

The Word, Who was begotten of God the Father before the ages, and Who in latter times of His own will became incarnate of her who knew not wedlock, endured death by crucifixion; and by His resurrection He hath saved man who was slain of old.

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

We glorify Thy resurrection from the dead, O Christ, whereby Thou hast freed the race of Adam from the tyranny of hades, and hast, as God, granted the world life everlasting and great mercy.

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

Glory to Thee, O Christ our Savior, Thou only-begotten Son of God, Who wast nailed to the Cross and didst rise from the grave on the third day!

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

We glorify Thee, O Lord, Who of Thine own will didst endure the Cross for our sake, and we worship Thee, O almighty Savior. Turn us not away from Thy face, but hearken and save us by Thy resurrection, O Thou Who lovest mankind.

Ѹже ѿ бѣга оца слово, прѣжде вѣкъ
рождашееся, въ послѣднѣмъ же временѣ,
тожеже ѿ нескѣсобрѣнныа воплощшееся
волю, расплатѣ смертное претерпѣ: и
дрѣвле оумерцвлѣннаго челоуѣка спсе
своимъ воскресѣнемъ.

Стѣхъ: ꙗже беззаконїа нѣзршии гдѣ,
гдѣ ктò постоитъ; ꙗко оу тебе
ощищенїе есть.

Ѹже нз мѣртвыхъ твоѣ воскресѣ
славобовнмъ хрѣте, ѣмже свободилъ єси
адамскїи родъ ѿ адова мѣчнѣтельства: и
даровалъ єси мїрови ꙗко бѣ жизнь
вѣчнѣю, и велїю млѣть.

Стѣхъ: ꙗмене радн твоегò потерпѣхъ
та гдѣ, потерпѣ душа моа въ слово
твоѣ, оупова душа моа на гдѣ.

слава тебе хрѣте спсе, сѣе бжїи
єдинородный, пригвоздѣвыйся на крѣте, и
воскрѣсый нз гроба трндѣвенъ.

Стѣхъ: Ѹ стражи оутреннїа до нощи,
ѿ стражи оутреннїа, да оуповаютъ ина на
гдѣ.

Тебѣ славнмъ гдѣ, волю насъ радн
крѣте претерпѣвшаго, и тебе
покланѣемся всесильне спсе: не ѿвержи
насъ ѿ лица твоегò, но оуслыши и спси
ны воскресѣнемъ твоимъ, члѣволюбче.

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

In His love for mankind, the King of heaven appeared on earth and dwelt among men; for He Who received flesh from the pure Virgin and came forth from her having received human nature, is the only Son of God, two in nature but not hypostasis. Therefore, proclaiming Him to be truly perfect God and perfect man, we confess Christ our God. Him do thou beseech, O Mother unwedded, that our souls find mercy!

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

The Lord is King, He is clothed with majesty.

Stichos: The Lord is clothed with strength and He hath girt Himself.

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

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

The aposticha stichera, in Tone VIII:

Having descended from heaven, O Jesus, Thou didst mount the Cross; Thou didst come to death, O immortal Life, true Light for those in darkness, resurrection for the fallen. O our Savior, enlightenment of all, glory be to Thee!

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

СЛА́ВА, МНЕНѢ. И́ НЫНѢ, БГО́РОДНИЦЕНЗ,
ДОГМА́ТНИКЗ ГЛА́СА:

Црѣ́ь нѣ́ныи́ за члѣ́вколю́беіе на землѣ́
іавнѣ́са, и́ съ челоуѣ́кн по́жнвѣ: ѿ дѣ́вы бо
ѣ́тъяѡ́ плóть прі́емый, и́ и́з неѡ́
проше́дый съ воспрі́ятіемз: ѣ́дннз ѣ́сть
сннз, съгубъ́з ѣ́стество́мз, но не ѡ́поустáсню.
чѣ́мже соверше́нна тогò бѣ́а, и́
соверше́нна члѣ́вкѡ воі́стинннѡ
проповѣ́дающе, и́сповѣ́демз хрѣ́ста бѣ́а
наше́го: ѣ́гоже молн̄ мѣ́ти безневѣ́стнаѡ,
помн̄лоуа́тннѡ ду́шамз на́шымз.

Вхóдз. Свѣ́те тн̄хн̄и:

Прокі́менз днѣ́: Гдѣ́ воцрѣ́са: и́ прòчеє по
òбвѣ́чаю.

На стѣ́хòвнѣ́ стѣ́хн̄ры воі́крн̄ы, гла́сз и́:

Возше́лз ѣ́сн̄ на крѣ́стз і́исе, сннзше́дый
съ нѣ́сѣ: прнше́лз ѣ́сн̄ на смѣ́рть жнво́тѣ
безсмѣ́ртннн̄, кз същымз во тьмѣ́
свѣ́тз и́стинннн̄: кз пáдшымз всѣ́хз
воі́крн̄іє, проевѣ́щеніє, и́ сп̄се на́шз, сла́ва
чѣ́вѣ́.

И́ны стѣ́хн̄ры, по ѡ́лфавн̄тѡ.

Стѣ́хз: Гдѣ́ воцрѣ́са, вз лѣ́потѡ
òбле́чѣ́са.

We glorify Christ Who rose from the dead; for, having assumed a soul and body, He cut the passions off on from both. Therefore, when His all-pure soul descended into hades, He took it captive. And in the tomb the body of the Deliverer of our souls did not see corruption.

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

With psalms and hymns we glorify Thy resurrection from the dead, O Christ, whereby Thou didst free us from the tyranny of hades and, as God, didst grant us everlasting life and great mercy.

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

O Master of all, unapproachable Creator of heaven and earth, Who suffered on the Cross, Thou didst pour forth dispassion upon me. Having accepted burial and risen in glory, Thou didst raise up Adam with Thyself by Thine almighty hand. Glory to Thy rising on the third day, whereby Thou didst bestow upon us everlasting life and cleansing of sins, in that Thou alone art compassionate!

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

Хрѣта славоу словимъ, возкрѣшаго ѿ мѣртвыхъ: душа бо и тѣло прїемъ, страсти ѿобоудъ ѿсѣче, пречистѣи оубо душѣ бо адъ сошедшей, егѡже и плѣни: во гробѣ же истлѣнїа не видѣ стѡе тѣло, и збавителю душъ нашихъ.

Стїхъ: Ибо оутверди вселенндо, гже не подвижитса.

Псалмы и пѣньми славоу словимъ хрѣте, ѿ мѣртвыхъ твоѡе возкрѣнїе: иже насъ освободилъ еси мучительства ада, и гакъ бгъ даровалъ еси жизнь вѣчндо, и вѣлю млтв.

Стїхъ: Домъ твою подобаетъ стѣна гдн, въ долготѣ днїи.

Ѿ влко вѣхъ непостижїме, творче нбсѣ и землїи, крѣтомъ пострадавїи, мнѣ безстрастїе источилъ еси: погребенїе же прїемъ, и возкрѣвъ во славу, совозкрѣсилъ еси адамъ рѣкою всеильною. слава твою трнднвномъ востанїю, иже даровалъ еси намъ вѣчндо жизнь, и ѡчищенїе грѣхѡвъ, гакъ едїнъ блгодтробенъ.

Слава, и нынѣ, бгородиченъ:

O unwedded Virgin who didst inef-
fably conceive God in the flesh,
Mother of God Most High: Accept the
entreaties of thy servants, O most im-
maculate one, granting unto all clean-
sing of transgressions; and, accepting
now our supplications, pray thou that
we all be saved.

*Then, "Now lettest Thou Thy servant de-
part..."*

Trisagion through Our Father.

Resurrectional troparion, in Tone VIII:

Thou didst descend from on high,
O Compassionate One, and didst ac-
cept a three-day burial, that Thou
mightest free us from the passions. O
Lord, our life and resurrection, glory
be to Thee!

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

O Good One, Who for our sake
wast born of the Virgin and, having
endured crucifixion, cast down death
by death, and as God revealed the
resurrection: Disdain not that which
Thou hast fashioned with Thine own
hand. Show forth Thy love for man-
kind, O Merciful One; accept the The-
otokos who gave Thee birth and
prayeth for us; and save Thy despair-
ing people, O our Savior!

And the rest of the service followeth in order.

БЕЗНЕВѢСТНАА ДѢО, ЯЖЕ БѢА
НЕНЗРЕЧЕННУ ЗАЧЕНШН ПЛОТІЮ, МѢН БѢА
ВЫШНАГВ, ТВОИХЪ РАВѢВЪ МОЛЪБЫ
ПРІИМНѢ ВСЕНЕПОРѢЧНАА, ВЪСѢМЪ ПОДАЮЩН
ѠЧНЩЕНІЕ ПРЕГРѢШЕНІЙ: НЫНѢ НАША
МОЛѢНІА ПРІЕМЛЮЩН, МОЛН СПѢСНѢА ВЪСѢМЪ
НАМЪ.

ГѢЖЕ, НЫНѢ ѠПЩАЕШН:

ТРИСѢТОЕ, Н ПО ѠЧЕ НАШЪ:

ТРОПАРЬ ВОСКРѢНЪ, ГЛАСЪ Н:

СЪ ВЫСОТЫ СНИЗШЕЛЪ СЪН

БЛГОУТРОБНЕ, ПОГРЕБЕНІЕ ПРІАЛЪ СЪН
ТРИДНЕВНОЕ, ДА НАСЪ СВОБОДНШН СТРАСТЕЙ,
ЖИВОТѢ Н ВОСКРѢНІЕ НАШЕ, ГДН СЛАВА ТВОѢ.

СЛАВА, Н НЫНѢ, БГОРОДЧЕНЪ:

ЯЖЕ НАСЪ РАДН РОЖДЕША Ѡ ДѢВЫ, Н
РАСПАТІЕ ПРЕТЕРПѢВЪ БЛГІН, НПРОВЕРГІН
СМЕРТІЮ СМЕРТЬ, Н ВОСКРѢНІЕ ГВЛЕН ЯКВ
БГЪ, НЕ ПРЕЗРН ЯЖЕ СОЗДАЛЪ СЪН РЪКОЮ
ТВОЕЮ: ГВН ЧЛВѢКОЛЮБІЕ ТВОЕ МЛЧНВЕ,
ПРІИМНѢ РОЖДАШЮ ТѢА ВЪЩ МОЛАЩЮЩАА ЗА
НЫ: Н СПѢСН СПСЕ НАШЪ, ЛЮДН ѠЧЛАННЫА.

ГѢЖЕ, Н ѠПЩЕТЪ.

Sunday Morning – Matins

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

Thou didst arise from the dead, O Life of all, and the radiant angel cried to the women: “Cease your weeping! Declare unto the apostles, and cry aloud, singing: Christ the Lord hath risen, Whose good pleasure, as God, it hath been to save the human race!”

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

O Thou Who didst truly rise from the dead, Thou didst command the venerable women to proclaim Thine arising to the apostles, as it is written; and speedy Peter ran quickly to Thy tomb and, beholding a light within the sepulchre, was filled with awe. Wherefore, seeing the grave-clothes lying without the divine body in them, he cried out with faith: “Glory to Thee, O Christ God our Savior, for Thou savest all, in that Thou art the Effulgence of the Father!”

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

На о҃т҃рени.

По ѡ҃бѣщаніи твоѣму, г҃е, и҃ г҃лавоу на́мъ: на г҃лазѣхъ и҃, и҃ г҃лаголюмъ тропарѣхъ воскресѣніи: Сѣ высотѣхъ сн҃зше́лъ є҃си: дв҃ажды. Сла́ва, и҃ нынѣ, вѣ́тородиченъ: И҃же на́съ ра́ди ро́ждѣиша ѿ́ де́вы: Та́же ѡ́бѣщаніе стѣхоло́біе ѡ҃бѣща́иша.

По ѡ҃бѣщаніи стѣхоло́біи, г҃лавоу на́мъ воскресѣніи, г҃лазѣхъ и҃:

Воскрѣ́лъ є҃си и҃зъ ме́ртвыхъ живо́тъ вѣ́чнъ, и҃ аг҃лазъ вѣ́стелъ же́на́мъ вопіа́ше: пресѣ́пите ѿ́ слѣ́зъ, а́посто́лы е́лгоуѣстѣ́йте, возопі́йте по́щамъ: ѡ́г҃ко воскресѣ́е х҃р҃то́съ г҃дѣ, е́лгово́лнвыи́ сп҃сѣти ѡ́г҃ко вѣ́ ро́дъ че́ловѣ́ческїи́.

Стѣхъ: Воскрѣ́ни г҃дѣ е́же мо́и, да вознесѣ́тъ ра́ка твоѡ́, не забѣ́ди о҃бѡ́гнхъ твои́хъ до ко́нцѣ.

Воскрѣ́и и҃зъ грѡ́ба ѡ́г҃ко вои́стину, прѣ́пенымъ повелѣ́лъ є҃си же́на́мъ проповѣ́дати воста́ніе а́посто́лы, ѡ́гоже пі́сано є҃сть: и҃ ко́рыи́ пѣ́тръ пресѣ́п грѡ́бъ, и҃ свѣ́тъ зрѣ́ во грѡ́бѣ, о҃жака́шесѡ. тѣ́мже и҃ о҃внѣ́въ плащани́цы, кро́мѣ е́жеє́твеннаго тѣ́ла въ не́мъ лежа́щыа, ѿ́ стра́хомъ возопі́: сла́ва тебѣ́ х҃р҃те́ е́же, ѡ́г҃ко сп҃сѣ́ши всѡ́ сп҃сѣ́ на́съ: ѡ́че во є҃си сїа́ніе.

Сла́ва, и҃ нынѣ, вѣ́тородиченъ:

We hymn the portal of heaven, the ark, the most holy mountain, the luminous cloud, the heavenly ladder, the reason-endowed paradise, the deliverance of Eve, the great treasure of the whole world, for within her salvation was wrought for the world, and remission of the ancient offenses.

Wherefore, we cry out to thee: Entreat thy Son and God, that He grant remission of transgressions unto those who piously worship thine all-holy birth-giving.

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

Men sealed Thy tomb, O Savior, but an angel rolled the stone away from its entry. The women beheld Thee risen from the dead, and in Sion they proclaimed to Thy disciples the glad tidings that Thou hadst arisen, O Life of all, and that the bonds of death are broken. O Lord, glory be to Thee!

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

The women who bore the burial spices heard from the tomb the voice of the angel, saying: "Cease your weeping, and receive joy instead of grief! Cry aloud, singing that Christ the Lord hath risen, Whose good pleasure it hath been, as God, to save the human race!"

Glory..., Now and ever..., Theotokion, which we chant not sitting, but standing, with fear and reverence:

НѢНДЮ ДВЕРЬ, Ѳ КѢВѢТЪ, ВСЕСѢДЮ ГОРЪ,
СВѢТОЗАРНЫЙ ОБЛАКЪ ВОСПОИМЪ, НѢНДЮ
ЛѢСТВИЦЪ, СЛОВЕСНЫЙ РАЙ, СЪУННО
ИЗБАВЛЕНІЕ, ВСЕЛЕННЫЯ ВСЕЛ ВЕЛИКОЕ
СОКРОВИЩЕ, ЯКѢ СПСЕНІЕ ВЪ НЕЙ СОДѢЛАСА
МІРѢИ, Ѳ ѠСТАВЛЕНІЕ ДРЕВНИХЪ СОГРЕШЕНІЙ.
СЕРѢ РАДН ВОПІЕМЪ ТН: МОЛН СНА ТВОЕГО Ѳ
БГА, ПРЕГРЕШЕНІЙ ѠСТАВЛЕНІЕ ДАРОВАТИ,
БЛГОЧЕТНѢ ПОКЛАНЯЮЩИМСА ПРЕСѢОМЪ
РЖИТВЪ ТВОЕМЪ.

По б-мъ стѣхоловѣи свѣдѣны воскресѣны,
гласъ Ѳ:

Человѣцы спсе, гробъ твоѡ
запечаташа: ягглас камень ѡ дверей
ѡвлан: жены видѣша востаѡша ѡ
мертвыхъ, Ѳ тыѡ блговѣстѣша
оутѣкомъ твоимъ въ сѡнѣ, якѢ
воскрѣслъ сѣн животе всѣхъ, Ѳ
разрѣшишася оузы смертныѡ: гдн слава
тебѣ.

Стѣхъ: Исповѣмъ тебѣ гдн, всѣмъ
сердцемъ моимъ, повѣмъ всѡ чюдеса
твоѡ.

Мѡра погребѣтельнаѡ жены
принѣшася, гласъ яггльскѣи Ѳ гроба
слышашъ: престаните ѡ слезъ, Ѳ вмѣстѢ
печаль радость прѣимите, возопите
поица: якѢ воскресъ хрѣтосъ гдѢ,
блговоливый спсѣти якѢ бгъ родъ
человѣчскѣи.

Слава, Ѳ нынѣ, бгородиченъ, не свѣдѣце
поѣмъ, но стоѡще, Ѳ со страхомъ Ѳ
блгоговѣнимъ:

By the Holy Spirit are all things given life. Him do we praise with the Father and the Word, as Light from light, the great God.

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

Let my heart, humble of mind, be covered with the fear of Thee, O most Compassionate One, and let it not, exalting itself, fall away from Thee.

May he who setteth his hope on the Lord not be terrified when all things will be tried by fire and torment.

Glory...

Through the Holy Spirit doth every godly man see and prophesy, working exalted miracles, and hymning the one God in Three Persons; for though Three shine together, the Godhead ruleth as One.

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

I have cried unto Thee: Hearken, O Lord, and incline Thine ear to me who cry out; and before Thou takest me away from hence make me pure.

Everyone who returneth to his mother, the earth, is released to receive torments or honors for those things he did during life.

Glory...

Through the Holy Spirit proceedeth the theology of the thrice-holy Unity: for the Father is unoriginate, and from Him hath the Son been begotten timelessly, and the Spirit is equally enthroned and hath the same image, shining forth from the Father.

Now and ever... The foregoing is repeated.

С҃Т҃ЫМЪ Д҃ХОМЪ, ѿже ж҃ити
вс҃л҃ч҃скимъ: свѣтъ ѿ свѣта, б҃гъ великъ:
со о҃цѣмъ ро́емъ ѿмѹ, ѿ еѡ словомъ.

И нынѣ, то́йже.

Антифѡнъ в:

С҃РДЦЕ МОЕ СТРАХОМЪ ТВОИМЪ ДА
ПОКРЫЕТЕСЯ СМЕРНОМЪ ДАРСТВУЮЩЕЕ: ДА НЕ
ВОЗНЕСШЕЕСЯ ѿПАДЕТЪ ѿ ТЕБЕ ВСЕЩЕДРЕ.

НА ГДА ИМѢВЫИ НАДЕЖДА, НЕ
ОУСТРАШИТЕСЯ ТОГДА, Е҃ГДА О҃ГНЕМЪ ВСѦ
СДѦИТИ ИМАТЬ, ѿ МДКОЮ.

Сл҃ва:

С҃Т҃ЫМЪ Д҃ХОМЪ, вс҃л҃кѡ ктѡ
б҃ж҃е҃с҃твенный видитъ, ѿ предглаголетъ,
ч҃л҃одѣнствуетъ вышнѡ, въ тріе́хъ
ѡднинаго б҃га по̀а: ѡце бо ѿ трисі́летъ,
ѡдннѡначальствуетъ б҃ж҃е҃с҃твѡ.

И нынѣ, то́йже.

Антифѡнъ г:

ВОЗВѢХЪ ТЕБѢ ГДН, вонми, приклоні
ми о҃хѡ твоѡ вопіющѹ, ѿ ѡчи́сти, прѣжде
да́же не вѡзмешн менѡ ѿсѡдѹ.

Въ мѡтерн своѡй землн ѿходѡн
вс҃л҃кѡ, пѡки разрѣшѡетсѡ, пріѡти мдкн,
илн по́ч҃стн пожнвшнхъ.

Сл҃ва:

С҃Т҃ЫМЪ Д҃ХОМЪ б҃гѡсло́віе, ѡдннѡца
трисі́ла: о҃цѡ бо безначаленъ: ѿ негѡже
роднѡ снъ безлѣтнѡ, ѿ дхъ сопрѣ́толенъ,
соверѡженъ, ѿ о҃цѡ спрѡсѡдѡвшн.

И нынѣ, то́йже.

Antiphon IV

Behold now, what is so good or so beautiful as for brethren to dwell together? For therein hath the Lord promised life eternal.

He Who adorneth the lilies of the field doth warn that it is not fitting for man to give thought to his raiment.

Glory...

By the Holy Spirit, the single Cause, are all things sustained through the bestowal of peace; for He is God, Who in dominion is consubstantial with the Father and the Son.

Now and ever... The foregoing is repeated.

Prokimenon, in Tone VIII:

The Lord shall be king unto eternity; thy God, O Sion, unto generation and generation.

Stichos: Praise the Lord, O my soul. I will praise the Lord in my life.

The Canons, in Tone VIII

Ode I

Canon of the Resurrection

Irmos: The staff of Moses, once working a wonder, striking the sea in the form of the Cross and dividing it, drowned the mounted tyrant Pharaoh, and saved Israel who fled on foot, chanting a hymn unto God.

Stichos: Glory to Thy holy resurrection, O Lord!

How can we not marvel at the almighty divinity of Christ, Who through His sufferings sheddeth dispassion and incorruption upon all the faithful, and poureth forth a well-spring of immortality from His holy side and life everlasting from His tomb?

Ἀντίφωνος δ΄:

СѢ НЫНѢ ЧТО ДОБРО, ИЛИ ЧТО КРАСИНО;
НО ѢЖЕ ЖИТИ БРАТІИ ВКЪПѢ: ВЪ СѢМЪ БО
ГДѢ ѠБѢЩА ЖИВОТЪ ВѢЧНЫИ.

Ѡ РИЗѢ СВОЕЙ, ИЖЕ КРИНЫ СЕЛЬНЫИ
ѠКРАШААИ, ПОВЕЛѢВАЕТЪ, ГАКЪ НЕ ПО-
ДОВАЕТЪ ПЕЦНІА.

СЛѢВА:

СѢТЫМЪ ДЪХОМЪ, ЕДИНОВІДНОЮ ВІННОЮ,
ВѢА СОДЕРЖАТЦА МИРОПОДАТЕЛНѢ: БГЪ БО
СЕЙ ѢСТЬ, ѠЦЪ ЖЕ И СІОВИ ЕДИНОСЪЩЕНЪ
ГОСПОДСТВЕННѢ.

И НЫНѢ, ТОИЖЕ.

ПРОКІМЕНЪ, ГЛАГОЛЪ И:

ВОЦРѢТЦА ГДѢ БО ВѢКЪ, БГЪ ТВОИ
СІОНЕ, ВЪ РОДЪ И РОДЪ.

СѢТІХЪ: ХВАЛИ ДУШЕ МОА ГДА, ВОСХВАЛИ
ГДА ВЪ ЖИВОТѢ МОЕМЪ.

Канѡнъ воскресѣнъ. Глагѡлъ и.

Пѣснь а.

Ірмосъ: Колесницегонителя фараѡна погрѣзи,
чѣдотворанъ иногда мѡнѡсѣйскѡи жѣзлѡ,
крѣпѡебразнѡ поразнѡвъ, и раздѣлнѡвъ морѡ: ина
же вѣглеца, пѣшеходца спѡсѡ, пѣснь бгѡви вос-
пѣвающа.

Прпѣвъ: Слѡва гдѡ, сѣгомѡ воскресѣнѡ твоемѡ.

Всесильнѡ хрѣтовѡ ежестѡвѡ какѡ не днѡмѡсѡ;
ѡ страстѡей ѡѣвѡ вѡсѡмѡ вѡвѣрнымѡ, безѡстрастѡе и
нетлѣніѡ точащѡ, ѡ ребра же сѣлѡгѡ истѡчникѡ
безѡмертѡа искапающѡ, и живѡтѡ и зѡ грѡба прѡ-
сносѡщныи.

The magnificent angel hath now appeared to the women, bearing splendid tokens of natural and immaterial purity, by his appearance proclaiming the light of the resurrection, crying: The Lord is risen!

Theotokion: All-glorious things have been said of thee among generations of generations, O thou who contained God the Word in thy womb, remaining pure, O Mary Theotokos; wherefore, we all honor thee, our help after God.

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

Irmos: Having traversed the water...

The portals of pain have been removed, and the gate-keepers of hades were filled with fear, beholding Him descending into the nethermost parts Who in the highest transcendeth the nature of all things.

The ranks of the angels were amazed, beholding, seated upon the throne of the Father, human nature which had fallen and been imprisoned in the nethermost parts.

Theotokion: O unwedded Mother, the ranks of angels and men unceasingly praise thee; for in thine arms thou didst bear their Creator as a babe.

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

Irmos: Let us chant unto the Lord, Who led His people...

O all-pure Theotokos, who in manner transcending nature gavest birth to the eternal and all-divine Word incarnate: we hymn thee.

O Christ, the Virgin gave birth unto Thee, the Life-bearing Cluster of grapes which exudeth the sweetness of universal salvation.

Through thee, O Theotokos, hath the generation of Adam been exalted to blessedness, in manner past understanding, and it glorifieth thee as is meet.

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

Ἰάκω βἄγοι' ἔπειτα γενάμz ἀγγέλz νύιν' ἑ
ἰάβήσα, ἐφέτλῳα νοσὰ ὤβραζῳ ἐστέρτῳεννῳα
νεβεψέρτῳεννῳα ἰνστοτῳί, ζράκομz же
βοζεψάα ἐφέτ'z βοικρῳήα, ζοβῳίη: βοικρῳε γὰρ.

Ἦγορόδῳηченz: Прелѣвнаа возглаголашаа ѿ
тѣбѣ вz родѣхz родѳвz, бѣа слѳба во чрѣбѣ
вмѣψшала, чистѣ же пребѳвшῳ еѣе мрῳе. тѣм-
же тὰ βσῳ почнтѣемz, ῳψее по бзѣ за-
стῳплѣнῳе нѣше.

Κανῳήηz κρῳτοβοικρῳήηz.

Ἰρμῳсz: Βόδῳ προῳεδῳз ἰάκω ῳψῳδ:

Βzάшаа вратὰ боу' ἔзненаа, ἢ οῳζαρόшаа
вратῳηчῳи ζῳδovy, ζрῳψее вz пренспῳднῳήшала
сошѣдшаго, ἢ же на вῳсоτῳѣ вѣхz пребѳше
ἐστертῳῳ.

Οῳδῳνῳήшала чῳηη ἀγγῳστῳῳ, ζрῳψее на
πῳτῳόλῳε ποζαждῳно ῳῳη, ὤпῳдшее ἐστертῳῳ чῳ-
лѳвѣчῳское, затворῳно вz пренспῳднῳηчz зῳмῳη.

Чῳηη тὰ ἀγγῳστῳῳ ἢ чῳлѳвѣчῳстῳῳ, безне-
вѣстῳла мῳῳη, хвῳлаτῳз непῳстῳηηη: зῳηждῳтῳла
бо сῳхz, ἰάκω мῳηчῳа на ὤβῳτῳηчz тῳоῳхz но-
сῳла ἐсῳ.

Ἦηηz κῳηῳήηz прῳστῳῳῳ еѣѣ.

Ἰρμῳсz: Поῳηηz гῳдῳвῳη, прѳбѣдшῳмῳдῳ лῳῳдῳη вῳоῳ:

Прῳῳῳтῳла еѣе, вῳплῳῳщῳееῳ прῳсноῳῳчῳное ἢ
прῳбжῳертῳенное слῳбо, пῳче ἐστертῳῳῳ рῳждшῳη,
поῳмz тὰ.

Γрῳзῳз тὰ ηῳвῳоῳсῳенz, вῳемῳрῳηηῳ
ἢ κῳпῳпῳщῳ слῳдῳстῳ сῳпῳсῳῳη, дῳῳа хрῳῳтῳе рῳдῳη.

Рῳдῳз ῳдῳмῳль, ко ῳже пῳче οῳῳмῳ бῳлжῳенстῳвῳдῳ,
тῳоῳῳю вῳзвῳдῳеннῳη еѣе, дῳстῳῳῳηηῳ слῳвῳηчz тὰ.

Κατῳαῳῳῳῳ: Ὤβῳρзῳ οῳῳῳтῳ мῳоῳ:

Ode III

Canon of the Resurrection

Irmos: O Christ, Who in the beginning established the heavens in wisdom and founded the earth upon the waters, make me steadfast upon the rock of Thy commandments; for none is holy as Thee, O Thou Who lovest mankind.

Adam, who was condemned by his sinful tasting, didst Thou justify by the saving suffering of Thy flesh, O Christ; for Thou Thyself wast not subject to the trial of death, O Sinless One.

Jesus my God, the Light of the resurrection, shone forth upon those sitting in darkness and the shadow of death, and binding the mighty one with His divinity, He despoiled his vessels.

Theotokion: O Theotokos, thou hast been shown to be more exalted than the cherubim and seraphim; for thou alone didst receive the uncontainable God in thy womb, O undefiled one. Wherefore, all of us, the faithful, bless thee with hymns, O pure one.

Canon of the Cross and Resurrection

Irmos: O Lord, Fashioner of the vault of heaven...

O Lord, from Thyself Thou didst banish me who before had rejected Thy commandments; but having assumed my form and taught me obedience, Thou didst cause me to dwell with Thee through Thy crucifixion.

O Lord Who in Thy wisdom hast foreknown all things, and Who planted the nethermost parts by Thine understanding, in Thy condescension, O Word of God, Thou didst deign to resurrect that which is in Thine image.

Theotokion: Having dwelt bodily in the Virgin, O Lord, Thou didst appear unto men, as it was fitting that they behold Thee, and Thou didst show her forth as the true Theotokos, the helper of the faithful, O Thou Who alone lovest mankind.

Пѣснь г.

Ірмосъ: Оутвержденъ въ началѣ нбсѣ
разумомъ, и зѣмлю на водахъ основавый, на
камени мѣ, хрѣте, заповѣдей твоихъ утверди,
ѣкъ небыть стѣ, паче тебе едины члвколюбче.

Уждена бывша а́дѣма въшнѣнемъ грѣхѣ,
плѣти твоѣѣ спсительною стѣтїю оправдалъ еси
хрѣте: а́мъ бо неповнненъ смертнаго нескѣа быль
еси безгрѣшне.

Воскрѣнѣа свѣтъ возсѣдъ шцимъ во тьмѣ, и
сѣни смертнѣи сѣдѣшцимъ, бѣ мѣи ииъ, и
своимъ бжествомъ крѣпкаго свѣзѣвъ, сего со-
сѣды расхнѣгилъ естъ.

Пѣснь г. Херубимовъ и серафимовъ пре-
бывши гвнлаа еси бѣе: ты бо едины прѣлла
еси невмѣстимаго бѣа въ твоѣмъ чревѣ, не-
скѣрнаа: тѣмже тѣа вѣрнїи вѣи пѣсньми чтаа,
оублѣжѣемъ.

Ннъ.

Ірмосъ: Нѣнаго крѣга верхопѣорче гдн:

Ѣвергшагоа прѣжде заповѣди, гдн,
нзрнновѣна мѣ ѿ тебе сотворилъ еси, въ
негѣже вѣбразнѣва, поглѣшнїю же навѣкъ,
сѣбѣ пакн надалъ еси распѣтїемъ.

Премѣдростїю всѣа продвѣдѣвый гдн, и
разумомъ твоимъ водрѣзавый пренспѣднѣа, не
не сподобилъ еси сннзхожденїемъ твоимъ словѣ
бжїи, воскреснѣти, еже по ѡбразѣ твоѣмъ.

Пѣснь г. Вселнѣва въ дѣѣ тѣлѣнѣ гдн,
гвнлаа еси челоѣкѣмъ, ѣкоже подобаше
внѣтн тебе: ѣже и показѣлъ еси ѣкъ
нстннндо бѣѣ, и вѣрныхъ помощннцѣ, едины
члвколюбче.

Canon of the Theotokos

Irmos: Thou art the confirmation...

Grant us help through thy supplications,
O most pure one, repelling the attacks of
grievous circumstances.

Thou wast the correction of our first
mother Eve, having given birth to Christ, the
Author of the life of the world, O Theotokos.

Gird me about with power, O most pure
one, who hast truly given birth unto God in
the flesh, the hypostatic Power of the Father.

Ode IV

Canon of the Resurrection

Irmos: Thou art my strength, O Lord,
Thou art my power; Thou art my God, Thou
art my joy, Who, without leaving the bosom
of the Father, hast visited our lowliness.
Wherefore, with the Prophet Habbakuk I cry
unto Thee: Glory to Thy power, O Thou Who
lovest mankind!

Thou didst love me, Thine enemy, ex-
ceedingly, for in a strange abasement Thou
didst descend to earth, O Savior of loving-
kindness, refusing to reject mine utter re-
proach; and abiding in the heights of Thine
all-pure glory, Thou hast glorified that which
before was dishonored.

Who is not filled with awe, beholding
death destroyed by Thy Passion, O Master?
For by the divine power of Thee Who wast
crucified was corruption put to flight by the
Cross and hades emptied of its riches by Thy
death. Wondrous are Thy works, O Thou
Who lovest mankind!

Theotokion: Thou art the boast of the faith-
ful, O thou who knewest not wedlock, and
thou art also the refuge, bulwark and haven
of Christians; for thou bearest entreaties to
thy Son, O most immaculate one, and savest
from misfortunes those who with faith and
love know thee to be the pure Theotokos.

И́нз.

И́рмосъ: Ты ѣси оутвержде́нїе:

Дѣждь намъ по́мощь твоѣи мѣтвами все-
чѣла, прїлогн ѿража́ющн лю́тыхъ ѡбсто́анїи.

Бѣгѣ прамáтери ты и́справленїе была ѣси,
начальника жн́зни мїровн, хрїста бѣе рѡждаши.

Преподáши мѣ силю всечѣла, ꙗже
воистиннѣ бѣа рѡждаши плѡчїю, ѡчѣю
ѡпостáсеню силѣ.

Пѣснь ѧ.

И́рмосъ: Ты мо̀а крѣпость гдѣ, ты мо̀а и́
сила, ты мо̀а бѣгъ, ты мо̀а рáдованїе, не
ѡста́вь нѣдра ѡчи, и́ насѣднїицѣ поѡбѣтѣхъ.
тѣмъ съ пррѡкомъ аввакѣдомъ зовѣ ти: сила
твоѣя слава члѣвѣколю́бче.

Ты врагá ѡща мѣ сѣлѡ возлюбїа ѣси:
ты и́стоцáнїемъ стрáннымъ сошелъ ѣси на
зѣмлю, бл҃годѣро́бне и́се, поклáданаго моего̀
дожа́денїа не ѡвѣргла, и́ пребывъ на высотѣ
прѣчѣта твоѣа славы, прѣжде безчѣтѡваннаго
прослáвна ѣси.

Кто̀ зрѣ бл҃го, нынѣ не оужалáется, стѣпїю
смѣрть разрѡшáемъ; крѣтомъ бѣжа́щее тлѣнїе, и́
смѣртью́ адъ богáтства и́стоца́влемый,
бѣжѣтвенною силою тебѐ распáтаго; чѣдно дѣло,
члѣвѣколю́бче!

Бѣгороднченъ: Ты вѣрнымъ похвала ѣси без-
невѣстна, ты прѣстáтельнице, ты и́ прнѣ-
жнице хрїтіанъ, стѣна и́ прнстáннице: кз снѣ бо
твоємъ мольбѣ но́снши всенепорѡчна, и́
спїаешн ѡ бѣдъ, вѣрою и́ любѡвїю бѣдѣ чѣдо
тебѣ знáющнхъ.

Ode VI

Canon of the Resurrection

Irmos: Cleanse me, O Savior, for many are my transgressions; and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast hearkened to me, O God of my salvation.

By a tree the author of evil mightily cast me down; but, having been uplifted upon the Cross, Thou, O Christ, didst with greater might cast him down, putting him to shame; and thou didst raise up him who was fallen.

Rising from the grave, Thou didst take pity on Sion, by Thy divine blood making it new instead of old, in that Thou art compassionate; and Thou now reignest therein forever, O Christ.

Theotokion: Let us be delivered from grievous transgressions through thine entreaties, O pure Theotokos, and let us receive the divine effulgence of the Son of God, Who ineffably became incarnate of thee, O all-pure one.

Canon of the Cross and Resurrection

Irmos: I pour forth my prayer unto the Lord...

Thou didst stretch forth Thy hands upon the Cross, healing the hand of the first-created man, which in Eden was stretched forth without restraint; and having of Thine own will tasted gall, O Christ, Thou hast saved those who glorify Thy sufferings, in that Thou art powerful.

The Deliverer tasted of death, the ancient condemnation, that He might destroy the kingdom of corruption; and having descended into hades, Christ arose and hath saved those who hymn His resurrection, in that He is powerful.

Пѣснь ѿ.

Ἰρμός: Ὠχίστηι μὰ εἶσε, μνώγα βο без-
закѡнїа моѡ, ѡ ѡз' глѡбннѡи зѡлз возведѡ,
молѡїа: кз тебѣ бо возопїхз, ѡ оублїшн мѡ,
бже епїенїа моегѡ.

Древома крѣпкѡ ннзложї ма нача-
лозлѡбннїи: ты же хрїтѣ, вознееса на крѣтѣ,
крѣпчїае ннзложїлз єсї, пограмївз сегѡ,
пѡдшаго же воискрїлз єсї.

Ты оубїедрлз єсї еѡна, возїлбвїи ѡ
грѡба, нѡбаго влѣстѡ вѣтхлгѡ зѡвершївз, їакѡ
блгѡдтрѡбенз, бжїертвенноѡ твоѡю крѡвїю: ѡ
нбїнѣ царствдешн вз нѣмз во вѣкн, хрїтѣ.

Бгѡроднченз: Да ѡзблвнмса ѡ лѡтѡхз пре-
грѣшенїи, молблїмн твоїмн бгѡроднчїтельннцѣ
чїгл, ѡ да оублчїмз пречїгл бжїертвенноѡ
їанїе, ѡз' тебѣ ннзречїеннѡ воплѡцїеннлгѡ ена
бжїа.

Ннз.

Ἰρμός: Μῆτεβ' προλιῶ κο γὰρ:

Длїнн на крѣтѣ распрѡстѣрлз єсї, нсцѣлѡлн
неддержлннѡ прѡстѣртѡю во єдѣмѣ рѡкѡ
первоздлїннлгѡ: ѡ твоѡю бѡлею жѣлчн вкѡсївз, ѡ
їпслз єсї хрїтѣ їакѡ сїленз, слблцѡцѡл твоѡ
страдлнїа.

Смертн ѡзблвнчїтель вкѡсї, дрѣвнлгѡ
ѡсѡждѣнїа, їакѡ да ѡ тлѣнїа царствѡ рлзрд-
шнчїз, ѡ во ѡдїкѡл шшѣдз, воискрїе хрїтѡсз, ѡ епїе
їакѡ сїленз поѡцѡцѡл єгѡ воискрїнїе.

Theotokion: Cease not to make supplications for us, O all-pure Virgin Theotokos, for thou art the confirmation of the faithful. With trust in thee are we made mighty, and we glorify thee and Him Who ineffably became incarnate of thee.

Canon of the Theotokos

Irmos: Grant me a robe of light...

O Theotokos, we, the faithful, declare thee the temple and ark of God, the animate bridal-chamber and the gate of heaven.

Thine Offspring, the Destroyer of the temples of the idols, is worshipped as God with the Father and the Spirit, O Mary Bride of God.

O Theotokos, the Word of God hath shown thee to mortals as a heavenly ladder; for through thee hath He descended unto us.

Kontakion, in Tone VIII:

Arising from the grave, Thou didst raise up the dead and resurrect Adam. Eve danceth at Thy resurrection, and the ends of the world celebrate Thine arising from the dead, O greatly Merciful One.

Ikos: O my long-suffering Savior, Bestower of life who lovest mankind, who captured the kingdoms of hades and raised up the dead, Thou didst greet the myrrh-bearing women, offering them joy instead of grief, didst proclaim signs of victory to Thine apostles, and dost enlighten creation, wherefore, the world rejoiceth at Thine arising from the dead, O greatly Merciful One.

Ode VII

Canon of the Resurrection

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: Blessed art Thou, O God of our fathers!

БѢГОРОДНЧЕНЪ: НЕ ПРЕСТАЙ ЗА НАШЕ МОЛАЩИН ПРЕ-
ЧУГАА БУДЕ ДѢО, ЯКЪ ВѢРНЫМЪ ОУТВЕРЖДЕНІЕ ТЫ
ЄСІИ НАДЕЖДОЮ ТВОЕЮ КРѢПНІМЪ, И ЛЮБОВІЮ ТЪ, И
ИЗЪ ТЕБѢ ВОПЛОЩЕННАГО НЕИЗРЕЧЕННУ СЛАВНМЪ.
ИИЪ.

Ирмосъ: РИЗЪ МНѢ ПОДАЖДЕ СВЕТАЛО:

ХРАМЪ ТЪ БЖІИ И КОВЧЕГЪ, И ЧЕРТОГЪ
ОДЪШЕВЛЕННЫЙ, И ДВЕРЬ НЕИДЮ, БУДЕ ВѢРНІИ ВОЗ-
ВѢЩАЕМЪ.

ТРЕБНИЦЪ РАЗРУШИТЕЛЬ ЯКЪ БЪ, БЫВШЕЕ
РЖИТВО ТВОЕ МРІЕ БГОНЕВѢСТО, ПОКЛНАЕМО ЄСТЬ
СО ОЦЕМЪ И ДХОМЪ.

СЛОВО БЖІЕ ТЕБѢ ЗЕМНЫМЪ, БУДЕ, ПОКАЗА
НЕИДЮ ЛѢСТВИЦЪ: ТОВОЮ БО КЪ НАМЪ СИДЕ.

КОНДАКЪ, ГЛАСЪ И:

ПОДОВЕНЪ: ЯКЪ НАЧАТКИ:

ВОСКРЕСЪ ИЗЪ ГРОБА, ОУМЕРШЫА ВОЗДВИГЪ ЄСІИ,
И АДАМА ВОСКРЕСИЪ ЄСІИ, И ЄВА ЛИКДЕТЪ ВО
ТВОЕМЪ ВОСКРЕНІИ, МІРСТІИ КОНЦЫ ТОРЖЕСТВЮТЪ,
ЄЖЕ ИЗЪ МЕРТВЫХЪ ВОСТАНИЕМЪ ТВОИМЪ, МНОГО-
МЛТНВЕ.

Икосъ: ЯДОВА ЦАРСТВІА ПЛЕННИВЫИ, И
МЕРТВЫА ВОСКРЕСИВЫИ, ДОЛГОТЕРПѢЛНВЕ, ЖЕНЫ
МЪРОНОВИЦЫ РѢТНЪ ЄСІИ, ВМѢСТѢ ПЕЧАЛИ
РАДОСТЬ ПРИНЕСЫИ: И АПЛЪМЪ ТВОИМЪ ВОЗВѢ-
ТНЪ ЄСІИ ПОБѢДИТЕЛЬНОА СІЕ МОИ ЗНАМЕНІА
ЖИВОДАТЕЛЮ, И ТВАРЬ ПРОСВЕЩАЕШИ ЧЛѢТЕКОЛЮБЧЕ.
СЕГЪ РАДН И МІРЪ РАДДЕТЪ, ЄЖЕ ИЗЪ МЕРТВЫХЪ
ВОСТАНИЮ ТВОЕМЪ МНОГОМЛТНВЕ.

ПѢСНЬ 3.

Ирмосъ: БЖІА СИИЗХОЖДЕНІА ОГНЬ ОУСТЫДИСЪ
ВЪ ВЪВЛАНІЕ ИНОГДА: СЕГЪ РАДН ОУТРОЦЫ ВЪ ПЕ-
ЦИ РАДОВАННОЮ НОГОЮ, ЯКЪ ВО ЦВѢТНИЦѢ ЛИ-
КЮЩЕ ПОАХЪ: БЛГОСЛОВЕНЪ ЄСІИ БЖЕ ОУТЪЦЪ
НАШНХЪ.

Thy glorious abasement, the divine riches of Thy poverty, O Christ, amaze the angels who behold Thee nailed to the Cross to save those who cry out with faith: Blessed art Thou, O God of our fathers!

By Thy divine descent Thou didst fill the nether regions with light, and darkness which before reigned as tyrant was driven away. Wherefore, those held prisoner from ages past arose, crying: Blessed is the God of our fathers!

Triadicon: Theologizing in Orthodox manner concerning Thee, we declare Thee unto all as the Lord, the only Father of the only-begotten Son, acknowledging that from Thee proceedeth the one upright Spirit, Who is of the same nature and is equally eternal.

Canon of the Cross and Resurrection

Irmos: Once, in Babylon, the youths...

Fulfilling the prophecies, O God, Thou hast wrought salvation in the midst of the world; for having been lifted up upon the Tree, Thou didst summon all who cry out with faith: O God of our fathers, blessed art Thou!

Rising from the tomb as from sleep, O Compassionate One, Thou didst deliver all from corruption; and creation is assured by the apostles who preach Thine arising, saying: O God of our fathers, blessed art Thou!

Theotokion: At the good pleasure of the Father and the Spirit, the Word Who is equal in activity and power to the Father taketh form in the Virgin's womb. O God of our fathers, blessed art Thou!

Canon of the Theotokos

Irmos: Once, in Babylon, the youths who had come forth from Judæa ...

Thou didst appear incarnate of the Virgin's womb for our salvation; wherefore, acknowledging Thy Mother as the Theotokos in Orthodox manner, we cry out: O God of our fathers, blessed art Thou!

СЛАВНОЕ ИСТОЦАНИЕ, БЖЕСТВЕННОЕ БОГАТСТВО ТВОЕ! НИЩЕТА ХРІСТЕ, ОУДНВЛӘЕТЯ АГГЛЫ, НА КРІТѢ ЗРАЦЫА ТЛ ПРНГВОЖДАЕМА, ЗА ЁЖЕ СПІТН ВѢРОЮ ЗОВШЫА: БЛГОСЛОВЕНЗ ЁН БЖЕ ОТЦЕЗ НАШНХЗ.

БЖЕСТВЕННЫМЗ ТВОИМЗ СОШЕСТВЕИМЗ СВѢТА ИПОПННАЗ ЁН ПРЕНСПОДНАА, И ТМЛ ПРІГНАНА БЫСТЬ ПРЁЖДЕ ГОНАЦАА. ШНОДЖЕ ВОСКРЕОША ИЖЕ Ш ВѢКА ЮЗНИЦЫ, ЗОВШЦЕ: БЛГОСЛОВЕНЗ БГЗ ОТЦЕЗ НАШНХЗ.

ТРЧЕНЗ: ВРЕМЗ ОУБЕ ГАА, ЭДИНАГО ЖЕ ЭДИНОМД ЭДИНОРОДНОМД ЕНД ПРАВОСЛАВНУ ОЦА, БГОСЛОВАЦЕ ТЛ ВОЗВЕЩАЕМЗ, И ЭДИНАГО ВѢДАЦЕ Ш ТЕБЕ ИСХОДАЦА АХА ПРАВАГО, СОЕСТВЕННА И СОПРЕНОВОДЦА.

ИНС.

Ирмос: Ш ИДЕН ДОШЕДШЕ:

СПЕЕНІЕ СОДѢЛАЛЗ ЁН ПОСРЕДѢ ВСЕЛЕННЫА, ПРРОЧЕКИ БЖЕ: НА ДРЕВО БО ВОЗНЕСЕНЗ БЫВЗ, ВЛ ПРНЗВАЛЗ ЁН ВѢРОЮ ЗОВШЫА: ОТЦЕЗ НАШНХЗ БЖЕ БЛГОСЛОВЕНЗ ЁН.

ВОСКРЕЗ Ш ГРОБА, ИАКОЖЕ Ш СНА ЦЕДРЕ, ВЕЩХЗ ИЗБАВНАЗ ЁН Ш ТЛН, ТВАРЬ ЖЕ ОУВѢРӘЕТСА АПЛЫ ПРОПОВѢДАЮЩИМН ВОСТАНИЕ: ОТЦЕЗ БЖЕ БЛГОСЛОВЕНЗ ЁН.

ПГОРОДНЧЕНЗ: РАВНОДѢТЕЛЬНОЕ РОЖДАШЕМО, РАВНОСИЛЬНОЕ СЛОВО И СОПРЕНОВОДНОЕ, БО ОУТРОБѢ ДБЫ, ОЦА БЛГОВОЛЕНІЕМЗ, И АХА, СОЗНАЕТСА: ОТЦЕЗ НАШНХЗ БЖЕ БЛГОСЛОВЕНЗ ЁН.

ИНС.

Ирмос: ТОИЖЕ.

Ш ДѢСТВЕННЫХЗ ЛОЖЕИЗ ВОПЛОЦЬСА, ГВНІСА ЁН НА СПЕЕНІЕ НАШЕ. ТЕМЖЕ ТВОЮ МІТРЬ ВѢДАЦЕ ВУ ПРАВОСЛАВНУ ЗОВЕМЗ: ОТЦЕЗ БЖЕ БЛГОСЛОВЕНЗ ЁН.

O Virgin, from the root of Jesse thou didst cause the Rod to spring forth, bearing the Fruit of salvation for those who chant with faith unto thy Son: O God of our fathers, blessed art Thou!

Through the Theotokos, O hypostatic Wisdom of the Most High, with wisdom and divine power fill all who chant to thee with faith: O God of our fathers, blessed art Thou!

Ode VIII

Canon of the Resurrection

Irmos: Madly did the Chaldæan tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a higher Power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

The all-divine power of the divinity of Jesus shone forth divinely within us; for, having in the flesh tasted death on the Cross for all, He destroyed the might of hades. Him do ye unceasingly bless, O children! Ye priests, hymn; ye people, exalt Him supremely for all ages!

The Crucified hath arisen! The braggart hath fallen! He who fell and was broken hath been set aright! Corruption hath been cast away, and incorruption hath blossomed forth! For death is swallowed up by Life. Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Triadicon: The thrice-radiant Godhead which shineth forth the one Ray from Its one nature in three Hypostases—the unoriginate Father, the Word, Who shareth the Father's essence, and the equally reigning Spirit Who is one in essence with Them—ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Canon of the Cross and Resurrection

Irmos: *Becoming vanquishers of the tyrant...*

Жезла прорачтѣла єси дѣо, ѿ корене іессеова
вѣблѣженнаа, плодъ цвѣтоносащѣи спїсительный,
вѣроу єиѹ твоемѹ зовѹщимъ: Отцаєвъ бже
блгословєнъ єси.

Премѹдрости нпóлни вѣѣхъ н єлы
бжеєтвеннаа, ѱпостаснаа премѹдросте
вышнагъ, вѣю, вѣроу тебѣ поóцнхъ:
Отцаєвъ нашнхъ бже блгословєнъ єси.

Пѣснь ѱ.

Ірмосъ: Седемнѣю пѣщъ халдѣйскїѹ мѹ-
чїтель бгочестнѣымъ неїстовнѹ разжжє, єлоу
же лѹчшею спїєны єѹ видѣвъ, творцѹ н
нзбавнтелю вопїаше: Отроцы блгословїте,
цїєннцы воспóйте, людіє превозносїте во всѹ
вѣкн.

Іисова бжеєтвѹ превѣєтвеннаа єла, въ насъ
бголѣпнѹ возєїла єсть: плóтїю во вкѹшъ за
вѣѣхъ смєртъ крѣтнѹ, разрѹшнѹ лдоѹ крѣпостъ.
єгоже неперстáннѹ дѣтн блгословїте, цїєннцы
воспóйте, людіє превозносїте во всѹ вѣкн.

Распнѣєа востѹ, великовѣйный падє, падѣн
н сокрѹшенный нсправнєа, тлѹ ѿвєржена бысть,
н неглѣнїє процвѣтє: жїзнїю во мєртвенное
пожерто бысть. дѣтн блгословїте, цїєннцы
воспóйте, людіє превозносїте во всѹ вѣкн.

Трїенъ: Трсѣѣтлоє бжеєтвò, єднѹ єїлющеє
зарїò ѿ єднѹгъ трїѹпостаснѹгъ єстєтвѹ, ро-
дїтелеа безначальна: єднѹєтєтвенно же слòво
òцѹ, н сцарствѹющаго єднѹєщнаго дѹха, дѣтн
блгословїте, цїєннцы воспóйте, людіє превоз-
носїте во всѹ вѣкн.

Інъ.

Ірмосъ: Побєдїтели мѹчїтелеа:

Him Who stretched forth His hands unto me who am naked, and Who calleth me to warm myself through His noble nakedness, do ye bless, all ye works of the Lord! Exalt Him supremely forever!

All ye works of the Lord, bless the Lord Who hath raised me up, the fallen one, from the uttermost depths of hades and honored me with the glory of the Father's high throne; and exalt Him supremely forever!

Theotokion: Thou wast shown to be the daughter of fallen Adam, O Virgin, and the Mother of God Who hath restored my essence. Him do all of us, His works, hymn as Lord and exalt for all ages.

Canon of the Theotokos

Irmos: The King of heaven, Whom the hosts of angels hymn...

Quench the burning and fiery arrows of the adversary, which are aimed at us, that we may hymn thee for all ages.

Thou didst supernaturally give birth to God the Word, the Creator and Savior, O Virgin; wherefore, we hymn and exalt thee supremely for all ages.

The unapproachable Light which dwelt within thee, O Virgin, hath shown thee forth as a luminous golden lamp 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: Heaven was stricken with awe, and the ends of the earth were amazed, that God hath appeared in the flesh, and that thy womb became more spacious than the heavens. wherefore, the ranks of men and angels magnify thee as the Theotokos.

На дрѣвѣ рѣцѣ мнѣ протѣршаго
ѡбнаженномѣ, призывающа мѧ, своѣю
блгоуверазною согрѣхати наготѣю: блгословите
всѧ дѣла гдѧ, ѡ превозносите єго во вѣки.

Из пренеподнаго ѡд вознесша мѧ падшаго,
ѡ высокопрестольною славою родителем по-
четшаго: блгословите всѧ дѣла гдѧ гдѧ, ѡ пре-
возносите єго во вѣки.

Богородичен: ѡдѧма дѣо, падшаго оубо
ѡбнаженна єси дщи, бга же мти, ѡбновившаго
моє ѡщещество: єгоже поэмз всѧ дѣла ѡак гдѧ,
ѡ превозносимз во всѧ вѣки.

Ииз.

Ирмос: Црѧ нѣнаго:

Сопротивныхъ разжженна ѡ пламено-
видна на насъ оугаси стрѣлы: ѡак да поэмз
тѧ во всѧ вѣки.

Преестествовнѣ содѣтелем ѡ спса, бга слова
родна єси дѣо: тѣмже тѧ поэмз, ѡ пре-
возносимз во всѧ вѣки.

Просвѣтительнѣю тѧ, ѡ златозарнѣю,
вельшійна втѧ свѣтѣ непрстѣпный дѣо, по-
казѧ свѣцѣ во всѧ вѣки.

Тѧже поэмз пѣснь бцѣ: величитѣ дѣша
моѧ гдѧ: Сз припѣвомз: Чтѣннѣшнѣю херѣвѣмз:
Пѣснь дѣ.

Ирмос: Оубаже ѡ ѡемз нѣо, ѡ землѣ
оубнѣшася концы, ѡак бгѣ ѡбнѣс челоуѣ-
комз плѣтскѣ, ѡ чрево твоє вѣсѣт про-
страннѣйшее нѣсѣ. тѣмз тѧ бцѣ, ѡгловз ѡ
челоуѣкз чиноначлѣа величѣютѣ.

Being simple in Thy divine and beginning-less nature, Thou didst render Thyself compound by taking on flesh, subsuming it within Thyself, O Word of God; and having suffered as a man, as God Thou didst remain beyond suffering. Wherefore, we magnify Thee in two natures, indivisible and unfused.

O Most High, Who becamest man by nature while of the divine nature of God the Father, coming down to Thy servants Thou didst tell them of God; and having risen from the tomb, Thou didst endow mortals with the grace of the Father Who is by nature God and Master, and with Whom we all magnify Thee.

Theotokion: In manner transcending nature, O Virgin Mother of God, thou wast shown to be her who gave birth in the flesh unto God the Word, Whom the Father begot from His heart before time began, in that He is good, and Whom we now understand as transcending the human body, even though He clothed Himself in a body.

Canon of the Cross and Resurrection

Irmos: Every ear trembleth to hear...

We know Thee as the Son of God by nature, Who was conceived in the womb of the Mother of God and becamest man for the sake of man; and beholding Thee suffering on the Cross in Thy human nature, we magnify Thee Who as God remainest dispassionate.

Sullen darkness hath been destroyed, for Christ, the Sun of righteousness, the heavenly Man and earthly God, hath shone forth from hades, enlightening all the ends of the earth, illumining all with the light of His divinity. Him do we magnify in two natures.

БѢЖЕТВЕННЫМЪ И БЕЗНАЧАЛЬНЫМЪ
 ѸСТЕРТВѢОМЪ ПРѢОТЪ СЫНѢ, СЛОЖИЛСА ѸНѢ
 ПРѢАТѢЕМЪ ПЛОТНѢ, ВЪ ТѢЛѢ САМОМЪ СЮ ДОСТАВЕНЪ
 СЛѢВЕ БЖІИ, И ПОСТРАДАВЪ ІАКЪ ЧЕЛОВѢКЪ, ПРЕ-
 БЫЛЪ ѸНѢ КРОМѢ СТРАСТЕЙ ІАКЪ БГЪ. ТѢМЪЖЕ ТЛѢ
 БО ДВОЮ СЩЕСТВѢМЪ НЕРАЗДѢЛЬНУ И НЕСЛІАНИУ
 ВЕЛНЧАЕМЪ.

ОЦА ПО СЩЕСТВѢМЪ БЖЕЕТВЕННОМЪ, ІАКОЖЕ
 ѸСТЕРТВѢОМЪ БЫВЪ ЧЕЛОВѢКЪ, РЕКАЪ ѸНѢ БГА
 ВЫШНІИ РАВѢОМЪ СИНЪХОДѢ, ВОСКРЕЪ ѿ ГРОБА,
 БЛГОДАТІЮ ОЦА ЗЕМНОРѢДНЫМЪ ПОЛОЖЪ, НЖЕ ПО
 ѸСТЕРТВѢМЪ БГА ЖЕ И ВЛКЪ, СЪ НІМЪЖЕ ТЛѢ СІНѢ ВЕ-
 ЛНЧАЕМЪ.

ГГОРОДНЧЕНЪ: ІАВНІЛСА ѸНѢ, ѿ ДВО МТН
 БЖІА, ПАЧЕ ѸСТЕРТВѢА РОЖДШН ПЛОТІЮ БГА СЛѢВА,
 ѸГОЖЕ ОЦЪ ѿРЫГНЪ ѿ СЕРАЦА СВОЕГѢ ПРЕЖДЕ
 ВРѢХЪ ВѢКЪ, ІАКЪ БЛГЪ, ѸГОЖЕ НЫНѢ И ТѢЛЕСЪ
 ПРЕВЫШША РАЗУМЪЕМЪ, АЩЕ И ВЪ ТѢЛО
 ѿБЛЕЧЕЛЪ.

ННЪ.

Ірмосъ: Оустрашнѣа:

БЖІА ТЛѢ ѸСТЕРТВѢОМЪ ОУБѢ СІА, ЗАЧАТАГО ВО
 ОУТРОБѢ СВѢМЪ БГОМАТЕРЕ, И БЫВШАГО НАСЪ РАДН
 ЧЕЛОВѢКА, И ЗРАЩЕ ТЛѢ НА КРѢТѢ ѸСТЕРТВѢОМЪ
 ОУБѢ СТРАЖАЩА ЧЕЛОВѢЧЕСКИМЪ, БЕЗСТРѢТНА ЖЕ
 ІАКЪ БГА ПРЕБЫВАЮЩА ВЕЛНЧАЕМЪ.

РАЗРѢШНІСА ТЪМА ДРАХЛАА, ѿ АДА БО ВОЗСІА
 СЛНЦЕ ПРАВДЫ ХРІТОСЪ, ЗЕМЛН ПРОСВЕЩАА ВСѢ
 КОНЦЫ, СІАА БЖЕЕТВѢА СВѢТОМЪ, НЕННІИ ЧЕЛО-
 ВѢКЪ, БГЪ ЗЕМНІИ: ѸГОЖЕ БО ДВОЮ ѸСТЕРТВѢМЪ
 ВЕЛНЧАЕМЪ.

Draw Thy bow, and proceed prosperously, and be King, O Son of the Mother of God, subduing the Moslems who war against us, and granting the Cross as a spear, an invincible weapon, unto those who have recourse unto Thee.

Canon of the Theotokos

Irmos: Saved by thee, O pure Virgin...

Thy memorial is full of joy and gladness, pouring forth healings upon those who approach and piously declare thee to be the Theotokos.

We hymn thee with psalms, O thou who art full of grace, and we continually offer thee "Rejoice!"; for thou hast poured forth joy upon all.

Thy beautiful Fruit hath sprung forth, O Theotokos, resulting not in corruption for those who taste thereof, but in life for those who magnify thee with faith.

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 VIII:

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

O Lord, though Thou didst stand forth before the tribunal, to be judged of Pilate, yet didst Thou not cease to sit on the throne with the Father. And having risen from the dead, Thou didst free the world from slavery to the alien, in that Thou art compassionate and lovest mankind.

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

Напрѣзѣ, ѡ ѡспѣвалѣ, ѡ царствѣнѣ, сѣ
бѣомлѣтере, ѡмѣлѣтѣскѣа лѣдѣн покѣрѣа, бо-
рѣцѣа нѣ, ѣако ѡрѣжѣ неповѣдѣнѣое, прѣхо-
дѣцѣымѣ кѣ тебѣ крѣтѣ из копѣемѣ дѣрѣа.

Ииѣ.

Ирѣмосѣ: Коѣстѣнѣнѣ бѣѣѣ:

Рѣдѣстѣнѣ ѡ веѣлѣа ѡспѣнѣ ѣстѣ пѣмѣтѣ
тѣвоа, прѣстѣпѣацѣымѣ ѡспѣлѣнѣа тоѣацѣнѣ, ѡ
блѣгѣстѣнѣо бѣѣѣ тѣа возѣвѣцѣацѣымѣ.

Ѳлѣмѣ тѣа возѣвѣаѣемѣ блѣгѣдѣтѣнѣа, ѡ
неѣолѣнѣо, ѣже рѣдѣнѣа, прѣнѣоѣнѣмѣ: тѣѣ бо
нѣтоѣнѣа ѣсѣнѣ вѣѣмѣ рѣдѣстѣ.

Крѣенѣнѣ бѣорѣдѣнѣе прѣрѣстѣ пѣдѣз тѣоѣнѣ, не
тѣнѣ прѣнѣацѣацѣымѣа хоѣдѣтѣнѣстѣвенѣнѣ, но жѣзѣнѣнѣ,
вѣѣроѣо тѣа велѣацѣацѣымѣ.

По кѣтѣвѣсѣнѣ ѣкѣтѣнѣа мѣлѣа.

Тѣаже, бѣтѣа гѣѣ бѣтѣа нѣаѣнѣ. Поѣемѣ
ѣѣапоѣтѣлѣрѣнѣ.

На хѣвалѣтѣхѣ стѣхѣнѣрѣ воѣкѣрѣнѣ, глѣенѣ ѡ:

Стѣхѣ: Соѣтворѣтѣнѣ вѣз нѣхѣз ѣдѣз на-
пѣсанѣнѣ: слѣва ѣѣа бѣдѣтѣз вѣѣмѣ прѣпѣнѣымѣ
ѣгѣѣ.

Гѣнѣ, ѣѣе ѡ ѣдѣнѣнѣцѣ прѣдѣстѣлѣз ѣсѣнѣ ѡ
пѣлѣтѣа ѣдѣнѣмѣнѣнѣ, но не ѡстѣпѣнѣлѣз ѣсѣнѣ ѡ
прѣтѣола ѣо ѡѣѣемѣ вѣдѣа: ѡ воѣкѣрѣнѣз ѡзѣ
мѣртѣвѣхѣз, мѣрѣз ѣвоѣодѣнѣлѣз ѣсѣнѣ ѡ рѣбѣѣтѣ
ѣѣждѣагѣѣ, ѣако ѣмѣдѣрѣз ѡ ѣлѣвѣколѣѣѣѣѣѣѣ.

Стѣхѣ: Хѣвалѣтѣе вѣа во стѣхѣз ѣгѣѣ,
хѣвалѣтѣе ѣгѣѣо во ѡѣтѣверѣжѣнѣнѣнѣ сѣлѣы ѣгѣѣ.

O Lord, Thou hast given us Thy Cross as a weapon against the devil; for he trembleth and quaketh, unable to bear the sight of its power; for it raiseth the dead and hath abolished death. Wherefore, we bow down before Thy burial and arising.

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

O Lord, though the Jews placed Thee in a tomb as one dead, yet did the soldiers watch over Thee as a sleeping king, and like a treasure of life they sealed it with a seal. But Thou didst arise and gavest incorruption to our souls.

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

Thine angel who proclaimed the resurrection, O Lord, frightened the guards and declared to the women, saying: "Why seek ye the Living among the dead? He who is God hath risen and granted life to the whole world!"

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

ГДН, ОРЪЖІЕ НА ДІАВОЛА КРЪТЪ ТВОЙ
ДАЛЪ ЕСИ НАМЪ: ТРЕПЕЩЕТЪ БО И ТРАСЕТСА,
НЕ ТЕРПѦ ВЗНРАТИ НА СИЛЪ ЕГО: ЯКЪ
МЕРТВЫЯ ВОЗСТАВЛЯЕТЪ, И СМЕРТЬ
ОУПРАЗДНИ. СЕГО РАДИ ПОКЛАНЯЕМСА ПО-
ГРЕБЕНІЮ ТВОЕМЪ И ВОСТАНИЮ.

Стихъ: Хвали́те его́ на силахъ его́,
хвали́те его́ по множествѣ величествіа
его́.

ГДН, я́ще и́ яко́ мертвѣ во гробѣ
и́да си́ положи́ша: но́ яко́ црѣ́спа́ца
бо́ни тѣ́ стрежа́хъ, и́ яко́ живота́
сокро́вице, печа́тїю печа́таша: но́ воскрѣ́с
еси́, и́ подалъ еси́ неча́стїе душамъ
на́шимъ.

Стихъ: Хвали́те его́ во гласѣ
трѣбѣмъ, хвали́те его́ во Псалти́ри и
гдѣলেখъ.

А́гглы тво́й ГДН, во́скрѣ́нїе проповѣда-
выи́, стра́жи оубо́ оустраши́, жена́мъ же
возгласи́ глаго́ла: что́ и́щите жива́го съ
мертвѣыми; во́скрѣ́се е́тъ сыи́, и́ вселеннѣ́и
жизнь дарова́.

Ины́ стїхѣ́ры а́натѡліевы, гласъ то́йже.

Стихъ: Хвали́те его́ въ тѣ́мпанѣ́ и
лицѣ́, хвали́те его́ во стрѣ́нахъ и
О́рганѣ́.

O Thou Who art dispassionate in Thy divinity, Thou didst suffer on the Cross and accept burial on the third day, that Thou mightest free us from slavery to the enemy, and, having made us immortal, Thou givest us life by Thy resurrection, O Christ God Who lovest mankind.

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

I worship, glorify and hymn Thy resurrection from the grave, O Christ, whereby Thou didst free us from the indissoluble bonds of hades, and, as God, didst grant 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.

The violators of the law, guarding Thy Life-receiving tomb, then sealed it and set a watch. But as immortal and almighty God, Thou didst rise on the third day.

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

Пострадалъ єси крѣтомъ, безстрашный
бжеествомъ, погребеніе пріалъ єси три-
днѣвное, да насъ свободиши ѿ рабѣты
вражіа, и ѿбезмертвевъ ѿжнотвориши
насъ хрѣте бже, воскресіемъ твоимъ
члвѣколюбче.

Стихъ: Хвалите єго въ кѹмбальцѣхъ
доброгласныхъ, хвалите єго въ
кѹмбальцѣхъ восклицаніа: всакоє дыханіе
да хвалитъ гда.

Покланяюся, и славою, и воспѣваю
хрѣте твоє иже грѣба воскресіе, иже сво-
бодилъ єси насъ ѿ адовыхъ нертешимыхъ
оузъ: и даровалъ єси мірови ѡакъ бгъ
жизнь вѣчнѣю, и велию милть.

Стихъ: Воскрѣни гдн бже мой, да возне-
сетца рѣка твоа, не забди оубогихъ
твоихъ до конца.

Жизнопріемнаго твоего грѣба стрѣ-
глице законопрестѣпни, съ крѣтвдією за-
печаташа тогда: ты же ѡакъ без-
смертвевъ бгъ и вселенъ, воскресъ єси
триднѣвенъ.

Стихъ: Исповѣмца тебѣ гдн, вѣемъ
сердцемъ моимъ, повѣмъ вса чдеса
твоа.

When Thou, O Lord, didst arrive at the gates of hades and break them down, the captive cried out thus: "Who is this Who is not condemned to the uttermost depths of the earth, but hath dissolved the prison of death as it were a shadow? I have seized Him as one dead, and tremble because He is God!" O Almighty, have mercy upon us!

Glory... The matins Gospel sticheron. Now and ever..., Theotokion, in Tone II: All-blessed art thou, O Virgin Theotokos Great Doxology, and the resurrectional troparion:

Rising from the tomb, Thou didst break the bonds of hades; and Thou didst lift the condemnation of death, O Lord, delivering all from the snares of the enemy. And having shown Thyself to Thine apostles, Thou didst send them forth to preach, and through them hast given Thy peace unto the whole world, O Thou Who alone art greatly merciful.

Then the litanies and the dismissal.

Доше́дшѹ чѣ во вратѣ а́дова, гдѣ, ѡ
сѣа̀ сокрѣши́вшѹ, плѣнникѹ сѣце вопи́аше:
кто̀ е́й ѣсть, ꙗ́кѡ не ѡсѣжда́етеа̀ въ
пренсподо́ннхѹ земли, но ѡ ꙗ́кѡ сѣнь раз-
рѣши́ смѣртное о́узнілице; прѣа́хѹ того̀
ꙗ́кѡ мѣртѡ, ѡ трепѣцѹ ꙗ́кѡ бѣа̀. все-
сѣльне помни́дѣ насѹ.

Гла́ва, стѣхѣра ѣ́вльскаа̀.

Ѣ нынѣ, бѣгоро́диченѹ:

Превѣго́словѣнна ѣсѣ е́ще дѣво:

Славо́ловіе вели́кое. Та́же, тропа́рь воскресѣнѹ:

Воскрѣ́сѹ ѡзъ грѣба, ѡ о́узы расцѣрза́лѹ
ѣсѣ а́да, разрѣши́лѹ ѣсѣ ѡсѣжде́ніе смѣртн
гдѣ, всѣа̀ ѡ сѣтѣй врагѣ ѡзбави́вѹиѹ:
ѡвнѣвѹиѹ же себѣ а́плѡмѹ тѡѡи́мѹ, посла́лѹ
ѣсѣ а̀ на про́повѣдь, ѡ чѣмн мѣрѹ тѡѡѹ
подо́мѹ ѣсѣ вселѣннѣѹ, ѣдѣне мно́го-
мѣтнѣ.

Та́же ѣкѣтѣнѹ: ѡ ѡпѣсѣтѹ.

Sunday Morning – Divine Liturgy

On the Beatitudes, these troparia, in Tone VIII:

Remember us, O Christ, Thou Savior of the world, as Thou didst remember the thief upon the Cross; and account us all worthy of Thy heavenly kingdom, O Thou who alone art compassionate.

Hearken, O Adam, and rejoice with Eve; for he who of old stripped you both naked, and by deception hath taken all of us captive, hath been set at nought by the Cross of Christ.

Nailed of Thine own will to the Tree, O our Savior, Thou didst deliver Adam from the curse which came through the tree, and hast restored that which is according to Thine image to a habitation in paradise, in that Thou art compassionate.

Today is Christ risen from the tomb, granting incorruption unto all the faithful; and He reneweth the joy of the myrrh-bearing women after His suffering and resurrection.

Rejoice, O wise myrrh-bearing women, who were first to behold the resurrection of Christ, and who proclaimed to the apostles the glad tidings of the restoration of the whole world!

На літѹргіи.

Бл҃жєнны, гл҃цы ѿ:

Помани насъ, хр҃стє сп҃се мїра, ѣкоже разбѣирика помани азъ єси на дрєвѣ: ѿ сподѣи вѣхъ єдине цєдрє, нєномѹ цр҃ствїю твоємѹ.

Слыши а́даме, ѿ ра́дѹща со євоу: ѣкѡ ѡбнажѣвый прѣжде ѡбоѡ, ѿ прѣлєстїю взємъ вѣсъ плѣнникѣ, кр҃тѡмъ хр҃тѡвымъ оупразднѣа.

На дрєвѣ пригвождєнъ бѣвъ сп҃се насъ волею, ѣже ѡ дрєва клѣтвы а́дама ѿзбавилъ єси, воздаѡ ѣкѡ цєдрѹ єже по ѡбразѹ, ѿ ра́нскоє селєнїє.

Днєсь хр҃тѡсъ воскресъ ѡ грѡба, вѣмъ вѣрнымъ подаѡ нетлѣнїє, ѿ радѡстѹ ѡбновлѣтѹ мѹронѡнцамъ по стр҃тїи ѿ воскресѣнїи.

Радѹщєа мѡдрыа жєны мѹронѡнцы, пѣрвыа хр҃тѡво воскресѣнїє видѣвша, ѿ єгѡ возвѣстївша аплѡмъ, всегѡ мїра воззвѣнїє.

O ye apostles, who are manifestly the friends of Christ and are to be enthroned with Him in glory: Entreat Him with boldness, that He intercede for us, for ye are His disciples.

Triadicon:

O unoriginate Trinity, indivisible Essence, Unity equally enthroned, equal in honor and glory, transcendent Nature and Kingship: Save us who praise Thee with faith!

Theotokion:

Rejoice, spacious habitation of God! Rejoice, ark of the new covenant! Rejoice, jar whence the heavenly Manna is given unto all!

Resurrectional troparion, in Tone VIII:

Thou didst descend from on high, O Compassionate One, and didst accept a three-day burial, that Thou mightest free us from the passions. O Lord, our life and resurrection, glory be to Thee!

Kontakion, in Tone VIII:

Arising from the grave, Thou didst raise up the dead and resurrect Adam. Eve danceth at Thy resurrection, and the ends of the world celebrate Thine arising from the dead, O greatly Merciful One.

Prokimenon, in Tone VIII:

Make your vows and pay them to the Lord our God.

Stichos: In Judæa is God known; His name is great in Israel.

Ар҃хѣнъ хр҃стовы ап҃ли ѿвльшесѧ,
сопрестольни ѿг҃ѡ славѣ быти нмѡще, со
дерзновѣнїемъ томѡ намъ предстаѣти,
ѿакѡ о҃ч҃инцы ѿг҃ѡ молїтесѧ.

Слава, тр҃ченъ:

Безначальнаѧ тр҃це, нераздельное
ѡц҃ество, сопрѣтольнаѧ ѡднїице,
ѡдночестнаѧ славою, преначальное
ѡц҃ество и҃ цр҃тво, сп҃санїе н҃же вѣрою
воспѣвающихъ тѧ.

И҃ нынѣ, в҃тородиченъ:

Радѡсѧ, бж҃їе прѡстрѣнное
вмѣстїилице: радѡсѧ, ковчѣже нѡбагѡ
завѣта: радѡсѧ, рѣчко, н҃з неѡже манна
всѣмъ дадесѧ нѣнаѧ.

Тропарь воскреснъ, гласъ ѿ:

Съ высоты сннзшелъ ѡсн
бл҃гѡутрѡбне, погребѣнїе прїѡлз ѡсн
трїднѣвное, да насъ свободїши ст҃растїей,
жнвотѣ и҃ воскреснїе наше, гд҃и слава тебѣ.

Кондакъ, гласъ ѿ:

Подобенъ: ѿакѡ начѣткн:

Воскресъ н҃з грѡба, о҃мѣршывѡ воздвїгавъ ѡсн,
и҃ адѧма воскресїавъ ѡсн, и҃ ѡва лнкзетъ во
твоѡмъ воскреснїи, мїрстїи концы торжествѡютъ,
ѡже н҃з мѣртвыхъ востанїемъ твоимъ, много-
мл҃тнве.

Прокїменъ, гласъ ѿ:

Помолїтесѧ, и҃ воздадите гд҃евн бг҃ѡ
нашемѡ.

Стїхъ: Вѣдомъ во іудѣи бг҃ъ, во і҃сан
белїе н҃ма ѿг҃ѡ.

Alleluia, in Tone VIII:

Come let us rejoice in the Lord, let us shout with jubilation unto God our Savior.

Stichos: Let us come before His countenance with thanksgiving, and with psalms let us shout in jubilation unto Him.

Аллилуїа:

Прїидїте, возрадемса гдєви, во-
клїкнемз бг҃ъ спсїтелю нашемъ.

Стїхъ: Предварїмз лицє єгѡ во
исповѣданїи, ѡ во ꙗлмѣхъ воиклїкнемз
ємъ.

° съ вѣрою

° надїею, къ себѣ вєлїаз

° бже нашь

° крѣпльшаго

° єдиноу же тѡю