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)
Antiochian Orthodox Christian Archdiocese
OF NORTH AMERICA
358 Mountain Road
Englewood, New Jersey 07631
201-877-1986  FAX 201-877-7654

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.

"... the Disciples were called Christians first in Antioch!"  ACTS 11:26
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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 "VESPERS 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. Exapostolarion, 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
Greetings to you all Prophet Daniel and the Three Children: Ananias, Azarias and Misael

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.
If thou O Lord should'st mark iniquities, O Lord,
who shall stand for with thee there is forgiveness.

When the Saviour descended for the sake of mankind, he was willing to be wrapped in swaddling clothes, and he who was eight days old on the side of his Mother, and eternal on the side of his Father did not disdain the circumcision of the flesh. Wherefore, let us cry unto him, O believers,
God; have mercy upon us.

Verse 2 Fast

Because of thy name I have waited for thee.

O Lord, my soul hath waited upon thy word,

my soul hath hoped in the Lord.

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

Verse 3 Fast

From the morning watch until night, from the morning watch let

Israel trust in the Lord.

Idiomelon 3

The all good God did not disdain to be

circumcised by the circumcision of the flesh; but offered himself a Sign and an Ex -
emplar of salvation to all, for the Maker of the law doth fulfill the precepts of the law, and the preaching of the Prophets concerning him. Wherefore, O thou who dost contain all in thy grasp, O thou who wast wrapped in swaddling clothes, O Lord, glory be to thee. For with the Lord there is mercy and with him is abundant redemption, and he will deliver Israel from all his iniquities.

Verse 4 Fast - Tone 4

January 1 The Circumcision Basil Kazan

Antiochian Orthodox Christian Archdiocese, 6/26/13, Rev 1, DA, CAH
O thou, whose name corresponds to the name of the kingdom, when thou didst lead in thy kingly rank the holy people of Christ in wisdom and knowledge, O Father, then the King of kings and Lord of all, the Son united everlasting with the Father, and coeternal with him, did adorn thee with the crown of the kingdom. Therefore, plead with him to save and illuminate our souls.
Praise the Lord, all ye nations, praise him, all ye people.

O thou who art adorned with the vestments of a Bishop, thou didst preach, O Basil, the Gospel of the kingdom gladly, and didst pour out for the Church the teachings of Orthodoxy, where with being lighted, we speak divinely and glorify the one God head, almighty Father, only Word of God, and divine Spirit, in three Persons, indivisible. Wherefore, implore him to save and enlighten our souls.
Verse Fast

For his mercy is great t'ward us, and the

truth of the Lord endur eth forever.

Idiomelon 6

O thou who art in the ranks of the heav'nly orders, O thou Father Basil who
dwell est among them, emulating their way

with the humility of thine all resplendent way, verily,

when thou wast in the flesh, thou didst dwell among

men as one without flesh.
Wherefore, plead thou with Christ our God in behalf of us, who doth lighten in thy God-inspired teachings, to save us from dangers and darkness of folly, and to lighten our souls.

Glory Tone 8

Glory to the Father and to the Son and to the Holy Spirit.
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 for sake 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 unsullied; and by
Both now and ever, and unto ages of ages. Amen.

When the Saviour descended for the sake of mankind, he was willing to be
wrapped in swaddling clothes, and he who was eight days old on the side of his Mother, and eternal on the side of his Father did not disdain the circumcision of the flesh. Wherefore, let us cry unto him, O believers, Thou art our God; have mercy upon 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.
O what a divine and noble bee of the Church of Christ, thou all-beatified Basil;

for when thou didst arm thyself with the sting of divine passion, thou didst wound the blasphemies of God transgressing heresies; and didst store in the souls of believers the sweetness of true worship. Wherefore, having now arrived at the resting place of the everlasting lasting divine pastures remember us when thou standest before the
con sub stan tial Trin i ty.

My mouth shall speak wis dom.

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 El li jah, the con 

fes sion of Pe ter, and the

e lo que nce of John in the o lo 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 salvation of souls.

Stichos - Tone 2

The mouth of the just shall bring forth wisdom.

O Basil, the revealer of noble things, having verily studied the nature of creatures and contemplated the instability of all things, thou didst find but One who is stable, the Transcendent in essence, the Creator of all, to whom as thou didst the more incline, thou didst the more cast off desire of things transient.
Wherefore, intercede for us that we may attain our divine desire.

Tone 6

Glorify to the Father and to the Son and to the Holy Spirit.

Slow

O thou all-beatified Basil, who did receive the grace of wonders from heaven,

who didst expose the errors of the heathen by thy doctrines, thou art the glory of Chief Priests, their corner-stone, and ex-
emplar of the teachings of all the Fathers. Having, therefore, received favour with Christ, plead with him for the salvation of our souls.

Both now and ever, and unto ages of ages. Amen.

The all-good God did not disdain to be circumcised by the circumcision of the flesh; but offered himself a Sign and an Example of salvation to all, for the...
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.
In all the earth that received thy sayings, thy melody did sound, O righteous Father, through which thou didst go about and proclaim, as worthy of God, the nature of creatures, cultivating the character of mankind, O thou of kingy Priesthood, Basil.

Wherefore, plead thou with Christ God to save our souls.

O most compassionate Lord, while yet God after thine essence, thou didst take human likeness without transubstantiation; and having fulfilled the law thou didst accept willingly circumcision in the flesh, that thou mightest annul the shadowy signs and remove the veil of our passions.

Glory to thy goodness, glory to thy compassion, glory to thine ineffable condescension, 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".
The Circumcision
Basil Kazan

Matins - Menaion
Prokeimenon / Glory

Glory - Tone 2


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

Glory to the Father and to the Son and to the Holy Spirit. Through the intercessions of the Bishop Basil, O thou who art merciful, blot out all the multitudes of our transgressions.
Both Now and ever, and unto ages of ages. Amen. Through the intercessions of the Theotokos, O thou who art merciful, blot out all the multitudes of our transgressions.

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 Father, and thou didst become a shepherd to the Church of Christ, teaching the sheep endowed with speech to believe in a substantial Trinity of one Godhead.
The Lord might y in wars un covered 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.

Ver i ly, Is ra el past the tem pest of the tu mul tus 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.
The Lord that granteth power to our kings, and who raiseth those born of his anointed ones, was born of the Virgin, and cometh to baptism.

Therefore, let us believers shout, There is none holy like our God, and there is none just except thee, O Lord.

O ye who were delivered from the ancient snares, since the tusks of devouring lions had been crushed. Therefore, let us rejoice and open wide our mouths, inditing to the Word sayings of praise for his benefactions granted to us; for he is pleased thereby.
He of whom thou didst say, O Lord, that he is a voice crying in the wilderness, heard thy voice when thou didst thunder on the many waters, testifying to thy Son. And having been filled wholly by the presence of the Spirit, he shouted saying, Thou art Christ, the Wisdom of God and his Pow'r.

The Prophet having been cleansed by the fire of mystical vision, praising the renewal of mankind, sang with a great voice, moved by the Spirit, revealing the ineffable Incarnation, the Incarnation of the
Word, by which the might of the mighty hath been crushed.

Ode 5-First Canon

Verily Jesus, the Originator of life, cometh to unravel the fall of Adam, the first of creation; and he who needeth not purification, since he is God, granteth to the fallen one purification in the Jordan. And as he abolisheth in him the enmity, he thereby granteth safety transcending all intelligence.

Ode 5-Second Canon

We who have been washed by the purification of the Spirit from the dark, mire-defiled venom of the enemy, have come upon a new way, not misleading, but...
lead-ing to a bliss un-ap-proach-a-ble ex-cept by those who have been re-con-ciled to God.

Ver-i-ly the voice of the Word, the lamp of the Light, the mys-ti-cal star and For-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 corrup-tion.

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-loved, say-ing, Yea, this is my Son con-sub-stan-tial with
me; the Radiance of my light hath been born of mankind. And he himself is my living Word and Man at the same time, for his own dispensation.

The youths of true worship when they were cast in the furnace of fire, were kept from harm by the gentle dewy breeze and by the descent of the divine angel. Therefore, when they were moistened by the flames, they sang with gratitude, shouting,

Blessed art thou, O Lord, transcending praise, the God of our fathers.

Verily, he who quenched the flaming fire of the furnace containing the youths of true
worship, hath burned the heads of dragons in the courses of water, and by the dew of the Spirit hath cleansed the abyssmal darkness resulting from sin.

Ode 8-First Canon

We praise, we bless, and we worship the Lord.

Verily, the furnace of Babylon revealed a strange secret when it overflowed with dew. But Jordan was about to receive in its courses the immaterial Fire, and was to contain the Creator baptized in the flesh, whom the nations bless and exalt yet more unto the end of ages.
The prince of darkness sigheth to himself because creation hath been freed, and those who were of old in darkness have become sons of the Light. Wherefore, all the nations of the Gentiles that before had been wretched, now ceaselessly 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

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

O thou blessed and all pure one, in whose womb was incarnate in an ineffable manner,
the God rising before the sun, coming to us in the flesh, thee, O Theotokos, do we magnify.

Magnify, O my soul, him who accepted circumcision on the eighth day.

Verily, Christ having passed all the bounds of human nature, was born of the Virgin in a supernatural manner and was circumcised in the flesh, fulfilling the law.

Today the Lord is circumcised in the flesh and his name was called Jesus.

Antiochian Orthodox Christian Archdiocese, 9/17/13, Rev 1, DA, CAH
Come, let us celebrate in holiness the glorious naming of Christ; for he was called today Jesus, as worthy of God, and with all let us magnify the memory of the Bishop.

Ode 9-For St. Basil

Magnify, O my soul, Basil, the Great amongst Bishops.

O Father Basil, thou didst follow in the life-bearing steps, the steps of Christ, faithful Head of shepherds, for thou didst go forth and offer thyself to the usurper, valiantly enduring thyself for the Church, O most beatiﬁed.
Magnify, O my soul,

Basil, the Great of Caesarea.

Verily, the usurper, having seen the all-sanctified assembly, the assembly of the Church of Christ, adorned by the presidency of thy priesthood, O wise one, was confounded and fell down, utterly perishing, not being able to bear the radiance of the spirit that was in thee, O Basil.

Glory to the Father and to the Son and to the Holy Spirit.
Magnify, O my soul, the might of the three-personed and indivisible Trinity.

Thou hast become worthy, O Basil, of the throne of the Apostles, of the rank of the strivers for Christ, of the paradise of the righteous, and of the assembly of the Prophets; for thou wast an initiate of the Theotokos and a servant of the Trinity.

Both now and ever, and unto ages of ages. Amen.

Glorify, O my soul, the Maiden who delivered us from the curse.
Verily, the Lord, who alone roofed with waters his high chambers, bridled the sea and dried up the waves, and was incarnate of thee, O pure one, doth come down from Bethlehem to the Jordan to be baptized 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..."
Now conclude with the final 9th Ode of the Second Canon of Epiphany.
Thou hast circumcised, O wise Father Basili, 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 and initiate of the Theotoкос.
The Creator of ages who fulfilled the law is circumcised in the flesh like an eight-day old child, is wrapped in swaddling clothes like a man, and is fed with milk, he who is the all-controller through his boundless might, since he is God, and the Maker of the law in flesh.
Let every thing that hath breath praise the Lord. Praise ye the Lord from the heavens. Praise ye him in the heights, to thee O God is due our song. Praise ye him all his angels. Praise ye him all his hosts, to thee O God is due our song.
Praise God in his sanctuary,
praise him in the firmament of his pow'r.

Verily, he who was begotten of the Father in an inexplicable manner,
free of division or change, since he is the Word and God of God, doth bear circumcision in the flesh, remaining still unchanged in his Divinity. And he who is above the law hath submitted to it,
granting the blessing, granting the blessing from on high. Wherefore, let us exalt him, praising his descent of transcendent goodness, and glorify him gratefully, beseeching him to grant our souls, to grant our souls the great mercy.

Verse 2 Fast

Praise him for his mighty acts, praise him according to his excellent greatness.

Prosomion 2

When thou didst become, O righteous one,
the adopted son of God by rebirth,

that is divine Baptism, thou didst confess him who by nature and truth

is the Son before the ages, the Word of God coeternal with the Father.

And by the splendor of thy sayings thou didst stop the open mouths of heretics. Wherefore, thou didst dwell in the celestial kingdoms, reigning with
him who is alone
King by nature

Christ, who distributes bountifully

to the world the Great Mercy.

Verse 3 Fast

Praise him with the sound of the trumpet,
praise him with the psaltery and harp.

Prosomion 3

O all-beatified Basil, the righteous, thou didst step within the heav'nly temple, as

pure chief, of Priests, enwrapped by

practice and theory in the two

principles of wisdom, as
in a holy vestment. And now that thou art a Priest to the heav'n-ly Altar, standing be-
fore God and celebrating the immaterial service, re-
member, O all-compassionate one, those who__
celebrate, those who celebrate thy noble all-revered memory,
pleading with Christ, who granteth *the world the Great_ Mer-
cy.

*According to the Arabic Menaion, this is the proper ending for this stichera. Nassar has "the world" missing.
Praise him with the timbrel and dance, praise him with the stringed instruments and organs.

Since thou art wholly consecrated to God, and in all thy condition consecrated unto him, unto him from thy youth, *thou wast enlightened__

in the wisdom transcending wisdom, unfolding the knowledge of creation, interpreting it brilliantly, and conversing there -

*The proper phrase here reflects that St. Basil was enlightened with a divine wisdom. Nassar's phrase is incorrect.
of in the ears wisely, making of instruction a proposition of divine knowledge.

Wherefore, do we proclaim thee as theologian, and divine teacher, a radiance-bearing star of the Church, praising Christ who granteth *the world the Great Mercy.

*According to the Arabic Menaion, this is the proper ending for this stichera. Nassar has "the world" missing.
Grace is poured upon thy lips, O righteous Father, and thou didst become a shepherd to the Church of Christ, teaching the sheep endowed with speech to believe in a consubstantial Trinity of one Godhead.
Both now and ever, and unto ages of ages. Amen.

When the Saviour condescended for the sake of mankind, he was willing to be wrapped in swaddling clothes, and he who was eight days old on the side of his Mother, and eternal on the side of his Father, did not disdain the circumcision of the flesh. Wherefore, let us cry unto him, O believers, 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.
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.

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 Baptist, 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.
From the morning watch until night, from the morning watch
let Israel trust in the Lord.

Let us go before and shout songs in true worship
to the Preparation of the Feast of the noble
Baptism of our God; for, behold, he shall go
in the flesh to his Forerunner as a Man,
and ask for the baptism of salvation for the recreation of all
those enlightened in faith with purity,
and of the partakers of the spirit.
For with the Lord there is mercy and with him is an abundant redemption, and he will deliver Israel from all his iniquities.

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

Verse 8 Fast

Verse 9 Fast

Praise the Lord all ye nations, praise him all ye people.

Prosomion 9

Verily, David did go before and write clearly that Christ should be revealed, and God appear and come before his servant seeking baptism. Be filled with joy, O River Jordan, and O ye earth,
sea, hills, mountains, and hearts of men, rejoice now, rejoice now, receiving great light.

Verse 10 Fast

For his mercy is great t'ward us, and the truth of the Lord endureth for ever.

Prosomion 10

O all powerful Lord, who art the River of peace, and the Valley of bliss, as it was written, how shall the courses of the river receive thee descending to it
naked, O thou who didst mantle the heavens with clouds, and stripped naked all the evil, all the evil of the adversary, and clothed mankind with incorruptibility.
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 the an - gels.

Stretch forth thy hand and touch my pure head. And when thou seest the

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Mountains tremble and the Jordan turns back, then shout with them, saying, O thou who wast incarnate of the Virgin for our salvation, O Lord, glory 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.
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 clean·se us from our sins by his appear·ance; for he alone 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.
Make ready, O Zebulon, and prepare, O Nephthali, and thou, River Jordan, cease thy flow and receive with joy the Master coming to be baptized. And thou, Adam, rejoice with the first mother, and hide not yourselves as ye did of old in paradise; for having seen you naked, he appeared to clothe you with the first robe. Yea, Christ hath appeared desiring to renew the whole creation.
Special melody: Joseph was amazed

The River Jordan receded of old by the mantle of Elisha when Elijah ascended to heaven; and the water was separated to this side and that, the wet element turning into a dry path for him, being truly a symbol of Baptism, by which we cross the path of transient age. Christ appeared in the Jordan to sanctify its waters.
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 Exaposteilarion for the Resurrection, in the Tone of the week, followed by the Exaposteilarion 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 ar 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 JANUARY 6
IDIOMELONS 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 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 was 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.
O Thou Lover of mankind, how shall the courses of the river receive thee, who didst create the rivers and the seas from nothing?

Or how shall the Forerunner dare put his hand upon thy pure head, O Master?

Wherefore, let us all praise with trembling and sublimity thy humility, O Word.
Praise him with the timbrel and dance, praise him with stringed instruments and organs.

Proceed O angelic pow’rs advancing from Bethlehem to the courses of the Jordan.

Go before, O John, forsaking the wilderness. Rejoice, O river, and prepare. Let all the earth rejoice; for Christ cometh to purify the sins of Adam; for he is compassionate.

Praise him upon the loud cymbals, praise him upon the high sounding cymbals; let
everything that hath breath praise the Lord.

Come, all ye nations of the earth, let us go out mystically from Bethlehem with pure lips and undeiled hearts and come with Christ to the Jordan to praise him now with gladness, saying with faith,

Blessed art thou our God who cometh: glory to thee.

Arise, O my God, lift up thine hand and forget not the humble.

Verily, great and terrible is thy mystery; for God hath emulated man, and the
blame less One, who knew no sin what so ever, ask eth to day to be baptized of John in the Jordan River. Blessed, therefore, art thou, our pure God: glory to thee.

Verse 8 Fast

I will praise thee O Lord with my whole heart,

I will show all thy marvelous works.

Ver i ly, Christ that shin eth from the Virgin, a Flow’r from Da vid, hath come t’ward the courses of the Jordan River to wash in its waters the sins of our first sire.

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And if this day should fall on January 5th, then sing the Prosomia and verses on pages 67-69.
Praise God in his sanctuary, praise him in the firmament of his pow'r. Behold the King hath appeared; the Hope of Israel hath come. Rejoice, O nations; for the Light appeareth.

Praise him for his mighty acts, praise him according to his excellent greatness.

The divine Light hath been manifest in the flesh to those on earth; he hath appeared to those in darkness, and
Verse 7 Fast

Praise him with the sound of the trumpet, praise him with the psaltery and harp.

Prosomion 7

Serve, O Prophet, thou lamp for the Light, the
dawn of the Sun, the righteous of the Bridegroom, the Forerunner of the Word.

Verse 8 Fast

Praise him with the timbrel and dance, praise him with the stringed instruments and organs.
Behold the King hath appeared; the Hope of Israel hath come. Rejoice, O nations; for the Light appeareth.

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To-day the nature of water is sanctified, and the Jordan is cloven, and its waters shall be withheld from flowing; the Master being shown washed therein.

Therefore will I remember thee from the land of the Jordan.

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

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

Both now and ever, and unto ages of ages. Amen.

T'ward the voice in the wilderness, Prepare ye the way of the Lord, thou didst come
taking the likeness of a servant, seeking baptism, O thou who knowest no sin. The waters saw thee and were afraid, and the Forerunner trembled and cried, saying,

How shall the Light seek to be lighted for the lamp? How shall the servant place his hand upon the Master?

Therefore, sanctify me and the waters, O Saviour, carrying the sin of the world.

Now, continue with the Readings and the rest of the First Hour as indicated on page 61 above.
Verily, the right hand of the Foreunner, Baptizer, and Prophet, exceeding all Prophets in honour, did tremble when he beheld thee, O Lamb of God that beareth the sins of the world. And being encompassed with fear shouted, saying, I dare not touch thy head, O Word. Sanctify thou me and enlighten me O compassionate One; for thou art the Life, the Light, and the Safety of the World.
Therefore will I remember thee from the land of Jordan. Our God the Trinity hath revealed himself to us today as free from division; for the Father uttered the clear testimony to his Son, and the Spirit descended from heaven in the likeness of a dove, and the Son bowed his pure head to the Forerunner, and being baptized did save mankind from captivity, since he is the Lover of mankind.
Glory to the Father and to the Son and to the Holy Spirit.

Both now and ever, and unto ages of ages. Amen.

O Life-giving Lord, when thou didst come to the Jordan in the flesh, in the likeness of man, willing to be baptized to enlighten us who have erred, delivering us from all the wiles of the dragon and his gins.
since thou art compassionate, the Father
tested of thee, and the divine
Spirit did come to thee in the likeness of a dove. Dwell thou, therefore, in our souls, O Lover of mankind.

Now, continue with the Readings and the rest of the Third Hour as indicated 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 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 rescuing the world from his...
traps, and granting eternal life, since I am the Lover of man-kind.

Therefore will I remember thee from the land of Jordan. Today it is time for the prophecy of the Psalms to take effect; for it saith that the sea be held and ran away; and Jordan turned back from the face of the Lord, from the face of the God of Jacob, who cometh to accept

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baptism from a servant, so that having been washed from abominable idolatry, our souls may be illuminated by him.

Glory and Now - Tone 5

Glory to the Father and to the Son, and to the Holy Spirit.

Both now and ever, and unto ages of ages. Amen.
Why are thy waters troubled, O Jordan, and why turnest thou backward, not proceeding forward according to thy natural flow? It shall answer, saying, I cannot bear a consuming fire. Therefore, do I marvel and tremble at thy exceeding condition; for I am not accustomed to wash the Pure; I have not learned to purify the sinless One; but to purify impure vessels; for
Christ who is baptized in me doth teach me to

burn the thorns of sins. And

John, the voice of the Word, doth testify with me, crying,

- behold the Lamb of God who beareth the sin of the world. Let us believers therefore cry unto him, saying, O God that hath appeared for our salvation, glory be to thee.
It is an astonish ing thing how the Maker of heaven and earth is seen naked in the river, accepting like a servant baptism from a servant for our salvation.

Therefore, the ranks of the angels were astonished in fear and rejoicing. With them, therefore, we worship thee. Save us, O Lord.

Therefore, I will remember thee from the land of Jordan.

Verily, the Forerunner, seeing the Lord of glory coming towards him, cried,
say-ing, Be-hold the Redeem-er
of the world com-eth from corrup-tion.

Be-hold he rescu-eth us from sor-row.

Be-hold he who grant-eth for-giveness 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 illu-mi-nat-eth man-kind with the wa-t-er of his di-vine
Let us, therefore, glorify him in baptism. Let us, therefore, glorify him in

unison with the Father

and the Holy Spirit.

Glorify to the Father and to the

Son, and to the Holy Spirit.

Both now and ever, and unto ages of

ages. Amen.
Thy hand which touched the head of the Master, free of corruption, the same with which thou didst point him to us by the pointing of the finger, raise thou it to him for our sakes, O Foreunner; for thou hast attained great favor, since it was testified of thee by him that thou art the greatest of all the Prophets. And thine...
eyes also, which did behold the all holy

Spirit descending in the likeness of a dove, raise to him, O

Baptizer, gaining mercy for us. Come, thou, and stand with us; Come, thou, and stand with us, concluding our praise and beginning the celebration of the Feast.
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.
If thou, O Lord, shouldst mark iniquities,
O Lord who shall stand, for with thee there is forgiveness.

When the Forerunner saw him who is our Illumination, who doth illuminate ev'ry man,
coming to be baptized, his soul rejoiced, and his hand trembled. Then,
pointing to him he said to the people,
Behold the Rescuer of Israel, who delivereth us from corruption.

Wherefore, O Christ our God, who art
Verse 2: Fast

Because of thy name have I waited for thee,
O Lord. My soul hath waited upon thy word,
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 morning watch until night, from the morning watch, let Israel trust in the Lord.

Idiomelon 3

The hosts of the angels trembled when they beheld our Redeemer being baptized by a servant, and testified to by the presence of the
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

Praise the Lord all ye nations. Praise him all ye people.

Idiomelon 5

The courses of the Jordan received thee, O Fountain; and the Comforter descended in the likeness of a dove. Yea, he who bowed the heavens, boweth his own head;

and the clay crieth unto the potter, saying, How dost thou command me to do what is more exalted than my station? It is I who need to be baptized by thee. Therefore, O Christ God, who art sinless,
glory be to thee.

Verse 6 - Fast

For his mercy is great t'ward us, and the truth of the Lord endureth forever.

Idiomelon 6

When thou didst choose to save lost man, thou didst not disdain to put on the likeness of a servant; for it was meet for thee, O Lord

God, to accept what is ours for our sake; for when thou wast baptized in the flesh, O Redeemer, thou didst make us

worthy of forgiveness.
Wherefore, we cry to thee, O Christ, our benevolent God, glory to thee.

Glory/Both Now - Tone 2

Glorify to the Father and to the Son, and to the Holy Spirit.

Both now and ever, and unto ages of ages. Amen.

Thou didst bow thy head to the Fore-runner, thereby crushing the heads of the dragons. And
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 appear in the world, O Creator of the

world, to lighten them that sit in darkness. O

Lover of mankind, glory 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 lighten them that sit in darkness. O Lover of mankind, glory 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.
Vespers - Menaion
Troparion and Stichoi

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

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

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.)
The voice of the Lord upon the waters crieth, saying, Come ye all and take the spirit of wisdom, the spirit of understanding, the spirit of the fear of God, by the appearance of Christ.

Today the nature of water is sanctified, and the Jordan is closed, and its waters shall be held from flowing, the Master being shown washed therein.
Thou didst come to the river like a man, O Christ King. Thou dost hasten, 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 to the Father and to the Son, and to the Holy Spirit.

Both now and ever, and unto ages of ages. Amen.
T'ward the voice in the wilderness, Prepare ye the
way of the Lord, thou didst come taking the
likeness of a servant, seeking baptism,
O thou who knowest no sin. The waters saw thee and were afraid, and the Forerunner trembled and cried, saying, How shall the Light seek to be lighted for the lamp? How shall the servant place his hand upon the Master?
Wherefore, sanctify me and the waters, O Saviour, carrying 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.

Epiphany - Menaion
Troparion - Tone 1

By thy baptism, O Lord, in the River Jordan,
worship to the Trinity hath made its appearance; for the voice of the Lord did come forth to thee with the testimony naming thee beloved Son; and the Spirit in the likeness of a dove, confirming the truth of the word. Wherefore, O thou who didst appear and lighted the world, O Christ, glory to thee.
Let us praise, O believers, the great dispensation of God, that worketh for us; for he who alone is pure and spotless, having become Man because of our fall, purifieth us in the Jordan, sanctifying me and the waters and crushing the heads of the dragons in the water. Let us, therefore, O brethren, draw water with gladness,
for those who draw it in faith shall be

grant ed in an invisible manner the grace of the

Spirit, by the presence of Christ

God, the Saviour of our souls.
O Christ God, when John saw thee advancing to him in the Jordan, he cried, saying, How hast thou come to thy servant, O thou spotless Lord? In whose Name shall I baptize thee? In the Name of the Father? For thou dost bear it in thee. In the Name of the Son? For thou art the incarnate One? In the Name of the Holy Spirit? For thou hast known how to grant him to believers by the mouth?
Wherefore, O God manifest, have mercy upon us.

The sea saw and fled.

The waters beheld thee, O God, the waters beheld thee and feared; for verily, the cherubim dare not gaze upon thy glory, nor the seraphim stare at thee; but they stand in fear; for of them are some that bear, and some that glorify thy might.
Stichos Fast  
Slow

Wherefore, with them, O compassionate

One, we proclaim thy praise, saying, O manifest

God, have mercy upon us.

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

Today the Maker of heaven and earth

cometh in the flesh to the Jordan seeking

baptism, though he is sinless, to

purify the world from the error

of the adversary: and the Lord
all is baptized by a servant, granting mankind cleansing by water. Wherefore, let us cry unto him, saying, O our appearing God: glory to thee.

Tone 8

Glory to the Father and to the Son, and to the Holy Spirit.

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

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After St. Simeon's Prayer and the Trisagion Prayers, sing the Troprion 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.

**LITURGY - MENAION**

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 Magnification, pages 133-134.

Koinonikon (Communion) Hymn, page 135.

All the above Hymns are on the pages indicated in this book.
After the Matins Gospel, and the reading of Psalm 50, sing the following "Glory" and "Both Now" in Tone 2.

Glory to the Father and to the Son and to the Holy Spirit. Let all the universe rejoice; for Christ hath appeared in the Jordan. Both now and ever, and unto ages of ages. Amen.
Let all the universe rejoice; for Christ hath appeared in the Jordan. Have mercy upon me, O God, according to thy loving-kindness, according to the multitude of thy tender mercies blot out my transgressions.

God the Word appeared in the flesh to mankind. He stood up to be baptized in the Jordan, and the Forerunner addressed him saying: How shall I stretch out my hand and touch the head of the Controller of
all creation? Verily, thou campest as a child from Mary;
I have known thee as eternal God walking the earth, O Christ, who art praised by the seraphim.
And I, thy servant, have not learned to baptize the Master. Wherefore, O ineffable Lord,
glory be to thee.
The Lord mighty in wars uncovered the bottom of the sea, and drew his own to dry land; and with it he submerged his adversaries; for he hath been glorified.

Ode 1-First Canon

Ode 1-Second Canon

Verily, Israel past the tempest of the tumultuous sea, having appeared to him again as dry land. But the tri-speared Egyptians were lost wholly by the darkness of the deep, as a graveyard swept by waters, by the power of the precious right hand of the Master.
113a

Ode 3-First Canon

The Lord that granteth power to our kings, and who raiseth those born of his anointed ones, was born of the Virgin, and cometh to baptism.

Wherefore, let us believeers shout, There is none holy like our God, and there is none just except thee, O Lord.

Ode 3-Second Canon

O ye who were delivered from the ancient snares, since the tusks of devouring lions had been crushed. Wherefore, let us rejoice and open wide our mouths, ingest to the Word sayings of praise for his benefactions granted to us; for he is pleased thereby.
He of whom thou didst say, O Lord, that he is a voice crying in the wilderness, heard thy voice when thou didst thunder on the many waters, testifying to thy Son. And having been filled wholly by the presence of the Spirit, he shouted saying, Thou art Christ, the Wisdom of God and his Pow'r.

The Prophet having been cleansed by the fire of mystical vision, praising the renewal of mankind, sang with a great voice, moved by the Spirit, revealing the ineffable Incarnation, the Incarnation of the

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

Ode 5-First Canon

Verily Jesus, the Originator of life, cometh to unravel the fall of Adam, the first of creation; and he who needeth not purification, since he is God, granteth to the fallen one purification in the Jordan. And as he abolisheth in him the enmity, he thereby granteth safety transcending all intelligence.

Ode 5-Second Canon

We who have been washed by the purification of the Spirit from the dark, mire-defiled venom of the enemy, have come upon a new way, not misleading, but
leading to a bliss unapproachable except by those who have been reconciled to God.

Ode 6-First Canon

Verily the voice of the Word, the lamp of the Light, the mystical star and Forerunner of the Sun, doth cry out in the wilderness, saying to all the people, Repent and be purified; for Christ hath come to deliver the world from corruption.

Ode 6-Second Canon

Him whom the Father had caused to overflow from the belly, in his all blissful voice he proclaimed beloved, saying, Yea, this is my Son consubstantial with
me; the Radiance of my light hath been born of mankind. And he himself is my living Word and Man at the same time, for his own dispensation.

Ode 7-First Canon

The youths of true worship when they were cast in the furnace of fire, were kept from harm by the gentle dewy breeze and by the descent of the divine angel. Wherefore, when they were moistened by the flames, they sang with gratitude, shouting,

Blessed art thou, O Lord, transcending praise, the God of our fathers.

Ode 7-Second Canon

Verily, he who quenched the flaming fire of the furnace containing the youths of true
worship, hath burned the heads of dragons in the courses of water; and by the dew of the Spirit hath cleansed the abyssal darkness resulting from sin.

Ode 8-First Canon

We praise, we bless, and we worship the Lord.

Verily, the furnace of Babylon revealed a strange secret when it overflowed with dew. But Jordan was about to receive in its courses the immanent Fire, and was to contain the Creator baptized in the flesh, whom the nations bless and exalt yet more unto the end of ages.
The prince of darkness sigheth to himself because creation hath been freed, and those who were of old in darkness have become sons of the Light. Wherefore, all the nations of the Gentiles that before had been wretched, now ceaselessly bless Christ the Cause.

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

Verily, all tongues are at a loss to praise thee properly; and every mind, even though transcending the world, is distracted in thy

Magnify, O my soul, her who is more honorable, and more exalted than the heav'nly hosts.

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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 ru tion.

Mag ni fy, __ O my soul, him who re ceived__ bap tis m from the
Fore runner. Verily, Isaiah crieth, saying:

Wash ye, make ye clean; put away the evil of your doings from before the eyes of the Lord; and ye that thirst come to the living water; for Christ overfloweth with renovating water for those who hasten to him in faith.

He baptizeth them with the Spirit to immortal life.

Magnify, O my soul, him of whom the Fatherly voice testified. Let us be preserved, O believers, in grace and by the seal; for, as the Jews escaped of old from destruction by smearing their threshholds with blood,
thus shall this divine cleansing be for us the cleansing of rebirth, a
way where-in we shall see the never-setting light of the Trinity.

Ode 9-Second Canon
Fast
Slow

To-day the Master bend-eth his neck to the hand of the Fore-runner.

O the wonder of thy super intelligent Nativity,
thou all-pure bride, the blessed Mother to whom having re-
ceived there-from perfect salvation, we indite a
fitting song, offering as a gift the song of gratitude.

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

Magnify, O my soul, the might of the three-
personed and invisible Trinity.
Hav-ing known the out-ward things which ap-pear-ed to Mo-ses in the bush, let us come_ and be-hold the won-ders tak-ing place_ with strange signs; for 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.

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 an-oint-ed it, per-fect-ing it by the com-mun-ion of the...
Then conclude with the following two Irmoi of each of the 9th Odes with their Magnifications.

**Magnify,** O my soul, her who is more hon'ra ble, and more ex alt ed than the heav'n ly hosts.

Veri 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 Theo to kos. But be cause thou art good, accept 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.
Verily, the Saviour, Christ who is Grace and Truth, hath appeared in the courses of the Jordan and lighted those who lie in darkness and the shadow of death; for he hath come and appeared, the unapproachable 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 sanctuary, praise him in the firmament of his pow'r.

Idiomelon 1

Christ our God who is Light of Light, God manifest, hath shown forth to the world.

Let us, O nations, worship him.

Verse 2 - Fast

Praise him for his mighty acts, praise him according to his excellent greatness.

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

Verse 3 - Fast

Praise him with the sound of the trumpet, praise him with the psaltery and harp.
How shall we servants fittingly honor thee,

O Christ Master; for by water thou didst renew us all.

Praise him with the timbrel and dance, praise him with stringed instruments and organs.

When thou wast baptized in the Jordan, O our Saviour, thou didst sanctify the courses by the laying of thy servant's hand upon thee, healing the sufferings of the world.

Wherefore, great is the mystery of thy dispensation.
O Lord, Lover of mankind,
glory be to thee.

Verse 5 - Fast
Praise him upon the loud cymbals, praise him upon the high sounding cymbals, let every thing that hath breath praise the Lord.

Idiomelon 5
The true Light hath appeared, granting illumination to all. And Christ transcending all purity is baptized with us, charging the water with sanctity for the purification of souls.
Verily, the thing apparent is earthly, but its significance transcendeth the heavennens; for by washing salvation is attained, by water the Spirit, and by immersion ascent to God.

Therefore great are thy works, O Lord, glory be to thee.

Verse 6 - Fast

Arise, O my God, lift up thine hand, and forget not the humble.
He that encompasseth the heavens with clouds
put eth on to day the courses of the Jordan; and he that lift eth the sin of the world, cleans eth and purifi eth me.
Yea, the Spirit hath testified of him from on high *that he is the only Son of the Father on high. Let us, therefore, shout to him, crying: O thou who didst appear and save us. Glory 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,

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world from error and save our souls.

Both now and ever, and unto ages of ages. Amen.

Today Christ cometh to the Jordan to be baptized. Today John toucheth the head of the Master. The powers of heaven were astonished at beholding the strange mystery. The sea
saw and fled; Jordan, beholding,

turned back. But we

who were lighted shout, saying,

Glory to God who was manifest on

earth and lighted 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.
Save us, O Son of God, O thou who wast baptized of John in the Jordan, as we sing to thee, Alleluia.

Blessed is he that cometh in the name of the Lord. God, the Lord hath appeared unto us. Save us. O Son of God, O thou who wast baptized of John in the Jordan, as we sing to thee, Alleluia.
Today, O Lord, thou hast appeared to the Universe, and thy light hath been shed upon us, who praise thee with knowledge, saying, Thou hast come and appeared, O unapproachable 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 many as have been baptized into Christ have put on Christ,

Alleluia.

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

Both now and ever, and unto ages of ages. Amen.
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)
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.
The grace of God our Saviour hath appeared 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)
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 Exaposteilarion of Epiphany, as on page 122 of this book, and then the Exaposteilarion 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.

MATINS - MENAION
Troparion of St. Gregory the Theologian - Page 167 of this book.
If thou, O Lord, shouldst mark iniquities,
O Lord who shall stand, for with thee there is forgiveness.

When the Forerunner saw him who is our Illumination,
who doth illuminate every man, coming to be baptized, his soul rejoiced, and his hand trembled. Then, pointing to him he said to the people, Behold the Rescuer of Israel, who delivereth us from corruption. Wherefore, O Christ our God, who art sinless; glory be to thee.

Because of thy name have I waited for thee, O Lord.
My soul hath waited upon thy word, my soul hath hoped in the Lord.
The hosts of the angels trembled when they beheld our Redeemer being baptized by a servant, and testified to by the presence of the Spirit, while a heavenly voice from the Father cried, saying, Verily, this One on whom the Forerunner placeth his hands, is my beloved Son in whom I am well pleased. Wherefore, O Christ our God, glory to thee.

Verse 3 - Fast

From the morning watch until night, from the morning watch, let Israel trust in the Lord. The courses of the Jordan received thee, O Fountain; and the Comforter descended in the likeness of a dove. Yea, he
who bowed the heavens, bow-eth his own head;

and the clay crieth unto the potter, saying, How dost thou command me to do what is more exalted than my station? It is I who need to be baptized by thee. Wherefore, O Christ God, who art sinless,
glory be to thee.

For with the Lord there is mercy, and with him is abundant redemption, and he will deliver Israel from all his iniquities.

O All Exalted Forerunner of Christ,
O God-inspired Baptist, as we sanctify thee in true worship, we glorify Christ who bowed his head to thee in the Jordan, sanctifying the nature of man. Wherefore, him do thou implore to grant to our souls safety and the Great Mercy.

Verse 5 - Fast

Praise the Lord all ye nations. Praise him all ye people.

Prosomion 5

Thou has come before and beheld, O John, the wise Forerunner, the ineffable glory of the Father from on high, and the Son in the waters. And
thou didst see the Spirit descending on
him in the likeness of a dove, purifying and
lighting the ends of the earth. Wherefore, as we proclaim thee a heavenly initiate of the
Trinity, we honor thy divine Feast.

Verse 6 - Fast

For his mercy is great t'ward us, and the
truth of the Lord endur eth forever.

Prosomion 6

When thou wast confirmed, O Forerunner and Baptizer, by the divine grace of Christ, thou didst show us the Lamb that taketh away all the
sins of the world, joining to him gladly two Disciples.

Wherefore, implore thou him to grant our souls safety and the Great Mercy.

Glory - Tone 6

Glor - ery to the Father and to the Son and to the Holy Spirit.

O Thou lamp in the flesh, O Fore -

unner of Christ, the branch of the barren, and friend of the

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Virgin born. O thou who didst worship him leaping in the womb, and didst baptize him in the waters of the Jordan, we implore thee, O Prophet, to intercede with him to deliver us from impending tempests.

Both now and ever, and unto ages of ages, Amen.
God the Word appeared in the flesh to mankind. He stood up to be baptized in the Jordan, and the Forerunner addressed him saying:

How shall I stretch out my hand and touch the head of the Controller of all creation?

Verily, thou camestest as a child from Mary; I have known thee as Eternal God walking the earth, O

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Christ, who art praised by the seraphim.

And I, thy 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.

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?
When John the Forerunner saw thee advancing t'ward him, O Master, he was overtaken by surprise, and shouted as a grateful servant, saying, what is this condescension, O Saviour, and what is this humility with which thou hast encompassed thy self, O thou who by the richness of thy goodness didst raise humble man, by putting him on; for thou art compassionate.

Stichos - Slow

The sea saw and fled.
The Saviour of all answered the Forerunner, saying, "Advance thou t'wowards me and perform the terrible mystery which I fulfill today, and fear not; for I who appear now in nature, am baptized like a man in the waters of the Jordan in which thou seekest me present. But verily, I renew Adam bruised by sin."

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

(The Forerunner) John replied, saying,
Who of the earthly ones hath ever seen the Sun being bathed, and he that encompasseth the heavens with clouds completely naked, the Creator of springs and rivers descending into the waters?

Verily, I am astonished at thine ineffable dispensation, *O Master. Tax not thy servant with such terrible ceremonies.

Glory to the Father and to the Son and to the Holy

(*"O Master" was omitted by Kazan.)
Since thou art a lover of the Spirit, O Forerunner, and a God proclaiming swallow of grace, thou hast clearly proclaimed to mankind the dispensation of the King rising with shining splendour from the undefiled one for the recall of mankind, putting away the arrogance of vicious character, straightening the
hearts of those who are baptized with repentance, for the reception of everlasting life.

O thou beatiﬁed and inspired of God.

Both now and ever, and unto ages of ages. Amen.

Come, let us emulate the wise virgins! Come, let us welcome the manifest Master; for he hath advanced t'wars John like a bridegroom. The Jordan, seeing thee, stood in awe, and John shouted...
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 baptism, O Lord, in the River Jordan, worship to the Trinity hath made its appearance; for the voice of the Lord did come forth to thee with the testimony, naming thee beloved Son; and the Spirit in the likeness of a dove, confirming the truth of the word. Wherefore, O thou who didst appear and lighted the world, O Christ, glory to thee.

Last time only
The memory of the righteous is in praise. And thee, Forerunner, the testimony of the Lord sufficeth;
for in truth thou hast been revealed as nobler than all the Prophets, for having been considered worthy to baptize in the running waters him who was preached.
Therefore, thou didst strive for the truth happily. Thou didst proclaim to those in hades God appearing in the body, the Lifter up of the sin of the world, who granteth us the Great Mercy.

(*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.*)
Verily, Israel past the tempest of the tumultuous sea, having appeared to him again as dry land. But the tri-speared Egyptians were lost wholly by the darkness of the deep, as a graveyard swept by waters, by the power of the precious right hand of the Master.

Oye who were delivered from the ancient snares, since the tusks of devouring lions had been crushed. Therefore, let us rejoice and
open wide our mouths, inditing to the Word

sayings of praise for his benefactions granted to us; for he is pleased thereby.

The Prophet having been cleansed by the fire of mystification, praising the renewal of man sang with a great voice, moved by the Spirit, revealing the ineffable Incarnation, the Incarnation of the Word, by which the mighty hath been crushed.
We who have been washed by the purification of the Spirit from the dark, mire-de-filed venom of the enemy, have come upon a new way, not misleading, but leading to a bliss unapproachable except by those who have been reconciled to God.

Him whom the Father had caused to overflow from the belly, in his all blissful voice he proclaimed beloved, saying, Yea, this is my Son consubstantial with me; the
Radiance of my light hath been born of mankind. And he himself is my living Word and Man at the same time, for his own dispensation.

Verily, he who quenched the flaming fire of the furnace containing the youths of true worship, hath burned the heads of dragons in the courses of water; and by the dew of the Spirit hath cleansed the abysmal darkness resulting from sin. We praise, we bless, and we worship the Lord.
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 - tiv - i - ty,
thou all pure
bride, the blessed Mother to
whom having received there-from perfect salvation,

we indite a fitting song, offering as a
gift the song of gratitude.

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

Magnify, O my soul, the might of the three-
personed and indivisible Trinity.

Having known the outward things which appeared to Moses in the bush, let us come and behold the

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as that was preserved, so the Virgin was preserved when she conceived Fire, giving birth to the light-bearing Benefactor. And so was it with the courses of the Jordan when they received him.

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

Magnify, O my soul, the Maiden who delivered us from the curse.

O eternal King, when thou didst cleanse the substance of mankind in pure streams, and anointed it, perfecting it by the communion 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 in - 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 Master did forecall thee a prophet, O thou who art more exalted than the law foretold; thou didst see him in the flesh; and having baptized him thou didst appear nobler than them all.
Glory - Tone 6

O glory to the Father and to the Son and to the Holy Spirit.

Slow

Thou hast come from the suffering of barrenness, O Baptist, an angel and a dweller in the wilderness from the age of swaddling clothes, appearing as a seal of all the Prophets; for he whom they beheld in sundry manners, foretelling him by symbols, thou wast worthy to baptize in the
Jor - dan. And thou didst hear from heaven a father-ly voice testify ing to his Son-ship; and thou didst see the Spirit in the likeness of a dove attracting the voice of the One baptized. Therefore, O thou who art greater than all the Prophets, cease not to intercede for our sakes, who celebrate thy memorial in faith.

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

Both now - Tone 6

A - men.
Matins - Menaion
Both Now
Tone 6

January 7
John The Baptist
Basil Kazan

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.
Thou didst become like the zealous Elijah, in his condition, and followed John the Baptist in his upright ways, becoming the dweller in the wilderness and an establisher of the universe by thy prayer, O Father Anthony.

Wherefore, intercede thou with Christ God to save our souls.

Menaion - Troparion
Tone 4

January 17
St. Anthony
Basil Kazan

Antiochian Orthodox Christian Archdiocese, 1/16/16, Rev 2, DA, CAH
The pastoral psalter of thy discourse in theology triumphed over the trumpets of orators and overcame it; for having sought the depths of the Spirit, there was vouchsafed to thee also excellence of speech, O Father Gregory.

Wherefore, intercede 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. Demetrius, 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.

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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 Prosomnia 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.
If thou, O Lord should'st mark iniquities, O Lord, who shall stand, for with thee there is forgiveness.

Let us honor, as is befitting, those instruments of grace, those zithers of the Spirit and preaching trumpets of good tone; those thunders from on high breaking with fearful things; those renowned, proclaiming to the ends of the earth the glory of God, namely Basil and Gregory with John, the three satellites preaching the great Trinity.
Verse 2 Fast

Because of thy name have I waited for thee, O Lord; my soul hath waited upon thy word, my 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 morning watch until night, from the morning watch let Israel trust in the Lord.

Prosomion 3

Let them be honored, defenders of the Trinity, exemplars of true worship, the three apostles after the Twelve; the river overflowing with the living water from...
Eden, watering the face of the earth with its divine life overflowing courses, the great elements organizing the faith like creation.

Verse 4 Fast
For with the Lord there is mercy, and with Him there is abundant redemption, and He will deliver Israel from all his iniquities.

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

Verse 5 Fast
Praise the Lord all ye nations. Praise him all ye people.

Prosomion 5
The Prophet spake, saying, There is
no speech nor language where their voice is not heard; for in all the earth and sea, the words of the wise divines, teachers of creation, have been broadcast.

Therefore, the regions are well organized by their divine laws, and are united in one Orthodox opinion.

For his mercy is great t'ward us, and the truth of the Lord endur eth forever.

*Let us who follow in the steps of their doctrines praise with the voice of song, those instruments 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.

Let us ex - tol to - day those mys - ti - cal trum - pets of the Spir - it,
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 un - 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 - i - __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

Antiochian Orthodox Christian Archdiocese, 5/22/14, Rev 1, DA, CAH
Who shall not be- at- i- fy thee, most ho- ly Vir- gin?
Who shall not praise thy birth- giv- ing, free of pain and tra- vail- ing?
For the on- ly Son ris- ing time- less- ly from the Fa- ther, him- self did come in- car- nate from thee in a man- ner that can not be ex- plained.

He, who while God by na- ture, be- came for our sakes Man by

Vespers - Menaion
Both Now - Theotokion
Tone 6

Antiochian Orthodox Christian Archdiocese, 5/22/14, Rev I, DA, CAH
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.
Rejoice, O Trinity of high priests, those great towers of the Church, and pillars of true worship, O steadfastness of believers, and downfall of heretics; ye who did pasture the people of Christ in divine doctrine, and taught them varied virtues, O honorable preachers of grace, who went before and laid down rules for Christian perfection, celestial guides, the entrances to

Antiochian Orthodox Christian Archdiocese, 5/22/14, Rev 1, DA, CAH
Wherefore, seek ye of Christ to send to our souls the Great Mercy.

Verse: The saints shall boast in glory, and they shall rejoice upon their beds.
Verse: Thy priests, O Lord, shall be clothed with righteousness, and Thy righteous shall rejoice.

Rejoice O Trinity of High Priests,
Sun of the earthly firmament, rays and lamps lighted by the threesunned Dawn, and the restoration of sight to those in darkness; O beatified
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.

January 30
Basil, Gregory, Chrysostom
Basil Kazan

Antiochian Orthodox Christian Archdiocese, 5/22/14, Rev 1, DA, CAH
Glory to the Father and to the Son and to the Holy Spirit.

Let us blow the trumpets of sons, and rejoice in feasting, exchanging glad tidings in the feast of our most celebrated teachers.

Let kings and princes hasten to exalt in songs of praise those High Priests; for they overflow in three rivers of doctrine exceeding great,
Vespers - Menaion
Glory
Tone 5

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January 30
Basil, Gregory, Chrysostom
Basil Kazan

free flowing and for

ever reviving the spirit.

Let us shepherds and teachers come together

and exalt those three, faithful to the noble

mysteries of the venerable Trinity.

And let all lovers of wisdom ex-
tol those wise ones; and Priests, those

shepherds; sinners, those intercessors;

the poor, those enrichers;
sorrowful, those comforters;
travelers, those companions; and
those at sea, those captains; and
let us all exalt those divine High
Priests, who respond fervently everywhere, saying,
O all-holy teachers, hasten to save us who believe from the stumbling of time, and to our rescue from Godly punishments.

Antiochian Orthodox Christian Archdiocese, 5/22/14, Rev 1, DA, CAH
Both now and ever and unto ages of ages. Amen.

Let us blow the trumpets of praise; for the queen of all, the virgin Mother,

hath bent down from on high, whence looking, she crowneth

with blessings those who exalt her.

Let kings and leaders hasten together with praises to the queen who gave birth to the King,

who, because of his love to mankind, was pleased to release those who had been condemned to
death, O ye shepherds and teachers, let us come together and praise the Mother exceeding pure, the Mother of the Good Shepherd, the lighthouse shining with gold, the cloud enwrapped with light, who is more spacious than the heavens, the living tabernacle, throne of the Master with the fiery likeness, the golden jar of manna, the sealed door of the Word, the refuge of all Christians,

Antiochian Orthodox Christian Archdiocese, 5/22/14, Rev 1, DA, CAH
eu logizing her with God inspired songs,
saying, O palace of the Word,
make us worthy, us wretched ones, of the

kingdom of heaven; and through thee
nothing is impossible.

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 together and honor with songs of praise those three great stars of the three sunned Trinity, who illuminated the universe with rays of divine doctrines; those rivers of wisdom flowing with honey, who watered the whole universe with streams of divine knowledge, Basil the Great, Gregory the Theologian, and glorious John the golden-tongued; for they shall intercede with the Trinity for our sakes, who love their sayings.
Being like the Apostles in their states, and teachers of the universe, intercede to the Lord of all to grant safety to the universe, and to our souls the Great Mercy.
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)

Verse
Thy priests, O Lord, put on justice.

My mouth shall speak wisdom.

(Final time)
Thy priests, O Lord, put on justice.

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.
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-ces-sions 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.
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 Godhead.
The sun of old passed over the depth of the tempest best getting dry land; for the water dried up on both sides like a wall for the people to pass through its depth, singing songs well pleasing to God, and shouting, Let us praise the Lord; for by glory he hath been glorified.

O Lord, the Confirmation of those who put their trust in thee, confirm thy Church which thou hast bought with thy precious blood.
Thy virtue, O Christ, hath covered the heavens; for when the tabernacle of thy holiness came, 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 Isaiah saw God symbolically on a high altar, surrounded by the angels of glory, he lifted his voice, crying, Woe is me, wretched man; for
I have foreseen God incarnate, the Light not apprehended by night, and the Lord of peace.

When the old man saw with his own eyes the salvation that was revealed to the nations, he cried to thee, saying, O Christ, thou art my God, coming from the presence of God.

Thee do we praise, O Word of God, who moistened in the fire the God-speaking youths, and dwelt in an incorruptible Virgin, singing in true worship,

Blessed art thou, God of our Fathers.
We praise, we bless and we worship the Lord.

The youths striving for true worship,

standing in the midst of unbearable fire

and not hurt at all by the flames, sang a

song of divine praise, saying, Bless the Lord, all his

works, exalt him still more to the end of ages.

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 Virgin Mother Thou, who fulfilled the mystery,
in transcending human minds,
and thus attending with heav'ly hosts.

Simon the Prophet held

upon his arms the God,
the Law Creator who

reigneth in heaven, the Lord.
Our earth at the sight of thee
doth shake for fear, O God.
transcending all mankind,
how can one hand thee hold?

To the Temple Mary came,
offering her first-born child,
where glorious Simeon stood
with open arms and wide.

January 30
Basil, Gregory, Chrysostom
Basil Kazan
Let us magnify, O believers, the first-born Son, the eternal Word of the Father, First-born of a Mother who knew no man; for we have beheld in the shadow of the law and the Scriptures a sign, that every first-born male that openeth the womb is called holy to God.
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Let us all now exalt those vessels of light, those radiant lightning bolts, Basil the Great, Gregory the Theologian, and John Chrysostom.

Another Exaposteilarion Tone 3

One Trinity, Father, Son, and Holy Spirit, by the intercessions of Basil, Gregory, John, and the pure Theotokos, separate me not from thy glory.
Praise him with the timbrel and dance; praise him with the stringed instruments and organs.

With what crowns of praise shall we crown those teachers, separated in body, united in spirit;

leaders of the God-mantled ones, servants of the Trinity and equal to it in number; stars illuminating the universe, and pillars of the Church, who being victorious, have been crowned with
crowns of glory by Christ our King and God who possesseth the Great Mercy?

Praise him upon the loud cymbals, praise him upon the high sounding cymbals. Let ev’rything that hath breath praise the Lord.

With what beautiful songs shall we clothe those God mantled ones, who are heavenly initiates, preachers of Orthodoxy, and heads of those who discourse in theology?
great revealer of divine things, Greg'ry the divine theologian, and the venerable, golden-tongued John, have been worthily glorified by God the Trinity, Possessor of the Great Mercy.

Verse 3 - Fast
A-rise, O my God, lift up thine hand, and forget not the humble.

With what panteurgies shall we praise those High Priests, equal to the Apostles in grace, ranking with them in honor and
gifts, abolishers of infidelity, saviours and guides by word and deed, shepherds resembling Christ__________ in faith, earthly angels, celestial__________ humans, who were honored by Christ, the Lord of glory and Possessor of the Great Mercy?

Verse 4 - Fast
I will praise thee, O Lord, with my whole heart,

Slow
I will show all thy marvelous works.

Prosomion 4
With what crowns of praise shall we crown the
golden-worded, with Basil and Gregory, the
Spirit-revering vessels and steadfast con-
tenders for the faith,
pillars of the Church, confirmation of believers, and comforters to all sinners, springs over-
flowing with water, from which as we drink, our souls are refreshed, seeking for-
giveness of iniquities and the Great Mercy?

Antiochian Orthodox Christian Archdiocese, 8/21/14, Rev 1, DA, CAH
Glorify to the Father and to the Son and to the Holy Spirit.

Today the souls of terrestrial hold aloof from earthly things. Today they become celestial in remembrance of the saints; for the gates of heaven are lifted and the things of the Master are revealed unto us. Words preach his sayings, and tongues sing his wonders. As for us, we shout to the Saviour, saying,
Glo - ry to thee, O Christ

God; for through them, safety hath been at -
tained by be - liev - ers.

Both now and ev - er and un - to

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
angels were as - ton - ished when they be -

held the Con - tain - er of all cre - a - tion
borne in the arms of an old man. As for Simeon,

he was filled with reverence and joy, and

cried out saying, Now, O Saviour, lettest thou me depart from this temporal life to the end immortal; for I have beheld and rejoiced.

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.
Thou, O Christ God, who by thy Birth, didst sanctify the Virgin's womb, and, as is meet, didst bless Simeon's arms, and didst also come to save us; preserve thy fold in wars, and confirm them whom thou didst love; for thou alone art the Lover of mankind.