

Βοικρήνῃ Ὀκτῶνχζ. Γλάεζ ζ̅.

Sunday Octoechos – Tone 7

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 VII:*

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

Come, let us rejoice in the Lord Who hath broken the might of death and enlightened the human race; and let us cry out with the incorporeal ones: O our Creator and Savior, glory be to Thee!

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

For our sake, O Savior, Thou didst endure the Cross and burial. And as God Thou didst slay death by death. Wherefore, we bow down before Thy rising on the third day. O Lord, glory be to Thee!

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

Къ ѡбѣщанъ на велицѣхъ вечерни,  
на Гдѣ воззвѣхъ, порѣвѣхъ стѣхъ ѿ нѣ поѣмъ  
стѣхъры вокрѣны, глѣеζ ζ̅. Творѣнїе ѱωάνна  
Дамаскїна.

Стѣхъ: Нѣзведѣ нѣзъ темнїцы дѣшѣ  
моѣ, нѣповѣдатїа нѣмени твоѣмѣ.

Прїидѣте, возрадѣмѣа гдѣви,  
сокрѣшнѣшемѣ смѣртїи державѣ, нѣ  
проевѣтнѣшемѣ челоѣческїѣ рѣдъ,  
со безплѣтнѣми зовѣще: содѣтелю  
нѣ спсе насъ, слава тебѣ.

Стѣхъ: Менѣ ждѣтъ прѣннїцы,  
дѣндеже воздѣи мнѣ.

Крѣтъ претерпѣлъ ѣснѣ спсе, нѣ  
погрѣбѣнїе насъ раднѣ, смѣртїю же  
ѣакѣ бгѣ смѣртѣ ѡмертѣнѣлъ ѣснѣ.  
тѣмже поклонѣмѣа трїднѣвномѣ  
вокрѣнїю твоѣмѣ: гдѣ, слава тебѣ.

Стѣхъ: Нѣзъ глѣбннѣ воззвѣхъ къ  
тебѣ гдѣ, гдѣ, ѡѣлѣшн глѣеζ моѣ.

Beholding Thy resurrection,  
the apostles marvelled, chanting  
angelic praise. This is the glory of  
the Church! These are the riches  
of the kingdom! O Lord Who suf-  
fered for our sake, glory be to  
Thee!

*Stichos:* Let Thine ears be atten-  
tive to the voice of my supplica-  
tion.

Thou wast seized by iniquitous  
men, O Christ, yet Thou art my  
God, and I am not confounded.  
Thou wast beaten on the shoul-  
ders, yet I shun Thee not. Thou  
wast nailed to the Cross, and I do  
not conceal it. I boast in Thine  
arising; for Thy death is my life.  
O almighty Lord Who lovest  
mankind, glory be to Thee!

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

ἸΠΛΗ ΒΗΔΕΨΗ ΒΟΚΡΗΙΕ ΣΟΔΕΤΕΛΑ,  
ΥΔΑΧΔΕΑ, ΠΟΥΨΕ ΧΒΑΛΔ ἌΓΓΛΕΚΔΥ:  
ΕΙΔ ΣΛΑΒΑ ΞΕΤΥ ЦРКОВНАΑ, ΕΙΕ  
ΒΟΓΑΤΕΤΒΟ ЦРТВΕΙΑ: ΠΟΥΤΡΑΔΑΒΥΗ ΗΑΣΖ  
ΡΑΔΗ, ΓΔΗ, ΣΛΑΒΑ ΤΕΒΕΪ.

ἮΝΥ ΕΤΙΧΗΡΥ ἈΝΑΤΩΛΙΕΒΥ, ΓΛΑΣ ΤΟΗΗΕ.

ΕΤΙΧΖ: ΔΑ ΕΔΔΤΖ ΟΥΨΗ ΤΒΟΗ  
ΒΝΕΜΛΟΥΨΕ ΓΛΑΣ ΜΟΛΕΝΙΑ ΜΟΕΓΩ.

ἸΨΕ Η ἸΑΤΖ ΒΒΙΛΖ ΕΙΗ ΧΡΤΕ, Ω  
ΒΕΖΖΑΚΟΝΗΝΥΧ ΜΔΖΕΗ: ΝΟ ΤΒΙ ΜΗ  
ΕΙΗ ΕΓΖ, Η ΝΕ ΠΟΥΤΥΖΔΔΕΑ: ΕΙΕΝΖ  
ΒΒΙΛΖ ΕΙΗ ΠΟ ΠΛΕΨΕΜΑ, ΝΕ  
ΩΜΕΤΑΙΟΥΑ: ΗΑ ΚΡΤΕ ΠΗΓΒΟΖΔΕΝΖ  
ΒΒΙΛΖ ΕΙΗ, Η ΝΕ ΤΑΙΟ: ΒΟΥΤΑΝΙΕΜΖ  
ΤΒΟΗΜΖ ΧΒΑΛΙΟΥΑ: ΣΜΕΡΤΕ ΒΟ ΤΒΟΔ  
ΖΗΒΟΤΖ ΜΟΗ, ΒΣΕΗΛΗΝΕ Η  
ΥΛΒΕΚΟΛΙΟΥΕΥΕ ΓΔΗ, ΣΛΑΒΑ ΤΕΒΕΪ.

ΕΤΙΧΖ: ἸΨΕ ΒΕΖΖΑΚΩΝΙΑ ΗΑΣΖΗΨΗ  
ΓΔΗ, ΓΔΗ, ΚΤΟ ΠΟΥΤΟΗΤΖ; ἸΑΚΩ ΟΥ  
ΤΕΒΕ ΩΥΗΨΕΝΙΕ ΞΕΤΥ.

Fulfilling the prophecy of David, Christ revealed His majesty to the disciples in Sion, showing Himself to be everlaudable and glorious, with the Father and the Spirit, and to be the One Who, as the Word, was incorporeal in the beginning, was later incarnate for our sake, was slain as a man, and arose with power as He Who loveth mankind.

*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.

Thou didst descend into hades as Thou didst will, O Christ; Thou didst overthrow death as God and Master; and Thou didst rise on the third day, raising up Adam with Thyself from the bonds of hades and corruption; and he cried out, saying: Glory to Thy resurrection, O Thou Who alone lovest mankind!

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

ДѢДСКОЕ ПРѢРОЧЕСТВО ИСПОЛНѢ  
ХРІТОСЪ, ВЕЛІЧЕСТВІЕ ВЪ СІОНѢ СВОЕ  
ОУЧИКОМЪ ѠКРЫЛЪ ѢСТЬ, ХВАЛІМА  
ПОКАЗЪА СЕБѢ, И СЛАВНМА ПРИСНУ, СО  
ОЦЕМЪ ЖЕ И ДХОМЪ СТЫМЪ: ПЕРВѢ  
ОУБЪ БЕЗПЛОТНА, ІАКЪ СЛОВА,  
ПОСЛѢДНІ ЖЕ НАСЪ РАДН ВОПЛОЦЕНА, И  
ОУМЕРЩВЛЕНА ІАКЪ ЧЛВѢКА, И  
ВОСКРѢША СО ВЛАСТІЮ, ІАКЪ  
ЧЛВѢКОЛЮБЦА.

Стихъ: ИМЕНЕ РАДН ТВОЕГѠ  
ПОТЕРПѢХЪ ТѠ ГДН, ПОТЕРПѢ ДУША  
МОѠ ВЪ СЛОВО ТВОЕ, ОУПОВА ДУША  
МОѠ НА ГДА.

ГОШЕЛЪ ѢСН ВО АДЪ ХРІТЕ, ІАКОЖЕ  
ВОСХОТѢЛЪ ѢСН: ИСПРОВЕРГЛЪ ѢСН  
СМЕРТЬ, ІАКЪ БГЪ И ВЛКА: И ВОСКРѢЛЪ  
ѢСН ТРИДНЕВЕНЪ, СОВОСКРѢНЪ АДАМА Ѡ  
АДОВЫХЪ ОУЗЪ И ТЛѢНІА, ЗОВУЩА И  
ГЛАГОЛЮЩА: СЛАВА ВОСКРѢНІЮ ТВОЕМУ  
ѢДННЕ ЧЛВѢКОЛЮБЦЕ.

Стихъ: Ѡ СТРАЖИ ОУТРЕННІА ДО  
НОЩИ, Ѡ СТРАЖИ ОУТРЕННІА, ДА  
ОУПОВАЕТЪ ІИЛЬ НА ГДА.

Thou wast laid in the tomb as one asleep, O Lord, and didst rise on the third day as one powerful in might, raising up Adam with Thyself from the corruption of death, in that Thou art almighty.

*Then stichera for the saint from the Menaion.*

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

*The dogmatic theotokion, in Tone VII:*

Thou hast been known to have become a Mother in supernatural manner, O Theotokos, and hast remained a Virgin in manner past recounting and understanding; and no tongue can describe the wonder of thy birthgiving. For as thy conceiving is all-glorious, so is the manner of thy birthgiving beyond comprehension; for where God so willeth, the order of nature is over-ruled. Wherefore, knowing thee to be the Mother of God, we all earnestly entreat thee: Pray thou that our souls be saved!

*Entrance. "O gladsome Light..."*

*The daily prokimenon, in Tone VI.*

*The aposticha stichera, in Tone VII:*

Thou didst rise from the tomb, O Savior of the world, and with Thy flesh didst raise men up. Glory be to Thee, O Lord!

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

Во гробѣ положѣнъ былъ ѣси  
ѣакъ спл гдн: н воскрелъ ѣси  
трнднѣвенъ, ѣакъ снленъ въ  
крѣпостн, совоскрелъ адама ѿ тлн  
смѣртныа, ѣакъ всеснленъ.

Слава, н нынѣ, бгородиченъ:

Мтн ѡбѣ позналаа ѣси, паче  
ѣстествоа, бѣе, пребыла же ѣси дѣа,  
паче слова н разума: н чдесе ржтвѣ  
твоегѡ казатн азѣкъ не мѡжетъ.  
преславнѡ бо свшл зачатю чтаа,  
непостнженъ ѣсть ѡбразъ рожденїа:  
ндѣже бо хѡщетъ бгъ, побѣждаетсѣ  
ѣстествоа чннъ. тѣмже тл всн,  
мтръ бжїю вѣдѡще, мѡлнмъ ти сѣ  
прнлѣжнѡ, молн спстнса дшамъ  
нашымъ.

Таже, свѣте тихїй: Прокїменъ днѣ: Гдъ воцрелъ:

Н прочее по ѡбычаю.

На стїхобнѣ стїхїры воскрѣны, гласъ з:

Воскрелъ ѣси нз грѡба спсе мїра, н  
совоздвнглъ ѣси челоѡвѣкн сѣ  
плѡтїю твоєю: гдн слава тебѣ.

Нны стїхїры по алфавнтѡ.

Стїхъ: Гдъ воцрелъ, въ лѣпотѡ  
ѡблечесѣ.

Come, let us worship Him  
Who hath risen from the dead  
and enlightened all; for He hath  
freed us from the tyranny of ha-  
des, and by His resurrection on  
the third day hath granted us life  
and great mercy.

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

Thou didst descend into hades  
and make death captive, O  
Christ; and rising on the third  
day, Thou didst raise up with  
Thyself those who glorified Thine  
almighty arising, O Lord Who  
lovest mankind.

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

Awesome wast Thou, lying in  
the tomb as one asleep, O Lord;  
and rising on the third day as  
One mighty, Thou didst raise up  
Adam, who cried: Glory to Thy  
resurrection, O Thou Who alone  
lovest mankind!

ВОСКРЪШЕМОУ НЪЗЪ МЕРТВЫХЪ, Н  
ПРОСВѢТИВШЕМОУ ВСѦ, ПРИИДИТЕ  
ПОКЛОНИМСА: Ѡ АДОВА БО  
МУЧИТЕЛЬСТВА НАСЪ СВОБОДИЛЪ БЪТЬ,  
СВОИМЪ ТРИДНЕВНЫМЪ ВОСКРЪШЕНЫМЪ  
ЖИВОТЪ НАМЪ ДАРОВАВЫЙ, Н БЕЛІЮ  
МЛТЬ.

СТІХЪ: НБО ОУТВЕРДН ВСЕЛЕННЮ,  
ИЖЕ НЕ ПОДВИЖИТСА.

ВО АДЪ СОШЕДЪ ХРЪТЪ, СМЕРТЬ  
ПЛѢНИЛЪ БЪИ, Н ТРИДНЕВЕНЪ ВОСКРЕСЪ,  
НАСЪ СОВОСКРЕСИЛЪ БЪИ, СЛАВЦИНХЪ  
ТВОЕ ВЕСИЛЬНОЕ ВОСТАНИЕ, ГДН  
ЧЛВЧКОЛЮБЧЕ.

СТІХЪ: ДОМОУ ТВОЕМОУ ПОДОБАЕТЪ  
СЪБИНА ГДН, ВЪ ДОЛГОТУ ДНІЙ.

СТРАШЕНЪ ИВНІСА БЪИ ГДН, БО  
ГРОБѢ ЛЕЖА ИАКЪ СПА: ВОСКРЕСЪ ЖЕ  
ТРИДНЕВЕНЪ ИАКЪ СИЛЕНЪ, АДАМА  
СОВОСКРЕСИЛЪ БЪИ ЗОВУЩА: СЛАВА  
ВОСКРЪШЕНО ТВОЕМОУ, БДНЕ  
ЧЛВЧКОЛЮБЧЕ.

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

Having recourse unto thy protection, O Mistress, all of us born of earth cry aloud to thee: O Theotokos, our hope, deliver us from our countless transgressions, and save thou our souls.

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

*Resurrectional troparion, in Tone VII:*

By Thy Cross Thou didst destroy death; Thou didst open paradise to the thief; Thou didst transform the lamentation of the myrrh-bearing women [into joy], and didst command the apostles to proclaim that Thou, O Christ God, hast arisen, granting great mercy to the world.

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

As thou art the treasury of our resurrection, O all-hymned one, lead up from the pit and abyss of transgression those who trust in thee, for thou who gavest birth to our Salvation hast saved those who are subject to sin. O thou who before giving birth wast Virgin, and during thy birthgiving wast virgin, thou remainest a Virgin even after giving birth.

Слава, и нынѣ, вѣтородиченз:

ПОДЪ КРѢВЪЗЪ ТВОѢЙ ВЛѢЩЕ, ВЪН  
ЗЕМНОРОДНІИ ПРИБѢГАЮЩЕ, ВОПІЕМЪ  
ТѢ: ВѢЩЕ ОУПОВАНІЕ НАШЕ, НЪЗБАВИ НА  
Ѣ БЕЗМѢРНЫХЪ ПРЕГРѢШЕНІИ, НЪ СПАСИ  
ДУШЫ НАША.

ТѢЖЕ, НЫНѢ ѢПѢЦІАЕШИ: ТРИТѢОЕ, НЪ ПО ОУЩЕ  
НАШЪЗЪ:

ГЛАГОЛЕМЪ ТРОПАРЬ ВОСКРѢНЪЗЪ, ГЛАГОЗЪ ЗЪ:

РАЗРУШИЛЪ ѢСИ КРѢТОМЪ ТВОИМЪ  
СМЕРТЬ, ѢВЕРЗЛЪ ѢСИ РАЗБОЙНИКЪ  
РАЙ: МЪРОНОСИЦАМЪ ПЛАЧЪ ПРЕЛОЖИЛЪ  
ѢСИ, НЪ АПѢЛОМЪ ПРОПОВѢДАТИ  
ПОВЕЛѢЛЪ ѢСИ: ГѢКЪ ВОСКРѢЛЪ ѢСИ  
ХРѢТЕ БЖЕ, ДАРЪДАНЪ МІРОВИ ВЕЛІЮ  
МЛѢТЬ.

Слава, и нынѣ, вѣтородиченз:

ГѢКЪ НАШЕГЪ ВОСКРѢНІА  
СОКРѢВНИЦЕ, НА ТѢ НАДѢЮЩИАСА  
ВСЕПѢТЛА, Ѣ РОБА НЪ ГЛАВЕННЫ  
ПРЕГРѢШЕНІИ ВОЗВЕДИ: ТЫ БО  
ПОВИНЫА ГРѢХЪ СПАСЛА ѢСИ, РОЖДШИ  
СПАСЕНІЕ НАШЕ: ГѢЖЕ ПРЕЖДЕ РЖИТВѢ ДѢА,  
НЪ ВЪ РЖИТВѢ ДѢА, НЪ ПО РЖИТВѢ ПАКИ  
ПРЕБЫВАЕШИ ДѢА.

ТѢЖЕ НЪ ѢПѢЦІАЕШИ.

### Sunday Morning – Matins

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

Life lay in the tomb, and the seal lay upon the stone. The soldiers guarded Christ as they would a sleeping king, and the angels glorified Him as immortal God. And the women cried aloud: The Lord hath risen, granting great mercy to the world!

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

O Christ God, Who by Thy burial madest death captive, and Who by Thine arising raised up man who had become corrupt: Glory to Thee, in that Thou lovest mankind!

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

O Virgin Theotokos, unceasingly entreat Christ our God, Who for our sake was crucified, rose again, and cast down the dominion of death, that He save our souls.

На оўтрени,

по шестопсалмїи:

Б҃҃҃҃҃ гдѣ, ѿ ѡбїица намъ: на гласъ ҃. И глагóлемъ  
тропáрь воскресѣнъ: Разрѣши́лъ еси́ крѣтómъ  
твоóмъ смѣртъ: двáжды. Сла́ва, ѿ ны́нѣ,  
бѣгóрднченъ: ꙗ́кѡ нашегѡ воскресѣнїа сокрѣвнще:  
Тáже, ѡбѣчное стїхоло́бїе псалтѣра.

По ꙗ́мъ стїхоло́бїи сѣдальны воскресѣны, гласъ ҃:

Ж́изнь во гробѣ възлежáше, ѿ  
печа́тъ на ка́мени надлежáше, ꙗ́кѡ  
цр̀а спáца вóнни стрежáхъ хр̀та: ѿ  
а́ггелъ сла́вляхъ ꙗ́кѡ бѣа безсмѣртна,  
женѣ же възывáхъ: воскресе гдѣ,  
пода́ мїрови вѣлїю млѣтъ.

Стїхъ: Воскрѣнѣ гдѣ бѣже мóн, да  
вознесѣтсѡ рѣка́ твою́, не забѣди  
оубóгнхъ твою́хъ до концá.

Трїднѣвнымъ погребѣнїемъ  
твоóмъ плѣннѣвыи смѣртъ, ѿ  
нстлѣвша челоуѣка живонóснымъ  
востáнїемъ твоóмъ воскресѣннѣвыи хр̀тѣ  
бѣже, ꙗ́кѡ члвѣколю́бецъ, сла́ва  
тебѣ.

Сла́ва, ѿ ны́нѣ, бѣгóрднченъ:

Распѣншагосѡ насъ радн, ѿ  
воскрѣшагѡ хр̀та бѣа нашегѡ, ѿ  
низложнѣвшагѡ смѣрти держáвѣ,  
непрестáннѡ молн бѣе дѣо: да  
спсѣтъ дѣшы на́ша.

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

While the tomb was sealed,  
Thou didst shine forth life from  
the grave, O Christ God; and  
while the doors were shut, Thou,  
the Resurrection of all, didst  
stand before the disciples,  
through them renewing an up-  
right spirit for us, according to  
Thy great mercy.

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

The women ran to Thy tomb,  
bearing myrrh and tears; and  
while the soldiers were keeping  
watch over Thee, the King of all,  
they said to themselves: "Who  
will roll away the stone for us?"  
But the Angel of great Counsel  
had arisen, trampling down  
death. O Lord almighty, glory be  
to Thee!

По ѿмъ стѣхолобїи, сѣдальны воскресїи, гласъ 3:

Запечатанъ гробъ, животъ ѿ  
гроба воскресѣ въ хрѣтѣ бже: и  
дверемъ заключеннымъ, оутѣнкомъ  
предсталъ въ всѣхъ воскресїе, дхъ  
правый тѣмъ ѿновляа намъ, по  
величїи твоѣи млти.

Стѣхъ: Исповѣмся тебѣ гдѣ,  
всѣмъ сердцемъ моимъ, повѣмъ  
всѣ чюдеса твоѣ.

На гробъ тепахъ жены, со  
слезами мѣра носѣща: и воннѣмъ  
стрегущимъ тѣ всѣхъ црѣ,  
глаголахъ къ себѣ: кто ѿвалитъ  
намъ камень; воскресе велика совета  
аггелъ, поправый смѣрть: всецѣльне  
гдѣ, слава тебѣ.



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

Rejoice, O Virgin Theotokos full of grace, haven and intercession for the human race, for of thee did the Deliverer of the world become incarnate, for thou alone art both Mother and Virgin, ever-blessed and all-glorious. Entreat Christ God, that He grant peace to all the world.

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

O Christ God, Who assumed our form and endured the Cross in the flesh, save me by Thy resurrection, in that Thou lovest mankind.

*Songs of Ascent*

*Antiphon I in Tone VII, the verses being repeated:*

O Savior Who turned the captivity of Sion away from falsehood, grant life unto me, rescuing me from enslaving passions.

He who with tears soweth the afflictions of fasting in the south shall reap sheaves of joy and everlasting life.

СЛАВА, Ѳ НЫНѢ, БГОРОДНИЦЪ:

РАДОУИСА БЛГОДАТНАА БЦЕ ДБѦ,  
ПРИСТАНИЩЕ Ѳ ПРЕДСТАТЕЛЬСТВО РОДА  
ЧЕЛОВѢЧЕСКАГО, ѲЗЪ ТЕБѢ БО  
ВОПЛОТИСА ѲЗБАВИТЕЛЬ МИРА: СДѦНА  
БО СЪН МТИ Ѳ ДБѦ, ПРИСНУ  
БЛГОСЛОВѢНА Ѳ ПРЕПРОСЛАВЛЕНА. МОЛИ  
ХРТА БГА МИРЪ ДАРОВАТИ ВСЕМ  
ВСЕЛЕННЫМЪ.

ЎПАКОИ, ГЛАСЪ ЗЪ:

ИЖЕ НАШЪ ЗРАКЪ ВОСПРІЕМЫЙ, Ѳ  
ПРЕТЕРПѢВЫЙ КРТЪ ПЛОТСКИ, СПСИ МА  
ВОСКРЪНІЕМЪ ТВОИМЪ ХРТѢ БЖЕ, ІАКЪ  
ЧЛВѢКОЛЮБЕЦЪ.

СТЕПЕННА, ГЛАСЪ ЗЪ. АНТИФОНЪ А, ѲХЖЕ СТИХИ  
ПОВТОРЯЮЩЕ ПОЕМЪ:

ПЛѢНЪ СИОНЪ Ѱ ЛЕСТИ ѰБРАТНВЪ,  
Ѳ МЕНЕ СПСЕ, ѰЖИВНѢ, ѲЗНИМАА  
РАБОТНЫА СТРАСТИ.

ВЪ ЮГЪ СѢАИ СКЪРЕН ПЪСТНЫА СО  
СЛЕЗАМИ, СЕМ РАДОСТНЫА ПОЖНЕТЪ  
РЪКОМТИ ПРИСНОЖИВОПНТАНИА.

*Glory...* Through the Holy Spirit cometh the well-spring of divine treasures: from Him are wisdom, understanding and fear, and to Him are due praise and glory, honor and dominion.

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

If the Lord buildeth not the house of the soul, in vain do we labor; for without Him is no work or word made perfect.

Moved by the Spirit, the saints, made true children through adoption by the Son, have transmitted the teachings of the Father.

*Glory...* Through the Holy Spirit doth everything come into being; for, from before the beginning of time, He hath been the God of all, the Lord of all, the unapproachable Light, and the Life of all.

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

Having found the paths of life, they who fear the Lord are blessed, now and forever, with incorruptible glory.

Seeing thine offspring like the trunks of trees round about thy table, rejoice and be glad, leading them to Christ, the Chief Shepherd.

СЛА́ВА: СѢ́ТЫМЪ ДѢ́ОМЪ НѢСТО́ЧНИКЪ  
БѢ́ЕСТВЕННЫХЪ СОКРО́ВНИЦЪ, ѿ НЕГѠ́ЖЕ  
ПРЕМЪДРОСТЬ, РАЗУ́МЪ, СТРА́ХЪ: ТОМУ́  
ХВАЛА́ И СЛА́ВА, ЧЕ́СТЬ И ДЕРЖА́ВА.

И ны́нѣ, то́йже.

Анти́фѡнъ вѣ:

А́ЩЕ НЕ ГДЬ СОЗН́ЖДЕТЪ ДО́МЪ  
ДУШЕ́ВНЫЙ, ВСЕ́ ТРЪЖДА́ЕМСА: РАЗВѢ́  
БО ТОГѠ́ НИ ДѢ́АНІЕ, НИ СЛѠ́ВО  
СОВЕРША́ЕТСА.

ПЛОДА́ ЧРЕ́ВНА, СѢ́ТИ ДѢ́ОДВ́ЖНУ  
ПРОЗВѢ́ЮТЪ О́ТЧЕ́СКИА ПРЕДА́НІА,  
СНѠПОЛОЖЕ́НІА.

СЛА́ВА: СѢ́ТЫМЪ ДѢ́ОМЪ, ВСА́ЧЕСКИА  
Ѣ́ЖЕ БЫ́ТИ НМ́ДЪТЪ: ПРѢ́ЖДЕ БО ВСЕ́ХЪ  
БГЪ, ВСЕ́ХЪ ГДЬСТВО, СВѢ́ТЪ  
НЕПРИСТЪПЕНЪ, ЖИВО́ТЪ ВСЕ́ХЪ.

И ны́нѣ, то́йже.

Анти́фѡнъ гѣ:

БѠА́ЩІИНА́ ГДА́, ПУ́ТИ ЖИВО́ТА  
ѠВРѢ́ТШЕ, НЫ́Нѣ И ПР́СНУ  
ѠУ́БЛ́ЖАЮ́ТСА СЛА́ВОЮ НЕГЛѢ́ННОЮ.

Ѡ́КРЕСТЪ ТРАПЕ́ЗЫ ТВОЕѠ, ГА́КѠ  
СТЕ́БЛІЕ В́ДА НСЧ́ДІА ТВОѠ, РА́ДЫ́СА  
И ВЕСЕЛ́СА, ПР́ВОДА́ СІѠ ХР́ТѠВН  
ПАСТЫ́РЕНАЧ́ЛЬНИКЪ.

Glory... From the Holy Spirit come an abyss of gifts, a wealth of glory and great depths of judgment; for, equal in glory with the Father and the Son, He is worshipped with Them.

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

*Prokimenon, in Tone VII:*

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

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

*"Let every breath praise the Lord."*

*The appointed Resurrectional Gospel.*

*Then, the resurrectional hymn, in Tone VI.*

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

*Then, in Tone VI:*

*The Canons, in Tone VII: 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:* By Thy hand was the nature of water, which before was fluid, transformed into solid form, O Lord. Wherefore, having passed through it dryshod, Israel chanteth to Thee a hymn of victory.

*Stichos:* Glory to Thy holy resurrection, O Lord!

СЛА́ВА: СѢ́ИМЪ ДѢ́ОМЪ ГЛА́ВЕННѢ  
ДА́РОВА́НІИ, БОГА́ТСТВО СЛА́ВЫ, СДѢ́ЕВЪ  
ГЛА́ВЕННѢ ВЕ́ЛІА: Ѹ́ДННОСЛА́ВЕНЪ О́ЦЪ, Ѳ́  
СНЪ, СЛЪЖИ́МЪ БО.

И́ нынѣ, то́йже.

Проки́менъ, гла́съ ѿ:

ВОСКРѢ́НН ГДН БЖЕ́ МО́И, ДА  
ВОЗНЕ́СЕТСѦ РЪ́КА ТВОѦ, НЕ ЗЛѢ́ДН  
ОУ́БО́ГНЪ ТВО́ИЪ ДО КОНЦѦ.

СѢ́ИХЪ: И́СПОВѢ́МСѦ ТЕБѢ́ ГДН,  
ВСѢ́МЪ СЕ́РДЦЕМЪ МО́ИМЪ.

Та́же, вса́кое дыха́ніе: СѢ́ИХЪ: Хва́літе б́га во

сѢ́ИХЪ Ѹ́ГѦ. Ѹ́ВЛІЕ́ ВОСКРѢ́НО: ВОСКРѢ́НІЕ ХРІ́ТОВО:

Ѹ́ГЛО́МЪ Ѳ́: Ѳ́ ПРѢ́ЧАМЪ ПОРѢ́ДЪ.

Канѡ́нъ ВОСКРѢ́НЪ, гла́съ ѿ:

ПѢ́СНЬ ѧ́.

І́рмосъ: МѦ́НІЕМЪ ТВО́ИМЪ НА  
ЗЕМНѢ́И Ѹ́БРА́ЗЪ ПРѢ́ЛОЖІ́ЕА, ПРѢ́ЖДЕ  
ОУ́ДОБОРА́ЗАНВЛЕ́МОЕ ВОДНО́Е Ѹ́СТЕ́СТВО  
ГДН: ТѢ́МЖЕ НЕМО́КРЕННѦ  
ПѢ́ШЕШЕ́СТВОВА́ВЪ І́ИЛЬ, ПОЕ́ТЪ ТЕБѢ́  
ПѢ́СНЬ ПОБѢ́ДНЮ́.

Прпѣ́въ: СЛА́ВА ГДН, СѢ́ОМЪ ВОСКРѢ́НІЮ  
ТВО́ЕМЪ.

By the Tree was the tyranny of death overthrown, when Thou wast condemned to an unjust death, O Lord; thus, utterly unable to vanquish Thee, the prince of darkness was rightly banished.

Hades drew nigh to Thee, but his fangs were unable to rend Thy body, and his jaws were broken; wherefore, having destroyed the pangs of death, O Savior, Thou didst arise on the third day.

*Theotokion:* The pangs of our first mother Eve have been eased, for, eluding pain, thou gavest birth without knowing man. Wherefore, clearly knowing thee to be the Theotokos, O all-pure one, we all glorify thee.

*Canon of the Cross and the Resurrection*

*Ode 1, same tone.*

*Irmos: He Who crusheth battles...*

On the Cross the Savior poured forth two life-bearing streams for us from His pierced side. Let us chant unto Him, for He hath been glorified.

Having dwelt in the tomb and arisen on the third day, Christ, the Expectation of the nations, granted incorruption unto mortals. Let us chant unto Him, for He hath been glorified.

Ѡсѡдѡнѡ смѣртное мѡчѡнѡтельство  
дрѣвомъ, неправедною смѣртїю  
ѡсѡждѣнъ тѣ гдѣ: ѡнѡдѡже кнѡзь  
тьмы тебѣ не ѡдолѣвъ, праведно  
нѡзгнѡнъ бысть.

Ѧдъ тебѣ прѣближнѡ, нѡ зѡбы не  
возмогъ стѣрѣти тѣло твоѡ,  
челюстьми сокрѡшнѡ. ѡнѡдѡже спсе,  
бѡлѣзни разрѡшъ смѣртныѡ,  
воскрѣсъ ѣсѣ триднѣвенъ.

Бѡгородиченъ: Разрѣшишѡсѡ  
бѡлѣзни прамѡтере ѣвы: болѣзни  
бо нѡзѣжѡвше, неискѡмѡжно  
родилѡ ѣсѣ. ѡнѡдѡже ѡвѣ бѡцѡ,  
прѣчѡта, вѣдѡще тѡ, всѣ слѡвнмъ.

Ѧнъ канѡнъ крѣтѡвоскрѣнъ, глѡсъ ѣ:

Пѣснь ѡ.

Ѧрмосъ: Пѡнтѡмъ покрѡѡ фараѡна  
сѡ колеснѡцѡми:

Дѡѡ нѡстѡчнѡка нѡмъ на крѣтѣ  
нѡстѡчѣ спсѡ жнѡвѡнѡснѡ ѡ своѡгѡ  
прѡбѡдѣннагѡ ребрѡ. поѡмъ ѣмѡ:  
ѡкѡ прослѡвнѡ.

Во грѡбѡ вѡелѡсѡ, нѡ воскресъ  
триднѣвенъ, негѡлѣнѡе подадѡ, чѡлнѡе  
хрѣтѡсѡ смѣртнымъ. поѡмъ ѣмѡ:  
ѡкѡ прослѡвнѡ.

*Theotokion:* Thou alone wast shown to be a virgin even after giving birth; for thou gavest birth unto the Creator for the world. Wherefore, we all cry out to thee: Rejoice!

*Canon of the Theotokos  
Ode 1, same tone.*

*Irmos: By Thy hand was the nature of water...  
(see above, first canon).*

O Virgin who gavest birth to the Abyss of loving-kindness, illumine my soul with thy luminous effulgence, that I may hymn the abyss of thy wonders as is meet.

Seeing us wounded by the dart of sin, the Word took pity on us, as our Benefactor; wherefore, the All-divine One ineffably united Himself to flesh He had received from thee, O most pure one.

The corrupt and mortal nature of man was seized by death, O Mistress; but when thou didst conceive Life, thou didst lift it up from corruption unto life.

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

БѢГОРОДНЧЕНЪ: БДІНА ДБА Н ПО РЖІТВѢ  
ПОКАЗАЛАСА СІИ: ЗИЖДІТЕЛА БО  
МІРОВИ ВОПЛОЩЕННА РОДНА СІИ:  
ТѢМЖЕ РАДШІСА, ТЕБѢ ВСИ ЗОВЕМЪ.  
И НЪ КАНОНЪ ПРЕСВѢИ БЦѢ, [СГѠЖЕ КРАЕГРАНЕІЕ  
ПО АЛФАВІТЪ.] ГЛАСЪ З.

Ірмосъ: МЛНІЕМЪ ТВОИМЪ НА ЗЕМНЫИ:  
БЕЗАНЪ РОЖДАША БЛГОУТРОБИА  
ДБО, ДШЪ МОЮ ѠЗАРИ  
СВѢТНОСИМЪ ТВОИМЪ СІАНИЕМЪ,  
ІАКЪ ДА ДОСТОННУ ВОСПОУ ТВОИХЪ  
ЧДЕСЪ БЕЗАНЪ.

Стрѣлоу грѣхѡвноу ѡузвлены  
насъ слово видѣвъ, іакъ блгодѣтель  
ѡуцѣдрн: Ѡнюдѣже несказаннъ  
соединіса всечѣла, плѣтїю, иже нъ  
тебѣ превѣственный.

Бѣсть смѣртїю іако сѣстекѡ,  
тлѣнное же н мѣртвенное  
человѣческое, влѣще: ты же жнзнь  
зачѣнши, сѣ Ѡ нстлѣніа къ  
жнвотѣ возвелà сїи.

Катасіа: Ѡберзѣ ѡуцѣ моѡ:

## Ode III

## Canon of the Resurrection

*Irmos:* O Lord and Savior, Who in the beginning established the heavens by Thine omnipotent word and confirmed all their power by the all-accomplishing and divine Spirit: establish me upon the immovable rock of the confession of Thee!

Having ascended the Tree, O compassionate Savior, of Thine own will Thou didst experience pain for our sake and didst endure the wounding which won reconciliation and salvation for the faithful. And thereby have we all been reconciled with Thy Father, O Merciful One.

Having cleansed of sores me who was wounded by the sting of the serpent, O Christ, Thou didst show forth light unto me who from of old have lain in darkness and corruption; for having descended into hades through the Cross, Thou didst raise me up with Thyself.

## Пѣснь ѿ.

Ірмосъ: Въ началѣ нѣсѧ

всесильнымъ словомъ твоимъ  
оутвержденъ гдѣ спсе, и  
вседѣтельнымъ и бжѣимъ дхомъ  
всю силѹ нхъ, на недвижимѣмъ мѧ  
камени исповѣданїѧ твоегѡ  
оутвердѣ.

Ты возшедъ на древо, ѡ насъ  
болѣзньешн волю блгодѣтрѡбне спсе,  
и терпѣши ѣзвѣ, примирѣнїѧ  
ходѣтайствениш, и спсѣнїѧ вѣрнымъ:  
ѣюже твоимѡ мѣтнве, всѣ  
примирѣхомсѧ родителю.

Ты мѧ ѡчѣстивъ ѡ ѣзвы,  
дшѣю оуазвленнаго смѣевымъ  
оугрызѣнїемъ хрѣтѣ, и показѧлѣ ѣсн  
свѣтѣ, во тьмѣ древле мнѣ  
слежѧщѡ и во тлѣнїи: крѣтомъ бо  
во ѧдѣ сошѣдѣ, менѣ совоискрѣсилѣ  
ѣснѣ.

*Theotokion:* Through the entreaties of Thy Mother who knew not man, O Savior, grant peace to the world, and vouchsafe Thine ineffable glory unto those who glorify Thee.

*Canon of the Cross and Resurrection*

*Irmos: O Thou Who lovest mankind, Who established the heavens...*

O Thou Who alone lovest mankind, Who endured sufferings upon the Cross and, as God and Benefactor, opened paradise to the thief, make my mind firm in Thy will.

O Thou Who alone lovest mankind, Who arose from the grave on the third day and, as the Bestower of life and God, shone forth life upon the world, establish my mind in Thy will.

*Theotokion:* O Mary, Virgin and Mother, as thou didst conceive God without seed and hast delivered Eve from the curse, entreat God Who became incarnate of thee, that He save thy flock.

БѢГОРОДНЧЕНЪ: НЕИСКУСМОУЖНЫМЪ ТВОЕА  
МѢРЕ МОЛЬБАМИ МНѢРЪ МІРОВИ  
ПОДАЖДЪ, СПСЕ, И НЕИСКАЗАНЫМЪ ТВОЕА  
СЛАВЫ СЛОВОСЛОВАЩЫМЪ ТА СПОДОБИ.

ИИЗ. ІРМОСЪ: НЕБѢ ОУТВЕРДИВШИИ СЛОВОМЪ:

ИЖЕ НА КРѢТѢ СТѢТН ПРЕТЕРПѢВШИИ,  
И РАЗБОЙНИКЪ РАИ ѠВЕРЗЫИ, ІАКЪ  
БЛАГОДѢТЕЛЬ И БГЪ, ОУТВЕРДИ МОИ  
ОУМЪ ВЪ ВОЛЮ ТВОЮ, ѢДИНЕ  
ЧЛѢВЕКОЛЮБЧЕ.

ВОСКРѢШИИ ТРИДНЕВЕНЪ ИЗЪ ГРѢБА, И  
ЖИВОТЪ МИРОВИ ВОЗСТАВШИИ, ІАКЪ  
ЖИЗНОДАВЕЦЪ И БГЪ, ОУТВЕРДИ МОИ  
ОУМЪ ВЪ ВОЛЮ ТВОЮ, ѢДИНЕ  
ЧЛѢВЕКОЛЮБЧЕ.

БѢГОРОДНЧЕНЪ: ІАКЪ БГА БЕЗСТѢМЕННО  
ЗАЧѢНШИ, И Ѡ КЛАТВИ ѢВЪ  
ИЗБАВЛЬШИ, ДѢО МѢТИ МАРИАМЪ, МОЛИ  
Ѡ ТЕБѢ ВОПЛОЦШАГОСА БГА, СПСѢТИ  
СТАДО ТВОЕ.

*Canon of the Theotokos*

*Irmos: O Lord and Savior, Who in the beginning...*

The serpent who slithered forth from Eden, beguiling me with a desire to become a god, hath cast me down to the ground; but He Who is merciful and compassionate by nature, having made His abode within thy womb and become like unto me, O Virgin Mother, hath taken pity and deified me.

Blessed is the Fruit of thy womb, O Virgin Theotokos, thou joy of all; for for the whole world thou gavest birth unto the Joy and Gladness which truly dispelleth the grief of sin, O Bride of God.

O Virgin Theotokos, thou didst truly give birth for us to eternal Life and Peace, causing men's ancient battle against God the Father to cease, through thy faith and confession of grace.

Ode IV

*Canon of the Resurrection*

*Irmos: O Christ God Who, without leaving the bosom of the Father, didst descend to earth: I have heard the mystery of Thy dispensation, and have glorified Thee, Who alone lovest mankind.*

Изм. Ирмосъ: Въ началѣ нѣсѣ:

СМІИ ПОПОЛЗЫИ НЪЗЪ ЕДЕМА, МЕНЕ  
УБОЖЕНІА ЖЕЛАНІЕМЪ ПРЕЛЪСТНѢВЪ,  
ВѢРЖЕ ВЪ ЗЕМЛЮ: НО НЪЖЕ МЛТНѢВЪ, Н  
ЕСТИТЕВЪОМЪ БЛГОУТРОБЕНЪ, ОУЩЕДРНѢВЪ  
БГОСОДѢЛА, ВО ЧРЕВО ТВОЕ ВЕЕЛЪСА, Н  
ПОДОБЕНЪ МНѢ БЫВЪ МТИ ДѢО.

БЛГОСЛОВЕНЪ ПЛОДЪ ТВОЕГѠ ЧРЕВА,  
ДѢО БЦЕ, ВЕЩЕХЪ РАДОСТЕ, РАДОСТЬ ВО  
ВСЕМЪ МІРѠ РОДНЛА ЕСИ, Н ВЕСЕЛІЕ  
ВОИСТИНННЪ РАЗГОНАЮЩЕЕ ПЕЧАЛЬ  
ГРЕХОБНДЮ, БГОНЕВѢСТО.

ЖИЗНЬ ВѢЧНЮ, Н СВѢТЪ  
БГОРОДИТЕЛЬНИЦЕ ДѢО, Н МІРЪ РОДНЛА  
ЕСИ НАМЪ, ДРЕВНИХЪ ЧЕЛОВѢКЪ БРАНЬ  
ТАЖЕ КО ОЦѠ Н БГѠ, ОУКРОТѢВАЮЩІИ,  
ВѢРОЮ Н ИСПОВѢДАНІЕМЪ БЛГОДАТН.

Пѣснь ѧ.

Ирмосъ: ОЦА НѢДРА НЕ УСТАВЪЛЪ, Н  
СОШЕДЪ НА ЗЕМЛЮ ХРІТЕ БЖЕ, ТАИИ  
ОУСЛЫШАХЪ СМОТРЕНІА ТВОЕГѠ, Н  
ПРОСЛАВНХЪ ТЪ ЕДАНЕ ЧЛВѢКОЛЮБЧЕ.



Giving His shoulders over to stripes, the innocent Master, Who was incarnate of the Virgin, was beaten by a most sinful servant, loosing mine offenses.

Standing before the tribunal of iniquitous judges, the Judge is examined as one indicted; and He Who judgeth the earth with righteousness and as God-formed man is smitten by a hand of clay.

*Theotokion:* In that thou art truly the Mother of God, entreat thy Creator and Son, O most immaculate one, that He guide me to the saving haven of His glorious will.

*Canon of the Cross and the Resurrection*

*Irmos: In latter times, the prophet...*

O Lord Who knowest not sin, yet because of it didst become that which Thou wast not: Thou takest form, receiving that which is alien to Thee, that Thou mightest save the world and slay the deceiving tyrant.

Thou wast uplifted upon the Cross and didst release our forefather Adam from his sin, for which cause I have heard of Thy power; for Thou didst come to save all Thine anointed ones.

Своѡ плещи дѡвѡ, ѡже ѿ дѣвы  
воплѡщѡсѡ, на рѡны, рабѡ  
прегрѣшнѡшѡ, бѣенѡ бывѡлетѡ вѡлка  
неповнненѡ, разрѣшѡлѡ моѡ  
согрѣшѣнїѡ.

Предстоѡвѡ сѡднїщѡ сѡднї  
законопрестѡпныхѡ, ѡкѡ ѡсѡднїмый  
повнненѡ бывѡлетѡ, ѡ зашѡлетѡ  
врѣннѡю рѡкѡю, создѡвнѡ челоѡвѣка  
ѡкѡ бѣѡ, ѡ сѡднї прѡвѣднѡ землн.

Бѣгорѡднченѡ: ѡкѡ конѣтнннѡ мѣтн  
бѣжѡлѡ, тѡворцѡ тѡеѡѡ ѡ сѡлѡ молн,  
кѡ сѡснѡтѡльнѡмѡ напрѡвнчн мѡ  
прнстѡнннщѡ всенепорѡчнѡ слѡвнѡгѡ  
ѣгѡ хотѣнїѡ.

ѡнѡ. ѡрѡѡсѡ: Сѡтѡтрѡлѡн прѡрѡкѡ:

Не вѣднѡ грѣхѡ, ѡ ѣгѡ рѡдн  
бывѡ гѡдн, ѣже не бѡлѡ ѣсн  
воѡбѡрѡжѡлѡшнѡсѡ, прѡѣмѡ чѡждѡе, дѡ  
сѡсѡлѡшн мнѡрѡ, ѡ ѡѡбѡѡшн прѡлѡстнѡвѡ  
мѡчнѡтѡлѡ.

На крѣтѣ воздѡвнженѡ бѡлѡ ѣсн,  
ѡ прѡѡтѡцѡ ѡдѡлѡмѡ разрѣшнѡлѡ ѣсн  
грѣхѡ [ѣгѡѡже рѡдн тѡеѡѡ ѡѡслѡлѡшѡхѡ  
снѡлѡ:] ѡкѡ всѡ сѡснѡтнѡ помѡзѡнннѡ  
тѡеѡѡ прншѡлѡ ѣсн.

*Theotokion:* When Thou didst die,  
O Thou Who wast born of the  
Virgin, Thou didst give life unto  
Adam who erred in mind; and  
death was terrified of Thy might,  
for Thou didst come to save all  
who had fallen under corruption.

*Canon of the Theotokos*

*Irmos: O Christ God Who, without leaving...*

O most hymned one, who even  
before creation appeared to God  
as wholly elect and beautiful in  
the splendor of thy radiance,  
enlighten those who hymn thee.

For man, O pure one, thou  
gavest birth unto God, Who be-  
came incarnate of thy pure blood,  
and delivereth from many of-  
fenses those who with love glo-  
rify and honor thee, O Mother  
and Virgin.

Reason-endowed nature, hav-  
ing now learned the ineffable  
mystery of thy birthgiving, O  
most hymned and all-blessed  
one, offereth priestly ministry  
unto Him Who shone forth from  
thee.

БѢГОРОДНЧЕНЪ: ТЫ РОЖДЕННА ѿ ДѢВЫ,  
ОУМНРАЕШИ, ОУЖИВЛАЕШИ ЖЕ АДАМА  
МЫСЛІЮ ЗАБЛЪДШАГО: НБО ОУБОАЕ  
СМЕРТЬ КРѢПОСТИ ТВОЕА, ІАКЪ ВСА  
СПСѢНІА РАСТЛѢВШИАСА ПРИШЕЛЪ СЕИ.

ИИЗ. ІРМОСЪ: ОЦА НѢДРА НЕ ОСТАВЪЛЪ:

ИЗБРАННАА ВЕА Н ДОБРАА,  
ІАВЛЬШИАСА БГѸ ПРЕЖДЕ СОЗДАНІА  
СВѢТЛОСТІЮ ВСЕПѢТАА, СВѢТОЛНТІЕМЪ  
ТВОИМЪ ПОУЩЫА ТА ПРОСВѢТН.

БГА ЧЕЛОВѢКЪМЪ РОДНА СЕИ  
ЧТАА, ВОПЛОЩЕННА ѿ ЧТЪХЪ КРОВЕИ  
ТВОИХЪ, ИЗБАВЛЯЮЩА СОГРЕШЕНИИ  
МНОГИХЪ, ЛЮБОВІЮ СЛАВЦЫА Н  
ПОЧИТАЮЩЫА ТА МТИ ДВО.

СЩЕННОДѢЙСТВУЕТЪ СЕСТЕСТВО  
СЛОВЕСНОЕ, ВОЗІАВШЕМО ИЗЪ ТЕБЕ  
ВСЕПѢТАА, ТАИИСТВЪ НЕИЗРЕЧЕННОМО  
РЖИТВА ТВОЕГО НАДЧІВШЕЕСА НИИТЪ,  
ПРЕБЛЖЕННАА.

*Irmos:* Night is bereft of light for those without faith, O Christ, but for the faithful there is enlightenment in the sweetness of Thy words; wherefore, I rise early unto Thee and hymn Thy divinity.

For Thy servants art Thou betrayed, and Thou endurest blows to Thy cheeks, which win freedom for those who chant: I rise early unto Thee and hymn Thy divinity!

By Thy divine power, O Christ, Thou didst cast down the mighty one with Thy weak human flesh, and by Thy resurrection thou hast shown me to be a victor over death, O Savior.

*Theotokion:* O pure Mother, Thou gavest birth unto God, Who as God became incarnate of thee, O most hymned one; and though thou hadst no concourse with the male gender, yet dost thou give birth through the Holy Spirit.

*Irmos:* НОЦЬ НЕ СВѢТЛА  
НЕВѢРНЫМЪ ХРІТѢ, ВѢРНЫМЪ ЖЕ  
ПРОСВѢЩЕНІЕ ВЪ СЛАДОСТИ СЛОВЕСЪ  
ТВОИХЪ: СЕГѠ РАДИ КЪ ТЕБѢ  
ОУТРЕНЮ, Ѣ ВОСПѢВАЮ ТВОЕ БЖЕСТВО.

ЗА ТВОА РАБЫ ПРОДАШИСА ХРІТѢ,  
Ѣ ПО ЛАНІТѢ ОУДАРЕНІЕ ТЕРПІШИ,  
СВОБОДѢ ХОДАТЯИСТВЕННО ПОУЩЫМЪ:  
КЪ ТЕБѢ ОУТРЕНЮ, Ѣ ВОСПѢВАЮ ТВОЕ  
БЖЕСТВО.

БЖЕСТВЕННОЮ ТВОЕЮ СИЛОЮ ХРІТѢ,  
НЕМОЩІЮ ПЛОТСКОЮ КРѢПКАГО  
НИЗЛОЖИЛЪ ѿСН, Ѣ ПОБѢДИТЕЛА МА  
СМЕРТИ, СПСЕ, ВОСКРІИЕМЪ ПОКАЗАЛЪ  
ѿСН.

*Богородичен:* БГА РОДЛА ѿСН МТИ  
ЧТАА, ВОПЛОЩЕНАГО НЗ ТЕБЕ  
БГОЛѢПНУ ВСЕПѢТАА: ПОНЕЖЕ НЕ  
ПОЗНАЛА ѿСН МЪЖЕСКА ПОЛА, НО Ѡ  
СТАГѠ РАЖДАЕШИ ДХА.

*Canon of the Cross and Resurrection*  
*Irmos: Rising at dawn unto Thee out of the*  
*night...*

When Thou wast numbered  
with the outlaws, Thou didst as-  
cend Golgotha. And the lights of  
heaven hid themselves, the earth  
quaked, and the veil of the tem-  
ple was rent in twain, making  
manifest the apostasy of the Jews.

With hymns we glorify Thee,  
Who destroyed all the power of  
the tyrant with the might of Thine  
unapproachable divinity, and  
raised up the dead by Thy resur-  
rection.

*Theotokion: O most hymned The-*  
*otokos, Mother of our God and*  
*King, by thine entreaties send*  
*down cleansing of transgressions*  
*upon those who with faith and*  
*love ever praise thee in hymns.*

*Canon of the Theotokos*  
*Irmos: Night is bereft of light...*

Beholding the ladder set firmly  
in the highest, Jacob understood  
it to be an image of thee, O thou  
who knewest not wedlock; for  
through thee hath God come into  
fellowship with men, O most  
pure Mistress.

И́нз. І́рмосъ: Гдѣ бже мѡн, ѿ нѡщн:  
Бгда со беззакѡнными  
вмѣнѣса, вознѣла єсѣ на  
лѡбнѣмъ, свѣтѣла сокрываѣхѣ, ѡ  
землѣ колебѣшеса, ѡ црѣковна  
свѣтлостъ раздрѣса, єврѣйское  
ѡвлѣюще ѿпадѣнїе.

Тебѣ разрѣшившаго мѡчнѣтелевѣ  
всю силѣ крѣпостїю непостнжѣмагѡ  
твоегѡ бжества, ѡ мѣртвѣмъ  
твоимъ воскресѣмъ воздвѣгшаго  
пѣсньми славамъ.

Бѣгородиченъ: Мѣти црѣ ѡ бга  
всепѣтла бже, вѣрою ѡ любовїю тѣ  
пѣсньми восхваляющимъ прїснѡ,  
ѡчищенїе прегрѣшенїй твоимъ  
мольбамъ ннзпослѣ.

И́нз. І́рмосъ: Нѡщъ не свѣтлѣ невѣрнымъ:  
Лѣствнцѣ оузрѣвѣз ѡкѡвѣз, кѣ  
высотѣ оутверждѣнѣ, ѡбразѣ  
научнѣса, ненскѣсѡбравѣчнаѣ тебѣ:  
тобѡю бо бгѣ члѣвѣкѡмъ  
прїѡбщнѣса, всечѣтла влѣще.

Having now found everlasting deliverance through thee, O Virgin, we earnestly cry out to thee, "Rejoice!" O Bride of God; and uplifted to joy by thy light, O most hymned one, we hymn thee in songs.

The Bridegroom found thee alone like a lily among thorns, shining with the radiance of purity and the light of virginity, O Virgin, and He took thee to be His Bride, O most immaculate one.

Ode VI

*Canon of the Resurrection*

*Irmos:* Sailing amid the tumult of the cares of life, I founder with the ship of sin and am cast to the soul-destroying beast; yet like Jonah I cry to Thee, O Christ: Lead me up from the deadly abyss!

The souls of the righteous imprisoned in hades and left there, remembered Thee and besought salvation of Thee, which through the Cross Thou didst grant to the nether regions, O Christ, having come there full of loving-kindness.

ИЗБАВЛЕНІЕ ВѢЧНОЕ ТЮБОЮ ДѢО,  
НЫНѢ ѠБРАТѢТШЕ ОУСЕРДНУ ЗОВЕМЗ  
ТН: ѢЖЕ РАДѢНІА БГО НЕВѢСТНАА: Н  
ТВОИМЗ СВѢТОМЗ ВОЗРАДОВАВШЕСА  
ВСЕПѢТАА, ПѢСНЬМИ ТЛ ПОЕМЗ.

БДННѢ ТЛ ЖЕННХЗ ПОСРЕДѢ ТЕРНІА  
КРИНЗ ДѢО, ѠБРАТѢТЗ, ЧИСТОТЫ  
БЛИСТАНИЕМЗ СВѢТАЦДСА, Н СВѢТОМЗ  
ДѢСТВА ВСЕНЕПОРОЧНАА, НЕВѢСТѢ  
ВОСПРІАТЗ.

ПѢСНЬ 5.

*Irmos:* Плавающего въ мольбѣ  
житейскихъ попеченій, съ кораблемъ  
потопляема грѣхн, н  
дшестлѣнномѢ свѣрю приметаема,  
ѣакѡ іѡна хрѣтѣ, вопію ти: нз  
смертностіа глбены възведн ма.

ВоспоминахѢ тл заключенныа  
во ѡдѢ души, н ѡстаельшыа  
прѣныхз, н ѡ тебе спсєніа  
молэхѢ: Ѣже крѣтомз хрѣтѣ,  
пѡдалз єсн пренспѡдннмз, прншєдз  
ѣакѡ блгодѣробенз.

The choir of the apostles de-  
spaired of ever seeing again  
Thine animate temple not made  
by man, which was destroyed by  
Thy sufferings; yet, beyond hope,  
they worshipped Thee and eve-  
rywhere proclaimed Thee risen.

*Theotokion:* Who among men can  
explain the manner of thine inef-  
fable birthgiving which took place  
for our sake, O Virgin Bride of  
God? For God the Word, Who is  
uncircumscribable, uniting Him-  
self to thee, became flesh through  
thee.

*Canon of the Cross and Resurrection*

*Irmos: Jonah cried out...*

Lifted up upon the Cross of  
Thine own will, O Savior, Thou  
didst make captive the dominion  
of the enemy, nailing the record  
of our sins to it, O Good One.

Rising from the dead with  
power, O Savior, Thou didst raise  
up the human race with Thee,  
granting us life and incorruption,  
in that Thou lovest mankind.

*Theotokion:* O Theotokos, never  
cease to entreat our God, to  
Whom thou didst ineffably give  
birth, that those who hymn thee  
may be delivered from misfor-  
tunes, O pure Ever-virgin.

КО ѡДШЕВЛѢННОМУ ТВОЕМУ И  
НЕРУКОТВОРѢННОМУ ХРАМУ, РАЗРУШЕНУ  
БЫВШУ СТРАДАНЫМИ, ВОЗЗРѢТИ ПАКИ  
ЛІКЪ АПЛЪСКИИ ѠЧААМЪ: НО ПАЧЕ  
НАДЕЖДЫ ПОКЛОНЬСА, ВОСКРЕСША  
ПОВЕЮДУ ПРОПОВѢДА.

БГОРОДНИЦЕ: НЕЗРЕЧЕННАГѠ РЖИТВѠ  
ТВОЕГѠ ВСЕНЕПОРОЧНАГѠ ѠБРАЗЪ, ДВО  
БГОНЕВѢСТНАМЪ, ИЖЕ НАСЪ РАДИ, КТО  
Ѡ ЧЕЛОВѢКЪ СКАЗАТИ ВОЗМОЖЕТЪ;  
ИАКѠ БГЪ НЕОПИСАННѢ, СЛОВО  
СОЕДИНИВША ТЕБѢ, ПЛОТЬ ИЗЪ ТЕБѢ  
БЫСТЬ.

ИНС. Ирмосъ: Іѡна изъ чрева:

НА КРЪТѢ ВОЗНЕСША СПСЕ БОЛЕЮ,  
ВРАЖІЮ ПЛѢНИЛЪ СЪН ДЕРЖАВУ, НА  
СѢМЪ ПРИГВОЗДИВЪ ГРЕХѠВНОЕ БЛЖЕ,  
РУКОПИСАНИЕ.

ИЗЪ МЕРТВЫХЪ ВОСКРЕСЪ СПСЕ  
ВЛАСТІЮ, СОВОЗВІГЛЪ СЪН  
ЧЕЛОВѢЧЕСКІИ РОДЪ, ЖИВОТЪ И  
НЕПЛѢНІЕ ДАРОВАВШИ НАМЪ, ИАКѠ  
ЧЛѢВКОЛЮБЕЦЪ.

БГОРОДНИЦЕ: БГОЖЕ РОДНЛА СЪН БЦЕ  
НЕСКАЗАНИИ БГА НАШЕГО, МОЛЩИИ НЕ  
ПРЕСТАИ, ИЗБАВИТИСА Ѡ БѢДЪ  
ПОЮЩИМЪ ТѠ, ЧТѠА ПРИНОДѢО.

*Canon of the Theotokos*  
*Irmos: Sailing amid the tumult...*

The images of the law and the foretellings of the prophets clearly proclaimed beforehand thee, O pure one, who wouldst give birth to the Benefactor of all creation, Who continually and in manifold ways hath benefited those who hymn thee with faith.

The first-created Adam, who of old was banished from the divine delight of Eden through the treachery of the slayer of man, didst thou restore when thou gavest birth unto Him Who hath delivered us from his transgression, O thou who knewest not wedlock.

He Who by His divine will and creative power brought all things into being out of nothingness, issued forth from thy womb, O pure one, and with divine lightning flashes He hath illumined those who are in the darkness of death.

И́нз. І́рмосъ: Плѣвающаго въ молвѣ:

Закѡннѣи тѣ ѡбразы, и  
прѣроческаѣ прѣреченїѣ гвѣ  
предвозвѣщахѣ, хотѣхѣ роудити  
блгодѣтеля чїтаѣ всеѣ твѣри,  
многочѣстнѣ и многообразнѣ  
блгодѣнствовавшаго върнѣ  
воспѣвающихъ тѣ.

Оустраншагоѣ древле навѣтомъ  
человѣкоубїицы, адама  
первозданнаго райскїѣ бжественнымъ  
сладоути, неискѣсобрѣчнаѣ пакн  
возвелѣ сїѣ, роудши иже ѡ  
престѣпленїѣ насъ избѣвнвшаго.

Иже хотѣнїемъ бжественнымъ,  
содѣтельною же силѣю все составленѣ  
ѡ не свѣщнхъ, и зъ чрева твоегѣ  
чїтаѣ, пронзѣде, и свѣщнѣ во тьмѣ  
смѣртнѣнѣ, бгоначальнѣншнми  
молнїѣми ѡсїѣ.

*Kontakion, in Tone VII:*

No longer is the might of death able to hold men, for Christ descended, crushing and breaking its power. Hades is bound, and the prophets rejoice together, saying: "The Savior appeared to those with faith, [exclaiming]: Come forth, ye faithful, unto the resurrection!"

*Ikos:* Below, the uttermost depths, hades and death trembled today before One of the Trinity; the earth quaked, and the gatekeepers of hades, beholding Thee, were horrified. And all creation, rejoicing with the prophets, singeth a hymn of victory to Thee, our Deliverer and God, Who hast now destroyed the power of death. Let us exult and cry out unto Adam and his descendents, in that the tree of the Cross hath restored him to paradise: Come forth, ye faithful, unto the resurrection!

Кондакъ, гласъ ̑:

НЕ КТОМЪ ДЕРЖАВА СМЕРТНАА  
ВОЗМОЖЕТЪ ДЕРЖАТИ ЧЕЛОВѢКН:  
ХРІТОСЪ БО СИДЕ СОКРЪШАА Н  
РАЗОРѦА СИЛЫ ЕА. СВАЗЪЕМЪ  
БЫВАЕТЪ АДЪ, ПРРОЦЫ СОГЛАСНУ  
РАДЮТСА: ПРЕСТА, ГЛАГОЛУЩЕ, СПСЪ  
СЪЦЫМЪ ВЪ ВѢРѢ, НЪЗЫДИТЕ ВѢРНІИ  
ВЪ ВОСКРЪНІЕ.

Їкосъ: ВОСТРЕПЕТАША ДОЛѢ  
ПРЕСПѦДНАА ДНЕСЪ, АДЪ Н СМЕРТЬ  
ЕДИНАГѦ Ѡ ТРЦЫ: ЗЕМЛѦ  
ПОКОЛЕБАСА, ВРАТНИЦЫ ЖЕ АДОВЫ  
ВНДѢВШЕ ТА ѠЖАЛОШАСА: ВСѦ ЖЕ  
ТВАРЬ СО ПРРОКН РАДЮЩИНСА ПОЕТЪ  
ТЕБѢ ПОБѢДНЮ ПѢСНЬ, НЪЗБАВИТЕЛЮ  
БГЪ НАШЕМЪ, РАЗРЪШИВШЕМЪ НЫНѢ  
СМЕРТНЮ СІЛЪ. ДА ВОСКЛИКНЕМЪ Н  
ВОЗОПІИМЪ КО АДАМЪ, Н КЪ СЪЦЫМЪ  
НЪ АДАМА: ДРЕВО СЕГО ПАКН ВВЕДЕ.  
НЪЗЫДИТЕ ВѢРНІИ ВЪ ВОСКРЪНІЕ.



## Ode VII

*Canon of the Resurrection**Irmos:* Of old, the children

showed the fiery furnace to pour forth dew, hymning the one God and saying: Supremely exalted and all-glorious is the God of our fathers!

Through a tree death came to Adam, who of his own will committed disobedience; but through the obedience of Christ is he restored. For my sake is the all-glorious Son of God crucified.

All creation hath hymned Thee, O Christ, Who rose from the tomb; for Thou didst cause life to blossom forth for those in hades, and resurrection for the dead, and light for those in darkness, O All-glorious One.

*Theotokion:* Rejoice, daughter of corrupt Adam! Rejoice, only Bride of God! Rejoice, O thou who gavest birth to God, and through whom corruption was driven off! Him do thou beseech, O pure one, that we all be saved.

## Пѣснь 7.

*Irmos:* Пѣснь Ѿтроцы Ѿгнепальна  
древле росоточащѣ показаша,  
ѣдинаго бѣа воспѣвающе, и  
глаголюще: превозносимый Ѿтцѣвз  
бѣз, и препрославленз.

Дрекомз оумерщвлаетца адамз,  
бѣлю прелѣшаніе содѣлавз:  
поглѣшаніемз же хрѣстовымз пакн  
ѡновлаемь ѣсть. менѣ бо рѣдн  
распинаетца снз бѣжій,  
препрославленный.

Тебѣ воскресшаго хрѣтѣ, изъ грѣба,  
тварь всѣа воспѣ: ты бо жнзнь  
сдѣшымз во адѣ процвѣлз єси,  
мѣртвымз воскреснїе, иже во тьмѣ,  
свѣтз препрославленный.

*Бѣгородиченз:* Рѣднѣа дщн адамѣ  
тлѣннагѡ. рѣднѣа єдина  
бѣгоневѣсто. рѣднѣа, ѣюже тлѣ  
изгнана бѣсть, ѣже бѣа рѣдши:  
ѣгоже молн ѣтаа, спѣтнѣа всѣмз  
намз.

*Canon of the Cross and Resurrection*

*Irmos: Cast into the fiery furnace...*

Blessed art Thou, O Lord God of our fathers, who didst break the sting of sin on the tree of the Cross, and with the spear which pierced Thy side didst tear asunder the record of Adam's crime!

Blessed art Thou, O Lord God of our fathers, Who wast pierced in the side and with the sprinkling of Thy divine blood didst cleanse the earth, which had been defiled by the blood of idolatrous sacrifices!

*Theotokion:* O Theotokos, upon the world thou didst shine forth Christ, the Light Who existeth from before the sun, and Who delivereth from darkness and with divine knowledge enlighteneth all who cry out: Blessed art Thou, O Lord God of our fathers!

*Canon of the Theotokos*

*Irmos: Of old, the children... (See above, first canon)*

Thy Lord and Creator, O Virgin, loved thee, who art possessed of raiment embroidered with gold, wrought of many colors. Supremely exalted and all-glorious is the God of our fathers!

И́нз. І́рмосъ: Въ пещи́ ѿгненнѣю ввѣрженн:

И́же на дрѣвѣ крѣстѣмъ грѣхѣбное  
жалѡ притѣпнѣвъ, ѿ а́дамова  
престѣплѣнїа рѣкопнсанїе разрѣшнѣвъ  
копїемъ ребра̀ твоегѡ, бл҃гословѣнъ  
ѣсн гдѣи бже ѡтѣцъ на́шихъ.

И́же въ ребро̀ прободе́нъ бы́въ, ѿ  
кроплѣньми кро́ве бже́ственныа  
зѣмлю ѡчнстнѣвъ, кровью̀  
їдоловѣсїа ѡскверненнѣю,  
бл҃гословѣнъ ѣсн гдѣи бже ѡтѣцъ  
на́шихъ.

Бѣгороднченъ: Бже́ прѣжде слнца  
просвѣщенїа, возсїавши мїрови  
бѣгороднтельнице хрѣта̀, ѡ тьмы̀  
нзбавльшаго, ѿ просвѣщающа всѣхъ  
бговѣдѣнїемъ: бл҃гословѣнъ ѣсн  
зовѣщыа, бже ѡтѣцъ на́шихъ.

И́нз. І́рмосъ: Пещи́ ѡтроцы:

Пренспещрѣнѣ, позлащенѣ оутварь  
та̀ ѿмѣщѣ возлюбн создатель  
твоѡн дѣо, ѿ гдѣи: превозноснмый  
ѡтцѣвъ бгѣ ѿ препроелавленъ.

Receiving the burning coal of old, Isaiah was purified, O Maiden; and in signs he beheld thy giving birth to the supremely exalted and all-glorious God of our fathers.

Of old, the divine prophets, beholding images and signs of thy divine birthgiving, joyously cried out, chanting: Supremely exalted and all-glorious is the God of our fathers!

Ode VIII

*Canon of the Resurrection*

*Irmos:* The bush on Sinai, which partook of fire without being consumed, revealed God unto Moses, who was slow of speech and spake with difficulty; and the zeal of God showed forth the three children in the fire as invincible, who chanted: Hymn the Lord, all ye works of the Lord, and exalt Him supremely forever!

Slaughtered for the world, the all-pure Lamb brought an end to the sacrifices offered in accordance with the law, in that He is God, purifying it of transgressions, that it may ever cry: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

Учищается отроковице, оу҃гль  
древле и҃саїа прїемз: знаменательнѣ  
твоѡ рѣчѣво вѣдѣвз, превозносїмаго  
отцѣвз б҃га, и препрослѣвлена.

Образы знаменательнаѧ дрѣвле  
бж҃ествонагѡ твоегѡ рѣчѣвѧ,  
бж҃ественнїи прр҃оцы зрѣще,  
радостно воспѣвающе зывахѹ:  
превозносїмый отцѣвз б҃гз, и  
препрослѣвленз.

Пѣснь и҃.

Ирмосъ: Непальнаѧ огню вѣ сїан  
прїащлаѧ кѡпнѧ, б҃га іавн  
медленомзычномѹ и гл҃гнївомѹ  
мѡисѣовн, и отрокн ревность бж҃їѧ  
трїѧ непреборїмаѧ во огнї пѣвцы  
показѧ: всѧ дѣла г҃днѧ г҃дѧ пойте, и  
превозносїте во всѧ вѣкн.

Пречїтый агнецъ словесный за  
мїрз заклѧнз бывз, престѧвн іаже  
по законѹ прїносїмаѧ, ѡчїстивз  
сегѡ кромѣ прегрѣшенїи іакѡ б҃гз,  
прїснѡ зовѹща: всѧ дѣла г҃днѧ г҃дѧ  
пойте, и превозносїте во всѧ вѣкн.

Our flesh, which was assumed by the Creator, was not incorrupt before His suffering; but after His suffering and resurrection it was rendered untouchable by corruption, and restoreth mortals, who cry: Hymn the Lord, all ye works of the Lord, and exalt Him supremely for all ages!

*Theotokion:* Thy pure and most unblemished state hath purified the vile and abominable state of the whole world, O Virgin; and thou becamest the cause of our reconciliation with God. Wherefore, O all-pure Virgin, all of us, His works, bless and exalt thee supremely for all ages.

*Canon of the Cross and Resurrection*

*Irmos: The only unoriginate King of glory...*

Him Who of His own will endured sufferings, Who was nailed to the Cross at His own desire, and destroyed the power of hades, do ye hymn, O priests! Ye people, exalt Him supremely for all ages!

Him Who abolished the dominion of death, Who arose from the tomb in glory, and saved the human race, do ye hymn, O priests! Ye people, exalt Him supremely for all ages!

Негѣнна не ѡци прѣжде стѣрѣти,  
воспріѣтаѡ ѿ создѣтелеѡ плѣтъ  
нѡша, по стѣрѣти ѡ воскресѣніи  
неприкосновеѣнна члѣвѣнїю оустрѣнѣѡ, ѡ  
смѣртныѡ ѡбновлѣетѡ, зовѣщыѡ:  
всѡ дѣла гдѣна гдѡ поѡйте, ѡ  
превозносѣте во всѡ вѣки.

Бѣгородиченѡ: Твоѡ чистѣтнѡе ѡ  
всенепопѣрѣчнѡе, дѣво, скверѣнѡе ѡ  
мѣрзскѡе вселѣнныѡ ѡчѣстїи, ѡ была  
ѡнѡ нѡшегѡ примирѣнїѡ кѡ бѣгѣ  
внѣѡ, прѣчѣтаѡ: чѣмже чѡ дѣво всѡ  
дѣла бѣгѣсловнѣмѡ, ѡ превозносѣмѡ  
во всѡ вѣки.

Иѡнѡ. Ирмосѡ: Бѣднѣѡго бѣзначѣальнѣѡго црѣѡ:

Прѣтерпѣвшѡго стѣрѣстїи вѣлею, ѡ  
на крѣстѣ пригвождѣна хотѣнїемѡ, ѡ  
разрѣшшагѡ сѣлы ѡдовѡ, поѡйте  
сѣѣннїцы, людїе превозносѣте во  
всѡ вѣки.

Оупразднѣвшѡго смѣртїи державѣѡ,  
ѡ ѿ грѣба воскресѣшагѡ со славою, ѡ  
спѣшагѡ члѣвѣческїѡ рѣдѡ, поѡйте  
сѣѣннїцы, людїе превозносѣте во  
всѡ вѣки.

*Theotokion:* The only Compassionate One, the preëternal Word, Who was born of the Virgin in the latter days, and annulled the ancient curse, do ye hymn, O priests! Ye people, exalt Him supremely for all ages!

*Canon of the Theotokos*

*Irmos: The bush on Sinai... (See above, first canon)*

With the light of thy birthgiving thou didst strangely enlighten the whole world, O Theotokos; for in thine arms thou dost bear Him Who is truly God, Who enlighteneth the faithful, who ever cry: O all ye works of the Lord, hymn the Lord and exalt Him supremely for all ages!

O pure one, we piously hymn thy womb, which ineffably contained the incarnate God, Who hath given the enlightenment of the knowledge of God unto all the faithful, who ever cry: O all ye works of the Lord, hymn the Lord and exalt Him supremely for all ages!

БѢГОРОДНЧЕНЪ: БѢДИНАГО БЛГОУТРОБНАГО,  
ПРЕВѢЧНАГО СЛОВА, НАПОСЛАДОКЪ ѿ  
ДѢВЫ РОЖДЕНА, НЪ РАЗРѢШИШАГО  
ДРЕВНЮЮ КЛАТВУ, ПОИЧТЕ СЩЕЩНИЦЫ,  
ЛЮДИЕ ПРЕВОЗНОСИТЕ ВО ВСА ВѢКН.

Имъ. Ирмосъ: Непальнаа огнь въ синан:

СВѢТОМЪ РЖИТВА ТВОЕГѸ,  
СТРАННОЛѢПНѸ ВСЕЛЕННЮ ПРОСВѢТИЛА  
ЕИ БГОРОДИТЕЛЬНИЦЕ, СЩА БО  
ВОИСТИННУ БГА НА ѿБЛАТИАХЪ НОСИШ  
ТВОИХЪ, ПРОСВѢЩАЮЩА ВѢРНЫА  
ПРИСНѸ ЗОВУЩЫА: ВСА ДѢЛА ГДА  
ГДА ПОИЧТЕ, НЪ ПРЕВОЗНОСИТЕ ВО ВСА  
ВѢКН.

Поэмъ Читал, блгочестнѸ твое  
чрево, бга вмѣстившее неказаннѸ  
воплощяема, давшаго всѣмъ  
вѣрнымъ бгоразуміа просвѣщеніе,  
приснѸ зовущымъ: вса дѣла гда  
гда поичте, нъ превозносите во вса  
вѣкн.

With the splendors of thy light thou hast rendered those who hymn thee luminous, O pure Theotokos, bearer of the Light; for thou wast shown to be the habitation of the Light, illumining with light those who cry: O all ye works of the Lord, hymn the Lord and exalt Him supremely for all ages!

*Then we chant the Hymn of the Theotokos: "My soul doth magnify the Lord..." with the refrain "More honorable than the cherubim..."*

Ode IX

*Canon of the Resurrection*

*Irmos:* O Mother who knewest not man, who gavest birth without experiencing corruption; and lent flesh to the Word Who hath fashioned all things, O Virgin Theotokos, thou receptacle of Him Whom nought can resist and dwelling-place of the Infinite: thee do we magnify.

O all ye of alien mind, who assume that the Divinity suffered, stop your mouths; for we magnify the Lord of glory crucified in the flesh, but not crucified in His divine essence, for He is One in two natures.

СВѢТА ТВОЕГѠ БЛИСТАНЫМН, ТЕБѢ ПОЮЩЫА СВѢТОВІДНЫ СОДѢЛАА ЕСН, СВѢТОРОДИТЕЛЬНИЦЕ БЦЕ ЧТАА: СВѢТА БО ГІВНЛСА ЕСН СЕЛЕНІЕ, ОУАСНАЮЩН СВѢТОМЪ ЗОВУЩЫА: ВСѦ ДѢЛА ГДНА ГДА ПОНТЕ, Н ПРЕВОЗНОСИТЕ БО ВСѦ ВѢКН.

ТѦКЕ, ПОЕМЪ ПѢСНЬ БЦЫ: ВЕЛНЧНТЪ ДУША МОѦ ГДА: СЪ ПРИПѢВОМЪ: ЧТНѢИШЮ ХЕРУВІМЪ: ПѢСНЬ Д.

Ірмосъ: НЕТЛѢНІА НСКУШЕНІЕМЪ РОЖДАША, Н ВСЕХНТРЕЦУ СЛОВУ ПЛОТЬ ВЪЗАНМОДАВША, МТН НЕНСКУСОМДЖНАА ДВО БЦЕ: ПРІАТЕЛНЦЕ НЕСТЕРПІМАГѠ, СЕЛО НЕВМѢСТІМАГѠ ЗИЖДІТЕЛА ТВОЕГѠ, ТѦ ВЕЛНЧАЕМЪ.

НЖЕ БЖЕСТВУ СТРАСТЬ ПРИЛАГІЮЩІН, ЗАУСТІТЕСА ВСН ЧУЖДЕМДУРЕННІН: ГДА БО СЛВЫ ПЛОТІЮ РАСПАТА, НЕ РАСПАТА ЖЕ ЕСТЕСТВОМЪ БЖЕСТВЕННЫМЪ, ГѦКѠ БО ДВОЮ ЕСТЕСТВУ ЕДИНАГО ВЕЛНЧАЕМЪ.

O ye who believe not in the resurrection of the body, come ye to the tomb of Christ and learn; for the flesh of the Bestower of life was dead and rose again, to assure us of the final resurrection, wherein we hope.

*Triadicon:* Worshipping a Trinity of Hypostases, not of Godheads, a Oneness of divinity, not of Persons, we cut off those who divide It; moreover, we confound those who dare to confuse that which we magnify.

*Canon of the Cross and Resurrection*

*Irmos: O Mother of God and Virgin, thou gavest birth yet remainest a virgin...*

Christ, the Light from Light, the Effulgence of the Father's glory which shone forth timelessly, shone forth upon human life like Light in the darkness, and drove away the tormenting gloom. O ye faithful, let us magnify Him without ceasing.

Beholding in Christ sufferings of the flesh and the might of divinity, let those who reason that He is a single, commingled Being be put to shame; for as man He dieth, but as the Creator of all He riseth again.

Иже тѣлесѣмъ возстанию  
невѣрдоущи, ко хрѣтѣ шѣдше  
гробѣ, наичи҃теа: ѿакъ оумерцвлѣна  
бысть, ѿ воскресѣ пакн плѣтъ  
жизнодавца, во оубѣреніе  
поглѣднѣгъ воскресѣніа, на неже  
оуповѣемъ.

Трѣенъ: Не бжѣтвѣ трѣцѣ, но  
ѿпостасей, ниже єдиницѣ лицъ, но  
бжѣтвѣ чѣщѣ, свѣцѣемъ же єію  
дѣлѣющихъ: свѣцѣемъ же пакн,  
єіаніе дерзѣющихъ на єію, юже  
вѣличѣемъ.

Изм. Ирмосъ: Мти бжѣа ѿ дѣл:

Свѣтъ ѿ свѣта, ѿче єіаніе  
славы безлѣтнѣ ѿєіавнѣ, ѿкоже  
во тьмѣ члвчѣескомѣ житію  
хрѣтѣ возєіа, ѿ гонѣщю прогна  
тьмѣ: єгоже непрестѣннѣ вѣрнѣ  
вѣличѣемъ.

Стрѣстн плѣтскіа, ѿ крѣпостѣ  
бжествѣ, во хрѣтѣ вѣдѣше,  
мдрствѣющіи єдино єлѣжнѣ  
єстество, да поєрѣмѣтѣа: тоѿ во  
ѿакъ чѣлѣвѣкѣ оубѣ оумираѣтѣ,  
ѿкоже вєєгѣ содѣтѣль вѣстѣтѣ.

“Myrrh is suitable for the dead, while hymnody is fitting for one who is alive. Tears are proper for the dying, but offer hymns O ye women, to the Life of all!” the herald of the resurrection cried out, announcing the glad tidings of Christ’s arising.

*Theotokion:* “I know none other God than Thee,” the Church crieth out to Thee, “O Word Who hast chosen me from among the unbelieving nations as Thy bride, grant salvation unto the faithful, through the supplications of her who gave Thee birth, in that Thou art compassionate.”

*Canon of the Theotokos*

*Irmos: O Mother of God and Virgin... (See above canon)*

Thou hast been the Mediatress of everlasting joy and gladness for us, O Ever-virgin Maiden, having given birth to the Deliverer who delivereth those who worship Him as God in truth and by the divine Spirit.

Μύρο μέρτвымз, жнвóмꙋ же  
пѣнїе: слéзы оꙋмнрáющымз, жнвотꙋ  
же всѣхꙋ пѣснь жєны прннесїте,  
їже востáнїа проповѣдникꙋ  
вопїáше, бгговѣстѣꙋа хрїтóво  
вокрѣнїе.

Ἦμωρóδнчєнз: Ἦγα ράзѣ тебè ἡνóγω  
не знáю, цр̄ковь вопїётꙋ тн: ѿ  
невѣрныхꙋ мὰ ἰáзыкꙋ невѣстꙋ свою  
ἡзєрáвын, дáждь оꙋбѡ слóве,  
вѣрнымꙋ спсєнїе, рóждшїа тὰ  
мл̄твамн, ἰáкω бггoд̄трóбенз.

Ἦнз.

Ἦρμóсꙋ тóнже.

Рáдостн нáмз вѣчнѡа ходáтанца  
ἡ вєсéлїа ἰáвнлacа ε̄сн прннодѣo  
oт̄роковн̄це, ἡзєáвнтелá рóждшн,  
ἡстнноꙋ ἡ дх̄омꙋ бж̄єстѣннѡмꙋ  
тогò чт̄щнхꙋ, ἰáкω бга  
ἡзєáвлáющаго.



David, thine ancestor, O all-pure one, hymning thee, calleth thee the ark of divine holiness, which supernaturally contained God Who sitteth in the bosom of the Father. O ye faithful, let us magnify Him without ceasing.

Thou art truly more exalted than all creation, O Maiden, for thou didst give birth bodily to the Creator of all for us; wherefore, as the Mother of the one Master, with authority thou dost carry the victory against all enemies.

*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 VII:*

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

Christ hath risen from the dead, bursting the bonds of death! O earth, proclaim great joy! Ye heavens, sing the glory of God!

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

Having beheld the resurrection of Christ, let us worship the holy Lord Jesus, Who alone is sinless.

По̀мъ дѣдъ, твоѣмъ прѣотцу,  
прѣчитамъ, тѣмъ ковчѣгѣмъ именуетъ  
сѣбѣи бжѣствениа, преестѣствениѣ  
бга вмѣстѣвшю, во о҃тескихъ  
сѣдѣщаго нѣдрѣхъ, ѣгоже  
непрестѣннѣмъ вѣрнѣмъ величѣемъ.

Ѣакъ воистиннѣмъ превѣшши ѣсѣ  
всѣмъ тѣмъ о҃троковѣце: зиждѣтелѣмъ  
во всѣхъ тѣлѣснѣмъ намъ родилѣ ѣсѣ.  
тѣмъже Ѣакъ мѣтѣмъ ѣдѣнагѣмъ вѣкѣмъ,  
носѣши протѣмъ всѣхъ начѣлнѣмъ  
поѣждѣнѣмъ.

По катавѣсѣи, ѣктенѣмъ малѣмъ. Тѣмъже, ѣтѣмъ гдѣ  
бѣмъ намъ. Поѣемъ ѣзапостѣларѣи о҃треннѣи.

На хвалѣтѣхъ стѣхѣры воскрѣны. Глѣсѣмъ ѣ:  
Стѣхѣмъ: ѣотворѣтѣмъ вѣмъ нѣхъ сѣдѣмъ  
напѣсанъ: слава сѣмъ бѣдетъ всѣмъ  
прѣбнѣмъ ѣгѣмъ.

Воскрѣе хрѣтѣмъ нѣмъ мѣртвѣхъ,  
разрѣши смѣртнѣмъ о҃зы:  
блговѣстѣмъ землѣ, радѣстѣмъ вѣлѣю,  
пѣнѣмъ нѣмъ бжѣю славу.

Стѣхѣмъ: Хвалѣтѣмъ бга во стѣхѣмъ ѣгѣмъ,  
хвалѣтѣмъ ѣгѣмъ во о҃тѣврѣжѣнѣи сѣмъ  
ѣгѣмъ.

Воскрѣнѣ хрѣтѣмъ видѣвшѣмъ,  
поклонѣмъ сѣомъ гдѣмъ иѣсѣмъ:  
ѣдѣномъ безгрѣшномъ.

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

Let us not cease worshipping the resurrection of Christ; for the holy Lord Jesus, revealing His resurrection, hath saved us from our iniquities.

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

What shall we render unto the Lord for all that He hath rendered unto us? God the Word, for the sake of us and our corrupted nature, took flesh, and dwelt among us men. To the thankless He came as Benefactor; to the captive as Liberator; to those sitting in darkness as the Sun of righteousness. On the Cross, He was dispassionate; in hades, He was light; in death He was life and resurrection for the fallen. Let us cry aloud to Him: O our God, glory be to Thee!

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

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

Хрѣ́стовѣ̀ воскресѣ́нїю̀ кланя́ющеѡ̀ не  
престѣ́мъ: то́й бо і́сплзъ є́сть на́съ  
ѡ̀ беззаконї́и на́шихъ, е́тъи́и гдѣ̀  
и́иъ, іавле́и воскресѣ́нїе.

Стіхъ: Хвалі́те є̀го̀ во гласѣ̀  
тру́бнѣ̀мъ, хвалі́те є̀го̀ во псалте́рїи  
и́ гдѣ̀лехъ.

Что̀ возда́мы гдѣ̀ви ѡ̀ всѣ́хъ,  
іа́же воздаде́ на́мъ; на́съ ра́ди бгъ̀ въ  
человѣ́цѣ́хъ, за и́стлѣ́вшее  
є́стество̀ сло́во плоть̀ бы́сть, и  
вселѣ́ѡ̀ въ ны̀, къ неблагода́рнымъ,  
блгодѣ́тель: къ плѣ́нникѡмъ,  
свободі́тель: ко и́же во тьмѣ̀  
сѣ́дѣ́чимъ, іа́нцѣ̀ пра́вды: на крѣ́стѣ̀,  
безстра́стный: во іа́дѣ̀, свѣ́тъ: въ  
сме́рти, живо́тъ: воскресѣ́нїе, па́дшихъ  
ра́ди. къ немѡ́же возопї́имъ: е́же  
на́шъ, сла́ва тебѣ̀.

Ины́ сті́хы а́натѡліевы, гласъ то́йже.

Стіхъ: Хвалі́те є̀го̀ въ тѣ́мпанѣ̀ и́  
лі́цѣ̀, хвалі́те є̀го̀ во стру́нахъ и́  
о́рганѣ̀.

Thou didst break down the gates of hades, O Lord; with Thy mighty power Thou didst abolish the dominion of death; and by Thy glorious resurrection Thou didst raise up with Thyself the dead who slept in darkness from ages past, as King of all and almighty God.

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

Come, let us rejoice in the Lord and be glad in His resurrection; for with Himself He hath raised the dead up from the indissoluble bonds of hades, and as God He hath granted the world life everlasting and great mercy.

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

Врѣтѣ ѿдова сокрѣшилѣз ѣсн гдѣн,  
н смѣртнѣю державѣз оупразднилѣз ѣсн  
крѣпкою сілою твоѣю, н  
совоздѣнглѣз ѣсн мѣртвѣнѣ, нже ѿ  
вѣка во тѣмѣ спѣшѣнѣ,  
бжѣстѣннѣмѣз н слѣвнѣмѣз  
воскрѣнѣемѣз твоѣмѣз, ѿкѣ црѣь вѣѣхѣз  
н бгѣз всеснленѣз.

Стѣхѣз: Хвалнѣте ѣгѣ во кѣмѣлѣхѣз  
добрѣглѣнѣхѣз, хвалнѣте ѣгѣ во  
кѣмѣлѣхѣз воклнцѣнѣнѣ: вѣлѣкое  
дѣхѣнѣ да хвалнѣтѣз гдѣ.

Прнѣднѣте возрадѣемѣнѣ гдѣнѣ, н  
возвеселнѣмѣнѣ ѿ вокрѣнѣнѣ ѣгѣ, ѿкѣ  
совоздѣнѣже мѣртвѣнѣ ѿ ѿдовѣхѣз  
нерѣшнѣмѣхѣз оѣззѣ: н дарѣнѣ мнѣрѣнѣ  
ѿкѣ бгѣз жнѣзнь вѣчнѣю, н вѣлнѣю  
млѣть.

Стѣхѣз: Воскрѣнѣ гдѣнѣ бжѣ мѣнѣ, да  
вознесѣтѣнѣ рѣкѣ твоѣнѣ, не забѣднѣ  
оѣбѣгнѣхѣз твоѣхѣз до концѣнѣ.

The radiant angel sat upon the stone of the Life-receiving tomb and announced to the myrrh-bearing women, saying: "The Lord is risen, as He told you before! Proclaim ye to His disciples that He goeth before you into Galilee, and granteth the world life everlasting and great mercy!"

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

Why did ye cause the Cornerstone to be rejected, O most iniquitous Jews? Behold, He is the One Whom God set in Sion, Who poured water forth from the stone in the wilderness, and poureth forth immortality upon us from His own side. He is the Stone which was quarried from the mountain of the Virgin without desire of man, the Son of man Who goeth on the clouds of heaven to the Ancient of Days, as Daniel said, and His kingdom is eternal.

Блнстѣднѣа ѡггѣл, на кáмєнн  
сѣдѣашє жнвопрїємнaгѡ грóбa, ѡ  
женáмз мѣронóснцaмз  
блговѣстѡвáшє, гaлгóлa: вoскрѣ  
сѣдѣ, ѡкoжє прѣждє речѣ вáмз,  
вoзвѣстѣтѣ оуѣнкóмз ѣгѡ, ѡкo  
предвaрáетз вѣ вз гaлїлєн: мїрoвн  
жє пoдáетз жнзнь вѣчнóю, ѡ вѣлїю  
мáтѣ.

Стїхз: Исповѣмѣа тѣбѣ гдѣи вѣмз  
сѣрдцємз моѡмз, повѣмз всѣа чюдєсá  
тѡвoѡ.

Почтò небрєгóмa сoтѡрнѣтє  
кáмєнє крaєдгóльнaгѡ. ѿ  
прєбєззакóннїн їдѣн; сѣ тóѡ ѣстѣ,  
ѣгóжє пoлoжн бгѣ вз сїóнѣ: ѡжє  
нз кáмєнє нстoчнвнѡ вз пѡстѣнн  
вóдѣ, ѡ нáмз нстoчáнѡ ѡ рѣбрз  
свoнѡз бєзємѣртїє. сѣн ѣстѣ кáмєнѣ,  
ѡжє ѡ гoрѣ дѣнчєскїа ѡсѣкѣа бєз  
хoтѣнїа мѡжєскa: снз члвѣч  
грáднѡ на ѡблaцѣхз нѣнѡхз, кз  
вѣтхoмѡ дѣнѡмн, ѡкoжє речѣ  
дaнїнáз, ѡ вѣчнo ѣгѡ црѣтѡ.

*Glory... The matins Gospel sticheron.*

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

*Great Doxology, and resurrectional troparion:*

Today hath salvation come to  
the world! Let us chant unto Him  
Who hath risen from the tomb,  
the Author of our life; for having  
destroyed death by death, He  
hath granted us victory and great  
mercy.

*Then the litanies and the dismissal.*

СЛА́ВА, СТИ́ХИРА ѿѢ́ЛЬСКАА. И́ НЫ́НѢ, БГО́РО́ДНИЦЕНЪ:  
Пребл҃гоголовѣнна ѿси: Славослѣ́віе вели́кое. Та́же  
тропа́рь воскресѣ́ннъ:

Дне́сь сп҃се́ніе мѣ́рѣ бы́сть, по́емъ  
воскрѣ́шемъ ѿ грѣ́ба, ѿ нача́льникъ  
жѣ́зньи на́шеа: разрѣ́шѣвъ бо  
смѣ́ртїю смѣ́рть, побѣ́дѣ даде́ намъ,  
ѿ ве́лію мѣ́тъ.

И́ ѿкѣ́тїи, ѿ ѿпѣ́ствъ.

**Sunday Morning – Divine Liturgy**

*On the Beatitudes, these troparia, in Tone VII:*

The fruit which slew me was beautiful and good to eat; but Christ is the Tree of life, and eating of Him I do not die, but cry out with the thief: Remember me, O Lord, in Thy kingdom!

O Compassionate One, Who wast lifted up upon the Cross, Thou hast erased the record of Adam's ancient sin, and hast saved the whole human race from deception. Wherefore, we hymn Thee, O Lord and Benefactor.

Thou didst nail our sins to the Cross, O compassionate Christ, and by Thy death Thou didst slay death, O Thou Who didst raise up the dead from among the dead. Wherefore, we worship Thy holy resurrection.

The serpent once poured its venom into the ears of Eve; but on the tree of the Cross Christ poured forth the sweetness of life upon the world. Wherefore, we cry out: Remember us, O Lord, in Thy kingdom!

На литургии

благословна, гласъ 7:

Красѣнъ бѣ и добрь въ едѣдъ, ѣже  
менѣ оумертвѣвый плодъ: хрѣтосъ  
ѣсть древо животное, ѿ негѡже  
ѣдѣи не оумираю, но вопию съ  
разбѣнникомъ: помани ма гдѣ, во  
црѣтвѣи твоѣмъ.

На крѣтѣ вознѣсѣа цѣдре, адамово  
рѣкописѣнѣ древнаго грѣха  
загладилъ ѣси, и спѣлъ ѣси ѿ  
прѣлестѣи вѣсь родъ челоѣческѣи.  
тѣмже воспѣваемъ тѣа блгодѣтелю  
гдѣ.

Пригвоздилъ ѣси на крѣтѣ цѣдре,  
грѣхѣи наша хрѣтѣ, и твоѣю смѣртѣю  
смѣртъ оумертвѣилъ ѣси  
воздѣнѣвый оумѣршылъ и зѣ  
мѣртвѣыхъ: тѣмже поклонѣемѣа  
твоѣмѣ стѡмѣи воцрѣтѣи.

И злѣа ѣдъ смѣи въ едѣхѣи ѣвнны  
иногдѣ: хрѣтосъ же на дрѣвѣ  
крѣтѣмъ источилъ ѣсть мировѣи  
жѣзѣи сладостъ. тѣмже взываемъ:  
помани насъ гдѣ, во црѣтвѣи  
твоѣмъ.

Thou wast laid in the tomb as one dead, O Christ, Thou Life of all; and Thou didst break down the gates of hades; and having risen again in glory on the third day as One mighty, Thou hast illumined all. Glory to Thine arising!

Having risen from the dead on the third day, the Lord bestowed His peace upon His disciples; and having blessed them, He sent them forth, saying: Lead all into My kingdom!

*Triadicon:* The Father is light; the Son and Word is light; and the Holy Spirit is light. Yet the Three are one Light, for they are one God in three Persons, One in nature and origin, indivisible, unconfused and preëternal.

*Theotokion:* For our sake thou gavest birth in the flesh to the Son and Word of the Father, in a way that He Himself knoweth, O Theotokos. Wherefore, O Virgin Mother, we who are deified through thee cry out to thee: Rejoice, O hope of Christians!

Во гробѣ ѿакъ смѣртенъ  
положенъ былъ ѣси, животѣ вѣхъ  
хрѣте: и верѣи ѿдѡвы ломилъ ѣси: и  
воскрѣсъ во славѣ триднѣвенъ ѿакъ  
сїленъ, вѣхъ провѣтилъ ѣси: слава  
твоемаѹ востанїю.

Гдѣ воскресъ триднѣвенъ и зѣ  
мѣртвѣхъ, даровà мїръ своѣи  
оучникѡмъ, и сїхъ блгословїевъ поллѣ  
рѣкъ: всѧ прїведїте во црѣтвїе мое.

Слава, трѣченъ:

Свѣтъ ѡцъ, свѣтъ сїа и слово,  
свѣтъ дхъ стѣи: но єдинъ свѣтъ  
трїи, єдинъ бо бгъ въ трїехъ оубѡ  
лицѣхъ, єдинѣмъ же єстествоѣ и  
началѣ, несѣкомъ и неслїанъ, сїи  
превѣчныи.

И нынѣ, бгородиченъ:

Родилà ѣси сїа и слово ѡчее,  
плотїю насъ радн, ѿкоже вѣсть вѣе,  
самъ. тѣмъ же дѡ мѣи, ѡбоженн  
бывше тобою, радѹнѣмъ, тебѣ  
зовемъ, хрѣтїанѡмъ оупованїе.

*Resurrectional troparion, in Tone VII:*

By Thy Cross Thou didst destroy death; Thou didst open paradise to the thief; Thou didst transform the lamentation of the myrrh-bearing women [into joy], and didst command the apostles to proclaim that Thou, O Christ God, hast arisen, granting great mercy to the world.

*Kontakion, in Tone VII:*

No longer is the might of death able to hold men, for Christ descended, crushing and breaking its power. Hades is bound, and the prophets rejoice together, saying: "The Savior appeared to those with faith, [exclaiming]: Come forth, ye faithful, unto the resurrection!"

*Prokimenon, in Tone VII:*

The Lord will give strength unto His people; the Lord will bless His people with peace.

*Stichos:* Bring unto the Lord, ye sons of God, bring unto the Lord the sons of rams.

Тропáрьъ воскресѣнъ, глáсъ ѿ:

Разрѣшилъ єси крѣтомъ твоимъ  
смерть, ѿверзлъ єси разбойникѣ  
рай: мѣроносцамъ плачь преложилъ  
єси, и апломъ проповѣдати  
повелѣлъ єси: ѣкѡ воскресъ єси  
хрѣте бже, дароваи мѣрови велию  
милость.

Кондáкъ, глáсъ ѿ:

Не крѣтомъ держава смертнаа  
возможетъ держати человекѣи:  
хрѣтосъ бо синде сокрѣшилъ и  
разоравъ силы єа. сваздемъ  
вывлетъ адъ, прѣрочи соглашену  
радуются: предста, глаголюще, спсѣ  
шчимъ въ вѣрѣ, изыдите вѣрнии  
въ воскресѣе.

Прокіменъ, глáсъ ѿ:

Гдѣ крепость людемъ своимъ  
дастъ: гдѣ блгословитъ люди своѣ  
мѣромъ:

Стѣхъ: Принесите гдѣви сѣнове вѣи,  
принесите гдѣви сыны ѡвни.



*Alleluia, in Tone VII:*

It is good to give praise unto the Lord, and to chant unto Thy name, O Most High.

*Stichos:* To proclaim in the morning Thy mercy, and Thy truth by night.

Ἀλληλῳία:

Благо љѣтъ исповѣдаться гдѣви, и  
пѣти ѡмени твоєму вѣшнѣи.

Стѣхъ: Возвѣщати заутра мѣтъ  
твою, и истину твою на вѣкъ  
нощю.