

THE MIDNIGHT OFFICE

MIDNIGHT OFFICE FOR PASCHA BEGINNETH AT 11:30 P.M.

Priest: Blessed is our God, always..., Reader: Glory to Thee ..., Heavenly King ..., Trisagion ..., through Our Father ..., Priest: For thine is the Kingdom ..., Lord, have mercy (12), Glory ..., Both now ..., O Come let us worship ...,

Psalm 50:

Have mercy on me, O God, according to Thy great mercy; and according to the multitude of Thy compassions blot out my transgression. Wash me thoroughly from mine iniquity, and cleanse me from my sin. For I know mine iniquity, and my sin is ever before me. Against Thee only have I sinned and done this evil before Thee, that Thou mightest be justified in Thy words, and prevail when Thou art judged. For behold, I was conceived in iniquities, and in sins did my mother bear me. For behold, Thou hast loved truth; the hidden and secret things of Thy wisdom hast Thou made manifest unto me. Thou shalt sprinkle me with hyssop, and I shall be made clean; Thou shalt wash me, and I shall be made whiter than snow. Thou shalt make me to hear joy and gladness; the bones that be humbled, they shall rejoice. Turn Thy face away from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from Thy presence, and take not Thy Holy Spirit from me. Restore unto me the joy of Thy salvation, and with Thy governing Spirit establish me. I shall teach transgressors Thy ways, and the ungodly shall turn back unto Thee. Deliver me from blood-guiltiness, O God, Thou God of my salvation; my tongue shall rejoice in Thy righteousness. O Lord, Thou shalt open my lips, and my mouth shall declare Thy praise. For if Thou hadst desired sacrifice, I had given it; with whole-burnt offerings Thou shalt not be pleased. A sacrifice unto God is a broken spirit; a heart that is broken and humbled God will not despise. Do good, O Lord, in Thy good pleasure unto Zion, and let the walls of Jerusalem be builded. Then shalt Thou be pleased with a sacrifice of righteousness, with oblation and whole-burnt offerings. Then shall they offer bullocks upon Thine altar.

The Canon, in Tone VI:

ODE I; in Tone VI:

Irmos: He Who in ancient times * hid the pursuing tyrant beneath the waves of the sea, * hath drawn together and covered the streams of the Jordan, * cleansing now my humanity with purity, * for gloriously hath He been glorified.

Refrain: Glory to Thee, our God, glory to Thee.

O Lord my God, I will sing to Thee a funeral hymn, a song at Thy burial: for by Thy burial Thou hast opened for me the gates of life, and by Thy death Thou hast slain death and Hades.

Refrain: Glory to Thee, our God, glory to Thee.

All things above and all beneath the earth quaked with fear at Thy death, as they beheld Thee, O my Savior, upon Thy throne on high and in the tomb below. For seeing Thee as mortal transcends understanding, O Author of life.

Glory ..., Both now ..., To fill all things with Thy glory, Thou hast gone down into the nethermost parts of the earth: for my nature hidden in Adam is not hidden from Thee, but when buried, Thou didst restore it from corruption, O Lover of mankind.

ODE III

Irmos: **W**hen creation beheld Thee, * **W**ho founded the whole earth upon the waters, * **h**anging on Golgotha, * **i**t was seized with awe and cried aloud: * **N**one is holy save Thee, O Lord!

Refrain: Glory to Thee, our God, glory to Thee.

Images of Thy burial hast Thou disclosed in a multitude of visions; and now, as the God-Man, Thou hast revealed Thy secrets unto those in Hades, O Master, who cry aloud: “None is holy save Thee, O Lord.”

Refrain: Glory to Thee, our God, glory to Thee.

Thou hast stretched out Thine arms and united all that of old was separated; clothed in a winding sheet, O Savior, and buried in a tomb, Thou hast loosed the captives, who cry aloud: “None is holy save Thee, O Lord.”

Glory ..., Both now ..., By a tomb and its seals, O Uncontainable One, Thou wast willingly contained; but through Thine energies Thou hast showed Thy divine power through their action to those who sing: “None is holy save Thee, O Lord, Lover of mankind.

Sessional Hymn, in Tone I:

The soldiers keeping watch over Thy tomb, O Savior, * became as dead men * from the bright effulgence of the appearing of the angel, * who proclaimed to the women the Resurrection. * **W**e glorify Thee as the Destroyer of corruption; * **w**e fall down before Thee, ** **r**isen from the tomb, our only God.

ODE IV

Irmos: Foreseeing Thy divine self-emptying upon the Cross, * Habakkuk, in amazement, cried out: * “Thou hast cut asunder the strength of the mighty, * O Good One, * and preached to those in Hades, * as the Almighty One.

Refrain: Glory to Thee, our God, glory to Thee.

Today Thou hast sanctified the seventh day, which of old Thou didst bless by resting from Thy works. Thou bringest all things into being and renewest all things, observing the Sabbath, O my Savior, and restoring all.

Refrain: Glory to Thee, our God, glory to Thee.

By Thy greater power, Thou hast conquered; from the flesh Thy soul was parted, yet Thou hast burst asunder both bonds, death and Hades, O Word, by Thy might.

Glory ..., Both now ..., Hades was embittered when it met Thee, O Word, for it saw a mortal deified, striped with wounds, yet all-powerful; and it shrank back in terror at this sight.

ODE V

Irmos: Thy Theophany, O Christ, the Unwaning Light, * that mercifully came to pass for us, * Isaiah, keeping watch, beheld out of the night, * and he cried aloud: * “The dead shall arise, and those in the tombs * shall be raised up, * and all that are born of earth shall rejoice.”

Refrain: Glory to Thee, our God, glory to Thee.

Thou dost renew those of earth, O Creator, having been formed from dust, and the winding-sheet and tomb reveal, O Word, the mystery that lieth within Thee; for the noble counselor typified the counsel of Him that begat Thee, Who hath wondrously refashioned me in Thee.

Refrain: Glory to Thee, our God, glory to Thee.

By Thy death dost Thou transform mortality and by Thy burial, corruption, for Thou hast rendered the nature Thou didst assume incorruptible, by Thy divine majesty, making it immortal; for Thy flesh hath not seen corruption, O Master, nor was Thy soul left in Hades as a stranger.

Glory ..., Both now ..., Coming forth from an unwedded Mother, and wounded in Thy side with a spear, O my Maker, Thou hast brought to pass the renewal of Eve. Becoming Adam, Thou hast in ways surpassing nature slept a nature-regenerating sleep, raising life from sleep and from corruption, for Thou art the Almighty One.

ODE VI

Irmos: Jonah was caught but not held * in the belly of the whale; * for, bearing the image of Thee, * Who hast suffered and wast given to burial, * he came forth from the sea-monster as from a bridal chamber, * and he called out to the watch: * “O ye who keep guard falsely and in vain, * ye have forsaken your own mercy.”

Refrain: Glory to Thee, our God, glory to Thee.

Thou wast torn, but not separated, O Word, from the flesh of which Thou hadst partaken; for though Thy temple was destroyed at the time of Thy Passion, yet the Substance of Thy Godhead and of Thy flesh have been united. For in both Thou art the only Son, the Word of God, both God and man.

Refrain: Glory to Thee, our God, glory to Thee.

Fatal to man, but not to God, was the sin of Adam; for though the earthly substance of Thy flesh suffered, yet the Godhead remained impassable; that which in Thy nature was corruptible hast Thou transformed to incorruption, and a fountain of incorruptible life hast Thou revealed by Thy Resurrection.

Glory ..., Both now ..., Hades doth reign over the race of mankind, but not forever; for Thou, having been laid in a tomb, O Sovereign Lord, hast burst asunder the bars of death with Thy life-giving hand, proclaiming to those who slept from ages past, true redemption, O Savior, Who art the Firstborn from the dead.

Kontakion, in Tone VI:

He Who closed the abyss is beheld as dead, * and as a corpse the Immortal One hath been wrapped in linen with sweet spices and laid in a tomb. * The women come to anoint Him with myrrh, weeping bitterly and crying: * “This is the most blessed Sabbath on which Christ sleepeth, ** but on the third day He shall rise again.”

Ikos: He Who sustaineth all things was lifted up upon the Cross, and all creation wept, seeing Him hanging naked on the Tree. The sun hid its rays, and the stars cast aside their light; the earth shook in great fear, and the sea fled, the rocks were rent asunder, and the graves of many were opened, and the bodies of the saints arose. Hades groaned below, and the Jews conspired to spread slander against Christ’s Resurrection. But the women cried aloud: “This is the most blessed Sabbath on which Christ sleepeth, but on the third day He shall rise again.”

ODE VII

Irmos: **O** ineffable wonder! * He Who delivered the holy Children from the fiery furnace * is laid a corpse without breath in the tomb, * for the salvation of us who sing: * “O God our Redeemer, blessed art Thou.”

Refrain: Glory to Thee, our God, glory to Thee.

Hades was wounded in its heart when it received Him Who was wounded in the side by a spear, and consumed by divine fire it groaned aloud at the salvation of us who sing: O God our Redeemer, blessed art Thou.

Refrain: Glory to Thee, our God, glory to Thee.

O wealthy tomb! For it hath received within itself the Creator, as one asleep, and was shown to be a divine treasury of life, for the salvation of us who sing: O God our Redeemer, blessed art Thou.

Glory ..., In accordance with the law of the dead, the Life of all hath submitted to be laid in the tomb, showing it to be a source of awakening, for the salvation of us who sing: O God our Redeemer, blessed art Thou.

Both now ..., Whether in Hades or in the tomb or in Eden, the Godhead of Christ was indivisibly one with the Father and the Spirit, for the salvation of us who sing: O God our Redeemer, blessed art Thou.

ODE VIII

Irmos: **Be** ye astonished and afraid, O heaven, * and let the foundations of the earth be shaken; * for lo, He Who dwelleth on high is numbered with the dead * and lodgeth as a stranger in a narrow tomb. * Him do ye children bless, * ye priests praise, and ye people supremely exalt throughout all ages.

Refrain: Glory to Thee, our God, glory to Thee.

The most pure Temple hath been destroyed, but hath raised up the fallen tabernacle. For the second Adam, Who dwelleth on high, hath come down to the first Adam, even into the chambers of Hades. Him do ye children bless, ye priests praise, and ye people supremely exalt throughout all ages.

Refrain: Glory to Thee, our God, glory to Thee.

The disciples' courage failed, but Joseph of Arimathaea was bolder; for, seeing the God of all a corpse and naked, he begged for the body and buried Him, crying: Him do ye children bless, ye priests praise, and ye people supremely exalt throughout all ages.

Glory ..., Both now ..., O new wonders! O what goodness! O ineffable forbearance! For of His own will He Who dwelleth on high hath been sealed beneath the earth, and God hath been falsely accused as a deceiver. Him do ye children bless, ye priests praise, and ye people supremely exalt throughout all ages.

ODE IX

Irmos: Weep not for Me, O Mother, * beholding in the tomb the Son Whom thou hast conceived * without seed in the womb; * for I shall arise and shall be glorified, * and as God I shall exalt with glory unceasing * those that with faith and love magnify thee.

Refrain: Glory to Thee, our God, glory to Thee.

At Thy strange birth, O beginningless Son, I was blessed in ways transcending nature, for I was spared the travail of birth. But now, beholding Thee, my God, a lifeless corpse, I am pierced with the sword of bitter grief. But arise, that I may be magnified.

Refrain: Glory to Thee, our God, glory to Thee.

The earth doth cover Me as I have willed, O Mother, but the gatekeepers of Hades tremble upon seeing Me, clothed in the bloodstained garment of vengeance; for on the Cross as God have I struck down Mine enemies, and I shall rise again and magnify thee.

Glory ..., Both now ..., Let creation rejoice, let all that are born of earth be glad, for the enemy, Hades, hath been despoiled; let the women come with myrrh to meet Me, for I have redeemed Adam and Eve with all their offspring, and on the third day I shall rise again.

Trisagion ..., through Our Father ..., **Priest:** For thine is the Kingdom ...,

Troparion, in Tone II:

When Thou didst descend unto death, O Life Immortal, then didst Thou slay hades with the lightning of Thy Divinity. And when Thou didst also raise the dead out of the nether-most depths, all the hosts of the heavens cried out: O Life-giver, Christ our God, glory be to Thee.

Litany: Have mercy on us, O God, (as at the beginning of Matins)

Priest: Glory to Thee, O Christ God, our hope, glory be to Thee.

Choir: Glory ..., Both now ..., Amen.

Lord, have mercy. (Thrice)

THE DISMISSAL

May Christ our true God, Who rose from the dead, through the intercessions of His most pure Mother, of our holy and God-bearing fathers, and of all the saints, have mercy on us and save us, for He is good and the Lover of mankind.

The Paschal Matins service begins immediately following Small Compline.