A. Midnight Praise

1. The priest anddeacons gather in the church and begin by reading the Gospel of Saint John in its entirety
2. If the prophecies were not read during the Distribution of the Liturgy of Joyous Saturday, they are read.
3. The priest opens the veil of the Sanctuary.
4. The Praises are started with the Lord’s Prayer, the Thanksgiving Prayer and Psalm 50.
5. The deacons hold candles, and the priest carries the Gospel (wrapped in white linen veil) and they proceed around the altar three times and then three times around the church and then one time around the altar while chanting the hymn ΤΕΝΘΝΟΤ in its long tune.
6. The hymn ΤΕΝΝΑΤ is chanted.
7. The Hoos (Canticle) of the Resurrection is chanted.
8. A Psali is chanted before each of the four Hoos (Canticle) and the Commemoration of the Saints.
9. The hymn ΤΕΝΟΤΕΣ, ΝΟΚ (We follow you) is chanted in the festive tune.
10. The Commemoration of the Saints is chanted (in the festive tune) as explained in the rites of the Feast of the Cross (see page 228).
11. The doxologies are chanted in the following order:
   i. The doxologies for the Resurrection.
ii. The doxology for the Virgin

iii. The doxology for Archangel Michael (for the Resurrection)

iv. All other appropriate doxologies

12. A Psali Adam for the Resurrection is chanted before the Sunday Psali

13. The last part of the Sunday Theotokia, Ἡμὶν ὅπῃ ἑν ἑωὴν† is chanted

14. The Exposition of the resurrection is read

15. The Antiphonarium is not read

16. The Ending of the Theotokia is chanted

17. The Praises are concluded as usual

B. The Offering of the Morning Incense

1. The priest prays the Thanksgiving Prayer

2. The verses of the Cymbals are chanted in the festive tune as follows:

   i. It starts with the Morning Doxology from the first verse until the end of ἘΙΤΕΝ ΝΟΕΥΣΗ (Through their prayers...)

   ii. The verses of the cymbals for the Resurrection are then chanted

   iii. They are concluded as usual for the Feasts of the Lord:

      a Ἡμεὶς Ἡὔχε ἱερὰ ἱερὰ θεοῦ...

      b Πονρό...

3. The priest prays the Litany of the sick, but does not perform the procession of the incense

4. The deacons chant the hymn of the morning doxology in the “seven tunes” as follows:

   i. The morning Doxology is continued from ΠΙΩΟΥΝΙ until the end of ἙΝ ΣΑΝΤΙΑΛΟΟΣ in the festive “seven tunes” chant:

      a Festive tune (4 verses)

      b Tune of ΠΙΩΙΚ (4 verses)

      c Tune of ΟΥΝΟΧ ιμοῦ θαρία (4 verses)

      d Tune of θαρίν οὐναν (4 verses)

      e Tune of ἙΝ οὐργωτ (4 verses)

      f Tune of ΕΒΟΛΑΣΙΤΕΝ θαρία (2 verses)

      g The rest of the doxology is completed in the common morning doxology tune

   ii. The Conclusion of the Adam Theotokias (Ἄξιον η αἰωνίων θαρία) is chanted
iii. The hymn is concluded with the hymn of joy, Πούρο, in its festive tune (see page 39), while the priests and deacons perform the procession of the The Lamb.

5. The priest prays the litany of the oblations (in its festive tune) and performs the procession of the incense.

6. The congregation recites the praise of the angels (Let us praise with the angels), the trisagion and the Lord’s Prayer, and then the introduction of the doxologies in the festive tune.

   i. The doxologies for the Resurrection is chanted.

   ii. Parts of the melody for the raising of incense for Resurrection are chanted.

   iii. The doxology of the Virgin is chanted.

   iv. The doxology of Archangel Michael for the Resurrection is chanted.

   v. The rest of the doxologies are chanted.

   vi. The conclusion of the doxologies is chanted.

7. The introduction the Creed, and the Creed are recited.

8. The priest prays Φησίν nai nan (God have mercy on us) and the congregation responds with Κυρίε Ἑλεησόν three times in the long tune.

9. The priest prays the litany of the gospel.

10. The psalm is chanted in the festive tune, followed by its trailer (Ps 67:1):

    Let God arise, Let His enemies be scattered; Let those also who hate His holy name flee before His face.

11. The response to the Psalm:

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1 A psalm that is chanted after the psalm of raising of incense in the same tune.
Alleluia, Alleluia. Jesus Christ, the King of Glory, rose from the dead, on the third day. Alleluia Alleluia

12. The Gospel is read in Coptic then the Psalm and Gospel are translated.

13. The response to the Gospel:

You are Holy O Lord and blessed, for You suffered and were not angered, you rose from the dead, on the third day.

Alleluia (4) Jesus Christ, the King of Glory, rose from the dead.

This is He ...

14. The service is concluded with the canon “Πσοιε Πσοιε Πσοιε...”:

Lord, Lord, Lord, as if you stood in the place of the judgement, before Pontius Pilate, who ridiculed You: but You have not left Your throne, and sat with Your Father: You arose...
from the dead, and freed
the world from the
enslavement of the
enemy.

Glory be to...
Now and forever...
We cry out saying, O Our
Lord Jesus Christ:

The King of Glory, who
rose from the dead, on
the third day. Save us...

15. The priest says the benediction

C. The Liturgy

1. The priests and deacons perform the procession of the the bishop, if he is present, with
the hymn of Πούρο (see page 39) 2

2. The Lamb is offered while the deacons chant the hymn “Alleluia of the oblations”

1. After the “Thanksgiving Prayer” and the absolution of the servants, the hymn Κωσίκ
αμήν and Ταί γορρή is chanted

2. The hymn of the intercessions is chanted in the following manner:

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2 There is the incorrect practice in the churchs, where the procession of the Lamb is perfomed at this point, but the correct rite is:
The priests and deacons perform the procession of the Lamb during the Offering of Morning Incense, at the end of the Hymn of the “seven tunes”, with the hymn of Πούρο. After the Offering of Morning Incense, the priests and deacons perform the procession of the bishop with the hymn of Πούρο. If the bishop is not present, then they begin the offering of the Lamb with ”Alleluia of the oblations” without anther procession.

Hail to His resurrection, when He rose from the dead, in order to save us, from our sins.

4. The Synaxarion of the Feast of the Resurrection may be read

5. The icon of the Resurrection is prepared for the Resurrection procession, while the deacons chant the following hymns:
All the choruses that I hear, O what are these symphonies that are coming to my ears.

Christ rose from the dead, early on the first day, of the week³.

Soldiers, do not lie about the resurrection of our Savior on the day of the Lord!⁴

*The Hymn “All you heavenly hosts” is chanted before the re-enactment of the Lord’s Resurrection takes place:

All you heavenly hosts, sing to our God with tunes of praise. Rejoice with us today joyfully, for the resurrection of the Lord Christ.

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³ i.e., Sunday
⁴ i.e., Sunday
Today the prophecies are completed and the sayings of the fathers fulfilled, about the resurrection of the Lord from the dead, and He is the first of those who sleep.

The Lord has risen as if He was asleep, and like a drunk out of wine, and granted us the eternal delight, and released us from the bitter bondage.

He captured Hades in captivity, and tore down its brass gates, and broke its iron latches, and replaced our bitter slavery.

6. The enactment of the Glorious Resurrection
   i. The veil of the sanctuary is closed and the lights in the church are all turned off.
   ii. A deacon carries the Icon of the Resurrection and stands outside the veil of the Sanctuary.
   iii. The enactment begins with two deacons and priest alternating three times with the following:

---

The enactment of the Resurrection represents a "scene" that takes place in front of Paradise: two angels stand at the gate of paradise and call to the angel who is guarding it announcing the resurrection of the Lord; the angels then commands that the gates of Paradise be lifted that the King of glory may enter" (Psalm 23)
Deacon:
Lift up your gates, O rules! And be lifted, you eternal gates! (3),

After the above is repeated three times, the deacon then continues with the following:

Deacon:  
...for the King of Glory to come in.

Priest:  
Who is the King of Glory?

Deacon:  
The Lord strong and mighty, The Lord mighty in battle. He is the King of glory.

iv. The deacon knocks on the gate of the sanctuary and the veil is opened.
v. The lights are turned on and the deacons cry out with the hymn of the Resurrection Χριστός Ἀνέσθη:

7. The priest and deacons begin the procession of the Resurrection three times around the Altar, three times around the church nave, and again once around the Altar while carrying the icon of the Resurrection (adorned with roses and candles), censers, crosses, and candles, and chant the following hymns (after Χριστός Ἀνέσθη):

Hymn of the Resurrection:
Christ is risen from the dead, by His death, He trampled death and unto those who were in tombs, He bestowed eternal life.

Glory be the Father, the Son and the Holy Spirit, now and forever and unto the ages of ages. Amen.
When the stone was sealed from the Jews and Your Holy body was guarded by the soldiers, You arose on the third day, O Savior, granting life to the world. For that the heavenly hosts cried out to You, O granter of life, “Glory be to Your resurrection O Christ,” glory be to Your Kingdom, glory be to Your planning, You are the only Lover of mankind.

Third hymn for the Procession:

O Christ our Savior, the angels in heaven praise your resurrection. We ask you to make us worthy, we who are on earth, to forever glorify You with pure hearts.

Hymn for the Resurrection in Coptic:
8. At the end of the procession, the deacons chant the following:

My Lord Jesus Christ, who rose from the dead on the third day, You shall raise us with Your power.

The Cherubim and the Seraphim, the angels and the archangels, the principalities and the authorities, the thrones and the powers.

Crying out saying: Holy, Holy, Holy the Lord of ages, Christ rose from the dead.

9. The Trisagion is chanted in the festive tune; in all three verses the following is chanted:
10. The priest prays the Litany of the Gospel

11. The Psalm is chanted in Coptic in the festive “syngary” tune

This is the day which the Lord has made, let us rejoice and be glad in it. O Lord save us, O Lord straighten our ways. God is the Lord, And He has given us light.

12. The response to the Psalm is:

Alleluia, Alleluia. Jesus Christ, the King of Glory, rose from the dead on the third day. Alleluia, Alleluia.

13. The Gospel is read in Coptic, then the Psalm and Gospel are translated.

14. The exposition is chanted in Coptic, in the tune of the Antiphonarium, then translated:

Illuminate, illuminate O Mount of Olives, the gatherer of creatures of sweet aroma.
In their midst, is the bird, whose wings’ aroma has filled the whole earth.

Illuminate, illuminate O Mount of Olives the gatherer of creatures of sweet aroma, and in their midst is the bird whose wings’ aroma has filled the whole earth. Illuminate and shine O holy apostles for the light of resurrection has shone upon us. Our savior Jesus Christ is risen from the dead and returned Adam to Paradise. Illuminate and shine all you women carrying the spices. Take your spices back, for the Lord is risen. He stood in the midst of the garden is spoke with Mary Magdalene.

Open up your eyes and understand all you guards, for the Lord is risen. Behold, the linen cloths and the handkerchief witness to everyone that Christ is risen. Illuminate and shine O holy virgin saint for your son the king of heaven and earth is risen. Behold, His disciples in Galilee witnessed His healing sufferings. He breathed unto them the Holy Spirit and gave them power and true wisdom. And He sent them throughout the whole world to preach the good news of the kingdom of God.

Let Judas Iscariot be ashamed for his bishopric has been given to another. And his evil wife became blind because she counseled him to take the silver. The disobedient opposing Jews, who gave false witness about he Lord’s resurrection, are now exposed.
Let the new Israel, the believers of God, the Christians, rejoice and be glad today. Those are the bride given to Christ, who chants like angels. The Lord has risen as if He was asleep. He smote His enemies, the opposing Jews. Those who are in heaven are chanting today for You are ‘Raboni’, the King of heaven and earth.

Therefore we glorify Him, crying out saying, “You are blessed, O my Lord Jesus, for You have risen and saved us.”

And He was placed in the tomb, according to the prophetic voices, on the third day, Christ rose from the dead.

Alleluia (4) Jesus Christ, the King of Glory, rose from the dead.

This is He ...

15. The response to the Gospel

16. The Liturgy of the Eucharist then begins

17. The Adam Aspasmos
Christ our God rose from the dead. He is The First of those who slept.

For this we glorify Him, Crying out saying, “You are blessed, O my Lord Jesus, for You rose, You saved us.”

Another Adam Aspasmos:

Our Lord Jesus Christ, King of the ages, rose from the dead on the third day.

Sing⁶ to our God, sing to our King, sing to our Savior, He rose from the dead.

Illuminate, illuminate, O Virgin Mary, illuminate, illuminate, O righteous apostles.

⁶ Lit. “make psalms”
<table>
<thead>
<tr>
<th>18. The Watos Aspasmos</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ενώς εἴδολον ημῶν: Χοῦνα Χοῦνα Χοῦνα Πνεύμα Ανεσθε εκνεκρῶν</td>
</tr>
<tr>
<td>We cry out saying: Holy, Holy, Holy the Lord of ages, Christ rose from the dead.</td>
</tr>
<tr>
<td>Αἰωνίων Χριστὸς Ἀνεσθε εκνεκρῶν</td>
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<tr>
<td>And He was placed in the tomb, according to the prophetic voices, on the third day, Christ rose from the dead.</td>
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<tr>
<td>Αλληλουία, Αλληλουία, Αλληλουία.</td>
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<tr>
<td>Jesus Christ, the King of Glory, rose from the dead. Save us and have mercy upon us.</td>
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</tbody>
</table>

| 19. The Fraction for the Feast of the Resurrection is prayed. |
| 20. The response to Psalm 150, said in the festive tune. |
| Αἰωνίων Χριστὸς Ἀνεσθε εκνεκρῶν |
| Jesus Christ, the King of Glory, has risen from the Dead |

| 21. The hymn Κατα νίκορος is chanted |
All the choruses and ranks of the heavenly and earthly, the angels and people together singing joyfully for our Lord Jesus Christ, the true lamb rose from the dead.

What I am hearing is Isaiah the great prophet, “be enlightened, be enlightened Jerusalem for Your light has come.”

O What are these sweet prophetic symphonies that testified Christ and His sufferings and His Holy resurrection.

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7 Lit. “making psalms”
Coming to my ears with great joy is King David saying, “The Lord rose like that who is asleep or another drunk from wine.”

For our ...

Christ rose and granted us the life which endures forever and destroyed death with His Godhead, trampled its thorn with His strength.

For our ...

Early the first day of the week, Mary came to the tomb, she saw the stone rolled and the linens placed there.

For our ...

22. A melody for the feast is chanted after Psalm 150

23. The ending of the service hymn is chanted:

The King of Glory, who rose from the dead, on
24. The priest gives the Benediction and the congregation departs in peace joyful in the resurrection of the Lord, who granted us salvation and eternal glory.