

Βοικρήνῃ Ὁκτῶνῃ. Γλῆς Ἑ.

Sunday Octoechos – Tone 6

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 VI:

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

Gaining victory over hades,
Thou didst ascend the Cross, that
Thou mightest raise up with Thy-
self those who sit in the darkness
of death, O Christ Who art free
among the dead. O almighty Sav-
ior, Who pourest forth life from
Thy light, have mercy on us!

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

Today hath Christ risen as He
said, having trampled down
death; and He hath granted joy to
the world, that all of us, crying
out, may thus utter a hymn: O
almighty Savior, Well-spring of
life, unapproachable Light, have
mercy on Us!

Κὺ εὐβλώτῳ ἐν βελίτζῃ βεχέρῃ,

ἐν γὰρ βοῶντι ποταβῆμις ἐτίχων ἐῖ ἡ ποέμις
ἡστοάψια ἐτίχηρι βοικρήνῃ, γλῆς Ἑ:

Ἐτίχη: Ἦζεβὴ ἡζὶ τέμνιцы δῶσῳ
μοῦ, / ἡποβεδατῆσα ἡμενι τβοεμῳ.

Ποβεδῳ ἡμῆσα χρίτῃ, ἡζε ἐν ἀδῳ,
ἐν κρήτῃ βοῶντι ἐῖ: / ἐν τῆμῃ
ἐμέρτι ἐδαψια βοικρήσῃ ἐν
σοβῳ, / ἡζε ἐν μέρτιβυχῃ βοεβῳ, /
ἡστοάψῃ κῆβῳτῃ ὡ βοεγῳ ἐβῆτα, //
βσεῖληνε ἐῖσε, πομήδῃ ἡσῃ.

Ἐτίχη: Μενὲ κῆδῳτῃ πῶβῃνιцы,
δῶνδεζε βοῶντι μῆτῃ.

Ἄνεσῃ χρίτῳ ἐν ἐμέρτι ποπῶβῃ,
ἡκοζε ρεχῃ, βοικρήσε, / ἡ ράδωβανῃ
μῖρῳβῃ δαροβῃ, / ἐν βσῃ βζυβῳῖοψε,
πῆσῃ τῶκῳ ρῆεμῃ: / ἡστοῖνιχε
κῆζῃ, ἡποβετῳπῃνι ἐβῆτε, // βσε-
ῖληνε ἐῖσε, πομήδῃ ἡσῃ.

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

Whither can we sinners escape from Thee Who art over all creation, O Lord? Thou dwellest Thyself in heaven. In hades Thou didst trample down death. In the depths of the sea there is Thy hand, O Master. To Thee do we flee, and falling down before Thee, we pray: O Thou Who art risen from the dead, have mercy on us!

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

In Thy Cross do we boast, Christ, and we hymn and glorify Thy resurrection; for Thou art our God, and we know none other than Thee.

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

Continuously blessing the Lord, we hymn His resurrection; for, having endured the Cross, He destroyed death by death.

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

Тебѣ гдѣ, сщцагво по всѣмъ твѣрнмъ, / грѣшннмъ кѣмъ вѣжнмъ; / на нѣбснхъ сѣмъ живѣши, / во ѡдѣ попрѣлѣхъ єсн смѣрть, / во глѣбннхъ мωρικіѣ; тѣмъ ρδκѣ твоѣ вѣко. / къ тебѣ прнбѣгѣемъ, тебѣ прнпѣдающе мѡлнмса: // воскрѣсннъ изъ мѣртвѣхъ помнѣннъ нѣсѣ.

Нны стіхѣры ѡнатѡліевы, гласъ тѡнже.

Стіхъ: Да бѣдѣтъ оубо уши твоѣ, / внѣмлющѣ гласъ молѣннѣѡ моегѡ.

Крѣтѡмъ твоѣмъ хрѣтѣ хвалнмса, / н воскрѣннѣ твоѣ поѣмъ н ѡлѣбнмъ; / тѣѣ бо єсн бгъ нѣшъ. // рѣзвѣ тебѣ ннѡгво не вѣмъ.

Стіхъ: Ище беззакѡннѣѡ нѣзрнши гдѣ, гдѣ, ктѡ постѡнѣтъ; / ѡакѡ оубо тебѣ ѡчищеннѣ єсѣ.

Вннѣ блгословѣще гдѣ, / поѣмъ воскрѣннѣ єгѡ: // крѣтъ бо претерпѣвъ, смѣртнѡ смѣрть погубн.

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

Glory to Thy power, O Lord;
for Thou didst set at naught him
who hath the might of death. By
Thy Cross hast Thou renewed us,
granting us life and incorruption.

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

Thy burial, O Lord, breaking
the bonds of hades, hath rent
them asunder. By Thy rising from
the dead Thou hast enlightened
the world. O Lord, glory be to
Thee!

Стіхъ: ἮΜΕΝΕ ΡΑΔΗ ΤΒΟΕΓΩ,
ΠΟΤΕΡΠΕΧΩ ΤΑ ΓΑΗ, ΠΟΤΕΡΠΕ ΔΨΑ
ΜΟΛ ΕΒ ΛΟΒΟ ΤΒΟΕ,/ ΟΥΠΟΒΑ ΔΨΑ
ΜΟΛ ΝΑ ΓΑΑ.

ΓΛΑΒΑ ΣΗΛΕ ΤΒΟΕΗ ΓΑΗ,/ ΕΑΚΩ
ΟΥΠΡΑΖΑΝΗΛΩ ΕΣΗ ΔΕΡΖΑΒΔ ΗΜΔΨΑΓΩ
ΕΜΕΡΤΗ:/ ΩΒΝΟΒΗΛΩ ΕΣΗ ΝΑΣΩ ΚΡΤΟΜΩ
ΤΒΟΗΜΩ, // ΔΑΡΔΑ ΝΑΜΩ ΖΗΒΟΤΩ Η
ΝΕΤΛΕΗΕ.

Стіхъ: Ω ΣΤΡΑΖΗ ΟΥΤΡΕΝΝΙΑ ΔΟ
ΝΟΨΗ, Ω ΣΤΡΑΖΗ ΟΥΤΡΕΝΝΙΑ/ ΔΑ
ΟΥΠΟΒΑΕΤΩ ΙΗΛ ΝΑ ΓΑΑ.

ΠΟΓΡΕΒΕΗΕ ΤΒΟΕ ΓΑΗ,/ ΟΥΖΥ ΑΔΩΒΥ
ΣΟΚΡΔΨΗΒΩΕ ΡΑΣΤΕΡΖΑ:/ ΕΖΕ ΗΖ
ΜΕΡΤΒΥΧΩ ΒΟΙΚΡΗΕΜΩ ΜΙΡΩ
ΠΡΟΒΕΤΗ, // ΓΑΗ ΓΛΑΒΑ ΤΒΕΒΕ.

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

Who doth not call thee blessed,
O all-holy Virgin? Who will not
hymn thine all-pure birthgiving?
For the only-begotten Son who
shone forth timelessly from the
Father, came forth, ineffably in-
carnate, from thee, the pure one;
and being God by nature, He be-
came man by nature for our sake,
not divided into two Persons, but
known in two natures without
confusion. Him do thou beseech,
O pure and most blessed one,
that our souls find mercy!

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

The angels hymn Thy resurrec-
tion in the heavens, O Christ our
Savior; and do Thou vouchsafe
that we on earth may glorify Thee
with a pure heart.

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

СЛА́ВА, Ѣ́ НЫ́НѢ, ВѢ́ГОРО́ДНЧЕНЪ ДОГМА́ТИКЪ :

КТО́ ТЕБѢ НЕ ОУ́БЛЖИ́ТЪ ПРЕСѢ́А
ДѢО; / КТО́ ЛН НЕ ВОСПОѢ́ТЪ ТВОЕГѠ
ПРЕУ́ПАГѠ РЖИ́ТѠ; / БЕЗЛѢ́ТНѠ БО Ѡ
ОЦА́ ВОЗРІ́АВЫЙ СІ́НЪ Е́ДННОРО́ДНЫЙ, /
ТО́ИЖЕ Ѡ́ ТЕБѢ ЧИ́ТЫА ПРѠ́ИДЕ, /
НЕНЗРЕ́ЧЕННѠ ВОПЛО́ЦЬСЯ, /
Е́СТЕСТВО́МЪ БГЪ́ СЫ́НЪ, / Ѣ́ Е́СТЕСТВО́МЪ
БЫ́ВЪ ЧЛѢ́КЪ НА́СЪ РА́ДН, / НЕ БО ДВОЮ
ЛИЦѠ РАЗДѢ́АЕМЫЙ, / НО БО ДВОЮ
Е́СТЕСТВѠ НЕЛІ́ТНѠ ПОЗНА́ЕМЫЙ. /
ТОГО́ МОЛН ЧИ́ТАА, ВСЕБЛЖЕ́ННАА, //
ПОМНІ́ОВАТИСЯ ДУ́ШАМЪ НА́ШЫМЪ.

Та́же, СВЕ́ТЕ ТИ́ХИ: Прокі́менъ дне: ГДЬ́ ВОЦРІ́А:
Ѣ́ ПРѠ́ЧЕЕ ПО О́БЫЧАЮ.

На сті́хѠвнѢ сті́хирѠ. Гласъ Ѣ́:

ВОСКРІ́НІЕ ТВОѠ ХРІ́ТЕ Е́ПСЕ, / ѠГГЛН
ПОЮ́ТЪ НА НЕБѢ́СѠХЪ, / Ѣ́ НА́СЪ НА ЗЕМЛН
СПОДО́БИ, // ЧИ́ТЫМЪ СЕ́РДЦЕМЪ ТЕБѢ
СЛА́ВНТН.

По Ѡ́ФЛАВІ́ТѠ.

Сті́хъ: ГДЬ́ ВОЦРІ́А, ВЪ ЛѢ́ПОТѠ
ѠБЛЕЧЕ́СЯ.

Having broken down the gates of bronze and shattered the gates of hades, as God almighty Thou didst raise up the fallen human race. wherefore, we cry out together: O Lord Who art risen from the dead, glory be to Thee!

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

Desiring to lift us up from our ancient corruption, Christ was nailed to the Cross and laid in the tomb; and with tears the myrrh-bearing women sought Him, and weeping they said: "Alas, O Savior of all! How is it that Thou hast willed to make Thine abode in a tomb? And having desired to dwell there, how is it that Thou hast been stolen away? How hast Thou been moved? What place concealeth Thy life-bearing body? Yet, as Thou hast promised, reveal Thyself to us, O Master, and take from us the lamentation of tears!" And as they were weeping, an angel cried out to them: "Cease your weeping! Tell the apostles that the Lord is risen, granting purification and great mercy to the world!"

Врата сокруши́въ мѣднѣмъ, / и
версе́н ѿдшвы сотрѣ́и, ѿ́акъ бѣ́з
весе́нленъ, / рѡ́дъ челоуѣческѣи пѡ́дшѣи
воскрѣ́нѡъ е́си. / сегѡ́ радн ѿ́ мѡ
согладѣ́нѡ вопі́емъ: // воскрѣ́сѣи ѿ́з
мѣ́ртвѡхъ, гдѣ́н слава тебѣ́.

Стѣ́хъ: ꙗ́ко оутвердѣ́н вселѣ́ннѡю, ѿ́же
неподви́житсѡ.

Тлѣ́нѡ на́съ дрѣ́внагѡ хрѣ́то́съ
испра́внѣти хотѣ́, / на крѣ́стѣ́
пригвожда́етсѡ, / и во грѡ́бѣ́ по-
лагáетсѡ, / е́гоже мѣ́ронѡицы
женѣ́ со слезáми иска́хъ, / пла́чуща
глаго́лахъ: / оубѡ́ на́мъ е́ще все́хъ, /
ка́къ ѿ́звѡлѡъ е́си во грѡ́бѣ́ все-
лѣ́тисѡ; / вселѣ́ннѡе же хотѣ́, ка́къ
оукра́денъ былъ е́си; / ка́къ прело-
жнѡ́е е́си; / ко́е же мѣ́сто твоѡ
живоно́сное сокры́ тѣ́ло; / но вѣ́ко,
ѿ́акъ ѡ́бѣщáлѡ е́си на́мъ ѿ́вѣ́сѡ, / и
оутѡ́лѣ́ ѡ́ на́съ рыдáнїе слéзъ. /
пла́чущымысѡ же ѿ́ нѡмъ, ѡ́ггѡ́ къ
нѣ́мъ возопѣ́: / ѡ́ пла́ча прѣстáвшѡ
ѡ́плѡмъ рцѣ́те, / ѿ́акъ воскрѣ́се гдѣ́, //
мѣ́ровн дáрдѡ ѡ́чищенїе, и вѣ́лїю
млѣ́ть.

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

O Christ, Who wast crucified as Thou didst desire, and madest death captive by Thy burial, Thou didst rise on the third day as God in glory, granting the world never-ending life and great mercy.

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

Christ the Lord, my Creator and Deliverer, Who came forth from thy womb, O all-pure one, and robed Himself in me, hath freed Adam from the primal curse. Wherefore, like the angel do we unceasingly cry out to thee, O most pure one, who art truly the Mother of God and Virgin: Rejoice! Rejoice, O Mistress, thou intercession, protection and salvation for our souls!

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

Стѣхъ: ДѠМЪ ТВОЕМЪ ПОДОБАЕТЪ
СТѢИНА ГДѠ, ВЪ ДОЛГОТЪ ДНѠ.

Распнѣиша ѣакѡ воохотѣхъ ѣсѠ
хрѣтѣ, / Ѡ смерть погребѣнїемъ
твоѠмъ плѣннѣвыи, / триднѣвенъ
воискрѣхъ ѣсѠ, ѣакѡ бѣхъ со славою, //
мїровѣ дарѡа безконѣчнѡю жнзнь, Ѡ
вѣлїю млѣть.

Слава, Ѡ нѣнѣ, бѣорѡднченъ:

Творѣцъ Ѡ Ѡзбавитель мѠи
прѣчїтаа, / хрѣтѡсѡ гдѣ Ѡзъ твоѠхъ
ложѣенъ прошедъ, / въ мѠ
ѡболкїиша, / пѣрвыа клѣтвы ѡдѡма
свободѠ. / тѣмже тѠ всѣчїтаа, ѣакѡ
бѣжїи мѣтрѠ же Ѡ дѣтѣ, / воистиннѡ
вопїемъ немѡлчнѡ: / радѡиша
ѡггльскѠ, радѡиша вѣщце, //
предстѡительство Ѡ покрѡве, Ѡ спѣенїе
дѡшъ нѡшнхъ.

Тѡже, Нѣнѣ ѡпѡцїешѠ:

Трнѣтѡе, Ѡ по Ѡче нѡшъ:

Resurrectional troparion, in Tone VI:

Angelic powers were upon
Thy tomb, and those who were
on guard became as dead. And
Mary stood in thy tomb, seeking
Thine all-pure body. Thou didst
make hades captive without be-
ing tested thereby. And Thou
didst greet the Virgin, granting
life. O Lord Who art risen from
the dead, glory be to Thee!

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

O Thou Who hast called Thy
Mother blessed, Thou didst go to
Thy suffering with a free will,
and didst shine forth upon the
Cross, desiring to seek out Adam.
And Thou didst say to the angels:
Rejoice with Me, for I have found
the lost coin! O our God Who hast
ordered all things in Thy wisdom,
glory to Thee!

And the rest of the service followeth in order.

Тропарь воскресенья, гласъ 6:

А́н҃гельскіа си́лы на гробѣ
твоѣмъ, / њ стрегущіи ѡмѣртвѣша: /
њ стоаше мѣ́ѡа во гробѣ, / њщущи
преѡчистаго тѣла твоѣго. / плѣнныа
ѣсѡ ѡдъ, не њскдѣнѣа ѡ негѡ: /
срѣтннн а ѣсѡ дѣѡ дѡрѡдѡи живѡтъ. /
воскрѣсѡи њзъ мѣртвнхъ, // гдѡ слава
тебѣ.

Слава, њ нынѣ, вѣторѡдиченъ:

Бл҃гословѣннѡю нареки ѡ твоѡ
мѣ́рѣ, / пришеа ѣсѡ на стѣтъ
бѡльнымъ хотѣннѣмъ, / возсѡавъ на
крѣтѣ, взыскати хотѡ ѡдѡма, /
глагола аггѡмъ: радѡйтѣа мнѣ, /
ѡакѡ ѡбѣтѣа погнѣшаа драхма, //
вѣа мѡдрѣ ѡустрѡнѡннѣи бѣже нашъ,
слава тебѣ.

Sunday Morning – Matins

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

When the tomb was opened and hades wept, Mary cried out to the apostles who had hidden themselves: “Come forth, ye laborers of the vineyard! Proclaim the tidings of the resurrection! The Lord hath risen, granting the world great mercy!”

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

Πορέμz ѡπδєтz,

вz недѣлю на ѡтрєнн,

По ѡмz єтїχοιλόβїн, єддальны वोικрѣны, глєz ѿ:

ГрѡбѸ ѡвѣрєтѸ, ѡдѸ плѡдѸцѸдєѡ,

мрїѡ वोпїѡше ко єкрѣвшымєѡ

ѡплѡмz: ѡзыдѣтє вїноградѡ

дѣлатєлїє, проповѣдѣтє वोικрѣнїѡ

єлѡво: वोικрѣтє гдѣ, подѡд мїровн

вѣлїю млѣтѣ.

Єтїχz: वोικрѣнѣ гдѣн єѣє мѡнѣ, дѡ

вѡзнєєтєѡ рѡкѡ тѡѡ, нє злєѡдн

ѡѡбѡгнчz тѡѡнчz дѡ концѡ.

O Lord, Mary Magdalene stood before Thy tomb and wept aloud; and supposing Thee to be the gardener, she said: "Where hast Thou hidden our eternal Life? Where hast Thou laid Him Who sitteth upon the throne of the cherubim? For those who guarded Him have become as dead through fear. Either give me my Lord, or cry out with me: O Thou Who wast among the dead and hast raised up the dead, glory to Thee!"

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

Gideon prefigured thy conception, and David recounted thy birthgiving, O Theotokos; for the Word descended into thy womb like the rain upon the fleece, and without seed thou didst put forth Christ our God, the salvation of the world, O holy ground, who art full of grace.

ГДН, ПРЕДСТОЯШЕ ГРОБУ ТВОЕМУ
 МРІА МАГДАЛІНА, И ПЛІКАШЕ ВОПІЮЩИ,
 ВЕРТОГРАДАРА ЧА МНІЩИ, ГЛАГОЛАШЕ:
 ГДЕ СОКРЫЛЪ ЕСИ ВѢЧНЫЙ ЖИВОТЪ;
 ГДЕ ПОЛОЖИЛЪ ЕСИ, ИЖЕ НА ПРѢТОЛѢ
 ХЕРУВІМСТВЪМЪ; СТРЕГЮЩИИ БО СЕГО, Ѡ
 СТРАХА ѠМЕРТВѢША. ИЛИ ГДА МОЕГО
 ДАДИТЕ МНѢ, ИЛИ СО МНОЮ ВОЗОПИЙТЕ:
 ИЖЕ ВЪ МЕРТВЫХЪ БЫВЪ, И
 МЕРТВЫМЪ ВОСКРЕСѢВЪ, СЛАВА ТЕБѢ.

СЛАВА, И НЫНѢ, ВѢРОДНЧЕНЪ:

ПРЕДНАПИСУЕТЪ ГЕДЕѠНЫ ЗАЧАТІЕ, И
 СКАЗУЕТЪ ДѢДЪ РЖИТВО ТВОЕ БЦЕ:
 СНИДЕ БО ІАКѠ ДОЖДЬ НА РЪНО, СЛОВО
 ВО ЧРЕВО ТВОЕ, И ПРОЗВЕЛА ЕСИ БЕЗЪ
 СѢМЕНЕ, ЗЕМЛЕ СЪЛА, МІРѠВИ СПСЕНІЕ,
 ХРІСТА БГА НАШЕГО, БЛГОДАТНАМЪ.

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

Life lay in the tomb, and a seal was affixed to the stone. Soldiers guarded Christ as they would a sleeping king, and the Lord arose, invisibly smiting His enemies.

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

Jonah prefigured Thy tomb, and Symeon told of Thy divine resurrection, O immortal Lord; for Thou didst descend into the tomb as one dead, demolishing the gates of hades, and didst arise as Master, without corruption, for the salvation of the world, O Christ our God, Who hast enlightened those in darkness.

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

O Virgin Theotokos, entreat thy Son, Christ our God, Who of His own will was nailed to the Cross and arose from the dead, that our souls be saved.

По ѿ-мѣ стѣхословѣи сѣдальны воскресны, гласъ ѿ:

Животъ во гробѣ возлежаще, и печать на камени надлежаще: ѿкъ црѣ спѣца вѣнни стрежѣхъ хртѣ, и врагѣ своѣ невѣднмѣ поразѣвнѣ, воскресѣ гдѣ.

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

Преднаписѣтъ ѿна гробѣ твоѣ, и казѣтъ сѣмѣнѣ воскреснѣ бжественное, безсмертне гдѣ: сошелъ во сѣн ѿкъ мертвѣ во гробѣ, разрѣшнѣвнѣ двѣ врата. воскресъ же сѣн кромѣ тлѣнїѣ ѿкъ вѣка, во спсѣнїе мїра, хртѣ бже нашъ, просвѣтнѣвнѣ сцѣмъ во тьмѣ.

Слава, и нынѣ, вѣроднченъ:

Бже дѣво, молн сѣа твоегѣ, вѣленѣ пригвожденнаго на крѣтѣ, и воскресаго нз мертвѣхъ хртѣ бга нашего, спсѣнїѣ дшамъ нашимъ.

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

Having, as God, broken down the gates of hades by Thy voluntary and life-creating death, O Christ, Thou didst open ancient paradise unto us; and rising from the dead, Thou hast delivered our life from corruption.

Songs of Ascent Antiphon I in Tone VI, the verses being repeated:

I lift up mine eyes to heaven, to Thee, O Word. Have pity, that I may live in Thee.

Have mercy upon us who are downcast, O Word, making us vessels useful to Thee.

Glory...

The Holy Spirit is the Cause of all salvation. And if He blow upon anyone as is meet, He quickly taketh him away from among the things of earth: He giveth him wings, maketh him grow and setteth him on high.

Now and ever... The foregoing is repeated.

По непорочныхъ, ѱпаконѣ, гласъ ѿ:

ВѢДНОЮ ѿ ЖИВОТВОРАЩЕЮ ТВОЕЮ
СМЕРТІЮ ХРІСТѢ, ВРАТА АДАВА СОКРА-
ШЕНЪ ІАКЪ БГЪ, ѾВЕРЗА СѢН НАМЪ
ДРЕВНІЮ РАЙ, ѿ ВОСКРЕСЪ ѿЗ МЕРТВЫХЪ,
ѿЗБАВИЛЪ СѢН Ѿ ТЛѢНІА ЖИВОТЪ
НАШЪ.

ТѢЖЕ СТЕПѢННА, ГЛАСЪ ѿ. ѿНТИФОНЪ А, ѿХЖЕ ПО-
ВТОРАЮЩЕ ПОЕМЪ.

НА НБѢ ѾЧИ МОИ ВОЗВОЖЪ, / КЪ
ТЕБѢ СЛОВЕ: // ѿЩЕДРИ МѢ, ДА ЖИВЪ
ТЕБѢ.

ПОМНІА ѿ НАСЪ ѿННЧНЖЕННЫХЪ, /
ѿСТРОАА БЛГОПОУСѢБНЫА // ТВОА
СОУДЫ СЛОВЕ.

Слава ѿ нынѣ:

СГОМЪ ДХЪ, ВСАКАА
ВСЕПІЕНТЕЛЬНАА ВНА, / ѿЩЕ КОЕМЪ СЕИ
ПО ДОСТОАНИЮ АХНЕТЪ, / СКОРЪ
ВЗЕМЛЕТЪ Ѿ ЗЕМНЫХЪ: // ВОСПЕРАЕТЪ,
ВОЗРАЦИЕТЪ, ѿСТРОАЕТЪ ГОРѢ.

Antiphon II

If the Lord were not among us, none of us would be able to combat the warfare of the enemy; for they who conquer are lifted up from hence.

Let not my soul be seized like a bird by the teeth of the enemy, O Word. Woe is me! How shall I, who love sin, escape them?

Glory...

From the Holy Spirit come deification, goodwill, understanding, peace and blessing for all; for He worketh equally with the Father and the Word.

Now and ever... The foregoing is repeated.

Antiphon III

They that hope in the Lord are fearsome to the enemy and wondrous to all; for they direct their gaze on high.

He who hath Thee, O Savior, as his Helper, the Portion of the righteous, doth not stretch out his hands toward iniquities.

Ἀντιφώνη β΄:

Ἰ̅ψ̅ε̅ н̅ε̅ г̅д̅ь̅ б̅ы̅ б̅ы̅л̅ъ̅ в̅ъ̅ н̅а̅с̅ъ̅,/
н̅и̅к̅т̅о̅ж̅е̅ ѿ̅ н̅а̅с̅ъ̅ п̅р̅о̅т̅н̅ѣ̅ѡ̅ в̅о̅з̅м̅о̅г̅ъ̅
б̅ы̅ в̅р̅я̅ж̅и̅м̅ъ̅ в̅р̅а̅н̅е̅м̅ъ̅ ѡ̅д̅о̅л̅ѣ̅т̅и̅/
п̅о̅б̅ѣ̅ж̅д̅а̅ю̅щ̅и̅н̅ б̅о̅ ѿ̅ з̅а̅т̅ѣ̅
в̅о̅з̅н̅о̅с̅а̅т̅с̅я̅.

З̅ѡ̅б̅ы̅ ἡ̅χ̅ъ̅ д̅а̅ н̅е̅ ἰ̅α̅τ̅α̅ β̅δ̅ε̅ι̅τ̅ъ̅/
δ̅υ̅σ̅ι̅α̅ μ̅ο̅ῶ̅ ἰ̅α̅κ̅ω̅ π̅τ̅ε̅ν̅ε̅ϋ̅ъ̅, λ̅ο̅γ̅ε̅:
ο̅υ̅β̅ы̅ μ̅η̅τ̅ѣ̅, // κ̅α̅κ̅ω̅ ἡ̅μ̅α̅μ̅ъ̅ ѿ̅ в̅ρ̅α̅γ̅ῶ̅
ἡ̅з̅ε̅β̅ί̅τ̅η̅ γ̅ρ̅ε̅χ̅ο̅λ̅ο̅υ̅β̅η̅ν̅ъ̅ σ̅ῶ̅ν̅!

С̅л̅а̅в̅а̅ ἡ̅ ἡ̅γ̅ι̅ε̅:

С̅т̅ы̅м̅ъ̅ д̅х̅ο̅м̅ъ̅ ѡ̅б̅о̅ж̅е̅н̅і̅е̅ в̅с̅т̅ѣ̅м̅ъ̅,/
б̅л̅г̅ο̅в̅о̅л̅е̅н̅і̅е̅, ρ̅ῶ̅ζ̅ο̅μ̅ъ̅, μ̅η̅ρ̅ъ̅ ἡ̅
б̅л̅г̅ο̅с̅л̅ο̅в̅е̅н̅і̅е̅: // ρ̅α̅β̅н̅ο̅д̅ѣ̅т̅е̅л̅е̅н̅ъ̅ б̅о̅
ε̅σ̅τ̅ъ̅ ο̅υ̅ϋ̅ ἡ̅ λ̅ο̅γ̅ο̅ς̅.

Ἀντιφώνη γ΄:

Н̅а̅д̅ѣ̅ю̅щ̅и̅н̅с̅я̅ н̅а̅ г̅д̅а̅ в̅р̅а̅γ̅ῶ̅μ̅ъ̅
ε̅τ̅ρ̅ᾶ̅σ̅η̅η̅, / ἡ̅ в̅с̅т̅ѣ̅μ̅ъ̅ δ̅η̅ε̅η̅η̅: // γ̅ο̅ρ̅τ̅ѣ̅ б̅о̅
з̅р̅ᾶ̅τ̅ъ̅.

В̅ъ̅ β̅ε̅ζ̅α̅κ̅ῶ̅ν̅η̅α̅ ρ̅ῶ̅κ̅ъ̅ σ̅β̅ο̅ῦ̅χ̅ъ̅,
π̅ρ̅ᾶ̅β̅ε̅δ̅η̅ν̅η̅χ̅ъ̅ κ̅ρ̅ε̅β̅ῆ̅ν̅, / π̅ο̅μ̅ο̅צ̅η̅ν̅η̅κ̅α̅ τ̅ᾶ̅
ἡ̅μ̅ῶ̅ν̅ ε̅ἶ̅πε̅, // н̅е̅ π̅ρ̅ο̅σ̅τ̅η̅ρ̅ᾶ̅ε̅ι̅τ̅ъ̅.

Glory...

The dominion of the Holy Spirit is over all. Him do the armies on high worship, as doth every creature here below.

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

O Lord, stir up Thy might and come to save us.

Stichos: O Shepherd of Israel, attend, Thou that leadest Joseph like a sheep.

*Let every breath praise the Lord.
The appointed Resurrectional Gospel.
Then, this resurrectional hymn, in Tone VI.
Psalm 50: "Have mercy on me, O God..."
The Canons, in Tone VI
Canon of the Resurrection*

Irmos: Traversing the deep on foot, as though it were dry land, and seeing the tyrant Pharaoh drowned, Israel cried aloud: Let us chant unto God a hymn of victory!

Stichos: Glory to Thy holy resurrection, O Lord!

O good Jesus, with Thy hands which were stretched out on the Cross Thou didst fill all things with the good pleasure of the Father; wherefore, we all sing a song of victory unto Thee.

ГЛАВА Ѧ НЫНѢ:

СѢАГѠ ДХА ДЕРЖАВА НА ВСТѢХЪ:/
ѢМДЖЕ ВЪШНАА ВЪННСТВА
ПОКЛАНАЮТСА, // СО ВСАКНМЪ
ДЫХАНІЕМЪ ДОЛНЫМЪ.

Прокіменъ гласъ Ѣ:

ГДН, ВОЗДВІГНИ СІЛѢ ТВОЮ, / Ѧ
ПРІИДНІ ВО ѢЖЕ СІСТНІ НАСЪ. СѢІХЪ:
ПАСЫІ ІНАА ВОИМНІ, НАСТАВЛААИ ІАКѠ
ОВЧА ІОСИФА. ВСАКѠЕ ДЫХАНІЕ:

СѢІХЪ: ХВАЛІТЕ БГА ВО СѢІХЪ ѢГѠ:
ѢВІІЕ ВОСКРЪНО: ВОСКРЪНІЕ ХРІТѠВО: ПСАЛОМЪ
ПАТНДЕСАТЫИ. Ѧ ПРЪЧАА ПО РАДА.
КАНОНЪ ВОСКРЪНЪ. ГЛАСЪ Ѣ.
КАНОНЪ ВОСКРЪНЪ. ГЛАСЪ Ѣ.

ПѢСНЬ А.

Ірмосъ: ІАКѠ ПО СХЪ ПѢШЕШЕЕТ-
КОВАВЪ ІНАА, ПО БЕЗАНѢ СТОПАМН,
ГОНІТЕЛА ФАРАОНА ВІДА
ПОТОПЛАЕМА, БГѢ ПОВѢДНЮ ПѢСНЬ
ПОІМЪ, ВОПІАШЕ.

Прпѣвъ: ГЛАВА ГДН, СѢОМЪ ВОСКРЪНІЮ
ТВОЕМЪ.

Распростѣртыма дланьма на
крѣтѣ, ѠтѣческагѠ исполнилъ Ѣсн
блговолѣніа, блгїи іисе, всацескаа.
тѣмже повѣднѹ пѣснь тебѣ всн
поімъ.

Cringing before Thee like a handmaid, death was commanded to approach Thee, the Master of life, Who through her granteth us endless life and resurrection.

Theotokion: Having received thine own Creator incarnate of thy seedless womb in manner past understanding, O pure one, as He Himself desired, thou wast truly shown to be the Mistress of creation.

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

Irmos: The children of those who were saved...

The Judge standeth as one condemned before the tribunal of Pilate, even though his judgment is iniquitous; and God, before Whom the earth and the heavens tremble, is smitten in the face by an unjust hand.

Thou didst stretch forth Thy divine hands upon Thy most precious and Life-bearing Cross, O Savior; and didst gather the nations together to acknowledge Thee, O Master; and they worship Thy glorious crucifixion, O Lord.

Стрѣхоуѣ къ тебѣ ѿкъ рабына,
смѣрть повелѣна прѣстѣпѣ влѣцѣ
жнвотѣ, тою подающемъ намъ
безконечный жнвотъ и воскресѣнїе.

Бѣгородиченъ: Своего прїемши
содѣтеля, ѿкъ самъ вохотѣ, ѿ
безвременнаго твоего чрева, паче
оумѣ воплощаемъ, чѣта, чварей
воистиннѣ ѿвѣлаша ѣсѣ влѣца.

Иъ канонъ, крѣтвоскрѣнъ.

Пѣснь ѿ Ирмосъ: Волною морикю:

Судилциѣ пїлатовѣ предстоитъ
хотѣ беззаконномъ судѣ, ѿкъ
судимъ судїа, и ѿ рѣкѣ неправды по
лицѣ зашлѣтѣа бѣа, ѣгоже
трепѣщѣтъ земля, и небеса.

Простѣрлѣ ѣсѣ бжѣственичѣн длѣни
твоѣ спсе, на прѣчѣтемъ твоѣмъ и
жнвоноснѣмъ крѣтѣ: и собралѣ ѣсѣ
ѿзыкѣ въ познѣнїе твоѣ влѣко,
покланѣющыа гдѣ, славномъ
твоѣмъ распѣтїю.

Pouring forth streams of tears,
the all-immaculate one stood by
Thy Cross, O Savior, beholding
the drops of blood which poured
forth from Thy side, O Christ,
and glorifying Thine incompara-
ble mercy.

Canon of the All-holy Theotokos

Ode 1, same tone.

Irmos: Traversing the deep on foot...

When Eve partook of the fruit
of the forbidden tree, she brought
down the curse; yet when thou
gavest birth to Christ, the
Firstfruits of blessing, O pure one,
thou didst annul it.

Having through the divine
lightning given birth unto Christ
the pearl, O pure one, with the
light of thy radiance drive away
the darkness of my passions and
the turmoil of transgressions.

With spiritual eyes Jacob mys-
tically foresaw the Expectation of
the nations: God Who became in-
carnate of thee, and Who hath de-
livered us through thy mediation.

СѢТОАШЕ СЛѢЗЪ НѢТОЧНИКИ
НЕСУЩАЮЩИ, ПРЕНЕПОРѢЧНАА ПРИ КРѢТѢ
ТВОЕМЪ СПСЕ, ГАЖЕ Ѡ РЕБРА ТВОЕГѠ
КАПЛИ КРОВЕИ ЗРАЩИ ХРѢТЕ, Н ТВОЮ
БЕЗПРИКЛАДНЮ МЛѢТЬ СЛАВЩИ.

И НЪ КАНОНЪ ПРЕРѢЧЕН БѢЩЕ, [ЕГѠЖЕ КРАЕТРОЧІЕ:
МѢН БЖІА, НЕЗАВИСТНЮ МН ДАЖДЕ БЛГОДАТЬ.]

Ірмосъ: Іако по ехѠ пѣшешетѣовавз ииъ:

ПРИЧАЩИША СѢНА СЛѢ,
ПРЕСЛАЩАНАГА БРАШНА, КЛАТѢВ
ВВЕДЕ: НО СЮ РАЗРѢШИЛА СЕН ЧѢТАА,
БЛГОСЛОВЕНИА НАЧАТОКЪ ХРѢТА
РОЖДШИ.

ІАЖЕ БИСЕРА Ѡ БЖЕСТВЕННЫА
МОЛНИИ ХРѢТА РОЖДШИ, СТРАСТЕН
МОИХЪ МГЛѢ, Н ПРЕГРѢШЕНИИ
СМѢЩЕНИЕ ЧѢТАА, РАЗЖЕНИ СѢТѠМЪ
ТВОЕА СѢТЛОСТИ.

ІАЗЫКѠВЪ ЧАМНЕ, ІАКѠВЪ НЗ
ТЕБЕ ВОПЛОЩАЕМАГО ПРЕЗРАШЕ
ТАИНѠ ОУМНЫМА ОЧІМА БГА,
НЗБАВЬШАГО НАСЪ ХОДАТАИСТВОМЪ
ТВОИМЪ.

When there were no more
princes from the tribe of Judah, O
all-pure one, thy Son and God,
coming forth as Leader, hath now
truly become King over the ends
of the earth.

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

Ode III

Canon of the Resurrection

Irmos: There is none as holy as
Thee, O Lord my God, Who hast
uplifted the horn of Thy faithful
and established us on the rock of
the confession of Thee, O Good
One.

Creation, beholding God cruci-
fied in the flesh, melted away in
fear; yet it was held firmly to-
gether by the sustaining hand of
Him Who was crucified for our
sake.

Wretched death, undone by
death, lieth lifeless, for unable to
endure the assault of divine Life,
mighty death is slain, and resur-
rection is given to all.

Вскрѣвшымъ князѣмъ ѿ
колѣна іудова пречѣтаа, снъ твоѣ ѡ
бгъ, прошѣдъ вѣждь, надъ концы
земнымъ нынѣ воистиннѣ воцрѣса.

Καταβάσι: Ὁ βέρδ' οὐστὰ μοῦ:

Пѣнь г.

Ірмосъ: Нѣсть стъ, ꙗкоже ты гдѣ
бже мой, вознесый рогъ вѣрныхъ
твоихъ блже, ѡ оутвердивый насъ на
камени исповѣданїа твоегѡ.

Бга распинаема плѣтїю зрѣщи
твѣрь растаѡвѣшеса стрѣхомъ: но
содержительною дланїю насъ радн
распѣтагѡ, крѣпкѡ держима бѣ.

Смертїю смѣрть разорѣна лежѣтъ
окааннаа безъ дыханїа: животѣ бо
не терпѣщи бжеественнагѡ
прираженїа, оумерцвлѣтеса крѣпкїй,
ѡ дардетса всѣмъ воскресїе.

Theotokion: The miracle of thy divine birth-giving transcendeth every order of nature, O pure one; for thou didst supernaturally conceive God in thy womb, and having given birth thou dost ever remain a virgin.

Canon of the Cross and Resurrection
Irmos: Creation, beholding Thee...

Having spent three days in the tomb, Thou didst arise, granting life through Thy resurrection unto those who before were dead; and released from condemnation, they were filled with joy and gladness, crying: Behold! Thou hast come, O Lord our deliverance!

Glory to Thine arising, O our Savior, for as Almighty Thou hast delivered us from the corruption of hades and from death; and singing, we say: There is none more holy than Thee, O Lord Who lovest mankind!

БГОРОДНЧЕНЪ: БЖЕСТВЕННАГО РЖИТВА
ТВОЕГО ЧТАА, ВЕАКІЙ ѢСТЕСТВА ЧІНЪ
ПРЕВОСХОДИТЪ ЧДО: БГА ВО
ПРЕЕСТВЕННѢ ЗАЧАЛА ѢСН ВО ЧРЕВѢ,
И РОЖДШИ ПРЕВЫВЛѢШИ ПРИСН ДБА.

ИИЪ. Ірмосъ: Тебѣ на водахъ:

ВО ГРОБѢ ТРИДНЕСТВОВАВЫИ ВОС-
КРСІАЪ ѢСН ЖИВОТВОРАЩИМЪ
ВОСТАНИЕМЪ ТВОИМЪ ПРѢЖДЕ
ОУМЕРЩВЛЕННЫА, И ОУЖДЕНІА РАЗ-
РѢШІВШЕСА РАДОСТНУ ВЕСЕЛАХУСЯ, СЕ
ИЗБАВЛЕНІЕ ПРИШЕАЪ ѢСН ГДН,
ВЗЫВАЮЩЕ.

СЛАВА ТВОЕМОУ ВОСТАНИЮ СПСЕ
НАШЪ, ІАКЪ НАСЪ ОУДА ПЛЧЕНІА, И
СМЕРТН ИЗБАВНАЪ ѢСН ІАКЪ ВСЕСІЛЕНЪ,
И ПОЮЩЕ ГЛАГОЛЕМЪ: НИЕСТЬ СІЪ
РАЗВѢ ТЕБѢ ГДН ЧЛВЧКОЛЮБЧЕ.

Theotokion: Thou didst see Him
Who was born of thee pierced by
a spear, and wast wounded in
heart, O all-holy and most im-
maculate one; and filled with hor-
ror, thou didst say: How hath the
all-iniquitous nation rewarded
Thee, O my Child?

Canon of the Theotokos

Irmos: There is none as holy as Thee...

The Good One, ineffably re-
ceiving my corrupt and mortal
flesh from thy womb and render-
ing it incorrupt, O most pure
Mother of God, eternally bound it
to Himself.

Beholding God incarnate of
thee, O Virgin, the choirs of the
angels were filled with awe and
fear, and with unceasing hym-
nody they honor thee as the
Mother of God.

The Prophet Daniel was filled
with awe, beholding thee, O
Mother of God, as the noetic
mountain from whence the Stone
was quarried not by man, which
mightily demolished the temples
of the demons.

БГОРОДНЧЕНЪ: ТЫ Ѡ ТЕБѢ РОЖДАШАГОСА
ѦКѠ ВНДѢЛА ѢСН ОУАЗВЛЕНА КОПІЕМЪ,
ОУАЗВНЛАСА ѢСН СЕРДЦЕМЪ ПРЕСТА
ВСЕНЕПОРОЧНАА, Н ОУЖАСАЮЩИСА
ГЛАГОЛАА ѢСН: ЧТО ТЕБѢ ВОЗДАДЕ,
ЧАДО, НАРОДЪ ПРЕВЕЗЗАКОННЫИ;

ИИЗ. ІРМОСЪ: НѢСТЬ СЪЪ, ѦКОЖЕ ТЫ:

ТЛѢННЮ МОЮ ПЛОТЬ Н СМЕРТНЮ,
ВСЕЧТАА БГОМАТИ, НЗ ЧРЕВА ТВОЕГѠ
НЕСКАЗАННѠ ПРІЕМЪ БЛГІИ, Н
ѠБЕЗТЛѢННВЪ СІЮ, ВѢЧНѢ СЕБѢ
СВАЗАА ѢСТЬ.

БГА ВОПЛОЩАЕМА НЗ ТЕБѢ ЗРАЩЕ
ДѢО, ОУЖАСАХУСА СТРАХОМЪ ЛІЦЫ
АГГЛЪСТІИ, Н ѦКѠ МТЪРЬ БЖІЮ
НЕМѠЛЧНЫМИ ПѢСНЫМИ ТА ПО-
ЧИТАЮТЪ.

ОУЖАСЕСА, ГОРД ОУМНЮ ВНДѢВЪ
ТА ПРРОКЪ ДАНІИАЪ, НЗ НЕАЖЕ
КАМЕНЬ ѠСѢЧЕСА КРОМѢ РЪКЪ: Н
ДЕМОНСКАА КАПНЦА, БГОМАТИ,
КРѢПКѠ СОКРЪШН.

Neither the words nor the tongue of man is able to praise thee worthily, O Virgin, for Christ, the Bestower of life, was well-pleased to become incarnate of thee without seed, O all-pure one.

Ode IV

Canon of the Resurrection

Irmos: Christ is my power, my God and my Lord, the honored Church doth sing, crying out in godly manner with a pure mind, keeping festival in the Lord.

The Tree blossomed forth true life, O Christ; for the Cross was planted and, watered with the blood and water which flowed from Thine incorrupt side, budded forth life for us.

No longer will the serpent falsely proffer deification, for Christ, the Deifier of human nature, hath now given me unhindered access to the path of life.

Theotokion: Truly ineffable and unapproachable to those on earth and in heaven are the mysteries of thy divine birthgiving, O Ever-virgin.

Не мѡжеѣтъ слово тѡ члѡвѣческое,
ниже ѡзвѣкъ дѡбо похвалѣти
достѡишь: нѡзъ тебѣ бо безъ сѣмене
жизнодѡвецъ хрѣтѡсъ воплотѣтисѡ,
пречѣстаѡ, бѣговолѣ.

Пѣснь ѡ.

Irmos: Хрѣтѡсъ моѡ силѡ, бѣтъ нѡ
гдѣ, чѣтнѡ црѣковь бѣголѣпнѡ поѣтъ
взываетъ, ѡ смѣсла чѣста ѡ гдѣ
празднѡющѣ.

Дрѣво процвѣло ѣсть хрѣтѣ,
нѣстинныѡ жизни: крѣтъ бо
вододрѣзѣсѡ, нѡ напоѣтъ бѣвѡ крѡвѣю нѡ
водѡю ѡ негѣннагѡ твоегѡ ребрѡ,
жнвѡтъ нѡмѡ прозѡбѣ.

Не котомѡ смѣи мнѣ лѡжнѣ
ѡбоженѣе подлагѣтъ: хрѣтѡсъ бо
бѣодѣлѡтель члѡвѣческагѡ ѣстествоѡ,
нѣнѣ невозбрѡннѡ стезѡ животѡ
мнѣ ѡверѣе.

Бѣгорѡдиченъ: Гдѣко воѣстннѡ неиз-
вѣщѡнна нѡ непѡстнжѣма, гдѣже тво-
егѡ бѣголѣпнѡгѡ бѣе сѣтъ рѣтѣвѡ,
сѣщымѡ на землѣ нѡ на нѣбѣ, прѣ-
снодѣо, тѡннѣтѡ.

Canon of the Cross and Resurrection

*Irmos: Foreseeing Thy divine con-
descension...*

O Christ, we venerate Thy pre-
cious Cross, the nails, the holy
spear, the reed and the crown of
thorns, whereby we have been
delivered from the corruption of
hades.

The tomb seized Thee Who of
Thine own will didst manifest
Thyself as dead for our sake, O
Savior, yet it was in nowise able
to hold Thee, O Word; for as God
Thou didst arise, saving our race.

Stavrotheotokion: O Ever-virgin
Theotokos who gavest birth unto
Christ, the Savior of men, from
misfortunes and torments deliver
us who with faith flee to thy di-
vine protection.

Canon of the Theotokos

Irmos: Christ is my power...

Saved by thee, O all-pure one
we hymn thee, the most immacu-
late one; and piously chanting,
we cry: Blessed art thou, O Ever-
virgin, who gavest birth unto
God!

И́нз. Ирмо́сз: На крѣтѣ твоѣ бж́е́ственое
и́стоца́нїе:

Чтѣ́нїи крѣтѣ твоѣ почитáемз, и́
гв́озди хрѣ́тѣ, и́ стѣ́е копїѣ сз
трѣстїю, вѣ́нецз и́же ѿ тѣ́рнїи,
и́мнже ѿ а́дова и́стлѣ́нїа
и́збáвнхомѣа.

Грѣ́бз спсе тá подáтз в́олею
мѣ́ртвѣ ѿ нáсз и́вльшагоѣа, но
ни́какоже возмо́же сло́ве, о́удержáти:
и́акв бѓз во вои́крѣз снѣ, спсáа рѣ́дз
нáшз.

Крѣ́тобѓорѣ́днченз: Бѓорѣ́днѣ́льнице
приснодѣ́о, спса хрѣ́тá чело́вѣ́квмз
рѣ́ждшаа, ѿ бѣ́дз и́ мѣ́кз и́збáвн
нáсз, прнбѣ́гáющнхз вѣ́рою кз
бж́е́ственомѣ́ покрѣ́вѣ́ твоѣмѣ́.

И́нз. Ирмо́сз: Хрѣ́то́сз моá силá:

По́емз прѣ́чтаа тебѣ́ всене́-
порѣ́чнѣ́ю, и́же то́бою спсáннѣа, и́
блгочѣ́стнв по́юще взывáемз:
блгословѣ́нна, и́же бѓа прнснодѣ́о
рѣ́ждшаа.

O Virgin, most blessed one,
thou gavest birth to the Light
unwaning Who shineth in the
flesh upon those in the darkness
of life; and thou hast poured forth
joy upon those who hymn thee, O
Ever-virgin.

Through thee, O most holy
one, hath grace blossomed forth
and the law ceased its effect; for
thou, O pure Ever-virgin, gavest
birth to the Lord Who granteth us
remission.

Tasting of the tree showed me
forth as mortal, but the Tree of
life, Who revealed Himself
through thee, O all-pure one,
raised up the dead and hath
made me an heir to the sweetness
of paradise.

Ode V

Canon of the Resurrection

Irmos: With Thy divine light il-
lumine the souls of those who
with love rise at dawn unto Thee,
I pray Thee, O Good One, that
they may know Thee, O Word of
God, to be the true God Who cal-
leth all forth from the darkness of
sin.

СВѢТЪ незаходимый дѣо родилъ
ѣси, свѣчимъ во тьмѣ житїа,
плотїю свѣтащъ всеблженнаа, и
поучимъ тѣ, радость принодѣо
источїла ѣси.

Блгодать процвѣтѣ, законъ
престѣ, тобою всестѣа: ты бо ѣтаа,
родилъ ѣси гдѣа, подающаго намъ
принодѣо, ѡставленїе.

Мертва мѣа показѣа садѣа
вкѡшенїе, жїзни же древо нѣ тебе
ѣвльшееа прѣѣтаа, воскресѣ, и
райскїа сладости наследника мѣа
ѡстрѣон.

Пѣнь ѣ.

Irmos: Бжїимъ свѣтомъ твоимъ
блже, ѡтренюющихъ тѣ души
любовїю ѡзарѣ, молюса, тѣа вѣдѣ-
ти слово бжїї, истиннаго бга, ѡ
мрака грѣхѣвнаго зывающа.

The cherubim now withdraw from me, and the flaming sword is now withdrawn, O Master, since they beheld Thee, O Word of God, as the true God Who made a path to paradise for the thief.

No longer will I fear returning to the earth, O Christ, for in Thy great loving-kindness Thou hast led me up, the forgotten one, from the earth to the heights of incorruption, through Thy resurrection.

Theotokion: Save those who with all their soul confess thee to be the Theotokos, O good Mistress of the world, for we have thee, the true Theotokos, as an invincible intercession.

Canon of the Cross and Resurrection
Irmos: Isaiah, rising at dawn...

Deceived in Eden into eating of the tree, our progenitor fell into corruption, disobeying Thy commandment, O all-good Lord; yet, obedient to the Father, O Savior, by the Cross Thou didst restore him again to his original beauty.

ОУСѢТѸПАЮТЪ МНѢ ХЕРУВІМН НЫНѢ,
И ПЛАМЕННОЕ ОУРЪЖІЕ, ВЛѢКО, ПЛЕЦЫ
МНѢ ДЛЕТЪ, ТЛѢ ВНДѢВШЕ СЛОВЕ БЖІИ
ИСТИННАГО БГА, РАЗБОЙНИКѸ ПЪТЬ
СОТВОРШАГО ВЪ РАИ.

НЕ КТОМѸ БОЮСА, ЕЖЕ ВЪ ЗЕМЛЮ
ВЛѢКО ХРѢТЕ ВОЗВРАЩЕНІА: ТЫ БО Ѡ
ЗЕМЛѢ МЛѢ ВОЗВЕЛЪ ЕСИ ЗАБВЕННА,
БЛГОУТРОБИА РАДИ МНОГАГѠ, КЪ ВЫ-
СОТѢ НЕПЛАЧЕНІА ВОСКРЪЩЕНІА ТВОИМЪ.

БГОРОДНЧЕНЪ: ИЖЕ БЦѸ ТЛѢ Ѡ ДУШНѢ,
ВЛѢЦЕ МИРА БЛГАА, ИСПОВѢДАЮЩИХЪ
СПСНѢ: ТЕБѢ БО ПРЕДСТАТЕЛСТВО НЕПО-
БОРИМОЕ ИМАМЪ, ИСТИННОЮ БГО-
РОДИТЕЛНИЦѸ.

ИИЗ. Ирмосъ: БГОАВЛЕНІА ТВОЕГѠ ХРѢТЕ:

СНѢДІЮ ДРЕВА БО ЕДЕМѢ ПРЕЛЪ-
СТНВЫИСА ВЪ ТЛЮ ПОПОЛЗѢ РОДО-
НАЧАЛЬНИКЪ, ПРЕДШЛАВЫИ ГДН
ЗАПОВѢДИ ТВОѠ ПРЕБЛГІИ: НО СЕГО
КРЪТОМЪ ПАКИ ВОЗВЕЛЪ ЕСИ ВЪ ПЕРВѸЮ
ДОБРОТѸ, ПОСЛАШЛІВЪ ОЦѸ СПСЕ
БЫВЫИ.

ТВОЕЮ СМЕРТІЮ БЛЖЕ, СМЕРТН ПО-

By Thy death, O Good One, the dominion of death hath been abolished, and Thou hast poured forth a well-spring of life upon us and bestowed immortality; wherefore, with faith do we bow down before Thy burial and resurrection, whereby, as God, Thou hast enlightened the whole world.

Stavrotheotokion: The Lord and Creator of all, Who dwelleth in the heavens, ineffably made His abode within thy womb, O most immaculate one, and hath glorified thee as more exalted than the heavens and holier than the immaterial ranks. Wherefore, we on earth now call thee blessed.

Canon of the Theotokos

Irmos: With Thy divine light illumine the souls...

Resplendent in purity and light, O most hymned one, thou becamest the divine habitation of the Master; for thou wast shown to be the only Mother of God, who didst bear Him in thine arms as a babe.

ТРЕБЕЛА ДЕРЖАВА, ИСТОЧНИКЪ ЖИЗНИ
НАМЪ ИСТОЧНЪ, И БЕЗСМЕРТІЕ ДАРОВАСА:
СЕГО РАДИ ПОГРЕБЕНІЮ ТВОЕМОУ И
ВОСКРЪНЕНІЮ ВЪСРОЮ ПОКЛАНЯЕМСА, ИМЖЕ
ІАКЪ БГЪ МІРЪ ВЕСЬ ПРОСВѢТИЛЪ ЄСНЪ.

Крѣтосѣорѣдиченъ: Живѣи на нѣсѣхъ и
творецъ всѣхъ гдѣ, во твою всене-
порѣчнѣ, вселѣннѣ нензречѣннѣ
оутрѣбѣ, прослѣвнѣи тѣ прѣ-
вѣшшѣю нѣсѣ, и сѣѣшшѣю чинѣвѣ
невѣстѣннѣхъ: тѣмже нѣнѣ иже
на землѣ тѣ оублѣжѣемъ.

Изм. Ірмосъ: Бжѣимъ свѣтомъ твоимъ:

Чистотѣю возрѣвѣши свѣтѣмъ
бжѣстѣннѣе пребывѣннѣ влѣкн
всепѣтѣмъ былѣ єснѣ. тѣ бо єдина
мѣн бжѣиѣ іавѣлѣсѣ єснѣ, во
ѡбѣтѣннѣхъ іакъ младѣнца сего
носѣвшнѣ.

Носѣщи добрѣтѣ оумнѣю,
краснѣшшѣ твоеѣ душнѣ, невѣста

Wearing the noetic beauty of thy most comely soul, thou becamest the Bride of God, sealed with virginity, O pure one, and illumining the world with the light of purity.

Let the assembly of the ungodly lament, who openly refuse to profess thee the pure Mother of God; for thou hast been shown to us as the gate of the light of God, dispelling the darkness of transgressions.

Ode VI

Canon of the Resurrection

Irmos: Beholding the sea of life surging with the tempest of temptations, fleeing to Thy calm haven I cry unto Thee: Lead up my life from corruption, O greatly Merciful One!

Crucified, O Master, with Thy nails Thou didst annul the curse against us; and pierced in the side by the spear, Thou didst free the world, rending asunder the record of Adam's transgression.

БЖІА БЫЛА ЄСН, ЗАПЕЧАТОВАНА
ДБСТВОМЪ ЧИСТАА, Н СВѢТОМЪ
ЧИСТОТЫ МІРЪ ПРОСВѢЩАЮЩН.

АА РЫДАЕТЪ СОВРАНІЕ СЛОЧЕСТІВЫХЪ, НЕ
ПРОПОВѢДАЮЩНХЪ ТЛ НАВѢ ЧИСТЮ БГОМАТЕРЬ:
ТЫ БО ВРАТА БЖІА СВѢТА ІАВНЛСА ЄСН НАМЪ,
МРАКЪ ПРЕГРѢШЕНІЙ РАЗГОНАЮЩН.

ПѢСНЬ 5.

Irmos: ЖИТѢЙСКОЕ МОРЕ
ВОЗВЕНЗАЕМОЕ ЗРА НАПЛСТЕН БДРЕЮ,
КЪ ТИХОМУ ПРИСТАНИЩУ ТВОЕМУ
ПРИТЕКУ ВОПИЮ ТИ: ВОЗВЕДН ѿ ТЛН
ЖИВОТУ МОЮ, МНОГОМЛТНВЕ.

РАСПИНАЕМЪ ВЛКО, ГВОЗДМН ОУБ
КЛАТВУ ЮЖЕ НА НАСЪ ПОТРЕБИЛЪ ЄСН:
КОПІЕМЪ ЖЕ ПРОВОДАЕМЪ ВЪ РЕБРО,
АДАМОВО РЪКОПИСАНИЕ РАСТЕРЗАВЪ, МІРЪ
СВОБОДИЛЪ ЄСН.

АДАМЪ НИЗВЕДЕСА, ЛЕСТІЮ ЗАПАТЪ
БЫВЪ, КО АДОВѢ ПРОПАСТН: НО ЮЖЕ

Having been tripped by deceit, Adam fell headlong into the abyss of hades; but Thou, Who art a merciful God by nature, didst go down to search for him and, lifting him upon Thy shoulder, didst raise him up with Thyself.

Theotokion: O all-pure Mistress who for men gavest birth to Christ, the Helmsman, allay the inconstant and grievous tumult of my passions, and grant serenity to my heart.

Canon of the Cross and Resurrection
Irmos: Jonah was swallowed...

The multitude of the Jews became slayers of the prophets and the Messiah, for of old they were not afraid to put to death the prophets, the mystic rays of the Truth. And thus, moved by hatred, they have now slain the Lord Whom the prophets had proclaimed; yet His death hath become life for us.

Ѹстествомъ, вѣъ же ѿ млѣтнвъ,
шѣлз Ѹсѣ на възисканіе, ѿ на рамѣ
понѣз, совоскрѣсилз Ѹсѣ.

Бѣгородиченъ: Прѣчѣтаѣ влѣще,
рѣждшаѣ челоѣкъомъ кормчѣю гдѣ,
страстѣѣ моѣхъ непорочноѣ ѿ
лютоѣ оѣтолѣ смѣщеніе, ѿ тишинѣ
подаждѣ сѣрдцѣ моѣмѣ.

Изм. Ирмосъ: Гдѣтъ бѣтъ:

Хрѣтоубѣѣнца ѿ прѣрокоубѣѣнца бѣтъ
Ѹврѣѣскоѣ множество: гдѣкъ во
прѣроки дрѣвлѣ истинны сѣщѣѣ
тѣѣнныѣ лѣчи, оѣбѣтѣ не оѣбоѣѣѣ:
сѣще ѿ нынѣ гдѣ, Ѹгоже
проповѣдахѣ ѿнѣ тогда, зѣвнѣтѣю
влекѣмѣ оѣбѣѣѣ. но намъ бѣтъ
жнѣѣтъ оѣмерцѣвлѣнѣе Ѹгѣѣ.

Гдѣтъ бѣѣлз Ѹсѣ, но не оѣдержѣнз
сѣѣ во грѣѣѣѣ, ѣще во ѿ волею

Thou wast seized but not held in the tomb, O Savior; for even though Thou didst taste death of Thine own will, O Word, yet didst Thou arise as God immortal, raising up with Thyself those held prisoner in hades, replacing the grief which the women felt before with joy.

Stavrotheotokion: At the time of Thy suffering, the appearance of Thy flesh was ignoble and poor beyond that of men, though through the Essence of the divinity it was shown unto David as comely in beauty. Yet by the rod of Thy kingdom the might of the enemy was shattered; and the pure one said: O my Son and God, arise from the tomb!

Canon of the Theotokos
Irmos: Beholding the sea of life...

Moses, great among the prophets, prefigured thee as the ark, the table, the candlestand, the jar, describing in figures the incarnation of the Most High which would be wrought in thee, O Virgin Mother.

вкѹчилъ єси смѣрти слово, но
воскрѣлъ єси ѿ акѡ бгѣ безсмѣртенъ,
создвѣгнѹвый ѡ҃зникѣ сщ҃ыа во
лѣдѣ, ѿ радость женѣмъ влѣстѡ
печѣли прѣжнѣа, пакѣ премѣннѣый.

Бѣгородиченъ: Безчестенъ твоѡ ѿ
исхѹденъ гвнѣа вѣдъ плотскѣи паче
человѣкѡвъ, во время страсти: ѿбо
бжествѣа сществѡмъ, красенъ
добрѡтою дѣдѹ показѣа: но
жезломъ твоегѡ цр҃ствѣа врагѡвъ
сопрѣи крѣпость, глаголаше ѿтаа:
ѿ снѣ мѡѡ ѿ бже, ѿ грѡба востѣани.

Изм. Ирмосъ: Житѣйское море:

Велѣкѣи преднаписѣа во прѡрѡцѣхъ
мѡисѣѣи тѣа, ковчегъ, ѿ трапѣзѹ, ѿ
свѣщникѡвъ, ѿ рѹчкѹ, ѡбразнѡ на-
знаменѣа воплощенїе, єже ѿз҃ тебе
вышнагѡ, мѣн дѣо.

О҃мерцвлѣетѣа смѣрть, ѿ тлѣнїе
о҃пражнѣетѣа адамѡва ѡсѹжденїа,

Death is slain, and the corruption of Adam's condemnation is abolished, having been dashed against thy Fruit, O Mistress; for thou gavest birth unto the Life which delivereth from corruption those who hymn thee.

The law hath failed and the shadow hath passed away; and in manner past understanding and comprehension the grace of God my Savior, whose birth took place through thee, hath been made manifest unto me, O greatly hymned Virgin.

Kontakion, in Tone VI:

Raising up all the dead from the dark vales [of hades] with His life-creating hand, Christ God, the Bestower of life, granted resurrection to the human race; for He is the Savior of all, the resurrection and life, and the God of all.

ѿ влѣще! плодѣ твоємѣ
приразнѣшееса: жнзнь бо родила
ѣси, ѿ нестлѣнїа нзбавляющю
поющнхъ тѣ.

Законъ нзнеможетъ, н сѣнь мнмѣ
нде, паче оумѣ н смысла гвльшейса
мн бгдодѣти, ѣже ѿ тебе дбо
ржтвѣ, бга н спса, многопѣта.

Кондакъ, гласъ 5:

Живоначальною дланїю,
оумершымѣ ѿ мрачныхъ оудолїи,
жизнодавецъ воскреснѣхъ всѣхъ хртосѣхъ
бгѣхъ,
воскрнїе подаде челоувѣческомѣ
родѣ:
ѣсть бо всѣхъ спснїтель, //
воскрнїе н жнвотъ, н бгѣхъ всѣхъ.

Ікоуз: Кртѣ н погребенїе твоє
жизнодавче, воспѣваемъ вѣрнїи, н

Ikos: We, the faithful, hymn and bow down before the Cross and Thy burial, O Bestower of life, O Immortal One. Thou didst raise the dead with Thyself, didst break down the gates of death, and didst destroy the dominion of hell, in that Thou art God. Wherefore, with love we mortals glorify Thee Who hast arisen and cast down the most destructive might of the enemy, and hast raised up all who have believed Thee to have risen and delivered the world from the arrows of the serpent and the deception of the enemy, in that Thou art the God of all.

Ode VII

Canon of the Resurrection

Irmos: The Angel caused the furnace to pour forth dew upon the pious youths, and the command of God, which consumed the Chaldæans, prevailed upon the tyrant to cry out: Blessed art Thou, O God of our fathers!

ПОКЛАНЯЕМСЯ, ІАКЪ А́ДЪ СВЪЗА́ЛЪ Е́СН
 БЕЗСМЕРТНЕ, ІАКЪ БГЪ ВСЕИ́ЛЬНЫИ: Н
 МЕРТВЫА СОВОСКРЕ́СИЛЪ Е́СН, Н ВРАТА
 СМЕРТНАА СОКРУ́ШИЛЪ Е́СН, Н ДЕРЖА́ВЪ
 А́ДОВЪ НИЗЛОЖИ́ЛЪ Е́СН, ІАКЪ БГЪ.
 ТѢМЖЕ ЗЕМНОРО́ДНИИ СЛОВОСЛÓВНЫМЪ
 ТЪ ЛЮБÓВІЮ, ВОСКРЕ́ШАГО, Н
 НИЗЛОЖИ́ВШАГО ВРА́ЖІЮ ДЕРЖА́ВЪ
 ВСЕПА́ГДЕНДЮ, Н ВСЕ́ХЪ ВОСКРЕ́СІВШАГО
 ВЪ ТЪ ВѢРОВАВШИХЪ, Н МІ́РЪ
 НЗБА́ВЛШАГО Ѡ СТРЕ́ЛЪ СМІ́ИНЫХЪ, Н
 Ѡ ПРÉЛЕСТИ ВРА́ЖІА, ІАКЪ БГЪ ВСЕ́ХЪ.

ПѢСНЬ 3.

Irmos: Росодательнѣ оубо печь
 содѣла аггелъ прѣбенымъ отрокомъ,
 халдѣи же ѡпалajúщее велѣніе бжїе,
 мѣчнѣтелѣ оубѣщѣа вопнѣти:
 бл҃гословѣнъ е́сн бж҃е о́тѣцъ
 нѣшнхъ.

Рыда́ющее во стѣ́тн твоѣ́й
 со́лнце, во мрѣ́кѣ ѡблечѣ́а, н во

Lamenting at Thy passion, the sun cloaked itself in gloom, O Master, and that day, throughout all the earth, light was darkened, crying: Blessed art Thou, O God of our fathers!

The uttermost depths were clothed in light through Thy descent, O Christ; and our first father was shown to be full of gladness, and, dancing, he leapt up, crying: Blessed art Thou, O God of our fathers!

Theotokion: Through thee, O Virgin Mother, radiant Light hath shone forth upon the whole world; for thou gavest birth unto God, the Creator of all. Him do thou entreat, O most pure one, that He send down great mercy upon us, the faithful.

Canon of the Cross and Resurrection
Irmos: O ineffable wonder!...

O strange image! He Who delivered Israel from bondage to Pharaoh is of His own will crucified by them, and looseth the chains of our offenses. Unto Him do we chant with faith: O God our Deliverer, blessed art Thou!

ДНѢ ПО ВСЕ́Й ВЛѢКО, ЗЕМЛѢ СВѢ́ТЪ
ПОМѢ́РЧЕ, ВОПІ̀А: БЛГОСЛОВЕ́НЪ Ѣ́СН БЖЕ
О́ТЦЪ НА́ШНХЪ.

ЎБЛЕКО́ШАСА ХРІ́ТѢ СХОЖДЕ́НІЕМЪ
ТВОИ́МЪ ВО СВѢ́ТЪ ПРЕНСПО́ДНАА,
ПРА́ОТЕЦЪ ЖЕ ВЕСЕ́ЛІА НПО́ЛНЬ ГВНІ́СА
ЛНКОВСТВѢ́СА, ВЗЫГРА́СА ВОПІ̀А:
БЛГОСЛОВЕ́НЪ Ѣ́СН БЖЕ О́ТЦЪ
НА́ШНХЪ.

БГО́РОДНЧЕНЪ: ТОВА́Ю МТН ДВО, СВѢ́ТЪ
ВОЗСІ̀А ВСЕ́Й ВСЕЛѢ́ННѢ́Й СВѢ́ТЛЫЙ:
ЗНЖДН́ТЕЛА ВО ТЫ́ ВСѢ́ХЪ РОДНА́А Ѣ́СН
БГА. Ѣ́ГОЖЕ ПРОСИ́ ВСЕ́ЧТАА, НА́МЪ
НИЗПОСЛА́ТИ ВѢ́РНЫМЪ ВЕ́ЛІЮ МЛ́ТЬ.

И́НЪ. І́рмосъ: НЕНЗРЕ́ЕННОЕ ЧДО:

Ѧ СТРА́ННАГѠ ѠБРА́ЗА! І́НЛА
НЗБАВЛЕ́Й Ѡ РАБО́ТЫ ФАРА́ОНСКІ́А,
РАСПИ́НАЕТСА ВО́ЛЕЮ Ѡ НЕГѠ, Н
РАЗРѢ́ШАЕТЪ ВЕРНГН СОГРѢ́ШЕ́НІЙ.
Ѣ́МДЖЕ ВѢ́РОЮ ПОЕ́МЪ: НЗБА́ВНТЕ́ЛЮ
БЖЕ, БЛГОСЛОВЕ́НЪ Ѣ́СН.

ТЕБѢ́ СПСА НА ЛО́БНѢ́МЪ РАСПА́ША
ПРЕВЕЗЗАКОН́НЫХЪ О́ТРОЦЫ

The impious children of the iniquitous crucified Thee, the Savior, on Golgotha, but Thou didst break down the brazen gates and bars, unto the salvation of us who chant: O God our Deliverer, blessed art Thou!

Theotokion: Having given birth to the Liberation of Eve from the ancient curse, O pure Virgin, thou dost release Adam; wherefore, with the angels we hymn thee and thy Son, and cry aloud: O God our Deliverer, blessed art Thou!

Canon of the Theotokos

Irmos: The Angel caused the furnace...

The furnace did not consume the three youths who prefigured thy birthgiving; for, without consuming thee, the divine Fire made His abode within thee, and hath taught all to cry: Blessed art Thou, O God of our fathers!

Enlightened by thy luminous radiance, the ends of the earth bless thee, O most pure Mother, as thou didst foretell, and, chanting with grace, they cry: Blessed art Thou, O God of our fathers!

НЕЧЕСТІВІН, ВРАТѦ МѢДНАѦ Н ВЕРѢН
СЛОМІВШАГО, ВО СПСѢНІЕ НАСЗ
ПОЮЩИХЪ: НЗБАВНТЕЛЮ БЖЕ,
БЛГОСЛОВЕНЗ , ЕСИ.

БГОРОДНЧЕНЗ: ВУЫ ДРЕВНІѦ
СВОБОЖДЕНІЕ РОЖДШАѦ Ѡ КЛАТВЫ,
РАЗРѢШАЕШИ АДѦМА ДВО ЧТАѦ.
ТѢМЖЕ СО АГГЛЫ ТѦ, СЗ СНОМЗ
ТВОІМЗ ПОЕМЗ Н ВОПІЕМЗ:
НЗБАВНТЕЛЮ БЖЕ, БЛГОСЛОВЕНЗ ЕСИ.

ИИЗ. Ірмосъ: РОСОДАТЕЛЬНѦ ОУБѦ ПЕЦЬ:

ЮНѦШЗ ТРІЕХЪ ПЕЦЬ НЕ ѠПАЛѦ,
РЖТВО ПРОУБРАЗЮЩИХЪ ТВОЕ:
БЖЕСТВЕННЫИ БО ѠГНЬ ТЕБЕ НЕ
ѠПАЛІВЗ, ВСЕЛІСА ВЗ ТѦ, Н ВСѦ НАД
ЧѦ ВОПІТИ: БЛГОСЛОВЕНЗ ЕСИ БЖЕ
ѠТЦЕЗ НАШНХЪ.

БЛЖАТЪ КОНЦЫ ТѦ ВСЕЧТАѦ МТИ,
ІАКОЖЕ ПРОРЕКЛА ЕСИ, ПРОСВѢЩАЕМИ
СВѢТОЛУЧНЫМИ СІАНЫМИ ТВОІМИ, Н
БЛГОДАТІЮ ПОЮЩЕ, ВОПІОТЪ:
БЛГОСЛОВЕНЗ ЕСИ БЖЕ ѠТЦЕЗ
НАШНХЪ.

ПІГУБНЫѦ ОУБѦ ЗУБЫ ВЗ МѦ
ВОНЗЕ СМІИ ЛУКАВНѢШІИ: НО СІМЗ

The most evil serpent sank his deadly fangs into me; but thy Son hath broken them, O Mother of God, and given me the strength to cry: Blessed art Thou, O God of our fathers!

Thou art the place where human nature is purified, O thou who alone art blessed of God; for, bearing in thine arms God Who sitteth upon the shoulders of the cherubim, thou criest: Blessed art Thou, O God of our fathers!

Ode VIII

Canon of the Resurrection

Irmos: From the flame didst Thou pour forth dew upon the venerable ones, and didst consume the sacrifice of the righteous one with water; for Thou, O Christ, dost do all things soever Thou desirest, Thee do we exalt supremely for all ages!

The Jewish people, who of old were slayers of the prophets, hath jealousy now made slayers of God, for they lifted Thee up upon the Cross, O Word of God. Him do we exalt supremely for all ages.

твѡй бѣгомѣти, сокрѣши еѣхъ, крѣ-
пость же мнѣ даде вопіѣти:
благословѣнъ еси бже оубо
нашихъ.

Учисти лице естество твое еси
едина бжебже, на рамо бо хе-
рѣвѣмекѣ сѣдѣщаго бже бо
ублаженъ носѣши вопіѣши:
благословѣнъ еси бже оубо
нашихъ.

Пѣнь ѿ.

Ирмосъ: Изъ пламене прѣбнымъ роу-
сточилъ еси, и праведнаго жертеу
водою попалилъ еси: всѣ бо тво-
риши хрѣте, токмо еже хотѣти,
та превозносимъ во всѣ вѣки.

Иже елика древле пророковѣицы
люди, бжебжеицы забвѣть нынѣ со-
дѣла, тебе на крѣтѣ вознесшиа,
слово бжеи: ебоже превозносимъ во
всѣ вѣки.

Ненаго крѣга не уставилъ еси, и
бо азъ сошеде, всего созавѣглъ
еси лежащаго во гнони хрѣте чело-

Thou didst not leave the vault of heaven, and, descending into hades, Thou didst raise up with Thyself all of man, who lay in the mire, O Christ; and he exalteth Thee supremely for all ages.

Theotokion: From Light thou didst conceive the Word, the Bestower of light; and having ineffably given birth unto Him, thou hast been glorified. For the Spirit of God dwelt within thee, O Maiden. Wherefore, we hymn thee for all ages.

Canon of the Cross and Resurrection
Irmos: Fall back in awe and fear, O heaven...

Every ear is filled with awe at how the Most High willingly came to earth to destroy the might of hades by His Cross and burial, and to raise up all to cry: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

The tyranny of hades hath ceased and its kingdom is henceforth set at nought; for He Who is God over all cast down its might when the Cross was planted in the ground. Him do ye children, bless; ye priests, hymn; ye people, exalt supremely for all ages!

ВѢКА, ТЛ ПРОВОЗНОСАЩА ВО ВСЛ
ВѢКН.

БГОРОДНЧЕНЗ: ѿ СВѢТА СВѢТОДАВЦА
СЛОВА ЗАЧАЛА ЕСИ, И РОЖДШИ
НЕНЗРЕЧЕННУ СЕГО, ПРОСЛАВИЛАСА ЕСИ:
ДХЪ БО ВЪ ТЛ ѾТРОКОВИЦЕ БЖИИ
ВСЕЛИСА. ТЕМЖЕ ТЛ ПОЕМЪ ВО ВСЛ
ВѢКН.

ИИЗ. Ирмосъ: ОУЖАСИНА БОЛИСА НБО:

ОУЖАСЕСА ВСАКЪ СЛХЪ, КАКЪ
ВЫШНИИ ВОЛЕЮ ПРИДЕ НА ЗЕМЛЮ,
АДОВЪ КРЕПОСТЬ РАЗРУШИТИ КРТОМЪ
И ПОГРЕБЕНИЕМЪ, И ВСЛ ВОЗДВИГНУТИ
ЗВАТИ: ѾТРОЦЫ БЛГОСЛОВИТЕ,
СЩЕННИЦЫ ВОСПОИТЕ, ЛЮДИЕ ПРОВОЗНО-
СИТЕ ВО ВСЛ ВѢКН.

Престл адово мучительство, и
царство оуннижиса прочее, на кртѣ
бо на землн водруженася, иже надъ
всѣмн бгъ, сегѡ могущество нзло-
жн. Егѡже ѾТРОЦЫ БЛГОСЛОВИТЕ,
СЩЕННИЦЫ ВОСПОИТЕ, ЛЮДИЕ ПРОВОЗНО-
СИТЕ ВО ВСЛ ВѢКН.

ѿ НЕНЗРЕЧЕННАГѡ ТВОЕГѡ ХРТЕ
ЧЛВЧКОЛЮБИА, И НЕНЗГЛАГОЛАННЫХЪ
БЛАГЪ! МЕНЕ БО ВИДА ПОГНЕАЮЩА ВО

O Thine ineffable love for mankind, O Christ, and Thine unutterable benefactions! For, seeing me perishing in the prison of hades, Thou didst deliver me, enduring Thy sufferings. Wherefore, we bless Thee, the Master of all, and exalt Thee supremely for all ages.

Canon of the Theotokos

Irmos: From the flame didst Thou pour forth dew...

Having arrayed thee like a queen in the effulgence of the Spirit as in golden vesture, thy Son set thee at His own right hand, O all-pure one. Him do we exalt supremely for all ages.

He Who by His will alone established the world taketh flesh from thine all-pure womb, desiring to form it anew from on high. Him do we exalt supremely for all ages.

That the Word might unite Himself unto me, a man, thou becamest the habitation of God, O all-pure one, manifestly shining forth in the splendor of virginity. Wherefore, we hymn thee for all ages.

ЉДОВѢ ТЕМНИЦѢ, СТРАСТИ ПРЕТЕРПѢ-
ВЫЙ НЗБАВЛАЗ ѸСИ. ТѢМЖЕ ТЛ
БЛГОСЛОВІМЪ ВСѢХЪ ВЛІКЪ, Н ПРЕ-
ВОЗНОСИМЪ ВО ВСА ВѢКН.

ИИЗ. Ірмосъ: НЗ ПЛАМЕНЕ ПРІВНЫМЪ:

Позлащеною ризою ѿкоже црнцѣ
снз твоѣ просвѣтнвз зарео дха,
тебѣ ѡдесндо себѣ постави прѣчтаа:
Ѹгоже превозносимъ во вса вѣкн.

Иже хотѣнїемъ ѣдннмъ мїрз
водрзнвнн, ѡ прѣчтаа твоел
оутрѣбы плѣть вземлетъ, свыше
сїю наздати хота: Ѹгоже пре-
возносимъ во вса вѣкн.

Счетанїемъ слова ко мнѣ чело-
вѣкѣ, бжественное жнлице была
Ѹси прѣчтаа, прїемшдо нескзанны
свѣтлостїю: тѣмже тл поемъ во
вса вѣкн.

Златозарный тл свѣщникъ
предвообразн, прїемшдо нескзанны
свѣтз непристдпный, рздумомъ

The golden candlestand pre-figured thee who ineffably received the unapproachable Light Who illumineth all things with His radiance. Wherefore, we hymn thee, O pure one, 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: It is not possible for men to behold God, upon whom the ranks of angels dare not gaze; but through thee, O most pure one, hath the Word appeared incarnate unto men; and magnifying Him with the armies of heaven, we call thee blessed.

While sharing in sufferings through Thy sufferings, Thou didst remain untouched by the passions, O Word of God; yet as Thou art suffering for the passions, Thou dost loose man from the passions, O our Savior; for Thou alone art dispassionate and almighty.

СВОИМЪ ѠЗАРЯЮЩИЪ ВСА ЧЕКАА.
ТѢМЖЕ ТЛ ПОЕМЪ ЧИТАА, БО ВѢКИ.

ТѢМЖЕ, ПОЕМЪ ПѢСНЬ ВЦЫ: ВЕЛИЧИТЪ ДУША МОА
ГЛА: СЪ ПРИПѢКОМЪ: ЧИНИШЮ ХЕРУВИМЪ:

ПѢСНЬ Д.

Ирмосъ: БГА ЧЕЛОВѢКЪМЪ НЕ
ВОЗМОЖНО ВІДѢТИ, НА НЕГОЖЕ НЕ
СМѢЮТЪ ЧИНИ АГГЛЪСТІИ ВЗНРАТИ:
ТОВОЮ ЖЕ ВСЕЧИТАА, ІАВІСА
ЧЕЛОВѢКЪМЪ СЛОВО ВОПЛОЩЕНО,
ЕГОЖЕ ВЕЛИЧАЮЩЕ, СЪ НЕНЫМИ ВОН
ТЛ ОУБЛЖАЕМЪ.

Страстѣй непрчастенъ ты
пробылъ єси слове бжїи, плотию
прїобщивша стрѣмъ: но рѣшиши
ѡ страстѣй человекѣа, стрѣмъ
бывъ страсть спсе нашъ: єдинъ бо
єси безстрѣтенъ, ѡ вселенъ.

Тлю смертндоу прїемъ, тлѣнїа
соблюлъ єси тѣло твоє невкдно,
твоа же животворацаа ѡ

Receiving the corruption of death, Thou didst keep Thy body untouched by corruption, nor didst Thou leave Thy life-creating and divine soul in hades, O Master; but having arisen as from sleep, Thou didst raise us up with Thyself.

Triadicon: O all ye men, with pure lips let us glorify God the Father and the Son Who is equally without beginning, and let us honor the ineffable and all-glorious power of the most Holy Spirit; for Thou alone art the almighty and indivisible Trinity.

Canon of the Cross and Resurrection
Irmos: Lament Me not, O Mother...

Even though Thou didst descend into the grave as one dead, O Bestower of life, Thou didst destroy the might of hades, raising up with Thee the dead whom it had swallowed, O Christ; and as God Thou hast given resurrection unto all who with faith and love magnify Thee.

БЖЕСТВЕННАМ ВЛКО ДУША, ВО АДѢ НЕ
УСТАВЛЕНА БЫТЬ: НО ІАКОЖЕ Ѡ СНА
ВОСКРѢС, НАСЪ СОВОЗДВІГЛЪ СЪСН.

Трѣченъ: Б҃га Ѡца, с҃на
СОВЕЗНАЧАЛНА, ВСН ЧЕЛОВѢЦЫ
ОУСТНАМН ОУБѢ ЧІСТЫМН СЛАВНМЪ,
НЕНЗРЕЧЕННЮ ЖЕ Н ПРЕСЛАВНЮ ДХА
ВСЕСТАГѢ СНАД ЧТНМЪ: СДННА БО ССН
ВСЕСНЛЬНАМ ТРЦА НЕРАЗЛЧНАМ.

Изм. Ирмосъ: Не рыдай мене мати:

Ище н во гробѣ сошелъ сн іакѡ
мертвѣхъ жнзнодабче, но адовѣ крѣ-
пость разрѣшилъ сн хрѣте, совоз-
двнглѣмъ мѣртвѣхъ, іаже н погло-
ти, н воскреснѣе всѣмъ подалъ сн,
іакѡ бгъ, вѣрою н любовію тѣ ве-
личающымъ.

Да радуетца твѣрь, н да
процветѣтѣтъ іакѡ κρίνη: хрѣтосъ бо
Ѡ мѣртвѣхъ востѣ іакѡ бгъ. гдѣ

Let creation rejoice and blossom like a lily; for Christ hath arisen from the dead as God. Let us cry out: where now is thy sting, O death? Where is thy victory, O hades? He Who hath lifted up our horn hath cast thee down to the ground, in that He is full of loving-kindness.

Stavrotheotokion: Thou bearest Him who beareth all things, and holdest as a babe in thine arms Him who delivereth us from the hands of the enemy who warreth against us, O all-pure Mistress; and thou seest Him uplifted upon the Tree of the Cross who hath raised us up from the pit of evil.

Canon of the Theotokos

Irmos: It is not possible for men to behold God...

The Star which shineth forth out of Jacob with the rays of divinity shone forth upon those held fast in darkness; for through thee, O most pure one, did Christ God the Word become incarnate. And illumined by Him, with the armies of heaven we call thee blessed.

ТВОЁ, СМЕРТЯ, НЫНѢ ЖАЛО,
ВОЗЗОВѢМЪ; ГДѢ ТВОА ѿДЕ, ПОБѢДА;
НИЗЛОЖИ ТЯ ВЪ ЗЕМЛЮ,
ВОЗВЫСИВШИ РЪКЪ НАШЪ, ѿКЪ
БЛГОУТРОБЕНЪ.

Крѣтосѣорѣдиченъ: Нѣсиши носѣщаго
всѣ, ѿ держиши ѿКЪ младѣнца въ
рѣкачѣ, ѿ рѣки ѿзбавляющаго насъ
боритѣла врага, пречѣтаа влѣще, ѿ
внѣдши на крѣтѣ дрѣва возвышѣема,
ѿ рѣва слѣбы насъ возвысивша.

Ииъ. Ирмосъ: Бѣа человекѣмъ не возмѣжно:

Свѣзда сѣяюща зарѣмн бжества
ѿ ѿКѣва, ѿ мрѣка содержимымъ
возсѣа: тобою бо всечѣтаа, хрѣтѣсъ
бѣзъ слѣво воплощенно: ѿмже про-
свѣщѣемн, сѣ нѣнымн вѣн тѣа
ѿблѣжѣемъ.

Ѹкрѣпльса сѣлою твоѣю ѿ
блгодѣтѣю, тебѣ пѣснь ѿсѣрднѣ ѿ
сѣрдца возложихъ: но сѣю прѣимнѣ дѣо

Strengthened by thy power and grace, I have earnestly set forth hymnody for thee with all my heart. Accept it, O pure virgin, bestowing on me thy greatly radiant grace out of thine incorrupt treasures, O blessed of God.

Thou hast been manifestly shown to be the loom of the Divinity, whereon the Word wove the garment of His body, deifying my form, O Virgin. And having clothed Himself therein, He hath saved all who magnify thee with pure thought.

Resurrection hath now been given to the dead through thine ineffable and unutterable birthing, O most pure Theotokos; for Life, clothing Himself in flesh through thee, shone forth upon all, and hath manifestly lifted the gloom of death.

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 VI:

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

Ѣ́ТЛА, БЛГОДАТЬ ВОЗДАЮЩИ ТВОЮ
МНОГОБѢ́ТЛЮ, Ѡ НЕТАЛѢННЫХ
СОКРѠВНИЦЪ, БГОБЛЖЕННА.

ПОСТАВЪ ПОКАЗАЛАСА ЕСИ ЯВѢ
БЖЕСТВА, ВЪ НЕМЖЕ РИЗЪ ТѢЛЕСЕ
СЛОВО ИСКВА, БГОСОДѢЛВЪ МОИ ДѢО
ЗРАКЪ: ВЪ НЕГОЖЕ ѠБЛЕКСА ВЕѢХЪ
СПСЕ, Ѡ СМЫСЛА ЧИСТА ТЕБЕ ВЕ-
ЛНЧАЮЩИХЪ.

МЕРТВЫМЪ ВОСКРЪНІЕ НЫНѢ ДА-
РОВАСА, ТВОИМЪ НЕКАЗАНЫМЪ И НЕ-
ИЗРЕЧЕНЫМЪ РЖИТВОМЪ, БЦЕ ВСЕѢТЛА:
ЖИЗНЬ БО ИЗЪ ТЕБЕ ПЛОТІЮ
ѠБЛЕКШИСА, ВЕѢМЪ ВОЗІА, И
СМЕРТНОЮ ДРАХЛОСТЬ ЯВѢ РАЗРЪШИ.

По катавасіи ѣктеніа малла. Таже: Сѣтъ гдѣ бѣтъ
нашъ: Ѣзапостіларій оѣтренный.

На хваліиѣхъ стѣхныи воскресны, гласъ Ѣ:
Сѣтъ: СОТВОРИТИ ВЪ НИХЪ СДЪЗ
НАПІСАНЫ:/ СЛАВА СІА БДЕТЪ ВЕѢМЪ
ПРПБНЫМЪ ЕГѠ.

КѢТЪ ТВОИ ГДИ, / ЖИЗНЬ И
ВОСКРЪНІЕ ЛЮДЕМЪ ТВОИМЪ ЕСТЬ, / И
НАДѢЮЩЕСА НАНЬ, / ТЕБЕ ВОСКРЪШАГО

Thy Cross, O Lord, is the life and resurrection of Thy people; and we who set our hope thereon hymn Thee, our risen God. Have mercy upon us!

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

Thy burial hath opened paradise to the human race, O Master; and, delivered from corruption, we hymn Thee, our risen God. Have mercy upon us!

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

Let us hymn Christ Who is risen from the dead, with the Father and the Spirit; and let us cry out to Him: Thou art our life and resurrection! Have mercy upon us!

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

Б҃ГА НАШЕГО ПОЕМЪ:// ПОМНѸИ НАСЪ.

Стѣхъ: Хвалѣте б҃га во стѣхъ
ѣгѡ,/ хвалѣте ѣгѡ во оутверженїи
сїлы ѣгѡ.

Погребенїе твоє вѣко,/ рѣи ѡверзе
родъ человекескомъ:/ и ѡ неплѣнїа
нзбавльшесѧ,/ тебе воскресѧго б҃га
нашего поемъ:// помнѸи насъ.

Стѣхъ: Хвалѣте ѣгѡ на сїлахъ
ѣгѡ,/ хвалѣте ѣгѡ по множествѸ
величествїа ѣгѡ.

Во оцѣмъ и дхѡмъ хрѣта во
поимъ,/ воскресѧго нз мѣртвыхъ,/ и
кз немѸ воимъ:/ ты живѡтъ ѣси
нашъ, и воскреснїе, // помнѸи насъ.

Стѣхъ: Хвалѣте ѣгѡ во гласѣ
трѣбнемъ,/ хвалѣте ѣгѡ во
псалтїри и гдслехъ.

Тридневенъ воскресъ ѣси хрѣте ѡ
гроба/ ꙗкоже писано ѣсть,/ совоз-
двїгнѸвый прѡтца нашего./ тѣмъ-
же тѣ и славитъ родъ человекес-

Thou didst rise from the tomb on the third day, as it is written, O Christ, raising up our forefather with Thyself. Wherefore, the human race glorifieth Thee and hymneth Thy resurrection.

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

Great and awesome is the mystery of Thy resurrection, O Lord; for thus Thou didst issue forth from the tomb, like a bridegroom from a wedding chamber, having destroyed death by death, that Thou mightest free Adam. Wherefore, the angels join chorus in the heavens, and on earth men glorify Thy loving-kindness toward us, O Thou Who lovest mankind.

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

ЧЕСКІЙ, / ѿ ВОСПѢВАЮТЪ ТВОЕ ВОСКРѢНІЕ.

Ины стѣхѣры ѿнатѡліевы.

Стѣхъ: Хвалѣте ѣго въ тѣмпаѣ ѿ лицѣ, / хвалѣте ѣго во струѣнахъ ѿ ѡрганѣ.

Гдѣ, вѣліе ѿ страшно ѣсть твоегѡ воскрѣніа тѣнство: / тѣкъ во пронзшѣлз ѣсѣ ѡ грѡба, / ѣкъ женѣхъ ѡ чертѡга, / смѣртѣю смѣртъ разрѣшѣвыи, да ѡдѡма свободѣши. / тѣмже на нѣбѣхъ ѡггѣлѣ ликѡвст. вѣдѡтз, / ѿ на землѣ чѣловѣцы славатз, // ѣже на насъ бѣвшее бѣгѡдѣтрѡбіе твое, чѣвѣколѡбче.

Стѣхъ: Хвалѣте ѣго въ кѡмвѣлѣхъ доброгласныхъ, хвалѣте ѣго въ кѡмвѣлѣхъ восклицаніа: / всѣкоє дыханіе да хвалѣтз гдѣ.

Ѧ пребеззакѡннѣи ѡдѣе, / гдѣ сѣтъ печѡти ѿ сребрѣнницы, ѣже дѡстѣ вѡннѡмз; / не ѡѡкрѡдено бѣстѣ сокрѡвнице, / но воскрѣе ѣкъ еѣленз; / сѡмн же пограмѣстѣсѡ ѡвѣргшѣнѣсѡ хрѣта гдѣ славы, / пострадавѣша ѿ

O ye most iniquitous Jews,
where are the seals, and the silver
coins which ye gave to the sol-
diers? The Treasure hath not been
stolen, but is risen, as One
mighty. Ye are filled with shame,
who rejected Christ, the Lord of
glory, Who suffered, was buried,
and rose from the dead. Let us
worship Him!

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

While the tomb was sealed,
how were the remains stolen, O
ye Jews who set the watch and af-
fixed the seals? The King issued
forth through doors which were
closed. Either show Him as one
dead, or worship Him as God,
chanting with us. Glory, O Lord,
to Thy Cross and resurrection!

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

погрѣѣнна, / ѿ воскрѣша ѿз'
мѣртвыхъ: томѣ поклонѣмъ.

Стѣхъ: Воскрѣни гдѣ бже мой, да
вознесѣтца рѣка твоѡ, / не забуди
оубогихъ твоихъ до конца.

Запечатанѣ гробѣ, какъ ѡкрадени
бысте иудеѣ, / стражи поставльше,
и знаменїа положше, / двѣремъ
заключѣннымъ проиде црь; / ѿнѣ
ѡкъ мѣртва предѣтавнѣте, / ѿнѣ ѡкъ
бгѣ поклонѣтца, съ нами поюще://
слава гдѣ крѣтѣ твоемѣ, и воскрѣнїю
твоемѣ.

Стѣхъ: Исповѣмца тебѣ гдѣ,
всѣмъ сѣрдцемъ моимъ, / повѣмъ
всѡ чюдеса твоѡ.

Живоприѡтнаго твоегѡ гроба, /
мѣронѡснцы жєны рыдающе, /
достигѡша гдѣ, и мѣра носѡща, /
тѣло твоѡ пречѣтое помѡзати
искѡхъ: / ѡбрътѡша же свѣтонѡсна
ѡггѡ на камени сѣдѡща, / и къ

The myrrh-bearing women, lamenting, reached Thy Life-receiving tomb, O Lord; and, bearing myrrh, they sought to embalm Thine all-pure body. But they found a luminous angel seated upon the stone, who declared to them, saying: "Wherefore weep ye for Him from Whose side life poured forth upon the world? Why seek ye the Immortal One as though He were one dead in the grave? Rather, make haste, announce to His disciples the universal joy of His glorious resurrection!" O Savior Who hast enlightened us thereby, grant us cleansing and great mercy!

Glory... The matins Gospel sticheron.

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

Great Doxology, and resurrectional troparion:

Having risen from the tomb and having burst the bonds of hades, Thou hast destroyed the sentence of death, O Lord, delivering 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.

нѣмъ вѣщающа, ѡ глаголюща: / что
слезнѣте, ѡзъ ребрѣхъ источившаго
жизнь мѣрови; / что ѡщете ѡакъ
мѣртѣво въ гробѣхъ безмѣртнаго; /
текъша же паче возвѣстѣте погвѣ
оуѣнѣкѣмъ, / славногвѣ ѡгвѣво крѣнѣ
всемѣрнѣое радѣванѣе, / ѡмже ѡ насъ
спѣсе просвѣтѣнѣнѣи, // дѣрѣнѣ ѡчищенѣе
ѡ вѣлѣю мѣтѣ.

Слава, стѣхѣра оуѣтрѣннаѣ ѡвѣскаѣ. ѡ нынѣ:

Преблѣгословѣнна ѡнѣ: Славослѣвѣе великое.

Тѣже, тропѣрьво крѣнѣ.

Крѣнѣхъ ѡзъ грѣво, ѡ оуѣзы
растерзѣлѣхъ ѡнѣ ѡда, разрѣшилѣхъ ѡнѣ
ѡдѣженѣе смѣртѣнѣ гѣнѣ, всѣ ѡ свѣтѣнѣ
врагѣ ѡзѣбѣнѣнѣи: ѡвѣнѣнѣи же себѣ
ѡплѣмъ твоѣмъ, послѣлѣхъ ѡнѣ ѡ на
прѣповѣдѣ, ѡ тѣмѣнѣ мѣрѣ твоѣ
пѣдалѣхъ ѡнѣ вселѣннѣнѣнѣ, ѡдѣнѣ
многѣмѣтѣнѣе.

Тѣже, ѡктѣнѣнѣи. ѡ ѡпѣтѣнѣ.

Then the litanies and the dismissal.

Sunday Morning – Divine Liturgy

On the Beatitudes, these troparia, in Tone V1:

Remember me when Thou comest in Thy kingdom, O God my Savior, and save me, for Thou alone lovest mankind.

By a tree was Adam deceived; yet again by the Tree of the Cross was the thief saved, who cried out: Remember me in Thy kingdom, O Lord!

O Bestower of life, Who hast broken down the gates and portals of hades, Thou hast saved all who cry out to Thee, O Savior: Glory to Thine arising!

O Thou Who by Thy burial hast made death captive, and by Thy resurrection hast filled all with joy: remember me, in that Thou art compassionate.

The myrrh-bearing women who came to the tomb heard an angel cry out: Christ, who hath enlightened all things, is risen!

Together let us all hymn Christ, Who was nailed to the Cross and hath delivered the world from beguilement.

На літурѣіи бѣжѣнны, гласъ ѿ:

ПОМАНІ МѦ БЖЕ ІПСЕ МОН, ѿГДА
ПРІИДЕШИ ВО ЦРѢТКІИ ТВОЕМЪ, Н ІПСИ
МѦ ІАКЪ ѿДІНЪ ЧЛѢВКОЛЮБЕЦЪ.

ДРЕВОМЪ АДАМА ПРЕЛЪСТІВШАГОСА,
ДРЕВОМЪ КРѢТНЫМЪ ПАКІИ ІПСАЪ ѿСН Н
РАЗБОЙНИКА, ВОПІЮЩА: ПОМАНІ МѦ
ГДІИ ВО ЦРѢТКІИ ТВОЕМЪ.

ІАДОВА ВРАТѦ Н ВЕРѢН СОКРЪШІВЫИ
ЖИЗНОДАВЧЕ, ВОСКРѢІАЪ ѿСН ВСѦ ІПСЕ
ВОПІЮЩА: СЛАВА ВОСТАНІЮ ТВОЕМЪ.

ПОМАНІ МѦ, НЖЕ СМЕРТЬ
ПЛѢНІВЫИ ПОГРЕБЕНІЕМЪ ТВОИМЪ, Н
ВОСКРЕНІЕМЪ ТВОИМЪ РАДОСТИ ВСѦ
ИСПОЛНІВЫИ, ІАКЪ БЛГОДТРОБЕНЪ.

МІРРОНѠЩИЦЫ КО ГРОБЪ
ПРИШЕДША, АГГЛА ЗОВУЩА СЫШАХЪ:
ХРІТОСЪ ВОСКРѢСЕ, ПРОСВѢТІВЫИ
ВСѦЧЕСКАА.

На дрѣвѣ крѣтнѣмъ
пригвоздѣншагоса, н мїръ ѿ
прелестіи н забавльшаго, согласноу всн
хрѣтау воспонѣмъ.

Triadicon:

The Father, the Son, and the Holy Spirit let us glorify, saying: O Holy Trinity, save Thou our souls!

Theotokion:

O Virgin, who ineffably conceived in the latter days and gavest birth unto Thy Creator: Save those who magnify thee!

Resurrectional troparion, in Tone VI:

Angelic powers were upon Thy tomb, and those who were on guard became as dead. And Mary stood in thy tomb, seeking Thine all-pure body. Thou didst make hades captive without being tested thereby. And Thou didst greet the Virgin, granting life. O Lord Who art risen from the dead, glory be to Thee!

Kontakion, in Tone VI:

Raising up all the dead from the dark vales [of hades] with His life-creating hand, Christ God, the Bestower of life, granted resurrection to the human race; for He is the Savior of all, the resurrection and life, and the God of all.

СЛАВА, ТРЪЧЕНЪ:

ОЦА, И СНА СЛАВОСЛОВИМЪ, И ДХА СЪАГО, ГЛАГОЛЮЩЕ: ТРЪЦЕ СЪАА, СПСН ДУШЫ НАША.

И НЫНѢ, БГОРОДНИЧЕНЪ:

НЕНЗРЕЧЕННУ ВЪ ПОСЛѢДНАА ЗАЧЕНШИ, И РОЖДШИ СОЗДАТЕЛА ТВОЕГО, ДВО, СПСАИ ТА ВЕЛИЧАЮЩЫА.

Тропарь воскресенья, гласъ 5:

АГГЕЛЬСКІА СИЛЫ НА ГРОБѢ ТВОЕМЪ, / И СТРЕГУЩІИ УМЕРТВѢША: / И СТОАШЕ МРІА ВО ГРОБѢ, / ИЦДЦИ ПРЕЧТАГУ ТѢЛА ТВОЕГО. / ПЛЕНІЛЪ ЕСИ АДУ, НЕ ИСКУСНУСА У НЕГО: / СРѢТНЛЪ ЕСИ ДВО ДАРОВАИ ЖИВОТЪ. / ВОСКРЕСІИ ИЗЪ МЕРТВЫХЪ, // ГДН СЛАВА ТЕБѢ.

Кондакъ, гласъ 5:

ЖИВОНАЧАЛЬНОЮ ДЛАНІЮ, / ОУМЕРШЫА У МРАЧНЫХЪ ОУДОЛІИ, / ЖИЗНОДАВЕЦЪ ВОСКРЕСНУ ВЪСѢХЪ ХРІТОСЪ БГЪ, / ВОСКРЕНІЕ ПОДАДЕ ЧЕЛОВѢЧЕСКОМУ РОДУ: / ЕСИТЬ ВО ВЪСѢХЪ СПЕНІТЕЛЬ, // ВОСКРЕНІЕ И ЖИВОТЪ, И БГЪ ВЪСѢХЪ.

Prokimenon, in Tone VI:

O Lord, save Thy people, and
bless Thine inheritance.

Stichos: Unto Thee, O Lord, will I
cry; O my God, be not silent unto
me.

Alleluia, in Tone VI:

He that dwelleth in the help of
the Most High shall abide in the
shelter of the God of heaven.

Stichos: He shall say unto the
Lord: Thou art my helper and my
refuge. He is my God, and I will
hope in Him.

Προκίμενον: γλαῖα ε̅:

Ἐπίη γᾶν, λαὸν τῶα, ἢ εὐλογοῦν
δοξαίηε τῶε.

Ἐπίχ: Κα τῶε γᾶν βοζζοβῶ, εἶε
μόη, δα νε προμολήση ᾧ μενέ.

Ἄλληλια:

Ζηβίη εζ πόμοση εβίσηαγω,
εζ κρόεε εἶα ηῆαγω βοδβορήτσα.

Ἐπίχ: Ρεχέττ γᾶεη: ζατῶπνηκα
μόη εἶη, ἢ προεβῆησε μοε, εἶε
μόη, ἢ οὔποβαῖο ηα ηεο.