THE MIDNIGHT OFFICE OF PASCHA
also known as Nadhrobnoje (“At the tomb”)

Metropolitan Cantor Institute
Byzantine Catholic Seminary
Pittsburgh, Pennsylvania
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In the Slavonic use of the Byzantine Rite, the Church’s liturgical book for the Great Fast and Holy Week, the Lenten Triodion, closes with an abbreviated version of the monastic Midnight Office, to be celebrated on the night of Great and Holy Saturday. This service is sometimes called "Nadhrobnoje" – “Before the tomb”. At this service, the Canon of Great and Holy Saturday is again chanted in church. During the Ninth Ode of the Canon, the burial shroud which represents the body of our crucified Lord is solemnly transferred from a symbolic tomb in the midst of the church, to the holy table. The shroud remains on the holy table until the Otdanije (Leave-Taking) of Pascha.

After the transfer of the burial shroud, all of the lamps in the Church are extinguished and the Matins of the Resurrection (Paschal Matins) begins.

In recent times, the Midnight Office, which the Typikon says is to begin around 11:30 PM, has fallen into disuse, and the solemn transfer of the shroud takes place at the start of Paschal Matins instead. We hope that this booklet, which provides the text and music for the Midnight Office of Pascha, may aid in its rediscovery.

The text and music in the booklet are almost entirely taken from the Metropolitan Cantor Institute’s book for Matins on Great and Holy Saturday. As in that publication, we provide both simple and solemn melodies for the irmos of each ode of the canon. Cantors may choose to use either set of melodies, or to sing one melody at the start of each ode and the other at the end of the ode, as katavasia.

Like the other publications of the Metropolitan Cantor Institute, this setting of the service of the Midnight Office of Pascha is UNOFFICIAL and subject to change or revision by the Cantor Institute, the Inter-Eparchial Music Commission, or the Council of Hierarchs of the Byzantine Catholic Church. We hope that it provides spiritual benefit to all who use it.

The image on the cover is from The Sunday Gospels, a collection from Byzantine Seminary Press.
The Midnight Office of Pascha

The faithful STAND as the celebrant, vested in a dark epitrachilion, goes to stand before the burial shroud in the tomb.

Celebrant: Blessed is our God, always, now and ever and forever.

Response: 

Psalm tone:

A - - - men.

Glory to you, our God, glory to you.

Heavenly King, Comforter, Spirit of Truth, everywhere present and filling all things, Treasury of Blessings and Giver of Life, come and dwell within us, cleanse us of all stain, and save our souls, O gracious One.

Holy God, Holy and Mighty, Holy and Immortal, have mercy on us. (3 times)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.

Most Holy Trinity, have mercy on us; Lord, cleanse us of our sins; Master, forgive our transgressions; Holy One, come to us and heal our infirmities for your name's sake.

Lord, have mercy. Lord have mercy. Lord have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven.
Give us this day our daily bread,  
and forgive us our trespasses  
as we forgive those who trespass against us,  
and lead us not into temptation,  
but deliver us from evil.

Celebrant:  
For thine is the kingdom and the power and the glory, Father, Son, and Holy Spirit, now and ever and forever.

Response:
A - - - men.

Lord, have mercy. Lord, have mercy.  
Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.

Come, let us worship our King and God.  
Come, let us worship Christ, our King and God.  
Come, let us worship and bow down to the only Lord Jesus Christ, the King and our God.

Psalm 50

Have mercy on me, God, in your kindness.  
In your compassion blot out my offense.

O wash me more and more from my guilt  
and cleanse me from my sin.

My offenses truly I know them;  
my sin is always before me.

Against you, you alone, have I sinned;  
what is evil in your sight I have done.

That you may be justified when you give sentence  
and be without reproach when you judge,

O see, in guilt I was born,  
a sinner was I conceived.
Indeed you love truth in the heart;  
then in the secret of my heart teach me wisdom.

O purify me, then I shall be clean;  
O wash me, I shall be whiter than snow.

Make me hear rejoicing and gladness,  
that the bones you have crushed may thrill.

From my sins turn away your face  
and blot out all my guilt.

A pure heart create for me, O God;  
put a steadfast spirit within me.

Do not cast me away from your presence,  
nor deprive me of your holy spirit.

Give me again the joy of your help;  
with a spirit of fervor sustain me,

that I may teach transgressors your ways  
and sinners may return to you.

O rescue me, God, my helper,  
and my tongue shall ring out your goodness.

O Lord, open my lips  
and my mouth shall declare your praise.

For in sacrifice you take no delight,  
burnt offering from me you would refuse,

my sacrifice, a contrite spirit,  
a humbled, contrite heart you will not spurn.

In your goodness, show favor to Zion:  
rebuild the walls of Jerusalem.

Then you will be pleased with lawful sacrifice,  
burnt offerings wholly consumed,  
then you will be offered young bulls on your altar.
Ode 1

Irmos - Tone 6 simple melody (or use the solemn melody on page 5)

He who in ancient times hid the pursuing tyrant beneath the waves of the sea

is hidden beneath the earth by the children of those whom once he saved;

but as the maidens, let us sing to the Lord for he

is greatly glorified.

Refrain

Glory to you, O God, glory to you.

O Lord my God, I sing a hymn of farewell to you; * for, by your burial, you open
for me the gates of life, * destroying Death and Hades by your death. Refrain

Upon your throne in heaven and lying in the tomb here below, * by your death
you terrify the powers in heaven and below, O God and Savior; * for they contemplated
this sight that is beyond description: * the Creator sleeping in death.

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

now and ever and ever. Amen.
You have gone down into the deepest recesses of the earth, * so that the entire universe may be filled with your glory; * and I was not able to hide my fallen nature from you; * but your burial renews me, O Lord and Lover of us all.

**Katavasia - Repeat the irmos, using either the simple melody on page 4, or the following solemn melody:**

**Ode 3**

**Irmos - Tone 6 simple melody (or use the solemn melody on page 6)**

When the creation beheld you hanging in Golgotha who has hung the whole creation upon the waters, it was seized with amazement and cried out:

There is none, there is none holy save you, O Lord.
Refrain

Glo-ry to you, O God, glo-ry to you.

By your many wondrous works, you showed us signs of your death; * but today you reveal your mysteries to those in Hades, O Lord; * and they cry out before your divine humanity: * None is holy as you, O our God.

Glo-ry to the Father, and to the Son, and to the Holy Spir-it;

now and ev-er and for-ev-er. A-men.

Stretching out your arms on the Cross, * you gather your scattered children; * wrapped in the linen cloth in the tomb, * you deliver the captives, O Lord, who cry out: * None is holy as you, O our God.

Katavasia - Repeat the irmos, using either the simple melody on page 5, or the following solemn melody:

When the cre-a-tion be-held you hang -

ing in Gol-go-tha who has hung the whole earth up-on the wa-ters, it was seized with a-maze-ment and cried out:

There is none, none ho-ly save you, O Lord.
The soldiers guarding your tomb, O Savior, became as dead men at the lightning flash of the angel who appeared to announce your Resurrection to the women. We glorify you, for you have cleansed us from corruption. We fall down before you, for you rose from the tomb, our only God.

Cantor:

Glory to the Father and to the Son and to the Holy Spirit now and ever and forever. Amen.

All repeat the sessional hymn: “The soldiers guarding your tomb, O Savior…”

Ode 4

Irmos - Tone 6 simple melody (or use the solemn melody on page 8)

Foreseeing your divine self-emptying on the Cross, Ha-bak-kuk cried out, marveling:

You have cut short the strength of the powerful, O gracious and almighty Lord,
and preached to those in hell.

Refrain

Glo-ry to you, O God, glo-ry to you.

Today you sanctify the seventh day * which you formerly blessed by resting from your work; * by keeping the Sabbath, O God, our Creator and Savior, * you renew all things and recreate the universe. Refrain

In your victory, O almighty Lord, * your soul was separated from your body; * O Word, your strength has broken the bonds of Hades and the chains of death.

Glo-ry to the Father, and to the Son, and to the Holy Spir-rit;

now and ev-er and for-ev-er. A-men.

At your coming, O Word, Hades was filled with bitterness; * for it saw a mortal deified, * a man covered with wounds, * who was yet an all-powerful victor; * at this sight, Hades was gripped with terror.

Katavasia - Repeat the irmos, using either the simple melody on page 7, or the following solemn melody:

Fore-see-ing your di-verse self-emp-ty-ing on the Cross,

Ha-bak-kuk cried out, mar-vel-ling: You have cut short

the strength of the pow-er-ful, O gra-cious and al-might-y Lord,
and preached, and preached to those, to those in hell.

Ode 5

Irmos - Tone 6 simple melody (or use the solemn melody on page 10)

I - sai-ah, as he watched by night, be - held the light that knows no eve ning,

the light of your holy Theo pha - ny, O Lord, that came to pass

from ten - der love for us, and he cried a - loud: The dead shall a - rise!

and they that dwell in the tomb shall be raised up, and all those

born on earth shall re joice ex ceed ing ly.

Refrain

Glo - ry to you, O God, glo - ry to you.

By being covered with the dust of the earth, * you renew the nature of mortals, O Creator; * the tomb and the winding-sheet reveal your deepest mystery, O Word; * the noble counsellor renders present the counsel of your eternal Father, * who renews me in this wondrous way through you. Refrain

By your death, you transform that which is mortal; * by your burial, you transform that which is corruptible; * by your divinity, you draw us up from the abyss. * For, that which you assume, you make immortal; * your flesh, O Master, did not undergo corruption, * and your soul did not remain in Hades where you were a stranger.
Glo-ry to the Father, and to the Son, and to the Holy Spir-it;
now and ev-er and for-ev-er. A-men.

You were born of the spouseless Virgin; * and when the soldier pierced your side with his lance, * you made a new Eve come forth, O Creator. * And you, the New Adam, have slept a wondrous sleep, * a sleep that brings us life; * you have awakened our life from sleep and death, O almighty Lord.

Katavasia - Repeat the irmos, using either the simple melody on page 9, or the following solemn melody:
Ode 6

Irmos - Tone 6 simple melody (or use the solemn melody on page 12)

The flesh that you had assumed, O Word, * was taken without being separated from you; * at the hour of your Passion, the temple of your body was destroyed; * but your divinity remained united to your flesh; * in both one and the other, you are God and man, * the Son and Word of God. Refrain

The fall of Adam brought mortality to the human race * and not to the divinity; * and even though your flesh suffered in your earthly condition, * you remained beyond all suffering in your divinity. * In the tomb, you brought us back to immortality, * and by your Resurrection, you reveal to us the fountain of immortal life.

Glo - ry to the Father, and to the Son, and to the Holy Spir - it;
now and ever and forever. Amen.

Hades ruled over the human race, * but its kingdom was not eternal; * when they placed you in the tomb, O almighty God, * with your life-giving hand, you broke the chains of death; * you announce the only redemption * to those who were asleep from all ages; * and you, O our Savior, are the firstborn from the dead.

Katavasia - Repeat the irmos, using either the simple melody on page 11, or the following solemn melody:
Kontakion of Holy Saturday - Tone 6

He who closed the depths of the sea is be-held wrapped in linen and em-balm ed
with myrrh; the Death-less One is placed in a tomb like One who is dead.

The wom-en came to embalm him, weeping bitter-ly and cry - ing: Be-hold the Sab - bath tran-scen - dent in bles - sings in which Christ has slept and will rise
on the third day.

Ikos of Holy Saturday - chanted, with a special conclusion (below)

He who holds the whole universe in his hands is raised upon the Cross, * and all creation weeps as it sees him hanging on the wood: * the sun hides its rays, and the stars lose their brightness; * the earth quakes and is filled with fear; * the seas draw back and the rocks split in two; * the tombs open and the bodies of the saints rise; * Hades laments and the Sanhedrin gathers to fabricate a story to deny the Resurrection of Christ,*

and the wom-en cry out: Be-hold the Sab - bath most tran-scen - dent in bles - - - sings in which Christ has slept and shall rise
on the third day.
Ode 7

Irmos - Tone 6 simple melody (or use the solemn melody on page 15)

Woe past speech! He who delivered the holy Children from the fiery furnace is laid a corpse without breath in the tomb for our salvation--

who sing: O God, our deliverer, blessed, blessed are You!

Refrain

Glo-ry to you, O God, glo-ry to you.

Hades was struck in the heart * when it received the One whose side was wounded by the lance of the soldier; * it groaned aloud as it was consumed by the divine fire; * this was done for our salvation, and we praise Him: * Blessed are you, O Lord, for you save us. Refrain

O blessed tomb that sheltered the sleep of the Creator! * You have become the divine treasure of life; * this was done for our salvation, and we praise him: * Blessed are you, O Lord, for you save us. Refrain

Submitting himself to the law of death, * the Life of all accepts burial in the tomb; * and the grave becomes the fountain of the Resurrection; * this was done for our salvation, and we praise him: * Blessed are you, O Lord, for you save us.

Glo-ry to the Father, and to the Son, and to the Holy Spir-it;

now and ev-er and for-ev-er. A-men.
In Hades, as well as in the tomb and in Eden, the unique divinity of Christ was inseparable from the Father and the Holy Spirit; this was done for our salvation, and we praise Him: Blessed are you, O Lord, for you save us.

**Katavasia - Repeat the irmos, using either the simple melody on page 14, or the following solemn melody:**

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**Ode 8**

**Irmos - Tone 6 simple melody (or use the solemn melody on page 16)**

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15
do you children bless, all you priests, praise, and you peoples, exalt above all for ever.

Glory to you, O God, glory to you.

The most holy Temple is destroyed, * but he raises up the fallen tabernacle; * for he who dwells in the highest heaven, the New Adam, * goes down into Hades to raise up the first Adam. * O youths, bless the Lord; * praise him, you priests; * and let the whole nation exalt him forever.

Let us bless the Lord, Father, Son, and Holy Spirit.

The courage of the apostles has vanished, * and seeing your naked and lifeless body, * it is Joseph of Arimathea who asks for the body of the God of all, * and he buries him, crying out: * O youths, bless the Lord; * praise him, you priests; * and let the whole nation exalt him forever.

Now and ever and forever. Amen.

O marvelous wonder! * O goodness and condescension beyond description! * He who dwells in the highest heavens * accepts burial beneath a sealed rock; * and God himself is treated as a deceiver! * O youths, bless the Lord; * praise him, you priests; * and let the whole nation exalt him forever.
Let us praise, bless and worship the Lord, singing and high-ly ex-alt-ing him
above all forever.

Be a-ston-ished, O you heav-ens, and be hor-ri-bly a-fraid and let the foun-da-tions of the earth be sha-ken. For, lo!

he who dwells on high is num-bered with the dead and lod-ges in a nar-row tomb. Him,

therefore, do you chil-dren bless, all you priests, praise,

and you peo-ple-s, ex-alt a-bove all for-ev-ver.

All STAND.
Do not mourn for me, Moth-er, when you see in the grave
the Son whom you conceived in your womb without seed. For I will a-rise,
and as God I will be glo-ri-fied, and will raise up in glo-ry
those who ex-tol you with faith and with love.

Refrain

Glo-ry to you, O God, glo-ry to you.

I conceived you in a wondrous way, O my eternal Son, * and I was happier than all women, *
for I did not suffer any pain. * But today I see you lifeless, O my God, * and a sword of sadness
pierces me in a most cruel manner; * but arise, O Lord, that I may extol you.  Re-frain

O Mother, the earth covers me by my own will; * but the guardians of Hades shudder to see
me, * wearing the bloody garment of punishment; * for, on the Cross, I have struck down my
enemies; * I shall arise as God, and you shall be exalted.
Glo-ry to the Father, and to the Son, and to the Holy Spir-it;

now and ev-er and for-ev-er. A-men.

Let creation rejoice and let all mortals exult with joy! * I have despoiled the enemy Hades; * let the myrrh-bearing women come to anoint me. * I redeem Adam and Eve and all the human race; * and on the third day, I shall arise.

**Katavasia** - Repeat the irmos, using either the simple melody on page 18, or the following solemn melody:
All: Holy God, Holy and Mighty, Holy and Immortal, have mercy on us. (3 times)

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.

Most Holy Trinity, have mercy on us; Lord, cleanse us of our sins; Master, forgive our transgressions;
Holy One, come to us and heal our infirmities for your name's sake.

Lord, have mercy. Lord, have mercy. Lord, have mercy.

Glory to the Father, and to the Son, and to the Holy Spirit, now and ever and forever. Amen.

Our Father, who art in heaven, hallowed be thy name. Thy kingdom come, thy will be done on earth as it is in heaven. Give us this day our daily bread, and forgive us our trespasses as we forgive those who trespass against us, and lead us not into temptation, but deliver us from evil.

For thine is the kingdom and the power and the glory, Father, Son, and Holy Spirit, now and ever and forever.

Celebrant: Then the following troparion is sung:
Troparion of the Resurrection - Tone 2

Deacon: Have mercy on us, O God, according to your great mercy, we pray You, hear us and have mercy.

Response: Lord, have mercy, Lord, have mercy, Lord, have mercy.

Deacon: Again, we pray: O our God, clement and gracious, good Lover of us all, protect this city and this holy church, and every city, village and country, from violence, earthquake, flood, hail, fire, sword, foreign invasion and civil war. Be merciful to us, and turn away your anger justly directed at us, and deliver us from your righteous judgment, and have mercy on us.

Response: Lord, have mercy. Lord, have mercy. Lord, have mercy.

(sing twice)
Hear us, O God our Savior, hope of all bounds of the earth and those far away at sea. In your graciousness be merciful to us sinners, O Master. For You are a merciful God and You love us all, and we glorify You, Father, Son, and Holy Spirit, now and ever and forever.

Celebrant:  

Response:  

A - - - men.

Celebrant:  

Response:  

Lord, have mercy.  Lord, have mercy.  Lord, have mercy.  
Give the blessing.

Celebrant:  

Response:  

A - - - - - - - men.

All lights are now extinguished, except for one lamp in the sanctuary.

So the time of the Lenten Triodion comes to an end, and immediately we begin the Matins of the Resurrection.