

Βοικρήνιη Ὀκτώηχ. Γλάεζ ε̅.

Sunday Octoechos – Tone 5

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 V:

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

By Thy precious Cross didst Thou put the devil to shame, O Christ, and by Thy resurrection didst Thou break the sting of sin, and hast saved us from the gates of death. We glorify Thee, O Only-begotten One!

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

He was led like a lamb to the slaughter, bestowing resurrection upon the human race; and the princes of hades were afraid of Him, and the gates of weeping were seized, for Christ, the King of glory, entered in, saying to those in bonds: “Come forth!” and to those in darkness: “Show yourselves!”

Κη ε̅ββώτϛ на βελίцѣи βечѣрни, на Γ̅δ̅η
βοζζβάχζ, ποστάβημζ στῆχώβζ ἱ ἡ ποέμζ
στῆχη̅ры βοικρέены, γλάεζ ε̅:

Стіχζ: Ἦζβεδὴ ἡζ̅ темніцы дшшδ
мо̅, ἡповѣдатнел̅ ἡмени твоєм̅.

Чт̅н̅ым̅з тво̅им̅з кр̅т̅ом̅з хр̅т̅е̅,
дїавола посрам̅ил̅з ε̅с̅и̅, / ἡ βοικр̅н̅ієм̅з
тво̅им̅з жал̅о гр̅ѣх̅ов̅ное пр̅нт̅δ̅п̅ил̅з
ε̅с̅и̅, / ἡ ε̅п̅ел̅з ε̅с̅и̅ ны̅ ὡ̅ врат̅ъ
ε̅м̅ерт̅ных̅ъ:// ε̅л̅ав̅ημ̅з τ̅α̅
ε̅д̅н̅н̅ο̅ρ̅ο̅д̅н̅ε̅.

Стіχζ: Μενε̅ жд̅т̅ъ пр̅ав̅ε̅д̅н̅иц̅ы,
д̅ο̅нде̅же̅ βοζζάε̅η̅ м̅н̅ѣ̅.

Βοικρ̅н̅іε̅ δ̅α̅δ̅η̅ ρ̅ο̅δ̅ϛ
челов̅ѣ̅чес̅ком̅δ̅, / ἱ̅α̅κ̅ω̅ ὀβ̅ч̅а̅ на
зак̅ο̅л̅ε̅н̅іе̅ βε̅δ̅ε̅σ̅α̅, / ο̅υ̅στ̅ρα̅σ̅η̅σ̅α̅σ̅α̅
σε̅γ̅ω̅ κ̅η̅ά̅ζ̅η̅ ἄ̅δ̅ι̅τ̅ῆ̅ν, / ἡ̅ β̅ζ̅ά̅σ̅α̅σ̅α̅
β̅ρα̅τ̅ὰ̅ π̅λα̅ч̅ε̅β̅η̅α̅α̅, / β̅η̅ἰ̅δε̅ β̅ο̅ ц̅р̅ь
ε̅λ̅ά̅β̅ы̅ х̅ρ̅τ̅ο̅с̅ъ, / γ̅λα̅γ̅ο̅λ̅α̅ ε̅ϛ̅ц̅ы̅μ̅з̅ β̅ο̅
ο̅υ̅ζ̅α̅χ̅ъ, ἡ̅ζ̅ы̅δ̅η̅т̅ε̅: / ἡ̅ ε̅ϛ̅ц̅ы̅μ̅з̅ β̅ο̅
τ̅ь̅м̅ѣ̅, ὡ̅̅κ̅ρ̅ы̅ἰ̅т̅ε̅σ̅α̅.

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

Great is the wonder! The immortal Creator of the invisible hosts, suffering in the flesh in His love for mankind, hath risen! Come, ye kindreds of the nations, let us worship Him! For, having been delivered from deception by His compassions, we have learned to hymn the one God in three Hypostases!

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

We offer evening worship unto Thee, the never-waning Light, Who in the flesh shone forth upon the world as in a mirror, Who at the culmination of the ages descended even unto hades and destroyed the darkness there, and showed the nations the light of the resurrection. O Lord, Bestower of light, glory be to Thee!

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

Стіхъ: Изъ глѣбнныѣ воззвахъ къ тебѣ гдѣ, гдѣ, оубо слыши гласъ мой.

Веліе чѣдо, невѣднмыхъ создатель, / за члвѣколюбіе плотію пострадавъ, / воскрсе безсмертныи, / прїидите оубо състѣи іазыкъ, / томѣ поклонїмса: / блгодѣтробїемъ бо єгѡ ѡ прелестїи избавльшесѧ, // въ трїехъ ѡпостѣсѣхъ єдинаго бга плѣти навыкохомъ.

Ины стїхїры лнхтѡліевы, гласъ тойже.

Стіхъ: Да бѣдѣтъ оуши твоѣ, внемлющѣ гласъ моленїѧ моегѡ.

Вечернее поклоненїе приносимъ тебѣ невечернемѣ свѣтѣ, / на концѣ вѣкѡвъ, / іакѡ въ зерцалѣ плотію возсїавшемѣ мїрови, / ѡ да же до ада ннзшѣдшемѣ, / ѡ тамѡ сщдїю тьмѣ разрѣшнвшемѣ, / ѡ свѣтѣ воскрсїи іазыкомъ показавшемѣ: // свѣтодѣвче гдѣ слава тебѣ.

Стіхъ: Ище беззакнїѧ нѣзрїши гдѣ, гдѣ, ктѡ постоитъ; іакѡ оубо тебѣ ѡчищенїе єсть.

Let us glorify Christ, the Author of our salvation; for when He rose from the dead, the world was saved from deception, the choir of the angels rejoiced, the beguilement of the demons was banished, fallen Adam arose, and the devil was set at naught.

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

The guardsmen were instructed by the iniquitous: "Keep secret the rising of Christ; take the pieces of silver, and say that while we slept the dead man was stolen from the tomb." Who hath ever seen or heard of a corpse, and moreover one embalmed and naked, stolen, and the grave clothes left behind in the tomb? Be ye not deceived, O Jews! Learn the sayings of the prophets, and know that He is truly almighty, the Deliverer of the world!

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

Начальника спсѣніа нашегѡ, хрѣста
славолюбимъ:/ томъ бо нъ
мертвыхъ воскресъ,/ миръ ѡ
прелесть спсѣнъ бысть./ радуетца
лики англьскій,/ бѣгаетъ демонъвъ
прелесть,/ адамъ падыйъ востъ,,//
дѣволъ оупразднѣа.

Стіхъ: Имене ради твоегѡ,
потерпѣхъ тѡ гдѣ, потерпѣ душа
моѡ въ слово твоѡ, оуповѡ душа
моѡ на гдѡ.

Иже ѡ кѡстѡдѣи наѡчѣни бывахъ
ѡ беззакѡнникъ,/ покрыйте хрѣтово
востаніе,/ нѣ прїимите сребренникъ,/ нѣ
рцѣйте ѣакѡ намъ сплщымъ,/ нъ
гроба оукраденъ бысть мертвыи./
кто видѣ, кто слыша, мертвецѡ
оукрадена когда,/ паче же помѡзана
нѣ нага,/ ѡставльша нѣ во гробѣ
погребѣльнаа своѡ;/ не прельщайтеса
идѣе,/ навѣикните реченіемъ
прѡроческимъ, нѣ оуразумѣйте,// ѣакѡ
тои ѣсть воистиннѡ избѣвитель
міра, нѣ всесильный.

Стіхъ: Ѡ стражи оутреннѣа до
нощн, ѡ стражи оутреннѣа, да
оуповѣетъ иль на гдѡ.

O Lord our Savior, Who
madest hades captive, trampled
down death, and hast enlight-
ened the world by Thy Cross:
Have mercy upon us!

*Then stichera for the saint from the Menaion.
Glory... from the Menaion. Now and ever...
The dogmatic theotokion, in Tone V:*

Once the image of the Bride
who knoweth not wedlock was
inscribed in the Red Sea. There
Moses was the parter of the wa-
ters; and here Gabriel is the min-
ister of a miracle. There Israel
traversed the deep dryshod; and
now the Virgin giveth birth unto
Christ without seed. The sea re-
mained impassable after Israel
had crossed; and the immaculate
one remaineth incorrupt after the
birth of Emmanuel. O God Who
hast appeared as a man, who ex-
istest and hast existed from the
beginning: Have mercy upon us!

*Entrance. "O gladsome Light..."
The daily prokimenon, in Tone VI.*

Гдѣ, ѡдз плѣннѣи, / ѡ смѣртѣ
попрѣвнѣи спсе насъ, / просвѣтнѣи
миръ крѣтѣи чтнѣи, // помнѣи
насъ.

Слава, ѡ нынѣ, бѣородиченъ:

Въ чермнѣи мѣри, /
ненскѣобрачнѣи невѣсты ѡбразъ
напнѣса ѡногдѣ: / тамъ мѡусѣи,
раздѣлѣитель воды: / заѣ же гаврѣилъ,
слѣжнѣи чѣдесѣ. / тогдѣ глѣбннѣ
шѣствова немѡкрени ѡнѣ: / нынѣ
же хрѣта роди безсѣмени дѣл. /
мѡре по прошѣствѣи ѡнѣвѣ,
прѣбѣи непроходно: / непорѣчнѣ по
рѣствѣи ѣмманѣилѣвѣ, прѣбѣи
нетлѣннѣ. / сѣи, ѡ прѣжде сѣи, /
гавлѣнѣи ѡкѡ члѣвѣкѣ, // бѣе
помнѣи насъ.

Тѣже, свѣте тнѣи:

Прокѣменъ: Гдѣ воцрѣнѣ: ѡ прочѣе по ѡбѣчаню.

The aposticha stichera, in Tone V:

With sounds of hymnody do we magnify Thee, Christ the Savior, Who hast not been separated from the heavens; for Thou didst accept the Cross and death for our race, as the Lord Who loveth mankind, Who hath overthrown the gates of hades, and hath risen on the third day, saving our souls.

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

When Thy side was pierced, O Bestower of life, Thou didst pour forth torrents of remission, life and salvation upon all; and Thou didst accept death, granting us immortality. Making Thine abode in the tomb, Thou didst free us, gloriously raising us with Thyself, in that Thou art God. Wherefore, we cry out: O Lord Who lovest mankind, glory be to Thee!

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

На стѣхобнѣ стѣхѣры воискрѣны, гласъ ѿ:

Тебѣ воплощеннаго спса хрѣта, / н
нбсз не разлучившася, / во гласѣхъ
пѣнїи велнчїемъ: / ѣакъ крѣтъ н
смѣртъ прїалъ ѿн за родъ нашъ, /
ѣакъ члвѣколюбецъ гдѣ, / нспровѣргїи
ѣдѣва вратѣ, / трнднѣвнѣво искрѣелъ
ѿн, // спсїа дшшы наша.

Нны стѣхѣры по алфавїтѣ.

Стѣхъ: Гдѣ воцрѣса, въ лѣпотѣ
ѡблечѣса.

Проводѣнымъ твоимъ рѣеромъ
жнзнодавче, / токи ѡставленїа
всѣмъ нсточнїлъ ѿн, жнзни н
спсїенїа: / плотїю же смѣртъ воспрїалъ
ѿн, / безсмѣртїе намъ дарѣ: / все-
лнвъ же са во гробѣ нашъ свободнїлъ
ѿн, / совоискрѣнвъ съ собою славнѣ
ѣакъ бгъ. / сегѡ радн вопїемъ: //
члвѣколюбче гдѣ, слава тебѣ.

Стѣхъ: Нбо ѡтвѣрдн вселенндо, ѣже
не подвижитса.

Strange is Thy crucifixion and Thy descent into hades, O Thou Who lovest mankind; for, having made it captive and gloriously raised the ancient captives with Thyself, as God Thou didst open paradise and didst count them worthy to receive it. Wherefore, grant Thou remission of sins unto us who glorify Thine arising on the third day, vouchsafing us to become dwellers in paradise, in that Thou alone art compassionate.

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

O Thou Who lovest mankind, Who accepted suffering in the flesh for our sake, and rose from the dead on the third day: Heal Thou the sufferings of our flesh, lift us up out of grievous transgressions, and save us!

Странно твоє распятіє, / и ѣже
 во ѿдѣ сошествіе члвчколюбче
 ѣсть: / плчннѣхъ во єгò, и дрѣвнѣа
 ѱзники совокрєнѣхъ съ собою славно
 ѿакъ бгъ, / рѣи ѿвєрзъ, воспріати
 єгò сподобилъ єси. / тѣмже и намъ
 славацымъ твоє триднєвноє
 востаніє, / дарѣи ѿчищеніє грѣхѡвъ: //
 ра̀ жїтели сподобла̀, // ѿакъ
 єдинъ бгòтробєнъ.

Стїхъ: домъ твоємъ подобаетъ
 стѣна гдѣ, въ долготѣ днїи.

Насъ ради плòтїю стрѣть прїимыи, /
 и триднєвєнъ и́з мєртвѡвѣхъ вос-
 крєсїи, / плòтскїа наша стрѣсти
 ищєлн, // и возставн ѿ прєгрѣшенїи
 люòтѡвѣхъ члвчколюбче, и спсє насъ.

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

Thou art the temple and portal,
the palace and throne of the King,
O most honored Virgin, through
whom Christ the Lord, my Deliverer,
Who is the Sun of righteousness,
hath revealed Himself unto those
who sleep in darkness, desiring to
enlighten that which He fashioned
by His own hand in His image.
Wherefore, O most-hymned one,
as thou hast acquired maternal
boldness before Him, entreat Him
without ceasing, that our souls be
saved.

*Then, "Now lettest Thou Thy servant depart..."
Trisagion through Our Father.
Resurrectional troparion, in Tone V:*

O ye faithful, let us hymn and
worship the Word, Who with the
Father and the Spirit is equally
without beginning, and Who was
born of the Virgin for our salvation;
for He was well pleased to ascend
the Cross in the flesh, to endure
death, and to raise up the dead
by His glorious resurrection.

СЛАВА, Ѣ НЫНѢ, БГОРОДНИЦЕНЪ:

ХРАМЪ Ѣ ДВЕРЬ ѢСНЪ, / ПАЛАТА Ѣ
ПРѢТОЛЪ ЦРѢВЪ, / ДѢО ВСЕЧТНАА, / ѢЮЖЕ
ѢЗБВѢИТЕЛЬ МОѢ, ХРѢТОСЪ ГДЪ, / ВО
ТЪМѢ СПАЩЫМЪ ІВНІСА, / ЕНЦЕ СЫИ
ПРАВДЫ, ПРОСВѢТІТИ ХОТЪ, / ІАЖЕ
СОЗДА ПО ѡБРАЗЪ СВОЕМЪ РОДКОЮ
СВОЕЮ. / ТѢМЖЕ ВСЕПѢТАА, / ІАКЪ
МАТѢРНЕ ДЕРЗНОВЕНІЕ КЪ НЕМЪ
СТАЖАВШАА, // НЕПРЕСТАНИУ МОЛИ
СПСѢСА ДУШАМЪ НАШЫМЪ.

ТѢЖЕ, НЫНѢ ѡПДЦАЕШИ: ТРИСТОЕ.

По ѢЧЕ НАШЪ:

Тропарь, гласъ Ѣ:

СОВЕЗНАЧАЛЬНОЕ СЛОВО ѡЦЪ Ѣ
ДХОВИ, / ѡ ДѢЫ РОЖДАШЕЕСА НА СПСЕНІЕ
НАШЕ, / ВОСПОИМЪ ВЪРНИИ Ѣ ПОКЛО-
НИМСА: / ІАКЪ БЛГОВОЛѢ ПЛОТІЮ
ВЗЫТИ НА КРѢТЪ, / Ѣ СМЕРТЬ ПРЕТЕР-
ПѢТИ, / Ѣ ВОСКРѢИТИ ОУМЕРШЫА //
СЛАВНЫМЪ ВОСКРѢИЕМЪ СВОИМЪ.

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

Rejoice, impassable gate of the Lord! Rejoice, rampart and protection of those who have recourse unto thee! Rejoice, haven untouched by stems, thou that knowest not wedlock, who gavest birth in the flesh to thy Creator and God! Fail not in thy supplications for those who hymn and worship thy birthgiving!

БѢГОРОДНЧЕНЪ:

РѢДѢСА ДВѢРЕ ГДНА
НЕПРОХОДИМАА:/ РѢДѢСА СТѢНО И
ПОКРОВЕ ПРИТЕКАЮЩИХЪ КЪ ТЕБѢ./
РѢДѢСА, НЕШЕДРЕВАЕМОЕ ПРИСТАНИЩЕ,
И НЕШЕДОВОБРАЧНАА,/ РОЖДАШАА ПЛОТІЮ
ТВОРЦА ТВОЕГО И БГА:/ МОЛАЦИ НЕ
ШЕШЕДѢВАН ШЕ ВОСПѢВАЮЩИХЪ, // И
КЛАНАЮЩИХА РЖИТВѢ ТВОЕМѢ.

And the rest of the service followeth in order.

Sunday Morning – Matins

After the Six Psalms, we chant "God is the Lord..." in Tone V, 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 V:

We praise the Cross of the Lord, we honor His holy burial with hymns, and we greatly glorify His resurrection, for as God with Himself He raised the dead up from the graves, having captured the dominion of death and the might of the devil; and He shone light upon those in hades.

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

Declared to be dead, O Lord Who didst slay death, Thou wast laid in a tomb, O Thou Who emptied the graves. Above, soldiers kept guard over Thy sepulchre, while below Thou didst raise up the dead from ages past. O almighty and unapproachable Lord, glory be to Thee!

На оўтрени,

по шестоψάλμїи:

Б҃ГЪ ГДЬ, ѿ ѡбїиѡ намъ: на гласъ ѿ: ѿ глаголемъ
тропарь воискр҃нїи: СОВЕЗНАЧАЛНОЕ СЛОВО ОЦѢ:
ДВАЖДЫ. СЛѢВА, ѿ НЫНѢ, БГОРОДНЧЕНЪ: РАДХИѢ
ДВѢРЕ ГДНА НЕПРОХОДИМАА: ТѢЖЕ, ОБЫЧНАА
СТІХОЛОГІА ПСАЛТИРА.

По ѡмъ стїхологїи сѣдальны воискр҃нїи, гласъ ѿ:
Кр҃тъ гдєнь похвалїмъ, погребєніє
стїое пѣньми почитїмъ, ѿ воискр҃нїє
ѿгѡ препрослѣвїмъ: ѡакѡ совозстѣви
мѣртвѡѡ ѡ грѡбѡ ѡакѡ б҃гъ, плѣ-
нїѡ смѣрти державѢ, ѿ крѣпость
дїаволю, ѿ сѣщымъ во ѡдѣ свѣтъ
возсїѡ.

Стїхъ: ВОИСКР҃НН ГДН БЖЕ МОЙ, ДА
ВОЗНЕСЕТСѢ РѢКА ТВОѡ, НЕ ЗЛѢДН
ОУБОГНХЪ ТВООНХЪ ДО КОНЦѡ.

ГДН МѢРТВЪ НАРЕКЛѢ ѿнѡ,
оумертвѣвїи смѣртѣ, во грѡбѣ по-
ложїлѢ ѿнѡ, ѿстоцивїи грѡбы: го-
рѣ вѡннн грѡба стрежѡхѢ, долѣ ѡ
вѣка мѣртвѡѡ воискр҃нїѡ ѿнѡ. все-
сїльнѡ ѿ непостїжїмѡ гдн, слѢВА
ТЕБѢ.

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

Rejoice, O holy mountain
trodden by God! Rejoice, animate
bush which was not consumed!
Rejoice, bridge to God for the
world, who alone bearest mortals
to everlasting life! Rejoice, incor-
rupt Maiden who without know-
ing man gavest birth unto the
Salvation of our souls.

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

O Lord, after Thy resurrection
on the third day and the worship
of the apostles, Peter cried out to
Thee: "The women showed cour-
age, but I was afraid. The thief ut-
tered theology, but I denied Thee.
And dost Thou now call upon me
to be Thine apostle still? Or wilt
Thou show me again to be a
fisher of the deep? Yet do Thou
accept me, who repent, O God,
and save me!"

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

СЛАВА, Ѳ НЫНѢ, БГОРОДНИЦЕ:

РАДѸИСА СТѸАА ГОРО Ѳ
БГОПРОХОДНАА, РАДѸИСА
ѠДѸШЕВЛѸННАА КѸПНО Ѳ
НЕШПАЛНМАА. РАДѸИСА ѸДННА КЗ БГУ
МІРОВИ МОСТЕ, ПРЕВОДА Ѳ МѢРТВЫА
КЗ ВѢЧНОМѸ ЖИВОТѸ. РАДѸИСА НЕ-
ТЛѢННАА ѠТРОКОВНЦЕ, НЕИСКѸСО-
МѸЖНѠ РОЖДАШАА СПСѸНІЕ ДѸШЗ
НАШНХЗ.

По Ѣ-МЗ СТІХОСЛОВІИ СЕДАЛЬНЫ ВОСКРѢНІИ, ГЛѸСЗ Ѹ:

ГДН, ПО ТРИДНЕВНѢМЗ ТВОѢМЗ
ВОСКРѢНІИ, Ѳ АПѠШЗ ПОКЛОНЕНІИ,
ПѢТРУЗ ВОПІАШЕ ТН: ЖѢНЫ ДЕРЗ-
НОВЕНІЕ ПРІАША, АЗЗ ЖЕ ѠУБОАХСА.
РАЗБОЙНИКЗ БГОСЛОВАШЕ, АЗЗ ЖЕ
ѠВЕРГОХСА. ѠУБО ПРИЗОВЕШИ ЛИ МѸ
ПРОЧЕЕ ѠУЧНИКА БЫТИ; ИЛИ ПАКИ ПО-
КАЖЕШИ МѸ ЛОВЦА ГЛѸБІННАГО; НО
КАЮЩАСА ПРІИМНІ МА БЖЕ, Ѳ СПСІ МА.

СТІХЗ: ИСПОВѢМСА ТЕБѢ ГДН,
ВСТѢМЗ СЕРДЦЕМЗ МОИМЗ, ПОВѢМЗ
ВСѸ ЧѸДЕСА ТВОѸ.

O Lord, the iniquitous nailed Thee in the midst of condemned criminals, and pierced Thy side with a spear, O Merciful One! Thou didst accept burial, Who broke down the gates of hades, and didst rise again on the third day. The women hastened to behold Thee, and announced Thine arising to the apostles. O supremely exalted Savior, Whom the angels hymn, O blessed Lord, glory be to Thee!

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

O Theotokos, unwedded Bride, who hast transformed the grief of Eve into joy, we, the faithful, hymn and bow down before thee, for thou hast led us out of the ancient curse. And now, pray thou unceasingly, O most hymned and all-holy one, that we be saved.

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

Troubled in mind by the appearance of the angel, yet enlightened in soul by the divine resurrection, the myrrh-bearing women announced to the apostles: "Tell among the nations the resurrection of the Lord Who worketh miracles and granteth us great mercy!"

ГДН, ПОСРЕДѢ ѠСЪЖДѢННЫХЪ ПРИ-
ГВОЗДИША ТѢ БЕЗЗАКОННИИ, И
КОПИЕМЪ РЕБРО ТВОЕ ПРОБОДОША, ѿ
МЛЧИВЕ! ПОГРЕБЕНІЕ ЖЕ ПРИАЛЪ ѿСН,
РАЗРЪШІВЫЙ АДАВА ВРАТА, И ВОСКРЪЛЪ
ѿСН ТРИДНЕВНѠ. ПРИТЕКОША ЖЕНЫ
ВНДѢТИ ТѢ, И ВОЗВѢСТИША АПЛОМЪ
ВОСТАНІЕ: ПРЕВОЗНОСИМЫЙ СПСЕ, ѿГОЖЕ
ПОУЧЪ АГГЛН, БЛГОСЛОВѢННЫЙ ГДН,
СЛАВА ТЕБѢ.

Слава, и нынѣ, бѣгородиченъ:

НЕНКЪСОБРАЧНАА НЕВѢСТО БГО-
РОДИТЕЛЬНИЦЕ, ЯЖЕ ѿВННЪ ПЕЧАЛЬ РА-
ДОСГОТВОРИВШАА, ВОСПѢВАЕМЪ
ВѢРНІИ И ПОКЛАНЯЕМЪ ТЕБѢ, ЯКѠ
ВОЗВЕЛЪ ѿСН НАСЪ ѿ ДРЕВНІА
КЛАТВЫ: И НЫНѢ МОЛН НЕПРЕСТАНИНѠ,
ВСЕПѢТАА, ПРЕСТАА, ВО ѿЖЕ СПСТИСА
НАМЪ.

Упакои, гласъ ѿ:

АГГЛЬСКИМЪ ЗРАКОМЪ ОУМЪ
СМЪЦІАЮЩА, И БЖЕСТВЕННЫМЪ
ВОСТАНІЕМЪ ДУШЕЮ ПРОСВЕЩАЕМЫ,
МЪРОНѠСНИЦЫ АПЛОМЪ
БЛГОВѢСТВОВАХЪ: ВОЗВѢСТИТЕ ВО
ІАЗЫЦѢХЪ ВОСКРЪНІЕ, ГДЪ СОДѢИСТ-
ВЮЩІЪ ЧДЕСЫ, ПОДАЮЩЕМЪ НАМЪ
ВЕЛІЮ МЛЧЬ.

Songs of Ascent

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

When I Am filled with sorrow,
I sing unto Thee like David, O my
Savior: Deliver my soul from a ly-
ing tongue.

Blessed is the life of those in
the wilderness, who soar aloft on
wings of love divine.

Glory...

By the Holy Spirit are sus-
tained all things, visible and in-
visible; for, Himself possessed of
dominion, He is truly One of the
Trinity.

Now and ever... The foregoing is repeated.

Antiphon II

Let us ascend to the moun-
tains, O my soul, and go thither,
from whence cometh our help.

Let Thy right hand, which
toucheth me, O Christ, preserve
me from all deception.

Glory... Theologizing concerning
the Holy Spirit, let us say: Thou
art God, life, love, light and un-
derstanding! Thou art goodness,
and Thou reignest forever!

Now and ever... The foregoing is repeated.

Степѣнна, гласъ ѿ. Антѣфώνъ ѿ.

И҃же стѣхѣ повторяюще поѣмъ:

Внегда искоуѣти мнѣ, / давидски
поѡ тебѣ сѣсе мѡй: / нзбави дшд
моѡ // ѡ лзѣ ка лѣстѣвагѡ.

Пустынными живѡтъ блженъ
ѣсть, / бжественнымъ раченіемъ
воскрслающимъ.

Гласъ: Сѣимъ дхѡмъ ѡдержати
всѡ, / вѣдимаа же сз невѣдимымъ:
самодержавенъ бо сѣи, // трѣцы ѣдинъ
ѣсть неложнѡ.

И҃ нынѣ, то҃же.

Антѣфώνъ ѿ:

На горы дшд, возвѣгнемъ, //
градѣ тамъ, ѡнѡдже пѡмошь
идетъ.

деснаа твоѡ рдка, / н менѣ хрѣтѣ
касающимъ, // ѡ лѣстѣ всѡ да со-
хранитъ.

Гласъ: Сѣомъ дхѡмъ бгѡсловаше
рцѣмъ: / ты ѣси бгъ, / живѡтъ,
раченіе, вѣтъ, оумъ: / ты
блгослѣвна, // ты црѣтвдешн во вѣ-
кн.

И҃ нынѣ, то҃же.

Full of great joy, I send up supplications for those who have said to me: Let us enter into the courts of the Lord.

Awesome things are wrought in the house of David; for there is found the fire which burneth up every shameful thought.

Glory... To the Holy Spirit, by Whom every living thing is made animate, is due the dignity of the Bestower of life, as to the Father and the Word.

Now and ever... The foregoing is repeated.

Prokimenon, in Tone V:

Arise, O Lord my God, let Thy hand be lifted high; for Thou shalt be King forever.

Stichos: I will confess Thee, O Lord, with my whole heart.

"Let every breath praise the Lord."

The appointed Resurrectional Gospel.

Then, this resurrectional hymn, in Tone VI.

Having beheld the resurrection of Christ, let us worship the holy Lord Jesus, the only Sinless One. We worship Thy Cross, O Christ, and Thy holy resurrection we hymn and glorify. For Thou art our God, and we know none other beside Thee, we call upon Thy name. O come, all ye faithful, let us worship Christ's holy res-

Ὡ ρέκσннхз мнѣ: во дворѣ
внѣдемз гдѣн:/ радостн мнѣгѣ
нсполненз бывз, // мѣтвѣ возсылаю.

Вз домѣ дѣдовѣ стѣрашнаа со-
вершajúтсѣ:// ѿгнь во тѣмѣ палѣ
всѣкз срамный ѿзмз.

Слѣва: Сѣомѣ дхѣ живоначальное
достѣннство, / ѿ негѣже всѣкое
живѣтно ѡдѣшевлѣетсѣ, // ѣкѣ во
ѿцѣ, кдпнѣ же н словѣ.

И нынѣ, тѣнже.

Прокіменз, глѣз ѣ:

Воскрѣнѣ гдѣн бже мѣн, да возне-
сѣтсѣ рѣкѣ твоѣ, ѣкѣ ты
црѣтвѣдешн во вѣкн.

Сѣтѣхз: Нсповѣмѣ тѣбѣ гдѣн,
всѣмз сѣрдцемз мѣнмз. Всѣкое
дыхѣннѣ: Сѣтѣхз: Хвалѣтѣ бѣа во сѣтѣхз
ѣгѣ:

Ѣгѣ ѿтѣреннѣ радѣвое.

Воскрѣнѣ хрѣтѣво вѣдѣвшѣ, покло-
нѣмѣ сѣомѣ гдѣн ѣнѣ, сдѣнѣомѣ
безгрѣшнѣомѣ: крѣтѣ твоѣомѣ
покланѣемѣ хрѣтѣ, н сѣтѣе воскрѣнѣ
твоѣе поѣмз н славнмз: ты бо ѣсн
бѣз насз, рѣзвѣ тѣбѣ ннѣгѣ не
знѣемз, нма твоѣе нменѣемз.

urrection, for behold, through the Cross joy hath come to all the world. Ever blessing the Lord, we hymn His resurrection; for, having endured crucifixion, He hath destroyed death by death.

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

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

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

Then, in Tone VI:

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

Then, this sticheron:

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

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

Прїидїте всѣ вѣрїи, поклонїмса
сѣомꙋ хрїтоꙋ всокрѣнїю: еѣ бо прїиде
крїтоꙋмъ радость всемꙋ мїрꙋ. всегда
блгоговѣаще гдѣ, поемъ всокрѣнїе
сгꙋ: распѣтїе бо претерпѣвъ,
смертїю смерть разрꙋшї.

Псаломъ ѿ: Помнїхї мѧ бже:

Слѡва: Млтвами апѡловъ, млтнве,
ѡчїстїи мнѡжества согрѣшенїи
нашихъ.

И нынѣ: Млтвами бѣы, млтнве,
ѡчїстїи мнѡжества согрѣшенїи
нашихъ.

Тѧже, гласъ ѿ:

Помнїхї мѧ бже, по величїи
млти твоѣи, и по мнѡжествꙋ
щедротъ твоихъ, ѡчїстїи беззаконїе
моѣ.

Поемъ стїхїра:

Вокрѣсї и҃сꙋ ѿ грѡба, ꙗкоже про-
рече, даде намъ живѡтъ вѣчный, и
вѣлїю млть.

Спїсѣ бже людї твоѧ:

И возгласъ:

Млтїю и щедротами и члвкѡлюбїемъ:

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

Ode I

Canon of the Resurrection

Irmos: Bringing battles to nought with His upraised arm, Christ hath overthrown horse and rider in the Red Sea, and hath saved Israel, who chanteth a hymn of victory.

Stichos: Glory to Thy holy resurrection, O Lord!

The thorny assembly of the Jews, devoid of maternal love for Thee, their Benefactor, O Christ, crowned Thee with thorns, Who lifted the thorny sentence of our first father.

Bending down, O Bestower of life, Thou raised me up who had fallen into the pit; and having endured my foetid corruption without partaking thereof, O Christ, Thou hast made me fragrant with the myrrh of the divine Essence.

Канѡны: Воскрѣный на ѧ: Крѣтoвоскрѣный на г: Бѣорѡдиченз на г: Минѣн на ѧ. Яще же прѣзднѣтсѧ стѣи, на ѡ. Крѣтoвоскрѣный на б: и бѣы на б.
Канѡнз воскрѣнз, гласъ ѡ:
Пѣснь ѧ.

Irmos: Конѧ и влѧдника в з мѡре чермнѡе, сокрѣшилѧи брѧни мѣшцею высокою, хрѣтѡсз истрѧсѣ: и҆ла же стѣе, побѣднѡю пѣснь поѡца.

Principes: Глава гдѧ, стѡмѣ воскрѣнѡ твоемѣ.

Тебѣ терноносный ѡврейскѡи сонмз, любвѣ блгодѣтелю кз тебѣ не сохрѧнѣ мѣрнѡа, хрѣтѣ вѣнчѧ, родоначѧльника разрѣшаѡца терноное запрѣнѡе.

Воздвѣглз ѡси ма пѧдшаго в з рѡвз, преклѡнѣсѧ жнзнодѧвче, безгрѣшне: и҆ моеѧ слосмрѧдныѧ тлѧ хрѣтѣ, претерпѣвз неискѣшенно, бѣжѣственнагѡ сѣществѧ мѣромз ма ѡблгодѣхѧлз ѡси.

Theotokion: The curse hath been annulled; grief hath ceased! For she who is blessed and full of grace hath shone joy forth upon the faithful, causing Christ to blossom forth as a blessing upon all the ends of the earth.

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

Irmos: To God the Savior, Who led His people...

To Him alone Who of His own will was nailed to the Cross in the flesh and freed him who through the tree fell under the ancient condemnation, let us chant, for He hath been glorified.

To Christ alone, Who raised up the dead man from the tomb, Who resurrected the fallen one with Himself, and adorned him by sitting with the Father, let us chant, for He hath been glorified.

Theotokion: O all-pure Mother of God, unceasingly pray to Him Who became incarnate of thee, God Who was not separated from the bosom of the Father, that He save from every evil circumstance those He fashioned.

БѢГОРОДНЧЕНЪ: РАЗРѢШИСА КЛАТВА,
ПЕЧАЛЬ ПРЕСТА: БЛГОСЛОВЕННАА БО Н
БЛГОДАТНАА, ВѢРНЫМЪ РАДОСТЬ
ВОЗСІА, БЛГОСЛОВЕНІЕ ВЕѢМЪ
КОНЦЕМЪ ЦВѢТНОСАЩИ ХРІТА.

ДРДГІИ КАНОНЪ КРІТОВОКРІНЪ.

ПѢСНЬ А, ГАІСЪ ТОИЖЕ.

ІРМОСЪ: СПІСІТЕЛЮ БГЪ:

ИЖЕ ВОЛЕЮ НА КРІТѢ ПРИГВОЖ-
ДЕННОМЪ ПЛОТІЮ, Н ДРЕВНАГЪ ѿ
ИЗРЕЧЕНІА ДРЕВОМЪ ДРЕВНАГЪ
ѿСДЖДЕНІА ИЖЕ ДРЕВОМЪ ПАДШАГО
СВОБОЖДШЕМЪ, ТОМЪ ЕДИНОМЪ ВОС-
ПОИМЪ: ІАКЪ ПРОСЛАВИСА.

ИЖЕ ИЗЪ ГРОБА МЕРТВЕЦЪ ВОСКРІШЪ
ХРІТЪ, Н ПАДШАГО СОВОЗСТАВИВШЪ, Н
СОСѢДѢНІЕМЪ ѾЧЕСКИМЪ
ОУКРАСИВШЕМЪ, ТОМЪ ЕДИНОМЪ ВОС-
ПОИМЪ: ІАКЪ ПРОСЛАВИСА.

БѢГОРОДНЧЕНЪ: ПРЕЧТАА МТН БЖІА,
ИЗЪ ТЕБѢ ВОПЛОЦШЕМЪСА, Н ѿ НѢДРЪ
РОДИТЕЛА НЕ РАЗЛЪЧШЕМЪСА БГЪ, НЕ-
ПРЕСТАНИМЪ МОЛИСА, ѿ ВСАКАГЪ
ѿБСТОАНИА СПІСТИ, ИХЖЕ СОЗДА.

*Canon of the All-holy Theotokos
Ode 1, same tone.*

Irmos: Bringing battles to nought...

O all-pure one, entreat Christ,
the Light Who abode within thee
and illumineth the world with the
rays of His divinity, that He
enlighten all who hymn thee, O
Virgin Mother.

As one adorned with the
beauty of the virtues, O most
pure one who art full of grace,
through the effulgence of the
Spirit thou didst receive the maj-
esty of Him Who adorneth all
things, and which createth
beauty.

Prefiguring thee on Sinai of
old, the bush which was united
with fire was not consumed; for
as a virgin thou gavest birth and
remained a virgin still, in manner
past understanding, O Virgin
Mother.

*Then, the canon from the Menaion, and the kata-
vasia as prescribed by the Typicon.*

И́нъ канѡнъ пресѣѣнѣ бѣѣ [ѣгоже краестрѡчіе:
Свѣтъ рѡждшаа, просвѣтѣ ма дѣо].

Пѣень ѧ, гласъ тоѡже.

И́рмосъ: Конѧ ѡ владѣннѣ въ морѣ чермнѡе:
Свѣта всельшагоса въ тѧ пре-
чѣтаа, ѡ просвѣщшаго мѡръ лѣчями
бжествѧ, хрѣта молѣ, просвѣтити
всѧ поющыа тѧ, мѣти дѣо.

И́акѡ оукрашѧема добрѡтою доб-
родѣтелеѡ бѣгодѣтшаа, добротворное
бѣголѣпѣе лѣчею дѣа, подѧла ѣсѣ
всечѣтаа, всѧчсѣкаа оудобрѣвшаго.

Тебѣ дрѣвле прообразѡущи кѡпнѧ
въ сѣнѧн, не ѡпалѣса дѣо, ѡгниѡ при-
совокѡплѣшиса: дѣа бо родилѧ ѣсѣ,
ѡ дѣа пребылѧ ѣсѣ, пѧче смѣсла мѣти
дѣо.

Катавѣсія: Ѡбѣрзѡ оустѧ моѡ:

Ode III

Canon of the Resurrection

Irmos: O Christ Who by Thy command fixed the earth upon naught and suspended its weight unsupported: establish Thou Thy Church upon the immovable rock of Thy commandments, O Thou Who alone art good and lovest mankind.

They who sucked forth honey from a rock when Thou didst work a miracle in the desert, O Christ, gave Thee gall to eat; the ungrateful children of Israel gave Thee vinegar in return for manna, repaying thus Thy benefactions.

They who of old were covered by the cloud of light placed Christ, our Life, in the tomb; yet He hath arisen through His own power and from on high hath given to all the faithful the effulgence of the Spirit, which mystically overshadoweth them.

Пѣснь ѿ.

Ірмосъ: ВОДРОЗНѢВЫЙ НА НИЧЕСОМЪЖЕ
ЗЕМЛЮ ПОВЕЛѢНІЕМЪ ТВОИМЪ, Н ПОВѢСНВЫЙ НЕУДЕРЖИМЪ
ТАГОТѢЮЩЮ, НА НЕДВІЖИМѢМЪ,
ХРѢТЕ, КАМЕНИ ЗАПОВѢДЕЙ ТВОИХЪ,
ЦРКОВЬ ТВОЮ ОУТВЕРДИ, ЕДИНЕ БЛЖЕ
Н ЧЛВКЪКОЛЮБЧЕ.

ЖЕЛЧЬ ОУБѢ НЖЕ НЗЪ КАМЕНЕ МЕДЪ
СЛВШИИ, ВЪ ПУСТЫНИ ЧУДОДѢИСТВО-
ВАНШЕМЪ ТЕБѢ ПРИНЕСОША ХРѢТЕ:
ОЦЕТЪ ЖЕ ЗА МАННЪ ВОЗЪ
БЛГОДѢАНІЕ ТН ВОЗДАША ОТРОЦЫ
ИИЛЪВЫ НЕБЛГОДАРНІИ.

ИЖЕ ДРЕВЛЕ СВѢТОВІДНЫМЪ
ОБЛАКОМЪ ПОКРЫВАЕМИ, ЖИВОТЪ ВО
ГРОБѢ ХРѢТА ПОЛОЖИША: НО САМО-
ВЛАСТНЪ ВОСКРЕСЪ, ВСѢМЪ ВѢРНЫМЪ
ПОДАДЕ ТАИНЪ ѠСВѢНЮЩЕЕ СВЫШЕ
ЛХА СІАНІЕ.

Theotokion: Thou, O Mother of God, gavest birth without knowing union, and without the pangs of motherhood, unto Him Who shone forth from the incorrupt Father; wherefore, in Orthodox manner we proclaim thee the Theotokos, for thou gavest birth unto the incarnate Word.

Canon of the Cross and Resurrection

Irmos: By the power of Thy Cross, O Christ...

Thou didst arise from the tomb, O Christ, delivering from the corruption of death those who hymn Thy voluntary crucifixion, O Bestower of life.

The myrrh-bearing women strove to anoint Thy body with myrrh, O Christ; but not finding it, they turned back, hymning Thine arising.

Theotokion: Unceasingly entreat Him Who was born of thy womb, O pure one, that He deliver from the deception of the devil those who hymn thee as the pure Virgin.

БѢГОРОДНЧЕНЪ: ТЫ МѢН БЖІА НЕО-
ЧЕТАННУ РОДЛА ЕСИ, ИЖЕ О НЕ-
ТЛЕННА ОЦА ВОЗІАВШАГО, КРОМѢ
БОЛѢЗНЕЙ МАТЕРНИХЪ: ТѢМЖЕ ТА
БЦѢ, ВОПЛОЦЕННА БО РОДЛА ЕСИ
СЛОВА, ПРАВОСЛАВНУ ПРОПОВѢДУЕМЪ.

ИНС. Ірмосъ: Силою крѣта твоего хрѣте:

ВОСКРѢЛЪ ЕСИ О ГРОБА ХРѢТЕ, ТЛН
СМЕРТНЫА ИЗБАВЛЪ ВОСПѢВАЮЩИХЪ
ЖИЗНОДАВЧЕ, БОЛЬНОЕ ТВОЕ РАСПЯТІЕ.

ПОМАЗАТИ МѢРОМЪ ТѢЛО ТВОЕ
МѢРОНѠЩИЦЫ ХРѢТЕ ТЦАХУСА, И НЕ
ОБРѢТША ВОЗВРАТИШАСА, ВОС-
ПѢВАЮЩА ТВОЕ ВОСТАНІЕ.

БѢГОРОДНЧЕНЪ: МОЛН НЕПРЕСТАННУ
ѢТАА, ВОПЛОЦЕННАГО ИЗЪ БОКУ
ТВОЕЮ, ИЗБАВИТИ О ЛЕСТИ ДІАВОЛН,
ВОСПѢВАЮЩЫА ТА ДѢУ ѢТЮ.

Canon of the Theotokos

Irmos: O Christ Who by Thy command...

O pure one, thou art now manifestly seen by all to be the ladder whereby the Most High hath descended unto us to set aright our nature, which had become corrupt; for through thee was the All-good One well pleased to enter into fellowship with the world.

The mystery which was ordained of old and foreseen before time began by God Who knoweth all things, hath now, in the latter days been made manifest, fulfilled in thy womb, O most immaculate one.

The condemnation incurred by the ancient curse was annulled at thy mediation, O all-pure Virgin; for having manifested Himself through thee, the Lord hath poured forth blessing upon all, in that He is all-good, O only adornment of men.

И́нз. Ирмо́сз: Водрѹзѣвыи на ннчесо́мже:
Лѣ́ствнца, ѿюже кз на́мз снѣде
вѣ́шнѣи, нстлѣ́вшее ѿ́стество
нспра́вннчн, ты ѡ́бнствннн ѿ́тла,
всѣ́мз ны́нѣ́ вѣ́дѣна была́ ѿ́н,
тобо́ю бо прѣбл́гн мѣ́ровн бесѣ́дова-
нн причастн́тнса блго́воли.

Ѹ́же дрѣ́вле прѣдста́вленное дѣ́о
та́ннство, н прѣ́жде вѣ́кз про-
вѣ́днмое всѣ́м вѣ́дѹщемѹ́ бгѹ́, лѣ́-
твомз ны́нѣ́ наполе́докз в
ложе́сна́хз твои́хз всенепоро́чна,
конѣ́цз прѣ́емз ѡ́бнса.

Разрѣ́шнса́ клѣ́твы дрѣ́внѣа
ѡ́сѹ́ждѣнѣ́е твои́мз ходѣ́тайствомз
дѣ́о прѣ́чтла: н́зъ тебѣ́ бо гдѣ́
ѡ́бнса, всѣ́мз блго́словѣ́нѣ́е ѡ́к
прѣбл́гн н́сточн, ѿ́дннчеловѣ́квомз
о́удобрѣ́нѣ́е.

Irmos: Perceiving Thy divine condescension prophetically, O Christ, Habbakuk cried out to Thee with trembling: Thou art come for the salvation of Thy people, to save Thine anointed ones!

O Good One, with a tree Thou didst sweeten the bitter waters of Marah, prefiguring Thine all-precious Cross, which doeth away with the taste of sin.

O my Savior, Thou didst receive a Cross in exchange for the tree of knowledge and gall for sweet food, and Thou didst pour forth Thy divine blood for the corruption of death.

Theotokion: Without physical joining thou didst incorruptibly conceive within thy womb, and gavest birth without pain; and having given birth unto God in the flesh, thou wast preserved a virgin even after birthgiving.

When the Cross was planted in the ground on Golgotha, the everlasting bars were shattered; and the gatekeepers cried out: Glory to Thy power, O Lord!

Irmos: БЖЕСТВЕННОЕ ТВОЕ РАЗУМѢВЪ
ИСТОЦАНИЕ, ПРОЗОРАВЪ АВВАКЪМЪ,
ХРЪТѢ, СО ТРЕПЕТОМЪ ВОПІАШЕ ТЕБѢ:
ВО СПЕЕНИЕ ЛЮДЕЙ ТВОИХЪ СПЕТИ ПО-
МАЗАННЫМЪ ТВОИМЪ ПРИШЕЛЪ ЕСИ.

ИАЖЕ ѿ МЕРРЫ ГОРЧАЙШЫМЪ ВОДЫ,
ИАКЪ ВО ѾБРАЗѢ ПРОНАЧЕРТАА ПРЕ-
ЧТЫЙ КРЪТЪ ТВОЙ БЛЖЕ, ГРЕХОВНОЕ
ѾМЕРЩВЛАЮЩЪ ВКЪШЕНИЕ, ДРЕВОМЪ
ѾСЛАДИЛЪ ЕСИ.

КРЪТЪ ЗА ДРЕВО РАЗУМНОЕ, ЗА
СЛАДКОЮ ЖЕ ПИЩЮ ЖЕЛЧЬ, СПЕ МОИ,
ПРИАЛЪ ЕСИ, ЗА ТЛЕНІЕ ЖЕ СМЕРТИ
КРОВЬ ТВОЮ БЖЕСТВЕННЮ ИЗЛИАЛЪ
ЕСИ.

Богородиченъ: КРОМѢ ѾБЕ СОЧЕТАНИЕА
ЗАЧАЛА ЕСИ НЕТЛЕННУ ВО ЧРЕВѢ, И
БЕЗЪ БОЛЕЗНИ РОДИЛА ЕСИ, И ПО
РЖИТВѢ ДВА, БГА ПЛОТИЮ РОЖДШИ, СО-
ХРАНИЛАСА ЕСИ.

ИАКЪ ВОДРУЖЕНА НА ЗЕМЛИ НА
ЛОБНѢМЪ КРЪТЪ, СОКРУШИШАСА ВЕРЕН
И ВРАТНИЦЫ ВѢЧНИИ, И ВОЗОПИША:
СЛАВА СИЛѢ ТВОЕЙ ГДИ.

When as One dead the Savior descended unto those bound, he raised up with Himself those who had died in times past; and they cried aloud: Glory to Thy power, O Lord!

Theotokion: The Virgin gave birth without knowing the pangs of motherhood; and though she is a mother, she hath remained a virgin. Hymning her, we cry out: Rejoice, O Theotokos!

Canon of the Theotokos

Irmos: Perceiving Thy divine condescension...
(See above, first canon)

With heart and mind, with soul and mouth I most piously confess thee to be the true Theotokos, O pure one; and laying hold of the fruit of salvation, I am saved by thy supplications, O Virgin.

He Who created all things out of nothingness was well-pleased, as our Benefactor, to be formed of thee, O pure one, for the salvation of those who with faith and love hymn thee, O most immaculate one.

ΓΑΚΩ ΣΗΝΔΕ ΣΠΕΣ ΚΖ ΕΒΛΖΑΝΝΥΜΖ
ΓΑΚΩ ΜΕΡΤΒΖ, ΣΟΒΟΚΡΕΟΨΑ ΕΖ ΗΝΜΖ
ΗΖΕ Ψ ΕΨΚΑ ΟΥΜΕΡΨΗΝ, Η ΒΟΖΟΠΗΨΑ:
ΣΛΑΒΑ ΣΗΛΨ ΤΒΟΕΗ ΓΔΗ.

ΠΓΟΡΟΔΗΧΕΝΖ: ΔΒΑ ΡΟΔΗ, Η ΜΑΤΕΡΕΚΗΧΖ
ΝΕ ΠΟΖΝΑ: ΝΟ ΜΤΗ ΟΥΒΩ ΞΕΤΨ, ΔΒΑ
ΖΕ ΠΡΕΒΥΣΤΨ: ΙΖΕ ΒΟΨΨΒΑΙΟΥΨΕ,
ΡΑΔΨΗΨΑ ΕΨΕ, ΒΖΥΒΑΕΜΖ.

ΗΝΖ. ΙΡΜΟΕΖ: ΗΖΕΨΤΒΕΝΝΟΕ ΤΒΟΕ:

ΣΕΡΔΨΕΜΖ Η ΟΥΜΟΜΖ, ΔΨΨΕΙΟ ΖΕ Η
ΟΥΨΤΥΙ ΗΠΟΒΨΒΔΨΟ ΒΣΕΕΛΓΟΧΕΨΤΗΨ ΤΑ
ΕΨΨ ΒΟΗΨΤΗΝΗΨ, ΨΤΑΛ, ΣΠΕΝΕΙΑ ΠΛΟΔΖ
ΩΒΕΜΛΑ, Η ΣΠΕΑΙΟΥΨ ΔΒΟ, ΜΛΨΤΒΑΜΗ
ΤΒΟΗΜΗ.

ΣΟΖΔΑΒΥΗ Ψ ΝΕ ΨΨΗΧΖ
ΒΣΑΧΨΕΚΑΛ, Ψ ΤΒΕΒ ΨΤΥΑ ΣΟΖΔΑΨΤΗΨ
ΓΑΚΩ ΕΛΓΟΔΨΤΕΛ ΕΛΓΟΒΟΛΗ, ΝΑ
ΣΠΕΝΕΙΕ ΒΨΡΟЮ Η ΛΥΒΟΒΙЮ ΤΑ
ΠΟΥΨΗΧΖ, ΒΣΕΝΕΠΟΡΟΧΝΑΛ.

The choirs above hymn thy birthgiving, O most immaculate one, rejoicing at the salvation of those who acknowledge thee to be the true Theotokos, O undefiled Virgin.

Isaiah called thee the staff from whence Christ God, the beautiful Flower, budded forth for us, unto the salvation of those who with faith and love have recourse to thy protection.

Ode V

Canon of the Resurrection

Irmos: O Thou Who art clothed in light as with a garment: I rise at dawn unto Thee, and to Thee do I cry: enlighten Thou my gloom-enshrouded soul, O Christ, in that Thou alone art compassionate!

Of His own will the Lord of glory hangeth ignominiously upon the Tree in inglorious form, ineffably taking thought of divine glory for me.

Having tasted of the corruption of death in the flesh without suffering corruption, O Christ, Thou didst clothe me in incorruption, having shone forth from the tomb on the third day.

Пою́тъ твоѣ рѣчѣ въ неперорочнаа
премірїи ли́цы, спсе́нію ра́дующеса,
и́стинно бѣ мѣдрствующихъ тѣ,
дѣо несквѣрнаа.

Тѣ же зѣлазъ и́аїа и́меновѣ, ѿ не-
гѣже прозавѣ на́мъ кра́сный цвѣтъ,
хрѣ́тоу бѣ, на спсе́ніе вѣрою и
любо́вію притека́ющихъ къ покрѣвѣ
твоемоу.

Пѣнь ѿ.

Irmos: Ѡдѣ́на свѣ́томъ іакѣ
рѣзою, къ тебѣ оу́треннюю, и тебѣ
зовѣ: ду́шо мою́ просвѣти
ѿмраче́нною хрѣ́те, іакѣ ѿдѣ́нъ
блгоу́тробенъ.

И́же сла́вы гдѣ въ несла́вѣ
зра́цѣ, на дрѣвѣ ѿбезчѣщенъ во́лею
вѣснѣтъ, ѿ бж́ественнѣи мнѣ сла́вѣ
неказѣннѣ промыслаа.

Ты ма прѣвѣ́клъ ѿнѣ въ не-
тлѣ́ніе, хрѣ́те, тлѣ́ смѣртныа неист-
лѣ́ннѣ плѣ́тїю вкѣшъ, и возсе́авъ
и́з грѣба трѣдне́венъ.

Theotokion: Having seedlessly given birth for us to Christ, our righteousness and deliverance, O Theotokos, thou didst rid the nature of our first father of the curse.

Canon of the Cross and Resurrection

Irmos: Rising at dawn, we cry to Thee...

Thou didst stretch forth Thine arms upon the Tree, O our Savior, calling all to Thyself, in that Thou lovest mankind.

By Thy burial Thou didst capture hades, O my Savior, and by Thy resurrection Thou hast filled all with joy.

Rising from the tomb on the third day, O Bestower of life, Thou didst pour forth imperishable immortality upon all.

Theotokion: We hymn thee as the Virgin who remained so even after giving birth, O Theotokos, in that for the world thou gavest birth in the flesh unto God the Word.

БѢГОРОДНЧЕНЪ: ТЫ ПРÁВДА ЖЕ Н
ИЗБАВЛÉНІЕ НАМЪ РОЖДШИ ХРІСТА БЕЗЪ
СѢМЕНЕ, СВОБОДНО СОДѢЛА ЕСИ Ѡ
КЛАТВЫ БЦЕ, ЕСТЬЕСТВО ПРАОТЦА.

ИНС. Ірмосъ: Оутреннююще вопіемъ ти:

ПРОСТЕРЛЪ ЕСИ ДЛАНИ СПСЕ НАШЪ НА
ДРЕВѢ, ВСА ПРНЗЫВАА КЪ СЕБѢ, ГÁКЪ
ЧЛВѢКОЛЮБЕЦЪ.

ПЛѢНИЛЪ ЕСИ ЛДЪ СПСЕ МОИ
ТВОИМЪ ПОГРЕБÉНІЕМЪ, Н ТВОИМЪ
ВОСКРѢНІЕМЪ РАДОСТИ ВСА ИСПОЛНИЛЪ
ЕСИ.

ВОСКРЕСЪ Ѡ ГРОВА ТРИДНЕВНУ ЖИЗ-
НОДАВЧЕ, Н ВСѢМЪ ИСТОЧІЛЪ ЕСИ БЕЗЪ-
СМÉРТІЕ НЕГНБЛЮЩЕЕ.

БѢГОРОДНЧЕНЪ: АБЪ ПО РЖИТВѢ ВОС-
ПѢВАЕМЪ ТÀ БЦЕ: ТЫ БО БГА СЛОВА
ПЛОТІЮ МІРОВИ РОДИЛА ЕСИ.

Canon of the Theotokos

Irmos: O Thou Who art clothed in light... (See above, first canon)

All the prophets manifestly proclaimed thee beforehand as the one to become the Mother of God, O pure Theotokos; for thou alone, O pure and immaculate one, wast found to be perfect.

O pure one, we recognize thee as the radiant cloud of the Water of life, which raineth Christ, the Torrent of incorruption, upon us, the despairing.

God who dwelt within thee, in that He alone is compassionate, loved thee with a pure love, as the one who, good, immaculate and sealed with virginity, was close to Him.

Ode VI

Canon of the Resurrection

Irmos: O Christ Master, still Thou the sea of the passions which rageth with a soul-destroying tempest, and lead me up from corruption, in that Thou art compassionate.

The progenitor of our race stumbled headlong into corruption, having tasted of the forbidden food, O Christ our Master; but he hath been led up to life through Thy suffering.

Изм. Ирмосъ: Ѡдѣанна свѣтомъ:

Всѣ пророцы тѣ явѣ предвозвѣс-
тѣша хотѣнью быти вѣноу мѣрь,
бже ѿтаа: единна во ѡбрълааа еси
ѿтаа, совершена непорочнаа.

Свѣтелъ ѡблекъ тѣ животныа
воды, намъ тѣчѣ неплѣнїа хрѣта
ѡдождившїи ѡчланнымъ, ѿтаа,
познаваемъ.

Иакъ близъ всю тѣ добръ и не-
порочнѣ, запечатлѣннѣ дѣствомъ
чїстѣ возлюбї, въ тѣ вселївынїа
бгъ, иакъ единъ бгдотробенъ.

Пѣнь 5.

Ирмосъ: Нестовстѣдующееа вѣрею
дшестлѣнною, влѣко хрѣтѣ, страстїей
море ѡкротї, и ѡ тлї возведї ма
иакъ бгдотробенъ.

Въ плѣнїе поползѣа родо-
начальникъ, влѣко хрѣтѣ, пре-
слшаннаго брашна вкдшъ, и къ
животѣ возведенъ бысть стрѣтїю
твоєю.

Thou, O our Life, didst go down into hades, and having become corruption for the corrupter, O Christ our Master, Thou didst pour forth resurrection through corruption.

Theotokion: The Virgin gave birth, and having given birth hath remained pure. The Virgin Mother hath truly borne in her arms Him Who holdeth all things.

Canon of the Cross and Resurrection

Irmos: The abyss engulfed me...

Thou didst stretch forth Thine arms, gathering together through Thy Life-bearing Cross the assemblies of Thy nations scattered afar, O Christ our God, in that Thou lovest mankind.

Thou madest death captive and didst break down the gates of hades; and bound Adam, released from his bonds, cried out to Thee: Thy right hand hath saved me, O Lord!

Theotokion: As is meet, we glorify thee, O glorious Mary, boast of the Orthodox, as the bush unconsumed, the mountain and the animate ladder.

Животъ низшелъ єси ко адъ,
вѣко хрѣте, и тлѣніе растлѣвшемъ
бывъ, тлѣніемъ источилъ єси
воскрѣніе.

Бѣгородиченъ: Дѣва родѣ, и рождаши
пребысть чѣта, на рѣкѣ носѣщаго
всѣчскаа, ѿкѡ воистиннѣ дѣва
мѣти понѣшлаа.

Изм. Ирмосъ: Ѡбыде мѡ бездна:

Простѣрлъ єси длани твоѡ,
собрѣа далече расточѣннаа ѡзбыкъ
твоѡхъ собраниа, хрѣте бже нашъ,
живоноснымъ крѣтомъ твоѡмъ,
ѿкѡ члѣвколюбецъ.

Плѣнилъ єси смѣрть, и врата
адѡва сокрѣшилъ єси, адамъ же
свѣзанный разрѣшенъ бывъ,
вопѣаше тебѣ: спсе мѡ десница
твоѡ гдѣи.

Бѣгородиченъ: Купинѣ тѡ неопалимѣ,
и горѣ и лѣствницѣ ѡдѣшевлѣнѣ, и
врата нѣнаа доистѡннѡ слабнмъ,
мрїе слабнаа, правослабныхъ похва-
ло.

Canon of the Theotokos

Irmos: O Christ Master, still

Thou the sea...

When He Who is the cause of all, and Who hath brought all into being, became incarnate, He had thee as His human cause, O most immaculate Mother of God.

O most immaculate Mistress, we know thee to be a soul-nurturing wellspring pouring forth healings upon those who with faith have recourse unto thy right glorious protection.

For us didst thou give birth unto the Bestower of life, the Author of salvation, Who giveth everlasting deliverance unto us who confess thee to be the true Theotokos.

Kontakion, in Tone V:

Special Melody, "The Word Who with the Father and the Spirit is equally without beginning..."

Thou didst descend unto hades, O my Savior, and, breaking down its gates as One almighty, as the Creator Thou didst raise the dead up with Thyself and didst break the sting of death. And Adam was delivered from the curse, O Thou Who lovest mankind. Wherefore, we all cry out: Save us, O Lord!

И́нз. Ирмосъ: Нѣистовсѣвующееа вѣрѣю:

И́же всемѹ виновный, ѿ ѣже
быти всемъ подавыи, ѿкъ виновенъ
имаше воплощаемъ, ѣже по намъ,
тѣа еѣомѣти всенепорочнаа.

Исцѣленій влѣще, душе-
питательный точищій источникъ
вѣрнѡ притекающимъ къ покровѹ
твоемѹ еѣгославномѹ, вѣмы тѣа
всенепорочнаа.

Спсѣнiю виновна жизнедавца ро-
днѣа ѣсѣ намъ, вѣчное избавленiе
дарующаго, истиннѹю еѣѹ тѣа пропо-
вѣдающимъ.

Кондакъ, гласъ ѣ.

Подобенъ: Совезначальное слово:

Ко ѡдѹ спсе мой сошѣлъ ѣсѣ, / ѿ
вратѣ сокрѣшивый ѿкъ всеиленъ, /
оумѣршихъ ѿкъ создатель
совокрѣенъ ѣсѣ, / ѿ смерти жало
сокрѣшилъ ѣсѣ, / ѿ адамъ ѡ клѣтвы
избавленъ бысть, члѣвколюбче. /
тѣмже всѣи зовѣмъ: / спсѣи насъ гдѣи.

Ikos: When the women heard the words of the angel, they put aside their lamentation, and full of joy and trembling they gazed in awe. And, lo! Christ drew nigh to them, saying: "Rejoice! Be of good cheer! I have vanquished the world and freed the captives! Make haste, therefore, to My disciples, telling them that I go before you to preach in the city of Galilee." Wherefore, we all cry out to Thee: Save us, O Lord!

Ode VII

Canon of the Resurrection

Irmos: The supremely exalted Lord of our fathers quenched the flame and bedewed the children, who sang together: Blessed art Thou, O God!

Clad in flesh like bait on a hook, by Thy divine power thou didst draw the serpent down, leading up those who cry: Blessed art Thou, O God!

The Infinite One, Who brought the immense structure of the earth into being, in the flesh is covered in the tomb. Unto Him do we all sing: Blessed art Thou, O God!

Їкосъ: Оуслышавша жены
аггловы глаголы, ѿложша
рыданіе, радостны бывша и
трепетны, оужасе бо видѣша, и се
христосъ приближиша къ нимъ,
глагола: ѣже, радуйтеся, дерзайте,
аже мѣра побѣдихъ, и оузники сво-
бодихъ, потщитесь оубо ко
оучникомъ, возвѣщающимъ намъ: яко
варю въ во градѣ галілейстѣмъ,
ѣже проповѣдати. тѣмже всѣхъ тебѣ
зовемъ: спси насъ гдѣ.

Пѣнь 3.

Ірмосъ: Превозносимый отцевъ
гдѣ пламень оугаси, отрокн ѿрои,
согласно поющимъ: бже, блгословенъ
еси.

Плотію ѿблжся якоже на
оудницѣ льщеніа, бжественнойю твоєю
силою зміа низвлѣклъ еси возводѣ
вопѣющимъ: бже, блгословенъ еси.

Землѣ непроходное
ѿдѣствованій составленіе, во
гробѣ покрывѣется плотію невмѣ-
стимый. емже всѣхъ поемъ: бже,
блгословенъ еси.

Theotokion: O most immaculate one, thou gavest birth to the incarnate God, one Hypostasis in two natures. Unto Him do we all sing: Blessed art Thou, O God!

Canon of the Cross and Resurrection

Irmos: Blessed is the God of our fathers, Who saved the children...

Blessed is the God of our fathers, Who by the Tree of the Cross abolished the deception of the idols.

Blessed is the God of our fathers, Who rose from the dead and with Himself raised up those in hades.

O Christ, Thou blessed God of our fathers, by Thy death Thou didst destroy the dominion of death.

Theotokion: Blessed is the God of our fathers, Who was born of the Virgin and showed her forth as the Theotokos.

Canon of the Theotokos

Irmos: The supremely exalted Lord of our fathers...

The Uncircumscribable One, Who alone is the blessed God of our fathers, remaining immutable, O all-holy one, within thee united flesh to His Hypostasis, in that He is full of loving-kindness.

Ἰϥοροδиченз: Ἐδίνῃϥ οὔτεω ὑποστάει
βο δβοὸ ἔστῑεστῑεϥ, венепоρόчнаѧ
роднлѧ ἔсн̄ воплоче́ннаго б҃га.
Ἐмѡже всн̄ поэмз: б҃же, б҃гословѣнз
ἔсн̄.

Ἦнз. Ἰρμόсз: Вз пещн̄ ѡгненнѣн̄ пѣснолѡбцы:
Ἦже дрѣвомз кр҃тннмз ἰдольскѡю
прѣлестѣ разрѣшн̄вн̄, б҃гословѣнз
б҃гз ѡтѣцз нѧшнхз.

Воскрѣсн̄ нз̄ мѣртвнхз, н̄ сѡщнѧ
во ѡдѣ совозавн̄гнѡвн̄, б҃гословѣнз
б҃гз ѡтѣцз нѧшнхз.

Твоѣю смѣртн̄ю хр҃тѣ, смѣртн̄ю
разѡрь державѣ, б҃гословѣнз б҃гз
ѡтѣцз нѧшнхз.

Ἰϥοροдиченз: Ἦже ѡ дѣвн̄ рѡждѣсѧ, н̄
бѡϥ сн̄о показавн̄, б҃гословѣнз б҃гз
ѡтѣцз нѧшнхз.

Ἦнз. Ἰρμόсз: Превозносімн̄ ѡтцѣвз:
Нешпрѣдѣлѣнн̄ прѣбн̄вз не-
прѣлѡженз, плѡтн̄ по ὑποστάсн̄ со-
едннн̄сѧ, ἰакѡ б҃гослѡтробѣнз, вз те-
бѣ пресѣтн̄: Ἦже ἔднн̄з б҃гословѣнз
б҃гз ѡтѣцз нѧшнхз.

Нешѣстѣ тѧ венепо́ро́чнѡю бѡе

Together we glorify thee, the most immaculate Bride and throne of thy Creator, O Mistress Theotokos. And unto Him do we all chant: Blessed art Thou, O God!

Having been purified by the Spirit, O Virgin, thou becamest the Mother of the King of all, Who had created thee. Unto Him do we all sing: Blessed art Thou, O God!

Having clothed Himself in flesh through thee, O all-pure Mother of God, the Lord saved me. Unto Him do we all sing: Blessed art Thou, O God!

Ode VIII

Canon of the Resurrection

Irmos: The children, forming a universal chorus in the furnace, chanted to Thee, the Creator of all: Hymn the Lord, all ye works, and exalt Him supremely for all ages!

Thou didst pray concerning Thy voluntary and saving passion as though it were a cup which Thou didst not desire; for Thou bearest two wills, according to each of Thy two natures, O Christ, forever.

ВЛѢЩЕ, СОГЛАСНѠ СЛАВНМЪ НЪ ПРѢТОЛЪ
ЗНАЖДѢТЕЛѠ ТВОЕГѠ. СМЪЖЕ ВЪН
ПОЕМЪ: БЪЖЕ, БЛГОСЛОВЕНЪ СЪН.

МѢН ВЪСЪХЪ ЦРѢА, ѠНЦШНСА
ДХѠМЪ ДБѠ, БЫЛА СЪН, ТЕБѢ СОЗ-
ДАВШАГѠ. СМЪЖЕ ВЪН ПОЕМЪ: БЪЖЕ,
БЛГОСЛОВЕНЪ СЪН.

СПСЕ МА ГДЪ, БГОМАТИ ПРЕЧТАА,
ОДЕЖДЕЮ ПЛОТИ НЪ ТЕБѢ ѠДѢЛАСА.
СМЪЖЕ ВЪН ПОЕМЪ: БЪЖЕ, БЛГОСЛОВЕНЪ
СЪН.

ПѢСНЬ Н.

Ирмосъ: ТЕБѢ ВСЕДѢТЕЛЮ, ВЪ ПЕЩИ
ОТРОЦЫ, ВСЕМИРНЫИ ЛНКС СПЛЕТШЕ
ПОАХЪ: ДѢЛА ВСАКАА ГДА ПОИЧЕ, Н
ПРЕВОЗНОСИЧЕ ВО ВСА ВѢКН.

ТЫ Ѡ БОЛНѢИ СПИТЕЛНЫИ
СТРѢТИ ПОМОЛНСА СЪН ЧАШИ, ЯКОЖЕ
НЕБОЛНѢИ: ДВА ХОТѢНІА, ДВѢМА БО
ПО КОЕМЪЖДО НОСИШИ СЩЕСТВОМА
ХРѢТЕ, ВО ВѢКН.

At Thine all-accomplishing descent, O Christ, hades, mocked, spewed forth all whom it had lured by deceit into death from of old, and they exalt Thee supremely for all ages.

Theotokion: All of us, the works of the Lord, bless and supremely exalt thee for all ages, as her who, in manner past understanding, gave birth to the Lord as God and man at the word of the archangel, and doth remain a virgin.

Canon of the Cross and Resurrection

Irmos: The Son and God, Who was begotten of the Father...

Christ God, Who of His own will stretched forth His hands upon the Cross and destroyed the bonds of death, do ye hymn, O ye priests! Ye people, exalt Him supremely for all ages!

Christ God, Who shone forth from the tomb like a bridegroom, and appeared to the myrrh-bearing women, and proclaimed joy unto them, do ye hymn, O ye priests! Ye people, exalt Him supremely for all ages!

ТВОИМЪ ВСЕДѢТЕЛЬНОМЪ
СХОЖДЕНІЕМЪ, АДЪ ХРІТѢ, ПОРЪГАННЫИ
ИЗБЛЕВА ВСА, ГАЖЕ ДРЕВЛЕ ЛЕСТИЮ
ОУМЕРЩВЛЕННЫА, ТЕБѢ ПРЕВОЗНО-
САЩЫА ВО ВСА ВѢКН.

БГОРОДНИЧЕНЪ: ГЛА ГАЖЕ ПАЧЕ ОУМА
БГОМЪЖИТѢ СЛОВОМЪ РОЖДШЮ ГА, И
ДѢСТВУЮЩЮ, ВСА ДѢЛА ДБО
БЛГОСЛОВИМЪ, И ПРЕВОЗНОСИМЪ ВО
ВСА ВѢКН.

ИИЗ. Ирмосъ: ИЗЪ ОЦА ПРѢЖДЕ ВѢКЪ:

ИЖЕ НА КРЪТѢ ВОЛЕЮ ДЛНИ ПРО-
СТЕРШАГО, И ОУЗЫ СМЕРТНЫА РАЗ-
РЪШИВШАГО ХРІТА БГА, СЦЕННИЦЫ
ПОНТЕ, ЛЮДИЕ ПРЕВОЗНОСИТЕ ВО ВСА
ВѢКН.

ИЖЕ ГАКЪ ЖЕННА ИЗЪ ГРОБА
ВОЗСТАВШАГО ХРІТА БГА, И
МЪРОНОСИЦАМЪ ГАВЛШАГОСА, И
РАДОСТЬ ТѢМЪ ПРОВѢЩАВША,
СЦЕННИЦЫ ПОНТЕ, ЛЮДИЕ ПРЕВОЗНОСИТЕ
ВО ВСА ВѢКН.

Theotokion: Thou hast been shown to be higher than the cherubim, O pure one, having borne within thy womb Him Who is upborne upon them. And with the incorporeal ones, we men glorify Him for all ages.

Canon of the Theotokos

Irmos: The children, forming a universal chorus...

The grief of our forefather ceased when thou didst receive joy, O Mother of God; wherefore, we unceasingly hymn thee, O Virgin, and exalt thee supremely for all ages.

With us the assembly of the incorporeal beings, forming a single choir with love, hymneth thine unapproachable Offspring, exalting Him supremely for all ages.

The Lord of all, the limpid Stream of immortality, hath issued forth from thee, O Maiden, washing away the defilement of those who with faith hymn and exalt thee supremely for all ages.

БГОРОДНЧЕНЗ: ХЕРУВІМЗ ПРЕВЫШШИ
ІВНІЛАСА ЄСН БЦЕ ЧТАА, ВО ЧРЄВѢ
ТВОЕМЗ, ІЖЕ НА ТѢХЗ НОСИМАГО
ПОНЕШИ: ЄГОЖЕ СО БЕЗПЛОТНЫМИ
ЧЕЛОВѢЦЫ СЛАВОСЛОВИМЗ ВО ВСА ВѢ-
КН.

ІНЗ. Ірмосъ: Тебѣ вседѣтелю въ пещи:
Престѣ нынѣ ѿже прѣотчаа
печаль, радость пріемши ти
бгоматерни. тѣмже непрестанно
поемъ тѣ дѣо, ѿ превозносимъ во
всѣ вѣки.

Поетъ съ нами безплотныхъ
соборъ, дѣо ржтвѣ твоѣ непости-
жимое, єдинъ ликъ составльше
любѣвию, ѿ превозносаще єго во
вѣки.

Стрѣла прозрѣлаа безсмертіа
отроковице ѿзъ тебѣ ѿзиде, ѿже
всѣхъ гдѣ, исквернѣ ѿмываа вѣрою
тѣ поущихъ, ѿ превозносащихъ во
всѣ вѣки.

O Virgin, we confess thee to be the truly divine and Light-bearing throne, and the tablets of grace, in that thou didst receive within thee the Word of the Father; and we 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: Rejoice, O Isaiah! The Virgin hath conceived in her womb and borne a Son, Immanuel, both God and man. Orient is His name; and, magnifying Him, we call the Virgin blessed.

Thou didst take up fallen man, O Christ, through the Virgin's womb uniting Thyself wholly unto him without partaking of the least sin; and by Thine all-pure sufferings Thou didst free him wholly from corruption.

By the divinely flowing blood poured forth from Thine all-pure and life-creating side, O Christ our Master, the sacrifices of the idols were brought to an end, and the whole earth offereth Thee the sacrifice of praise.

БѢЖЕСТВЕННЫЙ ВОИСТИННУ, И СВѢ-
ТНОСНЫЙ ПРѢТОЛЪ, И СКРИЖАЛИ
БЛАГОДАТИ ИСПОВѢДАЕМЪ ТЪ, СЛОВО
ДѢО ОЧЕЕ ЯКО ПРИЕМШЮ: ЕГОЖЕ
ПРЕВОЗНОСИМЪ ВО ВСѦ ВѢКН.

ТѦже, поэмъ пѣснь вѣы: Величитъ душа моя
гдѦ: Сз припѣвомъ: Чтѣншю херувимъ:

Пѣснь ѿ.

Ірмосъ: ИсѦе ликъш, дѡа нмѣ во
чрѣвѣ, и родѣ сѦа еммануѦла, вѦа
же и человека, востокъ нма емѦ:
егоже величающе, дѡѦ оублажаемъ.

Падшаго человека воспріѦлъ еси
вѦко хрѦтѣ, нз ложеиш дѣвическихъ
всемѦ совокупльсѦ, грѣхѦ же ни
едіномѦ причащльсѦ: вегда ѿ
истлѣнїѦ тѦи свободилъ еси пре-
чѦтымн твоимн стѣтѦмн.

Бготочною кровїю истоциенною
вѦко хрѦтѣ, ѿ твоихъ пречѦтыхъ
рѣеръ и животворѦщихъ, жертѡ
оубо преста идольскаѦ, всѦ же
землѦ тебѣ хваленїѦ жертѡ
приноцитъ.

Theotokion: It is not the incorporeal God nor a simple man whom the pure and undefiled Maiden brought forth, but a perfect Man and the truly perfect God. Him do we magnify with the Father and the Spirit.

Canon of the Cross and Resurrection

Irmos: With oneness of mind, we, the faithful, magnify thee...

In Orthodox manner we, the faithful, magnify Thee, Who didst undertake to suffer upon the Cross and broke the power of hades by Thy death.

In oneness of mind we, the faithful, magnify Thee, Who arose from the tomb on the third day, made hades captive, and hast enlightened the world.

Theotokion: Rejoice, O Theotokos, Mother of Christ God! Him to Whom thou gavest birth do thou entreat, that He grant remission of transgressions unto those who hymn thee with faith.

Canon of the Theotokos

Irmos: Rejoice, O Isaiah...

By thy pure blood was flesh with mind and soul supernaturally formed for the Creator of all, the only-begotten Son of the Father, O Ever-virgin Theotokos, not by man, but seedlessly.

БѢГОРОДНЧЕНЪ: НЕ БѢА ВЕЗПЛОТНА, НИЖЕ ПАКѢ ЧЕЛОВѢКА ПРОСТА ПРОИЗВЕДЕ ЧѢСТА ОТРОКОВИЦА, И НЕСКВЕРНАА: НО ЧЕЛОВѢКА СОВЕРШЕННА, И НЕЛОЖНУ СОВЕРШЕННА БѢА. ѢГОЖЕ ВЕЛИЧАЕМЪ СО ОЦЕМЪ ЖЕ И ДХОМЪ.

ИИЗ. Ирмосъ: ТѢ ПАЧЕ ОУМЪ:

ТЕБЕ ИЖЕ НА КРѢТѢ СТѢТѢ ПОДЕМШАГО, И ЯДОВУ СНАУ СМЕРТИЮ СОКРАШИВШАГО, ВѢРНИИ ПРАВОСЛАВНУ ВЕЛИЧАЕМЪ.

ТЕБЕ ИЗЪ ГРОБА ТРИДНЕВНУ ВОСКРЕСА, И ЯДЪ ПЛѢНИВШАГО, И МИРУ ПРОСВЕТИВШАГО, ВѢРНИИ ѢДННОМЪДРЕННУ ВЕЛИЧАЕМЪ.

БѢГОРОДНЧЕНЪ: РАДУИЕА БЦЕ, МѢТИ ХРѢТА БѢА, ѢГОЖЕ РОДНАА ѢСН, МОЛН ПРЕРѢШЕНИИ УСТАВЛЕНИЕ ДАРОВАТИ, ВѢРОЮ ПОЮЩИМЪ ТѢ.

ИИЗ. Ирмосъ: Неаіе лнкѣи:

Ѧ ЧѢТЫХЪ КРОВЕИ ТВОИХЪ ОУСЫРИЕА ПЛОТЬ ПРЕЕСТЕСТВЕННУ ВЕЧЕХЪ СОДѢТЕЛЮ, ѢДННОРОДНОМЪ СНА РОДИТЕЛЕВУ, НЕ Ѧ МЪЖА, БЕЗЪ СѢМЕНЕ ЖЕ ОУМНА И УДУШЕВЛЕННА, БЦЕ ПРИСНОДѢО.

In giving birth in the flesh truly unto Life eternal, in manner past understanding, thou didst cause the encircling and unrestrained siege of death to cease. And hades, striking against Him with its bitter maw, was abolished, O all-holy Virgin Mother.

Seating thee upon a royal throne, who art resplendent in the golden robes of divine virtues, O pure one, thy Son hath set thee at His right hand, rendering honor unto thee as His Mother, O most immaculate one.

Past understanding is thy birthgiving, O Mother of God; for thou didst conceive within thee without knowing man, and thy birthgiving was virginal, in that it is God Who was born of thee. And magnifying Him, we bless thee, O Virgin.

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 V:

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

ВЪХОДНМОЕ ОУСТАВНЛА ЕСН СМЕРТН
НЕДЕРЖНМОЕ СТРЕМЛЕНІЕ, РОЖДШН
ПЛОТІЮ ВОІСТНННШ ПАЧЕ ОУМА ЖНЗНЬ
ВЪЧНШЮ: ЕНЖЕ ПРНЛОЖЬСА ОУСТЫ
ГОРЬКНМН АДЗ ОУПРАЗДННЕСА, ПРЕСТА
МТН ДБО.

НА ПРНТОЛѢ СЕДА СНЗ ТВОЙ ВЛЧНѢ,
РАСНЫ ТА ЗЛАТЫМН БЖЕСТВЕННЫХ
ДОБРОДѢТЕЛЕЙ СВѢТЪ СІАЮЩШ,
ОДЕСНШЮ ПОСТАВН СЕБЕ ЧТАА, ДА
ЧЕСТЬ ІАКѠ МТРН ТЕБѢ, ВСЕНЕ-
ПОРОЧНАА.

ПАЧЕ ОУМА РЖТВО ТВОЕ БГОМАТН:
БЕЗЪ МЪЖА БО ЗАЧАТІЕ ВЪ ТЕБѢ, Н
ДѢВНЧЕСКН РОЖДЕНІЕ БЫСТЬ: НБО БГЪ
ЕСТЬ РОЖДЕНСА, ЕГОЖЕ ВЕЛНЧАЮЩЕ,
ТА ДБО ОУБЛЖАЕМЪ.

ПО КАТАВАСІН ЕКТЕНІА МАЛАА. ТАЖЕ, СТЪ ГДЬ
БГЪ НАШЪ. ЕЖАПОСТІЛАРІЙ ОУТРЕННІЙ.

НА ХВАЛНТЕХЪ СТИХІРЫ ВОСКРЪНЫ, ГЛАСЪ Е:
СТИХЪ: СОТВОРНТН ВЪ ННХЪ СДЗ
НАПНСАНЪ, СЛВА СІА ВДЕТЪ ВЪЕМЪ
ПРНБНЫМЪ ЕГѠ.

O Lord, when the tomb had been sealed by the iniquitous, Thou didst issue forth from the grave, as Thou hadst been born of the Theotokos. Thine incorporeal angels did not understand how Thou hadst become incarnate, and the soldiers who guarded Thee did not sense when Thou didst arise. For both things were sealed for those who would examine them; but the wonders were revealed to those who worshipped the mystery with faith. Grant Thou joy and great mercy unto us who hymn it!

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

O Lord, Who broke asunder the everlasting chains and rent apart the bonds of hades, Thou didst rise from the tomb, leaving Thy grave-clothes behind as a witness to Thy true burial on the third day; and Thou didst go before Thy disciples into Galilee, O Thou Who wast guarded in the cave. Great is Thy mercy, O unapproachable Savior! Have mercy and save us!

ГДН, ЗАПЕЧАТАНУ ГРОБУ ѿ БЕЗ-
ЗАКОННИКОВЪ,/ ПРОШЕЛЪ ЕСТЬ НЪЗ
ГРОБА,/ ИАКОЖЕ РОДИСА ЕСТЬ ѿ БЦЫ:/
НЕ ОУРАЗУМѢША, КАКЪ ВОПЛОТИСА
ЕСТЬ,/ БЕЗПЛОТНІИ ТВОИ АГГЛ:/ НЕ
ЧУВСТВОВАША, КОГДА ВОСКРЕЛЪ ЕСТЬ,/
СТРЕГУЩИИ ТЪ ВОННИ./ ОБОА БО ЗА-
ПЕЧАТАСТАСА ИСПЫТЮЩИМЪ,/
ИВНІШАСА ЖЕ ЧУДЕСА КЛІНАЮЩИМЪ
ВѢРОЮ ТАННСТВУ:/ ЕЖЕ ВОСПѢВАЮЩИ-
МЪ,// ВОЗДАЖДЪ НАМЪ РАДОСТЬ И
ВѢЛІЮ МЛТЬ.

Стихъ: Хвалите бга во стѣхъ егѡ,
хвалите егѡ во оутверженіи силы
егѡ.

ГДН, ВЕРЕН ВѢЧНЫМЪ СОКРУШЕНЪ,/ И
ОУЗЫ РАСТЕРЗАВЪ, ѿ ГРОБА ВОСКРЕЛЪ
ЕСТЬ,/ ѿСТАВЪ ТВОА ПОГРЕБАЛЬНАМЪ,
БО СВИДѢТЕЛЬСТВО ИСТИННАГО ТРИ-
ДНЕВНАГО ТВОЕГО ПОГРЕБЕНІА:/ И
ПРЕДВАРИЛЪ ЕСТЬ ВЪ ГАЛІЛІИ, ВЪ ПЕЩЕРѢ
СТРЕГОМЫИ./ ВѢЛІА ТВОА МЛТЬ, НЕ-
ПОСТИЖІМЕ СПСЕ,// ПОМНІДЪ И СПЕН
НАСЪ.

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

The women, O Lord, hastened to the tomb to see Thee Who suffered for our sake, O Christ; and when they were come, they found an angel seated upon the stone, which had rolled away in fear; and he cried out to them, saying: "The Lord is risen! Tell ye the disciples that He hath risen from the dead, saving our souls!"

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

O Lord, as Thou didst come forth from the sealed tomb, so didst Thou enter in unto Thy disciples while the doors were fast shut, showing them the bodily sufferings which Thou didst endure, O long-suffering Savior. Thou didst undergo wounding as One from the seed of David, and didst free the world as the Son of God. Great is Thy mercy, O unapproachable Savior! Have mercy and save us!

Стіхъ: Хвалі́те є̀го̀ на і́слахъ
є̀го̀, хвалі́те є̀го̀ по мно́жествѣ
вели́чествїа є̀го̀.

Гдѣ, жєныі текóша на грóбъ,
внѣдѣти тѣ хрѣта насъ рáди по-
страда́вшаго, / н̄ прншѣдша,
ѡбръѣтóша ѡ́ггла на ка́мени сѣ-
дѣща, / стрáхомъ ѡ́вѣльшемь, / н̄
кз н̄мъ возопѣ глаго́ла: / воскрѣ-
сѣ гдѣ, рцѣ́те о́чнкóмъ, / ѡ́кв воскрѣ-
сѣ ѡ́ мѣртвѣхъ, // спсáа н̄ дшѣы нáшѣ.

Стіхъ: Хвалі́те є̀го̀ во глáсѣ
трѣбѣмъ, хвалі́те є̀го̀ во псалтѣрѣ
н̄ гóлєхъ.

Гдѣ, ѡ́коже н̄зшѣлъ є̀сн̄ ѡ́ за-
печа́таннагѡ грóба, / тáкв вшѣлъ
є̀сн̄ н̄ двѣремъ за́клучѣнымъ ко
о́чнкóмъ твоимъ, / показѡ́а н̄мъ
тѣлѣсна́а страда́нїа, / ѡ́же подáа
є̀сн̄ спсе́ долготерпѣ́лівый: / ѡ́кв ѡ́
сѣмене́ дѣдова́ ѡ́звы претерпѣ́а
є̀сн̄: / ѡ́кв сн̄з же бж̄їи, мїръ свобо-
днѣа є̀сн̄. / велїа́ твоѡ́ мл̄ть, непо-
стижнѣ́ме спсе́, // помнѣ́а н̄ спсѣ́ насъ.

Нны стіхѣры ѡ́натѡлієвы.

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

O Lord, King of the ages and Creator of all, Who for our sake didst accept crucifixion and burial in the flesh, that Thou mightest free us all from hades: Thou art our God, and we know none other than Thee.

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

O Lord, who can describe Thine all-radiant wonders? Or who can declare Thy dread mysteries? For, having become man for our sake, as Thou Thyself desired, Thou didst reveal the might of Thy power; for by Thy Cross Thou didst open paradise to the thief, and by Thy burial Thou didst break the chains of hades, and by Thy resurrection Thou hast enriched all things. O compassionate Lord, glory be to Thee!

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

Стіхъ: Хвалі́те є̀го̀ въ тѣмпа́нѣхъ ѿ
лицѣхъ, хвалі́те є̀го̀ во струнахъ ѿ
органѣхъ.

Гдѣи црѣю вѣкѡвъ, ѿ тѡрче
всѣхъ, / насъ радн распатїе ѿ по-
гребєніе плѡтїю прїимыи, / да насъ ѡ
ѡда свободїши всѣхъ: // ты є̀си бгъ
нашъ, рѡзвѣ тебе ѿногѡ не вѣмы.

Стіхъ: Хвалі́те є̀го̀ въ кѡмбалахъ
доброгласныхъ, хвалі́те є̀го̀ въ
кѡмбалахъ восклицанїа: всѡкое
дыханїе да хвалитъ гдѣа.

Гдѣи, пресїдїющаа твоѡ чдеса ктѡ
ѿсповѣсть, / ѿнє ктѡ возвѣститъ
страшнаа твоѡ тѡнствѡ, / во-
члѣвчнвыиєа во насъ радн, ѡкѡ
самъ вохотѣлъ є̀си, / державѡ
ѡвнѡлъ є̀си ѿны твоєѡ: / крѡтомъ во
твоѡмъ разбѡйникѡ рѡн ѡвѣрѡлъ
є̀си, / ѿ погребєніемъ твоѡмъ верєн
ѡдѡвы ѡкрѡшнѡлъ є̀си, / вокрѡнїемъ
же твоѡмъ всѡчєскаа ѡбогатѡлъ
є̀си: // бгѡдѡтробнє, гдѣи, слава тебе.

Стіхъ: Воскрѣнї гдѣи бже мѡн, да
вознесѣтєа рѡка твоѡ, не забѡдн
ѡбѡгнхъ твоѡхъ до концѡ.

Arriving at Thy tomb very early in the morning, the myrrh-bearing women sought to anoint God the immortal Word with myrrh; but, informed by the words of the angel, they returned with joy and declared openly to the apostles that Thou hadst arisen, O Life of all, and granted the world cleansing and great mercy.

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

The guards of the God-receiving tomb said to the Jews: "O your vain-minded counsel! In attempting to confine Him Who is uncontainable, ye labored in vain; desiring to conceal the resurrection of the Crucified, ye showed it forth clearly! O your vain-minded assembly! Do ye again advise us to hide what cannot be hid? Hearken, rather, to us, and believe in those things which have truly happened: A lightning-bearing angel, descending from heaven, rolled away the stone, and in fear of him we became as dead; and as herald to the myrrh-bearing women of steadfast mind he said: 'See ye

Μύρονώεντες ἡμεῖς τὸ σῶμα τοῦ Θεοῦ
δοσθέντων, / εὐθὺς ῥάνω ἡσκάχθη τῆς
μύρῃ πομάζαται, / βεζμέρτῆτος
λόγου ἡ βῆα: / ἡ ἄγγελα γλαγόλυ
ὠγλαήντων, / βοζβρατῆχθῶ
ράδοστίῳ, ἀπλωμζ βοζβῆστίτη
ἴβῆ, / ἴακω βοικρῆλζ ἐν, ἡνωτῆ
βεῆχζ, // ἡ πόδαλζ ἐν μίρωβ
ὠνιπῆνιῆ ἡ βέλιῳ μῆτῶ.

Стѣхъ: Неповѣмъ тебѣ гдѣи веѣмъ
сѣрдцемъ моимъ, повѣмъ всѣмъ чюдеса
твоѣмъ.

Ἐποπρίατῆτος γρόβα κο ἰδέωμζ
στράτῆε γλαγόλαχθῶ: / ᾧ βάσῆτω εδε-
μδρῆτῆτος σοβῆτα! / εἰρεπῆ
νεωπῆσανῆτος ποκδῆντων, / βεδε
τρδῆσῆτος, σοκρῆτῆ βοικρῆνιῆ ρε-
πάτῆτος χοτῆσε, / ἴαση ποκαζῆτε.
ᾧ βάσῆτω εδεμδρῆτῆτος σοβόρητῆ!
χτὸ πάκη σοκρῆτῆ σοβῆτῆτε, ἔῃε
νεκρῆσῆτος; / πάχε ἡ ἡσζ
οὔσῆσῆτε, / ἡ βῆρωατῆ βοσχοπῆτε
βῆσῆσῆτῆ ἡσῆτῆ: / ἄγγελα
μολῆενοσῆτῆ εζ ἡβῆε σοσῆδζ κάμενῶ
ᾧβῆλῆ, / ἐγῶῃε εἰτῆρομζ
μῆρῆτοσῆτῆ σοδερῆμῆ βῆχομζ, / ἡ

not the guards lying as dead, and the seals broken, and the emptying of hades? Why seek ye Him Who hath set at naught the victory of hades and broken the sting of death, as though He were dead? Going forth quickly, proclaim the resurrection without fear to the apostles, crying out: Truly the Lord is risen, Who hath great mercy!”

Glory... The matins Gospel sticheron.

*Now and ever..., Theotokion, in Tone II.
Great Doxology, and the 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.

ВОЗГЛАСИВЪ КРѢПКОУМНЫМЪ
МЪРОНОСЦАМЪ, ГЛАГОЛАСЕ ЖЕНАМЪ:/
НЕ ЗРИТЕ ЛИ СТРАЖЕЙ ОУМЕРЦВЛЕНІА,/
И ПЕЧАТЕЙ РАЗРѢШЕНІА,/ АДОВА ЖЕ
ИСТОЦАНИА;/ ПОЧТО ПОБѢДЪ АДОВЪ
ОУПРАЗДНИВШАГО,/ И СМЕРТНОЕ ЖАЛО
СОКРѢШИВШАГО,/ ГАКЪ МЕРТВА
ВЗЫСКУЕТЕ;/ БЛГОВѢСТИТЕ ЖЕ СКОРЪ
ШЕДША АПЛОМЪ ВОСКРЕНІЕ,/ БЕЗЪ
СТРАХА ЗОВУЩА:// ВОИСТИННЪ ВОСКРЕ
ГДЪ, ИМѢА ВЕЛІЮ МЛТЬ.

СЛАВА, СТИХІРА ОУТРЕННАА ѠВЛЬСКАА. И НЫНѢ:

Преблгословенна Ѡи: СЛОВОСЛОВІЕ ВЕЛІКОЕ.

ТѢЖЕ, ТРОПАРЬ ВОСКРЕНЪ:

ДНЕСЬ СПСЕНІЕ МІРЪ БЫСТЪ, ПОЕМЪ
ВОСКРЕШЕМЪ ИЗЪ ГРОБА, И НАЧАЛЬНИКЪ
ЖИЗНИ НАШЕА: РАЗРѢШИВЪ БО
СМЕРТІЮ СМЕРТЬ, ПОБѢДЪ ДАДЕ НАМЪ,
И ВЕЛІЮ МЛТЬ.

ТѢЖЕ, ѠКЧЕНІИ. И ѠПЪСЪ.

Sunday Morning – Divine Liturgy

On the Beatitudes, these troparia, in Tone V:

Believing Thee to be God, O Christ, the thief on the cross confessed Thee in a pure manner, crying out from the depths of his heart: Remember me in Thy kingdom, O Lord!

Together let us hymn as Savior and Creator Him Who on the tree of the Cross budded forth life for our race and caused the curse which originated from the tree to wither up.

By Thy death hast Thou destroyed the power of death, O Christ, and Thou didst raise up with Thyself the dead of ages past, who now hymn Thee as our true God and Savior.

Arriving at Thy tomb, O Christ, the honorable women sought to anoint Thee with myrrh, O Bestower of life; but an angel appeared to them, crying out: The Lord is risen!

На литургии

благенна, гласъ ѿ:

Развѣнникъ на крѣтѣ бѣа тѣ
быти вѣровавъ, хрѣтѣ, исповѣда тѣ
чистѣ ѿ сердца, помани мѣ гдѣи,
вопиѣ, во црѣтвѣи твоѣмъ.

Иже на дрѣвѣ крѣтнѣмъ жизнь
процвѣтшаго рѣдѣ нашемъ, и
нзѣдшнѣша юже ѿ дрѣва клѣтѣдѣ,
ѣкѣ спѣа и содѣтелѣ соглѣнѣво
поимъ.

Смертѣю твоѣю хрѣтѣ, смертнѣю
разрѣшилъ єси силѣ, и созавнѣглъ
єси иже ѿ вѣка оумѣршилъ, тѣ
поуцѣмъ истиннаго бѣа и спѣа
нашего.

На грѣбѣ твоѣмъ хрѣтѣ, пришедша
женѣ четнѣмъ, и скѣхѣ тѣ
жизнодѣче мѣропомѣзати, и
ѣвнѣмъ имъ ѣггѣлъ вопиѣ: воискрѣсе гдѣи.

When Thou wast crucified between two condemned thieves, O Christ, one of them blasphemed Thee and was justly damned, while the other confessed Thee and hath now come to dwell in paradise.

When they had come to the choir of the apostles, the honorable women cried out: Christ is risen! Let us worship Him as Master and Creator!

Triadicon: O indivisible Trinity, all-effecting and all-powerful Unity: Father, Son and Holy Spirit: thee do we hymn as our true God and Savior!

Theotokion: Rejoice, O animate temple of God and impassable gate! Rejoice, O fiery throne which burneth yet is not consumed! Rejoice, O Mother of Emmanuel, Christ our God!

РаспѣншѸ ти еѡ хрѣтѣ, посредеѣ
двою ѡсѡжденною развѡнникѸ,
ѣдинѸ оубо хѸла тѡ, ѡсѡженѸ
бысть прѡведнѣ: дрѡгѣи же
исповѣдала тѡ, въ рай вселѣла.

Ко апѡловъ ликѸ пришедша
женѸ честныѡ, возопѣша: хрѣтосъ
воскрѣе, ѡкѡ вѡцѣ и создѣтелю
томѸ поклонѣмѡ.

Слава, трѣенѸ: Трѣе нераздѣльнаѡ,
ѣдиннѣе вседѣтельнаѡ и всеиѡльнаѡ,
Оче, сѣе и сѣын дѡше, тебѣ поѣмѸ
истиннаго бѣа и сѣса наѡшего.

И нынѣ, бѣородиченѸ: РадѸнѡ
ѡдѸшевлѣнный храмѣ бѣжѣи и вратѡ
непроходѣмаѡ: радѸнѡ непалимый
и огневѣразный прѣтоле: радѸнѡ
мѣти ѣмманѸила, хрѣтѡ бѣа наѡшего.

Resurrectional troparion, in Tone V:

O ye faithful, let us hymn and worship the Word, Who with the Father and the Spirit is equally without beginning, and Who was born of the Virgin for our salvation; for He was well pleased to ascend the Cross in the flesh, to endure death, and to raise up the dead by His glorious resurrection.

Kontakion, in Tone V:

Thou didst descend unto hades, O my Savior, and, breaking down its gates as One almighty, as the Creator Thou didst raise the dead up with Thyself and didst break the sting of death. And Adam was delivered from the curse, O Thou Who lovest mankind. Wherefore, we all cry out: Save us, O Lord!

Prokimenon, in Tone V:

Thou, O Lord, shalt keep us and shalt preserve us from this generation and for evermore.

Stichos: Save me, O Lord, for a righteous man there is no more.

Тропáрь, глáсъ ѿ:

С**ОБЕЗНАЧА**ЛЬНОЕ СЛОВО **О**ЦѸ **И**
ДХОВИ,/ **Ѡ** ДѢВЫ РОЖДАШЕЕСА НА СПСѢНІЕ
НАШЕ,/ ВОСПОИМЪ ВѢРНИИ **И**
ПОКЛОНИМЪ:/ **И**АКЪ БЛГОВОЛН ПЛОТІЮ
ВЗЫТИ НА КРѢТЪ,/ **И** СМЕРТЬ
ПРЕТЕРПѢТИ,/ **И** ВОСКРѢИТИ
ОУМЕРШЫА// СЛАВНЫМЪ ВОСКРѢИЕМЪ
СВОИМЪ.

Кондáкъ, глáсъ ѿ.

Подóбенъ: С**ОБЕЗНАЧА**ЛЬНОЕ СЛОВО:

КО **И**ДѸ СПСЕ МОИ С**ОШЕ**ЛЪ **С**ИИ,/ **И**
ВРАТѦ СОКРѢШИВШИИ **И**АКЪ ВСЕИЛЕНЪ,/ **И**
ОУМЕРШИХЪ **И**АКЪ СОЗДАТЕЛЬ СОВОС-
КРѢИЛЪ **С**ИИ,/ **И** СМЕРТИ ЖАЛО СОКРѢ-
ШИЛЪ **С**ИИ,/ **И** АДАМЪ **Ѡ** КЛАТВИ
ИЗБАВЛЕНЪ БЫСТЬ, ЧЛѢВКОЛЮБЧЕ./
ЧѢМЖЕ **В**СИ ЗОВЕМЪ:/ СПСИ НАСЪ ГДН.

Прокіменъ, глáсъ ѿ:

Ты ГДН СОХРАНИШИ НАИ, **И** СОБЛЮ-
ДЕШИ НАИ **Ѡ** РОДА СЕГѠ **И** ВО ВѢКЪ.

Стихъ: СПСИ МА ГДН, **И**АКЪ **Ѡ**СКѢДѢ
ПРПБНЫИ.

Alleluia, in Tone V:

Of Thy mercies, O Lord, will I sing forever; unto generation and generation will I declare Thy truth with my mouth.

Stichos: For Thou hast said: Mercy shall be built up for ever; in the heavens shall Thy truth be established.

Ἄλληλῦα.

Μῆτι τβοᾶ γῆ βο βῆκζ βοποῶ,
βζ ρόδζ ἡ ρόδζ βοζβῆψῶ ἡστῆνδ
τβοῶ οὔτῆι μοῆμν.

Ἐπίχζ: Ζανὲ ρέκλζ ἔσῆ: βζ βῆκζ
μῆτῆ σοζήждетца, на нῆсῆхζ
οὔγοτόвнѣца ἡстῆна τβοᾶ.