

Βοικρήνῃ Ὀκτόηχῳ. Γλῆς δ̄.
Sunday Octoechos – Fourth 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 IV:

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

Bowing down unceasingly before Thy life-creating Cross, O Christ God, we glorify Thy resurrection on the third day; for thereby Thou hast restored corrupted human nature, O Almighty, and hast renewed for us the ascent of the heavens, in that Thou alone art good and lovest mankind.

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

Ἐκ εὐβωτῶν καὶ βελίττης βεχέρην, καὶ Ἰᾶν
βοζβάχῳ στιχῆρι βοικρήνῃ, γλῆς δ̄.

Стіхъ: ἸЗВЕДѢ ИЗЪ ТЕМНИЦЫ ДУШУ
МОЮ, ИСПОВѢДАТЕСЯ ИМЕНИ ТВОЕМУ.

ЖИВОТВОРАЮЩЕМУ ТВОЕМУ КРѢТУ,
НЕПРЕСТАННОУ КЛѢНЮЩЕМУ ХРѢТУ БЖЕ,
ТРИДНЕВНОЕ ВОСКРѢНІЕ ТВОЕ СЛѢВИМЪ:
ТѢМЪ БО УБНОВІЛЪ СѢ И ССТАВѢШЕЕ
ЧЕЛОВѢЧЕСКОЕ СЪСТЕСТВО ВЕСІЛЪНЕ, И
ИЖЕ НА НБСА ВОСХОДЪ УБНОВІЛЪ СѢ
НАМЪ, ІАКЪ СДѢИЪ БЛГЪ И
УЛѢВКОЛЮБЕЦЪ.

Стіхъ: МЕНЕ ЖДУТЪ ПРАВЕДНИЦЫ,
ДОНДЕЖЕ ВОЗДАЩИ МНѢ.

Thou hast loosed the penalty for the disobedience committed through the tree, O Savior, having been nailed of Thine own will to the Tree of the Cross; and having descended into hades, O Mighty One, as God Thou didst break asunder the bonds of death. Wherefore, we worship Thy resurrection from the dead, crying out with joy: O Lord Almighty, glory be to Thee!

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

Thou didst break down the gates of hades, O Lord, and didst destroy the kingdom of death; and Thou didst free the human race from corruption, granting life, incorruption and great mercy to the world.

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

Дрѣва прелѣшанїѡ запрециенїе раз-
рѣшѣлъ єси спсе, на дрѣвѣ крѣстѣмъ
вѣлю пригвоздѣна, ѡ во ѡдъ со-
шѣдъ силне, смѣртныѡ оузы ѡакъ
бѣъ растерзѣлъ єси. тѣмже кланяе-
мѡ ѣже ѡз мѣртвыхъ твоимъ
воскрѣнїю, радостїю вопїюще: весилне
гдѣ, слава тебѣ.

Стїхъ: ѡз глбеныѡ воззвахъ къ
тебѣ гдѣ, гдѣ, оуслыши гласъ мой.

Врагѡ ѡдѡва сокрѣшѣлъ єси гдѣ,
ѡ твоѣю смѣртїю смѣртное царство
разрѣшѣлъ єси: рѡдъ же человѣческїѡ
ѡ негнѣнїѡ свободѣлъ єси, живѡтъ
ѡ негнѣнїе мїръ даровавъ, ѡ велїю
мѣть.

Ѣны стїхѣры, творенїе аналѡліево.

Стїхъ: да бѣдѡтъ оуши твоѡ
внѣмлющѣ гласъ моленїѡ моегѡ.

Come, O ye people, let us hymn the Savior's rising on the third day, whereby we have been delivered from the unbreakable bonds of hades, and have all received incorruption and life, crying out: O Thou Who alone lovest mankind, Who wast crucified, buried and hast arisen, save us by Thy resurrection!

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

Angels and men hymn Thy rising on the third day, O Savior, whereby the ends of the whole world have been illumined, and we have all been delivered from enslavement to the enemy, crying out: O Savior, almighty Creator of life, Who alone lovest mankind, save us by Thy resurrection!

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.

Прїи́дїте воспои́мъ лю́діе, сп̑собо
трїднѣвное воста́нїе, ѿмже
нѣбавнхомѡ ѡдовыхъ нертѣшїмьхъ
оу́зъ: н̑ нечлѣнїе н̑ жїзнь всѣ
воспрїа́хомъ зовѡще: распнѣи́ѡ, н̑
погребѣи́ѡ, н̑ воскресїи́, сп̑сї ны
воскрѣ́нїемъ твои́мъ, ѡдїне
члѣвѣколѡбче.

Стїхъ: ѿще беззакѡнїа на́зрїши
гд̑и, гд̑и, ктѡ потерпѣтъ; ѡ́къ оу́
тебѣ ѡчищенїе ѡ́тъ.

ѿгг̑ли н̑ челоувѣцы сп̑се, твоѡ
поу́тъ трїднѣвное воста́нїе, ѿмже
ѡзарїшасѡ вселѣнныа концы, н̑
работы вражїа всѣ нѣбавнхомѡ,
зовѡще: животворче всеи́льне сп̑се
сп̑сї ны воскресїемъ твои́мъ, ѡдїне
члѣвѣколѡбче.

Стїхъ: ѿмене радї твоегѡ потер-
пѣхъ тѡ гд̑и, потерпѣ дѡша моѡ
вз слѡво твоѡ, оу́повѡ дѡша моѡ на
гд̑а.

Thou didst crush the gates of bronze, didst break their chains, O Christ God, and didst raise up the fallen human race. Wherefore, we cry out together: O Lord Who hast risen from the dead, glory be to Thee!

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

Thy begetting by the Father is everlasting and outside of time, O Lord; Thine incarnation from the Virgin is ineffable and indescribable for men; and Thy descent into hades is fearsome for the devil and his angels. For, having trampled down death, Thou didst arise on the third day, granting to men incorruption and great mercy.

Then stichera for the saint from the Menaion.

Вратà мѣднаа стѣрлз єси, и
верѣнè сокрѣшилз єси хрѣтè бже, и
рòдз челоуѣческїй пàдшїй воискрѣилз
єси. сгвò рàднè соглàснò вопїемз:
воискрѣсїй и́з мѣртвѣхз гд̀н, слава
тебѣ.

Стїхз: Ѡ стрàжнè оўтрениѣ до
нощн, ѡ стрàжнè оўтрениѣ да
оўповѣетз и́нль на гд̀а.

Гд̀н, єже ѡ оца твоè ржѣтвò,
безлѣтно єсть и́ преносѣно: єже
ѡ дѣвы воплòцїенїе, нензречѣнно че-
лоуѣкѡмз и́ несказàнно: и́ єже во
л̀дз сошѣтвїе стрàшно дїаволѣ и́
л̀ггелѡмз єгвò: смѣрть бо попрàвз,
трнèнєвєнз воискрѣлз єси, неглѣнїе
подавàа челоуѣкѡмз, и́ вѣлїю
млѣть.

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

The dogmatic theotokion, in Tone IV:

The Prophet David, the forefather of God, for thy sake gave voice beforehand in psalmody concerning thee, unto Him Who in thee accomplished mighty works: the Queen stood at Thy right hand. For God Whose good pleasure it was to become incarnate of thee without father showed thee, His Mother, to be the mediatrix of life, that He might renew His image which had become corrupt through the passions; and having found the sheep which had strayed among the mountains and become lost, He taketh it upon His shoulders and bringeth it to His Father; and Christ, Who is possessed of great and rich mercy, in accordance with His will, uniteth it with the hosts of heaven, and saveth the world, O Theotekos.

Entrance. "O gladsome Light..."

The daily prokimenon, in Tone VI.

Слава, и нынѣ, бѣгодиченъ:

Иже тебе ради бѣготѣцъ прѣрокъ
дѣдъ пѣсеннѣ ѡ тебе провозгласи,
величїа тебе сотворшемъ: предста
црїца ѡдеснѣю тебе. тѣ бо мѣрь,
ходатанцѣ животѣ показѣ, безъ оцѣ
и зѣ тебе вочеловѣчїи тѣ
блговоливый бѣгъ, да своѣ пакн
ѡбновитѣ ѡбразъ, истлѣвшїи стра-
стѣми, и заблѣждшее горохїциное
ѡбрътѣтѣ ѡвчѣ, на рамо воспрїимъ,
ко оцѣ прїнесѣтѣ, и своємѣ хо-
тѣнїю, съ нѣными совокѣпнѣтѣ
сїлами, и спсѣтѣ бѣе, мїръ, хрїтосъ
имѣаи велию и богѣтѣю млѣть.

Тѣже, свѣте тїхїи:

Прокїменъ: Гдѣ воцрїеа: и прочее по ѡбычаю.

The aposticha stichera, in Tone IV:

Having ascended the Cross, O Lord, Thou didst destroy the ancestral curse; and descending into hades, Thou didst free the prisoners of ages past, granting incorruption to the human race. Wherefore, chanting, we glorify Thy life-creating and saving resurrection.

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

Suspended on the Tree, O Thou Who alone art powerful, Thou didst shake all creation; and laid in the tomb, Thou didst raise up those who lived in the graves, granting incorruption and life to the human race. Wherefore, chanting, we glorify Thine arising on the third day.

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

На стѣхобнѣ стѣхѣры воискрѣны, гласъ дѣ:

Гдѣ, возшеде на крѣтъ, прѣдѣднюю
нашѣ клѣтвѣ потребилъ єси, и
сошеде во адъ, вѣчныа оузыники
свободилъ єси, неплѣнїе дѣрѣа чело-
вѣческомѣ родѣ: сегѡ радн поюще
славнмъ животворѣщее и
спсѣтельное твое востанїе.

Ины стѣхѣры по алфавѣтѣ.

Стѣхъ: Гдѣ воцрѣа, въ лепоу
ѡблечѣа.

Повѣшенъ на дрѣвѣ єдине силне,
всѡ тварѣ поколебѣлъ єси: положенъ
же во гробѣ, живущиа во гробѣхъ
воискрѣсилъ єси, неплѣнїе и жизнь
дѣрѣа челоуѣческомѣ родѣ. темже
поюще славнмъ тридневное твое
востанїе.

Стѣхъ: Ибо оутвердн вселенндо,
їже не подвижитсѣ.

Iniquitous men, having given Thee over to Pilate, O Christ, condemned thee to be crucified, showing themselves ungrateful for Thy benefactions. And of Thine own will Thou didst endure burial and didst rise of Thine own accord, as God, on the third day, granting us never-ending life and great mercy.

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

The women, arriving at the tomb in tears, sought thee; and finding Thee not, they said, lamenting and crying out with weeping: "Woe to us, O our Savior, Thou King of all! How is it that Thou hast been stolen? What place holdeth Thy life-bearing Body?" And an angel answered them: "Weep not," he said, "but, going forth, proclaim that the Lord hath risen, granting us joy, in that He alone is compassionate!"

ЛЮДИЕ БЕЗЗАКОННИИ ХРІТЕ, ТЕБЕ
ПРЕДАВШЕ ПИЛАТЪ, РАСПЯТИ УСЪДНША,
НЕБЛАГОДАРНИ У БЛАГОДѢТЕЛИ
ИВНВШЕСА. НО БОЛЕУ ПРЕТЕРПѢЛЪ ЕСИ
ПОГРЕБЕНІЕ: САМОВЛАСТНУ ВОСКРЪНЪ ЕСИ
ТРИДНЕВНУ ІАКЪ БГЪ, ДАРУА НАМЪ
БЕЗКОНЕЧНЫЙ ЖИВОТЪ, И ВЕЛИЮ МЛТЬ.

СТІХЪ: ДОМЪ ТВОЕМЪ ПОДОБАЕТЪ
СЪТЪИНА ГДН, ВЪ ДОЛГОТЪ ДНІИ.

ГО СЛЕЗАМИ ЖЕНЪ ДОШЕДША
ГРОВА, ТЕБЕ ИСКАХЪ, НЕ УВРѢТША ЖЕ,
РЫДАЮЩА СЪ ПЛАЧЕМЪ ВОПИЮЩА
ГЛАГОЛАХЪ: ОУВЪ НАМЪ, СПСЕ НАШЪ
ЦРЮ ВСТѢХЪ, КАКЪ ОУКРАДЕНЪ БЫЛЪ
ЕСИ; КОЕ ЖЕ МѢСТО ДЕРЖИТЪ ЖИ-
ВОНОСНОЕ ТѢЛО ТВОЕ; АГГЛЪ ЖЕ КЪ
НІМЪ УВѢЩАВАШЕ, НЕ ПЛАЧИТЕ,
ГЛАГОЛЕТЪ, НО ШЕДША ПРОПОВѢДИТЕ,
ІАКЪ ВОСКРЪСЕ ГДЪ, ПОДАА НАМЪ
РАДОСТЬ, ІАКЪ ЕДИНЪ БЛГОУТРОБЕНЪ.

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

Mercifully regard the supplications of thy servants, O all-immaculate one, quelling the uprisings of the cruel demons against us, delivering us from every sorrow; for thee alone have we as a steadfast and sure confirmation, and we have acquired thine intercession; let not us that call upon thee be put to shame, O Mistress. Haste thou to answer the entreaty of those who cry out to thee with faith: Rejoice, thou help, joy and protection of all, and salvation of our souls!

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

Resurrectional troparion, in Tone IV:

Having learned the splendid tidings from the angels and cast off the ancestral curse, uttering praise the women disciples of the Lord said to the apostles: Death hath been cast down! Christ God is risen, granting the world great mercy!

СЛАВА, Ѣ НЫНѢ, БГОРОДНИЦЕ:

ПРІЗРИ НА МОЛѢНІА ТВОЯХЪ РАБЪ
ВСЕНЕПОРОЧНАА, ОУТОЛАЮЩИ ЛЮДАА НА
НЫ ВОСТАНІА, ВЛАКІА ИКОРЕН НАСЪ
ИЗМѢНАЮЩИ: ТА БО ЕДИНЪ ТВѢРДОЕ
И ИЗВѢСТНОЕ ОУТВЕРЖДЕНІЕ ИМАМЫ, И
ТВОЕ ПРЕДСТАТЕЛЬСТВО СТАЖАХОМЪ.
ДА НЕ ПОСТЫДИМЕСА ВЛЧЦЕ, ТА ПРН-
ЗЫВАЮЩИИ, ПОТЩІСА НА ОУМОЛЕНІЕ,
ТЕБѢ ВѢРНѠ ВОПИЮЩИХЪ: РАДЮСА
ВЛЧЦЕ, ВСѢХЪ ПОМОЩЕ, РАДОСТЕ И
ПОКРОВЕ, И СПСЕНІЕ ДУШЪ НАШИХЪ.

Таже, НЫНѢ ѿПЩАЕШИ: И ТРИСТОЕ.

По ОЧЕ НАШЪ:

Тропарь, гласъ ѧ:

СВѢТЛЮ ВОСКРѢНІА ПРОПОВѢДЬ ѿ
АГГЛА ОУВѢДѢША ГДНИ ОУЧИЦЫ, И
ПРАДЕДНЕЕ ѿСЖДЕНІЕ ѿВЕРГША,
АПЛОМЪ ХВАЛАЩАСА ГЛАГОЛАХЪ:
ИСПРОВЕРЖЕСА СМЕРТЬ, ВОСКРѢ ХРІТОСЪ
БГЪ, ДАРУАИ МИРОВИ ВЕЛИЮ МЛТЬ.

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

The mystery hidden from before the ages and unknown even to the angels, through thee, O Theotokos, hath been revealed to those on earth: God incarnate in unconfused union, Who willingly accepted the Cross for our sake and, thereby raising up the first-formed man, hath saved our souls from death.

And the rest of the service followeth in order.

СЛАВА, Ѣ НЫНѢ, ВѢРОДАНЧЕНЪ:

БЖЕ Ѡ ВѢКА ОУТЛѢНОЕ, Ѣ
АГГЛѠМЪ НЕВѢДОМОЕ ТАННСТВО:
ТОВОЮ БЦЕ СДЦЫМЪ НА ЗЕМЛѢ
ІВНІСА БГЪ, ВЪ НЕЛІТНОМЪ СО-
ЕДНЕНІИ ВОПЛОЩАЕМЪ, Ѣ КРЪТЪ БОЛЕЮ
НАСЪ РАДН ВОСПРІИМЪ, ѢМЖЕ ВОСКРЪСІВЪ
ПЕРВОЗДАННАГО, СПСЕ Ѡ СМЕРТИ ДШЫ
НАША.

Sunday Morning – Matins

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

Gazing upon the entrance to the tomb, and unable to endure the angel of flame, the myrrh-bearing women marvelled, trembling, and said: “Hath He been stolen away Who hath opened paradise to the thief? Or hath He risen Who even before His suffering proclaimed His resurrection? Truly, Christ hath risen, granting life and resurrection unto those in hades!”

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

Въ недѣлю о҃ттра по шестопсалмїи, Б҃гъ гдѣ, ѱ
гавїѣа нѣмъ: на гласъ д̄. Тѣже тропѣрь: Свѣтлѣю
воскрѣнїа проповѣдь: двѣжды. Слава, ѱ нѣнѣ,
б҃городиченъ: Б҃же ѿ вѣка о҃тлаеное: Тѣже
о҃бычнаа стїхоелѣвїа ѱалтїра.

По д̄-мъ стїхоловїи сѣдальны воскрѣны, гласъ д̄:

Воззрѣвша на гробныи входы, ѱ
пламене аггльскаго не терпѣща
мѣронѡснцы, съ трѣпетомъ днв-
лѣхѣа, глаголюща: Б҃га о҃ткраса
ѿвѣрзый разбѡнникъ раи; Б҃га ли
воста, ѱже ѱ прѣжде страси пропо-
вѣдавый востанїе; востанинѣ воскрѣсе
хрѣтосъ, сщымъ во адѣ подлѣ
животъ, ѱ воскрѣнїе.

Стїхъ: Воскрѣни гдѣ б҃же мѡн, да
вознесѣтсѣ рѣка твоѡ, не забдан
о҃бѡгнхъ твоѡхъ до концѣ.

In Thy voluntary counsel Thou didst endure the Cross, O Savior, and in a new tomb mortal men laid Thee Who by Thy word didst create the ends of the earth.

Wherefore, the alien one was bound, death taken grievously captive; and all those in hades cried out to Thy life-bearing resurrection: Christ hath arisen, remaining the Bestower of life forever!

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

Joseph marvelled, beholding that which transcendeth nature, and pondering thy seedless conception he dwelt in thought upon the dew which fell upon the fleece, the bush unconsumed by the fire, and the rod of Aaron which put forth branches. And thy guardian and betrothed cried out to the priests: "The Virgin giveth birth, and even after birthing remaineth virgin!"

ВѢДЬНЫМЪ ТВОИМЪ СОВѢТОМЪ
КРЪТЪ ПРЕТЕРПѢЛЪ СЪНЪ СЪНЪ: НЪ ВО
ГРОБѢ НОВѢ ЧЕЛОВѢЦЫ ПОЛОЖИША
ТЪ СМЕРТНІИ, СЛОВОМЪ КОНЦЫ СО-
СТАВЛШАГО. ТѢМЖЕ СВЪЗАНЪ БЫСТЬ
ЧЪЖДИИ: СМЕРТЬ ЛЮТЪ ПЛѢНЪШЕСЯ, НЪ
СЪЦІИ ВО АДѢ ВЪНЪ ВЪЗЫВАХЪ ЖИ-
ВОНОСИМОУ ВОСТАНИЮ ТВОЕМОУ: ХРІСТОСЪ
ВОСКРЪСЕ, ЖИЗНОДАВЕЦЪ ПРЕБЫВААИ ВО
ВѢКН.

СЛАВА, НЪ НЫНѢ, БГОРОДНИЦЪ:

ОУДНВІСА ІОСІФЪ, СЪЖЕ ПЪЧЕ
СЪТЕСТВА ЗРА, НЪ ВНИМАШЕ МЫСЛИЮ
НЪЖЕ НА РЪНО ДОЖДА, ВЪ БЕЗСЕМЕН-
НѢМЪ ЗАЧАТИИ ТВОЕМЪ БЦЕ, КЪПНИ
ОГНЕМЪ НЕОПАЛИМОУ, ЖЕЗЛЪ
ЛАРЪНОВЪ ПРОЗЪБИИ, НЪ СВНДѢТЕЛЬ-
СТВДА ОБРЪЧНИКЪ ТВОИИ НЪ ХРАНИТЕЛЬ,
СЦЕННИКОМЪ ВЪЗЫВАШЕ: ДѢА
РАЖДАЕТЪ, НЪ ПО РЖИТВѢ ПАКН ДѢА
ПРЕБЫВАЕТЪ.

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

Thou didst arise from the tomb as One Immortal, O Savior, and by Thy power didst raise Thy world up with Thyself, O Christ our God; in might Thou didst crush the dominion of death, O Merciful One, and hast shown forth the resurrection unto all. Wherefore, we glorify Thee, O Thou Who alone lovest mankind!

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

Having descended from the heights of heaven and approached the stone where the Stone of life had lain, Gabriel, arrayed in white, cried out to those who wept: "Cease your cries of lamentation, O ye who have mercy now with you! Be of good cheer, for He Whom ye seek, weeping, hath truly arisen! Wherefore, cry out to the apostles that the Lord hath risen! And receiving this joy, worship the Risen One! Be ye of good cheer, that Eve also may rejoice!"

По ѿ-мъ стѣхословѣн сѣдальны воскрѣны, гласъ д:

Подобенъ: Скорѣ предварѣ:

Воскрѣлъ ѣси ѣакъ безсмертныи ѿ гроба спсе, совоздавнглъ ѣси мръз твоѣи силою твоѣю хрѣте бже нашъ, сокрѣшилъ ѣси въ крѣпости смертн державѣ, показалъ ѣси млтнве, воскрѣнїе всѣмъ: тѣмже тѣ ѡ славнмъ ѣдне члвѣколюбче.

Стѣхъ: Исповѣмся тебѣ, гдѣ, всѣмъ срдцемъ моимъ, повѣмъ всѣ чдеса твоѣ.

Съ горнихъ висотъ сошедъ гавріилъ, ѡ кз камню прстѣпль, ѡдѣже камень жнзи, бѣлоносѣи взываше ко плачущымъ: престаннте въ ѿ рыданїѣ воплѣ, ѡмѣющымъ ѡ нынѣ млтнвное: ѣгоже бо ѡщете плачущѣ, дерзѣйте, ѣакъ воистиннѣ восталъ ѣсть. тѣмже возопїйте аплшмъ: ѣакъ воскрѣе гдѣ, воствѣшемъ поклоннтемъ радостъ прїемшѣ. дерзѣйте оубо, да дерзѣтъ оубо ѡ ѣна.

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

All the choirs of the apostles marvelled at the dread mystery of thy birthgiving, O pure one: how He Who holdeth all things in one hand is held in thine arms as a man, how the Preëternal One receiveth the beginning, how He Who in His ineffable goodness nurtureth every creature is fed with milk. And praising thee, they glorify thee as the true Mother of God.

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

Running on before, the myrrh-bearing women proclaimed Thine all-glorious arising to the apostles, O Christ: how, as God, Thou didst arise, granting great mercy to the world.

Songs of Ascent

Antiphon I in Tone VI, the verses being repeated:

From my youth have the many passions warred against me. But do Thou help and save me, O my Savior.

O ye who hate Sion, ye shall be put to shame by the Lord; for ye shall be withered up like grass by the fire.

СЛАВА, Ѣ НЫНѢ, БГОРОДНИЦЪ:

ОУДНВНШАСА ЧТЛА, ВЕН АГГЛВЪ
ЛНЦЫ ТАННСТВУ ТВОЕГѠ РОЖДЕНІА
СТРАШНОМУ: КАКѠ НЖЕ ВЛА СОДЕРЖАН
МАНІЕМЪ ЕДННЕМЪ, ѠБЛАТИ ТВОИМН
ІАКѠ ЧЕЛОВѢКЪ СОДЕРЖАВАЕТСА, Н
ПРІЕМЛЕТЪ НАЧАЛО ПРЕВѢЧНЫИ Н
МЛЕКОМЪ ПИТАЕТСА, НЖЕ ВЛАКОЕ
ДЫХАНІЕ ПИТААН НЕНЗРЕЧЕННОЮ
БЛГОСТІЮ; Н ТА ІАКѠ ВОИСТИННУ
БЖІЮ МТРЬ ХВАЛЦЕ СЛАВЛТЪ.

По непорочныхъ ѡпаконъ, гласъ д:

ІАЖЕ ТВОЕГѠ ПРЕСЛАВНАГО
ВОСТАНІА, ПРЕДТЕКША МВРОНѠСНЦЫ,
АПЛВМЪ ПРОПОВѢДАХУ ХРТЕ, ІАКѠ
ВОСКРЕЛЪ ЕСН ІАКѠ БГЪ, ПОДАМІРОВИ
ВЕЛІЮ МЛТЬ.

Степенна, гласъ д.

Ѣнтѣфонъ а, Ѣхже стѣхъ повторающе поэмъ:

Ѡ ЮНОСТИ МОЕА МНОЗН БОЮТЪ
МА СТРАСТИ, НО САМЪ МА ЗАСТУПН,
Н СПСН СПСЕ МОН.

Ненавидящїи сїѡна, посрамїтеса
Ѡ гда, ІАКѠ ТРАВА БО ѠГНЕМЪ
БДЕТЕ НЗСОХШЕ.

Glory... By the Holy Spirit is every soul given life, exalted by purity, and made radiant by the unity of the Trinity in a sacred and mystical manner.

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

From the depths of my soul have I cried out to Thee, O Lord. Let Thy divine ears be attentive unto me.

Everyone who hath set his hope on the Lord is higher than all who sorrow.

Glory... Through the Holy Spirit do streams of grace flow, watering all creation, unto its enlivening.

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

Let my heart be lifted up unto Thee, O Word, and let none of the delights of the world beguile me, unto my weakening.

We who have love for our mothers must needs be yet more ardent in our love for the Lord.

СЛА́ВА: СѢ́ТЫМЪ ДѢ́ХОМЪ ВЕ́АКА ДѢ́ША
ЖИВѢ́ТЦА, Ѳ́ ЧИСТОТѢ́Ю
ВОЗВЫ́ШАЕТЦА, СВѢ́ТЛѢ́ЕТЦА
ТРЕ́ЕКНИМЪ Ѣ́ДИНСТВОМЪ
СЦѢ́ННОТѢ́ИИИѢ́.

Ѳ́ НЫ́ИИѢ́, ТО́ИИѢ́.

Ѳ́НТИФѢ́ОНЪ Ѣ́:

ВОЗВѢ́АХЪ ТЕБѢ́ ГДѢ́ ТЕПЛЕ́, И́З
ГЛУ́БНЫИ ДѢ́ШИ МОЕ́А, Ѳ́ МНѢ́ ДА
БѢ́ДѢ́ТЦА НА ПОЛУ́ША́ИИЕ БѢ́ЖЕ́ТЦВЕННАМ
ТВОѢ́ ОУ́ШЕСА́.

НА ГДѢ́ НАДЕ́ЖАХЪ ВЕ́АКЪ КТО́
СТАЖА́ВЪ, ВЫ́ШШИИ Ѣ́СТЬ ВЕ́БѢ́ХЪ
СКОРБѢ́ЩИИХЪ.

СЛА́ВА: СѢ́ТЫМЪ ДѢ́ХОМЪ ТО́ЧАТЦА
БЛГО́ДѢ́ТНЫА СТРѢ́И, НАПА́ЮЩА ВЕ́АКЪ
ТВѢ́РЬ КО Ѡ́ЖИВЛѢ́ИЮ.

Ѳ́ НЫ́ИИѢ́, ТО́ИИѢ́.

Ѳ́НТИФѢ́ОНЪ Ѓ:

СЕРДЦЕ́ МОЕ́ КЪ ТЕБѢ́ СЛѢ́ВЕ ДА
ВОЗВЫ́СИТЦА, Ѳ́ ДА НИЧТО́ЖЕ
ОУ́СЛАДѢ́ТЦА МѢ́ Ѡ́ МИ́РСКѢ́ХЪ КРАСО́ТЦА
НА СЛА́БОСТЬ.

КЪ МА́ТЕРИ СВОЕ́И ГѢ́КОЖЕ Ѳ́МАТЬ
КТО́ ЛЮБѢ́ВЪ, КО ГДѢ́ ТЕПЛЬШЕ
ЛЮБЛѢ́ИЕМЪ ДО́ЛЖНИ Ѣ́СМЫ́.

Glory... From the Holy Spirit is the richness of divine vision, sight and wisdom; for in Him doth the Word reveal all the precepts of the Father.

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

Arise, O Lord, help us, and redeem us for Thy name's sake,

Stichos: O God, with our ears have we heard.

The Canons, in Tone VI: 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, the composition of John of Damascus, in Tone IV

Irmos: Having traversed the depths of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of the Cross.

Stichos: Glory to Thy holy resurrection, O Lord!

СЛА́ВА: СѢ́ТЫМЪ ДѢ́ХОМЪ БѢ́ГОВѢДѢНІА
БОГА́ТСТВО, ЗРѢ́НІА, Ѳ́ ПРѢМЪДРОСТН:
ВСѢ́ БО ВЪ СѢ́МЪ О́ТѢ́СКИА ВЕЛѢ́НІА
СЛѢ́ВО Ѡ́КРЫВА́ЕТЪ.

Ѳ́ НЫ́НѢ, ТѢ́ЙЖЕ.

Прокі́менъ, гласъ Ѣ́:

Воскрѣ́ни гдѣ́, помози́ на́мъ, Ѳ́
нзба́ви насъ Ѳ́мене твоегѡ́ ра́дн.

СѢ́ТІХЪ: БѢ́ЖЕ о́ушнѣ́ма на́шнма
о́услы́шахомъ: Всѣ́кое ды́ханіе: БѢ́нїе
воскрѣ́но. Воскрѣ́ніе хрѣ́стово: Ѡ́лломъ Ѳ́.
Ѳ́ прѡ́чаѡ по о́бычаю.

Канѡ́нъ воскрѣ́нъ, твѡре́ніе іѡ́нна дама́скннѡ.

ПѢ́снь ѡ́.

І́рмосъ: Мо́ра чермнѣ́ю пѣ́чннѣ́ не_
вля́жннмн стопа́мн, дрѣ́вннѣ́
пѣ́шешѣ́ствовавъ і́нль,
крѣ́тоубра́зннма мѡ́ѣеовнма
рѣ́кама амалѣ́ковѣ́ снлѣ́ въ пѣ́стынн
повѣ́днлз ѣ́сть.

Прпѣ́въ: Сла́ва гдѣ́ стѡ́мъ
воскрѣ́нію твоемѣ́.

Возне́слѡ ѣ́сн на прѣ́чтѣ́мъ дрѣ́вѣ́
крѣ́тнѣ́мъ, на́ше Ѡ́паде́ніе нсправля́ѡ,
ѣ́же на дрѣ́вѣ́ нсцѣ́лѡ́а всегѣ́_
бнѣ́тельство влѣ́ко, і́акѡ́ блгъ Ѳ́ все_
снленъ.

Thou wast lifted up upon the Tree of the Cross, setting aright our fall, O Master, and healing the destruction wrought by the tree, in that Thou art good and almighty.

Thou wast in the tomb bodily and in hades with Thy soul, as God; Thou wast in paradise with the thief and on the throne with the Father and the Spirit, O Christ, Thou Infinite One Who fillest all things.

Theotokion: At the will of the Father, through the divine Spirit thou didst conceive the Son of God without seed and gavest birth unto Him in the flesh. He Who was begotten of the Father without mother came forth from thee without father for our sake.

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

Ode 1, same tone.

Irmos: I will open my mouth...

Thou didst heal the affliction of mankind, O Lord, restoring it by Thy divine blood; and Thou didst break him who is mighty in power, who of old broke Thy creature.

Во гробѣ плѣтскѣ, во ѡдѣ же съ
дѣшю, ѡакѡ бѣхъ: въ раи же съ
разбѣоуиномъ, и на прѣтолѣ бѣлъ
ѡсн хрѣтѣ, со оцѣмъ и дѣомъ, всѣ
исполнѣа неопнѣсанный.

Бѣгородиченъ: Безъ сѣмене оцѣю
бѣлю ѡ бѣественнаго дѣа бѣїа
зачалѣ ѡсн снѣ, и плѣтїю родилѣ
ѡсн: иже и зѣ оцѣ безъ матере, насъ
же радн, и зѣ тебе безъ оцѣ.

дѣгн канѡнъ крѣтвоекрѣенъ. Гласъ дѣ.

Пѣснь дѣ.

Ирмосъ: ѡбѣрзѣ оустѣ моѣ, и напоиша мѣ дѣа:
Исцѣлилъ ѡсн сокрѣшенїе челоѣ
честѣа гдн, бѣественною твоѣю
крѣвїю ѡбновнвыи то: и сокрѣшилъ
ѡсн снльнаго въ крѣпостн, иже
дрѣвле сокрѣшилѣшаго твоѣ созданиѣ.

Through death Thou becamest the resurrection of the dead; for the might of mortality was removed when it fought with eternal Life, the incarnate God Who hath mastery over all things.

Theotokion: More beautiful than the heavenly hosts did Thy divine and animate temple become: the Virgin, the holy mountain which bore Thee in her womb.

Canon of the All-holy Theotokos, the acrostic whereof is: "The fourth ode to the most glorious Maiden"

Ode 1, same tone.

Irmos: O Thou Who wast born of the Virgin, drown Thou, I pray Thee...

The people were shaken, the nations were troubled, and mighty kingdoms bowed down out of fear of thine Offspring, O pure one. For my King came: He cast down the tyrant and hath delivered the world from corruption.

Christ, Who dwelleth in the highest and descended unto mortal man, sanctified thee as His dwelling-place, and showed thee forth as unshaken. For Thou, having borne the Creator, hast remained a treasury of virginity after childbirth.

МѢРТВЫХЪ ВОСТАНИЕ,
ОУМЕРЩВЛЕНІЕМЪ БЫЛЪ ѿСН: КРѢПОСТЬ
БО ѿАТЦА ОУМЕРЩВЛЕНІА, БРАВШИСА
СЪ ЖІЗНІЮ ВѢЧНОЮ, НЪЖЕ ВСѢМН
ВЛАДЫЧЕСТВУЮЩУ ВОПЛОЩЕННОМУ БГУ.

БГОРОДНЧЕНЪ: Красѣнъ превышши
нѣныхъ силъ, бжественный твоѡ
бысть храмъ ѡдшвенный, во
оутрѡбѣ ты носивши дѣво, горѡ
стѣла, бга нашего.

Ннз канѡнъ пресѣбнѣи бѣтѣ, [ѿгѡже крестрѡчїе:
Четвѣртла пѣснь всеславнѣи ѡтроковнцѣ.]
Гласъ ѧ, Пѣснь ѧ.

Ирмосъ: Трїстѣты крѣпкѣа, рождѣиса ѡ дѣвы:
Сотрасѡшася людїе, сматѡшася
гзбыцы, црѣтѣа же державнаа
оуклонїшася чѣтаа, ѡ стрѣха ржѣтѣа
твоегѡ: прїиде бо црѣь моѡ, н ннз-
ложнѣ мдчнѣла, н мїръ ѡ тлн
нзбавнѣ.

Жнлице свое живыиъ вз
вышннхъ, кз челоѣкѡмъ сошѣдз,
ѡсѣлѣнѣ хрѣтѣ, н непоколебїмо гавнѣ:
ѿднна бо по ржѣтѣ дѣства
сокрѡвнцѣ, знжднѣла рѡждаши пре-
была ѿснѣ.

Irmos: Thy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and my consolation!

The Tree of life, the true noetic Vine, hangeth upon the Cross, pouring forth incorruption upon all.

As One great and awesome, as the One Who cast down the arrogance of hades, and as God incorrupt, Thou hast arisen in the flesh.

Theotokion: Thou alone, who in manner transcending nature art the mediatrix of good things for those on earth, becamest the Mother of God; wherefore, we offer thee "Rejoice!"

Canon of the Cross and Resurrection

Irmos: O Theotokos, thou living and abundant fountain...

O Savior, the serpent sank into me his fangs, full of venom, which Thou didst break with the nails which pierced, Thy hands, O Almighty Master; for there is none among the saints as holy as Thou, Who lovest mankind.

Ірмосъ: Веселѣтся ѡ тебѣ црковѣ твоѡ хрѣте, зовущи: ты моѡ крѣпость гдѣи, ѡ прѣбѣжище, ѡ оутвержденіе.

Древо животное, мысленный истинный виноградъ, на крѣстѣ вѣситъ, вѣзмъ источаѡ нетлѣніе.

Іакъ великъ, іакъ страшенъ, іакъ ѡдово низложъ шатаніе, ѡ іакъ бгъ нетлѣненъ, нынѣ плѣтски воскрѣсе.

Бгородиченъ: Ты єдина щымы на землѣ, іакже паче єстества блгнхъ ходѡтанца, мѣи бжїѡ была єси: тѣмже ти, радѡица, прѣносимъ.

Інъ.

Ірмосъ: Твоѡ прѣисловцы вѣе:

Іадомъ исполненный мнѣ смїи зѡбы вонзѣ, спсе, іакже вседержителю влѣко, гвоздѣмѣ рѡкъ твоихъ сокрѣшилъ єси: іакъ несть стѣ во стѣихъ, паче тебѣ члѣвѣколюбче.

Of Thine own will Thou wast seen, dead, in the tomb, O Bestower of life; and Thou hast overthrown the gates of hades for the souls held prisoner from ages past; for there is none among the saints as holy as Thou, Who lovest mankind.

Theotokion: Thou hast been shown to be the unploughed furrow, having given birth to the Grain of life, the Mediator of immortality for all who partake of the Holy One Who in holiness abideth among the saints.

Canon of the Theotokos

Irmos: Willingly didst Thou descend from on high to earth...

The essence of men is purified, having been united through thee with the unbearable divine Fire, O all-pure Virgin, baked into Bread which was hid within thee, and Who preserved thee unharmed.

Who is this who is truly close to God? For, having surpassed all the ranks of the angels, she alone shineth forth as the Mother of the Almighty in the beauty of virginity.

ВНДѢНЪ БЫЛЪ ѸСН ЧЛВѢКОЛЮБЧЕ
БОЛЕЮ ВО ГРОБѢ МЕРТВЪ, ЖИ-
ВОТВОРЧЕ, Н ВРАТА РАЗВЕРГЛЪ ѸСН
ЛДВА, ГЖЕ Ѡ ВѢКѠВЪ ДШАМЪ:
ГЖЕ НѢСТЬ СЪЗ ВО СЪТЪХЪ РАЗВѢ-
ТЕБѢ ЧЛВѢКОЛЮБЧЕ.

ГГОРОДНЧЕНЪ: НЕОРАНА БРАДА
ГВНАСА ѸСН, КАЕСЪ ЖИВОТНЫИ
РОЖДШИ, ВСѢМЪ ПРИЦАЮЩИМЪ
БЕЗМЕРТИЮ ХОДАТАА, ВО СЪТЪХЪ
СЪАГО ВАТЪ ПОЧИВАЮЩАГО.

ИНС.

ИРОСЪ: СЪ ВЫСОТЫ СНИЗШЕЛЪ ѸСН БОЛЕЮ НА
ЗЕМЛЮ:

УНИЦАЕТЪА ЧЕЛОВѢКѠВЪ СШЕСТ-
ВО, ТОБОЮ ПРИОВОКШЕЕА НЕ-
СТЕРПИМОМЪ БЖЕСТВЕННОМЪ ОГНЮ:
ГЖЕ СОКРОВЕННЫИ, ПРЕЧТАА ДВО, ВЪ
ТЕБѢ ХЛѢБЪ ИСПЕКШЕЕА, ГЖЕ Н ТЕБѢ
НЕВРЕЖДЕННЪ СОХРАНИШЕМЪ.

КАА СЪА ГЖЕ ВОИСТИННЪ БЛИЗЪ
БГА; ГЖЕ ПРЕВОЗШЕДШИ ВСА
АГГЛЬСКІА ЧІНЫ, СДІНА ДОБРОТОЮ
ДѢСТВА, ГЖЕ МТИ СІАЮЩИ ВСЕДЕР-
ЖИТЕЛА.

Ode IV

Canon of the Resurrection

Irmos: Beholding Thee lifted up upon the Cross, O Sun of righteousness, the Church stood rooted in place, crying out as is meet: Glory to Thy power, O Lord!

In the suffering of Thine all-pure flesh in which Thou hadst willingly clothed Thyself, Thou didst ascend the Cross, healing my passions; wherefore, we cry out to Thee: Glory to Thy power, O Lord!

Death, having tasted Thy sinless and life-creating body, O Master, died as was meet; and we cry out to Thee: Glory to Thy power, O Lord!

Theotokion: Thou gavest birth without knowing wedlock, O Virgin, and even after giving birth thou remainest a virgin still; wherefore, with steadfast faith we cry aloud to thee, "Rejoice, O Mistress!"

Пѣснь ѧ.

Ірмосъ: Вознесѣна тѣмъ видѣвши
црѣковь на крѣтѣ, солнце праведное,
ста въ чинѣ своемъ, достоѣннъ
взывающн: слава силѣ твоѣй гдѣ.

Возшелъ єси, страсти моѣ
исцѣлѣа, на крѣтѣ стрѣтїю пречѣтыа
плѣти твоѣа, въ нѣже волею
ѡблѣклася єси. тѣмъже ти
взываемъ: слава силѣ твоѣй гдѣ.

Безгрѣшнаго смѣрть въснѣвши,
животворѣщаго тѣла твоѣго,
достоѣннъ влѣко оумертвѣса: мы же
вопїемъ ти, слава силѣ твоѣй гдѣ.

Бгородиченъ: Ненскѣсобрѣченъ
родилъ єси дѣво, и по рѣтвѣ
гавнлася єси дѣствующн пакн:
тѣмъже немолчнми гласы, єже
радѣса тебѣ влѣще, вѣрою несѣм-
нѣнною взываемъ.

Canon of the Cross and Resurrection
Irmos: Perceiving the inscrutable counsel ...

Israel of the law refused to acknowledge Thee as God Who made the law, O Christ; instead, violating the law, they nailed Thee to the Tree as a transgressor, and are now unworthy of the law.

Thy divine soul, O Savior, having captured the treasures of hades, raised up with itself the souls of ages past; and Thy life-bearing body hath poured forth incorruption upon all.

Theotokion: All of us glorify thee as the Ever-virgin and the true Theotokos, whom the bush which mingled with fire without being consumed prefigured for Moses who beheld God, O all-pure one.

Canon of the Theotokos
Irmos: Seated in glory upon the throne of the Godhead...

The Invisible One, becoming visible, dwelt with men; He Who is in the form of the unapproachable Divinity took on a form alien to Himself through thee, O Maiden, and He saveth those who acknowledge thee to be the pure Mother of God.

И҆нз.

И҆рмосъ: Нензслѣднѣнъ бж҃їи совѣтъ:

Взаконенъ сынъ ѿнъ, тебе хр҃тѣ
взаконившаго б҃га не позна: но
ѿакъ беззаконника,
законопреступаа, на кр҃стѣ пригвоз-
днѣ, ѿже законоположенію не-
достойный.

Убожена твоа спсе душа, ядова
сокрѣвца плѣнѣвша, ѿже ѿ вѣка
совокрѣи души: живоное же тѣ-
ло вѣмъ нетлѣнїе источи.

Бг҃ородиченъ: Тебѣ принодѣхъ и
истиннѣю бц҃у всѣ славамъ, ѿже
пробразоваше бг҃овицѣ мѡѡсею
неупальнѣ прѣчтаа, кѣпннѣ, огнѣ
примѣсѣвшисѣ.

И҆нз.

И҆рмосъ: Сѣдѣи въ славе:

Поживѣ съ человекѣн, виднмъ
бывъ невѣднмый, во зрацѣ сынъ не-
постижимаго бж҃ества, и
воображисѣ и зъ тебе отроковице
въ чюдее, вѣдущихъ тѣ чюдю
бг҃оматерь спсаетъ.

The Virgin received the Immaterial One into material participation in matter, when He became a babe through her; wherefore, He alone is known in two essences: as incarnate God and transcendent man.

He Who made His abode within thee and was born of thee without seed remained God the Word and preserved thee as virgin during thy birthgiving and virgin after birthgiving, in that He is the Master and Maker of all creation.

Ode V
Canon of the Resurrection

Irmos: Thou hast come, O my Lord, as a light into the world: a holy light turning from the darkness of ignorance those who hymn Thee with faith.

In Thy mercy Thou didst descend to earth, O Lord; and, lifted up upon the Tree, Thou didst raise up fallen human nature.

Thou, O Christ, hast taken away the condemnation of my transgressions; and Thou, O Compassionate One, hast destroyed the pangs of death by Thy divine resurrection.

Пріѡтъъ въ вѣщѣствѣннѣ дѣла не-
вѣщѣствѣннаго, въ причѣстїи
вѣщѣствѣ, мѣнца ѿ неѣ бѣвшѣ.
тѣмже во дѣвѣ сщѣствѣ, ѣдїнѣ
познавѣетсѣ плотнѡсѣцъ бѣгъ, ѣ че-
ловѣкъ предѣствѣннѣ.

По рѣтѣтѣ тѣ дѣвѣ, ѣже въ дѣвѣ
тѣ вѣлѣсѣ, ѣ рѡждѣсѣ безъ сѣмене,
слово ѣ бѣгъ пребѣствѣ, ѣ въ рѣтѣтѣ
дѣвѣ сохрани, ѣакъ вѣка ѣ зндѣтель
вѣлѣ тѣвѣрѣ.

Пѣснь ѣ.

Ірмѡсѣ: Ты гдѣ моѣ, свѣтъ въ
мірѣ пришѣлъ ѣсѣ, свѣтъ сѣтѣнѣ,
ѡбращѣнѣ ѣзъ мрѣчна невѣдѣнїѣ вѣ-
рою воспѣвѣющѣ тѣ.

Ты гдѣ, къ землѣ мѣтѣвѣнѣ
сошѣлъ ѣсѣ: ты вознѣлъ ѣсѣ
пѣдѣше чѣловѣчѣское сщѣствѡ, на
дрѣвѣ воздѣнзѣемѣ.

Ты взѣлъ мѣ ѣсѣ хрѣтѣ,
прегрѣшенїѣ ѡсѣждѣнїѣ: ты разрѣ-
шѣлъ ѣсѣ бѡлѣзнѣ смѣртнѣ
щѣдрѣ, бѣжѣствѣннѣмъ воспѣренїѣмъ
тѣоѣмъ.

Theotokion: Thee do we wield as an invincible sword against the enemy, O Bride of God, for we have acquired thee as our confirmation and hope of salvation.

Canon of the Cross and Resurrection

Irmos: All things are filled with awe...

Mindless hades seized Thee in its maw; for, having seen Thee nailed to the Cross, pierced by the spear, bereft of breath, it thought that Thou, the living God, wast a simple man. But testing the might of Thy divinity it understood.

The grave and hades divided the ruined temple of Thy body, O Thou Who lovest mankind, and both were against their will compelled to pay a fine: the one by giving up the souls of Thy saints, and the other their bodies, O Immortal One.

Theotokion: Behold! now hath the prophecy of the prophets been fulfilled! For thou, O Virgin who knewest not wedlock, didst have within thy womb Him Who is God over all, and gavest birth to the timeless Son for all, Who giveth peace unto all who hymn thee.

БѢГОРОДНЧЕНЪ: ТѢ ОУДЖИЕ НЕПОВѢ-
ДИМОЕ НА ВРАГѢ ПРЕДЛАГЕМОЪ, ТѢ
ОУТВЕРЖЕНІЕ, И НАДЕЖДА НАШЕГѢ
СПСЕНІА БѢГОНЕВѢСТО СТАЖАХОМОЪ.

Ииъ.

Ирмосъ: ОУЖАКОШАСА ВСАЧЕКАА Ѡ БЖЕСТВЕННѢИ:

ПРІАТЪ ТѢ ВСЕГО ОУСТЫ ІАДЪ
БЕЗУМНЫИ: НА КРѢТѢ БО ПРИГВОЖДЕНА
ТѢ ВІДѢВЪ, КОПІЕМЪ ПРОВОДЕНА, БЕЗ-
ДЫХАНА, ЖИВАГО БѢА, ПРОСТА ВМѢ-
НАШЕ ЧЕЛОВѢКА. РАЗУМѢ ЖЕ
ИСКУСІВЫИ КРѢПОСТЬ ТВОЕГѢ
БЖЕСТВА.

РАЗРУШЕНЫИ, ЧЛѢВКОЛЮБЧЕ, ХРАМЪ
ТВОЕГѢ ТѢЛЕСЕ, ГРОБЪ РАЗДЕЛІВЫИ И
ІАДЪ НЕВОЛЕЮ ѠБА СДА ИСТАЗУЕМИ
СЪТЬ: ѠВЪ ОУБѢ СТЫХЪ ТВОИХЪ
ДУШЫ, ТѢЛЕСА ЖЕ ДРУГИИ
СОУСЫЛАЮЩЕ, БЕЗСМЕРТНЕ.

БѢГОРОДНЧЕНЪ: СѢ НЫНѢ ИСПОЛНИСА
ПРѢРОЧЕСКОЕ ПРОРЕЧЕНІЕ: ТЫ БО НЕИСКУ-
СОБРАЧНАА ДѢО, ИМѢЛА СѢИ ВО
ОУТРОБѢ НАДЪ ВСѢМН БѢА И РОДИЛА СѢИ
БЕЗЛѢТНАГО СНА, ВСѢМЪ ВОСПѢВАЮЩ-
ЫМЪ ТѢ, МІРЪ ПОДАВАЮЩА.

Canon of the Theotokos

Irmos: Now I shall arise, now I shall be glorified...

The Son of God, making His abode within thee, made thee-for us a house of glory, the holy mountain of God, His bride, bridal-chamber and temple of sanctity, a paradise of everlasting delight, O pure one.

Through the Virgin's blood, O Christ, Thou didst receive blood which is seedless, all-pure, hypostatic, reasonable and noetic, animate, active, with a will, possessed of its own power, self-governing.

The womb of the Virgin confounded the understanding of the tyrants; for her Babe sustained the soul-destroying sting of the serpent, cast down the proud apostate, and subdued him beneath the feet of the faithful.

Ode VI

Canon of the Resurrection

Irmos: I will sacrifice to Thee with a voice of praise, O Lord, the Church crieth unto Thee, cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

Изм. Ирмосъ: Нынѣ восстанѣ:

ДѠмъ тѧ славы, горѣ бжїю стѣю
ѿтла, невѣстѣ, чертогѣ, храмѣ
ѡцѣнїа, снѣ бжїи, въ тѧ вселѣса,
нѣ рѧнѣ сладоути прїсноудшныа нѧмъ
содѣла.

ПлѠтъ ѡ крѠве дѣственныа
прїалъ ѣснѣ хрѣтѣ, безрѣменнѣ, пре-
ѿтѣ, ѡпостѧснѣ, нѣ словеснѣ нѣ оумнѣ,
ѡдѣшевлѣннѣ, дѣственнѣ, хотѣ-
тельнѣ, самовладѣчнѣ нѣ само-
власнѣ.

Мѣчнѣтелеѣ рѧзѣмъ дѣственное
пограмнѣ чрѣво: млнцѣ во ѣзвѣ
лспїднѣю дѣшегѣбнѣю нспытѧ рѣкѠю,
нѣ ѡстѣпника гордаго ннзлѠжѣ, вѣр-
ныхъ подѣ нѠзѣ покорнѣ.

Пѣснь 5.

Ирмосъ: Пожрѣ ти со гласомъ
хвалѣнїа гдѧ, црѣковь вопїетѣ ти, ѡ
бѣсовскїа крѠве ѡчнѣшнїа, рѧднѣ
млѣти ѡ рѣбрѣ твѠнѣхъ нспѣкшїю
крѠвїю.

Girded about with power,
Thou didst ascend the Cross, and
as God didst wrestle with the ty-
rant. And Thou didst cast him
down from the heights and with
invincible power didst raise up
Adam.

Radiant and comely, Thou
didst arise from the tomb, O
Christ, and didst drive away all
the enemies by Thy divine power;
and as God Thou hast filled all
with gladness.

Theotokion: O wonder newest of
all wonders! For when the Virgin,
without knowing man conceived
in her womb, Him Who sus-
taineth all things, He was not
confined.

Canon of the Cross and Resurrection

Irmos: I have come unto the depths of the sea...

Hades opened its maw and
swallowed me, and, mindless, it
puffed up its soul; but Christ, de-
scending, led up my life, in that
He loveth mankind.

Death hath perished through
death; for He Who slew death
hath arisen, granting me incor-
ruption; and appearing to the
women He proclaimed immortal
joy.

Возшелъ ѣси на крѣтъ, сілоу пре-
поавеса, ѿ соплѣтеа съ мѡ-
чнѣтелемъ ѣакѡ бгѣъ, съ высоты
сверглъ ѣси, адама же неповѣднѡму
сілоу воскресилъ ѣси.

Воскрѣлъ ѣси блистѣлнѣа краснѡй
ѿ грѡба хрѣте, ѿ разгналъ ѣси всѣ
врагѣ бжѣственноу сілоу твоѡу, ѿ
всѣ ѣакѡ бгѣъ, веселѣа ѿполнилъ ѣси.

Бгѡродиченъ: Ѡ чѡдо вѣѣхъ чѡдѣсъ
новѣйшее! ѣакѡ дѣа во оутрѡбѣ,
всѣчлѣскаа ѡбдержѣцаго неискѡсо-
мѣжнѡ зачѣнши, не тѣсноумѣстнѣ.

Ииъ.

Ирмосъ: Прїидѡхъ во глѣбннѣ мѡрскїа:

Ѡверзе гортѣнь свѡй ѡдъ, ѿ
пожрѣ ма, ѿ дѡшѡ разширѣ
безѡмнѡй: но хрѣтѡсъ сошѣдъ, воз-
ведѣ жнзнь мою, ѣакѡ
члѣвѣколюбѣцъ.

Погнѣе смѣртїю смѣртъ, оумѣрѡй
во воскресѣ, нечлѣнїе мнѣ дѡрѡа:
ѣавльса же женѡмъ провѣща радѡсть
безсмѣртнѡй.

Theotokion: Thy womb was shown to be the pure receptacle of the unbearable Godhead, O Theotokos, which the ranks of heaven were unable to gaze upon without fear.

Canon of the Theotokos
Irmos: Same as the foregoing.

Of old the serpent beguiled and slew me through my first mother Eve; but now, O pure one, He Who fashioned me hath through thee called me back from corruption.

The Abyss of compassion inefably showed thee to be His chosen abyss of miracles, O Maiden; for from thee hath Christ the pearl shone forth through the lightning-flashes of His divinity.

Kontakion, in Tone IV:

My Savior and Deliverer hath from the grave, as God, raised up mortals from their bonds and broken down the gates of hades; and as Master He hath arisen on the third day.

БѢГОРОДНЧЕНЪ: НЕСТЕРПНІМАГѠ
БѢЖЕСТВѦ ВМѢСТНІЦЕ ЧІСТОЕ
ОУТРОБА ТВОѦ ІВНІСА, ѿ БЦЕ! ЁЖЕ
БЕЗЪ СТРАХА НБНІН ЧІНОВЕ ВОЗЗРѢТИ
НЕ ВОЗМОГОША.

ИИЗ.

Ірмосъ тоѣже.

ДРЕВЛЕ ОУБѠ ПРЕЛЪСТНІ МА СМІИ, И
ОУМОРНІ МА, ПРАМАТЕРІЮ МОЕЮ ЁНОУ:
НБНІТѢ ЖЕ ЧТАА, ТОБОЮ СОЗДАВШИ
МА ИЗЪ НЕСТАВНІА ВОЗЗВА.

БЕЗДНА ТѦ БЕЗДНУ НЕЗРЕЧЕННУ
БЛГОУТРОБИ ОУТРОКОВНЦЕ, ИЗБРАННЮ
ПОКАЗА ЧДЕСЪ: ИБО ИЗЪ ТЕБЕ МОЛНИЮ
БѢЖЕСТВѦ, БИСЕРЪ ХРІТОСЪ ВОЗЕА.

Кондакъ, гласъ д. Подобенъ:

ІВНІСА ѿ ДНЕСЪ:

СПЕЪ И ИЗБАВИТЕЛЬ МОИ, ИЗЪ ГРОБА
ІАКѠ БГЪ ВОСКРЕСНѦ ѿ ОУЗЪ ЗЕМНО-
РѠДНЫА, И ВРАТА АДАВА СОКРЪШНѦ, И
ІАКѠ ВЛКА ВОСКРЕСЕ ТРИДНЕВЕНЪ.

Ikos: O all ye mortals, let us all hymn Christ, the Bestower of life, Who hath arisen from the dead and the grave on the third day, demolished the gates of death by His own power today, slain hades, broken the sting of death, and freed Adam and Eve; and let us earnestly cry out praise, for He alone, as the only mighty God and Master, hath arisen on the third day.

Ode VII

Canon of the Resurrection

Irmos: The children of Abraham in the Persian furnace, afire with love of piety more than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

Mankind, washed in the divine blood of Christ, hath been recalled to incorruption, and in thanksgiving it chanteth: Blessed art Thou in the temple of Thy glory, O Lord!

Thy tomb, the well-spring of our resurrection, hath been shown to be more splendid than any royal chamber, O Christ, for it bore the Life and is truly more beautiful than paradise.

Ї́коуз: Воскрѣшаго ѿ мѣртвыхъ, хрѣта жнзнодѣвца трнднѣвна ѿ гроба, ѿ вратѣ смѣртнаѣ днѣсь сокрѣшшаго сілою своєю, ѿ ада оумертвѣвшаго, ѿ жало смѣртное стѣршаго, ѿ адама со ѣвою свободнѣвшаго, воспоімъ всѣ земнороднѣи, вопіюще хвалѣ прилѣжнѣ: тоѿ бо ѣакѡ єдинъз крѣпкѣи, бгъ ѿ влѣка, воскресѣ трнднѣвенъ.

Пѣнь 3.

Ї́ромоз: Къ пещи авраамстѣи отроцы персидстѣи любобію блгочестіѣ паче, нежелѣи пламенемъ ѡпалѣемѣ взывахѣ: блгословѣнъ єси въ храмѣ славы твоеѣ гдѣи.

Къ нетлѣнію челоѣчество призваѣа, бжѣственною ѿзмовѣно крѣбію хрѣтовою, блгодѣрнѣи воспѣвающе: блгословѣнъ єси въ храмѣ славы твоеѣ гдѣи.

Ѣакѡ жнвонѣецъ, ѣакѡ рѣа краѣнѣишѣи констѣннѣи, ѿ чертога всѣкагѡ царскагѡ показѣа свѣтлѣишѣи хрѣтѣ, грѣбъ твоѿи, ѿстоѣчѣникъ нашегѡ воскресѣиѣ.

Theotokion: Rejoice, divine and sanctified dwelling of the Most High! For through thee, O Theotokos, hath joy been given unto those who cry: Blessed art thou among women, O most immaculate Mistress!

Canon of the Cross and Resurrection

Irmos: The divinely wise youths worshipped not a creation...

Lifted up upon the Tree, He Who hath saved man laid low the lofty eye and cast overweening pride down to the ground. O all-hymned Lord and God of our fathers, blessed art Thou!

By Thy power lift up the horn of those who serve Thee, O Thou Who arose from the dead and emptied hades of its former riches, the souls of many men, O Master. O all-hymned Lord and God of our fathers, blessed art Thou!

Theotokion: Following the words of God, we glorify the one Godhead united in three Lights, indivisible, the eternal Flame which enlighteneth all creation, which crieth: Blessed art Thou, O God!

БѢГОРОДНЧЕНЪ: ВѢШНАГѢ

ѠСВѢЩЕННОЕ БЖЕСТВЕННОЕ СЕЛЕНІЕ
РАДѸСА, ТОБОЮ БО ДАДЕСА РАДОСТЬ
БЦЕ, ЗОВѸЩЫМЪ: БЛГОСЛОВЕНА ТЫ ВЪ
ЖЕНАХЪ СІИ ВЕНЕПОРОЧНАМ ВЛЦЕ.

ИИЪ.

Ірмосъ: Не послѣжнша твѣри бгомдрии паче
создавшагѡ:

Смирнѣхъ сїи на дрѣво воз-
двнзѣемь, Ѡко высѡкое, и
превознесѣннѡ брѡвь на зѣмлю
низложнѣхъ сїи, спсыи челоуѣка:
препѣтый Ѡтцѣвъ гдѣ и бгѣ
блгословѣнъ сїи.

Силоу твоѣю рѡгъ нашъ возвыси
слѣжѣщихъ ти, воискрѣснѣи нзъ
мертвыхъ, и ѡдово истощнѣвыи
прежде многочелоуѣчное боуѣство,
влѣко: препѣтый Ѡтцѣвъ гдѣ и бгѣ
блгословѣнъ сїи.

Трѣченъ: Речѣнїемъ

бжественнымъ послѣдѡюще,
слабнмъ сдннѡ бжествѡ, ѡакѡ въ
трїѣхъ свѣтѣхъ неслѣанно, непре-
сѣкомо, пламень вѣчный про-
свѣщающїи всю твѣрь, зовѸщю:
бже блгословѣнъ сїи.

Canon of the Theotokos

Irmos: The three youths in Babylon, having put to mockery...

The fire of love for the Virgin which is within my heart moveth me to hymnody, so that I cry out to the Mother and Virgin: O blessed one, the Lord of hosts is with thee!

Thou wast shown to transcend creation, in that thou gavest birth to the Creator and Lord; wherefore, O Theotokos, I cry out to thee: O blessed one, the Lord of hosts is with thee!

Triadicon: Worshipping Thee, the one Dominion in three sanctities, indivisible, I hymn Thee, the Essence in three Hypostases, crying out to Thee, O Blessed One, Who directest all things.

Ode VIII

Canon of the Resurrection

Irmos: Stretching forth his hands, Daniel shut the lions' mouths in the pit; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying out: Bless the Lord, all ye works of the Lord!

И́нз. І́рмо́сз: Ю́ношы трѣ въз вавѣлѡнѣ:

Превлачѣтъ мѧ къ пѣнію любѡвь дѣвственнаѧ, ѡгнь, ѣже въз сѣрдцы, вопіѣти мѣри ѣ дѣѣ: бѣгословѣннаѧ, гдѣ сѣламъ съ тобою.

Превышши твѣри гавѣлаѧ сѣи, ѣкъ творца рѡждаши ѣ гдѧ. тѣмже тѣ вопію бѣе: бѣгословѣннаѧ, гдѣ сѣламъ съ тобою.

Трѣенз: Гдѣство тѧ едѣно чтыѣи, въз трѣѣхъ сѣенѣихъ нераздѣльно, воспѣваю трѣѣипостѧсноѣ сѣстество, бѣгословѣннаѧ, възывѧѧ тебѣ, ѣже всѧ оуправлѧющаѧ.

Пѣснь ѣ.

І́рмо́сз: Рѡцѣ распростѣръз данїїлз, лѣвѡвъ зїднѣ въз рѡвѣ затчѣ: ѡгненнѡю же сѣлѡ оугасѣша, добродѣтелю преподѣлавшаѧ, бѣгочѣстїѧ рачѣтели ѡтроцы, възывѧюще: бѣгословѣйте всѧ дѣла гдѣна гдѧ.

Stretching forth Thy hands,
 Thou didst gather in all the na-
 tions, O Master, and didst reveal
 the one Church which hymneth
 Thee, unto those in heaven and
 on earth, who sing together: Bless
 the Lord, all ye works of the
 Lord! Hymn and exalt Him su-
 premely forever!

The angel clad in white, re-
 splendent in the unapproachable
 light of the resurrection, ap-
 peared to the women, crying:
 “Why seek ye the Living in the
 tomb as one dead? Truly Christ
 hath arisen!” And unto Him do
 we cry: All ye works, hymn the
 Lord and exalt Him supremely
 for all ages!

Theotokion: Alone among all
 generations, O all-pure Virgin,
 thou hast been shown to be the
 Mother of God; and thou wast the
 habitation of the Divinity, O most
 immaculate one, who wast not
 consumed by the fire of the un-
 approachable Light. Wherefore,
 we all bless thee, O Mary, Bride
 of God.

РѸЦѢ РАСПРОСТѢРЪ НА КРѢТѢ,
 ІАЗЫКИ ВСѦ СЪБРАЛЪ СѢИ, І ЕДИНЪ
 ІАВНІА СѢИ ВЛКО ЦРКОВЬ ВОС-
 ПѢВАЮЩЮ ТѦ, ЗЕМНЮ І НБНЮ, СО-
 ГЛАСНУ ПОЮЩИМЪ: БЛГОСЛОВІТЕ ВСѦ
 ДѢЛА ГДНА ГДА, ПОНТЕ І ПРЕВОЗНО-
 СІТЕ СГО ВО ВСѢКН.

БѢЛОВАБРЪЗЕНЪ ІАВНІА ЖЕНАМЪ, НЕ-
 ПРИСТУПНЫМЪ СВѢТОМЪ ВОСКРѢІА
 БЛИСТАВНІА АГГЛЪ, ЧТО ЖИВАГО ВО
 ГРОБѢ, ВОПІА, ІЩЕТЕ ІАКЪ МЕРТВА;
 ВОІСТИННЪ ВОСТА ХРІТОСЪ, СМДЖЕ
 ВОПІЕМЪ: ВСѦ ДѢЛА ПОНТЕ ГДА, І ПРЕ-
 ВОЗНОСИТЕ ВО ВСѦ ВСѢКН.

БГОРОДИЧЕНЪ: ТЫ ЕДИНА ВО ВСѢХЪ
 РОДѢХЪ ДВО ПРЕЧІТАА, МТИ ІАВНІАА
 СѢИ БЖІА: ТЫ БЖЕСТВА БЫЛА СѢИ
 ЖИЛИЩЕ ВСЕНЕПОРОЧНАА, НЕ
 ОПАЛЫШНА ОГНЕМЪ НЕПРИСТУПНАА
 СВѢТА. ТѢМЖЕ ВСІ ТА БЛГОСЛОВІМЪ,
 МРІЕ БГОНЕВѢСТО.

Canon of the Cross and Resurrection

Irmos: The birthgiving of the Theotokos saved the pious...

Creation, beholding Thine unjust slaughter, veiled itself in darkness and lamented; for when the earth was troubled, the sun clothed itself in gloom as in a black robe. And we unceasingly hymn and exalt Christ supremely forever.

Having descended to me, even unto hades, and made resurrection a way for all, thou didst ascend again, taking me with Thee on Thy shoulder, and didst bring me to the Father. Wherefore, I cry out to Thee: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

Triadicon: Let us glorify the one God of all the Father, Who alone is unoriginate, the first Mind and Cause of all, and the Word Who is without beginning, and the Spirit Comforter-, worshipping and exalting the united Trinity for all ages.

Изм.

Ирмосъ: О́троки бл҃гоуспѣвши въ пещи:
Непрáведное вѣдши заколеніе
твоѡ твáрь, ѡмрачáющея рыдáше:
землѣ бо смѣщáющея, во мрáкѣхъ
гáкѡ въ рѣзѣ чѣрнѣ сѡлнце ѡблечѣсѡ:
мы же тѣлѣ непрестáннѡ поѡемъ, ѡ
превозно́симъ хр̑стѣ, во вѣки.

Сшѣдый ко мнѣ́ да́же до ѡ́дѡ, ѡ
всѣ́мъ пѣ́тесотворѣ́вѡй воскресѣ́нїе,
пáкѣ возшѣ́лъ є́си, взѣ́мъ мѣ́ на
рáмѣ твоѣ́ю, ѡ́цѣ́ прнвѣ́лъ є́си.
тѣ́мже зовѣ́ ти: гдѣ́ по́йте дѣ́ла, ѡ
превозно́сите во всѣ́хъ вѣ́ки.

Тр̑ченъ: О́умá пѣ́рваго ѡ
вннѡ́внаго всѣ́хъ, ѡ́цá є́днѡ́наго без-
вннѡ́внаго слáвнмъ, слѡ́ва же
безначáльнаго, ѡ́ дѣ́ла о́утѣ́шителá,
є́днѡ́наго бгѣ́ всѣ́хъ, тр̑цѣ́ срáсленнѣ́й
поклáнáющея, ѡ́ превозно́сáще во
всѣ́хъ вѣ́ки.

Canon of the Theotokos

Irmos: O Almighty Deliverer of all...

The Lord of all, Who fashioned thee of the rib of Adam, became incarnate of thy virginity. Unto Him do we cry out, chanting: Bless the Lord, all ye works, and exalt Him supremely forever!

In a shadow Abraham beheld the mystery which is in thee, the Theotokos; for he received thine incorporeal Son, chanting: Bless the Lord, all ye works! Hymn and exalt Him supremely forever!

The prefiguration of thy virginity saved those who were equal in number to the Trinity; for in their virginal bodies they trampled down the flame, O Virgin, crying: Bless the Lord, hymn and exalt Him supremely forever!

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: Christ, the Chief Cornerstone uncut by human hands, Who united the two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

Изм.

Ирмосъ: ИЗВѢВНТЕЛЮ ВЪСѢХЪ ВСЕСИЛЬНЕ:

Ѡ РЕВРА АДАМОВА СОЗДАВЫЙ ТѦ,
Ѡ ТВОЕГѦ ДѢСТВА ВОПЛОТНѢСА, ИЖЕ
ВЪСѢХЪ ГДѦ, ѢГОЖЕ ПОЮЩЕ, ВОПІЕМЪ:
ВСѦ ДѢЛА БЛГОСЛОВИТЕ, ПОИТЕ ГДѦ, И
ПРЕВОЗНОСИТЕ ѢГО ВО ВѢКН.

ВЪ СѢНИ АВРААМЪ ОУЗРѢ, ѢЖЕ ВЪ
ТЕБѢ БУЩЕ, ТАИИСТВО, СНА БО ТВОЕГО
БЕЗПЛОТНАГО ПРИАТЪ, ПОД: ВСѦ ДѢЛА
БЛГОСЛОВИТЕ, ПОИТЕ ГДѦ, И ПРЕВОЗНО-
СИТЕ ѢГО ВО ВѢКН.

РАВНОЧИСЛЕННЫѦ ТРЦЫ СПАСЛО
ѢСТЬ ТВОЕГѦ ДѢСТВА ПРООБРАЖЕНІЕ:
ВЪ ДѢВСТВЕННЫХЪ БО ТѢЛЕСѢХЪ ПО-
ПИРАХЪ ПЛАМЕНЬ ОТРОКОВИЦЕ,
ВОПИЮЩЕ: БЛГОСЛОВИТЕ, ПОИТЕ ГДѦ, И
ПРЕВОЗНОСИТЕ ѢГО ВО ВѢКН.

ПѢСНЬ Ѧ.

Ирмосъ: КАМЕНЬ НЕРѦКОСѢЧНЫЙ, Ѡ
НЕСѢКОМЫѦ ГОРЫ ТЕБѢ ДѢО КРАЕ-
УГОЛЬНЫЙ ѠСѢЧЕСА, ХРТОСЪ, СОВОКУ-
ПНВЫЙ РАЗСТОЛЩАСА ѢСТЕСТВА.
ТѢМЪ ВЕСЕЛАЩЕСѦ ТѦ БУЩЕ ВЕ-
ЛИЧІЕМЪ.

Thou didst wholly receive all of me into union with Thee without confusion, O my God, through Thy suffering which Thou didst endure bodily on the Cross imparting salvation wholly unto me, for the sake of Thy great compassion.

Beholding Thy tomb open and the God-bearing grave-clothes emptied by Thy resurrection, with the angels Thy women disciples said: Truly the Lord hath risen!

Triadicon: Worshipping the Oneness of the divine Essence, the Trinity of Hypostases, and honoring rightly that which is in unconfused Hypostases, equal in power and one as to adoration, let us magnify It, all ye faithful.

Canon of the Cross and Resurrection
Irmos: Let every mortal leap for joy...

Having deceitfully caused me to fall, the serpent took me captive away from Eden; but on the hard stone of Golgotha the Lord Almighty dashed him as he were a babe, and through the tree of the Cross opened the entrance to delight again to me.

Всего ма воспрїалъ єси весь въ
совокꙋплєнїи неслїтнѡ, всемꙋ ми
дадѡ бже мѡнѣ, спсєнїе стꙋтїю твоєю,
ѡже на кꙋтѣ претерпѣлъ єси тѣ-
лєснѣ, блгоꙋтрѡбїа радн многагѡ.

Твоѡ оꙋтнцы зрѡще ѡвєрзєнъ
грѡбъ твоѡ, ѡ бгонѡсныа плаща-
ннцы ѡспражнєны воскрѣнїемъ
твоѡмъ, со аггломъ глаголахꙋ:
воистиннꙋ востѡ гдѣ.

Тꙋченъ: Бдннцѣ оꙋеѡ
бжествєннагѡ єщєствѡ, но
ꙋпостасьми тꙋцѣ, всѡ вѣрнїи по-
кланѡщєсѡ, въ неслїаннїхъ
ꙋпостасєхъ равнѡсїльнꙋю
єдннѡчєстнꙋю ннѣ блгочтѣще вє-
лнчїемъ.

Инъ.

Ирмосъ: Всѡкъ земнорѡдннѡ:
Льстївнѡ попѡлзъ смїнѣ, нꙋ
єдєма поѡтѣ ма плѣнєна: на
крѡнїевѣмъ же твєрдѣмъ камєнн
развѣ сєгѡ всєдєржїтєль гдѣ, ѡкоже
млѡдєнца: ѡ слѡдѡстн пѡкн мнѣ
вхѡдъ дрєвомъ крєстннмъ ѡвєрзє.

The mighty fortresses of the enemy hast Thou now brought to desolation; and with Thine almighty hand Thou hast plundered his riches, O Christ who raised me up with Thyself from the wastelands of hades; and an object of scorn hast Thou shown him to be who of old boasted beyond measure.

Come Thou, and, visiting the affliction of Thy poor people, strengthen Christians, Thine excellent inheritance, with Thy merciful and mighty arm, O Christ, in that Thou lovest mankind.

Canon of the Theotokos

Irmos: The ineffable hidden mystery...

We behold thee as a lily, arrayed in a robe dyed by the divine Spirit, O all-pure one, resplendent amid thorns and filling with sweet fragrance those who sincerely magnify thee.

The Incorrupt One, receiving corrupt human nature from thy womb, O most immaculate one, showed it to be incorrupt within Himself, in His loving-kindness; wherefore, we magnify thee as the Theotokos.

Положилъ єси крѣпкіа вѣржіа
твердыни нынѣ въз запустѣніе: все-
сильнѣйшею же рѣкою богатство
єгѡ расхитилъ єси нзъ истоціи
лдовыхъ совокрѣвныи ма хрѣте, и
древле безмѣрнѡ хвалѣщагоа ѡакѡ
смѣхъ рѣгаема гавилъ єси.

Прїиди, нищихъ людеи твоихъ
ѡслобленіе посѣщѡа, млтвенною же
и державною твоєю рѣкою ѡкрѣпи
крѣтонѡсныа люди, твоє нзрѣднѡе
достоѡніе, хрѣте, ѡакѡ человеко-
любецъ.

Изм. Ірмосъ: Сокровенное бжїе неизреченное въз
тебѣ:

Зримъ ѡакѡ крїнъ тѡ рїзою
ѡбагренѡю ѡкрашенѡ, пречїтаа,
бжєственагѡ дха, посредѣ тернїа
сїающѡ, и блгодхїнїа исполнающѡ,
иже тебѣ искреннѡ величующихъ.

Тлѣнное прїимъ человеческое
єстество нзъ твоегѡ, всенепорочнаа,
чрева нетлѣнный. въз себѣ показѡ
нетлѣнно, за блгодтробїе: тѣмже
тѡ ѡакѡ бцѡ величаемъ.

As the Mistress of all creatures,
grant thy people triumphant victory,
making the enemy pacific
toward the Church, that we may
magnify thee, the Theotokos.

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

On the Praises, 8 stichera, in Tone IV:

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

O Almighty Lord, Who endured
the Cross and death, and
rose from the dead, we glorify
Thy resurrection!

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

By Thy Cross, O Christ, hast
Thou freed us from the ancient
curse; by Thy death hast Thou set
at naught the devil who tormenteth
our nature; and by Thine
arising hast Thou filled all with
joy. Wherefore, we cry aloud to
Thee: O Lord Who hast risen
from the dead, glory be to Thee!

Г҃ѦЖЕ ВСѢМН ВЛ҃ЧЕСТВУЮЩИ
ТВ҃АРЬМН, ЛЮДЕМЗ ТВОИМЗ Д҃РՃИ ПО-
БѢДНОЕ ѠДОЛѢНІЕ, ВРАГА ПОЛАГАЮЩИ
ПРИМИРІТЕЛЬНА ЦР҃КВИ: ДА Т҃А Г҃АКѠ
БЦ҃Ճ ВЕЛИЧАЕМЗ.

По катавасіи ѡкренѣ, и ст҃хъ г҃дѣ бг҃з нашіз:
поемз свѣтїленз. Слава, и нынѣ, в҃тородиченз.

На хвалїтєхъ ст҃хїры воскресны, гласъ д҃:

Ст҃їхъ: Сотвори ти въ нїхъ ѕдѣз
написанз: слава еѡ вѣдетз всѣмз
прѣбымз ѡг҃ѡ.

Кр҃стз претерпѣвыи и смѣртъ, и
воскрѣсыи и з҃ мѣртвыхъ всеи҃льне
г҃дн, славымз твоѣ воскресїе.

Ст҃їхъ: Хвалїте бг҃а во ст҃їхъ
ѡг҃ѡ, хвалїте ѡг҃ѡ во оутверженїи
сїлы ѡг҃ѡ.

Кр҃томз твоимз хр҃тѣ, ѡ древнїа
клатвы свободїлз ѡсн҃ насз, и
смѣртїю твоѣю ѡстєствѡ наше
мѣщащаго дїавола оупразднїлз ѡсн҃:
востанїемз же твоимз радостн всѣ
исполнїлз ѡсн҃. тѣмже вопїемз тн҃:
воскрѣсыи и з҃ мѣртвыхъ г҃дн, слава
тебѣ.

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

By Thy Cross, O Christ our Savior, guide us to Thy truth, and deliver us from the snares of the enemy. O Thou Who hast risen from the dead, through the supplications of Thy saints do Thou raise us up who have fallen through sin, stretching forth Thy hand to us, O Lord Who lovest mankind.

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

Without separating Thyself from the bosom of the Father, O only-begotten Son of God, Thou didst come to earth in Thy love for mankind, becoming a man immutable; and Thou didst endure death in the flesh, O Thou Who in Thy divinity art foreign to suffering. And having risen from the dead, Thou hast given immortality to the human race, in that Thou alone art Almighty.

Стіхъ: Хваліте єгѡ на сілахъ єгѡ, хваліте єгѡ по мно́жествѣ величествіа єгѡ.

Твоі́мъ крѣ́томъ хрѣ́тѣ спсе́,
наста́ви насъ на истину твою́, и
и́збави насъ ѿ сѣ́тей вражіихъ,
воскрѣ́сѣи и́з ме́ртвыхъ, возста́ви
ны па́шыха грѣхѡмъ, прости́ръ
ръко́у твою́ члѣ́колю́бче гдѣ,
млі́твами стѣ́хъ твои́хъ.

Стіхъ: Хваліте єгѡ во гласѣ трѣбѣмъ, хваліте єгѡ во ψалтѣри и гдѣলেখ.

О́тескнхъ твои́хъ нѣдръ не раз-
лѣчѣса, є́дннородный сло́ве бж҃ій,
прише́лъ єси на зѣмлю за
члѣ́колю́біе, члѣ́къ бывъ не-
пре́ложенъ, и крѣ́тъ и сме́рть претер-
пѣлъ єси плѡ́тію, безстра́стный
бж҃ествѡмъ: воскрѣ́с же и́з
ме́ртвыхъ, безсме́ртїе по́далъ єси
ро́дъ чело́вѣческомъ, ѣ́акъ є́динъ
всесі́ленъ.

Ины стіхѣры а́натѡліевы, гласъ то́йже.

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

Thou didst accept death in the flesh, mediating immortality for us, O Savior, and didst make Thine abode in the tomb, that Thou mightest free us from hades, raising us up with Thyself. Therefore, Thou didst suffer as a man, but didst rise as God, for which cause we cry out: Glory to Thee, O Lord, Bestower of life, Who alone lovest mankind!

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

The stones fell, O Savior, when Thy Cross was planted on Golgotha; and the gatekeepers of hades were struck with fear when Thou wast laid in the tomb as one dead. For Thou, O Savior Who hast set at naught the might of death, hast by Thy resurrection granted incorruption unto all the dead. O Lord, Bestower of life, glory be to Thee!

Стіхъ: Хвалі́те є̀го̀ въ тѣмпа́нѣхъ и́ ли́цѣхъ, хвалі́те є̀го̀ во стру́нахъ и́ о́рганахъ.

Смѣрть прі́явъ є̀нѣ плоти́ю, на́мъ безсмѣртіе хо́дятаи́ствѣша спсе, и́ во гробѣхъ всели́сѣ є̀нѣ, да на́съ ѿ ѿда свободи́ши, воскрѣ́сѣвъ съ собо́ю: постра́да оубо ѣ́кѡ челоуѣ́къ, но воскрѣ́сѣ ѣ́кѡ бгъ. сегѡ́ ра́ди вопі́емъ: сла́ва тебѣ́ жи́знода́вче гдѣ, є̀ди́не члѣвѣ́колю́бче.

Стіхъ: Хвалі́те є̀го̀ въ кѣмва́лѣхъ доброгласны́хъ, хвалі́те є̀го̀ въ кѣмва́лѣхъ восклицані́а: вса́кое дыха́ніе да хва́литъ гдѣ.

Ка́меніе распа́дѣсѣ спсе, є̀гда на ло́бнѣмъ крѣ́тъ твоѣ́ водру́жи́сѣ, оустраши́сѣ ѿдавы вратни́цы, є̀гда во гробѣ́ ѣ́кѡ ме́ртвъ поло́женъ бы́въ є̀нѣ: и́бо смѣртнѣ́ю оупра́здни́вый крѣ́пость, оумѣ́ршымъ всѣ́мъ нечлѣ́ніе по́далъ є̀нѣ воскрѣ́нїемъ твои́мъ спсе, жи́знода́вче гдѣ, сла́ва тебѣ́.

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

The women desired to see Thy resurrection, O Christ God, but Mary Magdalene came, arriving before them, and found the stone rolled away from the tomb and an angel seated thereon, who said: "Why seek ye the Living among the dead? He is risen, as God, that He might save all!"

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

Tell us, O Jews, where is Jesus Whom ye thought to guard? Where is He Whom ye placed in the tomb, sealing the stone? Give up the dead one, O ye who rejected Life, or believe on the Risen One! For if ye try to silence the word of the Lord's rising, the stones will cry out, especially the one which rolled away from the tomb! Great is Thy mercy! Great is the mystery of Thy dispensation! O our Savior, glory be to Thee!

Стѣхъ: Воскрѣни гдѣ еже мой, да вознесетца рука твоа, не забуди оубогихъ твоихъ до конца.

Возжелѣша жены видѣти твоѣ воскресѣнїе, хрѣте еже, прїиде предвѣрши марїа магдалїна, ѡверѣте камень ѡвалѣнъ ѡ гроба, и аггла сѣдѣща, и глаголюща: что ѣщете живаго съ мѣртвыми: воскресе ѣкѡ бгъ, да спсѣтъ всѣхъ каа.

Стѣхъ: Исповѣмся тебѣ гдѣ, всѣмъ сѣрдцемъ моимъ, повѣмъ всѣ чуда твоа.

Гдѣ есть їисъ, егоже вѣнїсте стреци, рцыте їдѣн; гдѣ есть, егоже положили во гробѣ, камень запечатлѣвши; дадите мѣртѡ, иже живота ѡвѣргшииса: дадите погребѣннаго, или вѣрдыте воскресемъ. ѣще и вы оумолчитѣ гдѣне востанїе, каменїе возопїетъ, паче же ѡвалѣнный ѡ гроба. великаа твоа млть, велие тѣнство смотрѣнїа твоегѡ спсе нашъ, слава тебѣ.

Glory... The matins Gospel sticheron.

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

Great Doxology, and the resurrectional troparion:

Having risen from the tomb,
and having burst the bonds of
hades, Thou hast destroyed the
sentence of death, O Lord, deliv-
ering all from the snares of the
enemy. Manifesting Thyself to
Thine apostles, Thou didst send
them forth to preach; and
through them hast granted Thy
peace to the world, O Thou Who
alone art plenteous in mercy.

Then the litanies and the dismissal.

СЛА́ВА, СТИ́ХИРА ОУ́ТРЕННАА Ѡ́ЛЬСКАА. И́ ны́нѣ,
вѣторо́диченъ: Пребл́гословѣнна Ѡ́си: Славо́слобѣ
вѣли́кое. По славо́слобѣи тропа́рь вои́крѣнъ:
Вои́крѣсѣ ѡ́зъ гроба́, ѡ́ о́узы рас-
терза́лъ Ѡ́си́ ада́, разрѣ́шилъ Ѡ́си́
ѡ́сѣжде́нїе смѣ́рти гдѣи, всѣ́ ѡ́ свѣтѣ́й
врагѣ́ ѡ́збави́вый: ѡ́збави́вый же себѣ́
ѡ́плѡмъ твои́мъ, посла́лъ Ѡ́си́ а́ на
про́повѣдь, ѡ́ тѣ́мнѣ мѣ́ръ твои́хъ
подо́далъ Ѡ́си́ вселѣ́ннѣй, Ѡ́дѣ́не мно-
гоми́ртнѣе.

Та́же Ѡ́ктѣ́нїи, ѡ́ ѡ́пѣ́тъ. Посѣ́мъ ча́съ пе́рвыи,
ѡ́ про́чее Ѡ́бы́чное, ѡ́ конѣ́чныи ѡ́пѣ́тъ.

Sunday Morning – Divine Liturgy

On the Beatitudes, these troparia, in Tone IV:

By the tree [of knowledge] was Adam forced to depart from paradise; and by the tree of the Cross was the thief made to dwell in paradise. For the one by tasting broke the commandment of the Creator; while the other, crucified with Him, confessed the hidden God, crying out: Remember me in Thy kingdom!

O Lord Who wast lifted up upon the Cross, Who hast destroyed the power of death and as God hast destroyed the record of our sins, grant also the repentance of the thief unto us who faithfully serve Thee and cry out to thee, O Christ God Who alone lovest mankind: Remember us also in Thy kingdom!

На лѣтѣр҃гїи

бѣжѣнна, гласъ дѣ:

Дрѣвомъ адамъ ра̀дъ бысть
нꙋселѣнъ: дрѣвомъ же крѣстнымъ
разбѣо̀нникъ въ ра̀и ввелѣсѧ. Ѹвъ
оꙋбѡ вкꙋшъ, заповѣдь ѡвѣрже
сотворшаго: Ѹвъ же распина́емь,
бѣга исповѣда тѧщагого, помани́
ма, вопи́а, во црѣтвѣи твоѣмъ.

Вознесѣйсѧ на крѣстъ, смертнꙋю
разрꙋшнꙋю силꙋ, нꙋ загляднꙋю
ѧкѡ бѣгъ ѣже на ны рꙋкописаніе
гдѣи, разбѣо̀нникъ пока́нїе нꙋ намъ
подаждь ѣдїне члѣтѣколюбче, вѣрою
сладжа́щымъ, хрѣтѣ бѣже нашъ, нꙋ
вопи́оꙋщымъ тѣ: помани́ нꙋ насъ во
црѣтвѣи твоѣмъ.

On the Cross Thou didst tear asunder with the spear the record of our sins; and, numbered among the dead, Thou didst bind the tyrant of hades, O Lord Who lovest mankind, Who by Thy resurrection hast delivered all from the bonds of hades. Thereby have we been illumined, and we cry to Thee: Remember us also in Thy kingdom!

O Thou Who alone art immortal, Who wast crucified and as almighty didst arise from the tomb on the third day, and hast raised up Adam, the first created: Vouchsafe that I also may turn to repentance with my whole heart, and may ever cry out to Thee with fervent faith: Remember me, O Savior, in Thy kingdom!

For our sake He Who is without passion became a man subject to the passions; and, nailed of His own will to the Cross, He hath raised us up with Himself: Wherefore, we glorify His Cross, passion and resurrection, whereby we have been refashioned and whereby we also are saved, who cry out: Remember us also in Thy kingdom!

РѸкопніаніе наше на крѣтѣ
копіемъ раздралъ єси, и вѣннѣса
въ мѣртвыхъ, тамошнаго
мучителя связалъ єси, и збавивый
всѣхъ ѿ оузъ ѿдовыхъ воскреснемъ
твоимъ, и мже просвѣтѣхомъ
члѣвѣколюбче гдѣ, и копіемъ тѣ:
помани и насъ во црѣтвѣи твоемъ.

Распныйи са и воскресыйи гакъ
силенъ и з гроба тридневенъ, и пер-
возданныаго аама воскресивыйи єдине
безсмѣртне: и мене на покааніе
ѿвратѣтиса гдѣ, сподоби ѿ всегѡ
сѣрдца моего, и теплою вѣрою
присенѡ зывати тѣ: помани ма
спсе во црѣтвѣи твоемъ.

Насъ ради иже безстрастенъ
страстныйи бысть человекъ, и болю
на крѣтѣ пригвожденъ, насъ сово-
крѣси, тѣмже и славною со крѣтомъ
срѣтъ и воскресіе, и мже возво-
дѣхомъ, и мже и спсѣемъ,
зывающе: помани и насъ во
црѣтвѣи твоемъ.

O ye faithful, let us entreat Him Who hath risen from the dead, hath made captive the dominion of hades, and wast seen by the myrrh-bearing women and said to them: "Rejoice!" that He deliver from corruption the souls of us who ever cry out to Him with the voice of the noble thief: Remember us also in Thy kingdom!

Triadicon: O ye faithful, let us all pray, that with one mind we may worthily glorify the Father, the Son and the Holy Spirit, the unity of the Trinity in three Hypostases, unmingled, abiding, simple, indivisible and unapproachable; for thereby have we been delivered from fiery torment.

Theotokion: O Christ, most merciful Master, Thy Mother, who gave birth unto Thee in the flesh without seed, the true Virgin, who remained incorrupt even after giving birth, do we set before Thee to make the supplication: Grant forgiveness of transgressions unto those who ever cry out to Thee: Remember us also in Thy kingdom!

Воскрѣшаго ѿ мѣртвыхъ, ѿ адовъ
державъ плѣнѣвшаго, ѿ видима
женами мѣроносицами, радѣицеа,
глаголющаго, вѣрїи оумолимъ, ѿ
нестлѣнїа ѿзбавити души наша,
зовуще всегда разбойника
блгоразумнаго глаголюща къ немѹ:
помяни ѿ насъ во црѣтвїи твоѣмъ.

Слава, трѣченъ:

Оца, ѿ сїа, ѿ ст҃аго дха, вси
ѣдннмѹдреннмъ вѣрїи словословити
достойнмъ помолимсѹ: ѣдинство
бжества, въ трїехъ свщее ѹпостасехъ,
неслїанно пребывающее, прѣсто, не-
раздѣльно ѿ неприступно, ѿмже
ѿзбавлемсѹ ѿгненнаго мученїа.

И нынѣ, блгоудиченъ:

Мтерь твою хр҃те, плѣтїю безъ
сѣмене рѣждашю тѹ, ѿ дѣвъ
воистиннѹ, ѿ по рж҃твѣ пребывшю
нестлѣннѹ, сїю тѣ прїводимъ въ мо-
литвѹ, вл҃ко многомлчнѣе, пре-
грѣшенїи проценїе дарѹи, всегда
вопїиющимъ тѣ: помяни ѿ насъ во
црѣтвїи твоѣмъ.

Resurrectional troparion, in Tone IV:

Having learned the splendid tidings from the angels and cast off the ancestral curse, uttering praise the women disciples of the Lord said to the apostles: Death hath been cast down! Christ God is risen, granting the world great mercy!

Kontakion, in Tone IV:

My Savior and Deliverer hath from the grave, as God, raised up mortals from their bonds and broken down the gates of hades; and as Master He hath arisen on the third day.

Prokimenon, in Tone IV:

How magnified are thy works, O Lord! In wisdom hast Thou made them all.

Stichos: Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly.

Тропáрь, глáсъ д̑:

СВѢТЛЮ ВОСКРѢНІА ПРОПОВѢДЬ ѿ
АГГЛА ОУВѢДѢША ГДНИ ОУЧИЦЫ, Н
ПРАДѢДНЕЕ ѠСѢЖДЕНІЕ ѠВЕРГША,
АПѠМЪ ХВАЛѢЩАСЯ ГЛАГОЛАХЪ:
НСПРОВЕРЖЕСЯ СМЕРТЬ, ВОСКРѢ ХРІТОСЪ
ЕГЪ, ДАРУАН МІРОВИ ВЕЛІЮ МЛЧЬ.

Кондáкъ, глáсъ д̑.

Подóбенъ: Глáсъ ѿ сн̑ дн̑еъ:

Сп̑съ н̑ н̑збáвитель мой, н̑зъ гроба
Гакъ егъ воскресѣ ѿ оузъ земно-
рѡдныа, н̑ врата адва сокрѣши, н̑
Гакъ вл̑ка воскресѣ тридн̑ебенъ.

Прокіменъ, глáсъ д̑:

Гакъ возвел̑чншася дѣла твоа
Гдн̑, вса премудростію сотворишъ
сн̑.

Стіхъ: Глаголов̑ дш̑е моа гд̑а,
Гдн̑ еже мой, возвел̑чнша сн̑
сѣл̑.

