

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

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 тече ко гробу, и приник виде ризы едины лежаща: и отиде, в себе дивясь бывшему. И се два от них беста идуща в тойже день в весь, отстоящу стадий шестьдесят от Иерусалима, ейже имя Еммаус: и та беседоваста к себе о всех сих приключшихся. И бысть беседующема има и совопрошающемася, и Сам Иисус приближився идяше с ними: очи же его держастесь, да Его не познаета. Рече же к ним: что суть словеса сия, о нихже стязаета к себе идуща, и еста дряхла? Отвещав же един, емуже имя Клеопа, рече к нему: Ты ли един пришлец еси во Иерусалим, и не уведел еси бывших в нем во дни сия? И рече има: кийх? Она же реста ему: яже о Иисусе Назарянине, яже бысть Муж Пророк, силен делом и словом пред Богом и всеми людьми: како предаша Его архиереи и князи наши на осуждение смерти, и распяша Его: мы же надеехомся, яко Сей есть хотя избавити Израиля: но и над всеми сими, третий сей день есть днесь, отнелиже сия быша. Но и жены некия от нас ужасиша ны, бывшыя рано у гроба: и не обреша телесе Его, приидоша, глаголюща, яко и явление Ангел видеша, яже глаголют Его жива. И идоша нецыи от нас ко гробу, и обретоша тако, якоже и жены реша: Самого же не видеша. И Той рече к ним: о несмысленная и косная сердцем, еже веровати о всех, яже глаголаша пророцы: не сия ли подобаше пострадати Христу и внити в славу свою? И начен от Моисеа и от всех пророк, сказаши има от всех писаний яже о Нем. И приближишася в весь, в нюже идяста: и Той творяшеся далечайше ити. И нуждаста Его, глаголюща: облязи с нами, яко к вечеру есть, и приклонился есть день. И вниде с ними облещи. И бысть яко возлеже с ними, и приим хлеб благословя, и

in all the Scriptures the things concerning Himself. And they drew nigh 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, Fifth Tone

Thine all-wise judgements, O Christ! How by the grave clothes alone didst Thou give

преломив дающе има. Онѣма же отверзѡстєся ѡчи, и познѡста Егѡ: и Той невидимъ бысть има. И рекѡста к себѣ: не сѣрдце ли наю горя бе в наю, егда глаголаше нама на путѣ и егда сказоваше нама писанія? И востѡвша в той час, возвратѣстася во Иерусалимъ, и обретѡста совокүпленныхъ единагонадесяте и ѡже бѡху с ними, глаголющихъ, ѡко воистинну востѡ Господь и явѣся Симѡну. И та повѣдаста, ѡже бѣша на путѣ, и ѡко познѡся има в преломлѣнии хлѣба. Амѣнь.

Ексапостилларий 5-й:

Живѡт и путь, Христѡс востѡ из мѣртвыхъ, Клеѡпе и Лүце спутешѣствова, ѡмаже и познѡся во Еммаусѣ, преломляя хлѣб: ѡюже душѣ и сѣрдца горяща бѡху, егда тѣма глаголаше на путѣ и писанія сказоваше, ѡже претерпѣ. С нимиже, востѡ, зовѣмъ: явѣся же и Петрови.

Богородичен:

Пою безчѣсленную Твою мѣлость, Творче мой, ѡко Себѣ истощѣл есѣ, понестѣ и спастѣ челоувѣческое естество озлобленое: и Бог сый, избѡлил есѣ от чѣстыя Богоотроковѣцы по мне бѣти, и снѣти даже до ада, хотя ми спастѣся, молитвами Рѡждшия Тя, Владѣко Всещѣдрый.

Утренняя стихира, глас 5-й:

О, премудрыхъ судѣбъ Твоѣхъ, Христѣ! Како Петру ѡбо плащаницами едѣнеми, дал есѣ

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 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.

разумѣти Твое́ воскресѣние, Лѹце же и Клеопе спутешѣствуя, бесѣдовал есѣ, и бесѣдуяй не абие себѣ являеши? Тѣмже и понóсимъ быва́еши, ꙗко едѣн прише́льствуяй во Иерусали́м, и не причаща́йся в ко́нѣц совѣта их. Но Ёже вся к создáния пóльзе стрóя, и ꙗже о Тебѣ прорóчества откры́л есѣ, и внегда́ благословѣти хлеб, позна́лся есѣ им, ѡ́хже и прѣ́жде того́ сѣрдца к позна́нию Твоемѹ́ распала́стася: ѡ́же и ученико́м собрани́м уже́ ꙗ́сно проповѣдаста Твое́ воскресѣние, ѡ́мже помѣлуй нас.