

Βοικῆρῆνῃ Ὀκτόνηχ. Γλάεζ ῃ.
Sunday Octoechos – Third 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 III:

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

By Thy Cross hast Thou destroyed the might of death, O Christ our Savior, and hast set at nought the deception of the devil. And the human race, saved by faith, ever offereth a hymn unto Thee.

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

All things have been illumined by Thy resurrection, O Lord; paradise hath again been opened, and all creation, praising thee, ever offereth a hymn unto Thee.

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

Κε εδβεώτδ на веліцѣн велѣрнн,
на Гдн воззвѣхъ поутѣвнмъ стѣхѡвѣз ї, њ поѣмъ
стѣхѣры воікрѣны, глѣеζ ῃ.

Стѣхъ: Ἰζβεδὴ ἡζ̄ темнѣцы дшш
моу, њповѣдатисѣ ѡмєнн твоємѡ.

Твоѡмъ крѣтѡмъ хрѣтѣ спсе,
смѣртн держѣва разрѡшнѣсѣ, њ
дѣволѣ прѣлєстѣ оупразднѣсѣ: рѡдъ
же чєлѡвѣчєскѣй вѣрою спсѣемѣн:
пѣснѣ тєбѣ вєгдѣ прннѡснтъ.

Стѣхъ: Μєнѣ ждѡтъ прѣвѣдннцы,
дѡндеже воздѣн мнѣ.

Прѡєвѣтѣшѣсѣ вѣлѣчєкѣ
воікрѣнѣемъ твоѡмъ гдн, њ рѣн пѣкн
ѡвѣрзєсѣ: вѣлѣ же твѣрѣ воєхвалѣ
лѣющн тѣ, пѣснѣ тєбѣ вєгдѣ
прннѡснтъ.

Стѣхъ: Ἰζ̄ глѣбєннѣ воззвѣхъ кѣ
тєбѣ гдн, гдн, оѡєлѣшн глѣеζ моѡ.

I glorify the power of the Father and the Son, and I hymn the authority of the Spirit: the indivisible and uncreated Godhead, the consubstantial Trinity, Who reigneth unto the ages of ages.

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

We bow down before Thy precious Cross, O Christ, and we hymn and glorify Thy resurrection; for by Thy stripes have we all been healed.

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

We hymn the Savior incarnate of the Virgin; for, crucified for our sake, He arose on the third day, granting us great mercy.

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.

ГЛАВЛЮ ѠЦА И СНА СЛЪ, И СЪАГВ
ДХА ПОУ ВЛАСТЬ, НЕРАЗДѢЛЬНОЕ, НЕ-
СОЗДАННОЕ БЖЕСТВО, ТРЦЪ
САННОСЪЩНОЮ, ЦАРСТВЮЩНОЮ ВЪ ВѢКЪ
ВѢКА.

Ины стѣхѣры анатоліевы, гласъ тоѣже.

Стихъ: Да вѣдѣтъ оуши твоѣ
внѣмлющѣ гласъ молѣнія моего.

Крѣтъ твоѣмѣ чѣстнѣмѣ поклан-
яемѣ хрѣтѣ, и воскрѣнѣ твоѣ поѣмѣ
и слабнѣмѣ: рѣноу бо твоѣю мѣ вѣн
ищѣлѣхомѣ.

Стихъ: Яще беззакѣнѣя нѣзрѣши
гдѣ, гдѣ, ктѣ постѣнѣтъ; гѣкѣ оу
тебѣ ѡчищѣнѣе сѣтъ.

Поѣмѣ сѣса ѡ дѣвы
воплѣщѣагоѣ: нѣтъ бо рѣдѣ ра-
пѣтѣ, и вѣ третѣй дѣнѣ воскрѣсе,
дѣрѣа нѣмѣ вѣлію мѣтъ.

Стихъ: Имене рѣдѣ твоѣгѣ потер-
пѣхѣ тѣ гдѣ, потерпѣ дѣша моѣ
вѣ слово твоѣ, оупѣа дѣша моѣ на
гдѣ.

Descending, Christ proclaimed the glad tidings to those in hades, saying: "Be of good cheer! Now have I triumphed! I am the resurrection! And, breaking down the gates of death, I will lead you up!"

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

Standing unworthily in Thine all-pure house, O Christ God, we send up our evening hymnody, crying out from the depths of our souls: O Thou Who lovest mankind, Who illumined the world with Thy resurrection on the third day, rescue Thy people from the hands of Thine enemies.

Then stichera for the saint from the Menaion.

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

The dogmatic theotokion, in Tone III:

СЪЩЫМЪ ВО ѦДѢ СОШЕДАЪ ХРІТОСЪ
БЛАГОВѢСТН: ДЕРЗАЙТЕ, ГЛАГОЛА,
НЫНѢ ПОБѢДИХЪ, ѦЗЪ ѢСМЬ ВОСКРѢНІЕ,
ѦЗЪ ВЪ ВОЗВЕДѢ, РАЗРУШИВЪ
СМѢРТНАА ВРАТА.

Стихъ: Ѡ стражи оутренних до
нощи, Ѡ стражи оутренних, да
оуповаетъ иль на гда.

Недостойно стоаще въ пре-
чистомъ домѣ твоёмъ, вечернюю
пѣснь возсылаемъ, и зъ глбены
взывающе хрѣте бже: просвѣтѣвн
мѣръ триднѣвнымъ воскресѣемъ
твоимъ, и зми люди твоа Ѡ рѣки
враговъ твоихъ члвѣколюбче.

Ины стихиры пресѣвн бѣе, поемъ ихъ, и дѣже
нѣсть мненѣ.

Слава, и нынѣ, бѣородиченъ:

How can we not marvel at thy giving birth to the God-man, O all-honored one. For without having accepted the temptation of a man, O all immaculate one, without a father thou gavest birth in the flesh to a Son Who was begotten without a mother before the ages, without His undergoing change, confusion or division, yet preserving intact the character of both essences. Wherefore, O Virgin Mother and Mistress, entreat Him, that the souls of those who in Orthodox manner confess thee to be the Theotokos be saved.

Entrance. "O gladsome Light..."
The daily prokimenon, in Tone VI.
The aposticha stichera, in Tone III:

O Christ Who by Thy suffering didst darken the sun, and with the light of Thy resurrection hast illumined all things: Accept our evening hymnody, O Thou Who lovest mankind.

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

Thy life-bearing resurrection hath illumined the whole universe, O Lord, and restored corrupted creation. Wherefore, loosed from the curse of Adam, we cry out: O almighty Lord, glory be to Thee!

КѢКѢ НЕ ДНВІМЕА БГОМЪЖНОМЪ
 РЖІТВЪ ТВОЕМЪ, ПРЕЧТНАА; НСКЪШЕНІА
 БО МЪЖЕСКАГѢ НЕ ПРІЕМШИ ВСЕНЕ-
 ПОРѢЧНАА, РОДНАА БІН БЕЗЪ ОЦА СНА
 ПЛОТІЮ ПРЕЖДЕ ВЪКЪ ѿ ОЦА РОЖ-
 ДЕННАГО БЕЗЪ МТРЕ, НИКАКОЖЕ ПРЕТЕР-
 ПѢВШАГО НЪЗМѢНЕНІА, НЛН
 СМѢШЕНІА, НЛН РАЗДѢЛЕНІА, НО ОБОЮ
 СЪЩЕСТВЪ СВОИСТВО ЦѢЛО СО-
 ХРАНШАГО. ТѢМЖЕ МТИ ДБѢ ВЛЧЦЕ,
 ТОГО МОЛН СПСТНІА ДШАМЪ,
 ПРАВОСЛАВНѢ БЦЪ НСПОВѢДАЮЩИХЪ
 ТА.

ТѢЖЕ ВХОДЪ СЪ КАДІЛОМЪ.

СВѢТЕ ТНХІЙ: ПРОКІМЕНЪ Н БКТЕНІИ.

НА СТИХОБНѢ СТИХІРЫ ВОСКРІНЫ, ГЛѢЗЪ Г:

СТРПІЮ ТВОЕЮ ХРІТЕ, ѿМРАЧНВЫЙ
 СОЛНЦЕ Н СВѢТОМЪ ТВОЕГѢ ВОСКРІНІА,
 ПРОСВѢТНВЫЙ ВСАЧЕСКАА, ПРІИМНІ
 НАШЪ ВЕЧЕРНЮЮ ПѢСНЬ ЧЛВѢКОЛЮБЧЕ.

По ѡфавнѣ:

СТІХЪ: ГДЬ ВОЦАРНІА, ВЪ ЛѢПОТЪ
 ѿБЛЕЧЕА.

ЖИВОПРІЕМНОЕ ТВОЕ ВОСТАНІЕ ГДН
 ВСЕЛЕННДЮ ВСЮ ПРОСВѢТН, Н ТВОЕ
 СОЗДАНІЕ НСТАВШЕЕ ПРИЗВЛ. ТѢМЖЕ
 КЛАТВЫ АДАМОВЫ НЪЗМѢНШЕА,
 ВОПІЕМЪ: ВСЕСНЛН ГДН, СЛАВА ТЕБѢ.

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

Though Thou art God immutable, yet suffering in the flesh Thou wast altered. Creation, unable to bear the sight of Him hanging [on the Cross], fell prostrate in fear and groaned; and it hymneth Thy longsuffering. Having descended into hades, Thou didst arise on the third day, granting life and great mercy to the world.

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

Thou didst endure death, O Christ, that Thou mightest deliver our race from death; having risen from the dead on the third day, Thou didst raise with Thyself those who acknowledged Thee as God; and Thou hast enlightened the world. O Lord, glory be to Thee!

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

Стѣхъ: ꙗко оутвердѣнъ вселеннѣю,
ѿже не подвижитсѧ.

Бѣзъ смѣненъ, плѣтѣю
страждѧ ѿзмѣнилсѧ ѣсѣ, ѣгоже
твѧръ не терпѣщи вѣдѣща зрѣти,
страхомъ прекланѧшесѧ, ѿ стѣнѣщи
поѣтъ твоѣ долготерпѣнїе: сошѣдъ
же во ѧдъ, трїднѣвенъ воскресѣ ѣсѣ,
жїзнь дарѣ мїровѣ, ѿ вѣлїю мѣтъ.

Стѣхъ: Домъ твоѣмъ подобѣтъ
стѣина гѣн, въ долготѣ днїѣ.

Да родъ нашъ ѿ смѣрти хрїтѣ
ѿзбѣвши, смѣрть претерпѣлъ ѣсѣ: ѿ
трїднѣвенъ ѿз мѣртвѣхъ воскресѣ,
съ собою воскресѣ ѣсѣ, ѿже тѣ бѣ
познѧвшихъ: ѿ мїръ просвѣтилъ
ѣсѣ. гѣн слава тебѣ.

Слава, ѿ нынѣ, вѣкорѣчїенъ:

Through the divine Spirit, by the will of the Father, without seed thou didst conceive the Son of God Who hath existed without mother from before the ages, and for our sake thou gavest birth in the flesh unto Him Who came forth from thee without father; and thou didst nurture Him on milk as a babe. Wherefore, cease not to pray that our souls be delivered from tribulations.

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

Resurrectional troparion, in Tone III:

Let those in heaven be glad, and let those on earth rejoice! For the Lord hath wrought might with His hand; He hath trampled down death by [His] death, and is become the firstborn of the dead. From the belly of hades hath He delivered us, and hath granted the world great mercy.

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

We hymn thee who hast mediated the salvation of our race, O Virgin Theotokos; for thy Son and our God, accepting suffering on the Cross in the flesh He had received of thee, hath delivered us from corruption, in that He is the Lover of mankind.

Безъ сѣмене ѿ бж҃ественнаго дха,
бoлею же о҃чею зачала єси с҃на
бж҃їа, ѿ оца безъ мѣре прежде
вѣкъ дѣца: насъ же ради, нзъ тебе
безъ оца бѣвши, плотїю родила єси,
н мѣнца млекома питала єси.
тѣмже не престай, моли ти,
нзбавитица ѿ бѣдъ душамъ
нашимъ.

Таже, Нынѣ ѿпѣшаши: Трисаго.

По о҃че нашимъ: Тропарь воискѣнъ, гласъ г҃:

да вселѣтца нбнаа, да радуютца
земнаа: ѡкво сотвори держава
мышцею своею гдѣ, попра смертїю
смѣртъ, первенецъ мѣртвыхъ бѣсть,
нзъ чрева адова нзбави насъ, н
подаде миру велию млть.

Глава, н нынѣ, бѣородиченъ:

Тѣмъ ходатайствовашю спсѣнїе
рода нашего, воспѣваемъ еце дѣво:
плотїю бо ѿ тебе воспрїятю снъ
твоѣн, н бѣгъ нашъ, крѣтомъ
воспрїимъ стѣтъ, нзбави насъ ѿ
тлїи ѡкво члвѣколюбецъ.

Sunday Morning – Matins

After the Six Psalms, we chant “God is the Lord...” in Tone III and sing the resurrectional troparion, twice, and the theotokion, once (see Great Vespers). Then the usual chanting of the Psalter.

After the first chanting of the Psalter, these resurrectional sessional hymns, in Tone III

Christ hath arisen from the dead, the first-fruits of those who have fallen asleep, the firstborn of creation, the Creator of all that existeth; and in Himself He hath restored the nature of our race which had become corrupt. No longer dost thou have dominion, O death, for the Master of all hath destroyed thy realm!

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

Having tasted the fruit of death, O Lord, Thou didst cut off the bitterness of death by Thine arising, and hast strengthened man against it, revoking the defeat of the primal curse. O Lord, Defender of our life, glory be to Thee!

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

Въ недѣлю на ѡ҃т҃рени,

по шестопсалмїи:

Б҃҃҃ъ г҃дѣ, ѡ҃бнѣса намъ: на гласъ г҃. Тропарь
воскр҃снѣ: да веелѣтца нѣнаа: Слава, ѡ҃ нынѣ,
б҃городиченъ: Тѣмъ ходѣтайствовавшю е҃пѣніе рѣда
нашегѡ: Тѣже ѡ҃бычное стѣхолобіе.

По а҃мъ стѣхолобіи е҃дѣальны воскр҃снѣ, гласъ г҃:

Хр҃тосъ ѡ҃ мѣртвѣхъ воста, на-
чѣтокъ ѡ҃срѣпшхъ: перворождѣнъ
тѣарн, ѡ҃ создѣтель вѣхъ бѣвшхъ,
н҃счлѣвшее е҃стество рѣда нашегѡ
въ себѣ самомъ ѡ҃бновн. не ктомѣ
смерте ѡ҃бладѣши: нѣбо вѣхъ вѣка
державѣ твоѡ разрѣшн.

Стѣхъ: Воскр҃снн г҃дн бже мѡн, да
вознесѣтца рѣка твоѡ, не забѣди
ѡ҃бѡгнхъ твоихъ до концѡ.

Плѡтїю смертн вкѣснв г҃дн,
гѡрестъ смертн пресѣклъ е҃сн
востанїемъ твоимъ, ѡ҃ челоѣка на
нѡ ѡ҃крѣпнлъ е҃сн, пѣрвыѡ клѣтвы
ѡ҃долѣнїе призывѡ: защїтннче
жнзнн нашеѡ г҃дн, слава тебѣ.

Слава, ѡ҃ нынѣ, б҃городиченъ:

Awed by the beauty of thy virginity and thine all-radiant purity, Gabriel, marvelling, cried out to thee, O Theotokos: "What praise can I bring which is worthy of thee? What shall I call thee? I am at a loss and filled with awe! Wherefore, as I have been commanded, I cry unto thee: "Rejoice, O thou who art full of grace!"

*After the second chanting of the Psalter, these resurrectional sessional hymns, in Tone III:
Special Melody: "Awed by the beauty of thy virginity"*

Terrified of Thine immutable divinity and voluntary suffering, O Lord, hell lamented to itself; saying: "I tremble before a Being of incorrupt flesh; I behold One invisible, Who mystically contendeth against me. Wherefore, I hold fast to those who cry: Glory to Thy resurrection, O Christ!"

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

Красотѣ дѣвства твоего, и пресвѣтлои чистотѣ твоей, гавріїлъ оуднѣвша, вопіаше ти бже: кѣю ти похвалѣ принесе достойнѣю; что же вознменѣю тѣ; недоумѣваю и оужасяюса. тѣмже ѣкѡ повелѣнъ быхъ, вопію ти: радѣеа блгодѣтнаа. По б-мъ стѣхолобїи, едѣальны воискрѣны, глѣеъ г.

Подобенъ: Красотѣ дѣтва:

Незмѣннаго бжества, и больныа стрѣсти твоеа гдн, оужасеа ѣдъ, въ себѣ рыдаше: трепѣцѣ плоти нетлѣнныа ѡпостѣи, вѣждѣ невѣднмаго, тѣннѡ борюца ма. тѣмже и нѣже держѣ, зовѣтъ: слава хрѣте воискрѣнїю твоему.

Стѣхъ: Исповѣса тебѣ гдн, всѣмъ ердцемъ моимъ, повѣмъ всѣ чдеса твоа.

O ye faithful, let us theologize concerning the incomprehensibility of the crucifixion, the ineffability of the resurrection, the unspeakable mystery; for today death and hell have been made captive, and the human race hath been clothed in incorruption. Wherefore, giving thanks, we cry unto Thee: Glory to Thine arising, O Christ!

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

O Theotokos, thou didst mystically contain in thy womb the Unapproachable and Uncircumscribable One, Who is consubstantial with the Father and the Spirit, and through thy birthgiving we have learned to glorify in the world the one and unfused power of the Trinity. Wherefore, with thanksgiving we cry out to thee: Rejoice, O thou who art full of grace!

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

Непостыжнѣмое распятїѧ, ѡ не-
сказанное востанїѧ бгословствѣдемъ
вѣрнѣн, тѧнство неизреченное: днѣсь
во смѣрть ѡ ѡдъ плѣнїсѧ, родъ же
человѣческїѡ въз неплѣнїе ѡблечѣсѧ.
тѣмъ бгдодарѡще вопїемъ тѣ: слава
хрѣтѣ востанїю твоемѹ.

Слава, ѡ нынѣ, бгородиченъ:

Непостыжнѣмаго ѡ непїсаннаго,
ѡднороднаго оцѹ ѡ дховн, во
оутрѡбѹ твою тѧннѡ вмѣстїла єсїѧ
бѣе, єдино ѡ несмѣено ѡ трїцы
бжествѡ: познѧхомъ ржѣтвѡ твоѡ въз
мїрѣ славити. тѣмъ же ѡ
бгдодарствениѡ вопїемъ тѣ: радѹсѧ
бгдодѧтнаѧ.

По непорѡчнахъ ѹпакѡн, гласъ г:

Amazing the myrrh-bearing women by the sight of Him, and refreshing them by his words, the radiant angel said to them: "Why seek ye the Living in the tomb? He Who hath emptied the graves hath arisen! Understand the Changer of corruption to be immutable! Say ye unto God: How awesome are Thy works, for Thou hast saved the human race!"

Songs of Ascent

Antiphon I in Tone III, the verses being repeated:

Thou didst move the captivity of Sion away from Babylon, O Word. Draw me also forth from the passions unto life.

They who sow in the south with tears divine shall joyfully reap the grain of life everlasting.

Glory... Unto the Holy Spirit, as to the Father and the Son, shineth all thanksgiving, wherein all things live and move.

Now and ever... The foregoing is repeated.

Antiphon II

If the Lord buildeth not the house of the virtues, in vain do we labor; and when the Spirit protecteth it, no one will destroy our city.

ОУДНЕВЛА́А ВНАДѢНІЕМЪ, ѠРОША́А
ГЛАГО́ЛАНІИ, БЛНСТА́АНСА Я́ГГЛЪ
МІ҆РОНО́СЦАМЪ ГЛАГО́ЛАСЕ: ЧТО́
ЖИВА́ГѠ НЦЕТЕ ВО ГРО́БѢ; ВОСТА́
НСТОЦН́ВЫИ ГРО́ВЫ. ПЛН
ПРЕМѢНН́ТЕЛА РАЗУ́МѢЙТЕ НЕПРЕМѢН-
НАГО. РЦЫ́ТЕ БГОВН: КО́ЛЬ СТРА́ШНА
ДѢЛА́ ТВОА́, Я́КѠ РО́ДЪ СПСЛЪ С҆СН ЧЕ-
ЛОВѢ́ЧЕСКІИ!

Степѣнна, гла́сѣ ї.

А́нтіф́онъ а́-н, повто́рающе поѣмъ:

Плѣнъ сі́онъ ты́ нз́алъ с҆сн Ѡ
Вавѳ́лона: н менѣ Ѡ страстѣ́й кз
жнвотѣ́ прнвлецы́ сло́ве.
Вз ю́гъ сѣю́щн слеза́мн
бж́ественнымн, жнѣтз клáсы
ра́достію прнсножнвотѣ́а.

Гла́ва: СТО́МЪ ДХ́Ъ ВСА́КОЕ
БЛГОДА́РІЕ, Я́КОЖЕ О́ЦЪ Н СНЪ
СОУБЛНСТА́ЕТЪ, ВЪ НЕ́МЖЕ ВСА́ ЖН-
Вѣтз н двнжѣ́тса.

Н ны́нѢ, то́йже. А́нтіф́онъ б-н:

Я́ЩЕ НЕ ГДЬ СОЗН́ЖДЕТЪ ДО́МЪ ДОБ-
РОДѢ́ТЕЛЕИ, ВСДЕ ТРѢЖДА́ЕМСА: ДУШѢ́
ЖЕ ПОКРЫВА́ЮЩЪ, НИКТО́ЖЕ НА́ШЪ РА-
ЗОРИ́ТЪ ГРА́ДЪ.

Through the Spirit are the saints ever adopted by Thee, O Christ, as the fruit of Thee and the Father.

Glory... Through the Holy Spirit are all holiness and wisdom perceived; for He bringeth every created thing into existence. Him do we worship, for He is God, like the Father and the Word

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

Blessed are they who fear the Lord, who walk the path of the commandments; for they shall eat of all the fruits of life.

Be Thou glad, O Chief Shepherd, beholding Thine offspring round about Thy table, bearing the branches of goodly works.

Glory... From the Holy Spirit are all the riches of glory; from Him are grace and life for every creation: for He is hymned with the Father and the Word.

*Now and ever... The foregoing is repeated.
Prokimenon, in Tone III:*

Say among the nations that the Lord is king; for He hath established the world, which shall not be shaken.

Stichos: O sing unto the Lord a new song.

ПЛОДА ЧРѢВНА ДХОМЪ СЫНОТВОРѢНОЕ
ТРЕБѢ ХРІТѢ ІАКОЖЕ Н ОЦѢ, СТІИ
ВСЕГДА СЪТЬ.

СЛАВА: СТѢИМЪ ДХОМЪ ПРОЗРІТЕСА
ВСАКАА СТѢИНА, ПРЕМЪДРОСТЬ:
ѠДЩЕ СТВЪДЕТЪ БО ВСАКЮ ТВАРЬ:
ТОМЪ ПОСЛЪЖИМЪ, БГЪ БО, ІАКЪ ОЦѢ
ЖЕ Н СЛОВѢ.

И НЫНѢ, ТОИЖЕ.

АНТИФОНЪ Г-И:

БЛАЩІИ СЯ ГДА БЛЖЕНИ, ВЪ ПЪТН
ХОДАЩЕ ЗАПОВѢДЕЙ: СИѢДАТЪ БО
ЖИВОТНОЕ ВСЕПЛОДІЕ.

ОКРЕСТЪ ТРАПЕЗЫ ТВОЕА ВОЗВЕСЕ-
ЛІСА, ЗРА ТВОА ПАСТЫРЕНАЧАЛЪНИЧЕ
И СЧАДІА, НОСАЩА ВѢТВИ БЛГОДѢЛАНІА.

СЛАВА: СТѢИМЪ ДХОМЪ ВСАКОЕ
БОГАТСТВО СЛАВЫ, Ѡ НЕГѠЖЕ
БЛГОДАТЬ, Н ЖИВОТЪ ВСАКОИ ТВАРИ:
СО ОЦЕМЪ БО ВОСПѢВАЕМЪ СЪТЬ, Н
СЪ СЛОВОМЪ.

И НЫНѢ, ТОИЖЕ.

ПРОКІМЕНЪ, ГЛАГОЛЪ Г:

РЦЫТЕ БО ІАЗЫЦѢХЪ, ІАКЪ ГДЬ
ВОСРЪСА, НБѠ ИСПРАВИ ВСЕЛЕННЮ, ІАЖЕ
НЕ ПОДВІЖИТЕСА.

СТІХЪ: ВОСПѠИТЕ ГДЕВИ ПѢСНЬ
НОВѢ. ВСАКОЕ ДЫХАНІЕ:

"Let every breath praise the Lord."

The appointed Resurrectional Gospel.

Then, this resurrectional hymn, in Tone VI.

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

The Canons, in Tone III:

Ode I

Canon of the Resurrection

Irmos: He Who of old gathered the waters into one at His divine behest and parted the sea for the people of Israel, is our God and is most glorious. To Him let us chant, for He hath been glorified!

Stichos: Glory to Thy holy resurrection, O Lord!

Our God is He Who cursed the earth to bring forth as fruit thorns through the sweat of the transgressor, and in the flesh receiveth a crown of thorns from the hands of the transgressors of the law. He hath abolished the curse, in that He hath been glorified.

He of Whom death was afraid hath appeared as the vanquisher and victor over death; for having assumed animate flesh subject to sufferings, and contended against the tyrant, He hath raised all up with Himself. He is our God, for He hath been glorified.

СѢТІХЪ: ХВАЛИТЕ БѢГА ВО СѢТІХЪ СЪГВѢ: ВЪЛІЕ ВОС-
КРѢНО, НЪ ПРОЧЕЕ ПО РАДА.

ВОСКРѢНІЕ ХРІТОВО: ПСАЛОМЪ П.

КАНОНЪ ВОСКРѢНЪ. ГЛАГОЛЪ Г.

ПѢСНЬ А.

ІРМОСЪ: ВОДЫ ДРЕВЛЕ, МАНІЕМЪ
БЖЕСТВЕННЫМЪ, ВО ЕДИНО СОНМИЦЕ
СОВОКУПІВЫЙ, НЪ РАЗДЕЛІВЫЙ МОРЕ
ИНАЛЬТЪСКИМЪ ЛЮДЕМЪ, СЕИ БГЪ НАШЪ,
ПРЕПРОСЛАВЛЕНЪ СЪТЬ: ТОМУ ЕДИНОМУ
ПОИМЪ, ІАКЪ ПРОСЛАВИСЯ.

ПРИПѢВЪ: ГЛАГОЛЪ ГДН СТОМУ ВОСКРѢНІЮ
ТВОЕМУ.

ИЖЕ ЗЕМЛЮ УСАДІВЪ, ПРЕ-
СЪПЛЬШЕМЪ ПОТОМУ ИЗНЕСТИ ПЛОДА
ТЕРНІЕ, У ТЕРНІА ВѢНЕЦЪ ИЗЪ РЪКН
ЗАКОНОПРЕСТЪПНЫА, СЕИ БГЪ НАШЪ,
ПЛОТЪСКИ ПРИЕМЫЙ, КЛАТВЪ РАЗРЪ-
ШИЛЪ СЪТЬ: ІАКЪ ПРОСЛАВИСЯ.

ПОВѢДИТЕЛЬ НЪ УДОЛѢТЕЛЬ
СМЕРТИ, ИЖЕ СМЕРТИ ОУБОЛѢСЯ,
ІАВИСЯ: СТРАСТНЮ БО ПЛОТЬ
УДУШЕВЛЕННЮ ПРИЕМЪ, СЕИ БГЪ НАШЪ,
НЪ БРАВСЯ СЪ МЪЧИТЕЛЕМЪ, ВСА СО-
ВОСКРѢНЪ: ІАКЪ ПРОСЛАВИСЯ.

Theotokion: All nations glorify thee as the true Theotokos who gave birth without seed; for He is our God Who, having descended into thy sanctified womb, became of our essence. God and Man was born of thee.

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

Irmos: O ye people, let us chant a new song...

The human race was enslaved by the sin-loving tyrant, but Christ redeemed it by His divine blood, and having deified it hath restored it, in that He hath been glorified.

Christ, Who is the treasury of life, desiring to experience death as one mortal, tasted thereof; and as One immortal by essence, He imparted life to mortals, for He hath been glorified.

Canon of the Theotokos
Ode 1, same tone.

Irmos: Same as that of the foregoing canon.

Every heavenly being fittingly bendeth its knee, with those of earth and those in the nethermost parts, before Him Who became incarnate of thee, O Virgin; for He hath been glorified.

БѢГОРОДНЧЕНЪ: НѢСТИННЮ ВЪЦѸ ВЕИ
ІАЗЫЦЫ СЛАВАТЪ ТѦ, БЕЗЪ СѢМЕНЕ
РОЖДАШЮ: СОШЕДЪ БО ВО ОУТРОБѸ
ѠСВЯЩЕННЮ ТВОЮ, СЕИ БГЪ НАШЪ,
ЉЖЕ ПО НАМЪ ѠСВЯЩЕСТВОВѦСѦ, БГЪ
ЖЕ Н ЧЕЛОВѢКЪ НЪЗЪ ТЕБѸ РОДИСѦ.

ДрѸгій канѡнъ крѣтвоскрѣсенъ. Гласъ г.
Пѣснь ѧ.

Ірмосъ: Пѣснь нѡвѸю поимъ людїе:

РОДЪ ЧЕЛОВѢЧЬ ПОРАБОЩЕНЪ МЪ-
ЧНТЕЛЕМЪ ГРѢХОЛЮБНЫМЪ, КРѢВІЮ
БЖЕСТВЕННОЮ ХРѢТОСЪ НСКУПИ, Н
ѠБГОТВОРНЪСЪ ѠБНОВІЛЪ ѢСТЬ: ІАКЪ
ПРОСЛАВИСѦ.

ІАКЪ ОУБѸ СМЕРТЕНЪ, СМЕРТН ХОТѦИ,
НЖЕ ЖИВОТЪ СОКРѢВНИКЪ, ХРѢТОСЪ
ВКЪИ: А ІАКЪ БЕЗСМЕРТЕНЪ СЫИ
ѢСТЕСТВОМЪ, МЕРТВЫѦ
ѠЖИВОТВОРНЪСЪ ѢСТЬ: ІАКЪ
ПРОСЛАВИСѦ.

Ннъ канѡнъ пресѣчѣи вѣѣ, [Ѣгѡже крестрѡчїе:
Пою третїе пѣніе тебѣ вѣе.] Гласъ г.
Пѣснь ѧ. Ірмосъ тоѡже.

КОЛѢНО ПРИКЛОНѦЕТЪ ВСѦКО
ѢСТЕСТВО НѢБНЫХЪ ДѢО,
ВОПЛОЩЕМЪСѦ НЪЗЪ ТЕБѸ, СО ЗЕМ-
НЫМИ ЖЕ ДОСТОЛѢПНЫ ПРЕНЕСѠДНАѦ:
ІАКЪ ПРОСЛАВИСѦ.

O the reconciliation which took place within thee! For He Who abundantly bestoweth gifts hath as God given us the divine Spirit, having received flesh of thee, O Maiden, in that He hath been glorified.

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

Ode III

Canon of the Resurrection

Irmos: O Most High, Thou Ruler of all, Who out of non-existence hast brought all things, which are fashioned by Thy Word and made perfect by the Spirit: Confirm me in Thy love!

The ungodly one was confounded by Thy Cross, for he fell into the pit which he dug; but in Thy resurrection, O Christ, Thou didst raise up the lowly.

The preaching of piety to the nations covered them like the water of the sea, O Thou Who lovest mankind; for having risen from the tomb, Thou didst reveal the light of the Trinity.

Theotokion: All-glorious things have been said of thee, O animate city of Him Who reigneth forever; for through thee, O Mistress, did God come to dwell with those on earth.

Ω прѣмрѣніи ѣже въ тебѣ!
бл҃гѣхъ бо незавѣстнѣхъ подаѣтель,
ѣакѣ б҃гъ дѣла бж҃ествѣннагѣхъ подавѣи
намъ, плѣтъ ѿ тебѣ ѡтроковѣце
прѣлѣтъ: ѣакѣ прослѣвѣла.

Καταβάσις: Ὁβέρθ οὐρά μοῦ:

Πῆσιν ἴ.

Ἰρμός: Ἦже ὦ νε ἰσχυρὸς ἐκ
πρὴν ἐδείξῃ, λόγῳ σοφίας ἐμα, σο-
βερσῶμα δῆλον, ἐκδερχῆται
ἐκείνῃ, ἐκ ἐκείνῃ τῆσιν οὐκ ἐκείνῃ
μένῃ.

Κρῖτόμῃ τῶν ποταμῶν ἐκείνῃ
ἐκείνῃ, ἐκείνῃ ἐκείνῃ, Ἦже
ἐκείνῃ, ἐκείνῃ ἐκείνῃ ἐκείνῃ
ἐκείνῃ ἐκείνῃ ἐκείνῃ ἐκείνῃ
ἐκείνῃ ἐκείνῃ ἐκείνῃ ἐκείνῃ.

Ἐκείνῃ ἐκείνῃ ἐκείνῃ ἐκείνῃ
ἐκείνῃ ἐκείνῃ ἐκείνῃ ἐκείνῃ
ἐκείνῃ ἐκείνῃ ἐκείνῃ ἐκείνῃ
ἐκείνῃ ἐκείνῃ ἐκείνῃ ἐκείνῃ.

Ἐκείνῃ ἐκείνῃ ἐκείνῃ ἐκείνῃ
ἐκείνῃ ἐκείνῃ ἐκείνῃ ἐκείνῃ
ἐκείνῃ ἐκείνῃ ἐκείνῃ ἐκείνῃ
ἐκείνῃ ἐκείνῃ ἐκείνῃ ἐκείνῃ.

Canon of the Cross and Resurrection

Irmos: Thou hast broken the bow of the enemy...

O all-precious Cross, thou hast been shown to be the cleansing away of the impurities of the idols, for Jesus all-divine stretched forth His hands upon thee.

O Life-receiving tomb, all of us, the faithful, bow down before thee; for Christ our God was truly buried in thee and hath arisen.

Canon of the Theotokos

Irmos: Same as that of the foregoing canon.

The Virgin, having sprung forth as the rod of the root of Jesse, as said the prophets, put Thee forth as a flower for us, O Christ. Holy art Thou, O Lord!

That Thou mightest cause mortals to partake of the divine, Thou didst abase Thyself, receiving our flesh from the Virgin. Holy art Thou, O Lord!

Ode IV

Canon of the Resurrection

Irmos: Thou hast shown us constant love, O Lord, for Thou didst give Thine only-begotten Son over to death for us. Wherefore, in thanksgiving we cry to Thee: Glory to Thy power, O Lord!

И҃нз:

Ирмосъ: Лѹкъ сокрѣдшиаъ є҃сѣ врѣжѣи:

Ѡчищеніе пречѣтѣи крѣте,
идольскѣхъ гвѣлаъ є҃сѣ ты не-
чистотѣ: ѿкъ и҃нзъ превѣстѣннѣи,
на тебѣ рѣцѣ распротѣрлаъ є҃сть.

да всѣ вѣрнѣи живопріемнѣи
гробе, тебѣ поклонѣмса: погребѣса
бо въ тебѣ и҃ востаъ хрѣтоъ
воистиннѣ бгѣ нашъ.

И҃нз.

Ирмосъ тоѣже.

Жезлаъ и҃зъ корене іессеова, прѣрочески
прозѣвши дѣа, цвѣтѣтѣ тѣ хрѣте,
возсѣа намъ: стѣ є҃сѣ гдѣ.

да бжѣстѣнномѣ причѣстію зем-
норѣднѣа содѣлаеши, ѿ дѣы плѣть
нашѣ, ты ѡбнищѣлаъ є҃сѣ, пріемъ:
стѣ є҃сѣ гдѣ.

Пѣснь ѧ.

Ирмосъ: Положилаъ є҃сѣ къ намъ
твѣрдѣю любовь гдѣ, єдинорѣднаго
бо твоего сѣа за ны на смерть
далъ є҃сѣ. тѣмже тѣ зовѣмъ
блгодарѣще: слава силѣ твоеѣ гдѣ.

In Thy mercy Thou didst withstand wounds and stripes, O Christ, enduring the malice of blows to Thy cheeks; and with long-suffering deigning to be spit upon, Thou didst thereby accomplish salvation for me. Glory to Thy power, O Lord!

Thou didst partake of death in a mortal body, O Life, for the sake of the suffering of the poor and the groans of Thy paupers; and having brought corruption upon the corrupter, O All-glorious One, Thou didst resurrect all with Thyself, in that Thou hast been glorified.

Theotokion: Remember, O Christ, the flock which Thou hast acquired by Thy suffering; and accepting the merciful entreaties of Thine all glorious Mother. Deliver it by Thy power, O Lord, visiting it in its affliction.

Canon of the Cross and the Resurrection
Irmos: Strange and ineffable was the mystery...

O Thou Who lovest mankind, Who fashioned man in Thine image: crucified on Golgotha for the sake of him who was slain by the sin of disobedience, Thou didst save him.

И́ЗВЫ ХРѢТѢ, Ѣ РАНЫ МЛѢТВЕННУ
 ПОДА́ЛЗ ѢСН, ДОСА́ДЪ ПО ЛАНѢТОМА
 ОУДА́РѢНІИ ТЕРПѢ, Ѣ ДОЛГОТЕРПѢЛІВНѢ
 ОУПЛЕВА́НІА НОСА, ѢМНЖЕ СОДѢЛАЛЗ
 ѢСН МНѢ СПСЕ́НІЕ: СЛА́ВА СИ́ЛѢ ТВОЕ́Й
 ГДН.

ТѢЛОМЪ СМЕРТНЫМЪ ЖИВОТѢ,
 СМЕРТИ ПРИЧАСТНІА ѢСН, СТРА́СТИ
 РА́ДН НІЦНХЪ, Ѣ ВОЗДУХА́НІА ОУБО́ГНХЪ
 ТВО́ИХЪ: Ѣ РАСТЛІВЪ ТЛѢЮЩАГО ПРЕ-
 ПРОСЛА́ВЛЕННЕ, ВСѢХЪ СОВОСКРЕСНІЛЪ ѢСН,
 ІА́КЪ ПРОСЛА́ВИСЯ.

БГО́РОДНИЧЕНЪ: ПОМА́НН ХРѢТѢ, ѢЖЕ
 СТАЖА́ЛЪ ѢСН СТА́ДО СТРѢ́ТІЮ ТВОЕ́Ю:
 ПРЕПРОСЛА́ВЛЕННЫА ТВОЕ́А МѢ́РЕ
 МЛѢТВЕННЫА МОЛЪБѢ ПРІЕМЪ, Ѣ ПОСѢ-
 ТІВЪ ОУСЛО́БЛЕННОЕ, ѢЗБА́ВН СИ́ЛОЮ
 ТВОЕ́Ю ГДН.

И́НЪ.

Ірмо́съ: СТРА́ННА Ѣ НЕЗРЕЧѢ́ННА:
 СОЗДА́ВЫЙ ПО О́БРАЗЪ ТВОЕМЪ
 ЧЛѢВКОЛЮ́БЧЕ ЧЕЛОВѢ́КА, Ѣ
 ОУМЕРЩЕВЛѢ́НА ГРЕХО́МЪ ПРЕСТУ́ПЛЕНІА
 РА́ДН, РАСПЕНСА НА ЛОБНѢ́МЪ, СПСА́З
 ѢСН.

Death surrendered the dead whom it had sacrificed; and the corrupt kingdom of hell was destroyed when Thou didst arise from the grave, O Lord.

Theotokion: O pure Mary, thou golden censer, when God the Word, as One of the Trinity, became incarnate, descending into thee, He filled the world with sweet fragrance.

Canon of the Theotokos

Irmos: Same as that of the foregoing canon.

O Master, Who set the mountains in the scales of divine understanding, Thou wast cut from the stone of the Virgin without the aid of men's hands. Glory to Thy power, O Thou Who lovest mankind.

Thou hast healed our infirm nature, O Master, within the Virgin uniting to it Thine all-pure divinity, a most speedy remedy, O Word.

Thou art my portion and desired inheritance, O Lord, Who, having become a hypostasis in flesh from the Virgin, hast united me to Thy Hypostasis, O Word.

МѢРТВЫА ОУБѢ, НѢХЖЕ ПОЖРѢ
СМѢРТЬ, ѠДАДѢ: РАЗОРѢСА ЖЕ Н ѠДОВО
ТЛЕТВОРНОЕ ЦАРСТВО, ВОСКРѢШѢ ТН НЗ
ГРѢБА ГДН.

БГОРОДНИЧЕНЗ: МРІЕ ЧТЛА, ЗЛАТАА
КАДНѢЛЬНИЦЕ, НЕЛІАНИНѢ ІАКѢ ЕДННЗ
Ѡ ТРЦЫ ВЗ ТА СОШЕДЗ, ВОПЛОЦЬСА
БГЗ СЛѢВО, МІРЗ ѠБЛАГОДУХАЛЗ ЕСТЬ.
ННЗ.

Ірмосъ тоѣже.

НѢЖЕ ПОСТАВНВЫЙ ГОРЫ ВЛКО, МѢ-
РНОМЗ БЖЕСТВЕННАГѢ РАЗУМА,
ѠСЧЕНЗ ЕСН Ѡ ДѢЫ КАМЕНЬ, КРОМѢ
РДКЗ: СНАѢ ТВОЕИ СЛАВА ЧЛѢѢКОЛУБЧЕ.

НЕДУГУЮЩЕЕ НСЦѢЛІАЛЗ ЕСН НАШЕ
ЕСТЕСТВО ВЛКО, ИКОРѢНШЮ НЗ ДѢЫ
СИО СОЕДИННВЗ ЦѢЛБѢШ, ТВОЕ ПРЕЧТОЕ
СЛѢВЕ БЖЕСТВО.

ЧАСТЬ МОА ЕСН ГДН, Н НАСЛѢДІЕ
ЖЕЛАННОЕ, СОЕДИННВЫЙ МА НЗ ДѢЫ,
СЛѢВЕ, УПОСТАСИ ТВОЕИ, ПЛОТІЮ БЫВЗ
УПОСТАБѢ.

Irmos: I rise at dawn unto Thee, the Creator of all, Who passest all worldly understanding; for Thy commandments are light, wherein do Thou direct me.

Through the envy of the Jews, Thou wast given over to an unjust judge, O Beholder of all. And Thou who judgest the whole earth with justice hast delivered ancient Adam from condemnation.

O Christ Who hast risen from the dead, grant Thy peace unto Thy Churches through the invincible power of Thy Cross, and save Thou our souls.

Theotokion: O only Ever-virgin, thou hast been shown to be the holy tabernacle and more spacious than the heavens, in that thou didst receive the Word of God, Whom all creation cannot contain.

Canon of the Cross and Resurrection

Irmos: Thou hast appeared on earth...

Pierced by a spear in Thy side, O my Christ, Thou didst free from the curse her who was formed from the side of man, and who brought destruction upon all men.

Ірмосъ: Къ тебѣ оутреннюю всѣхъ творцѣ, пренмѣщемъ всѣхъ оумъ мѣрови, занѣ свѣтъ повелѣнїа твоѡ: въ нѣхъже настѣви мѡ.

Судїи неправедномъ, єврейскою завистию преданъ бѣвъ всевѣдче, и всеї праведнѣ судїи земли, адамъ древнѡгъ и забавилъ єси ѡсужденїа.

Твоѡ мѣръ црквамъ твоимъ хрѣтѣ, непобѣдимую силою крѣта твоегѡ, и зъ мѣртвыхъ воскресїи подаждь, и спси души наша.

Бѣгородиченъ: Скнїа стѡа, и про страннѣнши нѣсѡ, ѡакѡ иже во всеї тварї невмѣстїмаго слова бжїа прїемши, єдина явиласѡ єси прснодѣо.

Ииъ.

Ірмосъ: На земли невѣднмый явиласѡ єси, и человекѡмъ болю сожнлѡ єси непостнжнмый, и къ тебѣ оутреннюю, воспѣваемъ тѡ члвчколюбче.

Копїемъ въ ребрѡ твоѡ, ѡ хрѣтѣ мой, провѡденъ бѣвъ, ѡ ребрѡ чело-вѣча созданинѡю, гдѣнствѡ всѣмъ человекѡмъ бѣвшю ходѡтанцѣ, клѡтвы свободилъ єси.

O Christ our Savior, Who art equal to the Father in essence, Thou didst raise from the dead the sacred temple of Thine all-pure and most precious body.

Canon of the Theotokos

Irmos: Same as that of the foregoing canon.

Thy Son, the Word of God, O Virgin, the Creator of Adam the first-formed, is not a created being, even though He fashioned animate flesh for Himself out of thee.

Thy Son, the Lord Jesus, the Word of God, O Virgin, a Hypostasis perfect in two natures, is perfect God and perfect man.

Ode VI

Canon of the Resurrection

Irmos: The uttermost abyss of sins hath engulfed me, and my spirit doth perish. But, stretching forth Thine upraised arm, O Master, save me as Thou didst Peter, O Helmsman!

An abyss of mercy and compassions hath surrounded me through Thy compassionate descent; for having become incarnate and taken on the form of a servant, O Master, Thou didst deify me, glorifying me with Thyself.

РАВЕНЪ ОЦѸ ПО СЪЩЕСТВѸ СЫНЪ,
СЦѢННЫЙ ХРАМЪ ПРЕЧѢТАГЪ ТВОЕГЪ Н
ВСЕЧѢТНАГЪ ТѢЛЕСЕ, НЗЪ МЕРТВЫХЪ
ВОСКРѢСѢЛЪ ЕСИ ХРѢТЕ СПСЕ НАШЪ.

ИИЗ.

Ирмосъ тоѣже.

СЛОВО БЖІЕ СЫНЪ ТВОЙ ДБѦ, СОДѢ-
ТЕЛЬ АДАМА ПЕРВОЗДААННАГЪ, НЕ
СОДААНІЕ, ЯЩЕ Н ПЛОТЬ УДОШЕВЛЕНЪ
СЕБѢ НЗЪ ТЕБѢ СОДААНЪ ЕСИ.

РАВЕНЪ ОЦѸ СЫНЪ ТВОЙ ДБѦ, СЛОВО
БЖІЕ, УПОСТАСЬ СОВЕРШЕННА ВО ДВОѦ
ЕСТЕСТВѸ, ИИЗЪ ГАДЪ, БГЪ СОВЕРШЕНЪ Н
ЧЛѢКЪ.

Пѣнь 5.

Ирмосъ: БѢЗДА ПОСЛѢДНАА ГРѢ-
ХЪВЪ УБЫДЕ МЛЪ, Н ИСЧЕЗАЕТЪ ДУХЪ
МОЙ: НО ПРОСТРЫИ ВЛКО ВЫСОКЮ
ТВОЮ МЫШЦѸ, ЯКЪ ПЕТРА МА
УПРАВНТЕЛЮ СПСИ.

БѢЗДА МЛТИ Н ЦЕДРОТЪ УБЫДЕ
МЛЪ, БЛГОУТРОБНЫМЪ СНИТІЕМЪ
ТВОИМЪ: ВОПЛОЦЬСА БО ВЛКО, Н
БЫВЪ ВЪ РАБИИ ЗРАЦѢ УБОЖНАЪ ЕСИ,
СЪ СОБОЮ СОПРОСЛАВЕНЪ.

The slayer underwent death, beholding Him Who was dead alive again. These were images of Thy resurrection, O Christ, and of Thine all-pure, vanquishing sufferings.

Theotokion: O all-pure one who alone dost mediate before the Creator and men, in manner past understanding: entreat thy merciful Son, and be thou a champion for thine all-sinful servants.

Canon of the Cross and Resurrection

Irmos: As a natural image of a sojourn...

Having been tested with wounds by Thy suffering of the Cross, Thou didst raise up with Thyself those wounded by hell. Wherefore, I cry out: Lead up my life from corruption, O Thou Who lovest mankind!

The gates of hell opened unto Thee in fear, and the vessels of the enemy were plundered. Wherefore, the women met Thee, receiving joy instead of grief.

Оу̀мерщвлѣніе подѣтъ
оу̀мертвѣтель, оу̀мерщвлѣнаго
оу̀живлѣнно вѣда: твоегѡ воскресѣніа
сїи сѣть хрѣтѣ ѡбразы, ѡ стрѣти
твоеѡ пречѣтыѡ побѣдѣтельнаѡ.

Бѣгородиченъ: Пречѣтаѡ, ѣже сѣдина
создѣтелю ѡ челоуѣкомъ, паче оумѡ
ѡсходѣтанвшаѡ, сїа твоегѡ млчтва
прегрѣшшымъ рабѡмъ твоимъ, ѡ
побѣрника бѣти, помолїса.

Иъ.

Ирмосъ: Селѣна іѡна, ѣже въ пренеподнѣмъ ѡдѣ,
сѣстѣтвенный ѡбразъ бѣвъ, вопїаше: возведѡ
ѡ тлѡ живѡтъ мѡй, члѣвѣколюбче.

Ранами ты ѡскѣсѣса, ѡ ѡда
оу̀раненыхъ, стрѣтїю крѣтѡ воскресѣна
сїи. тѣмже тѡ зовѣ: возведѡ ѡ
тлѡ живѡтъ мѡй, члѣвѣколюбче.

Ѡверзѡются тѡ хрѣтѣ страхомъ
вратѡ ѡдѡва, сѡсѡды же вѣржѣѡ вос-
хищѡются: тѣмже тѡ жѣны
срѣтѡша, вмѣстѡ печѡли радѡсть
прїимша.

Canon of the Theotokos

Irmos: Same as that of the foregoing canon.

He Who shareth no form receiveth our form from the incorrupt Virgin, becoming man in form and matter without changing in His divinity.

O all-pure one, deliver me from the abyss of sins and the tempest of the passions, for thou art a haven and an abyss of miracles for those who have recourse unto thee with faith.

Kontakion, in Tone III:

Special Melody: "Today the Virgin..."

Thou didst arise today from the tomb, O Compassionate One, and didst lead us up from the gates of death. Today Adam danceth and Eve rejoiceth, and together the prophets and patriarchs unceasingly hymn the divine might of Thy power.

Ikos: Let heaven and earth join chorus today and with one mind hymn Christ God, for He hath raised the prisoners up from the graves. All creation rejoiceth, offering worthy hymns to our Deliverer, the Creator of all; for having led men up from hell today, in that He is the Bestower of life, He exalteth them to the heavens with Him, doth cast down the arrogance of the enemy, and breaketh down the gates of hell by the divine might of His authority.

Изм.

Ирмосъ тоѣже.

Восображаетца ѣже по намъ, ѿ
нетлѣнныхъ дѣвъ, ѣже ѿобразомъ не-
разлѣчный ѿобразомъ бывъ и вѣщїю,
не преложивъ бжествѣомъ челоувѣкъ.

Безданы грѣхѡвъ, и вѣри страстїей
прѣчїтаю и збави мѧ: ѣси бо при-
станище, и бездана чюдесъ, вѣрою
притекающе къ тебѣ.

Кондакъ, гласъ г. Подобенъ: дѣла днесь:

Воскрѣлъ єси днесь и зъ грѡба щедре,
и насъ возвелъ єси ѿ вратъ
смѣртныхъ: днесь адамъ ликуетъ, и
радуетца єва, вкшпѣ же и прѡрочи
сз патриархи воспеваютьъ
непрестанно бжественнѡ державѣ
власи твоєѡ.

Икосъ: Нѣо и земля днесь да ликуетъ, и
и хрїта бга єдиномудренно да воспеваютьъ, ѣкѡ
оузники ѿ грѡбѡвъ воскрѣи. радуетца всѧ
тварь, приносѧци достѡйныѧ пѣсни создателю
всѣхъ, и и збавителю нашему: ѣкѡ челоувѣки и зъ
ѡда днесь ѣкѡ жнзодатель совозвѣдъ, на нѣсѧ
совозвышѧетъ, и низлагѧетъ врѣжїѧ
возношенїѧ, и вратѧ адѡва сокрѣшѧетъ
бжественноу державѡу власи своєѡ.

Irmos: As of old Thou didst bedew the three pious children in the Chaldæan flame, with the radiant fire of Thy divinity illumine us who cry: Blessed is the God of our fathers!

The splendid veil of the temple was rent in twain at the crucifixion of the Creator, revealing the truth hidden in the Scripture unto the faithful who cry: O God of our fathers, blessed art Thou!

When Thy side was pierced, O Christ, with the drops of Thy divinely flowing and life-creating blood, which fell upon the ground according to Thy design, Thou didst restore those on earth, who cry: O God of our fathers, blessed art Thou!

Triadicon: Let us glorify the good Spirit with the Father and the only-begotten Son, O ye faithful, worshipping the one Godhead and Sovereignty in three, crying: O God of our fathers, blessed art Thou!

Ἰρμός: Ἰάκωθε δρέβλε

εὐλογετῆς τῆς τῶν ὅσων ἁγίων
ἐν τῷ πυρὶ χελδαίου, φωτίζοντες
ἡμᾶς ἐκ τοῦ φωτός τῆς
θεοσύνης, εὐλογοῦντες ἐσὶν,
ἐκ τῶν πατέρων, εὐλογοῦντες ἐσὶν,
ἐκ τῶν πατέρων.

Раздръа црковнаа свѣтлаа катапетаса,
въ распятіи содѣтелъ,
сокровеннѹ въ писаніи явлѹщи
вѣрнымъ истинѹ, еѹлогоуемъ тебѣ,
зодущимъ, еѹже отецъ нашихъ.

Прободѣннымъ твоимъ ребромъ,
каплѹщи божественнѹ
животворѹщию кровѣ христе, смот-
рительнѹ каплющию на землю,
содущимъ ꙗже землю возсоздалъ тебѣ,
еѹлогоуемъ тебѣ, зодущимъ, еѹже
отецъ нашихъ.

Трѣченъ: Дѹха бѹгаго со оцѣмъ
прослави́мъ, ѡ со единѹ
единнороднымъ, единѹ въ трѣехъ
вѣрнѹи чюдѹще начало, ѡ единѹ
еѹкѹстѹво: еѹлогоуемъ тебѣ, зодущѹ,
еѹже отецъ нашихъ.

Canon of the Cross and Resurrection
Irmos: Proud was the tyrant...

Beholding God incarnate, and not a simple man, hanging upon the Cross, the sun was darkened. And unto Him do we chant: O Lord God of our fathers, blessed art Thou!

Terrified, hell received the Bestower of incorruption Who is mighty in divinity, and it vomited forth the souls of the righteous, who cried: Blessed art Thou, O Lord God of our fathers!

Theotokion: O all-pure one, thou hast been shown to be a priceless treasure of blessing for those who with a pure heart confess thee to be the Theotokos; for from thee did the God of our fathers become incarnate.

Canon of the Theotokos
Irmos: Same as that of the foregoing canon.

O Thou Who art the Lord of glory, Who ruleth the heavenly hosts, Who sittest with the Father, and art borne in the Virgin's arms: O Lord God of our fathers, blessed art Thou!

И҃нз.

Ирмосъ: Гордый мѣчѣтель, но дѣтѣи вѣстѣ
и҃грѣлище: ꙗкоже бо перѣсть попра́вше седме-
ричныи пла́мень, по́ахъ: бл҃гословѣнъ є҃сѣ г҃дн,
б҃же о́тѣцъ на́шихъ.

Не прѣста со́лнце на кр҃стѣ
внѣща чл҃вѣка, но б҃га воплощенна
зрѣ̀ помрача́етсѧ. є҃мѣже и҃ поѣмъ:
бл҃гословѣнъ є҃сѣ г҃дн, б҃же о́тѣцъ
на́шихъ.

Крѣпкаго б҃жествѣомъ пріѣмъ ѡдъ
страшливыи, негнѣнѣа подѣтелъ,
дѣшы праведныхъ копіющыа
и҃зблева̀: бл҃гословѣнъ є҃сѣ г҃дн, б҃же
о́тѣцъ на́шихъ.

Б҃городиченъ: Сокрѣвнице много-
цѣнное бл҃гословѣнѣа ꙗвѣлаєа є҃сѣ
прѣчѣла, чнстѣмъ сѣрдцемъ тебѣ
и҃сповѣдающымъ б҃городнѣтельницѣ:
нѣбо и҃зъ тебѣ воплотнѣа б҃гъ о́тѣцъ
на́шихъ.

И҃нз.

Ирмосъ то́нже.

И҃же славы г҃дѣ, и҃ державнѣ гвѣрнѣа
снлы, и҃же со о́цѣмъ сѣдѣи, дѣвст-
венныма рѣкама носнмъ:
бл҃гословѣнъ є҃сѣ г҃дн, б҃же о́тѣцъ
на́шихъ.

Harsh is death, yet when Thou didst unite Thyself to it, having become divinely hypostatic flesh through the Virgin, Thou didst destroy it. Blessed art Thou, O Lord God of our fathers.

We have all come to know thee as the Theotokos who gave birth unto God; for thou didst bear one of the Trinity, Who had become incarnate of thee. Blessed is the Fruit of thy womb, O all-pure one!

Ode VIII

Canon of the Resurrection

Irmos: United in the unbearable fire, yet unharmed by its flame, the pious youths chanted a divine hymn in intercession: Bless the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

The splendor of the temple was rent in twain when Thy Cross was planted on Golgotha, and creation fell down in fear, singing: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

И́ѡра смѣрть, но сѣò тѣбѣ вѣсѣдо-
вавшю погубѣлз сѣн, ѿ дѣвы
бгѡѡпостѣснаа плѡть бѣвз:
блгословѣнз сѣн гдѣн, бже ѡтѣцз
нашнхз.

Бцѣ вѣн тѣ бга рѡждшю
ѡубѣдѣхомз, сдѣнаго бо ѿ трѣцы
воплотѣвшагоа нз тѣбѣ роднлѣ
сѣн: блгословѣнз прѣчѣтаа, плѡдз
твоегѡ чрѣва.

Пѣснь ѿ.

Ирмосъ: Нестерпѣмомѣ ѡгнѣ со-
едннѣвшесѣ, бгѡчѣстѣа предстоѣше
ѡнѡшн, пламенемз же невреждѣнн,
бжѣстѣенншю пѣснь поѡхѣ:
блгословѣйте всѣ дѣла гдѣн гдѣ, ѿ
превозносѣте во всѣ вѣкн.

Раздрѣсѣ црѣковнаа свѣтлостѣ,
сгдѣ крѣтз твоѡ водрѣзѣна на
лѡбнѣмз, ѿ тѣврѣ преклонѣшесѣ
стрѣхомз, воспѣваѡщн: блгословѣйте
всѣ дѣла гдѣн гдѣ, поѡйте ѿ превоз-
носѣте сгѡ во вѣкн.

Thou didst rise from the tomb,
O Christ, and by Thy divine
power didst set aright him who
fell, deceived into eating of the
tree; and he crieth and saith: Bless
the Lord, all ye works of the
Lord! Hymn and exalt Him su-
premely forever!

Theotokion: Thou hast been
shown to be the temple of God,
an animate habitation, and the
ark; for thou, O all-pure Theoto-
kos, hast reconciled the Creator
with men, and all of us, His
works, hymn thee fittingly and
exalt Him supremely for all ages.

Canon of the Cross and Resurrection

*Irmos: With immaterial flame the God-seeing
children...*

God, the dispassionate Word,
Who in His divinity is not subject
to the passions, suffereth in the
flesh. Unto Him let us chant:
Bless the Lord, all ye works of the
Lord! Hymn and exalt Him su-
premely forever!

Having fallen asleep as one
mortal, Thou didst arise as one
immortal, O Savior; and Thou
savest from death those who
chant: Bless the Lord, all ye
works of the Lord! Hymn and ex-
alt Him supremely forever!

Воскрѣлъ єси хрѣтє нзъ гроба, њ
падшаго прельщенїемъ, древомъ
нсправнаъ єси бжественною сілою,
зовѣща њ глаголюща: блгословїте
всѣ дѣла гдѣа гдѣа, поѡте њ превоз-
носїте єго во вѣки.

Бѣгородиченъ: Храма бжїи гавѣла
єси вмѣстїилице ѡдѣшевлѣнное, њ
ковчегъ: творца во человекѡмъ,
бѣгородительнице пречїтаа, примирїла
єси, њ достѡннѡ всѣ дѣла поѣмъ
та, њ превозносїмъ во всѣ вѣки.

Иъ.

Ирмосъ: Вещественнаго огня пламень не-
щественнымъ ѡбладѣша, бѣозрїмїи ѡтроцы, њ
поахѣ: блгословїте всѣ дѣла гдѣа гдѣа.

Слово нестрастное, безстрастно
ѡбѡ бжествѡмъ, страждетъ же
плѡтїю бѣъ, ємѣже њ поѣмъ:
блгословїте всѣ дѣла гдѣа гдѣа,
поѡте њ превозносїте єго во вѣки.

Оувѣвѣн ѡбѡ гакѡ смѣртенъ,
воскрѣнъ єси гакѡ безсмѣртенъ спсе,
њ спсѣешн ѡ смѣрти поѡцихъ:
блгословїте всѣ дѣла гдѣа гдѣа,
поѡте њ превозносїте єго во вѣки.

Triadicon: Let us piously serve the Godhead in three Persons, Who is ineffably united; and let us chant: Bless the Lord, all ye works of the Lord! Hymn and exalt Him supremely forever!

Canon of the Theotokos

Irmos: Same as that of the foregoing canon.

As the Mother of God and one close to Him, thou didst surpass the noetic ranks. We bless thine Offspring, O blessed Virgin, and exalt Him supremely for all ages.

Thou didst show forth a natural beauty, most comely, which illumineth the flesh of the Divinity. We bless thine Offspring, O blessed Virgin, 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: A wonder new and divine: the Lord manifestly passeth through the closed door of the Virgin, naked at His entry; and God doth reveal Himself as corporeal as He issueth forth; and yet the gate remaineth shut. Ineffably let us magnify her as the Mother of God.

Трѣенз: Слѣжнмз бл҃гочѣстнѡ
трїѣпостѣсномѣ бж҃ествѣ, соедннѣемѣ
нензречѣннѡ, ѿ поѣмз: бл҃гословнѣте
всѣмъ дѣлѣмъ гд҃и гд҃а, пойте ѿ превоз-
носнѣте ѣго во вѣки.

И҃нз.

Ирмосъ то҃же.

Чины о҃мнныа ѿакѡ мѣн пре-
возшла ѣси, ѿ блнзъ бга бывши:
бл҃гословнѣмз бл҃гословѣннаа дѣо,
ржѣтѣо тѣоѣ, ѿ превозноснмз во всѣмъ
вѣки.

Добротѣ ѣстѣственинѣю, краснѣн-
шѣ показала ѣси, ѡблнставающѣю
плотѣ бж҃ествѣ. бл҃гословнѣмз
бл҃гословѣннаа дѣо, ржѣтѣо тѣоѣ, ѿ
превозноснмз во всѣмъ вѣки.

Таже, пѣнь вѣы: величнтз дшл моѣ гд҃а: сз
прпѣвомз: Чтнѣншѣю хрѣвѣмз:

Пѣнь д.

Ирмосъ: Новое чѣдо ѿ б҃голѣпноѣ,
дѣнческѣю во двѣрь затворѣнѣю ѿвѣ
проходнтз гд҃ь, нагз во вхѣдѣ, ѿ
плотносецз ѿвнѣа во нсхѣдѣ бг҃з,
ѿ пребывѣетз двѣрь затворѣна: сїю
нензречѣннѡ, ѿакѡ б҃гомѣръ ве-
лнчѣемз.

Awesome is it to behold Thee, the Creator, O Word of God, uplifted upon the Tree: God suffering in the flesh for His servants, and lying in the tomb, bereft of breath, and releasing the dead from hell. Wherefore, O Christ, we magnify Thee as omnipotent.

Placed dead in the tomb, Thou didst save the forefathers from the corruption of death; and, raising up the dead, Thou didst cause life to blossom forth, guiding human nature to the light and clothing it in divine incorruption. Wherefore, we ever magnify Thee as the Light of life.

Theotokion: Thou hast been shown to be the temple and throne of God, wherein He Who is in the highest dwelt, born of thee who knewest not man, O most pure one, without in any wise opening the gates of thy flesh. Wherefore, O pure one, by thine unceasing supplications quickly and utterly subdue the barbaric nations.

Canon of the Cross and Resurrection
Irmos: Wounded with the sweet arrow...

Страшно єсть зрѣти тебе
творца на дрѣвѣ воздвижена слове
бжїи, плотики же страждуща бга за
рабы, и во гробѣ бездыханна
лежаща, мѣртвыа же нзъ ада раз-
рѣшивша: тѣмже тѣ хрїте, ѿкв
всесильна величаемъ.

Нзъ тлн смѣртныа сплз єси хрїте
прѣотцы, положенъ бывъ во гробѣ
мѣртвѣ, и животъ процѣлз єси,
мѣртвыа воскресѣвъ, рѣководѣвъ
єстество челоѣческое ко свѣтѣ, и
вз бжїественное ѡблѣкз нетлѣнїе.
тѣмже источника тѣ свѣта прїснѡ
живагѡ величаемъ.

Бгородиченъ: Храмы и прѣтолз
ѿвѣлаєа єси бжїи, коньже вселїєа
нже вз вышнихъ сыи, рождѣєа не-
искѡмѣжнѡ всечїтаа, плоти твоеѡ
не ѡвѣрзъ всѣчески врагѣ. тѣмже
непрестанными чїтаа мѣтвами
твоими, ѿзыки вѣрварскїа искоръ
до концѣ покорнѣ.

Ннз.

Ирмосъ: Сладкою прѣчїтагѡ твоегѡ рѣтвѣ
стрѣлою ѡуазвлени чїтаа, твоеи достожеланнѣи
добротѣ днѣащеєа, пѣсньми ѡгльскими
достойнѡ тѣ, ѿкв мѣрь бжїю величаемъ.

From a dishonorable death
Thou hast poured forth honor
upon all men; and having tasted
thereof through Thy crucifixion,
O Christ our Savior, Thou hast
given me incorruption through
Thy mortal essence, in that Thou
lovest mankind.

Rising from the tomb, O Christ,
Thou didst save me; and thou
didst ascend and lead me to Thy
Father Who begat Thee; and Thou
hast seated me at His right hand
in the loving-kindness of Thy
mercy, O Lord.

Canon of the Theotokos

Irmos: Same as that of the foregoing canon.

The pious and faithful can
never have enough of thy praises,
O Virgin; for ever receiving di-
vine and spiritual desire through
desire, we magnify thee as the
Mother of God.

Thou hast appointed for us an
unashamed advocate, her who
gave Thee birth, O Christ.
Through her entreaties Thou
givest us the merciful Spirit, the
Bestower of goodness, Who
through Thee proceedeth from
the Father.

ЧѢСТЬ ЧЕЛОВѢКѢМЪ ѿ БЕЗЧЕСТНЫМЪ
СМѢРТИ ВЪѢМЪ ИСТОЧІАЪ ѢСН: ѢАЖЕ
РАСПАТІЕМЪ ТВОИМЪ СПСЕ ВКЪСІВЪ,
СЪЩЕСТВОМЪ СМѢРТНЫМЪ НЕПЛАЧЕНІЕ
МНѢ ДАРОВААЪ ѢСН ХРІТѢ, ІАКЪ
ЧЛѢВѢКОЛЮБЕЦЪ.

СПЕЛЪ МЪ ѢСН ВОСКРѢСЪ ИЗЪ ГРОБА
ХРІТѢ, ВОСКРѢЛЪ ЖЕ ѢСН, И ѠЦѢ ПРН-
ВѢЛЪ ѢСН ТВОЕМЪ РОДИТЕЛЮ: ѠДЕСНЮ
ЖЕ ѢГѢ СПОСАДІАЪ ѢСН ЗА
БЛГОУТРОБІЕ МЛТИ ТВОЕЪ ГДН.

ИИЗ.

Ірмосъ тоѣже.

СЫТОСТЬ ТВОИХЪ ПОХВААЪ ДѢО,
БЛГОУСРЕТІВЫМЪ ВѢРНЫМЪ ѠНІОЪ НЕ
БЫВАЕТЪ: ЖЕЛАНІЕМЪ БО ЖЕЛАНІЕ
ПРНСНЪ БЖЕСТВЕННОЕ, И ДУХОВНОЕ
ПРІЕМЛЮЩЕ, ІАКЪ МТРЬ БЖІЮ ВЕ-
ЛНЧАЕМЪ.

Положилъ Ѣсн намъ непостыднѣю
млчвенницѣ, тебѣ рождшѣю Хрїтѣ.
тоѣ мольбамъ млчтва подаѣши
намъ дѣла, подателѣ блгости, ѿ
Ѡца тобою простиходѣща.

All were filled with joy, experiencing the resurrection; for Mary Magdalene went to the tomb and found an angel seated upon the stone, clad in shining raiment, who said: "Why seek ye the Living among the dead? He is not here, but is risen as He said, going before you to Galilee!"

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

In Thy light do we behold light, O Master Who lovest mankind; for Thou didst rise from the dead, granting salvation to the human race. Let all creation glorify Thee Who alone art sinless. Have mercy upon us!

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

Рáдости всѣ ѿпóлнншася
воскрѣніа ѿскѣз прїи́мша: ма́рія бо
магдали́на ко грóбѣ прїи́де, ѡ́бръ́тѣ
а́ггѣла на ка́мени сѣдѣ́ща, рѣ́зани
блнста́ющася ѿ глаго́люща: что́
и́щете жива́го сз мѣ́ртвыми: нѣ́сть
здѣ́, но востá, ꙗ́коже рече́,
предварѣ́а вы въ галі́лен.

Сті́хъ: Хвалі́те є̀го́ во глáсѣ
трѣ́бѣмъ: хвалі́те є̀го́ въ псалтѣ́ри
ѿ гдѣ́лехъ.

Во свѣ́тѣ твоѣ́мъ вѣ́ко, ѡ́зрѣмъ
свѣ́тъ члѣ́вколю́бче: воскрѣ́нъ бо є̀си
ѿ мѣ́ртвыхъ, спсѣ́ніе ро́дѣ челоуѣ́че-
скомѣ́ дáръ: да тѣ́ всѣ́ твѣ́рѣ сла-
воу́бнѣтъ є́ди́наго безгрѣ́шнаго,
помнѣ́и насъ.

Ины сті́хѣры а́натóліевы, глáсз то́йже.

Сті́хъ: Хвалі́те є̀го́ въ тѣ́мпанѣ́
ѿ ли́цѣ, хвалі́те є̀го́ въ стрѣ́нахъ ѿ
о́рганѣ́.

With tears the myrrh-bearing women offered Thee a morning hymn, O Lord; for, taking sweet-smelling spices, they went to Thy tomb, intending to embalm Thine all-pure body. But an angel, seated upon the stone, announced to them: “Why seek ye the Living among the dead? For He is risen as God, trampling down death and granting great mercy unto all!”

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

The radiant angel, seated on Thy life-creating tomb, said to the myrrh-bearing women: “The Deliverer Who hath emptied the graves hath made hades captive and risen on the third day, in that He alone is God Almighty!”

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

ПѢСНЬ ОУТРЕННЮЮ МΥΡΟΝΩΕΝЦЫ
ЖЕНЬΙ ΕΟ ΣΕΖΑΜΗ ΠΗΝΝΟΨΑΧϚ ΤΕΒѢ
ΓΔΗ, ΕΛΓΟΔΥΧΑΝΙΩ ΕΟ ΑΡΩΜΑΤΥ
ΗΜΩΨΩ, ΓΡΟΒΑ ΤΒΟΕΓΩ ΔΟΡΤΗΓΟΨΑ,
ΠΡΕΨΤΟΕ ΤѢΛΟ ΤΒΟΕ ΠΟΜΑΖΑΤΗ
ΤΨΑΨΩΩ. ΑΓΓΛΖ Ε΢ΔΑΗ ΝΑ ΚΑΜΕΝΗ
ΤѢΜΖ ΕΛΓΟΒѢΣΤΗ: ΤΤΟ ΗΨΕΤΕ
ΖΗΒΑΓΩ ΕΖ ΜΕΡΤΒΥΜΗ; ΣΜΕΡΤЬ ΕΟ
ΠΟΠΡΑΒΖ ΒΟΚΡϢΕ ΙΑΚΩ ΕΓΖ, ΠΟΔΑ
ΒΕѢΜΖ ΒΕΛΙΟΥ ΜΛΤЬ.

Стіхз: Хваліте ε̅γ̅ο̅ в з
кѹмвѣлѣхз доброголѣсныхз, хваліте
ε̅γ̅ο̅ в з кѹмвѣлѣхз восклицаніѡ:
всѣкое дыханіе да хвалитз г̅д̅а.

Блнстѣлѣ агг̅л̅з на гробѣ
твоэмз животворнѣмз,
мυρονόенцамз глаголаше: истоци́вз
гробы и́збавитель плѣнн̅и̅ ѡда, и̅
воскр̅се триднѣвєнз, іакω ε̅δ̅і̅н̅з̅ ε̅γ̅з
и̅ ввєс̅і̅лєнз.

Стіхз: Воскр̅н̅н̅ г̅д̅н̅ ε̅ѣ̅ε̅ м̅ο̅н̅, да
вознесѣтсѣ ρ̅δ̅κ̅α̅ τ̅β̅ο̅α̅, не заб̅д̅ан̅
ο̅υ̅β̅ο̅γ̅н̅х̅з̅ τ̅β̅ο̅ν̅х̅з̅ до концѣ.

Arriving on the first day of the week, Mary Magdalene sought Thee in the tomb; and not finding Thee, she lamented, weeping and crying aloud: "Woe is me, O my Savior! Thou hast been stolen, O King of all!" But the two life-bearing angels within the tomb cried out: "Why weepest thou, O woman?" "I weep," said she, "because they have taken the Lord from the tomb, and I know not where they have laid Him!" But turning around, she straightway cried out as she saw Thee: "O my Lord and my God, glory be to Thee!"

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

The Jews closed Life within the tomb, but the thief opened up delight with his tongue, crying aloud and saying: "He Who was crucified with me for my sake joined me on the Tree, and hath revealed Himself to me, seated on the throne with the Father; for He is Christ our God, Who hath great mercy!"

Glory... The matins Gospel sticheron.

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

All-blessed art thou, O Virgin Theotokos

Во гробѣ тѣ некаше, пришедши во еднѣ ѿ себѣ ѡтѣхъ маріа магдаліна, не ѡбрътши же рыдаше съ плачемъ вопіющи: ѡубы мнѣ спсе мѡн! ѡкрѡденъ былъ єснъ въ чѣхъ црѣ. ѡпрѡгъ же живонѡсныхъ ѡггъхъ вндѣтъ грѡба вопіаше: что плачешн ѡ жєно; плачѣ, глаголетъ, ѡакъ взаша гдѣ моєгѡ ѡ грѡба, н не вѣмъ гдѣ положиша єгѡ. єѡ же ѡбрътшиша вспѣтъ, ѡакъ вндѣ тѣ, ѡбѣе возопн: гдѣ мѡн н бгъ мѡн, слава тебѣ.

Стіхъ: Исповѣмся тебѣ гдѣхъ вѣмъ сѣрдцемъ моимъ, повѣмъ всѡ чѡдеѡ твоѡ.

ѡврѣн затвориша во гробѣхъ живѡтѣхъ, разбѡйникъ же ѡвѣрзе ѡзѡкомъ наслажденіе, зовѡн н глаголѡ: ѡже со мнѡю менѣ рѡдн распнѡнъ: со вѣсн мнѣ на дрѣвѣ, н ѡвнѣсн мнѣ на прѣтолѣ со ѡцѣмъ сѣдѡ: тѡн во єсѣтъ хрѣтѡсъ бгъ нѡшъ, н мѣѡн вѣлію млѣтъ.

Слава, стіхѣра єѡльскаѡ. Н ѡнынѣ, єгѡрднченъ: Преблѡговѣнна єснъ вѣе дѡ:

Славогѡбіє велѡкое.

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.

По славословіи тропарь:

Днѣсь спсѣніе мѣръ бысть, поѣмъ
воскрѣшемъ ѿ гроба, ѿ начальникъ
жизни нашеа: разрушивъ бо
смертію смерть, побѣду даде намъ ѿ
вѣлію мѣтъ.

И ѡтче нѣн, ѿ ѡпѣствъ.

Sunday Morning – Divine Liturgy

On the Beatitudes, these troparia, in Tone III:

From paradise didst Thou drive [our] forefather Adam, who had broken Thy commandment, O Christ; but, O Compassionate One, Thou didst cause to dwell therein the thief who confessed Thee on the cross, crying out: “Remember me, O Savior, in Thy kingdom!”

With the curse of death didst Thou condemn us who had sinned, O Lord, Bestower of life; yet having suffered in Thy flesh, O sinless Master, Thou hast granted life unto mortals who cry out: “Remember us also in Thy kingdom!”

In rising from the dead, Thou hast raised us up from the passions with Thyself through Thy resurrection, O Lord; and all the power of death hast Thou destroyed, O Savior. Wherefore, with faith we cry out to Thee: “Remember us also in Thy kingdom!”

На литургии

блжѣнна, гласъ ѿ:

Ѽвѣргша хрѣтѣ заповѣдь твою,
прѣотца а́дама нъ ра̀дъ нъгна́лъ єсѝ:
разбо́йника же цѣдре исповѣда́вша
тѣ на крѣтѣ, бо́нь веля́лъ єсѝ,
зовѣща: помани́ ма̀ спсе, во
црѣтви́и твоѣмъ.

Согрѣшшихъ насъ смѣртною
ѡсудилъ єсѝ клѣтвою, живода́вче нъ
гдѣи, тѣломъ же твои́мъ безгрѣшне
вѣко пострада́въ, смѣртныа
ѡживилъ єсѝ зовѣщыа: помани́ нъ
насъ во црѣтви́и твоѣмъ.

Воскрѣс нъ мѣртвыхъ, совокрѣсилъ
єсѝ насъ ѡ страстѣи́ воскрѣсе́нїемъ
твои́мъ гдѣи: смѣртнѡю же вєѝ силѡ
погубилъ єсѝ спсе. егѡ̀ радѣ вѣрою
тѣ зовѣмъ: помани́ нъ насъ во
црѣтви́и твоѣмъ.

O Thou Who as God grantest life, by Thy three days in the tomb Thou didst raise up with Thyself the dead in hell, and as One Who is good Thou hast poured forth incorruption upon all of us who with faith ever cry out: "Remember us also in Thy kingdom!"

Risen from the dead, O Savior, Thou didst first appear to the myrrh-bearing women, crying out: "Rejoice!" and through them Thou didst announce Thy resurrection to Thy friends, O Christ. Wherefore, with faith we cry out to Thee: "Remember us also in Thy kingdom!"

Moses, stretching out his arms on the mountain, prefigured the Cross and [thus] conquered Amalek. And, receiving it with faith as a mighty weapon against the demons, we all cry out: "Remember us also in Thy kingdom!"

Тридневнымъ твоимъ по-
гребениемъ, иже во адѣ
оумерщвлѣнныа ѿкъ бгъ
оживотворивый, созавѣгъ єси,
и неплѣнїе всѣмъ ѿкъ блгъ
источилъ єси намъ, вѣрою зо-
вущимъ всегда: помани и насъ во
црѣтвїи твоѣмъ.

Мироточивымъ женамъ первѣ
ѿвѣстивъ єси, воскресъ иже мѣртвыхъ,
спсе возопивъ: ѿже радѣнїемъ, и
тѣмъ дрѣвѣмъ твоимъ воз-
вѣщавши воскреснїе твоѣ хрѣте, сего
ради вѣрою тѣ зовемъ: помани и
насъ во црѣтвїи твоѣмъ.

На горѣ мѡисѣѣ рѣцѣ распротѣръ,
проеобразованїе крѣтѣ, амалѣка побѣ-
днвыи: мы же вѣрою того на бѣсы
орѣжїе крѣпкое прїемше, всѣ зо-
вемъ: помани и насъ во црѣтвїи
твоѣмъ.

Triadicon: O ye faithful, let us hymn the Father, Son and Holy Spirit, the one God, the one Lord, as from a single Sun; for the Trinity is thrice-luminous and enlighteneth all who cry out: "Remember us also in Thy kingdom!"

Theotokion: Rejoice, O portal of God, through which the incarnate Creator passed without breaking thy seal! Rejoice, thou light cloud which bore Christ, the divine Rain! Rejoice, ladder and throne of heaven! Rejoice, honored mountain of God, fruitful and unquarried!

Resurrectional troparion, in Tone III:

Let those in heaven be glad, and let those on earth rejoice! For the Lord hath wrought might with His hand; He hath trampled down death by [His] death, and is become the firstborn of the dead. From the belly of hades hath He delivered us, and hath granted the world great mercy.

СЛА́ВА: О́ЦѦ И СѦНЪ, И ДХЪ СѢ́АГО
 ВОСПО́ИМЪ ВѢ́РНІИ, Е́ДИНАГО Б҃ГА,
 Е́ДИНАГО Г҃ДА, І́АКЪ Ѡ́ Е́ДИНАГЪ БО
 СО́ЛНЦА ТРИЕ́ДИНАГЪ Е́СТЬ ТР҃ЦА И
 ПРОСВЕЩА́ЕТЪ ВСѦ ЗОВУ́ЩІА: ПО-
 МАНѢ И НА́СЪ ВО ЦР҃КВІИ ТВОЕ́МЪ.

И ны́нѣ, б҃ГОРО́ДИЧЕНЪ: РА́ДОУ́СѦ
 ДВѢ́РЕ БЖ҃ІА, Е́ЮЖЕ ПРО́ИДЕ ВОПЛО́ЩЬСѦ
 СОЗДА́ТЕЛЬ, ЗАПЕЧА́ТАНЪ СОХРАНИ́ВЪ
 ТѦ. РА́ДОУ́СѦ О́БЛАЧЕ ЛЕГКІИ,
 БЖ҃ЕСТВЕННЫЙ ДО́ЖДЬ НОСИ́И ХР҃СТА,
 РА́ДОУ́СѦ ЛѢ́СТВИЦЕ И ПР҃Т́ОЛЕ НѢ́НЫИ.
 РА́ДОУ́СѦ ГОРО́ БЖ҃ІА ЧЕСТНА́А, ТЖ҃НАА,
 НЕСѢКО́МАА.

Тропа́рь вои҃ср҃нъ, гласъ г҃:

ДА ВЕСЕЛА́ТСѦ НѢ́НАА, ДА РА́ДОУ́ТСѦ
 ЗЕМНА́А: І́АКЪ СОТВОРИ́ ДЕРЖА́ВЪ
 МЫ́ШЦЕЮ СВОЕ́Ю Г҃ДЬ, ПОПРА́ СМЕРТ҃Ю
 СМЕРТ҃Ь, ПЕРВЕНЕЦЪ МЕРТВЫ́ХЪ БЫ́СТЬ,
 И́З ЧРЕ́ВА А́ДОВА И́ЗБА́ВИ НА́СЪ, И
 ПОДА́ДЕ МІ́РОВИ ВЕ́ЛИЮ МЛ҃ТЬ.

Kontakion, in Tone III:

Thou didst arise today from the tomb, O Compassionate One, and didst lead us up from the gates of death. Today Adam danceth and Eve rejoiceth, and together the prophets and patriarchs unceasingly hymn the divine might of Thy power.

Prokimenon, in Tone III:

O chant unto our God, chant ye; chant unto our King, chant ye!

Stichos: Clap your hands, all ye nations; shout unto God with a voice of rejoicing.

Alleluia, in Tone III:

In Thee, O Lord, have I hoped; let me not be put to shame in the age to come.

Stichos: Be Thou unto me a God to defend me and a house of refuge to save me.

Κοντάκιον, γλῶσσαι γ'. Ποδόβημα: Δὲν ἡμέρη:

Βοικῶν εἰς ἡμέρη ἡμῶν γρόβα ψέδρε,
ἡ ἡμεῖς βοζβέλεις εἰς ἡμῶν βράτεις
σμέρτηνιχῶν: ἡμέρη ἀδάμεις ληκδετεις, ἡ
ράδδετεις εἶνα, εκδπετεις ἡ ἡπῶροις
εις πατῆρῶν βοειβῶιουσ
νεπρεστῆννω βῆεστβεννῶν δερζῶν
βλῆστι τβωεῶν.

Προκίμενον, γλῶσσαι γ':

Ποῖντε εἶν ἡμῶν, ποῖντε, ποῖντε
εἶν ἡμῶν, ποῖντε.

Στίχῶν: Βεῖ ἡμῶν βοειβῶν
ρῶκῶν, βοικῆνιχῶν εἶν γλῶσσαι
ρῶδωανῶν.

Ἄλληλια:

Να τῶν γῶν οὔποβῶν, δε νε πο-
ετβῶν βο βῶν.

Στίχῶν: Βῶν μῆ βε βῶν
ζῶνιχῶν, ἡ βε δῶν
πῶνιχῶν, εἶνε εἶνι μῶν.