever hymneth Thee.

Ode VII

Canon of the Resurrection

Irmos: The command of the iniquitous tyrant, opposed to God, raised up a lofty flame; but Christ, Who is blessed and all-glorious, spread a spiritual dew upon the pious youths.

In thy loving-kindness, O Master, Thou couldst not bear to see man tormented by death; and, becoming man, Thou didst come and save him by Thy blood. Blessed and most glorious is the God of our fathers!

Ўкосъ: Ты ѣси свѣтъ
 ѡмрачѣннымъ, ты ѣси воскресѣнїе
 всѣхъ, ѡ животъ челоуѣкъвъ, ѡ
 всѣхъ воскресѣнїа ѣси, смертнѣю
 державѣ спсе разоръ, ѡ адова врата
 сокрѣшивыи слово: ѡ мертвѣи
 видѣвшѣ чдо чддѣхдѣа, ѡ вѣака
 тварь радѣетѣа ѡ воскресѣнїи
 твоѣмъ члѣвоколюбче. тѣмже ѡ всѣ
 славимъ ѡ поѣмъ твоѣ сннзхожденїе,
 ѡ мїръ спсе мѡнѣ, воспѣваѣтъ тѣ
 прїснѡ.

Пѣнь 3.

Ўрмосъ: Бѣгопротѣвное велѣнїе беззаконнѣющаго мѣчїтелеа высокъ пламень вознесло ѣсть: хрїтосъ же протрѣ бѣгочестнѣвымъ ѡтрокѡмъ рѡдѣ ахѡвнѣю, снѣн бѣгословѣнъ, ѡ препрославленъ.

Не терпѣлъ ѣси вѣко, за бѣгослѡвїе смертїю челоуѣка зрѣти мѣчїма, но прїшѣлъ ѡ спсѣлъ ѣси твоѣю кровїю, челоуѣкъъ бѣвъ: снѣн бѣгословѣнъ, ѡ препрославленъ бѣгъ отѣцъ нѣшнхъ.

Seeing Thee arrayed in the vesture of vengeance, O Christ, the gate-keepers of hades were affrighted; for Thou didst come to slay Thy servant, the mindless tyrant. Blessed and most glorious is the God of our fathers!

Theotokion: We understand thee to be holier than the Holy of holies, for thou alone gavest birth to the immutable God, O blameless Virgin, unwedded Mother; for thou hast poured forth incorruption upon all the faithful through thy divine birthgiving.

Canon of the Cross and Resurrection

Irmos: The youths of old showed themselves to be rhetors...

Of old, in Eden, disobedience condemned our forefather; yet the most divine and most glorious God of our fathers was willingly condemned, loosing the transgressions of him who had transgressed.

Thou didst save him who was wounded in Eden by the tongue [of the serpent] through the jealousy of the slayer of man; for by Thy voluntary suffering Thou didst heal the bite he willingly took. Most divine and most glorious is the God of our fathers!

ВНДѢВШЕ ТѦ ХРѢТЕ, ѠБОЛЧѢНА ВО
ѠДЕЖДѦ ѠМЦЕНІА, Ѡ҃ЖАЛОШАСА
ВРАТНИЦЫ АДАВЫ: БЕЗУМНАГО БО
МДУЧІТЕЛА РАВА, ВЛѢКО, ПРИШЕЛЗ ѢСН
Ѡ҃БНІТН: СЫН БЛГОСЛОВЕНЗ Н ПРЕ-
ПРОСЛАВЕНЗ БГЗ ѠТЕЦЗ НАШНХЗ.

БГОРОДНЧЕНЗ: СТѢИХЗ СТѢИШЮ ТѦ
РАЗУМѢЕМЗ, ІАКѠ ѢДННУ РОЖДАШЮ
БГА НЕПРЕМѢННАГО, ДѢО НЕСКВѢРНАА,
МТН БЕЗНЕВѢСТНАА: ВСТѢМЗ БО ВѢР-
НЫМЗ НСТОЧІЛА ѢСН НЕТАѢНІЕ,
БЖѢСТВЕННЫМЗ РЖІТВОМЗ ТВОІМЗ.
ИИЗ.

Ірмосъ: ВѢТІН ІАВНШАСА ѠТРОЦЫ,
ЛЮБОМДУРѢИШІН ДРЕВЛЕ: Ѡ
БГОПРІАТНЫА.

ѠСДАН ПРАѠТЦА ДРЕВЛЕ БО ѢДЕМѢ
ПРЕСЛАШАНІЕ: НО БОЛЕЮ СДАНМЬ БЫСТЬ,
ПРЕСТДПЛЬШЕМУ РАЗРѢШАА ПРЕ-
ГРѢШѢНІА, ПРЕБЖѢСТВЕННЫИ ѠТЦѢВЗ
БГЗ, Н ПРЕПРОСЛАВЛЕНЗ.

СПЕЛЗ ѢСН Ѡ҃АЗВЕННАГО АЗЫКОМЗ,
ЗАВНСТІЮ ЧЛѢТКОДВІИЦЫ, БО ѢДЕМѢ
БОЛЬНЫМЗ Ѡ҃ГРЫЗЕНІЕМЗ: БОЛЬНОЮ БО
СТРѢТІЮ НСЦѢЛІЛЗ ѢСН,
ПРЕБЖѢСТВЕННЫИ ѠТЦѢВЗ БГЗ, Н ПРЕ-
ПРОСЛАВЛЕНЗ.

To the light Thou didst call me
who walk in the shadow of death,
O Thou Who didst clothe dark
hades with the lightning of divinity.
Most divine and most glorious
is the God of our fathers!

Canon of the Theotokos

*Irmos: The youths of old showed themselves to be
rhetors...*

At night, Jacob beheld as in a
vision the incarnate God, Who
through thee hath appeared in
splendor to those who chant:
Most divine and most glorious is
the God of our fathers!

Manifesting within thee be-
forehand the signs of the ineffable
descent whereby He united Him-
self unto men of His own will, O
pure one, the most divine and all-
glorious God of our fathers wres-
tled with Jacob.

Abominable is he who doth
not with undoubting faith and
tongue proclaim thee the Son of
the Virgin, Who art one of the
most hymned Trinity, crying out:
Most divine and most glorious is
the God of our fathers!

БѢГОРОДЧЕНЪ: ХОДѢЩА МѢ ВЪ СѢНН
СМѢРТНѢЙ ПРИЗВАЛЪ СѢН КЪ СВѢТЪ,
ТЕМНОЗРѢЧНЫИ ЛЪДЪ, БЛНСТАНІЕМЪ
ѠБЛОЖЪ БЖЕСТВѢ, ПРЕБЖЕСТВЕННЫИ
ѠТЦЕВЪ БГЪ, И ПРЕПРОСЛАВЛЕНЪ.

ИИЗ.

Ірмосъ тоѣже.

ЗРАШЕ ВЪ НОЩИ ѠБЪ ІАКОВЪ,
ІАКЪ ВЪ ГАДАНІИ БГА ВОПЛОЩЕННА, ИЗЪ
ТЕБѢ ЖЕ СВѢТЛОСТІЮ ІАВНѢСА
ПОЮЩЫМЪ: ПРЕБЖЕСТВЕННЫИ ѠТЦЕВЪ
БГЪ, И ПРЕПРОСЛАВЛЕНЪ.

ЗНАМѢНІА ІАЖЕ ВЪ ТЕБѢ НЕЗРЕ-
ЧЕННАГЪ ПРОЯВЛѢСА СНАТІА, СО
ІАКОВОМЪ БОРЕТСА: ИМЖЕ БОЛЕЮ СО-
ЕДИННѢСА ЧЕЛОВѢКЪМЪ ЧТЛА:
ПРЕБЖЕСТВЕННЫИ ѠТЦЕВЪ БГЪ, И ПРЕ-
ПРОСЛАВЛЕНЪ.

МЕРЗОКЪ ИЖЕ НЕ ПРОПОВѢДУЕТЪ
ТѢ ДѢВЫ СНА, СДАННАГО Ѡ ПРЕПѢТЫА
ТРЦЫ НЕСУМНѢННОЮ ВѢРОЮ, И
ЛЪЗЫКОМЪ ВОПІА: ПРЕБЖЕСТВЕННЫИ
ѠТЦЕВЪ БГЪ, И ПРЕПРОСЛАВЛЕНЪ.

Irmos: Once, in Babylon, the fiery furnace divided its activity at the command of God, consuming the Chaldæans, but bedewing the faithful, who chant: Bless the Lord, all ye works of the Lord!

Beholding the vesture of Thy flesh stained with Thy blood, O Christ, the ranks of the angels were filled with awe and trembling at thy great longsuffering, crying aloud: Bless the Lord, all ye works of the Lord!

By Thine arising, O Compassionate One, Thou hast clothed my mortality in immortality; wherefore, in gladness Thy chosen people thankfully hymn Thee, O Christ, crying out to Thee: Death is swallowed up in victory!

Theotokion: Without seed thou didst conceive Him Who is inseparable from the Father, and He dwelt in thy womb as God and man; and thou didst ineffably give birth unto Him, O all-pure Theotokos. Wherefore, we acknowledge thee as the salvation of us all.

ἱρμός: ПѢЦЬ ННОГДА ѸГНЕННАА ВЗ
ВЛВЎЛОНѢ ДѢИСТВА РАЗДѢЛАШЕ,
БЖІИМЗ ВЕЛѢНІЕМЗ ХАЛДѢИ
ѠПАЛАЮЩАА, ВѢРНЫА ЖЕ
ѠРОШАЮЩАА, ПОЮЩЫА: БЛГОСЛОВІТЕ
ВСА ДѢЛА ГДНА ГДА.

КРОВАЮ ТВОЕЮ ХРІТЕ, ѠЧЕРВЛѢНО
ПЛОТИ ТВОЕА ЗРАЩЕ ѠДѢАНІЕ
ТРЕПЕТОМЗ ѠУЖАСАХУСА МНОГОМУ
ТВОЕМУ ДОЛГОТЕРПѢНІЮ, АГГЛЫСТІИ
ЧІИИ, ЗОВУЩЕ: БЛГОСЛОВІТЕ ВСА ДѢЛА
ГДНА ГДА.

ТЫ МОЕ СМЕРТНОЕ ѠДѢАЛЗ ЕСИ
ЦЕДРЕ, ВЗ БЕЗСМЕРТІЕ ВОСТАНІЕМЗ
ТВОИМЗ. ТѢМЖЕ ВЕСЕЛАЩЕСА
БЛГОДАРСТВЕННУ ВОСПѢВАЮТЗ ТА
НЗБРАННИИ ЛЮДІЕ ХРІТЕ, ЗОВУЩЕ ТЕБѢ:
ПОЖЕРТА БЫСТЬ ВОИСТИННУ СМЕРТЬ
ПОВѢДОЮ.

ἱερόδωνος: ТЫ НЖЕ ѠЦУ НЕРАЗ-
ЛЪЧНАГО, ВО ѠУТРОБѢ БГОМЪЖИИ
ПОЖІВША БЕЗСѢМЕННУ ЗАЧАЛА ЕСИ, Н
НЕНЗРЕЧЕННУ РОДЛА ЕСИ БГО-
РОДИТЕЛЬНИЦЕ ПРЕЧІТАА: ТѢМЖЕ ТА
СПСЕНІЕ ВСѢХЗ НАСЗ СВѢМЫ.

Canon of the Cross and Resurrection

Irmos: The thrice-blessed youths, disdaining the golden image...

O Thou Who art rich in mercy,
Thou wast seen to be nailed to the
Cross and buried of Thine own
will; and Thou didst arise on the
third day, O Thou Who lovest
mankind, and hast delivered all
men, who chant with faith: Let all
creation hymn the Lord and exalt
Him supremely for all the ages.

Thou didst descend into the
nethermost parts, O Christ, Thou
Word of God, to deliver from corrup-
tion, by Thy divine power,
that which Thou hadst created;
and fashioning it without corrup-
tion, Thou didst make it a par-
taker of Thine everlasting glory,
that, crying out, it may chant: Let
all creation exalt Christ su-
premely unto the ages!

Canon of the Theotokos

Irmos: The thrice-blessed youths, disdaining the golden image...

Through thee the One Who is
incomparable in goodness and
power was seen on earth and
dwelt with men. And, chanting
unto Him, all of us, the faithful,
cry: Let all existing creation hymn
the Lord and exalt Him su-
premely for all ages!

И҆нз.

И҆рмосъ: Ѡ подобіи златѣ:

Видѣнъ быль є҆сѣ на крѣтѣ при-
гвождаемъ, ѣже богатыи въ мѣтѣ,
волю погрѣблѣ є҆сѣ: ѣ тридневнѣ
вокрѣль є҆сѣ, ѣ ѣзбавилъ є҆сѣ всѣ
человѣки члвѣколюбче, вѣроу
поищыа: да поѣтъ гдѣ всѣ тварѣ, ѣ
превозносітъ во всѣ вѣки.

И҆збавити Ѡ истлѣніа, сошеде
въ пренеподнѣа слово бж҃іи, є҆гоже
создалъ є҆сѣ хр҃тѣ, сілоу твоєю
бж҃єственнѣ, ѣ безъ истлѣніа
сотворѣ, славы преносѣщныа твоєа
причастника содѣлалъ є҆сѣ, да поѣтъ,
зовѣши, всѣ тварѣ, ѣ превозносітъ
хр҃та во вѣки.

И҆нз.

И҆рмосъ тоѣже.

Видѣнъ бысть на землѣ твоєю,
ѣ съ человѣки поживѣ, ѣже бл҃гостію
несравненнѣи ѣ сілоу, є҆мѣже поище
всѣ вѣрніи зовѣмъ: Ѡдѣщество-
ваннаа да поѣтъ гдѣ всѣ тварѣ, ѣ
превозносітъ во всѣ вѣки.

Truly proclaiming thee to be the pure Theotokos, we glorify thee; for thou gavest birth to the One of the Trinity Who became incarnate, to Whom, with the Father and the Spirit, we all chant: Let all creation hymn the Lord and exalt Him supremely for all the 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: God the Lord, the Son of the unoriginate Father, hath revealed Himself to us incarnate of the Virgin, to enlighten those in darkness and to gather the dispersed. Wherefore, we magnify the all-hymned Theotokos.

The thrice-rich tree of Thine all-pure Cross was planted on Golgotha as in paradise, O Savior; and watered with the blood and divine water of Thy side, as by a divine spring, O Christ, it hath budded forth life for us.

ΒΟΗΣΤΗΝΗΣ Τῶ ἱεροῦ προποικ-
δαιουσε σλαβνмх вѣѣ: ты бо ѣдина
роднлᾶ ѣсн ѿ трѣцы воплощенна,
ѣмѣже со оцѣмъ н дѣомъ всн
поѣмъ: да поѣтъ гдᾶ вслᾶ тварь, н
превозноситъ во вслᾶ вѣкн.

Тѣже, поѣмъ пѣснь вѣѣ: величитъ дѣшᾶ моᾶ
гдᾶ: съ припѣвомъ: Чтнѣишю херубимъ:

Пѣснь ѣ.

Ирмосъ: Безначальна родителᾶ снъ,
бгъ н гдᾶ, воплощсᾶ ѿ дѣвы намъ
гависᾶ, ѿмраченнаᾶ просвѣтити,
собрѣти рассточеннаᾶ: тѣмъ всепѣ-
тѣю вѣѣ величѣемъ.

Иᾶкω въ раи насаждѣно на
лѣбнѣмъ снсе, пребогатое дрѣво
твоегѡ прѣчѣтагѡ крѣтᾶ, кровѣю н
водою бжѣственною, иᾶкω ѿ
источника бжѣственнагѡ, ребрᾶ тво-
егѡ хрѣтѣ, напоѣмо, жнвѡтъ намъ
прозавлѡ ѣсѣть.

Crucified, O Omnipotent One,
 Thou didst cast down the mighty;
 and raising up human nature,
 which lay below in the strong-
 hold of hades, Thou didst set it
 upon the throne of the Father.
 And worshipping Thee Who wilt
 come therewith, we magnify
 Thee.

Triadicon: Chanting, O ye faith-
 ful, in Orthodox manner let us
 glorify the threefold Unity, the
 consubstantial Trinity, the indi-
 visible, all-divine essence, the
 thrice-radiant, the only incorrupt
 and never-waning Effulgence,
 which hath shone forth light
 upon us.

Canon of the Cross and Resurrection

Irmos: O ye faithful, with hymns...

On Golgotha Thou wast lifted
 up on the Cross like a lamb be-
 tween the condemned, O Christ,
 and pierced in the side by a spear.
 In that Thou art good, Thou didst
 give life unto us who are made of
 dust, who honor Thy divine res-
 urrection with faith.

Ннзложнлз єсн снльнлм, рл-
 пнбнйса всеснльне, н єже ннзл
 лежлще во лдовѣ твердыни,
 єстество челоѣческое вознес, на
 очемз посадилз єсн прѣтолѣ. из
 ннмже тебѣ градщл покла-
 нлющеца, велнчлємз.

Трѣченз: єдннцл трнчсленнлю,
 трѣцл єднносщнлю правослбнл
 поюще вѣрнн, слбнлмз: непресткómo
 пребжественное єстество, трнствт-
 ллю, невечернюю зарю, єднл не-
 тлѣннлю нлмз свѣтл возснлвшлю.

Ннз:

Ірмос: Ѡ бга бга слоба:

Посредѣ ѡсждєннлх, лкѡ
 лгнецл возвышенз былз єсн хрѣтє,
 на крѣтѣ, на лобнѣмз копїємз вл
 ребрò прободаємь, жнвòтл даровллз
 єсн нлмз прѣстнлмз лкѡ блгз,
 вѣрою чтщлмз вжественное твое
 воскресїє.

O all ye faithful, let us worship God Who by His own death abolished the might of death with power; for He Who raised up with Himself the dead of ages past bestoweth life and resurrection upon all.

Canon of the Theotokos

Irmos: O ye faithful, with hymns...

In thy womb, O pure one, the Word of God was given to corrupt nature as a staff of strength; and He raised it up which had fallen headlong into hades.

Wherefore, O most pure one, we magnify thee as the Theotokos.

O Master, mercifully accept as advocate for us Thy Mother, Whom Thou didst choose. All things will be filled with Thy goodness, that we may all magnify Thee as our Benefactor.

After the katabasia, the little litany. Then, "Holy is the Lord our God!" thrice; and the matins exapostilarion.

On the Praises, 8 stichera, in Tone II:

Stichos: To do among them the judgment that is written. This glory shall be to all His saints.

Иже своєю смертію, смертн
державъ сілою оупразднівшемъ бгъ
всѣхъ вѣрнихъ поклонима, ѿкъ иже ѿ
вѣка мѣртвыа воскресѣ, и всѣмъ
подаётъ животъ и воскресѣніе.

Ииз.

Ірмосъ: Вѣсь єсѣ желаніе, вѣсь
сладость, слово бжій, дѣи снѣ, бже
богъвъ, гдѣ, стѣхъ пресѣбн. чѣмъ
тѣ всѣхъ рождашею велчаемъ.

Жезъ крепости дадеа єстество
тлѣнномъ, слово бжіе во оутробѣ
твоєй чтаа: и сѣе воскресѣ, до ада
поползшееса. чѣмъже тѣ всечтаа,
ѿкъ бцѣ велчаемъ.

Юже изволназ єсѣ вѣко, прїимнѣ
мѣтвеннѣ мѣтвенницѣ, мѣрь твою
ѿ насъ, и твоєа бгости всѣхъ
исполнатца: да тѣ всѣхъ ѿкъ
бгдѣтелеа велчаемъ.

По катавасіи, єктеніа малла. Тѣже, стѣхъ гдѣ
бгъ насъ. Посемъ єзапостиларій оутренній.

На хвалитехъ стѣхъны воскресѣны, гласъ є:
стѣхъ: сотвори ти въ нѣхъ сдѣз
написанъ: слава сѣа бдетъ всѣмъ
прѣбнымъ єгѣ.

Every breath, all creation, glorifieth Thee, O Lord, in that Thou hast abolished death by the Cross, that Thou mightest show men Thy resurrection from the dead, in that Thou alone lovest mankind.

Stichos: Praise ye God in His saints, praise Him in the firmament of His power.

Let the Jews say how the soldiers who kept watch lost the King! Why did the stone not keep in the Rock of life? Either give up the buried corpse or worship the Risen One, saying with us: Glory to the magnitude of Thy compassions, O our Savior! Glory be to Thee!

Stichos: Praise Him for His mighty acts, praise Him according to the multitude of His greatness.

“Rejoice and be glad, O ye people!” the angel, seated upon the stone of the tomb, announced to us, saying: “Christ is risen from the dead, the Savior of the world; and He hath filled all things with sweet savor. Rejoice, ye people, and be glad!”

Всѣ́кое дыха́ніе ѿ всѣ́хъ тва́рь, / тѣ́
сла́внѣтъ гдѣ́, / ѿ́акѡ крѣ́то́мъ сме́рть
оупра́зднѣ́лъ е́си, / да пока́жешн
лю́демъ, е́же ѿ́з ме́ртвѣхъ твоѣ
воскрѣ́ніе, // ѿ́акѡ е́динъ
члѣ́вѣколю́бецъ.

Стѣ́хъ: Хва́літе бѣ́а во стѣ́хъ е́гѡ,
хва́літе е́гѡ во оуптвѣрже́ніи́ си́лы
е́гѡ.

Да ре́кѡтъ ѿ́дѣе, / ка́кѡ во́ини
погубѣ́ша стрегѡ́щи́и црѣ́вѣ, / по́чтѡ́ во
ка́мень не сохрани́ ка́мене́ жи́зни; /
ѿ́ли погребѣ́ннаго да да́дѡтъ, / ѿ́ли
воскрѣ́шемъ да поклѡ́нѣтсѧ,
глаго́люще съ на́ми: // сла́ва
мно́жествѣ́ щедро́тъ твои́хъ, спѣ́
на́шъ, сла́ва тебѣ́ .

Стѣ́хъ: Хва́літе е́гѡ на́ си́лахъ
е́гѡ, хва́літе е́гѡ по́ мно́жествѣ́
вѣли́чествѣ́а е́гѡ.

Ра́дѡйте́сѧ лю́діе ѿ́ весе́літсѧ, /
а́ггѣлъ се́дѡ́ ѿ́ ка́мени грѡ́бнѣ́мъ, /
то́й на́мъ бѣ́говѣ́стѣ́, ре́къ: / хрѣ́то́съ
воскрѣ́е ѿ́з ме́ртвѣхъ, спѣ́съ ми́ра, / ѿ́
ѿ́спѡ́лни всѣ́чѣ́скаѧ бѣ́году́ха́ніѧ: //
ра́дѡйте́сѧ лю́діе ѿ́ весе́літсѧ.

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

Before Thou wast conceived, O Lord, the angel brought the salutation "Rejoice!" to her who is full of grace; and an angel rolled away the stone of Thy glorious tomb at Thy resurrection: the one, instead of grief, announcing tidings of gladness; and the other, instead of death, proclaiming to us the Master and Bestower of life. Wherefore, we cry out to Thee: O Lord, Thou Benefactor of all, glory be to Thee!

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

With tears the women poured forth myrrh upon Thy tomb; but their mouths were filled with joy when they could say: The Lord is risen!

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.

Аγγέλъ οὐβω ἔζε ράδῆσα, / πρὲξ δε
τвоеγὼ зачатїа гдѣи, εὐδοκίης
принесѣ: / ἄγγέλъ же камень славногъ
твоегὼ грòба въ твоѣ воκρῆνїе
ῶβαν: / Ὁβω οὐβω въ печάλῃ мѣсто,
веселїа ὠβразы возвѣщаа: / сѣй же
въ смѣртῃ мѣсто, влѣкῶ жнзнодávца
проповѣдаа намъ, / тѣмъ же вопїемъ
ти: // εὐδοκίητєлю всѣхъ, гдѣи слава
тебѣ.

Нны стѣхѣры апаѳолїевы, гласъ ѿ.

Стѣхъ: Хвалѣте ѿгò въ тῦμπάνѣ и
лїцѣхъ, хвалѣте ѿгò во στρῶναхъ и
ὄργάνѣхъ.

Возлїáша мύρα со слезáми на
грòбъ твоѣи жєны, и испóлнишася
радостῃ οὐστὰ ἤхъ, вневдà глаголахи:
воκρῆσε гдѣи.

Стѣхъ: Хвалѣте ѿгò въ кῦμβάλѣхъ
доброгласныхъ, хвалѣте ѿгò въ
кῦμβάλѣхъ воκλιцáнїа: всáкое
дыхáнїе да хвалѣтъ гдѣи.

Let the nations and peoples praise Christ our God, Who of His own will endured the Cross for our sake and spent three days in hades; and let them worship His resurrection from the dead, whereby the ends of the whole world have been enlightened.

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

Crucified and buried wast Thou, O Christ, as Thou didst will. Thou didst overthrow death and didst rise in glory as God and Master, granting the world life everlasting and great mercy.

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

O ye truly iniquitous ones who sealed the stone, ye have granted us to see greater wonders! The watch understood that Christ had issued forth from the tomb, and they said: "Say that while we were sleeping His disciples came and stole Him." But who would steal a dead man, and moreover one who is naked? He arose Himself, of His own accord, as God, leaving His grave clothes behind in the tomb. Come, ye Jews, and

да похваляхъ языцы и людѣ хрѣта бѣа нашего, волею насъ ради крѣтъ претерпѣвшаго, и во ѡдѣ триднѣвновавшаго: и да поклонятца ѡгъ и зъ мѣртвыхъ воскресѣнїю, ѡмже просвѣтитишася всегъ мїра концы.

Стїхъ: Воскрѣнї гдѣи бѣже мой, да вознесѣтца рѣка твоѡ, не забудѣи оубо гнхъ твоихъ до конца.

Распавъ и погребѣнъ былъ ѡи хрѣте, ѡкоже и зволнлъ ѡи, и спровѣрглъ ѡи смѣртъ, и воскреслъ ѡи во славѣ, ѡкв бѣи и вѣка, даруѡ мїрови жизнь вѣчнѡю и велию млѣтъ.

Стїхъ: Исповѣмца тебѣ гдѣи, всѣмъ сердцемъ моимъ, повѣмъ всѡ чюдеса твоѡ.

Ѡ воистиннѡ беззаконнїи, печѡтавшѣ камень, большнхъ насъ чюдеса сподобистѣ! ѡмдѣтъ рѡзумъ стражїе, днѣсь прѡйде и зъ грѡба, и глаголахъ: рцыте, ѡкв намъ спѡщымъ, прїндѡша оуѣнцы, и оукрадѡша ѡгѡ. и ктѡ крадетъ мѣртвецѡ, пѡче же и нага; самъ воскресѣ самовлѣстнѡ ѡкв бѣи, ѡставлѣ во грѡбѣ и

see! How broke He not the seals,
Who had trampled down death,
bestowing everlasting life and
great mercy upon the human
race?

Glory... The matins Gospel sticheron.

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

Great Doxology, and the resurrectional troparion:

Rising from the tomb, Thou
didst break the bonds of hades;
and Thou didst lift the condem-
nation of death, O Lord, deliver-
ing all from the snares of the en-
emy. And having shown Thyself
to Thine apostles, Thou didst
send them forth to preach, and
through them hast given Thy
peace unto the whole world, O
Thou Who alone art greatly mer-
ciful.

Then the litanies and the dismissal.

ПОГРЕБАТЕЛЬНАА СВОА: ПРИИДИТЕ
ВИДИТЕ ИДЕС, КАКѠ НЕ РАСТОРЖЕ
ПЕЧАТИ, СМЕРТЬ ПОПРАВЫИ И РОДЪ ЧЕ-
ЛОВЕЧЕСКОМЪ БЕЗКОНЕЧНЮ ЖИЗНЬ
ДАРУДИ, И ВЕЛИЮ МЛТИ.

СЛАВА, СТИХИРА ЕВЪЛЫКАА. И НИИФ, БГОРОДИЧЕНЗ:

ПРЕБЛАГОСЛОВЕННА ЕСИ БЦЕ:

СЛАВОСЛОВИЕ ВЕЛИКОЕ. ПО СЛАВОСЛОВИИ ТРОПАРЬ:

ВОСКРЕС ИЗ ГРОБА, И ОУЗЫ РАС-
ТЕРЗАЛЗ ЕСИ АДА, РАЗРУШИЛЗ ЕСИ
ОУЖДЕНИЕ СМЕРТИ ГДИ, ВСА Ѡ СФТЕИ
ВРАГА ИЗБАВНЫИ, ГАВНЫИ ЖЕ СЕБЕ
АПЛОМЗ ТВОИМЗ, ПОСЛАЛЗ ЕСИ А НА
ПРОПОВЕДИ, И ТЕМНИ МИРЗ ТВОИ
ПОДАЛЗ ЕСИ ВСЕЛЕННИИ, ЕДИНЕ МНО-
ГОМЛТИВЕ.

Sunday Morning – Divine Liturgy

On the Beatitudes, these troparia, in Tone II:

We offer Thee the cry of the thief, and we pray: Remember us in Thy kingdom, O Savior!

For the forgiveness of transgressions we offer unto Thee the Cross which Thou didst accept for our sake, O Thou Who lovest mankind.

We bow down in worship, O Master, before Thy burial and rising, whereby Thou hast delivered the world from corruption, O Thou Who lovest mankind.

By Thy death hath death been slain, O Lord, and by Thy resurrection hast Thou saved the world, O Savior.

Risen from the tomb, Thou didst meet the myrrh-bearing women; and Thou didst tell Thy disciples to announce Thine arising.

Those who slept in darkness, beholding Thee, the Light, in the nethermost parts of hades, O Christ, were raised from the dead.

На литургии

блжѣнна, гласъ ѿ:

Гласъ тѣ прѣносимъ разбойничъ, ѿ
молнимъ: помани насъ спсе, во
црѣтвѣи твоѣмъ.

Крѣтъ тебѣ прѣносимъ въ
прощеніе прегрѣшеній: ѿгоже насъ
радн прїалъ ѿ сѣ члвѣколюбче.

Покланяемъ твоѣмъ влѣко по-
гребѣнію, ѿ востанію: ѿмже ѿ
тлѣніа ѿзбавилъ ѿ сѣ мїръ
члвѣколюбче.

Смертію твоѣю гдѣ, пожѣрта
бысть смерть: ѿ воискрѣнемъ твоимъ
спсе, мїръ спасъ ѿ сѣ.

Мѣронѡицы срѣтилъ ѿ сѣ, во-
крѣтъ ѿ гроба, ѿ ѡученикомъ воз-
вѣстѣлъ ѿ сѣ, рещи твоѣ востаніе.

ѿже во тьмѣ сплѣсѣи тѣ свѣтъ
вѣдѣвше, въ пренеподнѣишихъ
лдовыхъ хрѣтѣ воискрѣсиа.

Triadicon: Let us glorify the Father; let us all worship the Son, and let us hymn the Holy Spirit with faith.

Theotokion: Rejoice, fiery throne! Rejoice, bride unwedded! Rejoice, O Virgin who for men gavest birth unto God!

Resurrectional troparion, in Tone II:

When Thou didst descend unto death, O Life immortal, then didst Thou slay hades with the radiance of Thy divinity; and when Thou didst raise up the dead from the nethermost depths, all the hosts of heaven cried aloud: O Christ our God, Bestower of light, glory be to Thee!

Kontakion, in Tone II:

Thou didst arise from the tomb, O all-powerful Savior; and hades, beholding the wonder, was stricken with awe, and the dead arose. Creation, seeing Thee, rejoiced, and Adam was glad, and the world, O my Savior, ever hymneth Thee.

СЛАВА:

ОЦА ПРОСЛАВИМЪ, СЪНУ ПОКЛОНИМЪСЯ
ВЪСН, И СТОМУ ДХУ ВЪЕРИМЪ ВОСПОИМЪ.

И НЫНѢ, БГОРОДНИЦЕ:

РАДУЙСЯ ПРТОЛЕ ОГНЕЗРАЧНЫЙ.
РАДУЙСЯ, НЕВѢСТА НЕНЕВѢСТНАА.
РАДУЙСЯ, ГАЖЕ БГА ЧЕЛОВѢКЪМЪ ДБО
РОЖДАШАА.

Тропарь воскресенья, гласъ ѿ:

ЕГДА СНИЗШЕЛЪ ЕСИ КЪ СМЕРТИ,
ЖИВОТѢ БЕЗСМЕРТНЫЙ, / ТОГДА ЯДЪ
ОУМЕРТВѢЛЪ ЕСИ БЛИСТАНИЕМЪ
БЖЕСТВА. / ЕГДА ЖЕ И ОУМЕРШЫА / ѿ
ПРЕСПОДНИХЪ ВОСКРЕСѢЛЪ ЕСИ, / ВСА
СИЛА НБНЫА ВЗЫВАХУ: // ЖИЗНОДАВЧЕ
ХРИТЕ БЖЕ НАШЪ, СЛАВА ТЕБѢ.

Кондакъ, гласъ ѿ:

ВОСКРЕСѢЛЪ ЕСИ ѿ ГРОБА ВЕСИЛЬНЕ
СПСЕ, / И ЯДЪ ВНАДѢВЪ ЧДО, ОУЖАСЕА, /
И МЕРТВІИ ВОСТАША: / ТВАРЬ ЖЕ
ВНАДЦИИ СРАДУЕТСЯ ТЕБѢ, / И АДАМЪ
СВЕСЕЛІТСЯ, / И МІРЪ СПСЕ МОИ
ВОСПѢВАЕТЪ ТѢ ПРНСН.

Prokimenon, in Tone II:

The Lord is my strength and my song, and He is become my salvation.

Stichos: With chastisement hath the Lord chastened me, but He hath not given me over unto death.

Alleluia, in Tone II:

The Lord hear thee in the day of affliction; the name of the God of Jacob defend thee.

Stichos: O Lord, save the king, and hearken unto us in the day when we call upon Thee.

Προκίμενον, γλῶσσαι β΄:

Κρῆποις τὸ μοῦν ἢ πένιεν μοὲ γὰρ,
ἢ ἐβίοντες μὴ ἐβόησεν ἡ ἐσπέρην.

Ἑπίχου: Νακαζῶα νακαζά μα γὰρ,
σμέρτην ἡε νε προδαδέ μα.

ἱλληθία:

Οὐρλίσηντες τὰ γὰρ ἐν δένη
πечάλην, ζαχήτητες τὰ ἡμα εἶα
ἰάκωβλα.

Ἑπίχου: Γὰρ ἐπὶ σὺν ἡρῶν, ἢ οὐρλίσην
νὺν, βόνη ἡε ἴψε δένη προζοβέμεν
τὰ.