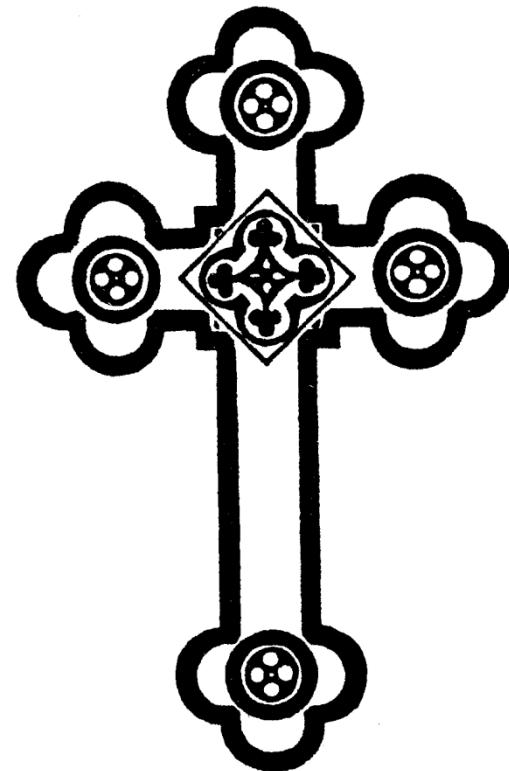


Mention

January



Second Edition, January, 2016

His Eminence
The Most Reverend
Metropolitan JOSEPH



Archbishop of New York and
Metropolitan of
All North America

ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE OF NORTH AMERICA

To all the Choir Directors, Choir Members, Chanters, and those who are interested in Church Music

Beloved in Christ:

It is with thankfulness to God that we welcome this electronic version of the Kazan Menaion project thoroughly compiled and digitized by Mr. Christopher Holwey, the former chairman of the Department of Sacred Music.

In this electronic, online version, many of the typos and mistakes have been corrected from the original printings. This platform will also make it very easy when modified and corrected translations are made by our Department of Translations as we work to bring uniformity to our texts and service books. Therefore, we wholeheartedly encourage all of our parishes to use this online version of the Kazan Menaion and check it regularly for updates.

We are grateful to Mr. Christopher Holwey for the countless hours he spent on digitizing this project originally produced by the late protopsaltis, Mr. Basil Kazan.

Wishing you and your loved ones all of God's blessings, I remain,

Your Father in Christ,

+JOSEPH

Archbishop of New York and Metropolitan of all North America

Given at our headquarters in Englewood,
New Jersey, this 8th day of January, 2016

"The disciples were first called Christians in Antioch" (Acts 11: 26)

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Antiochian Orthodox Christian Archdiocese

OF NORTH AMERICA
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201 871-1355 FAX: 201/871-7954

To all who read these letters

GREETINGS IN THE LORD JESUS CHRIST

We are indeed pleased to introduce to you these volumes of hymnographic selections from The Menaion which constitute the latest addition to the liturgical music series *The Byzantine Project* of the Archdiocesan Department of Sacred Music. The purpose of *The Byzantine Project* is to make available in the English language and western musical notation treasures of traditional Byzantine chant. Other works in this series include the hymnography of Saturday evening Vespers in the eight tones (in a single volume, published 1974), Sunday morning Matins in the eight tones (in a single volume, published 1976), the major services of Holy Week (in two volumes, published 1979), the major services from The Pentecostarion (in three volumes, published 1983), and the major services from The Triodion (in two volumes, published 1991).

We take this opportunity to convey our heartfelt gratitude to Mr. Basil Kazan of Brooklyn, New York (noted Byzantine chanter and musicologist who worked as the transcriber and arranger) and Mr. Raymond George of Detroit, Michigan (gifted choir master and chairman of the Department of Sacred Music who worked as the publisher).

These volumes of hymnographic selections from The Menaion (*Byzantine Project Number Six*) are hereby approved and authorized for use in the parishes of the Archdiocese.

Metropolitan PHILIP
Primate
Antiochian Orthodox Christian Archdiocese
of North America

Given at our Archdiocesan Chancery in Englewood, New Jersey on this first day of November in the year of our salvation 1993.

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of NORTH AMERICA**

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INFORMATION ON THE "MENAION"

This publication has been assembled in the best possible way as to expedite its use with a minimum of confusion. This Menaion has been compiled by the month, making it easier to locate what ever you want without difficulty. It begins in the month of September which is the beginning of the Church Calendar Year.

This publication must be used in conjunction with the "MATINS" and the "VESPER SERVICE BOOK" of the Byzantine Project. In addition you will find throughout some hymns from the Divine Liturgy.

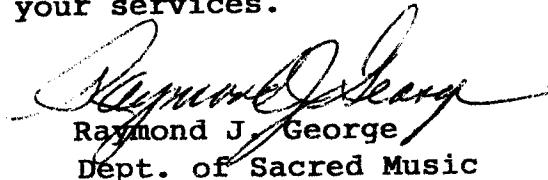
The pages have been numbered in the top center to allow room on the left and right corners to identify the contents of each page. In the upper right corner you will find the date of the Service and the Name of the Service. For example it would say January 6 and underneath "The Epiphany".

In the upper left corner we have identified the service such as "Vespers" or "Matins", and underneath that what part of the Service i.e. Exaposteilarion, Aposticha or the Glory etc. Along with that each page is identified "MENAION" in case it becomes detached from the work it can be identified.

In addition, before each service we have given some information as to how it works in conjunction with the Matins and Vesper Service books and gives the number of the pages where it can be found in that particular month.

If more information is needed refer to the "Nassar Divine Prayers and Service Book, starting on page 280. The Liturgical Guide is a further reference.

When using this material give yourself the luxury of working several weeks ahead of the date of the service. It is our hope that this publication will enhance your services.



Raymond J. George
Dept. of Sacred Music



THE SELF-RULED ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE OF NORTH AMERICA

DEPARTMENT OF SACRED MUSIC PAUL JABARA, CHAIRMAN

“...guiding chanters, choirs and congregations to musical excellence in worship for the glory of God.”

WWW.ANTIOCHIAN.ORG/MUSIC

December 17, 2015

The holy Prophet Daniel and the Three Children: Ananias, Azarias and Misael

Greetings to you all in the Name of our Lord Jesus Christ!

When I was appointed chairman of the Sacred Music Department in February, 2006, I saw that we had already type-set Basil Kazan’s Byzantine Vespers Project as he originally wrote it. Some of the accenting of the music was incorrect, but the ison was added, and we had a much cleaner copy of it all. I then began to proof and correct his Byzantine Matins Project, already type-set by +Michael Kargatis, with the opportunity to make sure the barring and accenting of the music and the ison were done properly, and that the text was according to the approved text from The Divine Prayers & Services by Nassar. This Project was completed and approved for use in 2010.

The next Project our department took on was Kazan’s Menaion, the music for many of the Feast Days of the Saints and the 9 fixed Major Feast Days of the Orthodox Church celebrated throughout the year, since we discovered back then that it was out of print. This has been a 5 year project, now completed at the end of 2015. The music presented here in each of the 12 months of the Menaion is basically the original music written by Basil Kazan and Ray George, of blessed memory, but also corrected in the same manner as the Matins. In this updated, type-set edition of the Menaion, we have corrected the barring and accenting of the music, corrected the text according to Nassar, added various rubrics and instructions for the services according to the Typikon, added the names of the special melodies used for various stichera in Vespers and Matins, and added the ison to complete the style of Byzantine chant. The music presented here is to be used in conjunction with Kazan’s Vespers and Matins Project, as well as Nassar.

I am eternally grateful to Deborah Abraham for doing the initial type-setting of the Menaion back in 2007; to Michael Farrow and Emily Lowe for their role in proofing the final editions of each month; to Chadi Karam for helping me along the way with the correct ison; and to Paul Jabara, our current chairman, for allowing me to finish this Project.

May God continue to bless you all as we sing His praises throughout the year, glorify His holy Name, honor His Saints and celebrate the Feast Days of the Holy Orthodox Church.

Yours in Christ,

Christopher Holwey

Use this Menaion in concert with the Byzantine Vesper Project by Kazan.

If this Feast falls on a Sunday, then the Service of the Resurrection, the Service of the Circumcision, and the Service of St. Basil the Great are chanted together.

After the reading of the "Sunset Psalm" (Bless the Lord, O my soul ...), then read the three (3) Psalms beginning with Psalm 1, "Blessed is the man, etc." through Psalm 3, "Why, O Lord, are they multiplied that afflict me...", as on pages 66-68 in the Divine Prayers and Services by Nassar.

Then, on "O Lord, to thee have I cried," sing the Idiomela, four (4) for the Feast in Tone 8 and four (4) to the Saint in Tone 4, as on pages 2-8 of this book. Then sing the Glory and "O righteous one," in Tone 8, as on the bottom of page 8 to page 10; followed by Both Now and "When the Saviour condescended," in Tone 8, from the bottom of page 10 to page 11.

Then sing "O Gladsome Light," followed by the Prokeimenon of the day, and the Old Testament Readings, as on pages 418-421 of Nassar.

Continue with the Litanies of the Vesper Service until the Aposticha. Then sing the Aposticha (the first two stichera in Tone 1, and the third one in Tone 2), as on pages 12-15 of this book, followed by the Glory in Tone 6, on pages 15-16, and Both Now in Tone 8, on pages 16-17 of this book.

Following St. Simeon's Prayer and "Holy God...," sing the Troparion of St. Basil in Tone 1, as on page 18 of this book. Then sing "Glory to the Father..." and repeat the Troparion of St. Basil. Then conclude with "Both now and ever," and the Troparion of the Circumcision in Tone 1, as on page 19 of this book.

Verse 1 Fast

If thou O Lord should'st mark in - iq - ui - ties, O Lord,
Slow
who shall stand for with thee there is for - give - ness.

Idiomelon 1 and 2

When the Sav - iour con - de - scand - ed for the sake of man - kind, he was will - ing to be wrapped in swad - dling clothes, and he who was eight days old on the side of his Moth - er, and ē - ter - nal on the side of his Fa - ther did not dis - disdain the cir - cum - ci - sion of the flesh. Where - fore, let us cry un - to him, O be - liev - ers, Thou art our

God; have mer - - cy up - on us.

Verse 2 Fast

Be - cause of thy name I have wait - ed for thee

O Lord, my soul hath wait - ed up - on thy word,

Slow

my soul hath hoped in the Lord.

After Verse 2, REPEAT Idiomelon 1. Then sing Verse 3.

Verse 3 Fast

From the morn - ing watch un - til night, from the morn - ing watch let

Slow

Is - ra - el trust in the Lord.

Idiomelon 3

The all - good God did not dis -dain to be

cir - cum - cised by the cir - cum - ci - sion of the

flesh; but of - fered him - self a Sign and an Ex -

- em - plar of sal - va - tion to all, for the

Ma - ker of the law doth ful - fill the _____

pre - cepts of the law, and the preach - ing of the

Proph - ets con - cern - ing him. Where - fore, O

thou__ who dost con - tain__ all in thy__ grasp, O

thou__ who wast wrapped in swad - dling clothes, O__

Lord, glo - - - ry be__ to__ thee.

Verse 4 Fast - Tone 4

For with the Lord there is mer - cy and with him

is a - bun - dant re - demp - tion, and he will de -

- liv - er Is - ra - el from all his in - iq - ui - ties.

Slow

Idiomelon 4 - Tone 4

Special melody: *Thou who wast called from on high*

O thou, whose name cor - re - spond - eth to the name of the king - dom, when thou didst lead in thy king - ly rank the ho - ly peo - ple of Christ in wis - dom and knowl-edge, O Fa - ther, then the King of kings and Lord of all, the Son ū - unit - ed ev - er - last - ing with the Fa - ther, and co - ē - ter - nal with him, did a - - dor - thee with the crown - of the king - dom. Where - - fore, plead with him to save. and il - lu - min - ate our souls.

Fast Slow

Praise the Lord, all ye na - tions, praise him, all ye peo - ple.

O thou____ who art a - dornd with the vest-ments of a

Bish - op, thou didst preach, O Ba - sil, the Gos-pel of the king-dom

glad - ly, and didst pour out__ for the Church the

teach - ings of Or - tho - dox - y, where - with

be - ing light - ed, we speak di - vine - ly and

glo - ri - fy the one__ God - head, al - might - y

Fa - ther, on - ly Word____ of God, and di - vine__

Spir - it, in three Per - sons, in - di - vis - i - ble.

Where - fore, im - plore__ him to save and en - light - en our souls.

Verse Fast

For his mer - cy is great t'ward us, and the

Slow

truth____ of the Lord en - dur - eth for - ev - er.

Idiomelon 6

O thou who____ art in the ranks____ of the heav'n - ly

or - ders, O thou Fa - ther Ba - sil who

dwell - est a - mong____ them, em - u - la - ting their way

with the hu - mil - i - ty of

thine____ all - re - splen - dent way,____ ver - i - ly,

when thou wast____ in the flesh, thou didst dwell a - mong____

men as one with - out____ flesh.

Where - fore, plead thou with Christ our ____

God _____ in be - half _____ of us, who de -

- light in thy God - in - spired teach - ings, to

save _____ us from dan - gers and dark - ness of

fol - ly, and to light - - en our ____ souls.

Glory Tone 8

Glo - ry to the Fa - ther and

to the Son and to the

Ho - ly Spir - it.

Slow

O Righteous one, thou didst become a lover of wisdom, preferring the life with God to all possessions; and by thy contemplation of death thou didst forsake wealth, as is meet; for by the hardships of abstinence thou didst strip from thyself the passion of the flesh; by thy study of divine law thou didst preserve the rank of thy soul unsupernatural; and by

rich - ness of vir - tue thou didst whol - ly sub -
- ject the pas - sion of the flesh to the
spir - - - it. Where - fore, hav - ing dis - posed the
flesh, the world, and the chief of the world,
stand - ing be - fore Christ, seek thou for
our souls the great mer - - - cy.

Both now Tone 8

Both now and ev - - - er, and un - to
a - - - ges of a - - - ges. A - men.
When the Sav - iour con - de - scand - ed for the
sake of man - - - kind, he was will - ing to be

wrapped in swad - dling clothes, and

he who was eight days old on the

side of his Moth - er, and ē - ter - - -

- nal on the side of his Fa - ther

did not dis - disdain the cir - cum - ci - sion of the flesh.

Where - fore, let us cry un - to him, O be -

- liev - ers, Thou art our God; have

mer - cy up - on us.

*Then sing "Gladsome Light" and the Prokeimenon of the day.
Then the OT readings on pages 418-421 in the Divine Prayers & Services by Nassar.
Continue from the Vesper Service Book until the Aposticha, then the following pages.*

Stichera 1

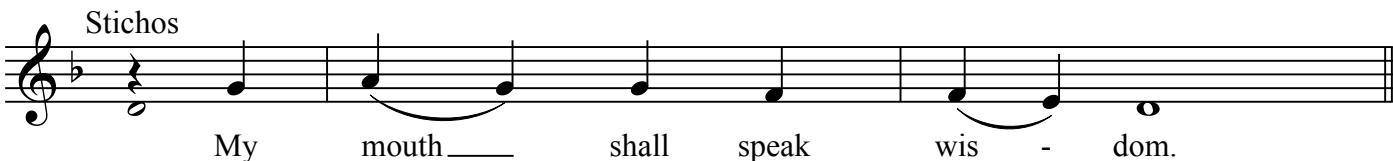
O what a di - vine and no - ble bee of the
Church of Christ, thou all - be - at - i - fied Ba - sil;
for when thou didst arm thy - self with the
sting of di - vine pas - sion, thou didst wound the blas-phe-mies of
God - trans - gress-ing her - e - sies; and didst store in the
souls of be - liev - ers the sweet - ness of
true wor - ship. Where - fore, hav - ing now ar -
- rived at the rest - ing place of the ev - er -
- last - ing di - vine pas - tures re -
- mem - ber us when thou stand - est be - fore the

con - sub - stan - tial Trin - i - ty.



Stichos

My mouth _____ shall speak wis - dom.

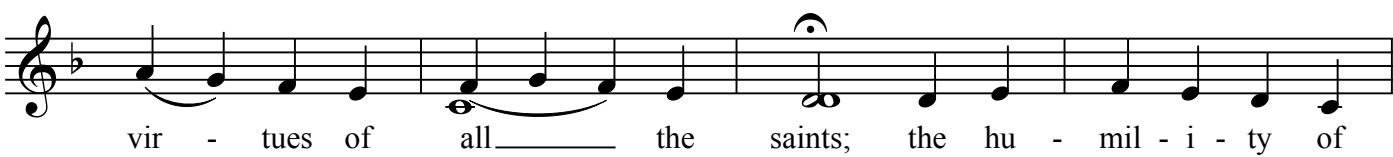


Stichera 2

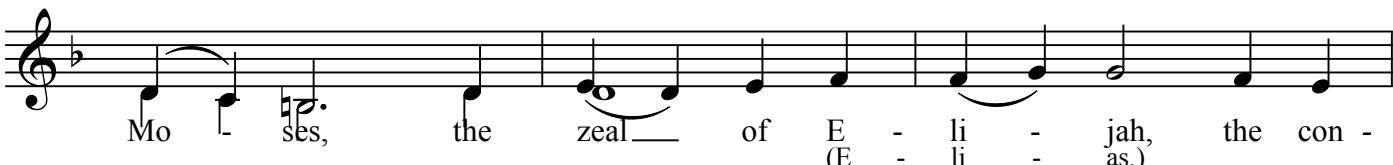
Thou hast ac - quired, our Fa - ther Ba - sil, the



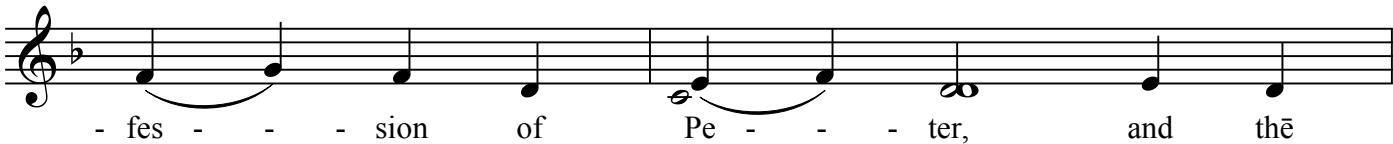
vir - tues of all _____ the saints; the hu - mil - i - ty of



Mo ses, the zeal of E (E - li - jah, the con -



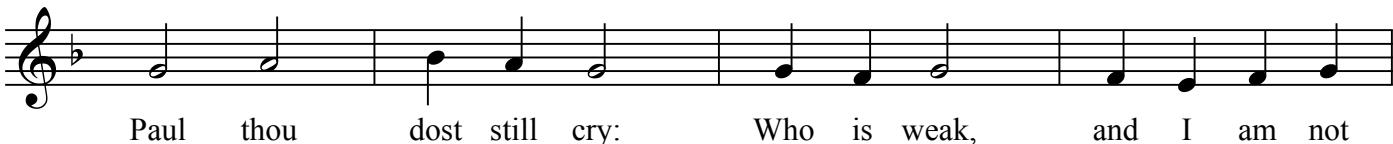
- fes - - - sion of Pe - - - ter, and thē



el - o - quence of John _____ in the - ol - o - gy. And like



Paul thou dost still cry: Who is weak, and I am not



weak? Who is of - fend - ed, and I burn - not?



Where - fore, since thou _____ dwell - est with them,



plead _____ for the sal - va - tion of souls.

Stichos - Tone 2

The mouth of the just shall bring forth wis - dom.

O Ba - - sil, the re - veal - - er of

no - ble things, hav - ing ver - i - ly stu - died the

na - ture of crea - tures and con - tem - plat - ed the un - sta -

- bil - i - ty of all things, thou didst find but One who is

sta - - - ble, the Tran - scen - - - dent in

es - sence, the Cre - a - - - tor of all, to

whom _____ as thou didst the more in - cline,

thou didst the more cast off de - sire _____ of things tran - sient.

Where - fore, in - ter - cede for us that we may at -
- tain our di - vine de - sire.

Tone 6

Glo - ry to the Fa - ther and

to the Son and to the

Ho - ly Spir - it.

Slow

O thou all - be - a - ti - fied Ba - sil, who did re -

- ceive the grace of won - ders from heav - en,

who didst ex - pose the er - rors of the hea - then

by thy doc - - - trines, thou art the

glo - ry of Chief Priests, their cor - ner-stone, and ex -

- em - plar of the teach - - - ings of
all the Fa - - - thers. Hav - ing,
there - fore, re - ceived fa - vour with Christ, plead _____ with
him for the sal - va - tion of our souls.

Both Now - Tone 8

Both now and ev - - - er, and un - to
a - - - ges of a - - - ges. A men.
Thē all - good God did not disdain to be
cir - cum - cised by the cir - cum - ci - sion of the
flesh; but of - fered him - self a Sign and an Ex -
- em - plar of sal - va - tion to all, for the

Ma - ker of the law doth ful - fill the pre - cepts of the
law, and the preach-ing of the Proph - ets con - cern - ing him.

Where - fore, O thou who dost con - tain all in thy

grasp, O thou who wast wrapped in swad-dling clothes, O Lord,

glo - ry be to thee.

Continue on with St. Simeon's Prayer, Holy God, etc., and the troparia on pages 18-19. Sing the Troparion of St. Basil on page 18 in Tone 1, then sing Glory to the Father, and repeat the Troparion of St. Basil, followed by Both now and ever, and the Troparion of the Circumcision in Tone 1 on page 19.

The musical notation consists of eight staves of music in G clef, common time, and a key signature of one flat. The lyrics are written below each staff. The music features various note values including eighth and sixteenth notes, with several melodic phrases underlined by curved lines.

In all the earth that re - ceived thy say - ings, thy

mel - o - dy did re - sound, O right - eous Fa - -

-ther, through which thou didst go a - bout and pro - claim, as

wor - thy of God, the na - ture of crea - tures,

cul - ti - vat - ing the char - ac - ter of man - kind, O

thou _____ of king - ly Priest - hood, Ba - - - sil.

Where - - - fore, plead thou with Christ _____ God to

save _____ our _____ souls.

*Now sing "Glory to the Father," and repeat the Troparion of St. Basil above.
Then sing "Both now and ever," and the Troparion of the Circumcision on page 19.*

Special melody: *While Gabriel was saying*

O most com - pas - sion - ate Lord, while yet God af - ter
thine es - sence, thou didst take hu - man like - ness with - out
tran - sub - stan - ti - a - tion; and hav - ing ful - filled the law
38 thou didst ac - cept will - ing - ly cir - cum - ci - sion in the
flesh, that thou might - est an - nul the shad - - ow - y
signs and re - move the veil____ of our pas - - sions.
Glo - - ry to thy____ good - ness, glo - - ry to
thy com - pas - sion, glo - ry to thine in - ef - fa - ble con - de -
- scen - - sion, O Word.

Begin in the Byzantine Matins Project by Kazan, singing or reading everything up to and including "God is the Lord..." in Tone 1 on page 8. Then sing the Troparion of St. Basil twice, "In all the earth that received thy sayings ...", as on page 18 of this book, with "Glory to the Father" in between, followed by "Both now and ever..." and the Troparion of the Circumcision, "O most compassionate Lord ...", as on page 19 of this book.

Now read the Kathismata on pages 424 and 425 of the Divine Prayers and Services by Nassar. Continue with "From my youth up..." on page 63 of the Byzantine Matins Project, followed by the Prokeimenon, as on page 21 of this book. Then the Gospel will be read, followed by the reading of Psalm 50. Then sing "Glory" and "Through the intercessions...", as on the bottom of page 21 of this Menaion, and that which follows on page 22, concluding with the Idiomelon in the 6th Tone, "Grace is poured upon thy lips...", on pages 22-23 of this Menaion.

Now sing the Katabasiae of Epiphany, as on pages 24-28 of this Menaion, and the Magnifications of the Circumcision and St. Basil, as on pages 28-33, concluding with the final two Katabasiae of Epiphany, as on pages 34-35. Follow this with the Exaposteilaria, as on pages 36 and 37 of this book.

Then sing the Praises, as on pages 38-45 of this book. Now sing the "Glory...", in Tone 6, and "Grace is poured unto thy lips...", as on page 46. Then "Both now...", in Tone 8, and the Idiomelon "When the Saviour condescended...", as on page 47.

Continue with the Great Doxology in Tone 8, as on pages 235-238 in the Byzantine Matins Project by Kazan, excluding page 239. Then sing the Troparion of St. Basil in Tone 1, as on page 48 of this Menaion.

NOTE: On page 49 at the end of this Matins Service for The Circumcision are two arrangements from the Divine Liturgy. One is an arrangement for the Second Antiphon and the other is for the "Entrance".

Refrain

My mouth shall speak wisdom. Hear these things, all ye nations.

Third time

My mouth shall speak wisdom. Hear these things, all ye nations.

THE MATINS GOSPEL is taken from John 10:1-9.

After Psalm 50, sing the GLORY and "Through the intercessions of the Bishop..." as below.

Glory - Tone 2

Glo - ry to the Fa - ther and to the Son and to the
Ho - ly Spir - it. Through the in - ter - ces - sions of the Bish - op
Bas - il, O thou who art mer - ci - ful, blot out all the
mul - ti - tudes of our trans-gres - sions.

Both Now - Tone 2

Both now and ev - er, and un - to a - ges of
a - ges. A - men. Through the in - ter - ces-sions of the The - o -
- to - kos, O thou who art mer - ci - ful,
blot out all the mul - ti - tudes of our trans-gres - - - sions.

Tone 6 - Fast

Have mer - cy up - on me, O God, ac - cord - ing to thy
lov - ing kind - ness, ac - cord - ing to the mul - ti - tude of thy
ten - der mer - cies, blot out my trans - gres - - - sions.

Grace is poured up - on thy lips, O right-eous Fa - - - -

- ther, and thou didst be - come a shep - herd to the

Church of Christ, teach - ing the sheep en - dowed with

speech to be - lieve in a con - sub - stan - tial Trin - i - ty of

one God - - - - head.

*NOTE: Both canons are in Tone 2;
however, the first follows the hard chromatic scale of Tone 6,
and the second follows the regular Tone 2 heirmologic scale.*

Ode 1-First Canon

The musical notation consists of four staves of music in G clef, common time, and a hard chromatic scale. The lyrics are written below the notes. The lyrics are:

The Lord might - y in wars un - cov - ered the bot - tom of the
sea, and drew his own to dry land; and with
it he sub - merged his ad - ver - sar - ies; for
he _____ hath been glo - ri - fied.

Ode 1-Second Canon

The musical notation consists of eight staves of music in G clef, common time, and a hard chromatic scale. The lyrics are written below the notes. The lyrics are:

Ison
Ver - i - ly, Is - ra - el past the tem - pest of the tu - mul - tu - ous
sea, hav - ing ap - peared to him a - gain as dry ____
land. But the tri - speared E - gyp - tians were lost whol -
ly by the dark - ness of the deep, as a
grave - yard swept by wa - ters, by the pow - er of the pre - cious
right ____ hand of the Mas - - - ter.

Ode 3-First Canon

The Lord _____ that grant - eth po - wer to our kings, and
who __ rais - eth those __ born of his a - noint - ed ones, was
born __ of the Vir - - gin, and com - - eth to bap - tis - m.
Where - fore, let us be - liev - ers shout, There is none ho - ly like our
God, and there is none just ex - cept thee, O Lord.

Ode 3-Second Canon

O ye who were de - liv - ered from thē an - - cient snares, since the
tusks of de - devour - ing li - ons had been crushed. Where - fore, let
us re - joyce and o - pen wide our mouths, in - dit - ing to the Word
say - - ings of praise for his ben - e - fac - tions grant - - ed to
us; for he _____ is pleased there - by.

Ode 4-First Canon

He of whom thou didst say, O Lord, that he is a voice
cry-ing in the wil-der-ness, heard thy voice when thou didst
thun-der on the ma-ny wa-ters, test-i-fy-ing to thy
Son. And hav-ing been filled whol-ly by the pre-sence of the
Spir-it, he shout-ed say-ing, Thou art Christ, the
Wis-dom of God and his Pow'r.

Ode 4-Second Canon

The Proph-et hav-ing been cleansed by the fire of mys-ti-cal
vi-sion, prais-ing the re-new-al of man-kind, sang with a
great voice, moved by the Spir-it, re-reveal-ing the in-
ef-fa-ble In-car-na-tion, the In-car-na-tion of the

Word, by which the might of the mighty hath been crushed.

Ode 5-First Canon

Ver - i - ly Je - sus, thē O - rig - i - na - tor of life,
com - eth to un - rav - el the fall of Ad - am, the first of cre -
- a - tion; and he who need - eth not pu - ri - fi - ca - tion, since
he is God, grant - eth to the fal - len one pu - ri - fi - ca - tion in the
Jor - dan. And as he a - bol - ish - eth in him thē en - mi - ty,
he there - by grant - eth safe - ty tran - scend - ing all in - tel - li - gence.

Ode 5-Second Canon

We who have been washed by the pu - ri - fi - ca - tion of the
Spir - it from the dark, mire-de - filed ven - om of the en - e - my, have
come up - on a new way, not mis - lead - ing, but

lead - ing to a bliss un - ap - proach - a - ble ex - cept by
those who have been re - con - ciled to God.

Ode 6-First Canon

Ver - i - ly the voice of the Word, the lamp of the Light, the
mys - ti - cal star and Fore - run - ner of the Sun, doth
cry - out in the wil - der - ness, say - ing to all the peo -
- ple, Re - pent and be pu - ri - fied; for Christ - hath
come to de - liv - er the world from cor - rup - tion.

Ode 6-Second Canon

Him whom the Fa - - - ther had caused to o - ver - flow from the
bel - ly, in his all - bliss - ful voice he pro - claimed be - lov - ed,
say - ing, Yea, this is my Son con - sub - stan - tial with

me; the Ra-diance of my light hath been born of man - kind. And
he _____ him - self is my liv - ing Word and Man
at the same_ time, for his own_ dis - pen - sa - tion.

Ode 7-First Canon

The youths of true wor - ship when they were cast in the
fur - nace of fire, were kept from harm by the gen-tle dew - y beeze
and by the de - scent of the di - vine an - gel. Where - fore, when they were
moist-ened by the flames, they_ sang with grat - i - tude, shout - ing,
Bless-ed art thou, O Lord, tran - scend-ing praise, the God of our fa - thers.

Ode 7-Second Canon

Ver - i - ly, he who quenched the flam - ing fire of the
fur - - - - nace con - tain - ing the youths of true

wor - ship, hath burned the heads of drag - ons in the cours - es of
wa - ter; and by the dew of the Spir - it hath
cleansed thē a - bys - mal dark - ness re - sult - ing from sin.

Ode 8-First Canon

We praise, we bless, and we wor - ship the Lord.

Ver - i - ly, the fur - nace of Bab - y - lon re - vealed a strange

se - cret when it o - ver - flowed with dew. But Jor - dan was a -

- bout to re - ceive in its cours - es thē im - ma -

- te - ri - al Fire, and was to con - tain the Cre -

- a - tor bap - tized in the flesh, whom the na - tions bless and ex -

- alt yet more un - to the end of a - ges.

Ode 8-Second Canon

The prince of dark - - - ness sigh - eth to him - self be - cause cre -
- a - tion hath been freed, and those who were of old in dark - ness have be -
278 - come sons of the Light. Where - fore, all the na - - tions of the
281 Gen - tiles that be - fore had been wretch - ed, now
cease - less - ly bless Christ the Cause.

*And immediately, instead of "More Honorable..."
sing the following Ninth Ode in the Second Tone (with the Magnifications).*

Ode 9-For the Circumcision

Mag - ni - fy, O my soul, her who is more hon' - ra - ble, and more ex -
- al - - ted in glo - ry than the heav'n - ly hosts.
O thou bless - ed and all - pure_ one, in whose
womb was in - car - nate in an in - ef - fa - ble man - ner,

the God ris - ing be - fore the sun, com - ing to

us in the flesh, thee, O The - o - to - kos, do we mag - ni - fy.

Mag - ni - fy, O my soul, him who ac -

- cept - ed cir - cum - ci - sion on the eighth day.

Ver - i - ly, Christ hav - ing passed all the bounds of hu - man

na - ture, was born of the Vir - gin in a su - per -

- nat - u - ral man - ner and was cir - cum - cised in the

flesh, ful - fil - - - ling the law.

To - day the Lord is cir - cum - cised in the

flesh and his name was called Je - sus.

Come, let us cel - e - brate in hol - i - ness the glo - - ri - ous
nam - ing of Christ; for he was called to - day__ Je - sus, as
worth - ly of God, and with all let us
mag - ni - fy the mem - o - ry of the Bish - - op.

Ode 9-For St. Basil

Mag-ni - fy, O my soul, Bas - il, the Great__ a - mongst Bish - ops.
O Fa - ther Ba - sil, thou didst fol - low in the
life - bear - ing steps, the steps of Christ, faith - ful Head of
shep - herds, for thou__ didst go forth and of - fer thy -
- self to the ū - surp - - er, val - iant - ly en -
- dan - ger - ing thy self - for the Church, O most be - at - i - fied.

Note: The following magnification and 2nd stichera of Basil was omitted by Kazan by mistake, but added here by Holwey.

The musical score consists of ten staves of Gregorian chant notation in common time. The key signature varies throughout the piece. The lyrics are written below each staff. The music is in a melodic line style with some rhythmic patterns indicated by note values and rests. The lyrics describe the magnification of St. Basil the Great and his assembly.

Mag - ni - fy, O my soul,
Bas - il, the Great of Caes - a - re - a.
Ver - i - ly, the ū - surp - er, hav - ing seen the all - sanc - ti - fied as -
- sem - bly, the as - sem-bly of the Church of Christ, a - dorning by the
pres - i - den - cy of thy Priest - hood, O wise one, was con - found - ed and
fell down, ut - ter - ly per - ish - ing, not be - ing
a - ble to bear the ra - di - ance of the spir - it that
was in thee, O Bas - - - - il.
Glo - ry to the Fa - - - - ther and to the
Son and to the Ho - ly Spir - - - - it.

The musical notation consists of ten staves of Gregorian chant in G clef, common time, with various accidentals. The lyrics are written below each staff.

Mag - ni - fy, O my soul, the might of the three -

- per - soned and in - di - vi - si - ble Trin - i - ty.

Thou hast be-come wor - thy, O Bas - il, of the throne of thē A -

- pos - tles, of the rank of the striv - ers for Christ, of the par-a - dise of the

right - eous, and of thē as - sem - bly of the Proph - ets; for

thou wast an in - i - ti - ate of the The-o - to - kos and a ser-vant of the

Trin - - - - i - - - ty.

Both now and ev - er, and un - to a - ges of a - ges. A - men.

Glo - ri - fy, O my soul, the Maid - en who de -

- liv - - - - ered us from the curse.

The musical notation consists of five staves of music in G clef, common time, and a mixolydian mode indicated by a key signature of one sharp. The lyrics are integrated into the music, with each staff containing a portion of the hymn text. The lyrics are as follows:

Ver - i - ly, the Lord, who a - lone roofed with wa - ters his high cham - bers,
bri - dled the sea and dried up the waves, and was in -
- car - nate of thee, O pure _____ one,
doth come down from Beth - le - hem__ to the Jor - dan
to be bap - tized__ in the flesh.

*Although Kazan included the Magnification here, it does not have to be done.
You can start with "Verily, all tongues are at a loss..."*

Mag - n - fy, O my — soul, her who is more hon' - ra - ble, and more ex -
- alt - - ed in glo - ry than the heav' - ly hosts.

Ver - i - ly, all tongues are at a loss to praise thee — prop - er - ly;

and ev' - ry mind, ev - en though tran - scand - ing the world, is dis -
- tract - - ed in thy — praise, O The - o - - to - kos. But be - cause

thou — art — good, ac - cept our faith, hav - ing known our di -
- vine_ long - ing. Where - fore, since thou — art the aid - er of

Chris - tians, we — do — mag - ni - - fy — thee.

Now conclude with the final 9th Ode of the Second Canon of Epiphany.

The musical score consists of five staves of music in G clef, common time, and a mix of quarter and eighth note rhythms. The lyrics are written below each staff, aligned with the notes. The music features several melodic lines, some with sustained notes and others with more complex patterns. The lyrics describe the wonder and purity of the divine birth, the offering of gifts, and the gratitude expressed through song.

O the won - der of thy __ sup - er - in - tel - li - gent Na -
- tiv - i - ty, thou all - pure__ bride the bless - ed
Moth - er, to whom hav - ing re - ceived there - from per - fect sal -
- va - tion, we in - dite a fit - ting song, of - fer - ing as a gift the
song ____ of grat - - - i - - tude.

Special melody: *While standing in the Temples' courts*

The musical score consists of eight staves of Gregorian chant notation. Each staff begins with a G clef and a common time signature. The lyrics are written below each staff, aligned with the notes. The music features various note values (eighth and sixteenth notes), rests, and slurs. The lyrics describe the circumcision of Basil and his wisdom.

Thou hast circumcised, O wise Father
Basil, the uncircumcision of thyself
with the love of philosophy; and by thy
wonders thou didst appear to the world like the
sun, lighting the minds of believers,
O thou of divine mind, O
servant of the Trinity andinity and in-
- i- tiate of the The o - to - kos.

The Cre - a - tor of ā - ges who ful -
- filled the law is cir - cum - cised in the
flesh like an eight - day old child, is wrapped in
swad - dling clothes like a man, and is
fed with milk, he who is the
all - con - trol - ler through his bound - less
might, since he is God, and the
Ma - ker of the law in flesh.

Slow

Let ev' ry-thing that hath breath praise the Lord. Praise ye the Lord from the heav - - - ens. Praise ye him in the heights, to thee O God is due our song.

Praise ye him all his an - - - gels. Praise ye him all his hosts, to thee O God is due our song.

Verse 1 Fast

Musical notation for "Praise God in his sanc - tu - ar - y, praise him in the firm - a - ment of his pow'r." The notation consists of two staves of music in G clef, B-flat key signature, and common time. The first staff starts with a quarter note followed by eighth notes. The second staff starts with a half note followed by eighth notes.

Praise God in his sanc - tu - ar - y,
praise him in the firm - a - ment of his pow'r.

Prosomion 1

Special melody: *Rejoice*

Musical notation for the Prosomion 1 melody, "Rejoice". The notation consists of nine staves of music in G clef, B-flat key signature, and common time. The melody is continuous across the staves, with lyrics provided below each staff. The lyrics are: "Ver - i - ly, he who was be - got - ten of the Fa - ther in an in - ex - pli - ca - ble man - ner, free of di - vis - ion or change, since he is the Word and God____ of God, doth bear cir - cum - ci - sion in__ the flesh, re - main - ing still un - changed in__ his Di - vin - i - ty. And he who is a - bove the law hath sub - mit - ted to__ it,"

grant - ing the bless - - - - ing, grant - ing the
bless - ing from __ on __ high. Where - fore, let us ex - tol __ him,
prais - ing his __ con - de - scen - sion of tran - - - scand-ent
good - ness, and glo - - - ri - fy __ him
grate - - - ful - ly, be - seech - - ing
him to grant __ our __ souls, to
grant __ our souls __ the great_ mer - cy.

Verse 2 Fast Slow

Praise him for his might - y acts, praise him ac - cord - ing to his
ex - - - cel - ent great - - - ness.

Prosomion 2

When thou didst be - come, O right - eous one,

the a - dopt - ed son of God _____ by re - birth,
that _____ is di - vine Bap - tis - m, thou _____ didst con -
- fess _____ him who by na - ture and _____ truth _____
is _____ the _____ Son be - fore _____ the
a - ges, the Word, of _____ God, _____ con - sub -
- stan - - - - tial and co-e - ter - nal with the Fa - ther.
And _____ by the splen - dor of _____ thy _____
say - ings thou _____ didst stop the o - pen mouths of
her - i - tics. Where - fore. thou _____ didst _____
dwell in the ce - les - tial _____ king - doms, reign - ing with

him who is a - lone King by na - - ture

Christ, who dis - trib - ut - eth bount - i - ful - ly

to the world the Great Mer - - - cy.

Verse 3 Fast Slow

Praise him with the sound of the trump - et,

praise him with the psal - ter - y and harp.

Prosomion 3

O all - be - at - i - fied Bas - il, the

right - eous, thou didst step with - in the heavn' - ly tem - ple, as

pure chief, of Priests, en-wrapped by

prac - tice and the - o - ry in the two

prin - ci - ples of wis - - - dom, as

The musical notation consists of eight staves of music in G clef, 2/4 time. The lyrics are integrated directly into the music, with each word aligned with its corresponding note. The music features various note values including quarter notes, eighth notes, sixteenth notes, and grace notes. The lyrics describe a priestly vestment, the altar, God, celestial celebration, divine service, remembrance, nobility, and Christ's intercession.

in a ho - ly vest - ment. And now that___ thou___ art a
Priest to the heavn' - ly Al - - - tar, stand - ing be -
- fore God _____ and cel - e - brat -
- ing the im - ma - ter - i - al ser - vice, re -
- mem - ber, O all - com - pas - sion - ate one, those who___
cel - e - brate, those____ who____ cel - e - brate
thy no - ble all - - - re - vered____ mem - o - ry,
plead - ing with____ Christ, who
grant - eth *the world the Great Mer - cy.

*According to the Arabic Menaion, this is the proper ending for this stichera. Nassar has "the world" missing.

Verse 4 Fast

Praise him with the tim - brel and dance, praise him

Slow

with the stringed — in - stru - ments and or - gans.

Prosomion 4

Since thou art whol - ly con - se - - crat - ed to

God, and in all thy con - di - tion

con - - - se - - crat - - - ed un - to him, un - to

him from thy youth, *thou wast en - light - ened

in the wis - dom tran - scand - ing wis - dom, un -

- fold - - ing the know - ledge of cre - a - - - tion, in -

- ter - pret - ing it bril - liant - ly, and con - vers - - ing there -

*The proper phrase here reflects that St. Basil was enlightened with a divine wisdom. Nassar's phrase is incorrect.

*According to the Arabic Menaion, this is the proper ending for this stichera. Nassar has "the world" missing.

The musical notation consists of eight staves of music in G major (two sharps) and common time. The notes are primarily quarter notes and eighth notes, with some sixteenth-note patterns. The lyrics are written below each staff, corresponding to the musical phrases. The notation uses a mix of black and white note heads, likely indicating pitch variations or specific performance techniques.

O glo - ry to the Fa - ther and
to the Son and to the
Ho - ly Spir - it.
Grace is poured up - on thy lips, O right - eous
Fa - ther, and thou didst be - come a shep -
- herd to the Church of Christ, teach - ing the
sheep en - dowed with speech to be - lieve in a
con - sub - stan - tial Trin - i - ty of one
God - head.

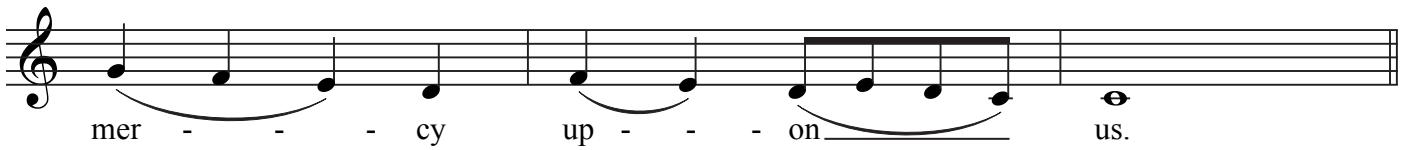
Both now and ev - er, and un - to a - ges of
a - ges. A - men.

When the Sav - iour con - de - scand - ed for the
sake of man - - - kind, he was will - ing to be

wrapped in swad - dling clothes, and he who was -

eight days old on the side of his Moth - er, and e -
- ter - - - - nal on the side of his

Fa - ther, did not dis - disdain the cir - cum - ci - sion of the
flesh. Where - fore, let us cry - un - to him, O be -
- liev - ers, thou art our____ God: have



Now sing the Great Doxology in Tone 8, on pages 235-238 of the Byzantine Matins Project by Kazan, and then sing the Troparion of the Saint as below.

Musical notation for the Great Doxology and Troparion of the Saint. The notation is presented in seven staves of music on a treble clef staff. The lyrics for the Great Doxology are:

In all the earth that re - ceived thy say - - - ings, thy
mel - o - dy did re-sound, O right-eous Fa - - ther, through which

thou didst go a - bout__ and pro - claim, as worth - y of

God, the na - ture of crea - tures, cul - ti - vat - ing the

char - ac - ter of man - kind, O thou_____ of king - ly

Priest-hood Bas - - il. Where - fore plead thou with Christ__

God to save__ our____ souls.

Save us O Son of God, who wast circumcised in the flesh, as we sing to thee, Alleluia.

ENTRANCE HYMN

O come, let us worship and fall down before Christ. Save us O Son of God, who wast circumcised in the flesh, as we sing to thee, Alleluia.

On "O Lord, to thee have I cried," sing six (6) stichera for the Resurrection in the Tone of the week, as in the Byzantine Vesper Project by Kazan, followed by four (4) stichera for the Preparation, as on pages 51 through 54 of this Menaion. (NOTE: These stichera are actually the stichera for January 2nd.)

Then sing "Glory" in Tone 6, and "The true Christ cometh down towards Jordan," as on page 55 of this Menaion, followed by "Both Now" for the Resurrection in the Tone of the week.

Now sing the "Gladsome Light" and continue with Vespers, as in the Byzantine Vesper Project by Kazan, through the Aposticha of the Resurrection in the Tone of the week.

If this Sunday falls on January 2nd, 3rd, or 4th, sing "Glory" and "Both Now," and then "O John the Baptizer, who didst know me" in Tone 8, as on page 56-57 of this Menaion.

If this Sunday falls on January 5th, sing the "Glory" and "Both Now," and then "Verily, Christ our God cometh for baptism," as on page 58 of this Menaion.

For the troparia, first sing the Troparion of the Resurrection in the Tone of the week. Then, **if it is January 2nd, 3rd, or 4th**, sing the Troparion of the Preparation in Tone 4, "Make ready, O Zebulon, and prepare, O Nephtali," page 59 of this Menaion.

If this Sunday falls on January 5th, then sing "The River Jordan receded of old by the mantle of Elisha," as on page 60 of this Menaion.

Now continue until the conclusion of Vespers.

After "O Lord I have cried," sing 6 stichera for the Resurrection in the Tone of the week
followed by 4 for the Preparation in Tone 4.

Verse 7 Fast

From the morn - ing watch un - til night, from the morn - ing watch
let Is - ra - el trust in the Lord.

Prosomion 7 - Special Melody: As one valiant

Let us go be - fore and shout songs in true wor - ship
to the Prep - a - ra - tion of the Feast of the no - ble
Bap - tis - m of our God; for, be - hold, he shall go
in the flesh to his Fore - run - ner as a Man,
and ask for the bap - tis - m of sal -
va - tion for the rē - crē - a - tion of all
those en - light - ened in faith with pur - i - ty,
and of the par - tak - ers of the spir - it.

Verse 8 Fast

For with the Lord there is mer - cy and with him
is a - bun - dant re - demp - tion, and he will de - liv - er
Is - ra - el from all his in - i - qui - ties.

*Now repeat Prosomion seven (7) following Verse 8.
Then sing Verse nine (9) and Prosomion 9 as below.*

Verse 9 Fast

Praise the Lord all ye na - tions, praise him all ye peo - ple.

Prosomion 9

Ver - i - ly, Da - vid did go be - fore and write
clear - ly that Chirst _____ should be re - vealed, and
God ap - pear _____ and come be - fore his ser - vant
seek - - - ing bap - tis - m. Be _____ filled with
joy, O Riv - er Jor - dan, and O ye _____ earth,

sea, hills, moun - tains, and hearts of
men, re - joice now, re - joice
now, re - ceiv - - ing great light.

Verse 10 Fast

For his mer - cy is great t'ward us, and the truth of the Lord en - dur - eth for - ev - er.

Slow

Prosomion 10

O all - pow - er - ful Lord, who art the
Riv - er of peace, and the Valley of bliss, as it was
writ - ten, how shall the cours - es of the
riv - er re - ceive thee de - scand - ing to it

na - ked, O thou who didst man - tle the

heav - ens with clouds, and stripped na - ked all thē

e - vil, all thē e - vil of thē ad - ver - sar - y, and

clothed man - kind with in - cor - rupt - i - bil - i - ty.

Vespers - Menaion
Glory - Lord I have cried
Tone 6

55

Sunday Before Epiphany
Basil Kazan

O glo - ry to the Fa - ther and
to the Son, and to the
Spir - it.
The true Christ com - eth down t'wards the Jor - dan to
be bap - tized of John, who sā - ith to him, It is
I who need to be bap - tized by
thee, and thou com - eth to me? Ver - i - ly,
I who am grass dare not touch the fire.
Where - fore, sanc - ti - fy me, O Mas - - - ter,
by thy di - vine E - piph - a - - - ny.

Then sing "Both Now" and the Theotokion for the Resurrection in the Tone of the week.

If this Sunday falls on January 2nd, 3rd, or 4th, then sing the following Glory & Both Now.

Glo - ry to the Fa - ther and to the Son, and

to the Ho - ly Spir - it.

Both now and ev - er, and un - to a ges of

a - ges. A - men.

O John the Bap - tiz - er, who

didst know me, the Lamb, in the womb,

serve me in the riv - er with thē an - gels.

Stretch forth thy hand and touch my

pure head. And when thou sē - est the

moun-tains trem - ble and the Jor - dan turn __ back, then __
shout with them, say - - ing, O
thou who ____ wast in - car - nate of the
Vir - gin for our sal - va - tion, O Lord,
glo - - - ry ____ to ____ thee.

However, if the Sunday before Epiphany falls on January 5th, then sing the "Glory and Both Now" on page 58 instead, with "Verily, Christ our God cometh..." in Tone 5.

Otherwise, continue on with St. Simeon's Prayer and the rest of Vespers, singing the Troparion of the Resurrection in the Tone of the week, and the Troparion of the Preparation on page 59 in Tone 4.

The musical notation consists of ten staves of Gregorian chant in G clef, mostly in common time. The lyrics are written below each staff. The notation includes various note values (eighth, sixteenth, etc.) and rests, with some notes connected by beams. The lyrics describe the Holy Trinity and the baptism of Christ in the Jordan River.

Glo - ry to __ the __ Fa - ther and to __ the __
Son, and to the Ho - ly __ Spir - it.
Both __ now and ev - er, and un - to a - ges of
a - - - ges. A - - - men.
Ver - - i - ly, Christ our God
com - eth for bap - tis - m in the Riv - - - er
Jor - - dan, will - ing to cleanse us from
our __ sins by his __ ap - pear - ance; for
he __ a - lone__ is__ good and the Lov - er of man -
kind.

Continue on with St. Simeon's Prayer and the rest of Vespers, singing the Troparion of the Resurrection in the Tone of the week, and the Troparion of the Forefeast on page 60 in Tone 4.

In some traditions, this hymn and the next one are sung instead in the Palatine style of "Joseph was amazed," as usually used for Sessional Hymns (Kathismata).

Tone 4 - Special melody: *Joseph was amazed*

Make read - y, O Zeb - u - lon, and pre -
pare, O Neph - ta - li, and thou, Riv - er Jor - dan, cease
thy flow and re - ceive with joy the Mas - ter com - ing to
be bap - tized. And thou, A - dam, re - joice with the first
moth - er, and hide not your - selves as ye
did of old in par - - - a - dise; for hav - ing seen you
na - - - ked, he ap - peared to clothe you with the
first robe. Yea, Christ hath ap - peared de -
- sir - ing to re - new the whole cre - a - - - tion.

Special melody: *Joseph was amazed*

The Riv - er Jor - dan re - ced - ed of
old by the man - tle of E - li - sha when E -
- li - jah as - cend - ed to heav - - en; and the
wa - ter was sep - a - rat - ed to this side and
that, the wet el - e - ment turn - ing in - to a
dry path for him, be - ing tru - ly a sym - bol of
Bap - tis - m, by which we cross the path of tran - sient
age. Christ ap - peared in the Jor - dan to
sanc - ti - fy its wa - - - ters..

Matins:

Sing the Troparia as in Vespers, according to whether this Sunday falls from January 2nd - 4th, or on January 5th. The Kathismata are for the Resurrection. The Evlogetaria are sung.

The Matin Gospel is for the Eothina of the week.

The Katabasiae are from the 1st Canon of the Feast of Epiphany, and are found on pages 113-117 of this Menaion, followed by "More honorable" and its verses, and concluding with the 9th Ode of Epiphany.

Sing the Exapostilarion for the Resurrection, in the Tone of the week, followed by the Exapostilarion for the Preparation, as on page 62 of this Menaion.

In the Praises, first sing (4) four for the Resurrection in the Tone of the week.

If this Sunday falls on January 2nd - 4th, sing (4) four for the Preparation, as on pages 63-66.

If this Sunday falls on January 5th, sing (4) four for the Paramon, as on pages 67-69.

Then sing the Glory for the Eothinon of the week, and Both Now (in the same tone of the Eothinon), "Most blessed art thou," as in the Byzantine Matins Project by Kazan. Then the Great Doxology, and the Troparion "Today hath salvation".

THE ORDER OF THE GREAT HOURS - MENAION
IDIOMELONS

JANUARY 6
HOLY EPIPHANY

(NOTE: If Epiphany falls on Sunday or Monday, the Royal Hours are done on Friday morning.)

First Hour

After "Blessed is our God," "Holy God," and "O Come let us worship" (3 times), read the following three Psalms:

Psalm 5, "Give ear, O Lord, to my words," as on page 68 or Divine Prayers and Services by Nassar.

Psalm 22, "The Lord ruleth me: and I shall want nothing," as on page 94 of Nassar.

Psalm 26, "The Lord is my light and my salvation," as on page 436 of Nassar.

Then "Glory and Both Now" and "Alleluia" (3 times), "Glory to Thee O God," and "Lord, have mercy" (3 times), then "Glory" and the following Troparion, "The River Jordan receded," as on page 434 of Nassar, or sing it as on page 60 of this Menaion. Then "Both Now" and "What shall we call thee, O full of grace," as on page 374 of Nassar.

Then sing the Idiomela, as on pages 70 - 72 of this Menaion.

Now do the Readings, as on pages 438 through 440 of Nassar.

And immediately "Order my steps," as on page 378 of Nassar; "Holy God," etc., the Kontakion, "Today hath the Lord appeared," as on page 435 of Nassar, and the rest of the order as at the First Hour of the Nativity of Christ, on page 378 of Nassar.

THIRD HOUR

Same procedure as First Hour, except the Psalms and Readings are as indicated in Nassar.

Psalm 28, "Bring to the Lord, O ye children of God," as on page 440 of Nassar.

Psalm 41, "As a heart panteth after the fountains of water," as on page 441 of Nassar.

Psalm 50, "Have mercy upon me, O God," as on page 82 of Nassar.

Then "Glory and Both Now" and "Alleluia" (3 times), "Glory to Thee O God," and "Lord, have mercy" (3 times), then "Glory" and the following Troparion, "The River Jordan receded," as on page 434 of Nassar, or sing it as on page 60 of this Menaion. Then "Both Now" and "Thou art the true vine," as on page 379 of Nassar.

Then sing the Idiomela, as on pages 73-76 of this Menaion, followed by the Readings, as on pages 443 and 444 of Nassar.

And immediately "Blessed is the Lord God," as on page 383 of Nassar; "Holy God," etc., the Kontakion, "Today hath the Lord appeared," as on page 435 of Nassar, and the rest of the order as at the Third Hour of the Nativity of Christ, on page 383 of Nassar.

SIXTH HOUR

Same procedure as First Hour, but with the following Psalms and Readings:

Psalm 73, "O God, why has thou cast us off unto the end," as on page 445 of Nassar.

Psalm 76, "I cried to the Lord with my voice," as on page 446 of Nassar.

Psalm 90, "He that dwelleth in the aid of the most High," as on page 385 of Nassar.

Same procedure as Third Hour above, but after the Troparion, do "Both Now" and "For verily, we have no favour," as on page 386 of Nassar.

Then sing the Idiomela, as on pages 77-81 of this Menaion, followed by the Readings, as on pages 448-450 of Nassar. Then, "Swiftly let thy compassion," as on page 390 of Nassar, and the rest of Sixth Hour, as on page 390 of Nassar.

NINTH HOUR

Same procedure as First Hour, but with the following Psalms and Readings:

Psalm 92, "The Lord hath reigned," as on page 450 of Nassar.

Psalm 113, "When Israel went out of Egypt," as on page 450 of Nassar.

Psalm 85, "Incline thine ear, O Lord," as on page 59 of Nassar.

Same procedure as Third Hour above, but after the Troparion, do "Both Now" and "Thou who for our sake wast born of a Virgin," as on page 193 of Nassar.

Then sing the Idiomela, as on pages 82-86 of this Menaion, followed by the Readings, as on pages 453-456 of Nassar. Then, "Forsake us not utterly," as on page 395 of Nassar, and the rest of Ninth Hour and Typika, as on page 395-396 of Nassar, concluding with Vespers and the Liturgy of St. Basil the Great, unless Epiphany falls on a Sunday or Monday.

First sing the Exaposteilarion for the Resurrection in the Tone of the week, and then this for the Preparation.

Ison

O Thou Lov - - er of _____ man - kind,
how shall the cours - es of the _____ riv - er re - ceive
thee, _____ who didst _____ cre - - ate the
riv - ers and the seas _____ from noth - - - ing?
Or how shall _____ the Fore - - run - ner dare put his
hand up - on thy pure head, _____ O Mas - - ter?
Where - fore, let _____ us all _____ praise with
trem - bling and _____ sub - lim - - - i - - ty
thy _____ hu - mil - - i - - ty, _____ O Word. _____

(Sing pages 63-66 if this Sunday falls on January 2nd - 4th.)

Verse 5

Praise him with the tim - brel and dance, praise _____ him with stringed in - stru - ments and or - gans.

Prosomion 5 - Special melody: *Ye angelic hosts*

Pro - ceed O an - gel - ic pow'rs ad - vanc - ing from Beth - le - hem to the cours - es of the Jor - dan. Go be - fore, O John, for - sāk - ing the wild - er - ness. Re - joice, O riv - er, and pre - pare. Let all the earth re - joice; for Christ com - eth to pur - i - fy the sins of Ad - am; for he____ is com - pas - sion - ate.

Verse 6 Fast

Praise him up - on the loud cym - bals, praise him up - on the high sound - ing cym - bals; let Slow.

Slow

ev - ry - thing that hath breath _____ praise the Lord.

Prosomion 6

Come, all ye na - tions of the earth, let us go out mys - tic' - ly from Beth - le - hem with pure lips and un - de - filed hearts and come with Christ to the Jor - dan to praise him now with glad - ness, say - ing with faith, Bless - ed art thou our God who com - eth: glo - ry to thee.

Verse 7 Fast

A - rise, O my God, lift up thine hand Slow

and for - get not the hum - ble.

Prosomion 7

Ver - i - ly, great and ter - - ri - ble is thy myst' - ry; for God__ hath__ em - u - lat - ed man, and the

blame - less One, who knew ____ no sin what - so -
- ev - er, ask - eth to - day to be bap -
- tized of John in the Jor - dan Riv - - er. Bless - ed,
there - fore, art thou, our pure__ God: glo - ry to thee.____

Verse 8 Fast

I will praise thee O Lord with my whole heart,
I will show all thy mar - vel - ous works.

Prosomion 8

Ver - i - ly, Christ that shin - eth from the
Vir - gin, a Flow'r from Da - vid, hath come t'ward the
cours - es of the Jor - dan Riv - - - er to
wash in its wa - ters the sins of our first __ sire.

Be of good cheer, O Ad - am, and re -
joice, O Eve, and let heav - en be glad, and
let us na - tions say, Bless - ed art thou, our
God that com - eth; glo - ry to thee.

And if this day should fall on January 5th, then sing the Prosomia and verses on pages 67-69.

(Sing pages 67-69 if this Sunday falls on January 5th.
NOTE: The verses in the printed version were incorrect.)

Verse 5 Fast

Praise God in his sanc - tu - ar - y, praise him in the firm - a - ment of his pow'r. Be - hold the King hath ap - peared; the Hope of Is - ra - el hath come. Re - joice, O na - tions; for the Light, the Light ap - pear - eth.

Slow

Prosomion 5 - Special melody: *O House of Ephratha*

Verse 6 Fast

Praise him for his might - y acts, praise him ac - cord - ing to his ex - cel - lent great - ness.

Prosomion 6

The di - vine Light hath been man - i - fest in the flesh to those on earth; he hath ap-peared to those in dark-ness, and

grace _____ hath shone__ forth, hath shone__ forth__ for__ all.

Verse 7 Fast

Praise him with the sound of the trum-pet, praise him with the psal-ter-y and harp.

Prosomion 7

Serve,____ O Proph - et, thou lamp__ for the Light, the

dawn____ of the Sun, the right eous of the

Bride - groom, the Fore - run - ner of the Word.

Verse 8 Fast

Praise him with the tim - brel and dance, praise him with the stringed

in - stru - ments and or - gans.

Be - hold the King hath ap - peared; the Hope of

Is - ra - el hath come. Re - joice, O

na - tions; for the Light, the

Light ap - pear - - - eth.

Idiomelon Slow

Ison To - day the na - ture of wa - ter is sanc - ti - fied, and the
Jor - dan is clo - ven, and its wa - ters shall be with -
- held _____ from flow - ing; the Mas - ter be - ing
shown _____ washed _____ there - - - in.

Verse Fast

Slow

There - fore will I re - mem - ber thee from the
land _____ of the Jor - - - dan.

Idiomelon Slow

Thou didst come to the riv - er like a man, O Christ
King. Thou _____ dost has - - ten, O
good____ One, to re - ceive____ bap - tis - m as a

Musical notation for the Great Hours, Idiomela - Glory and Both Now, page 71. The music consists of eight staves of Gregorian chant notation in common time, treble clef, and B-flat key signature. The lyrics are as follows:

servant at the hands of the Fore - run -
- ner, for our sins, O Lov - er
of man - kind.
Glo - ry to the Fa - ther and
to the Son and to the Ho - ly
Spir - it. Both now and
ev - - - er, and un - to a - ges of
a - ges. A - men.

T'ward the voice in the wil - der - ness, Pre -
- pare ye the way of the Lord, thou didst come

tak - - ing the like - ness of a ser - vant, seek - - ing
bap - tis - m, O thou who know - - est no
sin. The wa - ters saw — thee and were a - afraid, and the
Fore - run - ner trem - bled and cried, — say - - ing,
How shall the Light seek — to be light - - - ed
for the lamp? How — shall the ser - - vant place his
hand up - on the Mas - - - - - ter?
Where - fore, sanc - ti - - fy — me and the wa - - ters, O
Sav - - iour, car - - ry - - ing the sin
of the world.

Now, continue with the Readings and the rest of the First Hour as indicated on page 61 above.

Ver - i - ly, the right hand of the
Fore - run - ner, Bap - tiz - er, and Proph - et, ex -
- ced - ing all Proph - ets in hon - - - our, did
trem - ble when he be - held thee, O Lamb of God that
bear - eth the sins of the world. And be-ing en - com-passed with
fear shout - ed, say - ing, I dare not touch thy
head, O Word. Sanc - ti - fy thou
me and en - light - en me O com - pas -
- sion - ate One; for thou art the Life, the Light, and the
Safe - ty of the World.

Stichos Tone 4 Fast

Slow

There - fore will I re - mem - ber thee from the

Idiomelon Tone 8

land of Jor - dan. Our God the Trin - i - ty

hath re - vealed him - self to us to - day as free from di -

- vi - sion; for the Fa - ther ut - tered the clear tes - ti -

- mo - ny to his Son, and the Spir - it de -

- scand - ed from heav - en in the like - ness of a

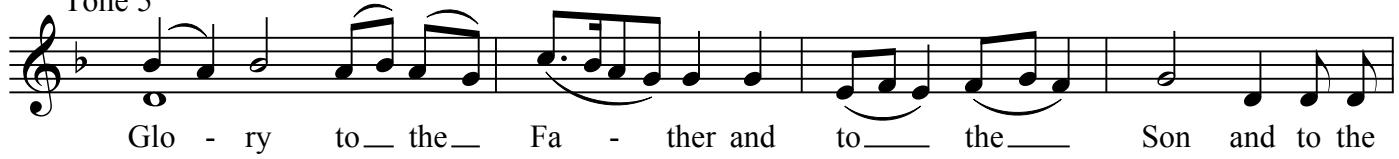
dove, and the Son bowed his pure head to the

Fore - run - ner, and be'ng bap - tized did save

man - kind from cap - tiv - i - ty, since he is the

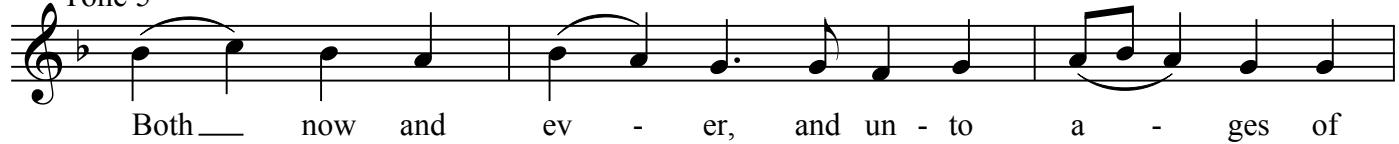
Lov - - - er of man - - - kind.

Tone 5



Ho - - - ly____ Spir - - - - it.

Tone 5



a - - - ges.____ A - - - men.

O Life - - giv - - ing Lord, when thou__ didst come to the

Jor - dan in the flesh, in the like - - ness of man,

wil - ling to be bap - tized to light - en us who have__

erred, de - liv - - er - ing us from all the wiles____ of the

drag - - - on and his____ gins,____

since thou art com - pas - sion - ate, the Fa - ther
tes - ti - fied of thee, and the di - vine _____
Spir - it did come _____ to thee in the like - ness
of a dove. Dwell thou,____ there - fore, in our souls, O
Lov - er of man - kind._____

Now, continue with the Readings and the rest of the Third Hour as indicated on page 61a above.

Follow the order of the Sixth Hour as on page 61a above.

Thus saith the Lord to John, Come, O Prophet,
and baptize me, who have created
thee, the Illuminator and Purifier of
all by grace. Touch my divine head and
falter not, O Prophet. Let be now; for
I have come to fulfill - fill all justice.
Be not doubtful, therefore, at all; for
verily, I have come to destroy Archon of
darkness, the Contender, who hideth
in the waters, now resuming the world from his

Musical notation for three stichoi in Tone 8. The first two stichoi are in common time, and the third is in 2/4 time. The lyrics are:

traps, and grant - ing e - ter - nal
life, since I _____ am the Lov - er
of _____ man - kind.

Stichos Tone 6 Fast

Slow

There - fore will I re - mem - ber thee from the

Idiomelon

land ____ of ____ Jor - - dan. To - day it is

time for the proph - e - cy of the Psalms to

take ____ ef - - - effect; for it saith that the sea be -

- held and ran a - way; and Jor - dan turned_ back from the

face ____ of the Lord, from the face ____ of the

God ____ of Ja - cob, who____ com - eth to ac - cept ____

Musical notation for the Idiomelon 'Glory and Both Now'. The music is in G clef, common time, and consists of four staves of music. The lyrics are:

bap - tis - m from a ser - - - vant, so that
hav - ing been____ washed from a - bom - i - na - ble
I - - - dol - a - try, our_____ souls
may be il - lu - mi - nat - ed by____ him.

Glory and Now - Tone 5

Musical notation for the Hymn 'Glory to the Father and to the Son, and to the Holy Spirit.' The music is in G clef, common time, and consists of five staves of music. The lyrics are:

Glo - ry to__ the_ Fa - - ther and to__ the__ Son, and to the
Ho - - - ly____ Spir - - - - it.
Both__ now and ev - - er, and un - to a - - ges of
a - - - ges.____ A - - - - men.

Tone 5



Why are thy wa -ters trou - bled, O Jor - dan, and why turn - est thou back - ward, not pro - ceed - ing for - ward ac - cord - ing to thy nat - u - ral flow? It shall an - swer, say - ing, I can - not bear a con - sum - ing fire. There - fore, do I mar - vel and trem - ble at thy ex - ceed - ing con - de - scen - sion; for I am not ac - cus - tomed to wash the Pure; I have not learned to pur - i - fy the sin - less One; but to pur - i - fy im - pure ves - - - - sels; for

Christ who is bap - tized in me doth teach me to
burn the thorns of sins. And
John, the voice of the Word, doth
tes - ti - fy with me, cry - - - ing, Be -
- hold the Lamb of God who bear - - eth the
sin of the world. Let us be - liev - ers there - fore
cry un - to him, say - ing, O God that hath ap -
- peared for our sal - va - tion, glo - - - ry
be to thee..

Follow the order of the Ninth Hour as on page 61a above.

It is an astonish-ing thing how the Ma-ker of heav-en and earth is seen nak-ed in the riv-er, ac-cept-ing like a ser-vant bap-tism from a ser-vant for our sal-va-tion. There-fore, the ranks of the an-gels were a-ston-ished in fear and re-joice-ing. With them, there-fore, we wor-ship thee. Save us, O Lord.

Stichos - Tone 2

There-fore, I will re-mem-ber thee from the land of Jor-dan.

Idiomelon

Ver-i-ly, the Fore-run-ner, see-ing the Lord of glo-ry com-ing t'wards him, cried,

say - ing, Be - hold the Re - deem - - er

of the world com - eth from cor - rup - - - tion.

399 Be hold he res - cu - eth us from

sor - row. Be - hold he who

grant - eth for - give - ness of sins hath come to the

earth from a pure Vir - gin, of his own

mer - - - cy. Where-fore, he mak - - eth us

sons of God in - stead of ser - vants; and in - stead of

dark - ness he il - lu - mi - nat - eth man - kind with the

wa - - - ter of his di - vine

The Order of the Great Hours
Idiomelon - Menaion
Glory and Both Now

84

January 6 Ninth Hour
Holy Epiphany
Basil Kazan

Tone 8

Musical notation for Tone 8, featuring three staves of music with corresponding lyrics. The lyrics are: bap - tis - m. Let us, there - fore, glo - ri - fy — him in
ūn - - - i - - - son with the Fa - - ther
and the Ho - - ly — Spir - - - - it.

Glory Tone 5

Musical notation for Glory Tone 5, featuring two staves of music with corresponding lyrics. The lyrics are: Glo - ry to__ the_ Fa - - ther and to__ the_
Son, and to the Ho - - ly — Spir - - - - it.

Both Now Tone 5

Musical notation for Both Now Tone 5, featuring two staves of music with corresponding lyrics. The lyrics are: Both__ now and ev - - er, and un - to a - - ges of
a - - - ges. A - - - men.

Tone 5 *Sing first part 3 times*

The musical notation consists of eight staves of music for a single voice. The key signature is one flat (F#), and the time signature is common time (indicated by a 'C'). The lyrics are written below each staff, corresponding to the notes. The music features various note values including quarter notes, eighth notes, sixteenth notes, and rests. The lyrics describe the miraculous healing of Peter by the Holy Spirit, the conversion of Paul, and the favor of God.

Thy ____ hand which touched the head ____ of the Mas - ter,
free ____ of cor - rup - tion, the same ____ with which
thou ____ didst point ____ him to us by the point - ing of
the fin - ger, raise thou ____ it to him ____ for our sakes,
O ____ Fore - - - run - - - ner; for
thou hast at - - tained ____ great ____ fav - - or,
since it was ____ tes - ti - fied of thee by him that thou ____ art the
great - est of all ____ the Proph - - - ets. And thine

eyes al - - so, which did be - hold the all ho - ly

Spir - - - - it de - scend - - ing in the

like - ness of a dove, raise to him, O

Bap - - - ti - - - zer, gain - ing mer - cy for

us. Come, thou, and stand with us; Come,

thou, and stand with us; Come, thou, and stand with us, con - clud - ing our

praise and be - gin - ning the cel - e - bra - - - tion

of _____ the _____ Feast.³

If Epiphany falls on a Tuesday, Wednesday, Thursday, Friday or Saturday, we follow this order:

On January 5th, on "Lord, to thee have I cried," sing six (6) Idiomela in Tone 2, as on pages 88 to the top of 93 in this book. Then the "Glory" and "Both Now" in Tone 2, as on pages 93-94 of this book.

The Eisodos (Little Entrance) is made with the Gospel book; after which sing "O Gladsome Light."

Then the Old Testament readings:

First Reading: Genesis 1:1-13, "In the beginning God created the heaven and earth...," as on page 398 of The Divine Prayers and Services by Nassar. At its conclusion, sing the Troparion in Tone 5, as on the bottom of page 94 of this book. Follow this immediately with page 95, responding to each Stichos with "To lighten them that sit in darkness..." Then sing Glory & Both Now, and repeat the Troparion in Tone 5.

Second Reading: 2 Kings 2:6-14, "And Elias said to Eliseus...," as on page 458 of Nassar, followed by the Troparion in Tone 6, as on the bottom of page 95 of this book. After the Troparion, sing the Stichoi, as on page 96, with the response "For where else would thy light shine..." after each one. Then complete with Glory & Both Now and the Troparion on page 97 in this book.

Third Reading: 2 Kings 2:19-22, "And the men of the city of Jericho...," as on page 459 of Nassar.

Then the Little Litany, Holy God, Epistle, Gospel, and the rest of the Divine Liturgy of St. Basil. The Communion Hymn is "Praise the Lord from the heavens..."

THE GREAT SERVICE FOR THE SANCTIFICATION OF THE WATER

JANUARY 6
THE EPIPHANY

At the end of the Liturgy, the Priest comes out to the water basin while we sing the 3 Idiomela in Tone 8, beginning on page 98 of this book with "The voice of the Lord upon the water crieth...," and continuing to page 99. Then sing the Glory & Both Now and "Toward the voice in the wilderness..." as on pages 99 to the top of 101.

Then the Old and New Testament Readings, as on pages 461-463 of Nassar, followed by the Great Litany with the additional petitions, and the Prayers of the Blessing of the Water. After the priest blesses the water with the cross, sing the Troparion of Epiphany, "By thy baptism, O Lord...," as on page 101 of this book. As the priest blesses the people with the holy water, sing the Idiomelon in Tone 6, on pages 102-103 of this book, "Let us praise, O believers..."

If Epiphany falls on Sunday or Monday, then Great Vespers will be said either on Saturday or Sunday night, the night before the Feast. Follow the first half as above. Then, after the Gospel reading, we continue with the Litanies and the rest of Great Vespers. The Litiya (which was not put into music by Kazan) is on page 470 of Nassar.

For the Aposticha, follow the music in Tone 2, as on pages 104-107 of this book. Then the Glory & Both Now in Tone 8, as on pages 107-108. Then the Troparion of Epiphany in Tone 1, as on page 101 of this book, sung three times, followed by the Benediction.

Verse 1 Fast

If thou, O Lord, should - est mark in - iq - ui - ties,
O Lord who shall stand, for with thee there is for - give - ness.

The notation consists of two staves of music. The first staff starts with a note labeled "Ison". The second staff begins with a note labeled "Slow". The lyrics are written below the notes.

Idiomelon 1

When the Fore - run - ner saw him who is our Il - lu - mi - na - tion, who doth il - lu - mi - nate ev' - ry man, com - ing to be bap - tized, his soul re - joiced, and his hand trem - bled. Then, point - ing to him he said to the peo - ple, Be - hold the Res - cu - er of Is - ra - el, who de - liv - er - eth us from cor - rup - tion. Where - fore, O Christ our God, who art

The notation consists of eight staves of music. The lyrics are written below the notes. The music includes various note heads, stems, and rests, with some notes connected by beams and others by vertical stems. There are also several fermatas (dots over notes) and a grace note symbol (a small note head with a dot above it).

sin - less; glo - ry — be _____ to _____ thee.

Verse 2 Fast

Be - cause of thy name have I wait - ed for thee,
O Lord. My soul hath wait - ed up - on thy word,
Slow my soul hath hoped in the Lord.

After singing verse 2, repeat the first Idiomelon, "When the forerunner saw him who is our Illumination...". Then sing verse 3 and Idiomelon 3.

Verse 3 Fast

From the morn - ing watch un - til night, from the morn - ing watch, let
Slow Is - ra - el trust in the Lord.

Idiomelon 3

The hosts of the an-gels trem - bled when they be - held our Re -
- deem - er be'ng bap - tized by a ser - - -
- vant, and tes - ti - fied to by the pres-ence of the

Spir - it, while a heav'n - ly voice from the
Fa - ther cried, say - - - ing, Ver - i - ly, this One on
whom the Fore - run - ner plac - eth his _____ hands, is
my _____ be - lov - ed Son in whom I am
well____ pleased. Where - fore, O Christ _____ our
God, glo - - - ry to _____ thee.

Verse 4 Fast

For with the Lord there is mer - cy, and with him is
a - bun - dant re - demp - tion, and he will de -
- liv - er Is - ra - el from all_____ his in - iq - ui - ties.

After singing verse 4, repeat the 3rd Idiomelon, "The host of the angels trembled when they beheld our Redeemer...". Then sing verse 5 and Idiomelon 5 on the following page.

Verse 5 Fast

Slow

Praise the Lord all ye na - tions. Praise him all ye peo - ple.

Idiomelon 5

The cour - ses of the Jor - dan re - ceived thee, O
Foun - tain; and the Com - fort - er de - scand - ed in the
like - ness of a dove. Yea, he who bowed the
heav - ens, bow - eth his own head;
and the clay cri - eth un - to the pot-ter, say - ing, How dost
thou com - mand me to do what is more ex - alt - ed than
my sta - - - tion? It is I who need to
be bap - tized by thee. Where - fore, O
Christ _____ God, who art sin - - - less,

glo - ry____ be_____ to_____ thee.

Verse 6 - Fast

For his mer - cy is great t'ward us, and the

truth____ of the Lord en - dur - eth for - ev - er.

Idiomelon 6

When thou_____ didst choose to save____ lost____ man, thou didst

not dis - dain to put____ on the like - ness of a ser -

- vant; for it was meet for thee, O Lord_____

God, to ac - cept____ what is ours for our____

sake;____ for when thou____ wast bap - tized____ in the

flesh, O Re - deem - - er, thou____ didst make us____

wor - thy of for - give - - - ness.

Where - fore, we cry to thee, O Christ our be -
- nev - o - lent God, glo - ry to _____ thee.

Glory/Both Now - Tone 2

Glo - - - ry to the Fa - ther and to the _____
Son, and to the Ho - ly Spir - - - it.
Both now and ev - - - er, and un - to
a - ges of a - - - - ges. A - men.

180

Thou _____ didst bow _____ thy head to the Fore -
- run - - - ner, there - by crush - - ing the
heads _____ of the drag - - - ons. And
hav - - - ing stood _____ in the streams, _____

thou didst il - lu - mi-nate the whole cre - a - - - tion.
Where - fore, let it glo - ri - fy thee,
O Sav - iour, thou Il - lu - mi - na - - - tion
of our souls.

*Then the Entrance with the Gospel during "O Gladsome Light," followed by the First reading from Genesis: "In the beginning God created heaven and earth...," as on page 398 of The Divine Prayers & Services by Nassar.
Then sing the following Troparion in Tone 5.*

Troparion Tone 5

Thou didst ap - pear in the world, O Cre - a - tor of the world, to light - en them that sit in dark - ness. O Lov - er of man - kind, glo - ry to thee.

After each of the following Stichos, which can be chanted or read, sing the Refrain of the Troparion below:

1. May God have mercy upon us and bless us; may he cause the light of his countenance to shine upon us. **Refrain**
2. That we may know thy way upon earth; thy salvation in all nations. **Refrain**
3. Let thy people, O God, confess to thee; let the people give praise to thee; the earth has yielded her fruit. **Refrain**
4. May God, our God, bless us; may God bless us; and all the ends of the earth fear him. **Refrain**

Refrain

To light - - en them that sit in dark - ness. O
Lov - er of man - kind, glo - ry to thee.

Conclude with "Glory to the Father ... Both now and ever ..." and the Troparion on page 94.

Then continue with the Second Reading of the Old Testament, "And Elias said to Eliseus...", as on pages 458-459 of Nassar. After this reading, sing the following Troparion in Tone 6.

Troparion Tone 6

Thou didst ap - pear, O our Sav - iour, to sin - ners and tax -
- gath - er - ers out of the mul - ti - tude of thy
mer - cy; for where else would thy light

Musical notation for Stichos 237. The first line starts with a treble clef, a common time signature, and a key signature of one sharp. The lyrics are: "shine but to those who sit in dark - ness?". The second line starts with a repeat sign and continues with "Where - fore, glo - - - ry to thee. _____". Measure numbers 237 are indicated above the staff.

After each of the following Stichos, which can be read or chanted , sing the Refrain of the Troparion below:

1. The Lord hath reigned, he is clothed with beauty. **Refrain**
2. The floods have lifted up, O Lord; the floods have lifted up their voice. **Refrain**
3. Wonderful are the surges of the sea; wonderful is the Lord on high. **Refrain**
4. Holiness becometh thy house, O Lord, unto length of days. **Refrain**

Musical notation for the Refrain. It consists of two parts. The first part starts with a treble clef and the lyrics: "Refrain For where else would thy light shine but to". The second part starts with a treble clef and the lyrics: "those who sit in dark - ness? Where - fore, glo - - ry to thee. _____". The notation includes various note values, rests, and slurs.

Conclude with "Glory to the Father ... Both now and ever ..." and the Troparion in Tone 6 on page 97.

READ: Glory to the Father and to the Son and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen.

Troparion Tone 6

The musical notation consists of five staves of music in G clef, common time, with lyrics underneath each staff. The lyrics are:

Thou didst appear, O our Saviour, to sinners and tax-gatherers out of the multitude of thy mercy; for where else would thy light shine but to those who sit in darkness? Wherefore, glory to thee.

*Then, continue with the Third Reading of the Old Testament, "And the men of the city of Jericho...,"
as on pages 459-460 of Nassar,
and the remainder of either the Divine Liturgy of St. Basil,
or the Great Sanctification of Water and Vespers.
(See the instructions on page 87 of this book.)*

Slow

The voice of the Lord up - on the
wa - ters cri - eth, say - ing, Come ye all and
take the spir - it of wis - dom, the spir - it of un - der -
- stand - - - ing, the spir - it of the fear of
God, by thē ap - pear - ance of Christ.
Slow
To - day the na - - ture of wa - - ter is sanc - ti - fied, and the
Jor - - dan is clo - - - - - ven,
and its wa -ters shall be held from flow - - ing, the
Mas - ter be - ing shown - washed there - - - in.

Epiphany - Menaion
Idiomelon - Glory
Tone 8

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January 6
Sanctification of the Water
Basil Kazan

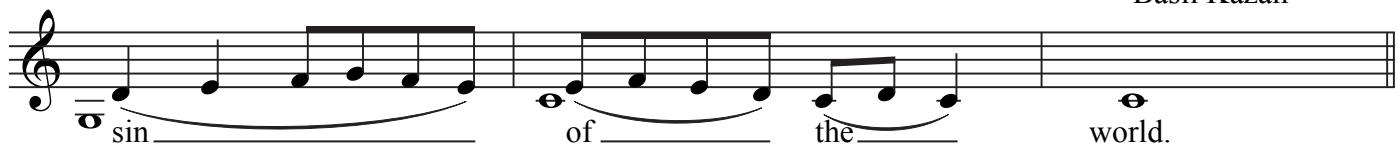
Thou didst come to the river like a man, O
Christ King. Thou dost hast ten, O good
One, to receive baptism as a servant at the hands of the
Fore-runner, for our sins, O
Lover of man kind.

Glory/Both now - Tone 8

Glo-ry to the Fa-ther and to the Son, and
to the Ho-ly Spir-it.
Both now and ev-er, and un-to a-ges of
a-ges. A-men.

Slow

T'ward the voice in the wil - der - ness, Pre - pare ye the
way of the Lord, thou didst come tak - - ing the
like - ness of a ser - vant, seek - - ing bap - tis - m,
O thou who know - est no sin. The wa - ters saw -
thee and were a - afraid, and the Fore - run - ner trem-bled and
cried, say - ing, How shall the Light seek to be
light - ed for the lamp? How shall the ser - vant
place his hand up - on the Mas - - - - - ter?
Where - fore, sanc - ti - fy me and the
wa - - ters, O Sav - - iour, car - ry - ing the



Then immediately recite the Readings from the Old and New Testament, as on pages 461-463 of Nassar.

After the Gospel, the Deacon says the Great Litany with the additional petitions. During the prayers, after the priest says: "Great art thou, O Lord, ...", the choir responds with "Glory to thee, O Lord, glory to thee." Then, after the next two blessings, the choir responds with "Amen."

After the final exclamation and blessing of the water, sing the following Troparion of the Feast.

Troparion Tone 1

Tone 6

Let us praise, O believ - - - ers, the great dis - pen -
- sa - - tion of ____ God, that work - eth for us; ____ for
he who a - lone is pure and spot - less, hav - ing be - come -
Man be-cause of our fall, pur - i - - fi - - eth us in the
Jor - - dan, sanc - ti - - fy - ing me ____ and the
wa - - ters and crush - - ing the heads ____ of the
drag - - ons in the wa - - - - ter. Let us, there - fore, O
breth - - ren, draw wa - - - - ter with glad - ness,

The musical notation consists of four staves of music in G major (two sharps) and common time. The lyrics are integrated into the music, with each staff containing a line of text corresponding to the melody. The text is as follows:

for those who draw ____ it in faith shall be
grant - ed in an in - vis - i - ble man - ner the grace ____ of the
Spir - it, by the pres - ence of ____ Christ ____
God, the Sav - iour of our ____ souls.

O Christ __ God, when John __ saw __ thee ad -
- vanc - ing to him __ in the Jor - dan, he
cried, say - ing, How hast thou __ come to thy __ ser - vant,
O__ thou__ spot - less__ Lord? _____ In whose
Name shall I bap - tize thee? In the Name __ of the
Fa - ther? For thou ____ dost bear __ it in thee. In the
Name _____ of the Son? For thou __ art
the ē in - car - nate One? _____ In the Name of the Ho - ly
Spir - - - it? For thou hast known how to grant __
him to be - liev - ers by the __ mouth? _____

Where - - fore, O God ____ man - i - fest, have
mer - - - cy up - on ____ us. _____

Stichos
The sea ____ saw and ____ fled.

The wa - ters be - held __ thee, __ O __ God, the
wa - -ters be - held ____ thee and ____

feared; ____ for ver - i - ly, the cher - u - bim

dare not gaze up - on __ thy __ glo - ry, nor the ser - a - phim

stare at ____ thee; but they ____ stand in ____

fear; ____ for of them are some that bear, and some that

glo - ri - fy ____ thy ____ might. ____

Where - fore, with them, O com - pas - sion - ate

One, we pro - claim thy praise, say - - - ing, O man - i - fest -

God, have mer - - - cy up - on - us.

Stichos Fast

What ailed thee, O thou sea, that thou didst flee?

To - day the Mak - er of heav - en and earth

com - eth in the flesh to the Jor - dan seek - ing

bap - tis - m, though he is sin - less, to

pur - i - fy the world from the er - ror

of the ad - ver - sar - y: and the Lord of

Vespers - Menaion
The Aposticha - Tone 2
Glory/Both Now - Tone 8

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January 6
The Holy Epiphany
Basil Kazan

all is bap - tized by a ser - vant, grant-ing man - kind

cleans - ing by wa - ter. Where-fore, let us

cry un - to him, say - ing, O our ap -

- pear - ing God: glo - ry to _____ thee.

Tone 8

Glo - ry to the Fa - ther and to____ the Son, and

to____ the Ho - ly Spir - it.

Both now and ev - er and un - to a - ges of

a - ges. A - men.

Ver - - - - i - ly, the shin - - - - ing _____
lamp, born of a bar - ren wo - man, when he
saw the Sun radi ant from the
Vir - gin, seek - - - ing bap - tis - m in the
Jor - - dan, cried out to him in
fear and joy, say - - - ing, Sanc - ti - fy ____
thou me, O Mas - ter, by thy di - vine E -
- piph a ny.

*After St. Simeon's Prayer and the Trisagion Prayers, sing the Tropion of the Feast three times,
as on page 101 of this Menaion.*

On "God the Lord which hath shone us light," sing the Troparion of the Feast three times in Tone 1, "By thy baptism, O Lord...," as on page 101 of this book.

Read the Kathismata on page 472 of The Divine Prayers and Services by Nassar. (*If they are chanted, the first is in Tone 3, according to "Awed by thy beauty;" the second is in Tone 4, according to "Joseph was amazed;" and the third is in Tone 4, according to "Be quick to anticipate."*) Then sing the Anabathmoi, "From my youth," in Tone 4, and the following Prokeimenon, as on page 110 of this book, "The sea saw and fled; Jordan turned back."

The Matin Gospel is from St. Mark 1:9-11.

After reading Psalm 50, sing the "Glory" in Tone 2 and "Let all the universe rejoice," as on page 110 of this book, followed by "Both Now" and again "Let all the universe rejoice," as on pages 110-111.

Then sing "Have mercy upon me, O God...," and the Idiomelon in Tone 6, as on pages 111-112.

The Katabasiae will be sung in couples, as on pages 113-117 of this book, followed by the Ninth Ode of the two Canons with their Magnifications, as on pages 117-121.

Then sing the Exaposteilarion in Tone 3, three times, as on page 122 of this book.

The Praises are sung in Tone 1, with the specific verses for Epiphany on pages 123-127 of this book.

Then sing "Glory to the Father" in Tone 6, and "O Saviour, who putteth on light like a robe," followed by "Both now and ever" and "Today Christ cometh to the Jordan," as on pages 128-130.

Continue then with the Great Doxology in Tone 6, as on page 225 of the Byzantine Matins Project by Kazan, "Glory to thee who has shown us the Light..." and "We praise thee, we bless thee..." and conclude with the Troparion of Epiphany, as on page 101 of this book.

Second Antiphon, page 131.

Eisodikon (Little Entrance), page 131.

Kontakion in Tone 4, Special Original melody, page 132.

As Many as Have Been Baptized in Tone 1, page 132-133.

On Especially, sing the Ninth Ode from the First Canon, with its Maginification, pages 133-134.

Koinonikon (Communion) Hymn, page 135.

All the above Hymns are on the pages indicated in this book.

Ison The sea ___ saw and fled: Jor - dan turned back.

Verse What ail - eth thee, O sea, that thou fled - est?

And thou Jor - dan, that thou didst turn back?

Third time The sea ___ saw and fled: Jor - - - dan turned _____

back. _____

*After the Matins Gospel, and the reading of Psalm 50,
sing the following "Glory" and "Both Now" in Tone 2.*

Glo - ry to the Fa - ther and to the Son and to the

Ho - ly Spir - it. Let all the ū - ni - verse re - joice; for

Christ hath ap - peared in the Jor - dan. Both now and

ev - er, and un - to a - ges of a - ges. A - men.

Matins - Menaion
Have mercy on me
Idiomelon - Tone 6

111

January 6
The Epiphany
Basil Kazan

Let all the un - ni - verse re - joice; for Christ _ hath ap -

peared _ in _ the Jor - dan. Have mer - cy up - on me, O

God, ac - cord - ing to thy lov - ing - kind - ness,

ac - cord - ing to the mul - ti - tude of thy ten - der

Slow
mer - cies blot out _ my trans - gres - - - sions.

Idiomelon - Tone 6
God the Word ap - peared _ in the flesh to man - kind. He

stood up to be bap - tized in the Jor - - - dan, and the

Fore - run - ner ad - dressed him say - ing: How shall I _

stretch out my _ hand and touch the head of the Con - trol - ler of

The musical notation consists of six staves of music for a single voice. The key signature is G major (one sharp). The lyrics are written below each staff, aligned with the corresponding musical notes. The music features various note values (eighth and sixteenth notes), rests, and dynamic markings. The lyrics describe the creation, the Incarnation, and the baptism of Christ.

all cre - a - tion? Ver - i - ly, thou
cam - est as a child from Mar - - - y;
I have known thee as ē - ter - nal God walk - ing the earth, O
Christ, who art praised by the ser - - a - phim.
And I, thy ser - vant, have not learned to bap - tize the
Mas - - - ter. Where - fore, O in - ef - fa - ble Lord,
glo - - - ry be to thee.

NOTE: Both canons are in Tone 2. But the first canon follows the hard chromatic scale, and the second canon follows the soft-chromatic scale.

Ode 1-First Canon

The Lord— might - y in wars un - cov - ered the bot-tom of the
sea, and drew his own to dry land; and with
it he sub - merged his ad - ver - sar - ies; for
he hath been glo - ri - fied.

Ode 1-Second Canon

Ison
Ver - i - ly, Is - ra - el past the tem - pest of the tu - mul - tu - ous
sea, hav - ing ap - peared to him a - gain as dry
land. But the tri - speared E - gyp - tians were lost whol -
ly by the dark - ness of the deep, as a
grave - yard swept by wa - ters, by the pow - er of the pre - cious
right hand of the Mas - - - ter.

Ode 3-First Canon

The Lord _____ that grant - eth po - wer to our kings, and
who____ rais - eth those____ born of his a - noint - ed ones, was
born____ of the Vir - - gin, and com - - eth to bap - tis - m.
Where - fore, let us be - liev - ers shout, There is none ho - ly like our
God, and there is none just ex - cept thee, O Lord.

Ode 3-Second Canon

O ye who were de - liv - ered from thē an - - cient snares, since the
tusks of de - devour-ing li - ons had been crushed. Where - fore, let
us re - joyce and o - pen wide our mouths, in - dit - ing to the Word
say - - ings of praise for his ben - e - fac - tions grant - - ed to
us; for he____ is pleased there - by.

Ode 4-First Canon

He of whom thou didst say, O Lord, that he is a voice
cry-ing in the wil - der-ness, heard thy voice when thou didst
thun - der on the ma - ny wa - ters, test - i - fy - ing to thy
Son. And hav - ing been filled whol - ly by the pre-sence of the
Spir - it, he shout-ed say - ing, Thou art Christ, the
Wis - dom of God and his Pow'r.

Ode 4-Second Canon

The Proph - et hav - ing been_ cleansed by the fire of mys - ti - cal
vi - - - sion, prais-ing the re - new - al of man-kind, sang with a
great__ voice, moved by the Spir - it, re - veal - ing the in -
- ef - fa - ble In - car - na - tion, the In - car - na - tion of the

Word, by which the might of the mighty hath been crushed.

Ode 5-First Canon

Ver - i - ly Je - sus, thē O - rig - i - na - tor of life,
com - eth to un - rav - el the fall of Ad - am, the first of cre -
- a - tion; and he who need-eth not pu - ri - fi - ca - tion, since
he is God, grant-eth to the fal - len one pu - ri - fi - ca - tion in the
Jor - dan. And as he a - bol - ish - eth in him thē en - mi - ty,
he there-by grant-eth safe - ty tran - scend-ing all in - tel - li-gence.

Ode 5-Second Canon

We who have been washed by the pu - ri - fi - ca - tion of the
Spir - it from the dark, mire-de - filed ven - om of the en - e - my, have
come up - on a new way, not mis - lead - ing, but

lead - ing to a bliss un - ap - proach - a - ble ex - cept by
those who have been re - con - ciled to God.

Ode 6-First Canon

Ver - i - ly the voice of the Word, the lamp of the Light, the
mys - ti - cal star and Fore - run - ner of the Sun, doth
cry - out in the wil - der - ness, say - ing to all the peo -
- ple, Re - pent and be pu - ri - fied; for Christ hath
come to de - liv - er the world from cor - rup - tion.

Ode 6-Second Canon

Him whom the Fa - - - ther had caused to o - ver - flow from the
bel - ly, in his all - bliss - ful voice he pro - claimed be - lov - ed,
say - ing, Yea, this is my Son con - sub - stan - tial with

me; the Ra-diance of my light hath been born of man - kind. And
he him - self is my liv - ing Word and Man
at the same time, for his own dis - pen - sa - tion.

Ode 7-First Canon

The youths of true wor - ship when they were cast in the
fur - nace of fire, were kept from harm by the gen-tle dew - y beeze
and by the de - scent of the di - vine an - gel. Where - fore, when they were
moist-ened by the flames, they sang with grat - i - tude, shout - ing,
Blessed art thou, O Lord, tran - scend-ing praise, the God of our fa - thers.

Ode 7-Second Canon

Ver - i - ly, he who quenched the flam - ing fire of the
fur - - - - nace con - tain - ing the youths of true

wor - ship, hath burned the heads of drag - ons in the cours - es of
wa - ter; and by the dew _ of the Spir - it hath
cleansed the a - bys - mal dark - ness re - sult - ing from sin.

Ode 8-First Canon

We praise, we bless, and we wor - ship the Lord.
Ver - i - ly, the fur - nace of Bab - y - lon re - vealed a strange
se - cret when it o - ver - flowed with dew. But Jor - dan was a -
- bout__ to re - ceive__ in its cours - es the im-ma -
- te - ri - al Fire, and was__ to con - tain the Cre -
- a - tor bap - tized__ in the flesh, whom the na-tions bless__ and ex -
- alt__ yet more un - to the end of a - ges.

Ode 8-Second Canon

The musical notation consists of six staves of music in G clef, common time, with various note heads and stems. The lyrics are written below each staff, corresponding to the notes. The lyrics are:

The prince of dark - - - ness sigh - eth to him - self be - cause cre -
- a - tion hath been freed, and those who were of old in dark - ness have be -
- come sons of the Light. Where - fore, all the na - - tions of the
Gen - tiles that be - fore had been wretch - ed, now
cease - less - ly bless Christ the Cause.

*And immediately, instead of "More Honorable..."
sing the following Ninth Ode of the two Canons (with the Magnifications).*

Ode 9-First Canon

The musical notation consists of five staves of music in G clef, common time, with various note heads and stems. The lyrics are written below each staff, corresponding to the notes. The lyrics are:

Mag - ni - fy, O my soul, her who is more
hon' - ra - ble, and more ex - alt - ed than the heav'n - ly hosts.
Ver - i - ly, all tongues are at a loss to praise thee prop - er - ly; and ev' - ry
mind, ev - en though tran - scend - ing the world, is dis - tract - ed in thy

praise, O The - o - to - kos. But be - cause thou art good, ac -
- cept our faith, hav-ing known our di - vine long - ing. Where - fore, since
thou art the aid - er of Chris - tians, we do mag-ni - fy thee.

Mag-ni - fy, O my soul, him who came to be bap - tized in the
Jor - dan. Come, O Da-vid, in the spir - it, and sing, say - ing to

those who seek the light: Come ye now to God in faith, and shine. This poor man -
Ad - am cried when he fell, and the Lord heard him,
com - ing to the cours - es of the Jor - dan and re - new - ing him
who had been o - ver - tak - en by cor -rup - tion.

Mag-ni - fy, O my soul, him who re - ceived bap - tis - m from the

The musical notation consists of ten staves of Gregorian chant in G major, with a mix of common and simple time signatures. The notes are primarily quarter and eighth notes, with some sixteenth-note patterns. The lyrics are written below each staff, corresponding to the musical phrases. The music is divided into two main sections by a vertical bar line.

Fore - run - ner. Ver - i - ly, I - sa - iah cri - eth, say - ing:
Wash ye, make ye clean; put a - way the e - vil of your do - ings
from be - fore the eyes_ of the Lord; and ye_ that_ thirst
come_ to the liv-ing wa - ter; for Christ o - ver - flow - eth with
ren - o - vat-ing wa - ter for those_ who has - ten to him in faith.
He bap - tiz - eth them_ with the Spir - it to im-mor-tal life.
Mag - ni - fy,___ O my soul, him of whom the Fa - ther - ly voice___
tes - ti - fied. Let us be pre - served, O be - liev - ers, in
grace and by the seal; for, as the Jews es-cape of old_ from des -
- truc - tion by smear - ing their thresh - olds with blood,

thus shall this di-vine— cleans - ing be for us the cleans-ing of re - birth, a
way— where-in we shall see the nev-er - set-ting light of the Trin - i - ty.

Ode 9-Second Canon

Fast

Slow

To - day the Mas - ter bend-eth his neck to the hand of the Fore - run-ner.

O the won-der of thy sup - er in - tel - li - gent Na - tiv - i - ty,
thou all - pure— bride, the bless-ed Moth - er to whom hav-ing re -
- ceived there - from per - fect sal - va - tion, we in - dite a
fit - ting song, of - fer-ing as a gift the song of__ grat - i - tude.

Glory

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

Mag - ni - fy,— O my soul, the might— of the three -
- per - soned and in - di - vi - si - ble Trin - i - ty.



Hav-ing known theē out-ward things which ap-peared to Mo-ses in the bush, let us



as that was__ pre - served, so the Vir-gin was pre - served when she con - ceived



Fire, giv-ing birth to the light - bear-ing Ben - e - fac - - tor. And so



Both now



Both now and ev - er, and un - to a - ges of a - ges. A - men.



Mag-ni - fy,— O my soul, the Maid-en who de - liv-ered us from the curse.



O e - ter-nal King, when thou didst cleanse the sub - stance of man - kind in



pure__ streams, and a - noint-ed it, per - fect-ing it by the com - mun-ion of the

Spir - it, and be - tray - ing the pow'r of dark - ness that had pos -
- sessed it, thou didst trans - late it to life im - mor-tal.

Then conclude with the following two Irmoi of each of the 9th Odes with their Magnifications.

Mag - ni - fy, O my soul, her who is more
hon' - ra - ble, and more ex - alt - ed than the heav'n - ly hosts.
Ver - i - ly, all tongues are at a loss to praise thee prop - er - ly; and ev' - ry
mind, ev - en though tran - scend - ing the world, is dis - tract - ed in thy
praise, O The - o - to - kos. But be - cause thou art good, ac -
- cept our faith, hav-ing known our di - vine long - ing. Where - fore, since
thou art the aid - er of Chris - tians, we do mag-ni - fy thee.

To - day the Mas - ter bend - eth his neck to the hand of the Fore - run - ner.

O the won - der of thy sup - er in - tel - li - gent Na - tiv - i - ty,

thou all - pure - bride, the bless - ed Moth - er to whom hav - ing re -

- ceived there - from per - fect sal - va - tion, we in - dite a

fit - ting song, of - fer - ing as a gift the

song of grat - i - tude.

Special Melody: *From the heights our Savior, Christ*
Sung three times

The musical notation consists of six staves of music in G clef, common time, and a key signature of one flat. The lyrics are written below each staff. The first staff begins with "Ison" and "Ver - i - ly, the Sav - iour, who is". The second staff continues with "Grace and Truth, hath ap - peared in the cours - es of the". The third staff continues with "Jor - dan and light - ed those who lie in". The fourth staff continues with "dark - ness and the shad - ow of death; for". The fifth staff continues with "he _____ hath come _____ and ap - peared, _____ thē". The sixth staff concludes with "un - ap - - proach - - - - a - ble Light." There are several melodic lines, some with sustained notes and grace notes.

Ison
Ver - i - ly, the Sav - iour, who is

Grace and Truth, hath ap - peared in the cours - es of the

Jor - dan and light - ed those who lie in

dark - ness and the shad - ow of death; for

he _____ hath come _____ and ap - peared, _____ thē

un - ap - - proach - - - - a - ble Light.

*Sing the Praises in Tone 1 from the Byzantine Matins Project by Kazan, page 104,
and then the following six Idiomela for the Feast.*

Verse 1 - Fast

Praise God in his sanc - tu - ar - y, praise_ him in the
firm - a - ment of his pow'r.

Idiomelon 1

Christ our God who is Light of Light,
God man - i - fest, hath shown forth to the world.
Let us, O na - tions, wor - ship him.

Verse 2 - Fast

Praise him for his might - y acts, praise him ac - cord - ing to his
ex - cel - lent great - ness.

After singing Verse 2, repeat Idiomelon 1, "Christ our God..." Then sing Verse 3.

Verse 3 - Fast

Praise him with the sound of the trum - pet, praise_ him with the
psal - ter - y and harp.

Idiomelon 3

How shall we____ ser - vants fit - ting - ly hon - or thee,
O Christ____ Mas - - - ter; for by wa - - ter
thou____ didst re - new____ us____ all.

Verse 4 - Fast

Slow

Praise him with the tim - brel and dance, praise him with stringed
in - stru - ments and or - - - gans.

Idiomelon 4

When thou____ wast bap - tized in the Jor - dan, O our
Sav - iour, thou didst sanc - ti - fy the cours - es by the
lay - ing of thy____ ser - vant's hand up - on____ thee,
heal - ing the suf - fer - ings of____ the____ world.
Where-fore, great____ is the mys - ter - y of thy dis - pen - sa - tion.

O Lord, ____ Lov - er of man - kind,

glo - - - ry be to thee.

Verse 5 - Fast

Praise him up - on the loud cym - bals, praise him up - on the

high sound - ing cym - bals, let ev' - ry - thing that hath

breath praise the Lord.

Idiomelon 5

The true Light hath ap-peared, grant - ing il - lu - mi - na - tion to

all. And Christ trans - cend - ing all pu - ri - ty

is bap-tized with us, charg - ing the wa - ter with sanc - ti - ty

for the pu - ri - fi - ca - tion of souls.

Ver - i - ly, the thing ap - par - ent is earth - ly,
but its sig - nif - i - cance trans - cend - eth the
heav - - - - ens; for by
wash - ing sal - va - tion is at - tained, by wa - ter the
Spir - - - it, and by im - mer - sion as - cent to God.
Where - fore great are thy works, O Lord,
glo - - - ry be to thee.

Verse 6 - Fast

A - rise, O my God, lift up thine hand,
and for - get not the hum - - - ble.

Idiomelon 6

He that en - com - pass - eth the heav - ens with clouds
put - eth on to - day the cours - es of the
Jor - - - dan; and he ____ that lift - eth the
sin - of the world, cleans - eth and pu - ri - fi - eth me.
Yea, the Spir - - - it hath tes - ti - fied ____ of ____
him ____ from on high *that he is the on - ly Son ____ of the
Fa - ther ____ on high. Let us, there - fore, shout to
him, ____ cry - - - ing: ____ O thou who ____ didst ap -
- pear and save ____ us. Glo - - ry be ____ to ____ thee.

*The remainder of this sentence was omitted by Kazan, but added here by Holwey.

O glo - - - ry to the
Fa - ther and to the Son and to the
Ho - ly Spir - - - it.
O Sav - - - iour, who
put - teth on light like a robe,
thou hast put on the wa - ters of the Jor - - - dan,
bow - ing thy head to the Fore - - -
- run - - - ner, O thou who
meas - ur - est the heav - - - en with a
span, that thou may - est re - store the

The musical notation consists of eight staves of music, each with a treble clef and a key signature of one sharp (G major). The lyrics are written below each staff, aligned with the notes. The music features various note values including quarter notes, eighth notes, and sixteenth notes, with several grace notes indicated by small dots. The lyrics describe the Epiphany, mentioning the world, salvation from error, both now and ever, unending ages, Christ coming to the Jordan, baptism, John the Baptist, the head of the Master, the powers of heaven, and the神奇 mystery.

world _____ from _____ er - - - ror and
save _____ our _____ souls.
Both now and ev - er, and un - to a - ges of
a - - - ges. A - men. To - day
Christ com - eth to the Jor - dan to be bap -
- tized. To - day John touch - eth the
head of the Mas - ter. The pow - ers of
heav - en were as - ton - ished at be -
- hold - ing the strange mys - 'try. The sea

saw and fled; Jor - dan, be - hold - ing,
turned back. But we
who were light - ed shout, say - ing,
Glo - ry to God who was man - i - fest on
earth and light - ed the world.

*Continue with the Great Doxology in Tone 6,
as in the Byzantine Matins Project by Kazan, page 225.
Then conclude with the Troparion of the Feast, on page 101 of this book.*

Ison

Save— us, O Son of God, O thou who— wast bap - tized of John in the Jor - - - dan, as we sing——— to thee, Al - le - - lu - - - i - - a.

Entrance Hymn - Tone 2

Bless - ed is he that com - eth in the name——— of — the Lord.
God,—— the Lord hath ap - peared——— un - - to us.
Save— us. O Son of God, O thou who— wast bap - tized of John in the Jor - - - dan, as we sing——— to thee, Al - le - - lu - - - i - - a.

Kontakion Tone 8

To - day, O _____ Lord, thou hast ap - peared to the
 U - - - ni - - n - verse, and thy _____ light
 hath been shed up - on _____ us, who praise _____ thee with
 knowl - edge, say - - ing, Thou _____ hast come and ap -
 - peared, O un-ap - proach - a - ble Light.

Sing "As Many as Have Been Baptized" in place of "Holy God."

As Many As Have Been Baptized - Tone 1, Sing 3 times

As man - y as have been _____ bap - tized in - to _____
 Christ _____ have put _____ on _____ Christ,
 Al - - - le - - lu - - - i - - - a.
 Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spir - it.
 Both now and ev - er, and un - to a - ges of a - ges. A - - men.

Have put on Christ,
Al - le - lu - i - a.

Now repeat first strain once more: "As many as have been baptized into Christ have put on Christ. Alleluia."

At "Especially our all-holy ... ", sing the following Ninth Ode of the First Canon, with its magnification.

Tone 2 (hard-chromatic)

Mag - ni - fy, O my soul,
her who is more hon - - - 'ra - ble, and
more ex - - - alt - - - ed than the Irmos
heav'n - - ly hosts. Ver - i - ly, all
tongues are at a loss to praise thee prop - - - er -

- ly; and ev' - - ry mind, ev - en though tran -
- scend - - - ing the world, is dis - tract - - - ed in thy

praise, O The - o - to - - - kos. But be -
cause thou art good, ac - cept our faith,
hav - ing known our di - vine
long - - - ing. Where - fore, since thou art thē
aid - - - er of Chris - - - tians,
we do mag - ni - - - fy
thee.

Very Slow - Tone 5

The grace _____ of _____
God our Saviour - - - - - iour 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)

Al - - - - - le - lu - - - - - ia.
Al - le - lu - - - - - ia.
Al - le - lu - - - - - ia.

Use the Byzantine Vesper Project by Kazan in conjunction with this Menaion. Follow the Vesper Service in Tone 2 through "O Lord, I have cried unto thee...," page 5, and 3 lines on page 6. Then sing the Verses and Prosomia on pages 137-142 of this book, 3 for Epiphany in Tone 2, and 3 for St. John the Baptist in Tone 1.

Continue on page 142 with the "Glory" in Tone 6, and on the bottom of page 143 with "Both Now," through page 145.

Now sing the "Gladsome Light," and follow with the "Prokeimenon," as on page 145 of this book.

Continue as in the Vesper Service Book to the Aposticha.

Now sing the Aposticha, as on pages 146-148 of this book in Tone 4.

Now sing the "Glory," as on the bottom of page 148, and then "Both Now," as on page 150-151.

Then sing "St. Simeon's Prayer," and say the Trisagion Prayers. Then sing the Troparion of Epiphany in Tone 1, and the Troparion of St. John in Tone 2, as on pages 152-153 of this book, and then repeat the Troparion of Epiphany.

Then conclude the Vespers through the Benediction.

For Matins, follow the Byzantine Matins Project by Kazan, up to the Katabasiae.

Then sing the Katabasiae of the Second Canon of Epiphany, as on pages 154-158 of this book.

Instead of "More honorable," sing the 9th Ode and its Magnifications of the Second Canon of Epiphany, concluding with the Irmos once again as the Katavasia.

Sing the Exapostilarion of Epiphany, as on page 122 of this book, and then the Exapostilarion of St. John, as on page 162 of this book.

Then the Idiomela for the Praises of Epiphany are sung, as on pages 123-127 of this book.

Then sing the "Glory," as on pages 163-164, and "Both Now," as on pages 164-165 of this book.

Conclude with the Great Doxology in Tone 6, followed by the Troparion of Epiphany, "By thy Baptism O Lord...," as on page 152 of this book.

MATINS - MENAION

Troparion of St. Anthony - Page 166 of this book.

JANUARY 17

MATINS - MENAION

Troparion of St. Gregory the Theologian - Page 167 of this book.

JANUARY 25

Verse 1 - Fast

Ison

If thou, O Lord, should - est mark in - iq - ui - ties,
O Lord who shall stand, for with thee there is for - give - ness.

Idiomelon 1

When the Fore - run - ner saw him who is our Il - lu - mi - na - tion,
who doth il - lu - mi - nate ev' - ry man, com - ing to
be bap - tized, his soul re - joiced, and his hand
trem - - - bled. Then, point - ing to him he said to the
peo - ple, Be-hold the Res-cu - er of Is - ra - el, who de -
- liv - er-eth us from cor -rup - tion. Where - fore, O Christ - our
God, who art sin - less; glo - ry - be to thee.
Verse 2 - Fast

Be - cause of thy name have I wait - ed for thee, O Lord.
My soul hath wait - ed up - on thy word, my soul hath hoped in the Lord.

Tone 2

Idiomelon 2

The hosts of the an-gels trem - bled when they be - held our Re -
- deem - er being bap - tized by a ser - - - vant, and tes - ti - fied
to by the pres-ence of the Spir - it, while a heav'n-ly voice from the
Fa - ther cried, say - - - ing, Ver - i - ly, this One on whom the Fore -
- run - ner plac - eth his — hands, is my — be - lov - ed Son in
whom I am well — pleased. Where - fore, O
Christ — our God, glo - ry to — thee.

Verse 3 - Fast

Slow

Idiomelon 3

From the morn - ing watch un - til night, from the morn - ing watch, let
Is - ra - el trust in the Lord. The cour - ses of the Jor - dan re -
- ceived thee, O Foun - - - tain; and the Com - fort - er de -
- scend - ed in the like - ness of a — dove. Yea, he

who bowed the heav - ens, bow - eth his own head;
and the clay cri - eth un - to the pot - ter, say - ing, How dost
thou com - mand me to do what is more ex - alt - ed than
my sta - tion? It is I who need to
be bap - tized by thee. Where - fore, O
Christ God, who art sin - - - less,
glo - ry be to thee.

Verse 4 - Tone 1 - Fast

For with the Lord there is mer - cy, and with him is a - bun - dant re - demp - tion, and
Slow
he will de - liv - er Is - ra - el from all his in - iq - ui - ties.

Prosomion 4 - Special Melody: *O all-lauded martyrs*

O All - Ex - tolled Fore - run - ner of Christ,

O God - in - spired Bap - tiz - er, as we be - at - i - fy __
thee in true wor - ship, we glo - ri - fy __ Christ who __
bowed his __ head to thee __ in the Jor - dan,
sanc - ti - fy - ing the na - ture of man. Where - fore, him __ do thou im -
- plore to grant to our __ souls safe - ty and the Great Mer - cy.

Verse 5 - Fast

Slow

Praise the Lord all ye na - tions. Praise him all ye peo - ple.

Prosomion 5

Thou has come be - fore and be - held, O John, the
wise Fore - run - - - ner, the in - ef - - fa - ble
glo - ry of the Fa - - ther from on high, and the
Son in the wa - - - ters. And

thou _____ didst see the Spir - it de - scand - ing on
him__ in the like - ness of a dove, pur - i - fy - ing and
light - ing thē ends__ of the earth. Where - fore, as we pro -
- claim__ thee a heav'n - ly in - i - ti - ate of the
Trin - i - ty, we__ hon - or thy di - vine__ Feast.

Verse 6 - Fast

Slow

For his mer - cy is great t'ward us, and the
truth__ of the Lord en - dur - eth for - ev - er.

Prosomion 6

When thou wast con - firmed, O Fore - run - ner and Bap -
- tiz - er, by the di - vine__ grace of Christ, thou__ didst
show - us the Lamb that tak - eth a - way all the

Soprano musical notation in G clef, 2/4 time, featuring lyrics in English. The lyrics are:

sins ____ of the world, join - - - - ing
to ____ him glad - - - ly two Dis - ci - - ples.
Where - fore, im - plore ____ thou ____ him to
grant ____ our souls safe - ty and the Great Mer - cy.

Glory - Tone 6

Soprano musical notation in G clef, 2/4 time, featuring lyrics in English. The lyrics are:

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

O Thou lamp ____ in the flesh, O Fore -
- run - - ner of ____ Christ, ____ the branch of the
bar - - - - ren, and friend ____ of the

Vir - - - gin - - born. O thou who didst
wor - - - ship him leap - ing in the the womb,
and didst bap - tize him in the wa - ters of the
Jor - - - dan, we im - - plore thee,
O ____ Proph - et, to in - ter - - cede ____ with
him to de - - liv - - - er us from im -
- pend - - - ing tem - - - pests.
Both ____ now ____ and ____ ev - - - er, and un - to
a - ges of a - ges. A - - - men.

God the Word ap - peared in the flesh to man - kind. He
stood up to be bap - tized in the Jor - - - dan, and the
Fore - run - ner ad - dressed him say - - ing:
How shall I ____ stretch out my ____ hand and touch the
head of the Con - trol - - - ler of
all ____ cre - - - a - - - tion?
Ver - i - ly, thou cam - - - est as a
child ____ from Mar - - - y;
I have known __ thee as ē - - ter - nal God
walk - - - - - ing the earth, O

Christ, who art praised by the servant, have not learned to baptize the Master. Wherefore, O ineffable Lord, glory be to thee.

*Then sing the Entrance Hymn, "O Gladsome Light,"
and the following Prokeimenon in Tone 7.*

Prokeimenon - Tone 7

Our God is in heaven and on earth. Whatever the Lord pleased, that hath he done.

Verses:

- 1) When Israel went out of Egypt, and the house of Jacob from among a barbarous people,
Judea became His sanctuary, Israel His dominion.
- 2) The sea beheld and fled, Jordan turned back.
- 3) What aileth thee, O sea, that thou fleddest? And thou, O Jordan, that thou didst turn back?

Prosomion 1 - Special Melody: *Unto them that fear thee*

When John the Fore - run - ner saw thee ad - vanc - ing t'ward
him, O Mas - - - ter, he was o - ver - tak - en
by sur - prise, and shout - ed as a grate - ful ser - vant,
say - ing, what is this con - de - scen - sion, O
Sav - iour, and what is this hu - mil - i - y
with which thou hast en - com - passed thy self, O thou
who _____ by the rich - - - ness of thy _____
good - ness didst raise hum - ble man, by put - ting him
on; for thou art _____ com - pas - sion - ate.

Stichos - Slow

The sea _____ saw and fled.

Prosomion 2

The Sav - iour of all an - swered the Fore -
- run - ner, say - - - ing, Ad - vance thou
t'wards me and per - form the ter - ri - ble mys - 'try which
I ful - fill to - day, and fear not; for I who ap -
- pear now in na - ture, am bap - tized like a
man in the wa - ters of the Jor - dan in
which thou see - st me pres - ent. But ver - i - ly,
I re - new Ad - - - am bruised by sin.

Stichos - Fast

What ailed thee, O thou sea, that thou didst flee?

Prosomion 3

(The Fore - run - ner) John re - plied, say - ing,

Who__ of the earth - ly ones hath ev - er seen the Sun
be'ng bathed, and he that en - com - pass - eth the heav - - ens with
clouds com - plete - ly na - - ked, the Cre - a - - tor of
springs and riv - - ers de - scend - - ing in - - to the wa - -
-ters? Ver - i - ly, I am as - ton - - ished at thine in -
-ef fa - ble dis - pen - sa - tion, *O Mas - - ter. Tax not
thou thy ser - - vant with such ter - - ri - ble
cer - e - mon - - - - ies.

Glory - Tone 4 (Slower)

Glo - ry to the Fa - - ther and to the ___
Son and to the Ho - - - - ly ___

(*"O Master" was omitted by Kazan.)

Spir - - - it.

Since thou art a lov - er of the Spir - - it,

O Fore - - run - - - ner, and a

God - pro - claim - ing swal - low of grace, thou hast

clear - - ly pro - claimed to man - kind the dis - pen -

- sa - - tion of the King ris - - ing with shin - ing splen -

- dour from the un - de - filed one for the re -

- call _____ of man - - - - - kind,

put - ting a - way the ar - - ro - gance of vi - cious

char - - - ac - - - ter, straight - en - - ing the

hearts of those who are bap - tized with re - pent - - -
-ance, for the fe - cep - tion of ev - er - last - - ing life,
O thou be - at - ti - - - fied and in -
- spired of God.

Both Now - Tone 4 (quicker)

Both now and ev - - - er, and un - to
a - - - ges of a - - - ges. A - men.
Come, let us em - u - late the wise vir - -
- gins! Come, let us wel - come the man - i - fest Mas - ter;
for he hath ad - vanced t'wards John like a bride - groom. The
Jor - dan, see - ing thee, stood in awe, and John shout - ed

say - ing, I dare _ not take hold of the death - less head.

And the Spir - it des - cend - ed in the like - ness of a

dove to sanc - ti - fy the wa - ters, while a voice from

heav - en was heard _ shout - - - - - ing,

This is my __ Son that com - eth in - to the world to

save __ man - kind. Where - fore, O Lord,

glo - - - ry to thee.

Now sing "St. Simeon's Prayer," and say the Trisagion Prayers.
Then sing the Troparion of Epiphany in Tone 1, as on page 152 of this book,
and the Troparion of St. John in Tone 2, as on page 153 of this book,
and then repeat the Troparion of Epiphany.

By thy bap - tis - m, O Lord, in the
Riv - er Jor - dan, wor - ship to the Trin - i - ty hath
made its ap - pear - ance; for the voice of the Lord
did come forth to thee with the tes - ti - mo - ny,
nam - ing thee be - lov - ed Son; and the
Spir - it in the like - ness of a dove, con - firm - ing the
truth of the word. Where - fore, O thou who
didst ap - pear and light - ed the world, O Christ,
glo - - - ry to thee.

Last time only

glo - - - ry to thee.

The musical notation consists of eight staves of Gregorian chant in G clef, common time, with various note heads and stems. The lyrics are written below each staff.

The memory of the righteous is _____ in praise. And

thee, Fore-run-ner, the tes-ti-mo-ny of the Lord suf-fic-eth;

for in truth thou hast been re-vealed as nob-ler than all the

Proph-ets, for hav-ing been con-sid-ered wor-thy to bap-

-tize in the run-nig wa-ters him who was preached.

There-fore, thou didst strive for the truth hap-pi-ly. Thou didst pro-

-claim to those in had-es God ap-pear-ing in the bod-y, the

Lift-er up of the sin of the world, who grant - eth us the

Great Mer-cy.

(*PLEASE NOTE: Pages 152 and 153 were reversed in the original printed version,
but are placed here in this manner; due to the order in which they are sung.)

Ode 1

Ison

Ver - i - ly, Is - ra - el past the tem - pest of the tu -
- mul - - tu - ous sea, hav - ing ap - peared to him a -
- gain as dry — land. But the tri - - speared E -
- gyp - tians were lost whol - ly by the dark - ness of the
deep, as a grave - - - yard swept by
wa - - ters, by the pow - er of the pre - cious
right — hand of the Mas - - - ter.

Ode 3

O ye who were de - liv - ered from the an - - - cient
snares, since the tusks of de - vour - ing li - ons had been
crushed. Where - fore, let us re - - joyce and

The musical notation consists of two parts. The first part, numbered 155, is a hymn in Tone 6 (soft chromatic) with lyrics:

o - pen wide our mouths, in - dit - ing to the Word
say - ings of praise for his ben - e - fac - tions grant - ed to
us; for he _____ is pleased there - by.

The second part, labeled "Ode 4", is a hymn with lyrics:

The Proph - et hav - ing been____ cleansed by the
fire of mys - ti - - - sion, prais - ing the re -
- new - al of man - - - sang with a great____ voice,
moved by the Spir - it, re - veal - ing the in -
- ef - fa - ble In - car - na - - - tion, thē In - car -
- na - tion of the Word, by which the might____ of the
might - - - y hath been____ crushed.

Ode 5

We who have been washed by the pu - ri - fi - ca -
- tion of the Spir - it from the dark, mire - de - filed
ven - om of the en - e - my, have come up - on a
new__ way, not mis - lead - ing, but lead - ing to a bliss un - ap -
-proach - a - ble ex - cept by those__ who
have been__ re - con - ciled to God.

Ode 6

Him whom the Fa - - - ther had caused to o-ver - flow from the
bel - ly, in his all - bliss - ful voice he pro -
- claimed be - lov - ed, say - - ing, Yea, this is my__
Son con - sub - stan - - - tial with me; the

Ra - diance of my light hath been born of man - kind. And
he him - self is my liv - ing Word and Man
at the same time, for his own dis - pen - sa - tion.

Ode 7

Ver - i - ly, he who quenched the flam - ing fire of the
fur - - - nace con - tain - ing the youths of true
wor - ship, hath burned the heads of drag - ons in the
cours - es of wa - ter; and by the dew of the
Spir - it hath cleansed the a - bys - mal dark - ness re -
- sult - - ing from sin. We praise, we
bless, and we wor - - - ship the Lord.

Ode 8

The prince of dark - - ness sigh - eth to him -
- self be - cause cre - a - tion hath been freed, and
those who were of old in dark - ness have be - come sons of the Light.
Where - fore, all the na - - tions of the Gen - - tiles that be -
- fore _____ had been wretch - - - ed, now
cease - less - ly bless Christ the Cause.

*And immediately, instead of "More Honorable..."
sing the following Ninth Ode of the Second Canon with its Magnifications.*

Ninth Ode

To - day the Mas - ter bend - eth his neck to the
hand of the Fore - run - ner.
O the won - der of thy sup - er in - tel - li - gent Na - - i - ty,

thou all - pure____ bride, the bless - ed Moth - er to
whom hav - ing re - ceived there - from per - fect sal - va - tion,
we in - dite a fit - ting song, of - fer - ing as a

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gift the song of____ grat - i - tude.

Chanter: Glory to the Father and to the Son and to the Holy Spirit.

Mag - ni - fy, O my____ soul, the might____ of the three -
- per - soned and in - di - vi - si - ble Trin - i - ty.

Hav - ing known the outward things which ap - peared to

Mo - ses in the bush, let us come and be - hold the

won - ders tak - ing place____ with strange signs; for

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as that was pre - served, so the Vir - gin was pre -
- served when she con - ceived Fire, giv - ing birth to the
light - bear - ing Ben - e - fac - - tor. And so was it with the
cours - es of the Jor - dan when they re - ceived him.

Chanter: Both now and ever and unto ages of ages. Amen.

Mag - ni - fy, O my soul, the Maid - en who de -
- liv - ered us from the curse.

O e - ter - nal King, when thou didst cleanse the
sub - stance of man - kind in pure streams, and a -
-noint - ed it, per - fect - ing it by the com - mun - ion of the

Spir - it, and be - tray - - - ing the pow'r of
dark - ness that had pos - sessed it, thou didst trans - late
it to life im - mor - tal.
To - day the Mas - ter bend - eth his neck to the
hand of the Fore - run - ner. O the won - der of thy
sup - er in - tel - li - gent Na - tiv - i - ty,
thou all - pure__ bride, the bless - ed MOTH - er to
whom hav - ing re - ceived there - from per - fect sal - va - tion,
we in - dite a fit - ting song, of - fer - ing as a gift the
song of grat - i - tude.

*First sing the Exaposteilarion of the Feast, "Verily, the Saviour who is Grace and Truth..."
as on page 122 of this book, and then the following for St. John.,*

The musical notation consists of eight staves of music in G clef, common time, with lyrics underneath each staff. The lyrics are:

The Mas - - ter did fore - call
thee a proph - - et, O thou
who art more ex - alt - ed than the law fore -
- told; thou didst see him
in the flesh; and hav - ing bap -
- tized him thou didst ap - pear nob - ler
than them all.

Glory - Tone 6

O glo - ry to the

Fa - ther and to the Son and to the

Ho - ly Spir - it.

Slow

Thou hast come from the suf - fer - ing of

bar - ren - ness, O Bap - tiz - er, an

an - gel and a dwell - er in the wil - der - ness

from the age of swad - - - dling clothes, ap -

- pear - ing as a seal of all the Proph - ets; for

he whom they be-held in sun-dry man - ners, fore - tell-ing him by

sym - bols, thou wast wor - thy to bap - tize in the

Jor - - - dan. And thou _____ didst hear from
heav - en a fa - ther - ly voice tes - ti - fy - ing to
his Son - ship; and thou didst see the Spir - it in the
like - ness of a dove at - tract - ing the voice of the
One____ bap - - - tized.____ Wehre - fore, O thou
who____ art____ great - er than all the Proph - - ets,
cease____ not to in - ter - cede for our____ sakes, who
cel - e - brate thy me - mo - ri - al in faith.____

Both now - Tone 6

Both now and ev - - er, and un - to a - - ges of
a - - - ges. A - men.

To - day Christ com - eth to the Jor - dan to
be bap - tized. To - day John touch - eth the
head of the Mas - ter. The pow - ers of heav - - -
- en were as - ton - ished at be - hold - ing the strange mys - t'ry.
The sea - saw and fled; Jor - dan, be - hold - ing,
turned back. But we - who - were -
light - ed shout, say - ing, Glo - ry to God - who
was man - i - fest on earth and light - ed the - world.

Then sing the Great Doxology in Tone 6, as on page 225 of the Byzantine Matins Project by Kazan, and instead of "Having risen...", sing the Troparion of Epiphany, as on page 152 of this book.

Ison

Thou didst be - come like the zeal - - ous E - li - jah, in

his con - di - - tion, and fol - lowed John the

Bap - tist in his up - right ways, be -

-com - ing the dwell - er in the wil - der - ness

and an es - tab - lish - er of the ū - ni - verse by thy

prayer, O Fa - ther An - tho - ny.

Where - fore, in - ter - cede thou with Christ_ God to

save our souls.

The musical notation is in G clef, common time, and consists of seven staves of music with corresponding lyrics. The first staff starts with a sharp sign labeled "Ison". The lyrics are:

The pas - to - ral psal - ter of thy dis -

- course in the - ol - o - gy tri - umphed o - ver the

trum - pets of or - a - tors and o - ver - came it; for

hav - ing sought the depths of the Spir - it, there

was vouch - safed to thee al - so ex - cel - lence of

speech, O Fa - ther Greg - o - ry.

Where - fore, in - ter - cede thou with Christ God to

save our souls.

*PLEASE NOTE: If this feast falls on a Sunday, see the same order as that of St. Demetrios, on October 26th. And if that Sunday happens to be one of the Triodion Sundays, the service of the Saints is sung along with those of the Triodion and the Resurrection.

After the Sunset Psalm, read three Psalms only, beginning with "Blessed is the man...".

After "O Lord, to thee have I cried..." from the Byzantine Vesper Project by Kazan - Tone 4, page 5 and 3 lines on page 6, sing the Prosomia for the saints, as on pages 169-173 of this book.

Then sing "Glory," and "Let us extol today those mystical trumpets of the Spirit...," starting on the bottom of page 173 to 174, followed by "Both Now," and "Who shall not beatify thee...," starting on the bottom of page 174 to 176.

Then sing "Gladsome Light..." and the daily Prokeimenon, followed by the litanies and the rest of Vespers up to the Aposticha.

Then sing the Aposticha, as on pages 177-180 of this book.

Now the "Glory" in the 5th Tone, "Let us blow the trumpets of sons...," as on pages 181-183 of this book.

Then "Both Now" in Tone 5, "Let us blow the trumpets of praise for the queen of all...," as on pages 184-186 of this book.

After St. Simeon's Prayer and the Trisagion Prayers, sing the Troparion of the Saints, as on page 187 of this book in Tone 1. (sing twice) Another Troparion, on page 188 of this book, in Tone 4, may also be sung.

Verse 1 Fast

Music for Verse 1 Fast, Ison. The music consists of a single melodic line on a staff with a treble clef. The notes are mostly eighth notes. The lyrics are:

If thou, O Lord should'st mark in - iq - ui - ties, O Lord, who shall stand,
for with thee there is for - give - ness.

Prosomion 1 - Special Melody: *As one valiant*

Music for Prosomion 1 - Special Melody: *As one valiant*. The music consists of a single melodic line on a staff with a treble clef. The notes are mostly eighth notes. The lyrics are:

Let us hon - or, as is be - fit - ting, those___
in - stru - ments of grace, those___ zith - ers of the
Spir - it and preach - ing trum - pets of good tone; those___
thun - ders from on high break - ing with fear - ful things;
those re - nowned, pro - claim - ing to thē ends___ of thē earth the
glo - ry of God, name - ly Bas - il and Greg - o - ry with
John, the three___ sat - el - lites preach - ing the
great____ Trin - i - ty.

Verse 2 Fast

Be - cause of thy name have I wait - ed for thee, O Lord;
my soul hath wait - ed up - on thy word, my
Slow soul _____ hath hoped ___ in the Lord.

Now repeat Prosomion 1 after verse 2: "Let us honour, as is befitting, those instruments of grace..."

Verse 3 Fast

From the morn - ing watch un - til night, from the morn - ing watch let
Slow Is - ra - el trust in the Lord.

Prosomion 3

Let them be hon - ored, de - fend - ers of the
Trin - i - ty, ex - em - plars of true wor - ship,
the three a - pos - tles af - ter the Twelve; the
riv - er o - ver - flow - ing with the liv - ing wa - ter from

E - den, wa - ter - ing the face ____ of the earth
with its di - vine life - - - o - ver - flow - ing
cours - es, the great ____ el - e - ments
or - gan - iz - ing the faith like cre - a - tion.

Verse 4 Fast

For with the Lord there is mer - cy, and with Him
there is a - bund - ant re - demp - tion, and he will de - liv - er

Slow

Is - ra - el from all ____ his in - iq - ui - ties.

Now Repeat Prosomion 2 after Verse 4: "Let them be honoured, defenders of the Trinity..."

Verse 5 Fast

Praise the Lord all ye na - tions. Praise him all ye peo - ple.

Prosomion 5

The Proph - et spake, say - ing, There is

The musical notation consists of five staves of music, each with a G clef and a common time signature. The lyrics are written below the notes, aligned with the musical phrasing. The first four staves are continuous, while the fifth staff begins with a new section labeled "Verse 6 Fast".

no____ speech nor lan - guage where their voice____ is not____
heard; for in all thē earth and sea, the words of the
wise di - vines, teach-ers of cre - a - tion, have been broad - cast.
Where - fore, the re - gions are well or - gan - ized by
their di - vine__ laws, and are u - nit - ed in one
Or - tho - dox o - pin - ion.

Verse 6 Fast , **Slow**
For his mer - cy is great t'ward us, and the
truth__ of the Lord en - dur - eth for - ev - er.

Prosomion 6
*Let us who__ fol - low in the steps of their doc - trines praise
with the voice of song, those__ in - stru - ments of the

(*This is the correct text according to Nassar. In the original, Kazan omitted some words; others he added in extra.)

Spir - it, those trum - - pets of the truth, those__
or - a - tors of words, im - plor - ing them, since
they__ did at - tain__ fa - vour with the Lord, to
seek__ for the u - ni - verse firm peace for -
- ev - er, and for us__ all for - give - ness.

Glory - Tone 6

Glo - - - ry to__ the Fa - - ther and
to__ the Son and to__ the
Ho - - - ly__ Spir - - - it.

131 Let us ex - tol to - day those__ mys - ti - cal
trum - - pets of the Spir - - - it,

Vespers - Menaion
Glory - Both now
Tone 6

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Basil Kazan



name - ly the God - man - tled Fa - thers, who,
speak - ing of di - vine _____ things, sang in the midst of the
Church a hymn _____ of u - ni - fied _____
tones, teach - ing that the Trin - i - ty is One, not
dif - fer - ing in Sub - stance or God - head,
re - fut - ing A - ri - us and con - tend - ing for
Orth - o - dox - - - y, who
ev - er in - ter - cede _____ with the Lord to
have _____ mer - cy on our _____ souls.
Both now - and _____ ev - er, and un - to a - ges of

Vespers - Menaion
Both Now - Theotokion
Tone 6

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Basil, Gregory, Chrysostom
Basil Kazan

Sheet music for Theotokion Tone 6. The key signature is two sharps. The melody consists of eighth and sixteenth notes. The lyrics are: a - - - ges. A - - - men.

Sheet music for Theotokion Tone 6. The key signature is two sharps. The melody consists of eighth and sixteenth notes. The lyrics are: Who shall not be - at - i - fy thee, most ho - ly

Sheet music for Theotokion Tone 6. The key signature is two sharps. The melody consists of eighth and sixteenth notes. The lyrics are: Vir - - gin? Who shall not praise thy

Sheet music for Theotokion Tone 6. The key signature is two sharps. The melody consists of eighth and sixteenth notes. The lyrics are: birth - - giv - - - ing, free of pain and tra -

Sheet music for Theotokion Tone 6. The key signature is two sharps. The melody consists of eighth and sixteenth notes. The lyrics are: - vail - - - - ing? For thē on - - - ly Son

Sheet music for Theotokion Tone 6. The key signature is two sharps. The melody consists of eighth and sixteenth notes. The lyrics are: ris - - ing time - less - - - ly from the

Sheet music for Theotokion Tone 6. The key signature is two sharps. The melody consists of eighth and sixteenth notes. The lyrics are: Fa - - ther, him - self did come in - - car - - nate from thee

Sheet music for Theotokion Tone 6. The key signature is two sharps. The melody consists of eighth and sixteenth notes. The lyrics are: in a man - ner that can not be ex - plained.

Sheet music for Theotokion Tone 6. The key signature is two sharps. The melody consists of eighth and sixteenth notes. The lyrics are: 191 He, who while God by

Sheet music for Theotokion Tone 6. The key signature is two sharps. The melody consists of eighth and sixteenth notes. The lyrics are: na - - ture, be - came for our sakes Man by

na - - - - - ture, not di - vid - ed in - - to ____

two per - sons, but known by two na - - tures with - out

mix - ture or con - fu - - - sion.

To him, O no - - - ble ____ and most

bless - ed ____ one, ____ sup - pli - - cate ____

that ____ our souls ____

may ____ be ____ saved. ____

Now sing "Gladsome Light..." and the daily Prokeimenon, followed by the litanies and the rest of Vespers up to the Aposticha. Sing the Aposticha, as on pages 177-180 of this book.

Special melody: *Rejoice*



Re - joyce, O trin - i - ty of high priests, those great tow - ers of the Church, and pil - lars of true wor - ship, O stead - fast - ness of be - liev - - - ers, and down - fall of her - e - tics; ye____ who did pas - ture the peo - ple of Christ in di - vine____ doc - - - trine, and taught them var - ied vir - tues, O hon - 'ra - ble preach - ers of grace, who went____ be - fore and laid down____ rules for Chris - tian per - fec - tion, ce - les - - tial____ guides, the en - - - - trans - es to

par - a - dise. Where - fore, seek __ ye of Christ to
send ____ to our __ souls the Great Mer - cy.

Verse: The saints shall boast in glory, and they shall rejoice upon their beds.

Re - joyce _____ O trin - i - ty of High
Priests, ter - res - tri - al an - gels as - cend - ing to
heav - en, who are the sal - va - tion
of the world, the joy - of man - kind, and teach - ers
of the u - ni - verse, O de - fend - - ers of the
word, those pro - fi - cient phy - si - cians for
ill - - - ness of spir - it and bod - y,
those ev - er - flow - ing riv - ers____ of the Spir - it,

ye who wa - tered with your say - ings the whole
face of the earth. Where - fore, O ye speak - ers
in the - ol - o - gy, di - vine gold - en - word - ed pil - lars,
seek ye of Christ to send to our souls the
Great Mer - - - cy.

Verse: Thy priests, O Lord, shall be clothed with righteousness, and Thy righteous shall rejoice.

Re - joice O trin - i - ty of High Priests,
sun of the earth - - - ly firm - a - ment, rays and
lamps light - ed by the three - sunned
Dawn, and the res - to - ra - tion of sight to
those in dark - ness; O be - at - i - fied

fra - grant blos - soms of par - a - dise, O

Bas - il the Wise, the The - o - lo - gian,

and those gold - en - mouthed treas - ures of the Spir - it,

tab - lets traced by God, and breasts o - ver -

- flow - ing with the milk of sal - va - tion.

Where-fore, O _____ ye who are the de - light of wis -

- dom, im - plore____ Christ to grant____ our____

souls the Great____ Mer - - - cy.

Glo - ry to the Fa - ther and to the

Son and to the Ho - ly Spir - it.

Let us blow the trum - pets of

sons, and re - joice in feast - ing, ex - chang - - - ing

glad tid - - - ings in the feast of our

most cel - e - brat - - - ed teach - - - ers.

Let kings and princ - es hast - en to ex - tol in songs of

praise those High Priests; for

they o - ver - flow in three riv - - - ers of

doc - - - tine ex - - - ceed - - - ing great,

The musical notation consists of eight staves of music, each with a G clef and one sharp sign indicating the key signature. The lyrics are written below each staff, aligned with the notes. The music features various note values including quarter notes, eighth notes, and sixteenth notes, with several melodic phrases separated by slurs.

free - - - flow - - - ing and for

ev - er re - viv - ing the spir - - - it.

Let us shep - herds and teach - ers come to - geth - er

and ex - tol those three, faith - ful to the no - ble

mys - t'ries of the ven - er - a - ble Trin - i - ty.

And let all lov - - ers of wis - - dom ex -

- tol those wise ones; and Priests, those

shep - herds; sin - ners, those in - ter - ces - sors;

the poor, those en - rich - - - ers; the

sor - - - row - ful, those com - fort - ers;

trav - - - el - ers, those com - pan - ions; and

those _____ at sea, those cap - - - tains; and

let us all ex - tol those di - vine High _____

Priests, who re - spond fer - vent - ly ev' - ry-where, say - - -

- ing, O all - ho - ly teach - - - ers, hast - en to

save _____ us who _____ be - - - lieve from the

stum - blings of time, and to our res - cue from

God - - - ly pun - - - ish - ments.

Tone 5

Both now and ev - er and un - to a - ges of
a - - - ges. A - - - men.

Let us blow the trum - pets of praise; for the

queen of all, the vir - gin Moth - er,

hath bent down from on high, whence look - ing, she crown - eth

with bless - ings those who ex - tol her.

Let kings and lead - ers has - ten to - geth - er with

prais - es to the queen who gave birth to the King,

who, be - cause of his love to man - kind, was

pleased to re - lease those who had been con - demned to

death, — O ye shep - herds and teach - ers, let us come to -
- geth - er and praise the Moth - er ex - ced - ing pure, the
Moth - er of the Good__ Shep - - herd, the light - house__
shin - ing with gold, the cloud en - wrapped with__ light,
who is more__ spa - cious than the heav - - ens, the
liv - ing tab - er - na - cle, throne of the Mas - - ter
with the fire - y like - ness, the gold - en jar of
man - - - - na, the sealed__ door__ of the
Word, the ref - - uge__ of all Chris - - - tians,

Vespers - Menaion
Both Now - To Our Lady
Tone 5

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Basil, Gregory, Chrysostom
Basil Kazan

eu - lo - giz - ing her with God - in - spired songs,
say - ing, O pal - ace of the Word,
make us worth - y, us _____ wretch - ed ones, of the
king - dom of heav - en; and through thee

Very Slow

noth - ing is im - poss - i - - - ble.

Continue with St. Simeon's Prayer and the Trisagion Prayers, and then sing the Troparia of the Saints, as on pages 187 & 188 of this book, according to the following notes from the Typikon.

If the feast falls on a Saturday or weekday, follow the order in the Menaion with the following:
At Vespers, Matins and the Divine Liturgy, sing the 1st Troparion of the Three Hierarchs,
"Let us all come together and honour with songs of praise..." (page 187).
After the Litiya and after the Great Doxology, sing the 2nd Troparion of the Three Hierarchs,
"Being like the Apostles in their states..." (page 188).

If the feast falls on Sunday before or after the Triodion has begun, at Vespers:
sing the Troparion of the Resurrection in the tone of the week, then the 1st Troparion of the Three Hierarchs, and the Theotokion in Tone 1: "As Gabriel cried unto thee..."

Let us all come to - geth - er and hon - or with songs of praise
those three great stars of the three - sunned Trin - i - ty,
who il - lum - i - nat - ed the u - ni - verse with rays of di - vine
doc - trines; those riv - ers of wis - dom flow - ing with
hon - ey, who wa - tered the whole u - ni - verse with
streams of di - vine know - ledge, Bas - il the Great,
Greg - o - ry the The - o - lo - gian, and glo - ri - ous
John the gold - en tongued; for they shall in - ter-cede with the
Trin - i - ty for our sakes, who love their say - ings.

Be - ing like the A - pos - tles in their states, and
teach - ers of the u - ni - verse, in - ter -
cede to the Lord of all to grant safe - ty to the
u - ni - verse, and to our souls the
Great Mer - - - cy.

Follow the Byzantine Matins Project by Kazan in the proper Tone. On "God the Lord hath appeared unto us...", sing the Troparia as explained in Vespers.

Now read the Kathismata, as on page 491 of Nassar. Then sing the Anabathmoi, "From my youth," as on page 50 of Nassar, or on page 60 of the Byzantine Matins Project by Kazan.

Now sing the Prokeimenon in tone 4, as written below.

(Sing twice)

Ison Thy priests, O Lord, put on jus - tice.

Verse My mouth shall speak wis - dom.

(Final time) Thy priests, O Lord, put on
jus - - - tice.

After the Gospel, read Psalm 50, then sing "Glory" and "Both Now," each with their "Through the intercessions...," as on page 190 of this book. Follow this with page 191 for "Have mercy upon me..." and "Grace is poured upon thy lips, as in the middle of the page, in tone 6.

Now sing the Katabasiae, as on pages 192 to 199 of this book.

Now sing the Exaposteilaria, as on page 200 of this book.

Now sing the Praises, as on pages 201 to 205 of this book.

Then sing the "Glory," as on pages 206-207, and "Both now," as on pages 207-208 of this book.

Conclude with "The Doxology" in tone 2, as on page 205 of the Byzantine Matins Project by Kazan, and then sing the appropriate troparion, as explained on page 186 of this book.

For the Liturgy, sing the Kontakion of the Presentation of our Lord, as on page 209 of this book.

Ison

Glo - ry to the Fa - ther and to the Son and to the

Ho - ly Spir - it. Through the in - ter - ces - sions of those

Teach - ers, O thou__ who art mer - ci - ful, blot out all the

mul - ti - tude of our trans - gres - - - sions.

Both now and ev - - - er, and un - to

a - - - ges of a - - - ges. A - men.

Through the in - ter - cess - ions of the The - o - - to - kos, O

thou__ who art mer - ci - ful, blot out all the

mul - ti - tude of our trans-gres - - - sions.

Tone 6 Fast

Have mercy upon me, O God, according to thy loving-kindness, according to the multitude of thy tender mercies, blot out my transgressions.

Grace is poured upon thy lips, O righteous Fathers, and ye have become shepherds of the Church of Christ, teaching the sheep endowed with speech to believe in a consubstantial Trinity of one God - head.

*The original printed version included the wrong Katabasiae at this point.**Ode 1 These are the correct ones, for the Feast of the Presentation of our Lord in the Temple.*

The sun of old passed over the depth of the tempest best be -
 - get - ting dry land; for the wa - ter
 dried up on both sides like a wall for the
 peo - ple to pass through its depth, sing - ing
 songs well pleas - ing to God, and
 71 shout - ing, Let us praise the Lord; for by
 glo - - - ry he hath been glo - - - ri - fied.

Ode 3

O Lord, the Con - fir - ma - tion of those who put
 their trust in thee, con - firm thy Church which
 thou hast bought with thy pre - - - cious blood.

Thy virtue, O Christ, hath covered the heavens;
for when the tabernacle of thy Mother, free of corruption, and thou didst appear in the Temple of thy glory borne in arms as a babe, the whole creation was filled with thy praise.

When I saw God symbolically on a high altar, surrounded by the angels of glory, he lifted up his voice, crying, Woe is me, wretched man; for

I have fore - seen God in - car - nate, the Light not ap - pre -
-hend - ed by night, and the Lord of peace.

Ode 6

When the old man saw with his own eyes the Sal -
- va - tion that was re - vealed to the na - tions, he cried to
thee, say - ing, O Christ, thou art my God,
com - ing from the pres - ence of God.

Ode 7

Thee do we praise, O Word of God, who moistened in the fire the
God - speak-ing youths, and dwelt in an in - cor - rup - ti - ble
Vir - gin, sing - ing in true wor - ship,
Bless - ed art thou, God of our Fa - - - thers.

We praise, we bless and we wor - - ship the Lord.

Ode 8

The youths— striv - ing for true wor - - ship,

stand - ing in the midst— of un - bear - a - ble fire

and not hurt at all— by the flames, sang a

song of di - vine— praise, say - ing, Bless the Lord, all his

works, ex - alt— him still more to the end of

a - - - ges.

Now sing the Magnifications on the following pages.

*Please note: Kazan did the music for only a few of the Magnifications,
and only the first stichera of the 9th Ode.*

Please check with the Typikon and your local tradition for further information.

O____ Vir - - gin Moth - - er Thou,____
who____ ful - - filled the mys - - - ter - - y,
in tran - - scand - - ing hu - - man minds,____
194 and thus at - - tend - - ing with heav'n - - ly hosts.
Sim - e - - on____ the Proph - - et held____
up - - - - on his arms____ the God,
the____ Law____ Cre - - a - - - - tor____ who
206 reign - eth in heav - - - - ven,____ the Lord.

Our earth at _____ the sight _____ of thee _____
doth _____ shake _____ for fear, _____ O God.
tran - scend - ing all _____ man - kind, _____
how can one hand _____ thee _____ hold?
To the Temple Mar - y came, _____
of - - fer - ing her first - - born child,
where _____ glo - ri - ous Sim - e - on stood _____
with o - pen arms _____ and wide.

Ode 9

Let us magnify, — O believers, the
first - - - born Son, the e - ter - nal
Word of the Fa - - - - ther, First -
- born of a Moth - er who knew no man;
for we have be - held in the sha - dow of the
law and the Scrip - - - tures a sign,
that ev' - ry first - born male that o - pen - eth the
womb is called ho - ly to God.

This page intentionally left blank.

Special melody: *Thou Who as God adornest*

Let us all now ex - tol
those ves - sels of light, those ra - diant
light - - - ning bolts, Bas - il the
Great, Greg - 'ry the The - o - lo - - - gian, and
John Chry - - - sos - tom.

Another Exapostilarion Tone 3

O one Trin - i - ty, Fa - ther,
Son, and Ho - - - ly Spir - - - it,
by thē in - ter - ces - sions of Bas - il, Greg' - ry, John, and the pure
The - o - to - - - kos, sep - a - rate me
not from thy glo - - - ry.

(For the Praises, begin with "Let everything that hath breath..." in Tone 2,
as on page III of the Byzantine Matins Project by Kazan.)

Verse 1 - Fast

Musical notation for Verse 1 - Fast, showing two staves of music. The first staff starts with a treble clef and a common time signature. The second staff starts with a bass clef and a common time signature. The lyrics are: "Praise him with the tim - brel and dance; praise him with the stringed in - stru - ments and or - - - gans."

Prosomion 1

Musical notation for Prosomion 1, showing ten staves of music. The lyrics are: "With what crowns of praise shall we crown those teach - - - ers, sep - a - rat - - - ed in bod - y, u - nit - - - ed in spir - - it; lead - ers of the God - man - tled ones, serv - ants of the Trin - i - - - ty and e - - - - - qual to it in num - - - ber; stars il - lu - mi - nat - - ing the u - ni - - - verse, and pil - lars of the Church, who be'ng vic - to - ri - ous, have been crowned with

crowns _____ of glo - ry by Christ _____ our _____
King _____ and _____ God who pos - sess - - - - eth the
Great _____ Mer - - - - cy?

Verse 2 - Fast

Praise him up - on the loud cym - bals, praise him up - on the high sound - ing
cym - bals. Let ev' - ry - thing that hath breath praise the____ Lord.

Prosomion 2

With what beau - - - ti - ful songs shall we clothe those
God - man - tled ones, who are heav-en - ly in - i - ti - ates,
preach - ers of Or - tho - dox - - - y, and
heads of those who____ dis - course in the - - -
- ol - - - o - - - gy? Bas - - il the

great re - veal - er of di - vine things, Greg - 'ry the di -
- vine The - o - lo - gian, and the ven - er - a - ble, gold - en -
- tongued John, have been wor - thi - ly glo - ri - fied by
God the Trin - i - ty, Pos - ses - - sor
of the Great Mer - - - - cy.

Verse 3 - Fast

A - rise, O my God, lift up thine hand, and for - get not the hum - bles.

Prosomion 3

With what pan - - e - gyr - ics shall we praise those -
High Priests, e - qual to the A - pos - - - -
- tles in grace, rank - ing with them in hon - or and

gifts, a - bol - ish - ers of _____ in - fi - del - i - - -
- ty, sav - iours and guides _____ by word _____ and deed,
shep - - - herds re - sem - bling Christ _____
in _____ faith, earth - ly an - gels, ce - les - tial _____
hu - mans, who were hon - - - ored by _____
Christ, the Lord of glo - ry and Pos - ses - - - sor
of the Great _____ Mer - - - - cy?

Verse 4 - Fast

I will praise thee, O Lord, with my whole heart,
Slow I will show all thy mar - vel - ous works.

Prosomion 4

With what crowns _____ of praise _____ shall we crown the

gold - en - word - ed, with Bas - il and Greg' - ry, the

Spir - it - re - ver - ing ves - sels and stead - fast con -

-tend - - - ers for the _____ faith,

pil - lars _____ of _____ the _____ Church, con - firm -

- a - tion of be - liev - ers, and com - fort - ers to

all _____ sin - ners, springs o - ver -

-flow - ing with wa - ter, from which as we drink, our _____

souls _____ are re - freshed, seek - ing for -

- give-ness of in - iq - ui - ties and the Great _____ Mer - cy?

The musical notation consists of ten staves of Gregorian chant in G clef, common time. The notes are primarily black dots representing long and short sounds, with some stems and small vertical strokes indicating pitch or rhythm. The lyrics are written below each staff, aligned with the notes. The text is in English, referring to the Gloria of the Mass.

Glo - - - ry to the Fa - - ther and to the ___
Son and to the Ho - - ly Spir - - - - it.
To - day the souls of ter - res - tri - als hold a -
- loof from earth - ly things. To - day they be -
- come ce - les - tial in re - mem - brance of the ___ saints;
for the gates of heav - en are lift - ed and the
things of the Mas - ter are re - vealed
un - to us. Words preach his say - ings, and
tongues sing his won - - - - ders. As for us, we
shout to the Sav - - - iour, say - ing,

Glo - ry to thee, O Christ
God; for through them, safe ty hath been at -
-tained by be - liev - - - - - ers.

Both Now - Tone 2

Both now and ev - - - er and un - to
a - - - ges of a - - - ges. A - men.
To - day Christ is pre - sent - ed in the Tem - ple as a
child; to - day he com - eth un - der the law who
gave the law to Mo - - ses. Where - fore, the hosts of
252 an - gels were as - ton - - ished when they be -
- held the Con - tain - er of all cre - a - tion

bome in the arms of an old man. As for Sim - e - on,
he was filled with rever - er - ence and joy, and
cried out say - ing, Now, O Sav - iour, let - test thou me de -
- part from this tem - po - ral life to the end im -
- mor - - - tal; for I _____ have be -
- held _____ and re - joiced._____

Now sing the Great Doxology in tone 2, as on page 205 in the Byzantine Matins Project by Kazan.

*Then sing the Troparion of the Feast, as on page 187 of this book,
and conclude with the Benediction, if appropriate.*

*As always, please check the Typikon and Menaion, depending on whether this feast falls
on a weekday or a Sunday, and either before or during the Triodion.*

The musical notation consists of seven staves of Gregorian chant in G clef, B-flat key signature, and common time. The notes are primarily quarter and eighth notes, with various slurs and ties. The lyrics are written below each staff.

Thou, O Christ— God, who____ by thy Birth, didst

sanc - ti - fy the Vir - gin's womb, and, as is

meet, didst bless Sim - e - on's arms, and didst al - so

come to save____ us; pre - serve____ thy____ fold in

wars, and con - firm____ them whom____ thou didst love; for

thou_____ a - lone art the Lov - er

of____ man - - kind.