

Festal Divine Liturgy Variables on January 06 2016
The Theophany of our Lord, God and Savior Jesus Christ

****Divine Liturgy of St. John Chrysostom****

REFRAINS OF THE FIRST ANTIPHON

1. When Israel went out of Egypt, the house of Jacob from a people of strange language; Judah was in his sanctuary, and Israel his dominion.

Refrain: Through the intercessions of the Theotokos, O Savior, save us.

2. The sea saw it and fled: Jordan was driven back. What ailed thee, O thou sea, that thou fleddest? O thou Jordan, that thou was driven back?

REFRAINS OF THE SECOND ANTIPHON

1. I am well pleased, for the Lord will hear the voice of my prayer. He hath inclined His ear unto me; therefore will I call upon Him as long as I live.

2. The sorrows of death compassed me, and the pains of hell took hold of me; I found trouble and sorrow, and I called upon the Name of the Lord. Gracious is the Lord, and righteous; yea, our God is merciful.

Save us, O Son of God, who wast bap - tized by John in the Jo -

The first system of musical notation consists of a treble and bass staff. The treble staff contains a melody with a key signature of one flat (B-flat) and a common time signature. The bass staff provides a harmonic accompaniment. The lyrics are written below the treble staff, with hyphens indicating syllables that span across two notes.

dan, who sing to Thee: Al - le - lu - i - a.

The second system of musical notation continues the melody and accompaniment from the first system. It begins with a measure number '6' in the treble staff. The treble staff features a melodic line with some grace notes and a final cadence. The bass staff continues with a steady accompaniment. The lyrics 'dan, who sing to Thee: Al - le - lu - i - a.' are written below the treble staff, with hyphens indicating syllables that span across two notes.

REFRAINS OF THE THIRD ANTIPHON

O give thanks unto the Lord, for He is good; for His mercy endureth forever. Let the house of Israel now confess that He is good; for His mercy endureth forever. Let the house of Aaron confess that He is good; for His mercy endureth forever. Let them now who fear the Lord confess that He is good; for His mercy endureth forever.

WHEN THOU O LORD... (+ *ending*)

THE EISODIKON (ENTRANCE HYMN) OF THE THEOPHANY OF CHRIST

Tone 2

Bles - sed is he that com-eth in the name of the Lord.

The first system of music consists of a treble and bass staff. The treble staff contains a melody of eighth and quarter notes, with a final half note. The bass staff provides a harmonic accompaniment with chords and moving lines.

God is the Lord and hath ap-peared un - to us.

The second system continues the melody and accompaniment. It features a key signature change to one flat (B-flat) and includes a sharp sign (#) in the treble staff, likely indicating a specific interval or ornament.

Save us, O Son of God, who wast bap - tized by John in the Jo -

The third system continues the melody and accompaniment. The treble staff has a melodic line with some grace notes, and the bass staff provides a steady accompaniment.

dan, who sing to Thee: Al - le - lu - i - a.

The fourth system concludes the hymn. It begins with a measure number '6' in the treble staff. The melody in the treble staff features a final flourish of eighth notes, and the bass staff provides a concluding accompaniment.

WHEN THOU O LORD...

KONTAKION OF THE THEOPHANY OF CHRIST IN TONE FOUR

*(**On this day Thou hast appeared**)*

Today Thou hast appeared to the universe, O Lord, and Thy light hath been shed upon us, who praise Thee with knowledge, saying, Thou hast come and appeared, O unapproachable Light. *(ending)*

THE ANTI-TRISAGION (Tone 1) (E)

People: As many of you as have been baptized into Christ, have put on Christ, alleluia. (**THRICE**):

As ma - ny of you as have been bap-tized in - to Christ, have
put on Christ, al-le-lu - ia.

The musical notation is in G major (one sharp) and 4/4 time. It consists of two staves. The first staff begins with a repeat sign and contains the melody for the first line of text. The second staff continues the melody for the second line of text, ending with a double bar line and repeat dots.

People: Glory to the Father and to the Son and to the Holy Spirit, now and ever and unto ages of ages. Amen.
Have put on Christ, alleluia. (**ONCE**)

Glo - ry to the Fa - ther and to the Son and to the Ho-ly Spi - rit, both now and ev -
er and un-to a - ges of a - ges. A - men. Have put on Christ,
al - le - lu - ia.

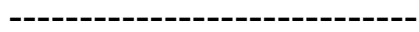
The musical notation is in G major (one sharp) and 4/4 time. It consists of three staves. The first staff contains the melody for the first line of text. The second staff continues the melody for the second line of text. The third staff continues the melody for the third line of text, ending with a double bar line.

Deacon: With Strength.

People: As many of you as have been baptized into Christ, have put on Christ, alleluia. (**ONCE**):

As ma - ny of you as have been bap-tized in - to Christ, have
put on Christ, al-le-lu - ia.

The musical notation is in G major (one sharp) and 4/4 time. It consists of two staves. The first staff begins with a repeat sign and contains the melody for the first line of text. The second staff continues the melody for the second line of text, ending with a double bar line and repeat dots.



THE EPISTLE

*Blessed is He that cometh in the Name of the Lord.
O give thanks unto the Lord, for He is good; for His mercy endureth forever.*

The Reading from the Epistle of St. Paul to Titus. (2:11-15; 3:4-7)

My son Titus, the grace of God has appeared for the salvation of all men, training us to renounce irreligion and worldly passions, and to live sober, upright, and godly lives in this world; awaiting our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ, Who gave Himself for us to redeem us from all iniquity and to purify for Himself a people of His own who are zealous for good deeds. Declare these things; exhort and reprove with all authority. Let no one disregard you. When the goodness and loving kindness of God our Savior appeared, He saved us, not because of deeds done by us in righteousness, but in virtue of His own mercy, by the washing of regeneration and renewal in the Holy Spirit, which He poured out upon us richly through Jesus Christ our Savior, so that we might be justified by His grace and become heirs in hope of eternal life.

THE GOSPEL

The reading from the Holy Gospel according to St. Matthew. (3:13-17)

At that time, Jesus came from Galilee to the Jordan to John, to be baptized by him. John would have prevented Him, saying, "I need to be baptized by Thee, and Thou dost come to me?" But Jesus answered him, "Let it be so now; for thus it is fitting for us to fulfill all righteousness." Then he consented. And when Jesus was baptized, He went up immediately from the water, and behold, the heavens were opened and He saw the Spirit of God descending like a dove, and alighting on Him; and lo, a voice from heaven, saying, "This is My beloved Son, with Whom I am well pleased."

MEGALYNARION OF THE THEOPHANY OF CHRIST IN TONE TWO

Magnify, O my soul, her who is more honorable and more exalted in glory than the heavenly hosts.

Verily, all tongues are at a loss to praise thee properly; and every mind, even though transcending the world, is distracted in thy praise, O Theotokos. But because thou art good, accept our faith, having known our divine longing. Wherefore, since thou art the helper of Christians, we do magnify thee. (cadence)

KOINONIKON (COMMUNION HYMN) OF THEOPHANY IN TONE EIGHT

The grace of God our Savior hath appeared to all men. Alleluia.

KOINONIKON (CLERGY COMMUNION) OF THEOPHANY – TONE 8

The gra - ce of God our Sa - viour hath a - ppeared

hath ap - peared to all men.

Verses:

- (1) Looking for that blessed hope, and the glorious appearing of our great God and Saviour, Jesus Christ. (*Titus 2:13*)
- (2) He who gave Himself for us to redeem us from all iniquity. (*Titus 2:14*)
- (3) To purify for Himself a people of His own, who are zealous for good deeds. (*Titus 2:14*)

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- *After Communion, instead of singing “We have seen the true light”, sing the Festal Apolytikion: “When Thou, O Lord.”*