

**Matins Resurrectional Gospels**  
in Church Slavonic and English

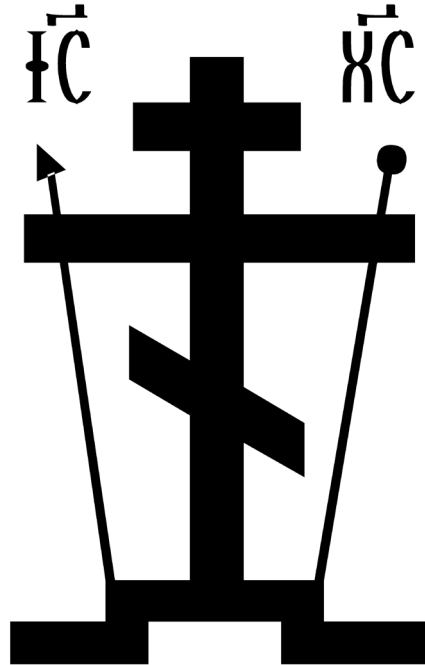
**Воскресная Евангелиа Утренняя**  
на церковно-славянском и английском языках

Домъ свѣтъхъ жѣнхъ мѣроносицъ  
**Holy Myrrh-bearers**  
Ο Οἶκος τῶν Ἁγίων Μυροφόρων

[www.myrrh-bearers.org](http://www.myrrh-bearers.org)

҃ѠѢС.  
MMXXVI





## **Matins Resurrectional Gospels**

in Church Slavonic and English

## **Воскресная Евангелиа Утренняя**

на церковно-славянском и английском языках

Δόμη ἁγίων ἁγίων μύροφόρων

### **Holy Myrrh-bearers**

Ο Οἶκος τῶν Ἁγίων Μυροφόρων

[www.myrrh-bearers.org](http://www.myrrh-bearers.org)

ⲄⲅⲆⲱ.

MMXXVI

Evangelical Exapostilaria and Stichera from  
*The Appendices from the Complete Octoechos & Menaion*  
© 2012 Isaac E. Lambertsen

Editor, Subdeacon Paul Daniels  
Редактор, иподиакон Павел Даниэлс

A.D. 2026 Nine Martyrs of Cyzicus  
2026 г. Девяти мучеников Кизических

## Matins Resurrectional Gospels

### Воскресная Евангелия Утренняя

First Resurrectional Gospel .....	1
Евангелие воскресно первое.....	1
Second Resurrectional Gospel.....	2
Евангелие воскресно второе.....	2
Third Resurrectional Gospel .....	4
Евангелие воскресно третье.....	4
Fourth Resurrectional Gospel.....	6
Евангелие воскресно четвертое.....	6
Fifth Resurrectional Gospel.....	8
Евангелие воскресно пятое.....	8
Sixth Resurrectional Gospel .....	11
Евангелие воскресно шестое.....	11
Seventh Resurrectional Gospel .....	13
Евангелие воскресно седьмое.....	13
Eighth Resurrectional Gospel .....	15
Евангелие воскресно восьмое.....	15
Ninth Resurrectional Gospel .....	17
Евангелие воскресно девятое.....	17
Tenth Resurrectional Gospel.....	19
Евангелие воскресно десятое.....	19
Eleventh Resurrectional Gospel.....	21
Евангелие воскресно одиннадцатый.....	21



---

## First Resurrectional Gospel

---

*Saint Matthew, Section 116 (28:16-20)*

*Read on the 1st (Eighth Tone), 12th (Third Tone), 23rd (Sixth Tone), and 34th (First Tone) Sunday after Pentecost, and on Thomas Sunday.*

At that time, the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. And when they saw Him, they worshipped Him: but some doubted. And Jesus came and spake unto them, saying: All power is given unto Me in Heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Spirit; teaching them to observe all things whatsoever I have commanded you; and lo, I am with you always, even unto the end of the world. Amen.

### *First Exapostilarion*

With the disciples let us ascend the mountain of Galilee with faith, to behold Christ speaking, and to receive authority over things above and things below. And let us learn how He teacheth us to baptize all the nations in the name of the Father, and of the Son, and of the Holy Spirit and how He will abide with the initiates of His mysteries, as He promised, until the end of time.

### *Theotokion*

Thou didst rejoice with the disciples, O Virgin Theotokos, for thou didst behold Christ risen from the tomb on the third day, as He said. And He appeared to them, teaching and revealing higher things, and commanding them to baptize in the name of the Father, and of the Son, and of the Holy Spirit, that we might believe on His resurrection, and glorify thee, O Maiden.

### *First Evangelical Sticheron, Tone 1*

When the disciples came to the Mount of Olives for Christ's ascension from the earth the Lord stood before them; and having worshipped Him and learned of the authority given them everywhere, they were sent forth to proclaim to the whole world His resurrection from the dead and His ascension into the heavens. And Christ God, the Savior of our souls, promised to remain with them without fail, forever.

---

## Евангелие воскресно первое.

---

*От Матфея, 116, глава 28, стихи 16-20.*

*Чтется в 1-ю (глас 8-й), 12-ю (глас 3-й), 23-ю (глас 6-й), и 34-ю (глас 1-й) недели по пятидесятнице, и в Фомино Воскресение.*

Во время оно, единии же надесяте ученицы идоша в Галилею, в гору, а може повеле им Исус: и видевше Его, поклонишася Ему: ови же усумнешася. И приступль Исус, рече им, глаголя: дадеся ми всяка власть на небеси и на земли: шедше убо научите вся языки, крестяще их во имя Отца и Сына и Святаго Духа, учаще их блюсти вся, елика заповедах вам: и се, аз с вами есмь во вся дни до скончания века, аминь.

### *Ексапостиларий 1-й:*

Со ученики взыдем на гору Галилейскую, верою Христа видети глаголюща: власть прияти вышних и нижних, научимся: како учит крестати во имя Отца, и Сына, и Святаго Духа языки вся, и пребывати с тайнники, якоже обещася, до скончания века.

### *Богородичен:*

Со ученики радовалася еси, Богородице Дево, яко Христа видела еси воскресшаго от гроба тридневна, якоже рече: имже и явися, научая и являя лучшая, и крестати во Отце и Сыне и Дусе повелевая, еже веровати нам Того востанию и славити Тя, Отроковице.

### *Утренняя стихира, глас 1-й:*

На гору учеником идущим за земное вознесение предста Господь, и поклонившися Ему и данныя власти вездѣ научившися, в поднебесную посылахуся проповедати еже из мертвых воскресение, и еже на небеса возшествие: имже и во веки спребывати неложный обещася Христос Бог и Спас душ наших.

---

## Second Resurrectional Gospel

---

*Saint Mark, Section 70 (16:1-8)*

*Read on the 2nd (First Tone) 13th (Fourth Tone), 24th (Seventh Tone), and 35th (Second Tone) Sundays after Pentecost.*

At that time, when the Sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint Him. And very early in the morning the first day of the week, they came unto the sepulchre at the rising of the sun. And they said among themselves: Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away; for it was very great. And entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. And he saith unto them: Be not affrighted! Ye seek Jesus of Nazareth, Who was crucified; He is risen; He is not here: behold the place where they laid Him. But go your way, tell His disciples and Peter that He goeth before you into Galilee: there shall ye see Him, as He said unto you. And they went out quickly, and fled from the sepulchre; for they trembled and were amazed; neither said they any thing to any man; for they were afraid. Amen.

*Second Exapostilarion*

Seeing that the stone had been rolled away the myrrh-bearing women rejoiced, for they beheld a young man sitting in the tomb, who said to them: "Behold! Christ is risen! Say ye unto the disciples and Peter: Haste ye unto the mountain of Galilee. There will He reveal Himself to you, as He foretold to His friends."

*Theotokion*

Before Thou wast conceived, O Christ, an angel brought to the Virgin the salutation: "Rejoice!" and an angel rolled away the stone from Thy tomb: the one instead of grief brought tokens of ineffable joy, and the other instead of death confessed and magnified Thee, the Bestower of life, telling the women and the initiates of the mysteries of Thy resurrection.

---

## Евангелие воскресно второе.

---

*От Марка 70, глава 16, стихи 1-18.*

*Чтется во 2-ю (глас 1-й), 13-ю (глас 4-й), 24-ю (глас 7-й), и 35-ю (глас 2-й) недели по пятидесятнице.*

Во время оно, минувшей субботе, Мариа Магдалина и Мариа Иаковля и Саломиа купиша ароматы, да пришедша помажут Иисуса. И зело заутра во едину от суббот приидоша на гроб, возсиявшу солнцу, и глаголаху к себе: кто отвалит нам камень от дверий гроба? И возревша видеша, яко отвален бе камень: бе бо велий зело. И вшедша во гроб, видеша юношу седяща в десных, одяна во одежду белу: и ужасошася. Он же глагола им: не ужасайтесь: Иисуса ищите Назарянина распятаго: воста, несть zde: се, место, идеже положиша Его: но идите, рците учеником Его и Петрови, яко варяет вы в Галилеи: тамо Его видите, якоже рече вам. И изшедша бежаша от гроба: имяше (одержаше) же их трепет и ужас: и ни комуже ничтоже реша: бояхубося, аминь.

*Ексапостиларий 2-й:*

Камень узревша отвален, мироносицы радовахуся, видеша бо юношу седяща во гробе, и той тем рече: се, Христос востал есть, рците с Петром учеником: на гору приспейте Галилейскую, тамо вам явится, якоже предрече другом.

*Богородичен:*

Ангел убо принесе Деве, еже радуйся, прежде Твоего зачатия, Христэ: Ангел же камень отвали гроба Твоего. Вместо печали ов убо радости неизреченныя знамения, ов же в смерти место подателя Тя жизни проповедуя и величая, и глаголя воскресение женам и тайником.

*Second Evangelical Sticheron, Tone 2*

When the women who with Mary came bearing myrrh and were at a loss how they would attain their desire, the stone was shown to have been moved; and a divine youth, stilling the turmoil of their souls, said: "The Lord Jesus is risen! Wherefore, tell the disciples who preach Him to go with all haste into Galilee to behold Him risen from the dead, as Bestower of life and Lord!"

*Утренняя стихира, глас 2-й:*

С мiры пришeдшим яже с Марiею женам и недоумевaющимсe, кaкo бyдет им улyчить желaние, явiся кaмень взят: и Божeственный юноша утоляя мятeж душ их: востa бо, глаголет, Исyс Господь: тeмже проповeдите проповeдником Егo учеником в Галилею тещi, и видети Егo воскресша из мeртвых, яко Жизнодaвца и Гoспода.

---

### Third Resurrectional Gospel

---

*Saint Mark, Section 71 (16:9-20)*

*Read on the 3rd (Second Tone), 14th (Fifth Tone), 25th (Eighth Tone), and 36th (Third Tone) Sundays after Pentecost, and the Sunday of the Myrrh-bearing Women.*

At that time, when Jesus was risen early the first day of the week, He appeared first to Mary Magdalene, out of whom He had cast seven devils. And she went and told them that had been with Him, as they mourned and wept. And they when they had heard that He was alive, and had been seen of her, believed not. After that He appeared in another form unto two of them, as they walked, and went into the country. And they went and told it unto the residue: neither believed they them. Lastly He appeared unto the eleven as they sat at meat, and upbraided them with their unbelief and hardness of heart, because they believed not them which had seen Him after He was risen. And He said unto them: Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be condemned. And these signs shall follow them that believe: In My name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover. So then after the Lord had spoken unto them, He ascended up into Heaven, and sat on the right hand of God. And they went forth and preached everywhere, the Lord working with them, and confirming the word with signs following. Amen.

*Third Exapostilarion*

Let no-one fail to believe that Christ is risen, for He revealed Himself to Mary, and was afterwards seen by those walking to the village of Emmaus, and again appeared to the eleven initiates of His mysteries as they lay in hiding, sending them forth to baptize; and He was upborne into the heavens from whence He had descended, confirming His preaching by manifold signs.

---

### Евангелие воскресно третье.

---

*От Марка 71, глава 16, стихи 9-20.*

*Чтется в 3-ю (глас 2-й), 14-ю (глас 5-й), 25-ю (глас 8-й), и 36-ю (глас 3-й) недели по пятидесятнице, и в неделю Жен-мироносиц.*

Во время оно, воскрес же (Иисус) заутра в первую субботу, явися прежде Марии Магдаліни, из неяже изгна семь бесов. Она (же) шедши возвесті с Ним бывшим, плачущимся и рыдающим: и оні слышавше, яко жив есть и виден бысть от нея, не яша веры. По сих же двема от них грядущема явися инем образом, идущема на село. И та шедша возвестіста прочым: и ни тема веры яша. Последі (же) возлежащим им единомунадесяте явися, и поносі неверствию их и жестосердию, яко видевшим Егo воставша не яша веры. И рече им: шедше в мир весь, проповедите Евангелие всей твари. Иже веру имет и крестится, спасен будет: а иже не имет веры, осужден будет. Знаменія же веровавшим сия последуют: именем моим бесы ижденут: языки возглаголют новы: змия возмут: аще и что смертно испиют, не вредит их: на недужья руки возложат, и здрави будут. Господь же убо, по глаголании (Егo) к ним, вознесся на небо и седе одесную Бога. Оні же изшедше проповедаша всюду, Господу поспешествующу и слово утверждающе последствующими знаменьями, аминь.

*Ексапостилларий 3-й:*

Яко Христос воскресе, никтоже да не верует: явися бо Марии, потом же виден бысть на село идущима: тайником же паки явися, возлежащим единомунадесятим, ихже крещати послав, на небеса вознесся, отнюдуже и сниде, утверждай проповедание множества знамений.

*Theotokion*

O Sun Who hast shone forth today from the tomb, like a bridegroom from a bridal-chamber, making hades captive and abolishing death: through the supplications of her who gave Thee birth Thou hast sent down light upon us: a light illumining our hearts and soul, a light which directeth all to walk in the paths of Thy precepts, in the way of peace.

*Third Evangelical Sticheron, Tone 3*

When Mary Magdalene announced the Savior's resurrection from the dead and His appearance, the disciples, refusing to believe, were reproached for their hardness of heart; but armed with signs and wonders, they were sent forth to preach. Thou, O Lord, didst ascend to Thy Father, the original Light; and they preached the word everywhere, persuading with miracles. Wherefore, enlightened by them, we glorify Thy resurrection from the dead, O Lord Who lovest mankind.

*Богородичен:*

Возсіявшее Сѡлнце, яко от чертога жених, из грѡба днесь, и ад пленів, и смерть упразднїв, Тебѣ Рѡждшия молитвами свет нам низпослї: свет, просвещаящ сердца и дѹши: свет, ходїти всех наставляющ на стезї повелѣний Твоїх и на путь мїра.

*Утренняя стихира, глас 3-й:*

Магдалїне Марїи Спáсово благовествѹющей из мѣртвых Воскресѣние и явлѣние, не вѣрующе ученицы, поносїми бѣша о жестосѣрдии: но знаменїи воорѹжшеся и чудесы, ко проповѣданию посылахуся. И Ты ѹбо, Гѡсподи, к начальному свѣту вознѣслся есї Отцѹ, онї же проповѣдаша всѹду слѡво, чудесы уверяюще. Тѣмже просветївшеся тѣми, слáвим Твоѣ еже из мѣртвых воскресѣние, человеколѹбче Гѡсподи.

## Fourth Resurrectional Gospel

*Saint Luke, Section 112 (24:1-12)*

*Read on the 4th (Third Tone), 15th (Sixth Tone), 26th (First Tone), and 37th (Fourth Tone) Sundays after Pentecost, and on the Sunday of the Paralytic.*

At that time, upon the first day of the week, very early in the morning, the women came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. And they found the stone rolled away from the sepulchre. And they entered in, and found not the body of the Lord Jesus. And it came to pass as they were much perplexed thereabout, behold two men stood by them in shining garments. And as they were afraid, and bowed down their faces to the earth, they said unto them: Why seek ye the Living among the dead? He is not here, but is risen: remember how He spake unto you when He was yet in Galilee, saying: the Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. And they remembered His words, and returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the Apostles. And their words seemed to them as idle tales, and they believed them not. Then arose Peter, and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. Amen.

*Fourth Exapostilarion*

Having been illumined by the virtues, let us behold the man standing in the Life-bearing tomb in brilliant vesture while the myrrh-bearing women fall prostrate; let us learn of the resurrection of Him Who hath dominion over the heavens; with Peter let us hasten to the sepulchre of Life; and, marveling at what hath taken place, let us remain to behold Christ.

*Theotokion*

O Lord Who hast commanded us to rejoice, Thou hast transformed the grief of our first parents, bearing the joy of Thine arising into

## Евангелие воскресно четвертое.

*От Луки 112, глава 24, стихи 1-12.*

*Чтется в 4-ю (глас 3-й), 15-ю (глас 6-й), 26-ю (глас 1-й), и 37-ю (глас 4-й) недели по пятидесятнице, и в неделю 4-ю по Пасхе.*

Во время оно, во едїну же от суббѣт зело рано приидѣша на грѣб, носящя яже уготоваша ароматы: и другїя с ними: обрѣтоша же камень отвалѣн от грѣба, и вшѣдшя не обрѣтоша телесѣ Гѣспода Исусѣ. И бысть не домысляющимся им о сем, и се мужа два стаѣта пред ними в рїзах блещащихся. Пристрашным же бѣвшим им и поклѣншым лица на зѣмлю, рекѣста к ним: что ѣщете живаго с мѣртвыми? Несть зде, но востѣ: помяните, якоже глагола вам, ещѣ сый в Галилїи, глагола: яко подобает Сыну Человѣческому предану бѣти в рѣце человек грѣшник, и пропѣту бѣти, и в трѣтий день воскреснути. И помянуша глаголы Егѣ: и возвращяся от грѣба, возвестїша вся сїя единомунадесяте и всем прочым. Бѣше же Магдалина Марїя и Иоанна и Марїя Іаковля, и прочїя с ними, яже глаголаху ко апѣстолом сїя. И явїшася пред ними яко лжа глаголы их, и не вѣроваху им. Петр же востѣв течѣ ко грѣбу, и принїк вїде рїзы едїны лежащя: и отїде, в себѣ дивяся бѣвшему, амїнь.

*Ексапостилларий 4-й:*

Добродѣтелями блиставшеся, вїдим предстоящя в живонѣснем грѣбе мужа в блещащихся рїзах, миронѣсицам преклѣншим лица на зѣмлю: небесы Владычествующаго воскресенїю да научимся, и к Животѣ грѣбу с Петром притецѣм, и содеянному удївльшеся, пребудем Христѣ вїдети.

*Богородичен:*

Радоватися вещавый, претворїл есї печаль прародїтелей, Гѣсподи, радость вносяй востанїя Твоегѣ в мїре: тогѣ убо,

world. Wherefore, O Bestower of life, through her who gave Thee birth send down upon us the light of Thy compassions, a light which illumineth our hearts, that we may cry out to Thee: O God-man Who lovest mankind, glory to Thy resurrection!

*Fourth Evangelical Sticheron, Tone 4*

It was very early in the morning, and the women arrived at Thy tomb, O Christ; But the body which they desired was not to be found. Wherefore, two angels, standing before perplexed, clad in shining garments, said: "Why seek ye the Living among the dead? He is risen as He foretold! Why do ye not remember His word?" And believing them, they proclaimed the things that they had seen; but the glad tidings were thought to be false, so slow yet were the disciples. But Peter ran and, seeing, within himself glorified Thy wonders.

Живода́вче, Ро́ждшею Тя, свет просвеща́ющ серде́ца, свет щедро́т Твои́х низпосли́, е́же вопи́ти Тебе́: человеколю́бче Богочелове́че, сла́ва Твоему́ воста́нию.

*Утренняя стихира, глас 4-й:*

У́тро бе глубокó, и жены́ приидóша на гроб Твой, Христé: но Тéло не обретéся жела́емое ими́. Тёмже недоумева́ющимся, и́же в ри́зах блестя́щихся предста́вшии глаго́лаху: что жива́го с ме́ртвыми и́щите? Воста́, я́коже предрече́, что не по́мните глаго́л Егó? И́мже véровавша, ви́денная пропове́даху, но мнѧхуся лжа благо-вещения: та́ко бы́ша ещѧ ко́сни ученицы́. Но Петр течé и ви́дев просла́ви Твоя́ в себе́ чудеса́.

## Fifth Resurrectional Gospel

*Saint Luke Section 113 (24:12-35)*

*Read on the 5th (Fourth Tone), 16th (Seventh Tone), 27th (Second Tone), and 38th (Fifth Tone) Sundays after Pentecost.*

At that time, Peter arose and ran unto the sepulchre; and stooping down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. And behold, two of them went that same day to a village called Emmaus, which was from Jerusalem about threescore furlongs. And they talked together of all these things which had happened. And it came to pass, that while they communed together and reasoned, Jesus Himself drew near, and went with them. But their eyes were holden that they should not know Him. And He said unto them: What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them, whose name was Cleopas, answering said unto Him: Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And He said unto them: What things? And they said unto Him: Concerning Jesus of Nazareth, Who was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered Him to be condemned to death, and have crucified Him. But we trusted that it had been He Who should have redeemed Israel: and beside all this, today is the third day since these things were done. Yea, and certain women also of our company made us astonished, which were early at the sepulchre; and when they found not His body, they came, saying that they had also seen a vision of angels, who said that He was alive. And certain of them that were with us went to the sepulchre, and found it even so as the women had said: but Him they saw not. Then He said unto them: O fools, and slow of heart to believe all that the prophets have spoken: Ought not Christ to have suffered these things, and to enter into His glory? And beginning at Moses and all the prophets, He expounded unto them in all the Scriptures the things concerning Himself. And they drew nigh

## Евангелие воскресно пятое.

*От Луки 113, глава 24, стихи 12-35.*

*Чтется в 5-ю (глас 4-й), 16-ю (глас 7-й), 27-ю (глас 2-й), и 38-ю (глас 5-й) недели по пятидесятнице.*

Во время оно, Петр же востав течё ко гробу, и приник виде ризы едины лежаща: и отиде, в себе дивяся бывшему. И се два от них бёста идуща в тойже день в весь, отстоящу стáдий шестьдесят от Иерусалима, ёйже имя Еммаус: и та беседоваста к себе о всех сих приключшихся. И бысть беседующема има и совопрошающемася, и Сам Исус приближився идяше с нима: очи же ёю держáстеся, да Егó не познаета. Речё же к нима: что суть словеса сия, о нихже стязáетася к себе идуща, и еста дряхла? Отвещав же един, емуже имя Клеопа, речё к Немú: Ты ли един пришлец еси во Иерусалим, и не уведел еси бывших в нем во дни сия? И речё има: кийх? Она же реста ему: яже о Исусе Назарянине, яже бысть Муж Пророк, силен делом и словом пред Богом и всеми людьми: како предаша Егó архиереи и князи наши на осуждение смерти, и распяша Егó: мы же надеехомся, яко Сей есть хотя избáвити Израиля: но и над всеми сими, трéтий сей день есть днесь, огнелиже сия быша. Но и жены некия от нас ужасиша ны, бывшыя рано у гроба: и не обрётша телесé Егó, приидоша, глаголюща, яко и явление Ангел видеша, яже глаголют Егó жива. И идоша нецыи от нас ко гробу, и обретоша тако, якоже и жены реша: Самаго же не видеша. И Той речё к нима: о несмысленная и косная сердцем, еже веровати о всех, яже глаголаша прорóцы: не сия ли подобаше пострада́ти Христу́ и внити в славу свою? И начен от Моисеа и от всех пророк, сказа́ше има от всех писаний яже о Нем. И приближишася в весь, в нюже идяста: и Той творяшеся далечайше ити. И нуждаста Егó, глаголюща: облязи с нама, яко к вечеру есть, и приклонился есть день. И вниде с нима облещи. И бысть яко возлежé с нима, и приим хлеб благословí, и преломив даяше има. Онема же отверзóстеся очи, и познаста Егó: и Той невидимь бысть има. И рекóста к

unto the village, whither they went; and He made as though He would have gone further. But they constrained Him, saying: Abide with us; for it is toward evening, and the day is far spent. And He went in to tarry with them. And it came to pass, as He sat at meat with them, He took bread and blessed it, and brake, and gave to them. And their eyes were opened, and they knew Him; and He vanished out of their sight. And they said one to another: Did not our heart burn within us, while He talked with us by the way, and while He opened to us the Scriptures? And they rose up the same hour, and returned to Jerusalem, and found the eleven gathered together, and them that were with them, saying: the Lord is risen indeed, and hath appeared to Simon. And they told what things were done in the way, and how He was known of them in breaking of bread. Amen.

*Fifth Exapostilarion*

Christ, the Life and the Way, arose from the dead. He journeyed with Cleopas and Luke, and was recognized by them in Emmaus when He broke bread, whereat their souls and hearts burned within them when they remembered how He spake to them on the way and explained to them from the Scriptures that He had to suffer. With them let us cry out: He hath arisen, and hath appeared unto Peter!

*Theotokion*

I hymn Thine immeasurable mercy, O my Creator, for Thou didst abase Thyself to assume and save afflicted human nature, and, being God, Thou didst will to be born of the pure divine Maiden, to become like unto me, and to descend even into hades, desiring that I be saved through the supplications of her who gave Thee birth, O most compassionate Master.

*Fifth Evangelical Sticheron, Tone 5*

Thine all-wise judgements, O Christ! How by the grave clothes alone didst Thou give Peter to understand Thy resurrection? And, while journeying with Luke and Cleopas, how didst Thou converse with them, and in conversing didst not reveal Thyself straightway? Wherefore, Thou wast reproached as a mere traveler to Jerusalem Who took no part in its counsels. Yet, ordering all things for the benefit

себѣ: не сердце ли наю горя бе в наю, егда глаголаше нама на пути и егда сказоваше нама писания? И воставша в той час, возвратистася во Иерусалим, и обретоша совокупленных единагонадесяте и иже бяху с ними, глаголющих, яко воистинну воста Господь и явися Симону. И та поведаста, яже быша на пути, и яко познася има в преломлении хлеба, аминь.

*Ексапостилларий 5-й:*

Живот и путь, Христос воста из мертвых, Клеопе и Луце спутешествова, имаже и познася во Еммаусе, преломляя хлеб: еюже души и сердца горяща бяху, егда тема глаголаше на пути и писания сказоваше, яже претерпе. С нимиже, воста, зовем: явися же и Петрови.

*Богородичен:*

Пою безчисленную Твою милость, Творче мой, яко Себе истощил еси, понести и спасти человеческое естество озлобленное: и Бог сый, изволил еси от чистыя Богоотроковицы по мне быти, и снити даже до ада, хотя ми спастися, молитвами Рождшия Тя, Владыко Всещедрый.

*Утренняя стихира, глас 5-й:*

О, премудрых судеб Твоих, Христэ! Како Петру убо плащаницами едиными, дал еси разумети Твое воскресение, Луце же и Клеопе спутешествуя, беседовал еси, и беседуяй не абие себе являеши? Темже и поносимь бываеши, яко един пришельствуяй во Иерусалим, и не причащайся в конец совета их. Но Иже вся к создания пользе строя, и яже о Тебе пророчества

of Thy creation, Thou didst disclose the prophecies concerning Thee, and madest Thyself known to them when Thou didst break the bread; and their hearts burned within them before they recognized Thee. And to Thine assembled disciples they manifestly proclaimed Thy resurrection, whereby do Thou have mercy upon us.

открыл еси, и ввсегда благослови́ти хлеб, позна́лся еси́ им, ихже и прѣжде того́ сердца к позна́нию Твоему́ распала́стася: ѿже и ученико́м собран́ным уже́ ясно проповѣдаста Твое́ воскресѣние, ѿмже помилуй нас.

## Sixth Resurrectional Gospel

*Saint Luke, Section 114 (24:36-53)*

*Read on the 6th (Fifth Tone), 17th (Eighth Tone), 28th (Third Tone), and 39th (Sixth Tone) Sundays after Pentecost.*

At that time, Jesus rose from the dead, stood in the midst of His disciples, and said unto them: Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And He said unto them: Why are ye troubled? and why do thoughts arise in your hearts? Behold My hands and My feet, that it is I Myself: handle Me, and see; for a spirit hath not flesh and bones, as ye see Me have. And when He had thus spoken, He showed them His hands and His feet. And while they yet believed not for joy, and wondered, He said unto them: Have ye here any meat? And they gave Him a piece of a broiled fish, and of a honeycomb. And He took it, and did eat before them. And He said unto them: These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning Me. Then opened He their understanding, that they might understand the Scriptures, and said unto them: Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in His name among all nations, beginning at Jerusalem. And ye are witnesses of these things. And behold, I send the promise of My Father upon you: but tarry ye in the city of Jerusalem, until ye be endued with power from on high. And He led them out as far as to Bethany, and He lifted up His hands, and blessed them. And it came to pass, while He blessed them, He was parted from them, and carried up into Heaven. And they worshipped Him, and returned to Jerusalem with great joy; and were continually in the temple, praising and blessing God. Amen.

*Sixth Exapostilarion*

Showing that Thou art a man by nature, O Savior, having risen from the dead Thou didst stand in the midst of the apostles and didst partake of food; and Thou didst teach then the

## Евангелие воскресно шестое.

*От Луки 114, глава 24, стихи 36-53.*

*Чтется в 6-ю (глас 5-й), 17-ю (глас 8-й), 28-ю (глас 3-й), и 39-ю (глас 6-й) недели по пятидесятнице.*

Во время оно, сия же им глаголющим, и Сам Иисус ста посреде их, и глагола им: мир вам. Убойвшеся же и пристрашни бывше, мняху дух видети. И рече им: что смущени есте? и почто помышления входят в сердца ваша? Видите рuce Мой и нозе Мой, яко Сам Аз есмь: осяжите Мя и видите: яко дух плоти и кости не имеют, якоже Мене видите имуща. И сие рек, показав им рuce и нозе. Еще же не верующим им от радости и чудящимся, рече им: имате ли что снeдно zde? Онi же даша Ему рыбы печены часть и от пчел сот. И взял пред ними яде. Рече же им: сия суть словеса, яже глаголах к вам еще сый с вами, яко подобает скончатися всем написанным в законе Моисеове и пророцех и псалмех о Мне. Тогда отвeрзе им ум разумети Писания. И рече им, яко тако писано есть, и тако подобаше пострадати Христу, и воскреснути от мертвых в третий день, и проповедатися во имя Его покаянию и отпущению грехов во всех языцех, наченше от Иерусалима. Вы же есте свидетелие сим. И се Аз пошлю обетование Отца Моего на вы: вы же седите во граде Иерусалимсте, дондеже облечетесь силою свыше. Извед же их вон до Вифании, и воздвиг рuce Свои, и благословил их. И бысть егда благословляше их, отступил от них, и возношашеся на небо. И тии поклонилися Ему, и возвратилися во Иерусалим с радостию великою: и бяху вину в церкви, хваляще и благословяще Бога, аминь.

*Ексапостилларий 6-й:*

Показуя, яко человек еси, Спасе, по существу, посреде став воскрес от гроба, и бращна сопричастился еси, учил еси крещению покаяния: абие же к Небесному

baptism of repentance. And straightway Thou didst ascend to the heavenly Father, but didst promise to send the Comforter to Thy disciples. O all-divine God-man, glory to Thine arising!

*Theotokion*

The Author of creation and God of all took human flesh of thine all-pure blood, O most holy Virgin, renewing all my corrupted nature, and He left thee after thy birthgiving as thou wast before giving birth. Wherefore, we all praise thee with faith, crying out: Rejoice, O Mistress of the world

*Sixth Evangelical Sticheron, Tone 6*

Thou art the true Peace, O Christ, Who givest Thy divine peace to men. After Thine arising Thou didst show Thyself to the disciples, and they were affrighted, thinking that they were seeing a ghost. But Thou didst calm the turmoil of their souls, showing them Thy hand and feet. Yet when they still doubted, Thou didst, by partaking of food and recalling Thy teachings, open their minds to understand the Scriptures. And having promised them the promise of the Father, and blessed them, Thou didst depart into Heaven. Wherefore, with them we worship Thee. O Lord, glory be to Thee!

вознёлся еси Отцу, и учеником Утешителя послати обеща́л еси́, пребоже́ственный Богочелове́че: Сла́ва Твоему́ воста́нию.

*Богородичен:*

Творе́ц создáния и Бог всех плоть челове́ческую при́ят от пречи́стых крове́й Твои́х, всесвята́я Де́во, и истле́вшее моё все естество́ новосоде́ла, па́ки, я́коже прэ́жде рождества́, оста́вь по рождестве́. Те́мже Тя ве́рно вси восхваля́ем, зову́ще: ра́дуйся, Влады́чице ми́ра.

*Утренняя стихира, глас 6-й:*

И́стинный мир Ты, Христе́, к челове́ком Божий, мир Твой да́я по воста́нии ученико́м, пристра́шны показа́л еси́ я, мня́щия дух ви́дети: но утиши́л еси́ мяте́ж души́ их, показа́вый ру́це и но́зе Твои́. Оба́че не ве́рующим ещэ́, бра́шен причаще́нием и уче́ний воспомина́нием, отве́рзл еси́ их ум, е́же разумэ́ти писа́ния: я́мже и О́тческое обетова́ние обеща́в, и благослови́в я, отступи́л еси́ на не́бо. Те́мже с ни́ми покланя́емся Тебе́: Го́споди, сла́ва Тебе́.

---

## Seventh Resurrectional Gospel

---

*Saint John, Section 63 (20:1-10)*

*Read on the 7th (Sixth Tone), 18th (First Tone), 29th (Fourth Tone), and 40th (Seventh Tone) Sundays after Pentecost, and on the Sunday of the Samaritan Woman.*

At that time, on the first day of the week, Mary Magdalene came early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she ran, and came to Simon Peter, and to the other disciple, whom Jesus loved, and said unto them: They have taken away the Lord out of the sepulchre, and I know not where they have laid Him. Peter therefore went forth, and that other disciple, and came to the sepulchre. And they ran both together; and the other disciple did outrun Peter, and came first to the sepulchre. And stooping down, and looking in, he saw the linen clothes lying; yet entered he not in. Then came Simon Peter following him, and went into the sepulchre, and saw the linen clothes lie, and the napkin that was about His head, not lying with the linen clothes, but wrapped together in a place by itself. Then entered in also that other disciple, who came first to the sepulchre, and he saw, and believed. For as yet they knew not the Scripture, that He must rise again from the dead. Then the disciples went away again unto their own home. Amen.

*Seventh Exapostilarion*

When Mary said that the Lord had been taken away, Simon Peter and the other initiate of the mysteries, whom Jesus loved ran to the sepulchre; and when they arrived, they found only the linen-clothes lying within, while the napkin which had covered the Savior's head lay in a place apart from them. Wherefore, they kept silence until they beheld Christ again.

*Theotokion*

Great and all-glorious things hast Thou wrought for my sake, O my greatly merciful Christ! For Thou wast ineffably born of the Virgin Maiden, didst undergo crucifixion, and, having endured death, didst arise in glory, and hast freed our nature from death. Glory to Thy glory, O Christ! Glory to Thy power!

---

## Евангелие воскресно седьмое.

---

*От Иоанна 63, глава 20, стихи 1-10.*

*Чтется в 7-ю (глас 6-й), 18-ю (глас 1-й), 29-ю (глас 4-й), и 40-ю (глас 7-й) недели по пятидесятнице, и в неделю 5-ю по Пасхе.*

Во время оно, во едину от суббот, Мариа Магдалина прииде заутра, еще сущи тьме, на гроб, и виде камень взят от гроба: Тече убо и прииде к Симону Петру, и к другому ученику, егже любляше Иисус, и глагола има: взяша Господа от гроба, и не вем, где положиша его. Изыде же Петр, и другой ученик, и идяста ко гробу. Течаста же оба вкупе: и другой ученик течет скорее Петра, и прииде прежде ко гробу. И приник виде ризы лежащая, обаче не вниде. Прииде же Симон Петр в след его, и вниде во гроб, и виде ризы едины лежащая: И сударь, иже бе на главе Его, не с ризами лежащ, но особь свит на едином месте. Тогда убо вниде и другой ученик, пришедый прежде ко гробу, и виде, и верова. Не убо ведяху писания, яко подобает Ему из мертвых воскреснути. Идоста же паки к себе ученика, аминь.

*Ексапостилларий 7-й:*

Яко взяша Господа, Марии рекшей, на гроб течаста, Симон Петр и другой тайник Христов, егже любляше: течаста же оба и обрестоста плащаницы едины внутри лежащая, и главный же бе сударь кроме их. Темже паки умолчаста, дондеже Христа видеста.

*Богородичен:*

Велия и преславная мене ради соделал еси, Христе мой многомилостиве: от Девы бо Отроковицы родился еси несказанно, и крест подъял еси, и смерть претерпев, воскресл еси во славе: и наше естество от смерти свободил еси. Слава, Христе, славе Твоей, слава силе Твоей.

*Seventh Evangelical Sticheron, Tone 7*

Lo! It is dark and very early in the morning. Why standest thou by the tomb, O Mary, harboring much darkness in thy mind, wherein thou askest: Where hath Jesus been laid? But behold the disciples who have come running together, and how they have discovered the resurrection by the grave clothes and the winding sheet, and remembered the Scriptures concerning them! And we, believing with them and through them, hymn Thee: Christ the Bestower of life.

*Утренняя стихира, глас 7-й:*

Се, тма и рано, и что у гроба, Маріе, стойши, мно́гую тму имѣючи в рáзуме, в нѣйже, где полóжен бысть, вопроша́еши, Иису́с? но виждь сри́щущася ученики́, ка́ко плащани́цами и судáрем воскресѣние обретóша, и помяну́ша яже о сих писáния. С ни́миже и ѳмиже и мы véровавше, воспева́ем Тя жизнoдáвца Христá.

---

## **Eighth Resurrectional Gospel**

*Saint John, Section 64 (20:11-18)*

*Read on the 8th (Seventh Tone), 19th (Second Tone), 30th (Fifth Tone), and 41st (Eighth Tone) Sundays after Pentecost, and on the Sunday of the Blind Man.*

At that time, Mary stood without at the sepulchre weeping; and as she wept, she stooped down into the sepulchre, and saw two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they said unto her: Woman, why weepest thou? She said unto them: Because they have taken away my Lord, and I know not where they have laid Him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus said unto her: Woman, why weepest thou? Whom seekest thou? She, supposing Him to be the gardener, said unto Him: Sir, if thou hast taken Him hence, tell me where thou hast laid Him, and I will take Him away. Jesus said unto her: Mary. She turned herself, and said unto Him: Rabboni; which is to say, Master. Jesus said unto her: Touch Me not; for I am not yet ascended to My Father: but go to My brethren, and say unto them: I ascend unto My Father, and your Father; and to My God, and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that He had spoken these things unto her. Amen.

### *Eighth Exapostilarion*

Beholding two angels within the tomb, Mary was amazed, and not recognizing Christ, she questioned Him, assuming that He was the gardener, saying: "Sir, where have they laid the body of my Jesus?" But recognizing Him as the Savior Himself from the sound of His voice, she heard Him say: "Touch me not, for I shall depart unto the Father! Tell this to My brethren."

### *Theotokion*

O Maiden, thou gavest birth ineffably to One of the Trinity, Who is of two natures and two activities, but a single hypostasis. Him do thou ever entreat in behalf of those who do thee homage with faith, that we be delivered from every assault of the enemy, and may all now flee to thee, O Mistress Theotokos.

---

## **Евангелие воскресно восьмое.**

*От Иоанна 64, глава 20, стихи 11-18.*

*Чтется в 8-ю (глас 7-й), 19-ю (глас 2-й), 30-ю (глас 5-й), и 41-ю (глас 8-й) недели по пятидесятнице, и в неделю 6-ю по Пасхе.*

Во время оно, Маріа стояше у гроба вне плачуци: якоже плакашеса, приниче во гроб. И виде два Ангела в бѣлых рїзах седяща, единаго у главы, и единаго у ногу идеже бе лежало тело Иисусово. И глаголаста ей она: жено, что плачешися? Глагола има: яко взяша Господа моего, и не вем, где положиша Его. И сїя рекши, обратїся вспять, и виде Иисуса стояща, и не ведяше, яко Иисус есть. Глагола ей Иисус: жено, что плачеши? Кого ищеши? Она же мнѣши яко вертоградарь есть, глагола ему: Господи, аще ты еси взял Его, повѣждь ми, где еси положил Его, и аз возму Его. Глагола ей Иисус: Маріе. Она же обрацшися глагола ему: Раввунї, еже глаголется, Учителю. Глагола ей Иисус: не прикасайся Мне. Не убо въздох ко Отцу Моему: иди же ко братии Моей, и рцы им: восхожду ко Отцу Моему и Отцу вашему, и Богу Моему, и Богу вашему. Прииде же Маріа Магдалїна повѣдаючи учеником, яко виде Господа, и сїя рече ей, амїнь.

### *Ексапостилларий 8-й:*

Два Ангела видевши внутрь гроба, Маріа удивляшеса, и Христá не знаящи, яко вертоградаря вопрошаше: господи, где положил еси Тело Иисуса моего? Званием же Того познãвши быти Самаго Спаса, слыша: не прикасайся Мне, ко Отцу отхожду, рцы братии Моей.

### *Богородичен:*

От Троицы родила еси, Отроковице, единаго неизреченно, во двою естеству суща, и сугуба действием и единаго ипостасию. Того убо моли присно о иже верою поклоняющихся, от всякаго навета вражия избавитися: яко вси к Тебе ныне прибегаем, Владычице Богородице.

*Eighth Evangelical Sticheron, Tone 8*

The tears of Mary were not shed in vain; for behold! she was counted worthy of having angels instruct her and Jesus Himself appear to her. But, as a weak woman, she thought earthly thoughts. Wherefore, she was turned away and commanded not to touch Christ. Yet she was sent as a herald to Thy disciples, bearing glad tidings to them and announcing Thine ascension the portion of the Father. With her count us worthy O Lord and Master, of Thine appearance.

*Утренняя стихира, глас 8-й:*

Ма́риины слéзы не всúе пролива́ются тéпле: се бо, сподóбися и уча́щих А́нгелов, и видéния Самагó Иисúса. Но ещé земна́я му́дрствует, я́ко жена́ нéмошная: тёмже и отсыла́ется не прикаса́тися Христу́, но обáче проповéдница посыла́ется Тво́йм ученико́м, имже благовествова́ние нося́щи, е́же ко Отéческому жрэ́бию восхо́д возвеща́ющи. С нею́же сподóби и нас явлéния Твоего́, Влады́ко Го́споди.

---

## Ninth Resurrectional Gospel

---

*Saint John, Section 65 (20: 19-31)*

*Read on the 9th (Eighth Tone), 20th (Third Tone), 31st (Sixth Tone), and 42nd (First Tone) Sundays after Pentecost.*

At that time, the same day at evening, being the first day of the week, when the doors were shut where the disciples were assembled for fear of the Jews, came Jesus and stood in the midst, and said unto them: Peace be unto you. And when He had so said, He showed unto them His hands and His feet\* and His side. Then were the disciples glad, when they saw the Lord. Then said Jesus to them again: Peace be unto you: as My Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them: Receive ye the Holy Spirit; whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained. But Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him: We have seen the Lord. But he said unto them: Except I shall see in His hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into His side, I will not believe. And after eight days again His disciples were within, and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said: Peace be unto you. Then said He to Thomas: Reach hither thy finger, and behold My hands; and reach hither thy hand, and thrust it into My side; and be not faithless, but believing. And Thomas answered and said unto Him: My Lord and my God. Jesus said unto him: Thomas, because thou hast seen Me, thou hast believed; blessed are they that have not seen, and yet have believed. And many signs truly did Jesus in the presence of His disciples, which are not written in this book; but these are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye may have life in His name. Amen.

*\*The words "and His feet" are found only in the Slavonic.*

---

## Евангелие воскресно девятое.

---

*От Иоанна 65, глава 20, стихи 19-31.*

*Чтется в 9-ю (глас 8-й), 20-ю (глас 3-й), 31-ю (глас 6-й), и 42-ю (глас 1-й) недели по пятидесятнице.*

Во время оно, сущу позде в день той, во еди́ну от суббо́т, и дв́рем затворённым, иде́же б́яху ученицы́ Его́ собрани стра́ха ра́ди иудейска, прииде Иисус, и ста посреде́, и глаго́ла им: мир вам. И си́е рек, показá им рúце, и нóзе, и ре́бра своя́: возрадовашася же ученицы́ ви́девши Го́спода. Рече́ же им Иисус па́ки: мир вам. Якоже послá Мя Оте́ц, и аз посыла́ю вы. И си́е рек, дúну, и глаго́ла им: приимите́ Дух Свят. Ё́мже отпустите́ грехи́, отпу́стятся им: и ё́мже держите́, держáтся. Фома́ же еди́н от обоюна́десяте, глаго́лемый близне́ц, не бе ту с ни́ми, егда́ прииде Иисус. Глаго́лаху же ему́ друзи́и ученицы́: ви́дехом Го́спода. он же рече́ им: а́ще не ви́жду на руку́ Его́ я́звы гвозди́нныя, и вложу́ перста моего́ в я́звы гвозди́нныя, и вложу́ рúку мою́ в ре́бра Его, не иму́ ве́ры. И по днех осми́х па́ки б́яху внутрь ученицы́ Его́, и Фома́ с ни́ми. Прииде Иисус дв́рем затворённым, и ста посреде́ их, и рече́: мир вам. Потóм глаго́ла Фо́ме: принеси́ перст твой се́мо, и виждь рúце Мой, и принеси́ рúку твою́, и вложи́ в ре́бра Моя́, и не бу́ди неве́рен, но ве́рен. И отве́ща Фома́, и рече́ Ему́: Го́сподь мой, и Бог мой. Глаго́ла ему́ Иисус: я́ко ви́дев Мя, ве́рова: Блаже́ни не ви́девшии, и ве́ровавшие. Мно́га же и и́на зна́мения сотвори́ Иисус пред ученики́ Своими́, я́же не суть пи́сана в кни́гах сих. Сия́ же пи́сана бы́ша, да ве́руете, я́ко Иисус есть Христо́с Сын Бо́жий: и да ве́рующе, живо́т ё́мате во и́мя Его́, ами́нь.

*Ninth Exapostilarion*

While the doors were shut, O Master, Thou didst enter in and fill the apostles with the all-holy Spirit, breathing forth peace upon them; and Thou didst tell them that they have the power to bind and to loose. And on the eighth day Thou didst show Thy side and Thy hands unto Thomas. With him do we cry out: Thou art our Lord and God!

*Theotokion*

Thou didst behold Thy Son risen from the tomb on the third day, O all-holy Virgin Bride of God, and didst cast off all the grief wherewith, as His Mother, thou wast afflicted when thou didst behold Him suffering; and, full of joy, thou didst chant with His disciples, worshipping Him. Wherefore, save those who now confess thee to be the Theotokos.

*Ninth Evangelical Sticheron, Tone 5*

As in times past, it being late on the evening of the Sabbath, Thou didst stand before Thy friends, O Christ, by a wonder, the entry doors being shut, and didst declare a wonder: Thy resurrection from among the dead. And Thou didst fill Thy disciples with joy, and impart to them the Holy Spirit, and bestow upon them the authority to remit sins. And Thou didst not leave Thomas to be engulfed in the storm of unbelief. Wherefore, grant us also true understanding and remission of transgressions, O compassionate Lord!

*Ексапостилларий 9-й:*

Заклю́ченным, Влады́ко, двéрем я́ко  
вшел еси́, Апóсто́лы испо́лнил еси́ Ду́ха  
пресвята́го, мирно ду́нув, и́мже вяза́ти же и  
реша́ти грехи́ рекл еси́: и по осми́ днех Тво́я  
рэбра Фомé показáл еси́, и ру́це. С ни́мже  
вопи́ем: Господь и Бог Ты еси́.

*Богородичен:*

Твоегó Сы́на я́ко ви́дела еси́ от грóба  
воскрéсша триднёвна, Богоневéстная  
пресвята́я Дéво, всю скорбь отложи́ла еси́,  
ю́же подъя́ла еси́, я́ко Ма́ти, егда́ узрéла еси́  
стра́ждуща, и ра́дости испо́лншися, со  
ученики́ Егó почита́ющи Тогó поéши. Тёмже  
и́же Богорóдицу Тя ны́не исповéдающих  
спаса́й.

*Утренняя стихира, глас 5-й:*

Я́ко в послéдняя лéта, сущу́ по́зде от  
суббóт, предста́л еси́ дру́гом, Христé, и  
чудесéм чúдо извествúеши, заклю́ченным  
входо́м двéрным, éже из мёртвых Твоé  
воскресéние. Но испо́лнил еси́ ра́дости  
ученики́, и Ду́ха Свята́го препода́л еси́ им, и  
власть пода́л еси́ оставлénия грехóв: и  
Фомы́ не оста́вил еси́ в неvéрствия  
погружа́тися бу́ри. Тёмже пода́ждь и нам  
ра́зум и́стинный, и оставлénие прегре-  
шéний, благоутрóбне Гóсподи.

## Tenth Resurrectional Gospel

---

*Saint John Section 66 (21:1-14)*

*Read on the 10th (First Tone), 21st (Fourth Tone), 32nd (Seventh Tone), and 43rd (Second Tone) Sundays after Pentecost, and on the Sunday of the Holy Fathers.*

At that time, Jesus showed Himself to the disciples at the sea of Tiberias; and on this wise showed He Himself. There were together Simon Peter, and Thomas called Didymus and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of His disciples. Simon Peter said unto them: I go a fishing. They said unto him: We also go with thee. They went forth, and entered into a ship immediately; and that night they caught nothing. But when the morning was now come, Jesus stood on the shore: but the disciples knew not that it was Jesus. Then Jesus said unto them: Children, have ye any meat? They answered Him: No. And He said unto them: Cast the net on the right side of the ship, and ye shall find. They cast therefore, and now they were not able to draw it for the multitude of fishes. Therefore that disciple whom Jesus loved said unto Peter: It is the Lord. Now when Simon Peter heard that it was the Lord, he girt his fisher's coat unto him (for he was naked), and did cast himself into the sea. And the other disciples came in a little ship (for they were not far from land, but as it were two hundred cubits), dragging the net with fishes. As soon then as they were come to land, they saw a fire of coals there, and fish laid thereon, and bread. Jesus said unto them: Bring of the fish which ye have now caught. Simon Peter went up, and drew the net to land full of great fishes, an hundred and fifty and three: and for all there were so many, yet was not the net broken. Jesus said unto them: Come and dine. And none of the disciples durst ask Him: Who art Thou? knowing that it was the Lord. Jesus then came, and took bread, and gave them, and fish likewise. This is now the third time that Jesus showed Himself to His disciples, after that He was risen from the dead. Amen.

## Евангелие воскресно десятое.

---

*От Иоанна 66, глава 21, стихи 1-14.*

*Чтется в 10-ю (глас 1-й), 21-ю (глас 4-й), 32-ю (глас 7-й), и 43-ю (глас 2-й) недели по пятидесятнице, и в неделю 7-ю по Пасхе.*

Во время оно, явися Иисус учеником Своим, востав от мертвых, на мори Тивериадстем, явися же сиче: Бяху вкупе Симон Петр, и Фомá нарицаемый близнец, и Нафанáил иже бе от Кáны Галилéйския, и сына Зеведéова, и ина от ученик его два. Глагола им Симон Петр: идú рыбы ловити. Глаголаша ему: идем и мы с тобою. Изыдоша же и вседоша áбие в корáбль, и в ту ночь не яша ничесóже. Утру же бýвшу, ста Иисус при брeзе: не познаша же ученицы, яко Иисус есть. Глагола же им Иисус: дeти, едá что снeдно имате? Отвещáша Ему: ни. Он же рече им: ввeрзите мрeжу одесную страну корабля, и обрящете. Ввергоша же, и ктому не можаху привлещи ея от множества рыб. Глагола же ученик той, егоже любляше Иисус, Петрови: Господь есть. Симон же Петр слышав, яко Господь есть, епендитом препоясая, бе бо наг, и ввержеса в море. А друзии ученицы кораблем приидоша: [не бeша бо далече от земли, но яко две сте лактeй,] влекуще мрeжу рыб. Егда úбо излезоша на зeмлю, видеша огонь лежащ, и рыбу на нем лежащу, и хлеб. И глагола им Иисус: принесите от рыб, яже ясте ныне. Влез же Симон Петр, извлече мрeжу на зeмлю, полну великих рыб, сто и пятьдесят и три, и толико сущу не проторжеса мрeжа. Глагола им Иисус: приидите, обeдуйте. ни еди́н же смeяше от ученик истязати его: Ты кто еси? Вeдяще, яко Господь есть. Прииде же Иисус, и прият хлеб, и даде им, и рыбу такожде. Се уже трeтие явися Иисус учеником своим, востав от мертвых, амíнь.

*Tenth Exapostilarion*

On the Sea of Tiberias of old, the sons of Zebedee, with Nathaniel and Peter, Thomas and two other disciples, were in a boat; and having cast their net on the right side as Christ commanded, they drew forth a great draught of fishes. And Peter, recognizing Him, cast himself forth to come to Him. This was His third appearance; and He showed them bread and fish upon burning embers.

*Theotokion*

O Virgin, entreat the Lord Who arose from the tomb on the third day, in behalf of those who praise and bless thee with love; for we all have thee as a refuge of salvation and a mediatrix before Him, for we are thy legacy and thy servants, O Theotokos, and we all look to thee for help.

*Tenth Evangelical Sticheron, Tone 6*

Grieving, as was meet, over parting from Thee, O Christ, after Thy descent into hades and Thy resurrection from the dead, Thy disciples returned again to their trade, to their boats and nets; yet nowhere did they catch fish. But Thou, O Savior, showing Thyself to be Master of all, didst command them to cast the nets on the right side. And straightway Thy word becometh reality, and there was a great multitude of fishes, and Thou didst prepare a strange meal on the shore. Of that which Thy disciples then partook, do Thou vouchsafe that we now enjoy noetically, O Lord Who lovest mankind!

*Ексапостилларий 10-й:*

Тиверіадское море с дѣтьми Зеведеевыми, Нафаніила с Петромъ же, и со другима двѣма дрѣвле, и Фому імяше на лѣве, іже Христовымъ повелѣніемъ одесную ввергше, множество извлекѡша рыбъ: Егѡже Петръ познѡвъ, к Немѹ бродяше, імже трѣтїе явлѣйся, и хлебъ показѡ, и рыбу на углехъ.

*Богородичен:*

Воскрѣсшаго Господа трїднѣвна от грѡба, Дѣво, моли о воспевѡющихъ Тя, и любѡвію блажѡщихъ: Тебѣ бо імамы вси прибѣжище спасительное, и ходѡтаицу к Немѹ: наслѣдие бо Твоѡ, и рабї есмѹ, Богородице, и к Твоемѹ заступленію вси взираемъ.

*Утренняя стихира, глас 6-й:*

По ѡже во адъ сошѣствии и ѡже из мѣртвыхъ воскресѣнии, скорбѡяще, якоже достояше, о разлученіи Твоѡмъ, Христе, ученицы на дѣлание обратїшася: и паки кораблї и мрежи, и лѡва нигдѣже. Но Ты, Спасе, явївся яко Владыка всехъ, одесную мрежи повелевѡеши воврещї: и бысть слѡво дѣло вскорѣ, и множество рыбъ многое, и вечера странная гѡтова на землї, ѡяже причастївшимся тогда Твоимъ ученикомъ, и насъ ныне мысленно сподѡби насладїтися, человеколѡбче Господи.

---

## Eleventh Resurrectional Gospel

---

*Saint John, Section 67 (21:15-25)*

*Read on the 11th (Second Tone), 22nd (Fifth Tone), 33rd (Eighth Tone) and 44th (Third Tone) Sundays after Pentecost.*

At that time, Jesus showed Himself to His disciples after that He was risen from the dead, and said to Simon Peter: Simon, son of Jonas, lovest thou Me more than these? He said unto Him: Yea, Lord; Thou knowest that I love Thee. He said unto him: Feed My lambs. He said to him again the second time: Simon, son of Jonas, lovest thou Me? He said unto Him: Yea, Lord; Thou knowest that I love Thee. He said unto him: Feed My sheep. He said unto him the third time: Simon, son of Jonas, lovest thou Me? Peter was grieved because He said unto him the third time: Lovest thou Me? And he said unto Him: Lord, Thou knowest all things; Thou knowest that I love Thee. Jesus said unto him: Feed My sheep. Amen, amen, I say unto thee: When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and lead thee whither thou wouldest not. This spake He, signifying by what death he should glorify God. And when He had spoken this, He said unto him: Follow Me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also leaned on His breast at supper, and said: Lord, which is he that betrayeth Thee? Peter seeing him said to Jesus: Lord, and what of this one? Jesus said unto him: If I will that he tarry till I come, what is that to thee? Follow thou Me. Then went this saying abroad among the brethren, that that disciple should not die; yet Jesus said not unto him, He shall not die; but, if I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things; and I know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

---

## Евангелие воскресно единонадесятый.

---

*От Иоанна 67, глава 21, стихи 15-25.*

*Чтется в 11-ю (глас 2-й), 22-ю (глас 5-й), 33-ю (глас 8-й), и 44-ю (глас 3-й) недели по пятидесятнице,*

Во время оно, явися Иисус учеником Своим, востав от мертвых, и глагола Симону Петру: Симоне Ибнин любиши ли мя, паче сих? Глагола Ему: ей Господи, Ты веши, яко люблю Тя. Глагола ему: паси агнцы Моя. Глагола ему паки второе: Симоне Ибнин, любиши ли Мя? Глагола Ему: ей Господи, Ты веши, яко люблю Тя. Глагола ему: паси овцы Моя. Глагола ему третье: Симоне Ибнин, любиши ли Мя? Оскорбе же Петр, яко рече ему третье, любиши ли Мя? и глагола ему: Господи, Ты вся веши, Ты веши, яко люблю Тя. Глагола ему Иисус: паси овцы Моя, аминь, аминь глаголю тебе: егда бе юн, поясаешся сам, и хождаше, а може хотяше: егда же состареешися, и воздежеши рuce твой: и ин тя пояшет, и ведет а може не хощеши. Сие же рече, назнаменуя кобою смертию прославит Бога. и сия рек, глагола ему: иди по Мне. Обращая же Петр виде ученика егоже любляше Иисус, во след идуща, иже и возлеже на вечери на перси Его, и рече: Господи, кто есть предай Тя? Сего видев Петр, глагола Иисусови: Господи, сей же что? Глагола ему Иисус: аще хощу, да той пребывает дондеже прииду, что к тебе? ты по Мне гряди. Изыде же слово се в братию, яко ученик той не умрет: и не рече ему Иисус, яко не умрет: но аще хощу тому пребывать дондеже прииду, что к тебе? Сей есть ученик свидетельствуяй о сих, иже и написа сия: и вем, яко истинно есть свидетельство его. Суть же и ина многа, яже сотвори Иисус: яже аще бы по единому писана быша, ни самому мноу всему миру вместити пишемых книг, аминь.

*Eleventh Exapostilarion*

After His divine resurrection, the Lord asked Peter thrice: "Lovest thou Me?" and appointed him the chief shepherd of His sheep. And he, seeing the disciple whom Jesus loved following behind, asked the Master: "What shall this man do?" And He said: "If I will that he tarry until I come again, what is that to thee, O Peter My friend?"

*Theotokion*

O the awesome mystery! O the all-glorious wonder! By death hath death been utterly destroyed! Who therefore will not lift up his voice in hymnody? And who will not bow down before Thy resurrection, O Word, and before the Theotokos who gave birth to Thee in purity? Through her supplications, deliver all from Gehenna.

*Eleventh Evangelical Sticheron, Tone 8*

Revealing Thyself to Thy disciples after the resurrection, O Savior, Thou gavest to Simon the tending of Thy sheep, as a reward for his love, seeking care for the flock. Wherefore, Thou didst say: "If thou lovest Me, O Peter, tend lambs, tend My sheep!" And he, straightway showing love for his friend, asked concerning the other disciple. Through their prayers, O Christ, preserve Thou Thy flock from the wolves which destroy it.

*Ексапостиллариѣ 11-ѣ:*

По Божѣственнем востаніи, трѣжды, Петра, любиши ли Мя, вопрошая Господь, Своѣх овецъ предлагаѣт пастыреначальника: ѣже видя, егѣже любляше Иисусъ, во след грядуща, вопрошаше Владыку: сей же что? Аще хошю, рече, пребывати сему, дондеже и паки прииду, что к тебѣ, друже Пётре?

*Богородичен:*

О, страшное таинство! О, преславное чудо! Смертию смерть всеконечно погублена бысть. Кто убо не воспоеет? и кто не поклонится Твоему воскресению, Слове, и чисто рождшей Тя плотию Богородице? Еяже молитвами, всех геенны избави.

*Утренняя стихира, глас 8-ѣ:*

Являя Себе учеником Твоим, Спасе, по воскресении, Симону дал еси овецъ паству, за любве воздаяние, яже о пастве, попечения ища. Темже и глагола еси: аще любиши Мя, Пётре, паси агнцы Моя, паси овцы Моя. Он же абие показуя друголюбное, о друзем ученице вопрошаше. Ихже молитвами, Христѣ, стадо Твое сохраняй, от волков губящих е.

ΚΟΝΕΙΧ, ἢ ΕΓΨ ΝΑΨΗΕΜΨ ΕΛΑΪΚΑ.  
The end, and to our God be the glory!





Δόμκ εἰγίχκ κέινκ μῦροφόρκκ  
**Holy Myrrh-bearers**  
Ο Οἶκος τῶν Αγίων Μυροφόρων

[www.myrrh-bearers.org](http://www.myrrh-bearers.org)

ⲄⲃⲔⲥ.  
MMXXVI