

Divine Liturgy Variables for Sunday, May 13, 2018

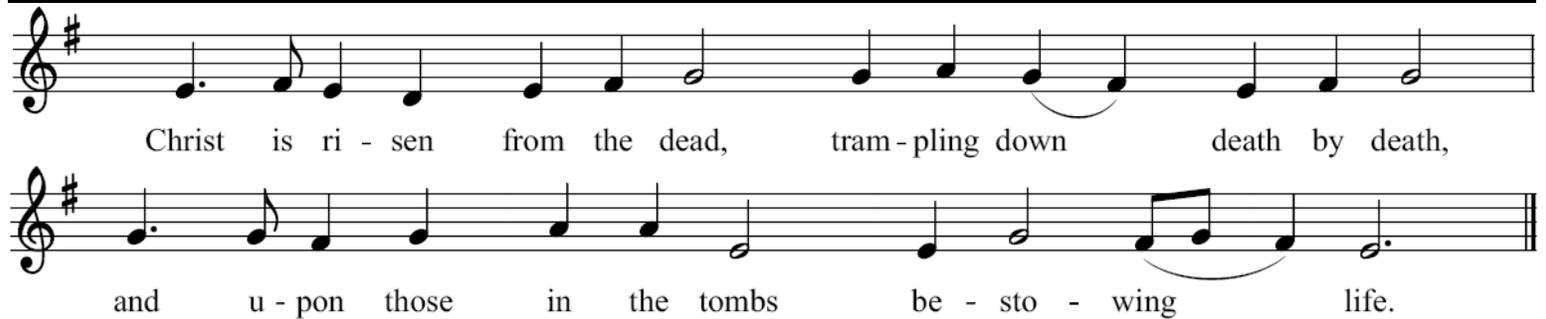
Tone 5 / Eothinon 8

Sixth Sunday of Pascha: Sunday of the Blind Man

Virgin-martyr Glykeria of Heraklea; Venerable Sergios the Confessor, father of Photios the Great; Venerable Euthymios the New, founder of Iveron monastery on Athos, his father John the Iberian, and their kinsman George; Venerable Gabriel the Iberian

Priest: Christ is the risen from the dead trampling down death by death and upon those in the tombs bestowing life. (1x)

All: Christ is the risen from the dead trampling down death by death and upon those in the tombs bestowing life. (2x)



Christ is ri - sen from the dead, tram - pling down death by death,
and u - pon those in the tombs be - sto - wing life.

The image shows two staves of musical notation in G major (one sharp). The first staff contains the melody for the first line of text: "Christ is ri - sen from the dead, tram - pling down death by death,". The second staff contains the melody for the second line: "and u - pon those in the tombs be - sto - wing life." The notes are primarily quarter and eighth notes, with some rests and slurs. The text is centered under the notes.

THE FIRST ANTIPHON

Paschal verses:

Reader: Shout with joy to God, all the earth. Sing to his name; give glory to his praises. (*Refrain*)

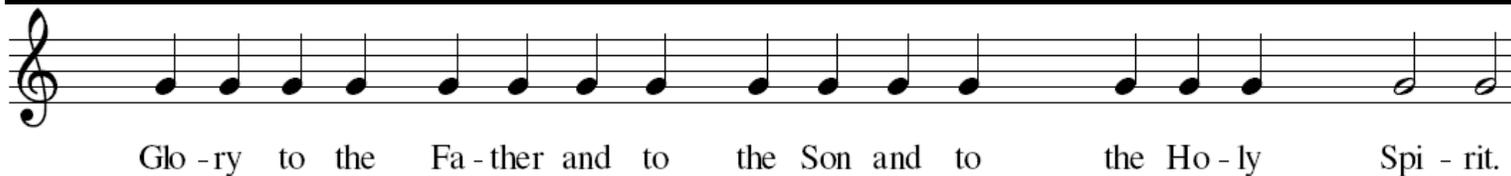
Reader: Say to God: 'How awesome are thy works.' Let all the earth worship thee, and sing to thee. Let it sing a song to thy Name, O most High. (*Refrain*)

Refrain:



Through the in - ter - ce - ssions of the The - o - to - kos, Sa - vior, save us.

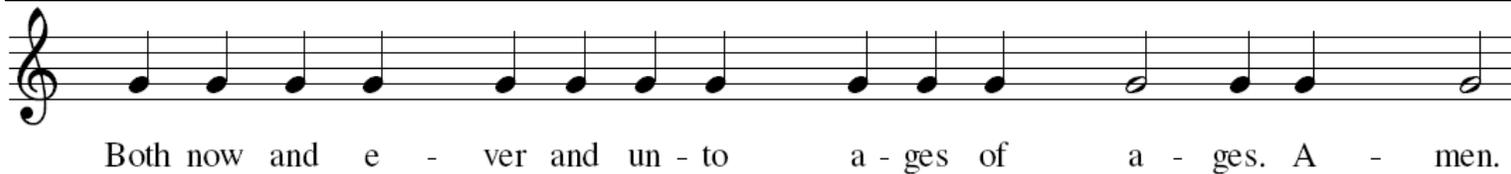
All:



Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spi - rit.

All: (*Refrain*)

All:



Both now and e - ver and un - to a - ges of a - ges. A - men.

All:



Through the in - ter - ce - ssions of the The - o - to - kos, O Sa - vior, save us.

THE SECOND ANTIPHON

Paschal verses:

Reader: May God have mercy upon us, and bless us, and may He cause His face to shine upon us, and have mercy on us. That Thy way may be known upon earth, Thy salvation among all nations. (*Refrain*)

Reader: Let the peoples give thanks to Thee, O God; let all the peoples give thanks to Thee. May God bless us, and may all the ends of the earth fear Him. (*Refrain*)

Refrain:

Save us, O Son of God, who art ri - sen from the dead, who
won - drous in Thy saints,
sing to Thee: Al - le - lu - i - a.

All:

Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spi - rit.

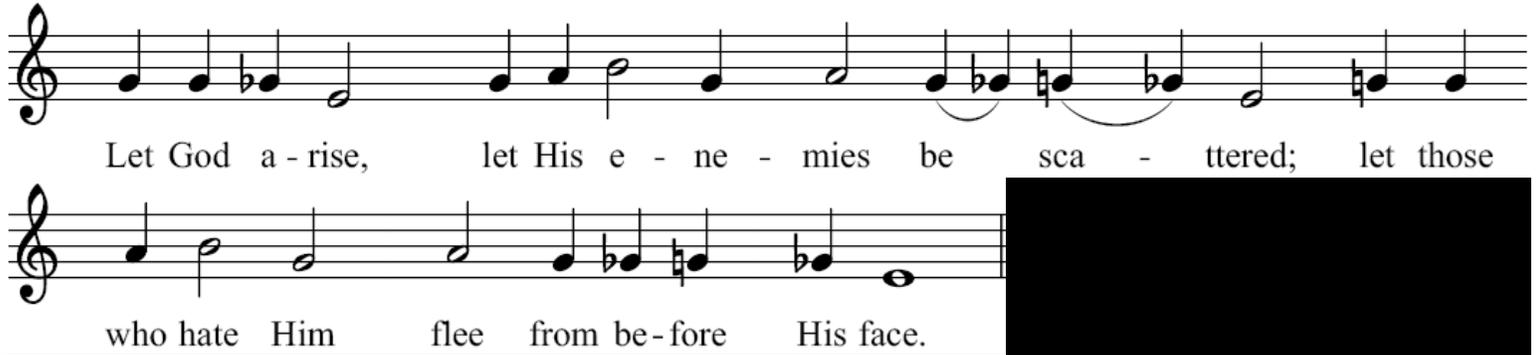
All: (*Refrain*)

All:

Both now and e - ver and un - to a - ges of a - ges. A - men.

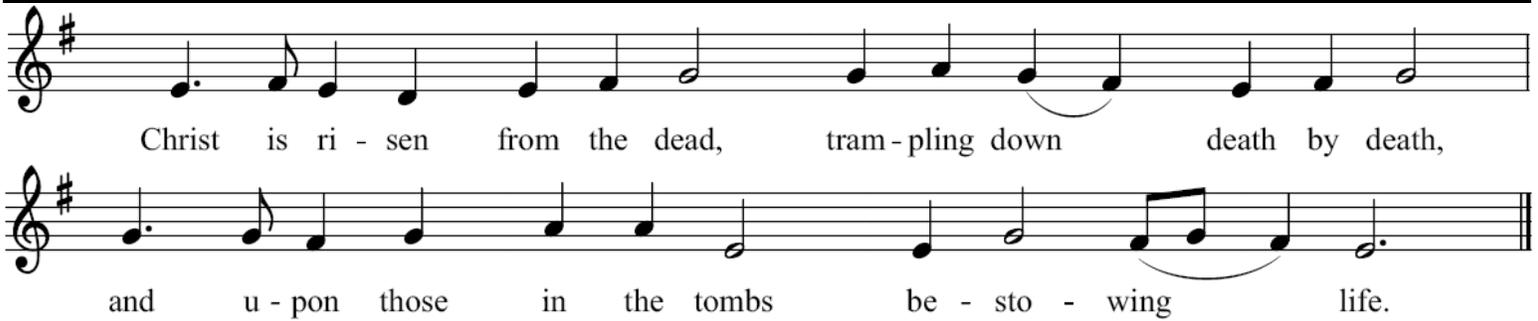
THE THIRD ANTIPHON

Reader:



Let God a - rise, let His e - ne - mies be sca - ttered; let those
who hate Him flee from be - fore His face.

All:



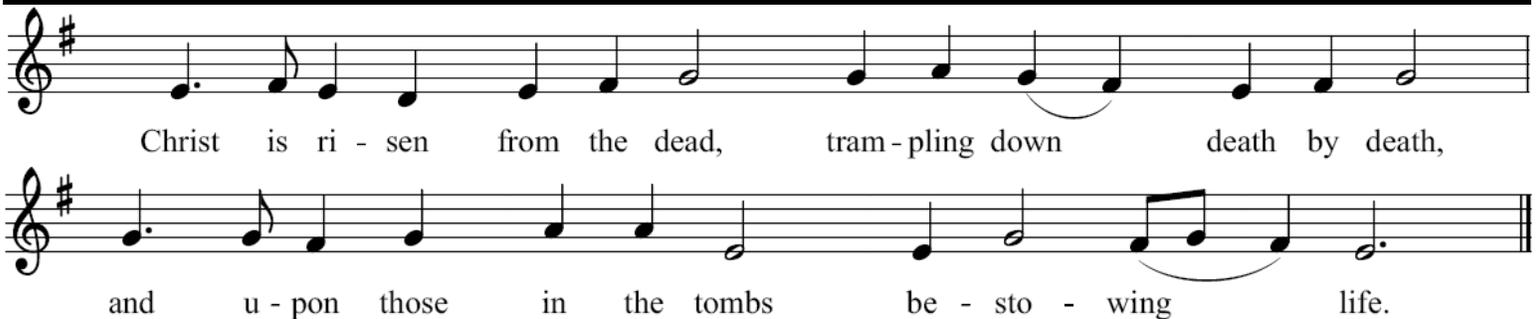
Christ is ri - sen from the dead, tram - pling down death by death,
and u - pon those in the tombs be - sto - wing life.

Reader:



As smoke va - nish - es, so let them va - nish; as
wax melts be - fore the fire.

All:



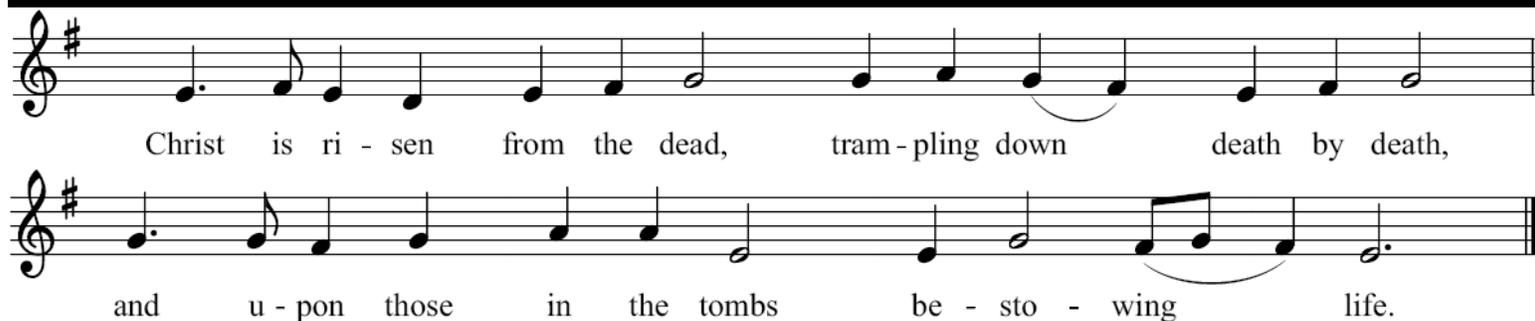
Christ is ri - sen from the dead, tram - pling down death by death,
and u - pon those in the tombs be - sto - wing life.

Reader:



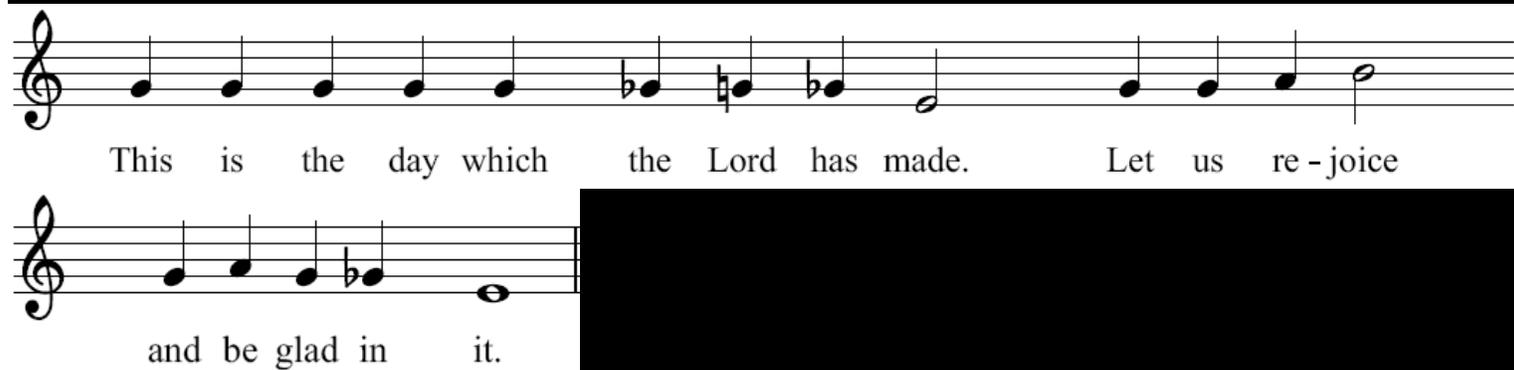
So the si-nners will pe-rish be-fore the face of God; but let the
right - eous be glad.

All:



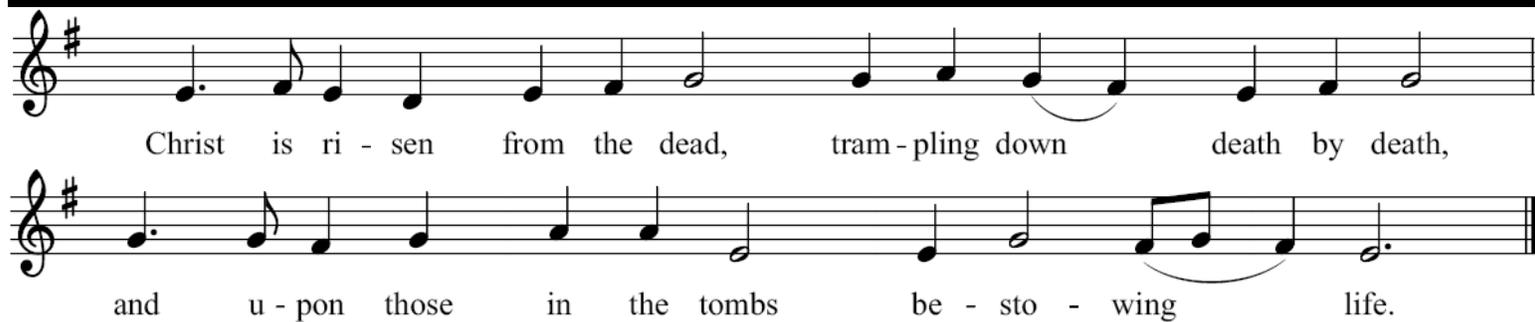
Christ is ri - sen from the dead, tram - pling down death by death,
and u - pon those in the tombs be - sto - wing life.

Reader:



This is the day which the Lord has made. Let us re - joice
and be glad in it.

All:



Christ is ri - sen from the dead, tram - pling down death by death,
and u - pon those in the tombs be - sto - wing life.

THE LITTLE ENTRANCE

Deacon: Wisdom! Let us attend!

In the gath - 'ring pla - ces bless ye God the Lord from the springs of
I - s - ra - el. Save us, O Son of God, who art ri - sen from the dead,
who sing to Thee: Al - le - lu - i - a.

The image shows three staves of musical notation in a single system. The first staff begins with a treble clef and a key signature of one flat (B-flat). The melody consists of quarter and eighth notes. The lyrics are written below the notes. The second staff continues the melody with similar note values and includes a slur over a group of notes. The third staff concludes the phrase with a double bar line and repeat dots.

RESURRECTIONAL APOLYTIKION IN TONE FIVE

Let us believers praise and worship the Word...

WHEN THOU O LORD...

KONTAKION OF PASCHA IN TONE EIGHT

O Immortal One, when Thou didst descend into the tomb, Thou didst destroy the power of Hades; and Thou didst rise victorious, O Christ God. Thou hast said to the ointment-bearing women: Rejoice! And Thou gavest peace to Thy Disciples, O Bestower of Resurrection to those Who had fallen. (cadence)

THE EPISTLE

Thou, O Lord, shalt keep us and preserve us.

Save me, O Lord, for the godly man hath disappeared.

The Reading from the Acts of the Apostles. (16:16-34)

In those days, as we Apostles were going to the place of prayer, we were met by a slave girl who had a spirit of divination and brought her owners much gain by soothsaying. She followed Paul and us, crying, "These men are servants of the Most High God, who proclaim to you the way of salvation." And this she did for many days. But Paul was annoyed, and turned and said to the spirit, "I charge you in the Name of Jesus Christ to come out of her." And it came out that very hour. But when her owners saw that their hope of gain was gone, they seized Paul and Silas and dragged them into the market place before the rulers; and when they had brought them to the magistrates they said, "These men are Jews and they are disturbing our city. They advocate customs which it is not lawful for us Romans to accept or practice." The crowd joined in attacking them; and the magistrates tore the garments off them and gave orders to beat them with rods. And when they had inflicted many blows upon them, they threw them into prison, charging the jailer to keep them safely. Having received this charge, he put them into the inner prison and fastened their feet in the stocks. But about midnight Paul and Silas were praying and singing hymns to God, and the prisoners were listening to them. And suddenly there was a great earthquake, so that the foundations of the prison were shaken. And immediately all the doors were opened and every one's fetters were unfastened. When the jailer woke and saw that the prison doors were open, he drew his sword and was about to kill himself, supposing that the prisoners had escaped. But Paul cried with a loud voice, "Do not harm yourself, for we are all here." And he called for lights and rushed in, and trembling with fear he fell down before Paul and Silas, and brought them out and said, "Men, what must I do to be saved?" And they said, "Believe in the Lord Jesus, and you will be saved, you and your household." And they spoke the word of the Lord to him and to all that were in his house. And he took them the same hour of the night, and washed their wounds, and he was baptized at once, with all his family. Then he brought them up into his house, and set food before them; and he rejoiced with all his household that he had believed in God.

THE GOSPEL

The Reading from the Holy Gospel according to St. John. (9:1-38)

At that time, when Jesus was passing, He saw a man blind from his birth. And His Disciples asked Him, "Rabbi, who sinned, this man or his parents, that he was born blind?" Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be made manifest in him. I must work the works of Him Who sent me, while it is day; night comes, when no one can work. As long as I am in the world, I am the light of the world." As He said this, he spat on the ground and made clay of the spittle and anointed the man's eyes with the clay, saying to him, "Go, wash in the pool of Siloam" [which means Sent]. So he went and washed and came back seeing. The neighbors and those who had seen him before as a beggar, said, "Is not this the man who used to sit and beg?" Some said, "It is he"; others said, "No, but he is like him." He said, "I am the man." They said to him, "Then how were your eyes opened?" He answered, "The man called Jesus made clay and anointed my eyes and said to me, 'Go to Siloam and wash'; so I went and washed and received my sight." They said to him, "Where is He?" He said, "I do not know." They brought to the Pharisees the man who had formerly been blind. Now it was a Sabbath day when Jesus made the clay and opened his eyes. The Pharisees again asked him how he had received his sight. And he said to them, "He put clay on my eyes, and I washed, and I see." Some of the Pharisees said, "This man is not from God, for He does not keep the Sabbath." But others said, "How can a man who is a sinner do such signs?" There was a division among them. So they again said to the blind man, "What do you say about Him, since He has opened your eyes?" He said, "He is a prophet." The Jews did not believe that he had been blind and had received his sight, until they called the parents of the man who had received his sight, and asked them, "Is this your son, who you say was born blind? How then does he now see?" His parents answered, "We know that this is our son, and that he was born blind; but how he now sees we do not know, nor do we know who opened his eyes. Ask him; he is of age, he will speak for himself." His parents said this because they feared the Jews, for the Jews had already agreed that if anyone should confess Him to be Christ, he was to be put out of the synagogue. Therefore his

parents said, "He is of age, ask him." So for the second time they called the man who had been blind, and said to him, "Give God the praise; we know that this man is a sinner." He answered, "Whether He is a sinner, I do not know; one thing I know, that though I was blind, now I see." They said to him, "What did He do to you? How did He open your eyes?" He answered them, "I have told you already, and you would not listen. Why do you want to hear it again? Do you too want to become His disciples?" And they reviled him, saying, "You are His disciple, but we are disciples of Moses. We know that God has spoken to Moses, but as for this man, we do not know where He comes from." The man answered, "Why, this is a marvel! You do not know where He comes from, and yet He opened my eyes. We know that God does not listen to sinners, but if anyone is a worshiper of God and does His will, God listens to him. Never since the world began has it been heard that anyone opened the eyes of a man born blind. If this man were not from God, He could do nothing." They answered him, "You were born in utter sin, and would you teach us?" And they cast him out. Jesus heard that they had cast him out, and having found him He said, "Do you believe in the Son of God?" He answered, "And Who is He, Sir, that I may believe in Him?" Jesus said to him, "You have seen Him, and it is He who speaks to you." He said, "Lord, I believe"; and he worshiped Him.

MEGALYNARION FOR PASCHA IN TONE ONE

The angel spake to her that is full of grace, saying, O pure Virgin, rejoice; and I say also, Rejoice; for thy Son is risen from the tomb on the third day.

Shine, shine O New Je - ru - sa - lem, for the glo - ry of the Lord
hath a - ri - sen u - pon thee; dance now and be glad O Si - on, and do
thou ex - u - lt O pure The - o - to - in the a - ri - sing of Him
Whom thou didst bear.

(cadence)

KOINONIKON (CLERGY COMMUNION) IN TONE EIGHT
FROM PASCHA TO ASCENSION

Re - ceive ye the Bod - y of Christ!

Taste ye of the Foun - tain Im - mor - tal!

Verses:

- (1) Great is the mystery of Thy Resurrection, O Christ!
(from the Pentecostarion)
- (2) From the supper the Immortal One willingly comes to the passion.
(Sticheron Idiomelon for Holy Monday)
- (3) Then was Hades, who accounted and demanded of souls, embittered at the encounter.
(Catechetical Sermon on the Resurrection of St. John Chrysostom)
- (4) Then was Mary, who annointed and worshipped God before the tomb, made glad.
(Based on John 14-18, 20)
- (5) Tell Peter and the other apostles that the Immortal One hath risen from the dead.
(Based on Mark 16:7)

Instead of “We have seen the true light,” sing “Christ is Risen” ONCE.

Christ is ri - sen from the dead. Christ is ri - sen
from the dead tram - pling down death by death and u - pon
those in the tombs be - sto - wing life.

The image shows a three-system musical score for the hymn "Christ is Risen." Each system consists of a vocal line (treble clef) and a piano accompaniment line (bass clef). The key signature is one sharp (F#). The lyrics are: "Christ is ri - sen from the dead. Christ is ri - sen from the dead tram - pling down death by death and u - pon those in the tombs be - sto - wing life." The score includes various musical notations such as notes, rests, and bar lines.

Priest: Christ is risen from the dead trampling down death by death and upon those in the tombs
All: bestowing life.