

APRIL 22

Bright Wednesday

Vespers (sung on Tuesday)

Divine Liturgy of St. John Chrysostom (sung on Wednesday)

(After "Blessed is our God ..." and "Amen.")

Clergy:

Christ is risen from the dead,
trampling down death by death,
and upon those in the tombs bestowing life! (*thrice*)

Choir:

Christ is risen from the dead,
trampling down death by death,
and upon those in the tombs bestowing life! (*thrice*)

(The clergy then chant the Paschal verses with the choir singing the Troparion "Christ is risen..." after each verse.)

v: Let God arise, let His enemies be scattered; let those who hate Him flee from before His face!

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

v: As smoke vanishes so let them vanish; as wax melts before the fire!

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

v: So the sinners will perish before the face of God. But let the righteous be glad!

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

v: This is the day which the Lord has made. Let us rejoice and be glad in it!

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

Glory to the Father, and to the Son, and to the Holy Spirit;

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

now and ever, and unto ages of ages. Amen.

Christ is risen from the dead, trampling down death by death, and upon those in the tombs bestowing life!

Clergy: Christ is risen from the dead, trampling down death by death,

Choir: and upon those in the tombs bestowing life!

"Lord I Call..." Tone 4

Lord, I call upon You, hear me!

Hear me, O Lord!

Lord, I call upon You, hear me!

Receive the voice of my prayer,

when I call upon You!//

Hear me, O Lord!

Let my prayer arise

in Your sight as incense,

and let the lifting up of my hands

be an evening sacrifice!//

Hear me, O Lord!

v. (6) If You, O Lord, should mark iniquities, Lord, who could stand? But there is forgiveness with You.

Tone 4 (for the Resurrection)

We glorify Your Resurrection on the third day, O Christ God,

by always honoring Your life-creating Cross;

by it You have renewed the corrupted nature of man,

O almighty One.

By it You have renewed our entrance to heaven,//

for You are good and the Lover of man.

v. (5) For Your name's sake I have waited for You, O Lord, my soul has waited for Your word; my soul has hoped on the Lord.

You loosed the Tree's verdict of disobedience, O Savior,
by being voluntarily nailed to the tree of the Cross.
By descending to hell, O almighty God,
You broke the bonds of death.
Therefore, we adore Your Resurrection from the dead, singing in joy://
“Glory to You, O all powerful Lord!”

*v. (4) From the morning watch until night, from the morning watch, let Israel
hope on the Lord!*

You smashed the gates of hell, O Lord,
and by Your death You demolished the kingdom of death.
You delivered the race of men from corruption,//
granting the world life, incorruption and great mercy.

*v. (3) For with the Lord there is mercy and with Him is plenteous redemption, and
He will deliver Israel from all his iniquities.*

(Resurrection stichera by Anatolius)

Come, O people,
let us sing of the Savior's Resurrection on the third day!
By it, we have been freed from the unbreakable bonds of hell.
By it, we have received life and incorruption.
Save us by Your Resurrection!//
Life-creating and almighty Savior, glory to You!

v. (2) Praise the Lord, all nations! Praise Him, all peoples!

Angels and men sing of Your Resurrection on the third day, O Savior.
By it, the ends of the earth have been illuminated.
By it we have been delivered from bondage to the Enemy.
Save us by Your Resurrection!//
O life-creating and almighty Savior, glory to You!

*v. (1) For His mercy is abundant towards us; and the truth of the Lord endures
forever.*

You have shattered the gates of brass
and destroyed the chains of death, O Christ God.
You have raised the fallen human race.//
O Lord, risen from the dead, glory to You!

Glory to the Father, and to the Son, and to the Holy Spirit;

Tone 4

O Lord, Your begetting from the Father is timeless and everlasting.
Your incarnation from the Virgin is beyond words and understanding.
Your descent into hell is terrible for the Devil and his Angels.
You have trampled on death,
rising on the third day, //
and granting men incorruption and great mercy.

now and ever, and unto ages of ages. Amen.

Tone 4 *(Theotokion – Dogmatikon)*

The Prophet David was a father of the Lord through you, O Virgin.
He foretold in songs the One Who worked wonders in you:
“At Your right hand stood the Queen,”
Your Mother, the mediatrix of life,
since God was freely born of her without a father.
He wanted to renew His fallen image, made corrupt in passion,
so He took the lost sheep upon His shoulder
and brought it to His Father, joining it to the heavenly powers. //
Christ who has great and rich mercy has saved the world, O Theotokos.

Tone 8 **Great Prokeimenon**

I cried aloud with my voice to the Lord; / with my voice to God, and He heard me. (Ps 76/77:1)

v: In the day of my affliction I sought God, with my hands uplifted in the night before Him, and I was not deceived. (Ps 76/77:2)

v: My soul refused to be comforted, but I remembered God and was made glad. (Ps 76/77:3)

v: Your way, O God, is in the sanctuary. (Ps 76/77:13)

Aposticha

Tone 4 *(for the Resurrection)*

By ascending the Cross, O Lord,
You have annulled our ancestral curse.
By descending to hell, You have freed the eternal prisoners,
granting incorruption to the human race. //
Therefore in songs we glorify Your life-creating and saving Resurrection.

(Then the Paschal Stichera with their verses from Psalm 67/68)

v: Let God arise, let His enemies be scattered; let those who hate Him flee from before His face!

Tone 5

Today, a sacred Pascha is revealed to us:
a new and holy Pascha,
a mystical Pascha,
a Pascha worthy of veneration,
a Pascha which is Christ the Redeemer,
a blameless Pascha,
a great Pascha,
a Pascha of the faithful,
a Pascha which has opened to us the gates of Paradise,
a Pascha which sanctifies all the faithful.

v: As smoke vanishes so let them vanish; as wax melts before the fire!

Come from that scene, O women bearers of glad tidings,
and say to Zion:
“Receive from us the glad tidings of joy,
of Christ’s Resurrection!
Exult and be glad,
and rejoice, O Jerusalem,
seeing Christ the King, Who comes forth from the tomb
like a bridegroom in procession!”

v: So the sinners will perish before the face of God. But let the righteous be glad!

The myrrh-bearing women,
at the break of dawn,
drew near to the tomb of the Life-giver.
There they found an Angel
sitting upon the stone.
He greeted them with these words:
“Why do you seek the Living among the dead?
Why do you mourn the Incorrupt amid corruption?
Go, proclaim the glad tidings to His disciples!”

v: This is the day which the Lord has made. Let us rejoice and be glad in it!

Pascha of beauty,
the Pascha of the Lord,
A Pascha worthy of honor has dawned for us.
O Pascha!
Let us embrace each other joyously!
Pascha, ransom from affliction!
For today, as from a bridal chamber,
Christ has shone forth from the tomb,
and filled the women with joy saying:
“Proclaim the glad tidings to the Apostles!”

*Glory to the Father, and to the Son, and to the Holy Spirit,
now and ever, and unto ages of ages. Amen.*

This is the day of resurrection!
Let us be illuminated by the feast!
Let us embrace each other!
Let us call Brothers even those that hate us,
and forgive all by the resurrection,
and so let us cry:

“Christ is risen from the dead,
trampling down death by death,
and upon those in the tombs bestowing life!” (*Thrice*)

In addition to translations from the Department of Liturgical Music and Translations, liturgical texts for this service represent modified versions of translations provided by Holy Myrrhbearers Monastery, Otego, New York and St. Tikhon’s Monastery, South Canaan, Pa. The Department of Liturgical Music and Translations of the Orthodox Church in America expresses its gratitude to Holy Myrrhbearers Monastery and St. Tikhon’s Monastery and to those translators whose work has been consulted at times in the course of reviewing and modifying these texts to their present form: Metropolitan Kallistos (Ware), Archimandrite Ephrem (Lash), Father Benedict Churchill, Isaac Lambertson, St. Vladimir’s Seminary, and Holy Transfiguration Monastery, among others.
