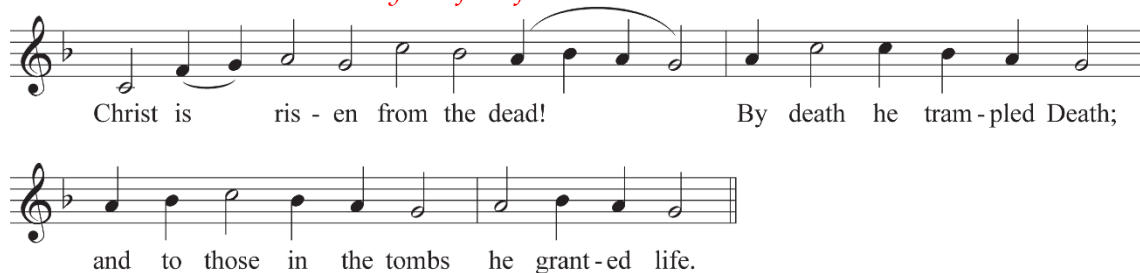


Matins Propers

Sunday of the Paralytic

*in the Third Tone with the Fourth Resurrection Gospel
(the Fiftieth 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.

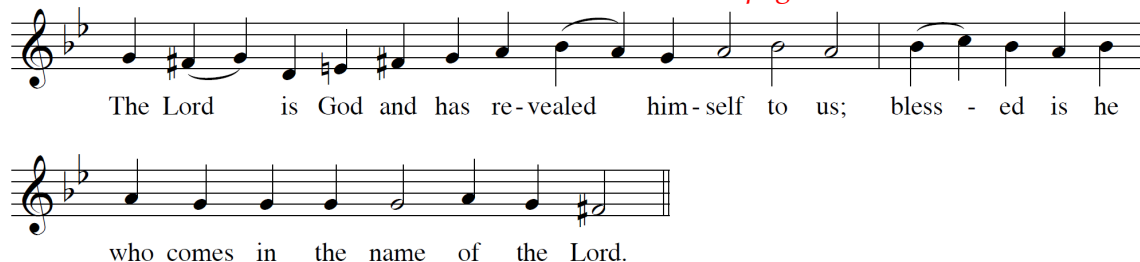
Matins then continues with "Glory to God in the highest..." on page 1

Hexapsalmos

*The reader chants only **Psalm 142** on page 6 followed by "Glory..."*

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

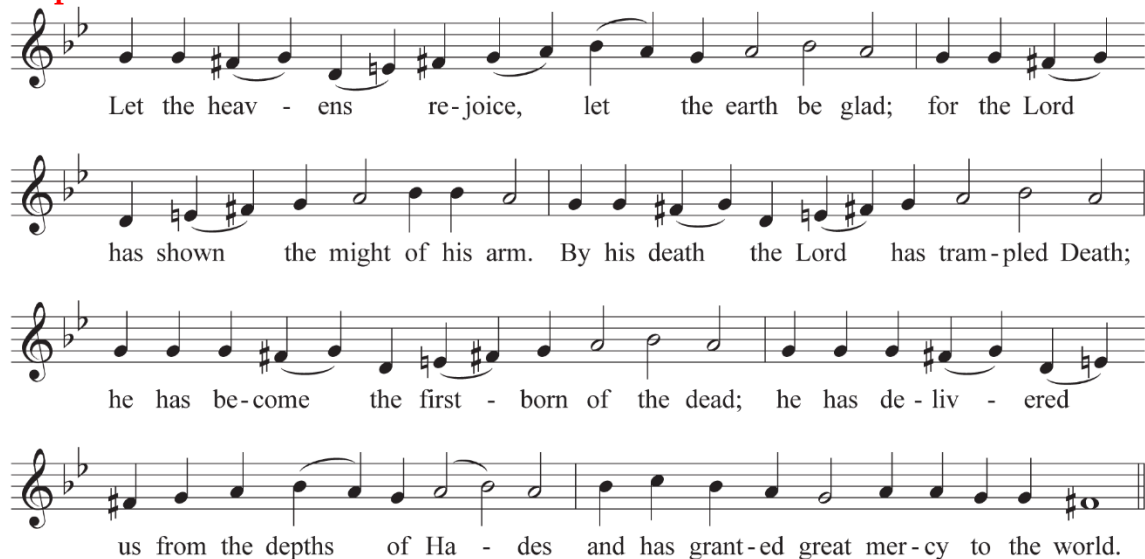
The Lord is God – Tone 3 (page 9)



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)

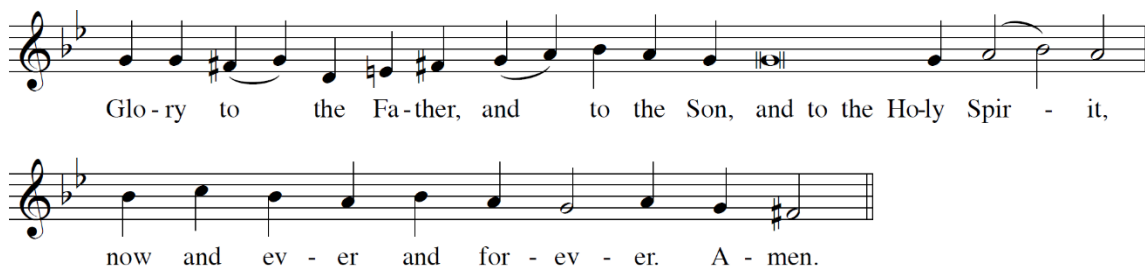
Troparion of the Resurrection – Tone 3



Let the heav - ens re-joyce, let the earth be glad; for the Lord
has shown the might of his arm. By his death the Lord has tram-pled Death;
he has be-come the first - born of the dead; he has de - liv - ered
us from the depths of Ha - des and has grant-ed great mer-cy to the world.

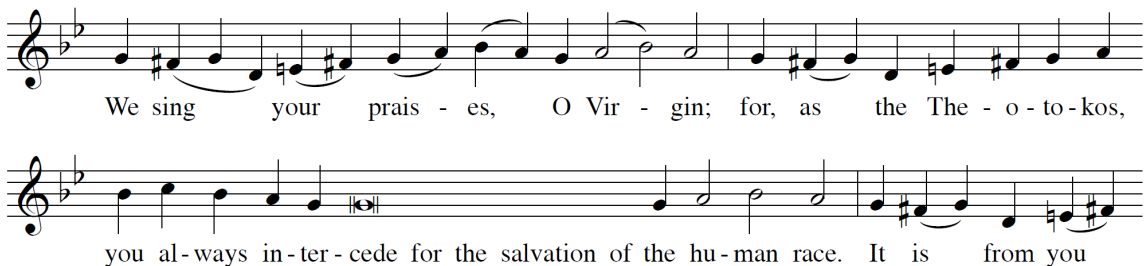
The repetition of this Troparion is omitted.

Cantor (Tone 3):



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.

Festive Theotokion – Tone 3



We sing your prais - es, O Vir - gin; for, as the The - o - to - kos,
you al-ways in-ter-cede for the salvation of the hu-man race. It is from you

that our God and your Son took flesh. Then, by suf - fer - ing the Pas - sion
on the cross, and out of love for us all, he delivered us from cor - rup - tion.

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 18

The heavens declare the glory of God, and the firmament proclaims his handiwork. Day unto day pours out the word and night unto night imparts knowledge. No speech, no word, no voice is heard yet through all the earth their voice resounds; their message reaches to the ends of the world. There he has placed a tent for the sun; it comes forth like a bridegroom coming from his tent, rejoices like a champion to run its course. At the end of the sky is the rising of the sun; to the furthest end of the sky is its course. There is nothing concealed from its burning heat. The law of the Lord is perfect, it revives the soul. The rule of the Lord is to be trusted; it gives wisdom to the simple. The precepts of the Lord are right, they gladden the heart. The command of the Lord is clear, it gives light to the eyes. The fear of the Lord is holy, abiding forever. The decrees of the Lord are truth and all of them just. They are more to be desired than gold, than the purest of gold and sweeter are they than honey, than honey from the comb. So in them your servant finds instruction; great reward is in their keeping. But who can detect all his errors? From hidden faults acquit me. From presumption restrain your servant and let it not rule me. Then shall I be blameless, clean from grave sin. May the spoken words of my mouth, the thoughts of my heart, win favor in your sight, O Lord, my rescuer, my rock!

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 Theotokion of the second set of Sessional Hymns (Tone 3 Kontakion):

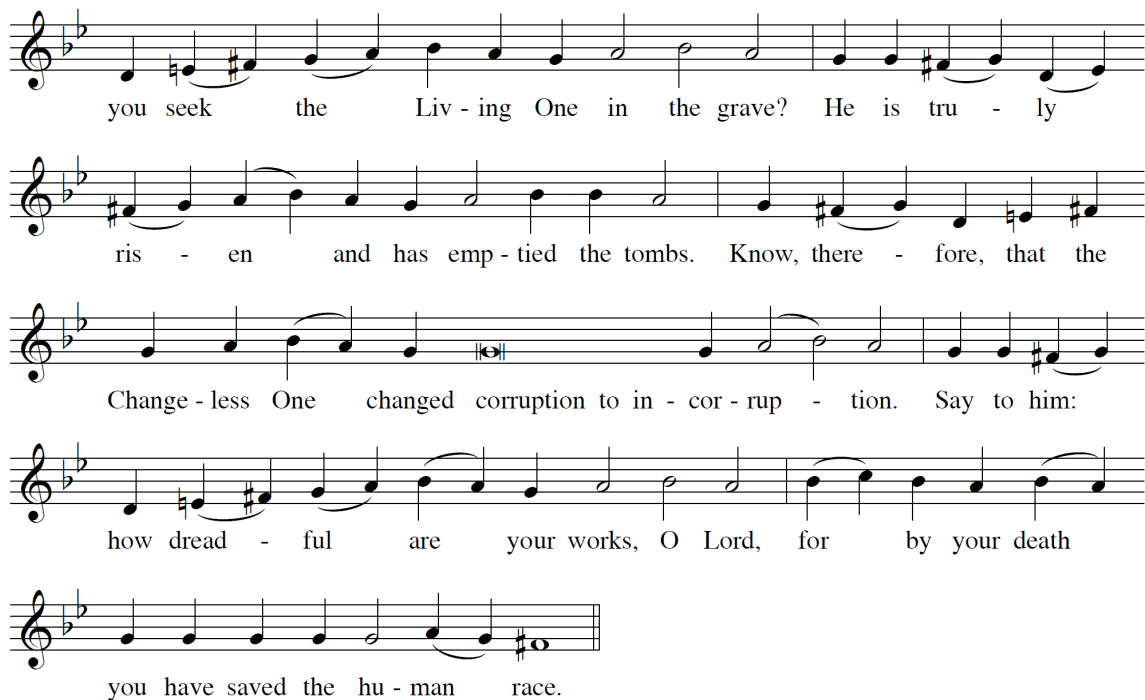
The heav-en - ly pow-ers re-joiced with love, and the hu-man race was filled
with e - mo - tion, when the an - gel's greet - ing was addressed to you, O
The - o - to - kos. Both in heav - en and on earth a common feast bursts
forth in bright - ness, for our first fa - ther is de - liv - ered from death.
To - geth - er with the an - gel we al - so cry out: Re - joice,
O im - mac - u late Virgin, O most pure Moth - - - er.

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

Ἕψαλλος (*page 21*)

Tone 3

The bril - liant an - gel star-tled the myrrh-bear-ing wom-en and said: Why do



you seek the Liv - ing One in the grave? He is tru - ly
ris - en and has emp - tied the tombs. Know, there - fore, that the
Change - less One changed corruption to in - cor - rup - tion. Say to him:
how dread - ful are your works, O Lord, for by your death
you have saved the hu - man race.

Stepenna *(page 21)*

The Stepenna (Gradual Hymns) are omitted.

Matins continues with the Prokeimenon ("Let us be attentive...") on page 22.

Prokeimenon *(page 22)*

Psalm 95:10, 1



Pro-claim to the na-tions: God is King. The world he made firm,
not to be moved.

Deacon: O sing a new song to the Lord;
Sing to the Lord, all the earth.

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

Let everything that lives... (page 22)

Tone 3

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

The musical notation consists of two staves in G major (one sharp) and 3/4 time. The first staff contains the main melody with lyrics: 'Let ev - 'ry-thing that lives and that breathes give praise'. The second staff continues the melody with the lyrics: 'to the Lord.'.

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

The Fourth Resurrection Gospel is read (Luke 24:1-12).

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)

The faithful come forward to venerate the Gospel Book on the tetrapod.

The Canon of Pascha & Odes 1-3 are omitted.

The Canon of the Pentecostarion continues with Ode 4

Ode 4

Irmos

Tone 6

Hab - ba - kuk pre - figured your im-mac - u - late womb in the o - ver-shad-owed
moun-tain. There-fore, we sing, O Vir - gin: The Lord has come from
Te-man, the Ho - ly God from the o - ver-shad-owed moun - tain.

The musical notation is in G major (one sharp) and 3/4 time. It consists of three staves of music with lyrics: 'Hab - ba - kuk pre - figured your im-mac - u - late womb in the o - ver-shad-owed moun-tain. There-fore, we sing, O Vir - gin: The Lord has come from Te-man, the Ho - ly God from the o - ver-shad-owed moun - tain.'

Refrain

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

The musical notation is in G major (one sharp) and 3/4 time. It consists of one staff of music with lyrics: 'Glo - ry to your ho - ly Re - sur - rec - tion, O Lord.'

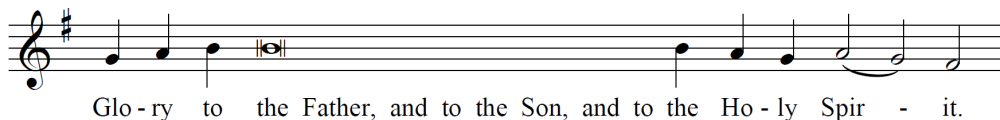
The people inflamed by envy nailed you on the Cross, O Lord, but you destroyed the captivity of Death, and in your power you rose from the tomb, raising the world with you. *Refrain*

O women, why do you seek to anoint with myrrh the inexhaustible perfume? For the angel clothed in white said to the myrrh-bearers: He is risen from the tomb, and his sweet fragrance fills the whole world. *Refrain*

O Lord, you bore the image of a servant. You appeared in your compassion beyond understanding. O Word, you cured the man who suffered for many years and ordered him to take up his pallet. *Refrain*

From time to time an angel of the Lord came to stir up the waters of the pool of the Sheepgate. One man recovered his health, but now an infinite number are saved through baptism. *Refrain*

Great prince of angels and guide of the wandering, Archangel of the Lord, present now with us, carry the prayer of all to our only Lord and Creator.



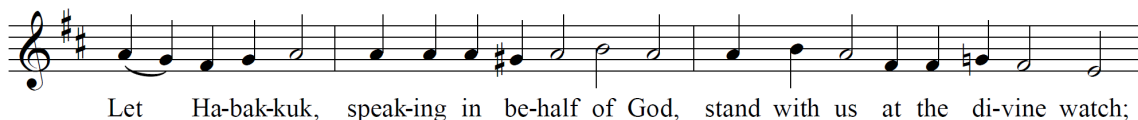
The holy Trinity is one in nature, in which we distinguish three persons: the Father, beyond that which is, the Son, eternal with him, and the Holy Spirit, the all-powerful Lord.



O pure Virgin, how do you nurse the eternal One? How do you bring into the world an infant older than the first man? How do you carry in your arms, as a Son, the One who is carried on the shoulders of the Cherubim?

Katavasia

Tone 1 samopodoben



let him show us the brilliant an - gel who pro - claims: To - day, sal - va - tion
comes to the world; for Christ, be - ing al - might - y is ris - en.

Ode 5 is omitted and the Canon of the Pentecostarion continues with Ode 6

Ode 6

Irmos

Tone 6

The a - byss of pas - sions o - pens be - fore me, as a tem - pest of enemies
sur - round - ing me. Has - ten to save me, O Sav - ior God, as you de - liv - ered the
proph - et from the sea mon - ster.

Refrain

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

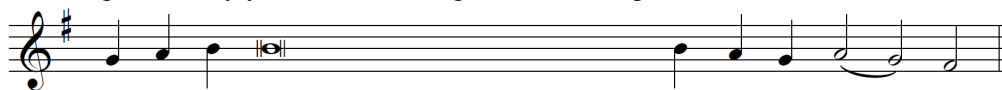
Willingly you were lifted on the Cross; you were buried in the sepulcher as dead, O Christ; you gave life to the dead in Hades; and you rose as God all-powerful. *Refrain*

When Hades met you in the depths, it was shaken and had to give up its prisoners, who never cease singing, O Savior God, of your wondrous Resurrection. *Refrain*

When the disciples of the Lord saw Christ rise from the tomb, they worshipped the Life of the whole world with joyful hearts, full of enthusiasm and love. *Refrain*

The man who for many years laid upon a bed in pain, was cured by your word, O Source of life; and he glorified your infinite mercy. *Refrain*

O Michael, the great prince of angels, standing before the throne of the Lord, be present also among us, and by your intercession guide us on the paths of life.



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

I sing of the Trinity in three persons; I proclaim the unity of nature of the eternal Father, of the only Son, and of the divine Spirit, the Supreme God venerated by the powers of heaven.



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

He who holds the whole world in his hands was carried in your arms, O virgin Mother; and in his tender love he snatches us by his hands from the influence of the Evil One who holds us captive.

Katavasia

Tone 1 samopodoben



You have de - scend - ed into the realm of Death, O Christ, and have bro - ken



an - cient bonds which held the cap - tive. You a - rose from the tomb on the



third day like Jo - nah from the whale.

Matins continues with the Small Litany on page 33.

Kontakion & Ikos (page 34)

Tone 3



O Lord, with your di - vine au - thor - i - ty, as you once raised the par - a - lyt - ic,



now raise my soul, par - a - lyzed dread - ful - ly with all kinds of sin

and dis-grace-ful deeds, that, be-ing saved, I may cry out to you:

Glo-ry to your pow-er, O mer-ci-ful Christ.

Ikos: O Lord Jesus, eternal with your divine Father, you hold the whole world in your hands and share sovereign power with the Spirit. You appeared in the flesh, curing illness and driving out passions. You gave sight to the blind; you raised the Paralytic by your divine word and commanded him to walk and take his pallet on his shoulders. With him we celebrate and sing to you:

Glo-ry to your pow-er, O mer-ci-ful Christ.

Ode 7 is omitted and the Canon of the Pentecostarion continues with Ode 8.

Ode 8

Irmos

Tone 6

The heav-en of heavens, the moun-tains and the hills, the o-ceans and all the

hu-man race praise in hymns the One whom the angels in heaven glorify

un-ceas-ing-ly as God, bles-sing your Cre-a-tor and ex-alt-ing him

for-ev-er.



The veil was torn when you were crucified, O Savior, and Death gave up all the mortals which it had swallowed. Hades was stripped when it saw your descent into its depths.

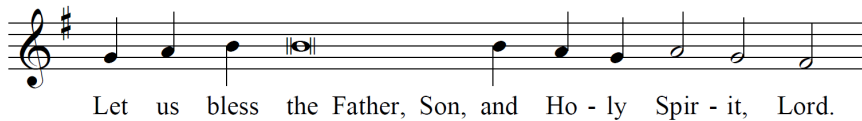
Refrain

O Death, where is your sting? O Hades, where is your victory now? You have been put to death by the risen King; you have been brought to nothing; you reign no more, for the mighty God has delivered your captives. *Refrain*

An angel appeared, saying: O myrrh-bearers, run and hasten to the apostles; announce that the Master is risen. O wonder! The Lord is risen, and with him the dead who from the ages have fallen asleep. *Refrain*

The Paralytic who had lain for many years cried out: Have pity on my misery, O Redeemer. And Christ ordered him to rise, to take up his pallet, and walk as he needed. *Refrain*

O great prince of the bodiless angels, O leader of the powers of heaven, with them pray for the forgiveness of our sins, the conversion of our life, and the enjoyment of eternal happiness.



O indivisible and three-personed Divinity which no hand has created, O eternal Father, Son of God, and Holy Spirit, we sing to you with one voice a holy hymn in company with the Seraphim.



O Theotokos and ever-Virgin Mary, the holy prophet Isaiah recognized in you the book written by the hand of the Father, the timeless Word saving from error those who sing to you with sacred hymns.



Let us praise, bless, and wor - ship the Lord, sing - ing and highly exalting him a - bove



all for - ev - er.

Katavasia

Tone 1 samopodoben



This is that cho - sen and ho - ly day, Feast of feasts, most sol - emn day,



on - ly king and lord of all Sab - baths, on which we ev - er praise Christ.

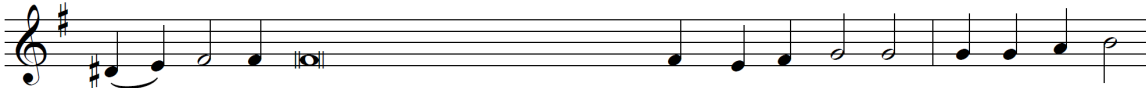
Matins continues with "Let us greatly extol..." (p. 34).

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

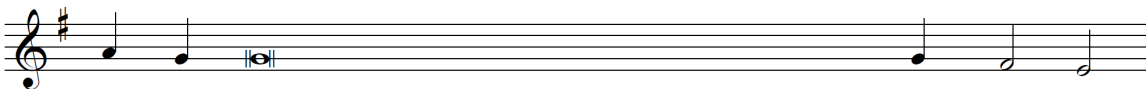
Ode 9

Irmos

Tone 6



The fire of the Divinity was born in the womb of the Vir - gin. Mo - ses fore - saw



this in the bush that was burned without being consumed on Mount Si - nai;



Dan - iel saw this in the un - hewn moun - tain; while I - sai - ah saw this in a shoot



grow - ing from the root of Da - vid.

Refrain

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

When you were lifted on the Cross, O Jesus, you lifted up all with you. By your own will you were buried in a tomb and raised up all the dead from their tombs. They praise your infinite might, your ineffable power, and unconquerable majesty. *Refrain*

Beautiful as a bridegroom from the bridal chamber, you rose from the grave, O Word shining with glory. You destroyed the darkness of Hades and freed those held captive there, as they sang with one voice: Glory to your Resurrection, O Lord. *Refrain*

The women approached the tomb, mixing groans and tears with the spices they carried; and they learned of the glorious Resurrection of Christ which we, the faithful, celebrate, exalting in the joy of our hearts. *Refrain*

The bodily strength listened to your command, O Christ, and the Paralytic of long ago showed that he was ready to walk, and he carried the pallet on which he had lain for many years, and in his joy, O Christ, he glorified your power. *Refrain*

O Leader, present in a majestic way before the great unsetting Light, ask him to give light to our souls and give peace to our life which is always threatened by the snares and menaces of the serpent.

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

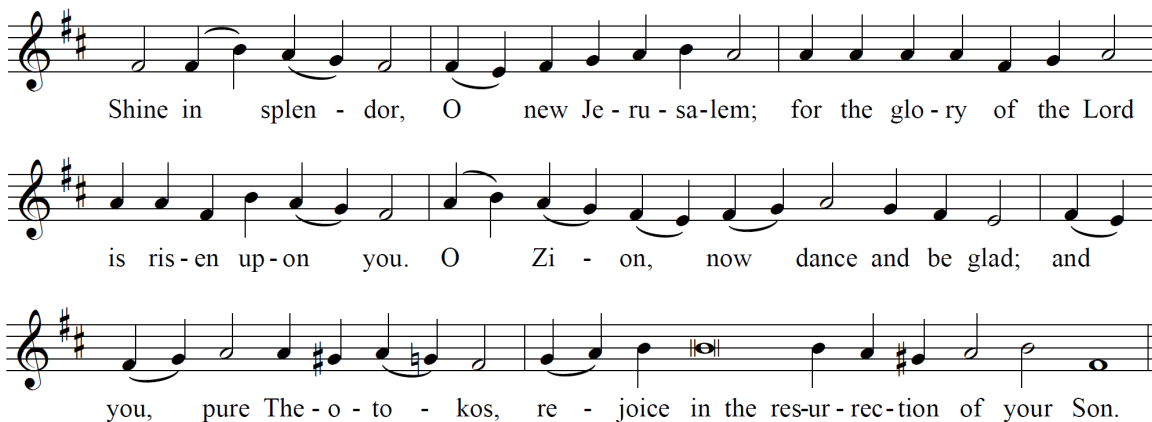
O Trinity, fullness of light and life, I glorify you in piety; O eternal Father, O Word of God, and Holy Spirit, indivisible majesty in three persons, divinity without confusion, whom we glorify with the angels: Holy, holy, holy are you, O Lord our God.

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

Your womb has become a bearer of brightness, for from it came forth the great Sun which is Christ. Through him the world was illumined with joy; through him was driven out the darkness of sin. Therefore, we praise as the source of all good, the divine Spouse and the all-immaculate Virgin.

Katavasia

Tone 1 samopodoben

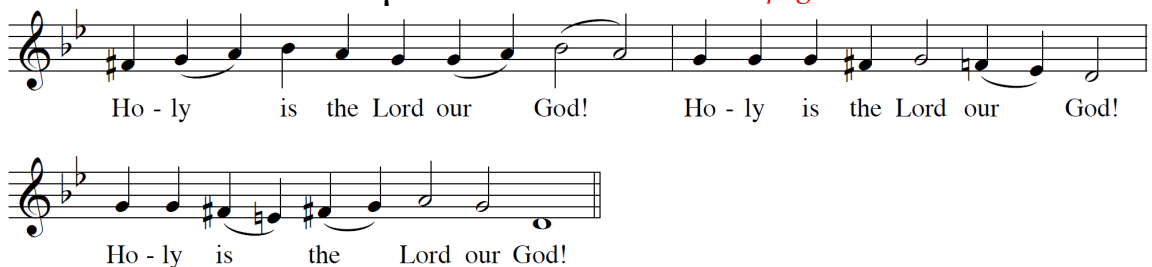


Shine in splen - dor, O new Je - ru - sa - lem; for the glo - ry of the Lord
is ris - en up - on you. O Zi - on, now dance and be glad; and
you, pure The - o - to - kos, re - joice in the res - ur - rec - tion of your Son.

Matins continues with the Small Litany on page 36.

Holy is the Lord our God (page 37)

Tone 3



Ho - ly is the Lord our God! Ho - ly is the Lord our God!
Ho - ly is the Lord our God!

Hymn of Light (page 37)

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... now and ever ...

The Lover of us all and all-compassionate Lord came to the pool of Bethesda. There he found a man paralyzed from his youth; he healed his infirmity and said to him: Take up our mat and go your way. Walk in the path of righteousness.

Matins continues with the Psalms of Praise.

Psalms of Praise *(page 38)*

Tone 3

Let ev' - ry - thing that lives and that breathes give praise to the Lord.
Praise the Lord from the heavens, 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)

The 3rd & 4th of the 8 Sunday stichera (all the rest are omitted):

Cantor (Tone 3):

A - rise, O Lord, lift up your hand! O God, do not for-get the poor.

All things are filled with joy at the ex - pe - rience of the res - ur -

rec - tion, for Mary Mag-da - lene came to the tomb and found an

an - gel in daz-zling gar - ments seat - ed on the stone, say - ing:

Why do you seek the liv-ing a - mong the dead? He is not here; he has been

raised up. He goes before you to Gal - i - lee as he said.

Cantor (*Tone 3*):



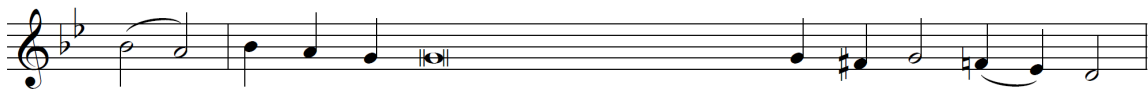
I will praise you, Lord, with all my heart; I will re-count your won - ders.



O Mas-ter, Lov - er of us all, in your light, we see light.



For when you rose from the dead you be - stowed sal - va - tion on the hu - man



race so that all creation might glorify you, the on - ly sin - less One.



Have mer - cy on us, O Mas - ter.

Cantor (*Tone 8*):



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

Doxastion of the Paralytic

Tone 8

O Lord, the pool did not heal the Par-a-lyt - ic, but your word re-newed him.

His many-y years of sickness could not hin - der your pow'r. Your voice held

more authority over him than his in - fir - mi - ty. He threw away the burden of his

sick - ness and car-ried the weight of his bed, a tes - timony to your

a - bun-dant com-pas - - - sion. Glo - ry to you, O Lord!

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