

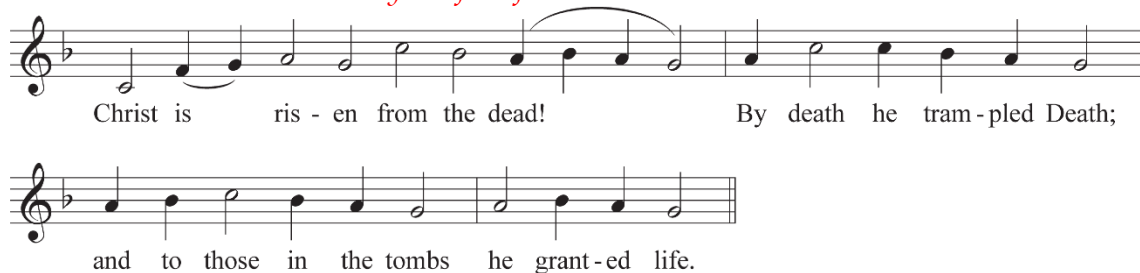
Matins Propers

Sunday of the Man Born Blind

in the Fifth Tone with the Eighth Resurrection Gospel

(The 49th Sunday since last Pentecost)

After "Glory to the holy, consubstantial...Amen." (page 1) the following is sung once by the celebrant and then twice by the faithful:



Christ is ris - en from the dead! By death he tram-pled Death;
and to those in the tombs he grant-ed life.

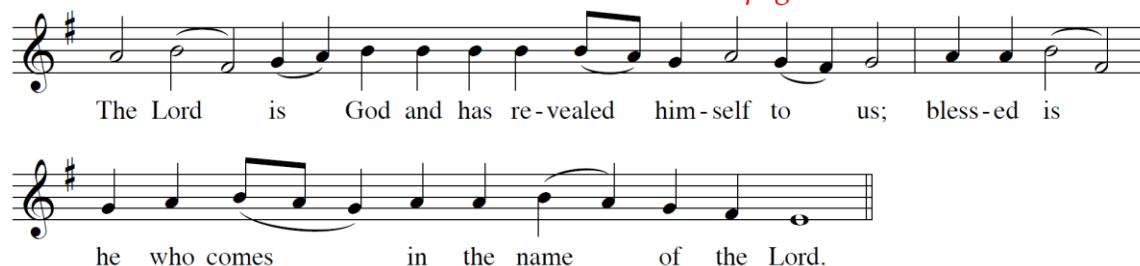
Matins then continues with "Glory to God in the highest..." on page 1

Hexapsalmos

*The reader chants only **Psalm 102** on page 5 followed by "Glory..." on page 6.*

Matins then continues with the Litany of Peace on page 7.

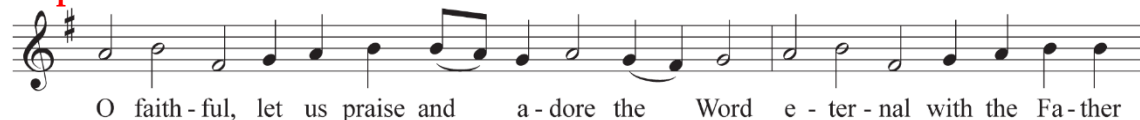
The Lord is God – Tone 5 (page 9)



The Lord is God and has re-vealed him-self to us; bless-ed is
he who comes in the name of the Lord.

Troparia (page 9)

Troparion of the Resurrection – Tone 5



O faith-ful, let us praise and a-dore the Word e - ter - nal with the Fa-ther

and the Spir - it, and born of the Vir-gin for our sal-va - tion.
 For he chose to as-cend the cross in the flesh and to suf-fer death, and to
 raise the dead by his glo - ri - ous res - ur - rec - - - tion.

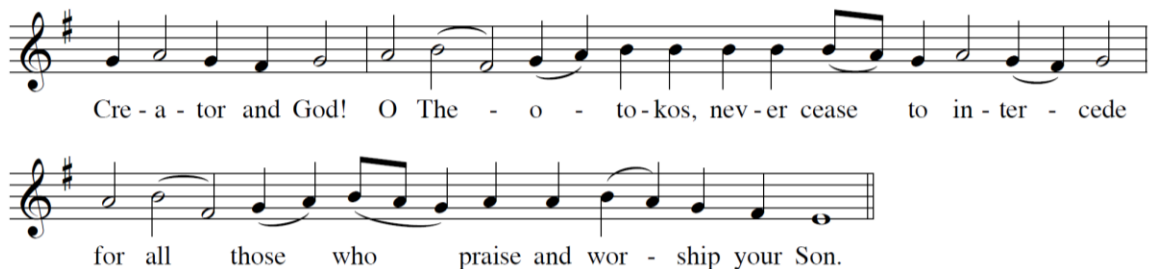
The repetition of this Troparion is omitted.

Cantor (Tone 5):

Glo - ry to the Fa - ther, and to the Son, and to the Ho - ly Spir - it;
 now and ev - er and for - ev - - - er. A - - - - men.

Festal Theotokion – Tone 5

Re-joyce, Vir-gin, im - pas - sa - ble Gate - way of the Lord! Re-joyce,
 pro - tec - tive Wall of those who take re-fuge in you! Re-joyce, peace-ful
 Ha - ven un - trou - bled by storms! Re - joyce, O Vir - gin who has not
 known wed - lock, and yet has giv - en birth in the flesh to your



Kathismata *(page 10)*

People: Lord, have mercy *(three times)*
 Glory to the Father and to the Son and to the Holy Spirit

Reader: Now and ever and forever. Amen.

From the 3rd Kathisma: **Psalm 21:19-31**

O Lord, do not leave me alone, my strength, make haste to help me! Rescue my soul from the sword, my life from the grip of these dogs. Save my life from the jaws of these lions, my poor soul from the horns of these oxen. I shall tell of your name to my brethren and praise you in the middle of the church. "You who fear the Lord give him praise; all sons of Jacob, give him glory. Revere him, Israel's sons. For he has never despised nor scorned the poverty of the poor. From him he has not hidden his face, but he heard the poor man when he cried." You are my praise in the great assembly. My vows I shall pay before those who fear him. The poor shall eat and shall have their fill. They shall praise the Lord, those who seek him. May their hearts live forever and ever! All the earth shall remember and return to the Lord, all families of the nations worship before him; for the kingdom is the Lord's, he is ruler of the nations. They shall worship him, all the mighty of the earth; before him shall bow all who go down to the dust. And my soul shall live for him, my children serve him. They shall tell of the Lord to generations yet to come, declare his faithfulness to peoples yet unborn: "These things the Lord has done."

Reader: Glory to the Father and to the Son and to the Holy Spirit

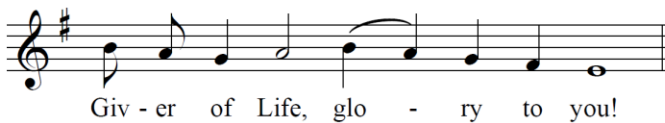
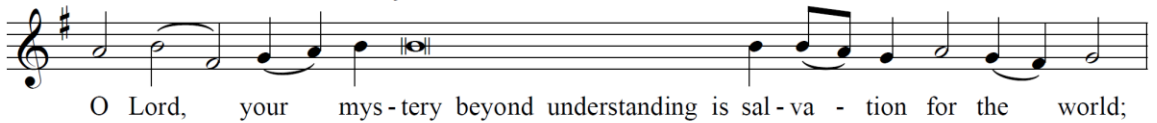
People: Now and ever and forever. Amen.
 Alleluia, alleluia, alleluia! Glory to you, O God! *(three times)*

Matins continues with the Small Litany on page 10.

Sessional Hymn (page 11)

the 2nd hymn of the second Sessional Hymn from the Pentecostarion (Tone 5):

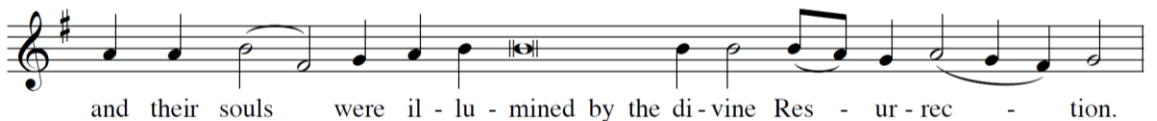
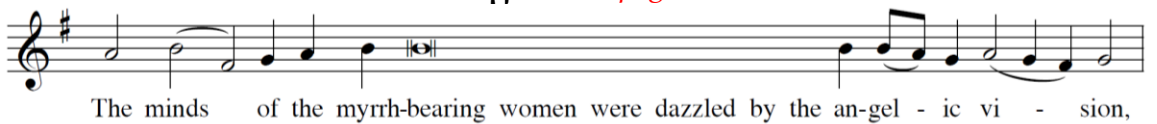
Cantor: I will praise you, Lord, with all my heart;
I will recount all your wonders.



Matins continues with Ps. 118 (p. 17) and then Hosts of Angels (p. 18).

Ἕψαλμὸς (page 21)

Tone 5



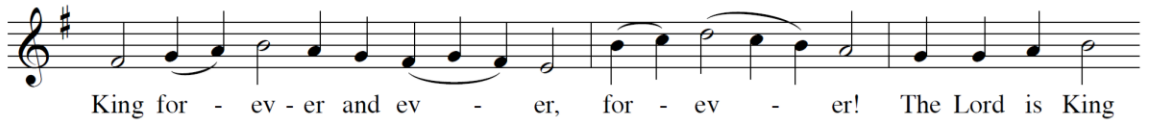
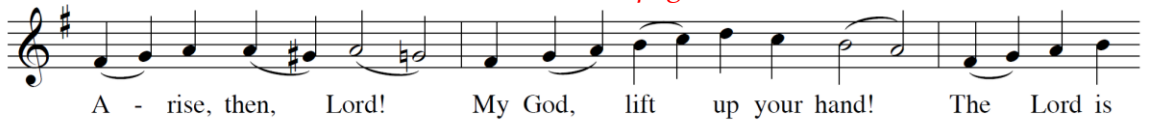


Stepenna (page 21)

The Stepenna (Gradual Hymns) are omitted & Matins continues with the Prokeimenon.

Prokeimenon (page 22)

Psalm 9:12a, 33a, 8a, 2

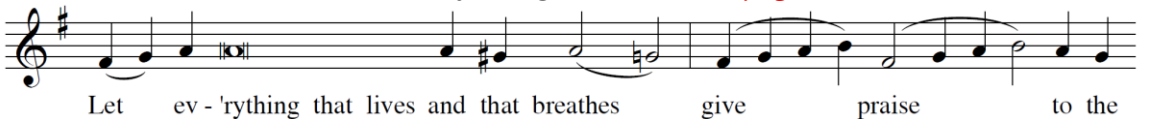


Deacon: I will praise you, Lord, with all my heart;
I will recall all your wonders.

Matins continues with the Preparation for the Gospel on page 22.

Let everything that lives... (page 22)

Tone 5



The Preparation for the Gospel continues with "That we may be deemed..." on page 23.

The Eighth Resurrection Gospel is read (John 20: 11-18.).

Matins continues with the Hymn of the Resurrection on p. 24

(the repetitions of this hymn are omitted).

The usual stichera at Psalm 50 (p. 28) are sung.

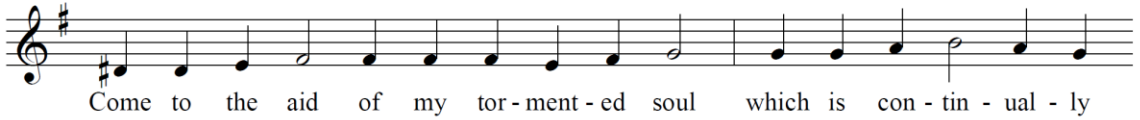
The Canon (page 32)

Odes 1-3, the Sessional Hymn after Ode 3, and Ode 4 are omitted.

Ode 5

Irmos

Tone 6



Refrain

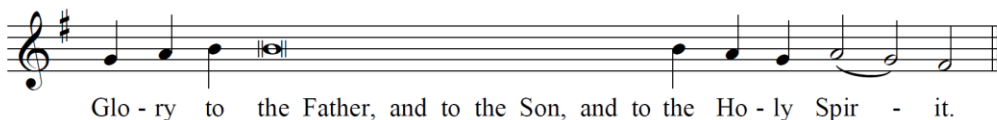


You are raised upon the Cross to lift up all mortals, O God of mercy. You crushed our enemy, the serpent, to give life to the work of your hands, for you are the only God of the universe. *Refrain*

You freely suffered death and were placed in the tomb; you emptied the kingdom of Hades, O Lord and immortal King, and by your holy Resurrection you raised the dead with you. *Refrain*

You accomplished great wonders on earth, O Lord, and you were put to death by the impious ones; but you, O Lord, the only all-powerful One, resurrected from the dead as you promised. *Refrain*

Giving light to the one who had no earthly eyes, you also enlightened the eyes of his heart; and when he recognized you as his Creator, you led him to glorify the God of love who is seen in the flesh.



O faithful, with one heart let us glorify the triple Unity and the unique Trinity; the Father, the Son, and the Holy Spirit, one God and the Creator of the universe.



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

O Virgin and most pure Mother, how did you conceive without knowing man? How did you feed the One who feeds the world? God alone understands this, for he is the One who caused it to be

Katavasia

Tone 5 samopodoben



Wak-ing at dawn, we cry out to you, O Lord, save us, for you are

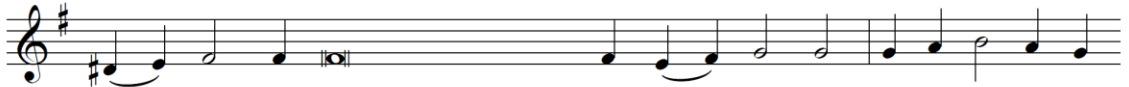


tru - ly our God, and we know none oth - er be - - side you.

Ode 6

Irmos

Tone 6



O Lord, you saved the prophet from the sea mon-ster; al - so res - cue me,



I be - seech you, from the pit of my fu - ri - ous pas - sions



so that my eyes may be - hold your ho - ly Tem - - - ple.

Refrain



Glo - ry to your ho - ly Re - sur - rec - tion, O Lord.


O Lord, you were crucified between two thieves; now deliver from the plunder of passions those who with one voice praise your Crucifixion and holy Resurrection. *Refrain*

Your body was placed in the tomb, O Christ, the Giver of life to all the dead; but you resurrected, O Lord and Word, and by your divine power you emptied all the graves.

Refrain


After your Resurrection, O Christ, you said to your friends: Remain in Jerusalem until you are clothed with power from on high with an invisible protection. *Refrain*

You made mud and smeared it on the eyes of the man born blind; and you let him contemplate, O Word of God, the ineffable power by whom the world was saved.



Glo - ry to the Father, and to the Son, and to the Ho - ly Spir - it.

O unity of three Persons, the unbegotten Father, the only Son, and the Spirit who proceeds eternally, O unique Power of the thrice-holy Lord, save the people who are your own.

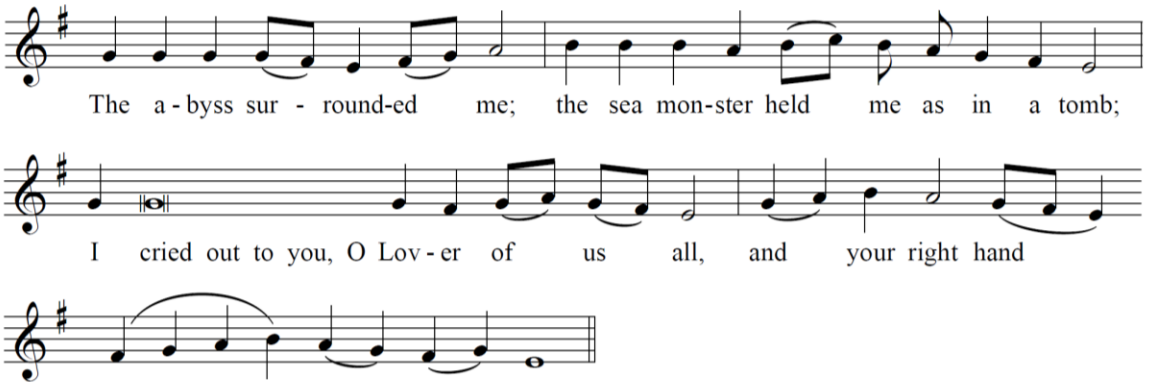


Now and ev - er and for - ev - er. A - men.

Who can explain your wonders, O Virgin immaculate? For you gave birth according to the flesh in a marvelous manner, O pure Virgin, to the One who saves the world from all iniquity.

Katavasia

Tone 5 samopodoben



The a - byss sur - round-ed me; the sea mon-ster held me as in a tomb;
I cried out to you, O Lov - er of us all, and your right hand
saved me, O Lord.

Matins continues with the Small Litany on page 33.

Kontakion & Ikos (page 34)

From the Pentecostarion for the Man Born Blind (Tone 4):



With eyes that are spiritually blind I come to you, O Christ; and, like the man who was blind since birth, I cry out to you with re-pent - ance: You are a shining light to those in dark - ness.

Ikos: Give me to drink of your boundless wisdom and of heavenly knowledge, O Christ, For you are the light of those in darkness and the guide of those who have lost their way. Thus I will clearly recount what the Holy Book teaches in the Gospel of peace, about the miracle you performed for the blind man. He had been in darkness from his birth, and he received from you both physical and spiritual sight, and cried out in faith:

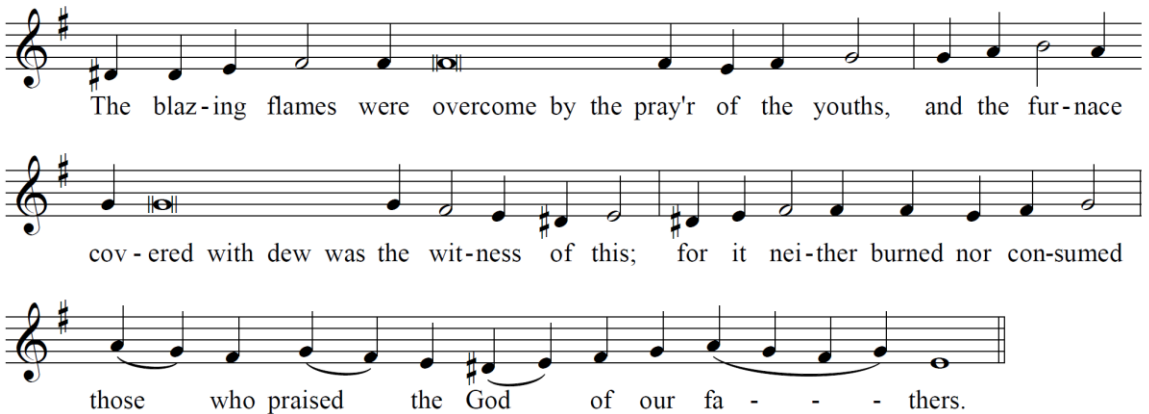


You are a shining light to those in dark - ness.

Ode 7

Tone 6

Irmos



The blaz-ing flames were overcome by the pray'r of the youths, and the fur-nace cov-ered with dew was the wit-ness of this; for it nei-ther burned nor con-sumed those who praised the God of our fa - - - thers.

Refrain



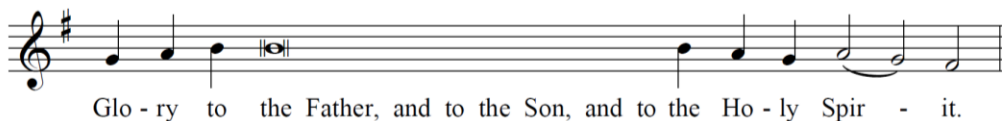
When you were raised upon the Cross, O Lord, the sun was darkened, the earth, trembled, all creation was shaken, and the dead were raised from their tombs. *Refrain*

O King, when you were raised from the dead, you also awakened the souls who were asleep; they glorified your sovereign power with which you broke the chains of Death.

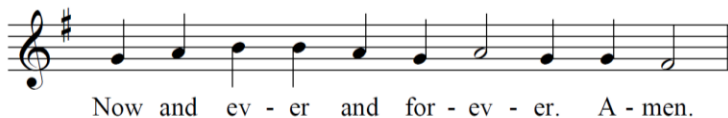
Refrain

The myrrh-bearing women hastened together early in the morning, but when they learned of your Resurrection, O Lord, they rejoiced with the divine apostles; through their prayers grant us the forgiveness of our sins. *Refrain*

You smeared the eyes of the blind man with some mud, and you ordered him to go to Siloam; having washed, he recovered his sight, and he glorified you, O Christ, the supreme King of the universe.



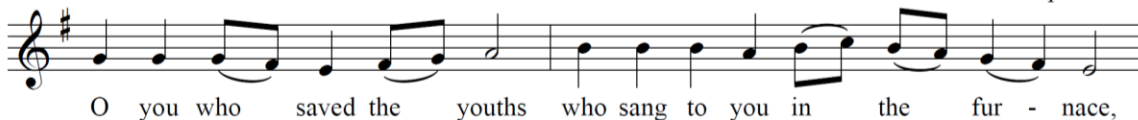
Let us praise the Father without beginning, the co-eternal Son, and the Spirit of truth: Holy, holy, holy are you, o our God, Creator and King of the universe.



You remained both virgin and holy after giving birth; for you brought our God into the world, and his power renews all. Implore him unceasingly for our salvation.

Katavasia

Tone 5 samopodoben





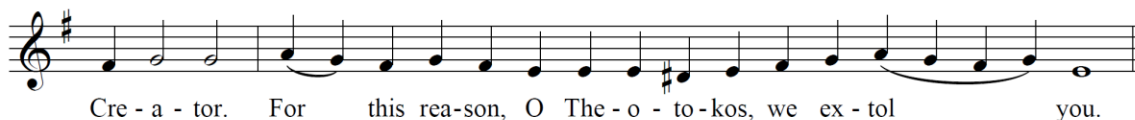
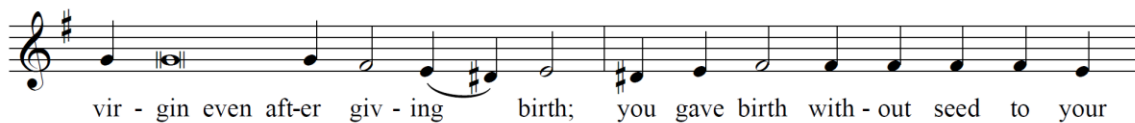
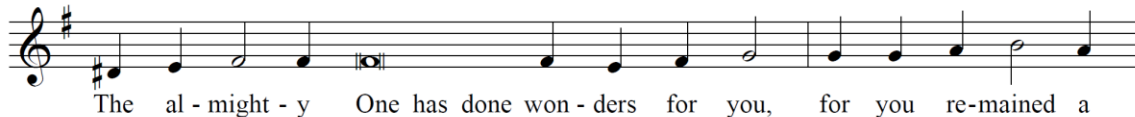
Matins continues with "Let us greatly extol..." on page 34.

*The Cantic of the Theotokos is **not** sung and the Canon continues with Ode 9.*

Ode 9

Irmos

Tone 6

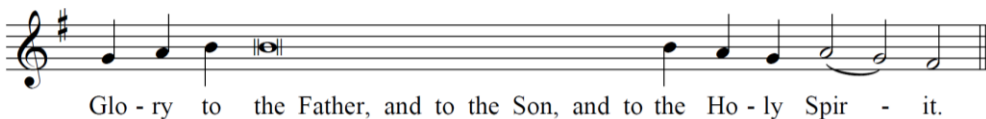


You were nailed to the Cross, O christ our God; you conquered the powers of the enemies; you wiped out the ancient curse. For this reason, O Lord, we extol you. *Refrain*

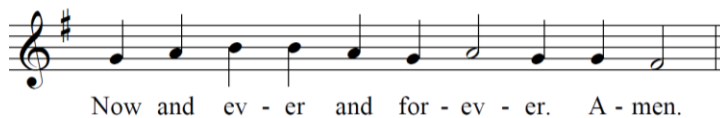
O Word, when Hades saw you descend to its depths, it was seized with fright, and it set free all the dead who recognized the strength of your divine power; and joining with them, we extol you. *Refrain*

Seeing him perform miracles and wondrous signs, the people were filled with jealousy and put to death the One who despoiled Hades by his Resurrection and who raised all the dead by his power. *Refrain*

You resurrected from the dead according to your word, and you appeared to your disciples after your Resurrection, O Giver of life; you performed miracles and gave sight to the blind. With them we extol you through the ages.



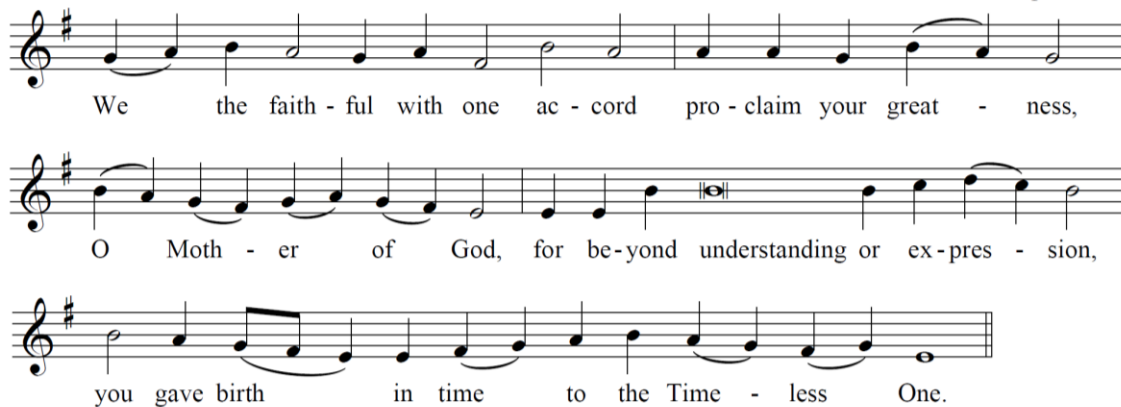
The Father is Light, the Son also is Light, and the Spirit of truth is Light; O indivisible Light in which three flames are united, I praise and glorify the divine King of all creation.



O holy Virgin, you have appeared as more spacious than the heavens; you bore the God whom no flesh could contain; and you gave birth to him for the redemption of all the faithful who extol you.

Katavasia

Tone 5 samopodoben



Matins continues with the Small Litany on page 36.

Holy is the Lord our God (page 37)

Tone 5



Hymn of Light (page 37)

The musical score is written on five staves in a single system. The key signature has one flat (B-flat), and the time signature is 4/4. The melody is written in a soprano clef. The lyrics are: "You, O King and Lord, have fallen asleep in the flesh as a mortal man but on the third day you arose. You have raised Adam from his corruption and made death powerless. You are the Pasch of incorruption. You are the salvation of the world." The lyrics are placed below the notes, with hyphens indicating syllables that span across multiple notes.

You, O King and Lord, have fallen asleep
in the flesh as a mortal man but on the third day
you arose. You have raised Adam from his corruption
and made death powerless. You are the Pasch
of incorruption. You are the salvation of the world.

Glory...

Enlighten the eyes of my soul, blinded by the gloom of sin, O Lord. Anoint them with humility, O compassionate One, and wash me with tears of repentance.

Now and ever...

As he went on his way, Jesus the Lord who saves us met a man struck with blindness from his birth. Moistening the dust of the earth with his saliva, Christ made some mud to anoint the eyes of the Blind Man. Then he sent him to Siloam to wash in the pool; when he had washed, the Blind Man returned, and he saw the brightness of your light, O Christ.

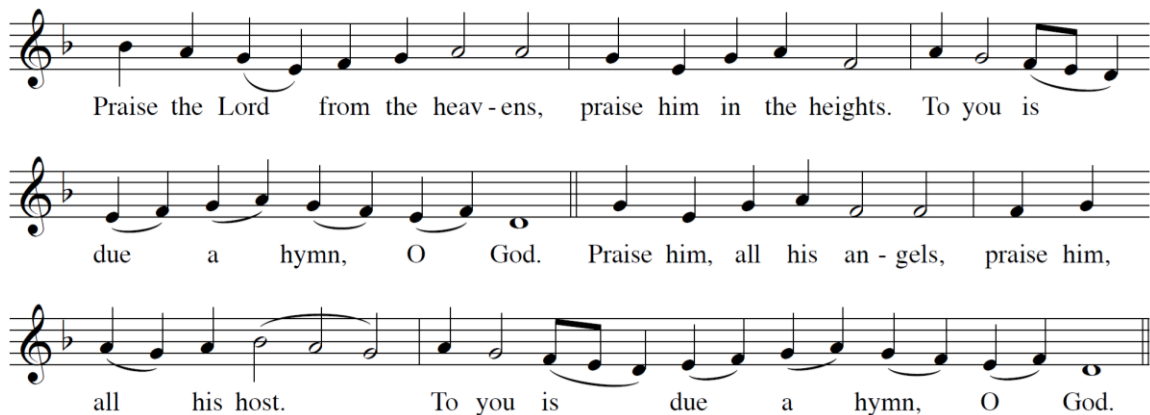
Matins continues with the Psalms of Praise.

Psalms of Praise (page 38)

Tone 5

The musical score is written on a single staff in a single system. The key signature has one flat (B-flat), and the time signature is 4/4. The melody is written in a soprano clef. The lyrics are: "Let every-thing that lives and that breathes give praise to the Lord." The lyrics are placed below the notes, with hyphens indicating syllables that span across multiple notes.

Let ev' - ry - thing that lives and that breathes give praise to the Lord.




Praise the Lord from the heav-ens, praise him in the heights. To you is
 due a hymn, O God. Praise him, all his an-gels, praise him,
 all his host. To you is due a hymn, O God.

The Psalms of Praise continue with "Praise him, sun and moon..." on page 38.

Stichera (page 40)

Cantor (Tone 5):



A-rise, O Lord, lift up your hand! O God, do not for-get the poor.
 O Lord, the women ran to your tomb to see you, O Christ, who suffered the pas-sion
 for our sake. And draw-ing near, they found an angel seat-ed on the stone
 which he had rolled a-way with fear. He cried out to them, saying: The Lord
 is ris-en! Tell the disciples that the Sav-ior of our souls is ris-en



from the dead.

The 2nd usual Sunday verse is not used. In its place, the following:

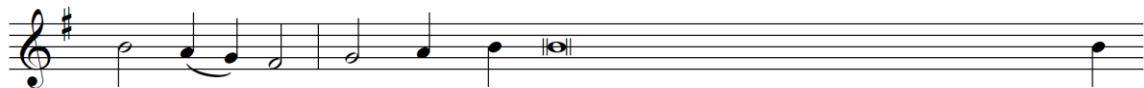
Cantor (Tone 8): Turn and show me your mercy;
show justice to your friends.

Sticheron of the Sunday of the Man Born Blind

Tone 8



In your mer - ci - ful lov - ing-kind - - - ness you took flesh for us, O



Christ our God. You gave light to a man who, from his mother's womb, lived in



dark - ness. How bound-less is your com-pas - - - sion! You a-noint-ed



his eyes with the mud your fin-gers had mold - - ed and made him worthy



to be flooded with light di - vine. So now enlighten us, O Giv - er of light;




il - lu - mine our spiri-tual per-cep - - tions, for you a - lone are the



Foun - tain of grace.


Cantor (*Tone 8*):



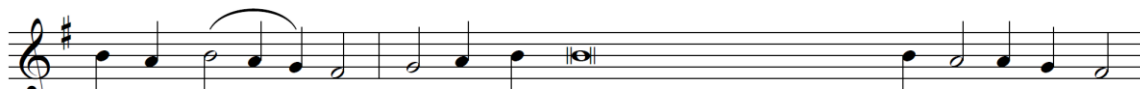
Glo - ry to the Fa - ther and to the Son, and to the Ho - ly Spir - it.

Doxastikon of the Sunday of the Man Born Blind


Tone 8




Who can de - scribe your pow - er, O Christ; who can count the multitude




of your won - ders? You ap - peared on earth in two na - tures, O com - pas - sion - ate One,




and thus you granted dou - ble heal - ing to the sick. Not on - ly did you open the



bodily eyes of the man born blind, but you gave sight to those of his soul



as well. There - fore, he confessed you, the hid - den God who grants



the world great mer - cy.

Matins continues with "Now and ever..." & the Theotokion for normal Sundays on p. 41.