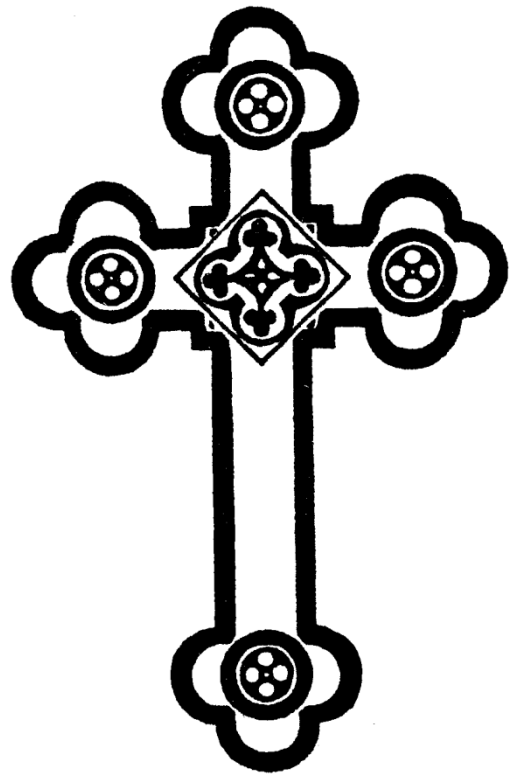


Annuaire

February



Second Edition, January, 2016

His Eminence
The Most Reverend
Metropolitan JOSEPH



Archbishop of New York and
Metropolitan of
All North America

**ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE
OF NORTH AMERICA**

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

Beloved in Christ:

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

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

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

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

Your Father in Christ,

A handwritten signature in black ink, appearing to be 'Joseph'.

+JOSEPH
Archbishop of New York and Metropolitan of all North America

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

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

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Antiochian Orthodox Christian Archdiocese

OF NORTH AMERICA
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ENGLEWOOD, NEW JERSEY 07631
201 871-1355 FAX: 201/871-7954

To all who read these letters

GREETINGS IN THE LORD JESUS CHRIST

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

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

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

A handwritten signature in black ink, appearing to read "Metropolitan Philip", written in a cursive style.

Metropolitan PHILIP
Primate
Antiochian Orthodox Christian Archdiocese
of North America

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

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of NORTH AMERICA**

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INFORMATION ON THE "MENAION"

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

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

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

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

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

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

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


Raymond J. George
Dept. of Sacred Music



THE SELF-RULED ANTIOCHIAN ORTHODOX CHRISTIAN
ARCHDIOCESE OF NORTH AMERICA

DEPARTMENT OF SACRED MUSIC

PAUL JABARA, CHAIRMAN

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

WWW.ANTIOCHIAN.ORG/MUSIC

December 17, 2015

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

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

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

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

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

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

Yours in Christ,

A handwritten signature in cursive script, appearing to read "Chris".

Christopher Holwey

Using Kazan's Byzantine Vespers Project in Tone 1, follow it from the beginning to the singing of "O Lord to thee have I cried...", on page 5, and the verses that follow. Then sing the verses and Idiomela for the Feast, as on pages 2-5 of this book.

Then sing the "Glory," "Both now," and "Today let the gate of heaven be opened..." in Tone 6, as on the bottom of page 5 through page 7 of this book.

Now sing the Entrance Hymn, "Gladsome Light," and the daily Prokeimenon, followed by the Old Testament readings on pages 496-499 in *The Divine Prayers and Services* by Nassar.

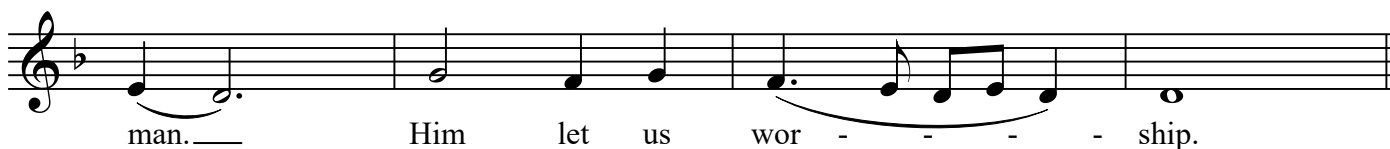
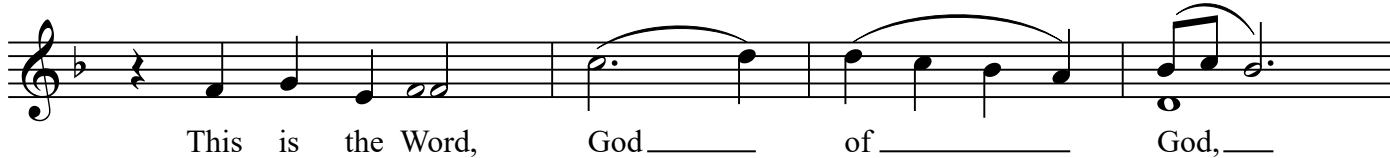
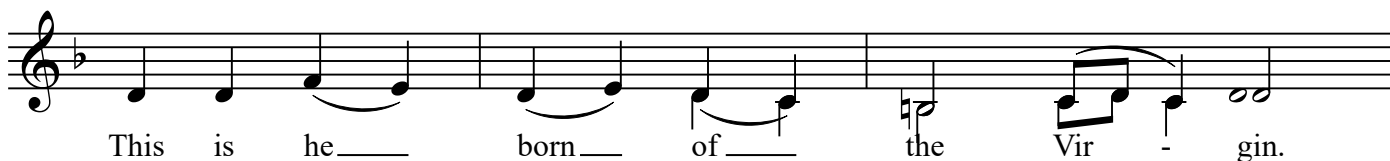
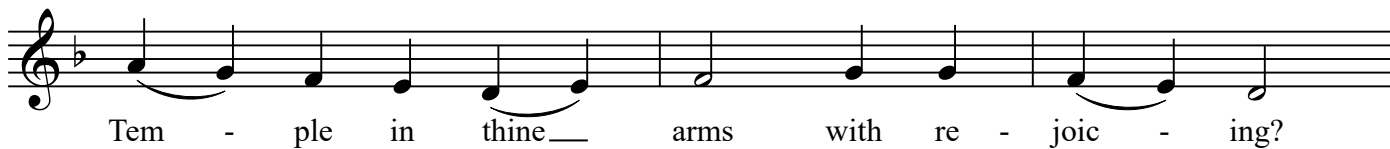
After the litanies, sing the Aposticha in Tone 7 (Grave tone), as on pages 8-11 of this book. Then sing the "Glory," "Both Now," and "He that rideth on the cherubim,..." in Tone 8, as on pages 12-14 of this book.

Conclude Vespers with the Troparion "Rejoice, O Virgin Theotokos, full of grace..." in Tone 1, as on page 14 of this book. Sing the troparion three (3) times.

Verse 1 Fast



Idiomelon 1



Verse 2 Fast

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

*After singing Verse 2, repeat Idiomelon 1: "Say, O Simeon, whom carriest thou in the Temple..."
Then sing Verse 3.*

Verse 3 Fast

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

Idiomelon 3

Re - ceive, O Sim - e - on, him whom Mos - es fore -
- saw on Si - nai be - low the clouds lay - ing down the
law, be - com - ing a child, and o - bey - ing the
law. He it is who ut - ter - eth the law.

He it is who was sym - bo - lized by the Proph -
- ets, who hath be - come in - car - nate for our sakes and
saved man. Him let us wor - - - ship.

Verse 4 Fast

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

*After completing Verse 4, repeat Idiomelon 3, "Receive, O Simeon, him who Moses foresaw..."
Then sing Verse 5.*

Verse 5 Fast

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

Idiomelon 5

Come, let us al - so wel - come Christ and re - ceive him with di -
- vine songs of praise, whose sal - va - - - tion

Sim - e - on saw, of whom Da - vid speak - eth.

He it is who spake through the proph - ets, who is in -

- car - nate for our sakes, and speak - eth in the law.

Him let us wor - ship.

Verse 6 Fast

Slow

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

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

*After singing Verse 6, repeat Idiomelon 5, "Come, let us also welcome Christ ..."
Then continue with the Glory as below.*

Tone 6

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.
To - day let the gate of heav - - - en — be
o - - - - pened; for the Word of the Fa - ther
who — is with - out be - gin - - ning, hav - ing tak - en a be -
- gin - - ning in time, not sep - a - rat - ing from
his — God - head, is of - - - fered by his
own — will, by a Vir - gin
137
Moth - er as a child — for - ty days —
140
old in the Mo - sai - ic — Tem - - - ple;

and the priest, his ser - vant, re - ceiv - eth him
in his arms, cry - ing with joy: Now let - test thou me de -
-part, for mine eyes have be - held thy sal -
- va - tion. Where - fore, O thou who didst
come in - to the world to save man - kind,
O Lord, glo - ry to thee.

Now sing the Entrance Hymn "Gladsome Light," and then the Daily Prokeimenon.

*Refer now to pages 496-499 in The Divine Prayers and Services by Nassar
for the Old Testament Readings, and page 499 for the Litiya.
Then sing the Aposticha on the following pages.*

Idiomelon 1

A - dorn — thy — cham - ber, O Zi - on,
and re - ceive Christ — the King. Wel - - come
Mar - y the heav'n - ly gate; for she hath ap - peared as a che -
- ru - - - bic throne; she car - ri - eth the
King of glo - ry. Ver - i - ly, the Vir - gin is a
cloud of light car - ry - ing in her bod - y the Son
who — is be - fore the morn - ing star, whom Sim - e - on
car - ry - ing in his arms, pro - claimed to the
na - - - tions as the Lord of
life and death, and the Sav - iour of our souls.

Stichos Fast Slow



Now let - test thou thy ser - vant de - part, O Lord, in peace.

Idiomelon 2



He that ris - eth from the Fa - ther be -



- fore e - ter - ni - ty, and in these last days



from a Vir - gin's womb, hath been car - ried to the Tem - ple



by his spouse-less Moth - er; and him who laid down the



law in the Mount of Si - nai, she of - fer - eth to the



right - ous old priest, to whom it was re - vealed that he



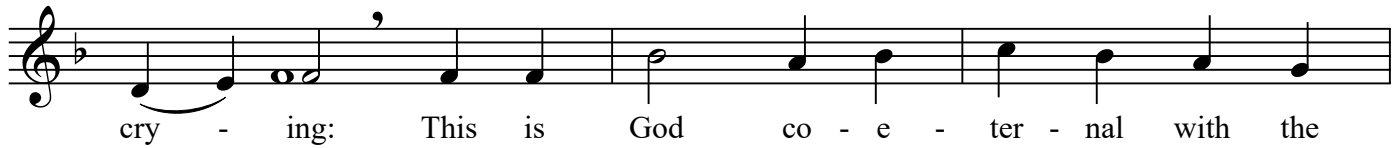
should be - hold the Lord Christ o - bey - ing the



cer - e - mo - nies of the law. And when



Sim - e - on re - ceived him in his arms, he re - joiced,

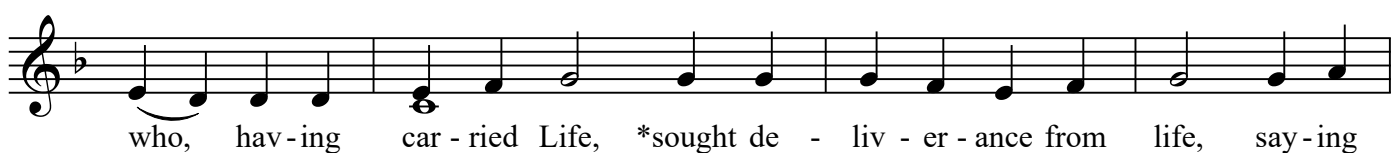
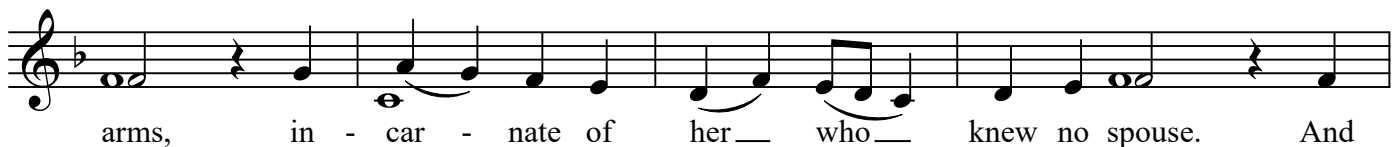
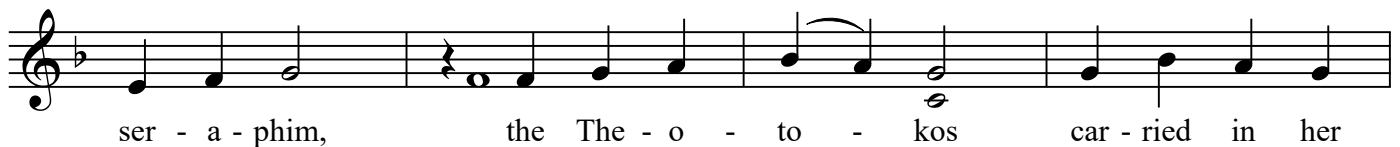
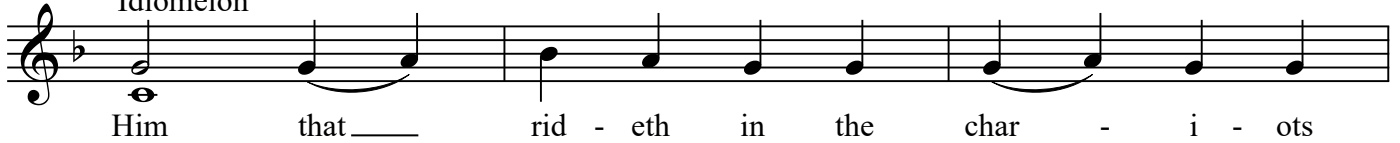


Stichos - Fast

Slow



Idiomelon



*The phrase "sought deliverance from life" was inadvertently omitted from Kazan's music.

Now_ let - test thou_ me de - part, O Mas - ter, that
I_ may tell Ad - am that I be - held as
babe_ thē im - mu - - - ta - ble God,
who is be - fore e - ter - ni - ty, and the Sav - iour of the world.

Very slow

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.
He that rid - eth on the cher - u - bim, who is
praised by the ser - a - phim, to - day is of - fered ac -
cord - ing to the law in the di - vine__ Tem - ple,
ly - ing in thē arms of an old__ man, and re -
ceives__ from Jos - eph of - fer - ings be - com - ing
God, two pairs of tur - tle doves, thē un - de - filed__
Church and the peo - ple chos - en a - new from the

Gen - tiles, and two pairs of pi - - geons, since
he is the Head of the Old and
New Cov - e - nants. But Sim - e - on, hav - ing re - ceived the
mean - ing of rev - e - la - tion which was made un - to him,
bless'd the Vir - gin Mar - - - y, the The - o - -
- to - kos, fore - tell - ing and point - ing to the
suf - fer - ings of him who was born of her,
seek - ing de - liv - er - ance from him and cry - - - ing,
Now let - test thou me de - part, O Mas - ter, as
thou didst go be - fore and didst prom - ise

me; for I have be - held _____ thee, O
Light _____ be - fore e - ter - ni - ty, the
Lord _____ and Sav - - - iour of the
Chris - tian peo - - - ple.

Troparion - Tone 1, Sing 3 times

Re - joice, _____ O Vir - gin The - o - to - kos, full of
grace; for from thee a - rose the Sun of Jus - tice, Christ _____ our God,
light - ing those who are in dark - ness. Re - joice and be glad, O
right - eous old man, car - - - ry - ing in thine
arms the De - liv - er - er of our souls, who grant - eth us
res - ur - rec - - - tion. _____
1, 2. | 3.

Follow Kazan's Byzantine Matins Project, and after "God the Lord hath appeared unto us...", sing the Troparion of the Feast three times, "Rejoice, O Virgin Theotokos, full of Grace...", as on page 14 of this book.

Now read the Kathismata on page 501 in the Divine Prayers and Services by Nassar. Then sing the Anabathmoi, as on pages 63 and 64 in the Byzantine Matins Project. Follow this with the Prokeimenon, as on page 16 of this book.

After the Gospel, read Psalm 50. Then chant "Glory ... Through the intercessions of the Theotokos... Both now ... (repeat) ...", followed by "Have mercy upon me, O God, according to thy loving kindness ... Today let the gate of heaven be opened...", as on page 16 and 17 of this book.

Sing the Katabasiae and the Magnifications, as on pages 18 to 23 of this book. Then sing the Ninth Ode with each of the magnifications before the Heirmos and Troparia. Then conclude with the magnification "O Theotokos, thou hope of all Christians ..." and "Let us magnify, O believers..."

Now sing the Exapostelaron, as on page 25 of this book.

Sing the beginning of the Praises in Tone 4, as on page 127 of the Byzantine Matins Project, and then the Prosomia as on pages 26 to 29 of this book. Follow this with the "Glory" and "Both Now," and "O Christ God...", as on pages 29 and 30 of this book.

Now sing the "Great Doxology," as on page 225 of the Byzantine Matins Project. Instead of "Having Risen from the Tomb...", sing the Troparion of the Feast, as on page 14 of this book.

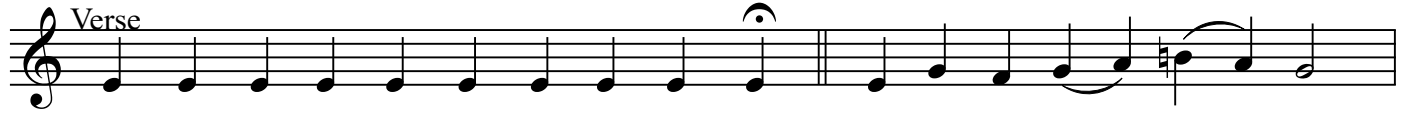
DIVINE LITURGY

FEBRUARY 2 PRESENTATION OF THE LORD

| | |
|-----------------------------|---------|
| Second Antiphon | Page 31 |
| Eisodikon (Little Entrance) | Page 31 |
| Kontakion | Page 32 |
| On Especially (Ninth Ode) | Page 32 |
| Koinonikon (Communion Hymn) | Page 33 |



Ison I shall pro - claim thy_ name from gen - er - a - tion to gen - er - a - tion.



Verse My heart ov - er - flow - eth with a good word. I shall pro - claim thy_ name



from gen - er - a - tion to gen - er - a - - - tion.



After Psalm 50 - Fast

Have mer - cy up - on me, O God, ac - cord - ing to thy lov - ing



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



mer - cies, blot out_ my trans - gres - - - sions.



Idiomelon - Tone 6

To - day let the gate of heav - - - en_ be



o - - - - - pened; for the Word_ of the



Fa - ther who_ is with - out be - gin - ning, hav - ing



tak - en a be - gin - ning in time, not

sep - a - rat - ing from his God - head, is
of - fered by his own will, by a vir - gin
Moth - er as a child for - ty days
old in the Mo - sa - ic Tem - ple; and the priest, his
ser - vant, re - ceiv - eth him in his arms,
cry - ing with joy, Now, let - test thou me de -
- part, for mine eyes have be - held thy sal -
- va - tion. Where - fore, O thou
who didst come in - to the world to save man - kind,
O Lord, glo - ry to thee.

Ode 1

The sun of old passed o - ver the depth of the
temp - est be - get - ting dry land; for the wa - ter
dried up on both sides like a wall for the
peo - ple to pass through its depth, sing - ing
songs well pleas - ing to God, and
shout - ing, Let us praise the Lord; for by
glo - - - ry he hath been glo - - - ri - fied.

Ode 3

O Lord, the Con - firm - a - tion of those who put their
trust in thee, con - firm thy Church which
thou hast bought with thy prec - - - ious blood.

Ode 4

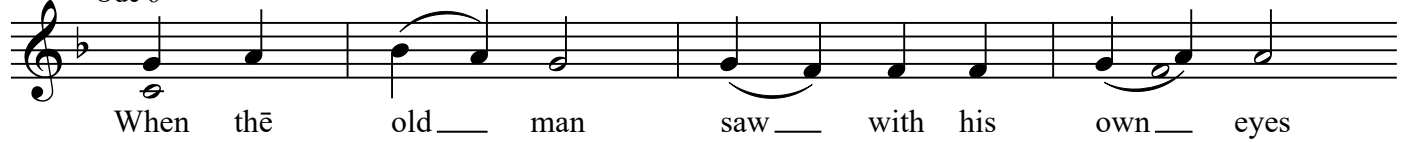
Thy vir - tue, O Christ, hath cov - ered the
heav - ens; for when the tab - er - nac - le of thy
hol - i - ness came, thy Moth - er, free of cor -
rup - tion, and thou didst ap - pear in the
Tem - ple of thy glo - ry borne in arms as a
babe, the whole cre - a - tion was filled with thy praise.

Ode 5

When I - sa - iah saw God sym - bol - i - c'ly on a
high al - - - tar, sur - round - ed by thē
an - gels of glo - ry, he lift - ed his
voice, cry - ing, Woe is me, wretch - ed man; for



Ode 6



Ode 7





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

Ode 8



The youths_ striv - ing for true wor - ship,



stand - ing in the midst_ of un - bear - a - ble fire



and not hurt at all_ by the flames, sang a



song of di - vine_ praise, say - ing, Bless the Lord, all his



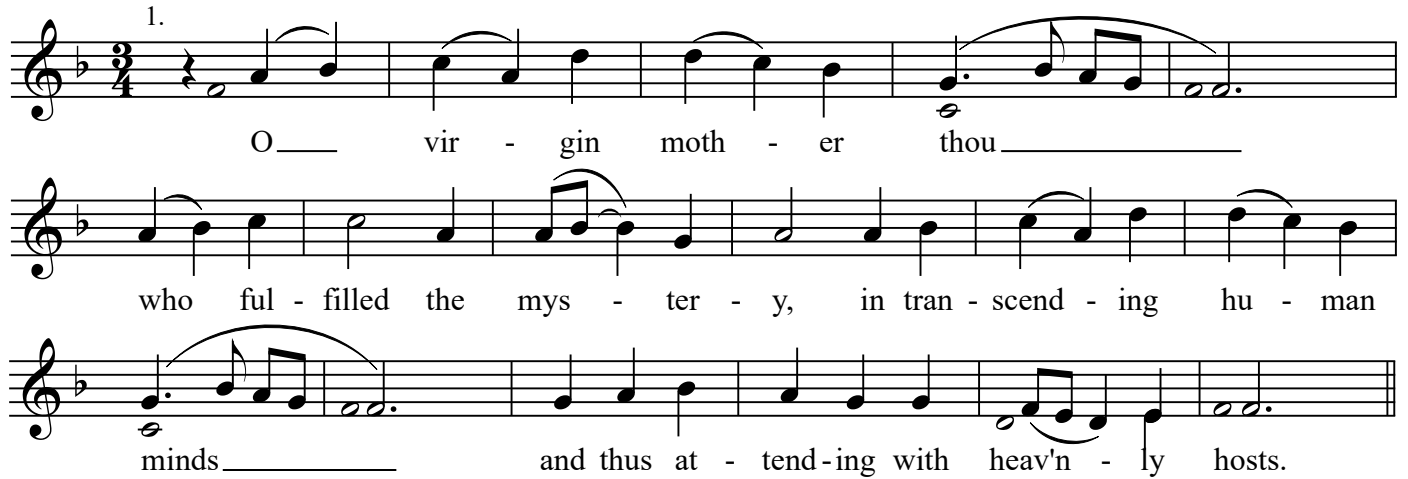
works, ex - alt_ him still more to thē end of



a - - - ges.

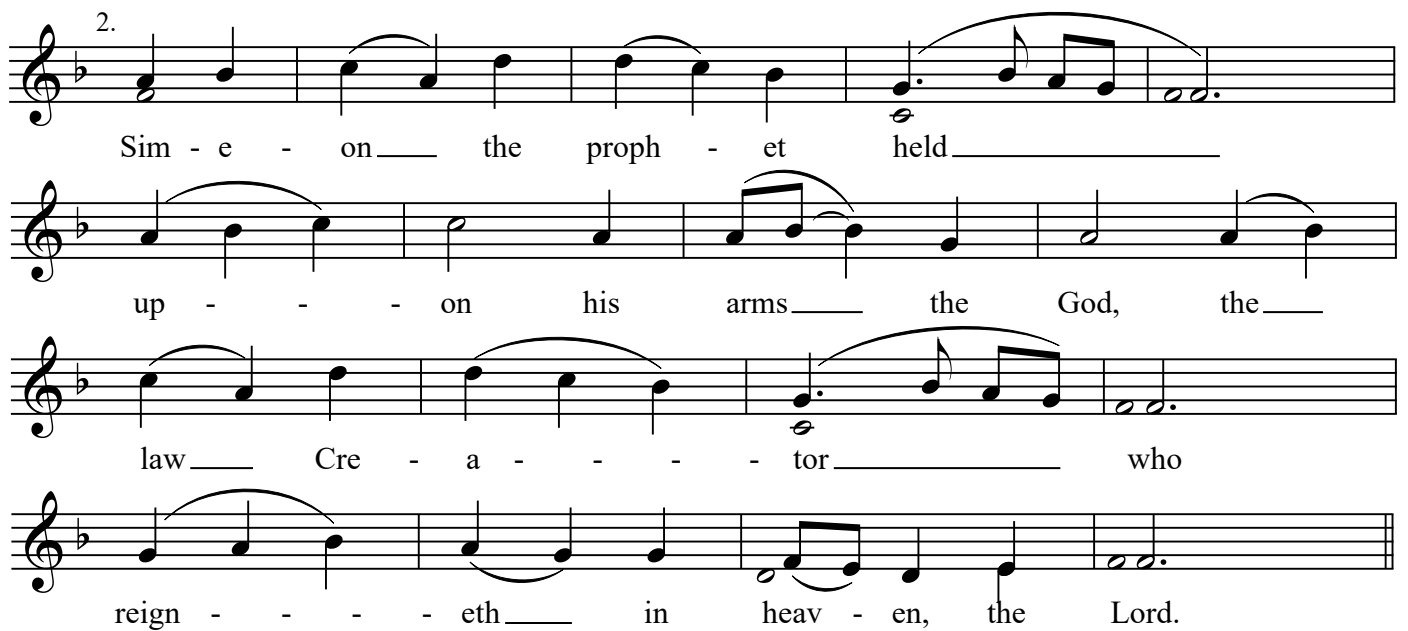
*Now sing the following 10 Magnifications (some of which were not in the original music),
and then the 9th Ode, with its magnifications and troparia.*

1.



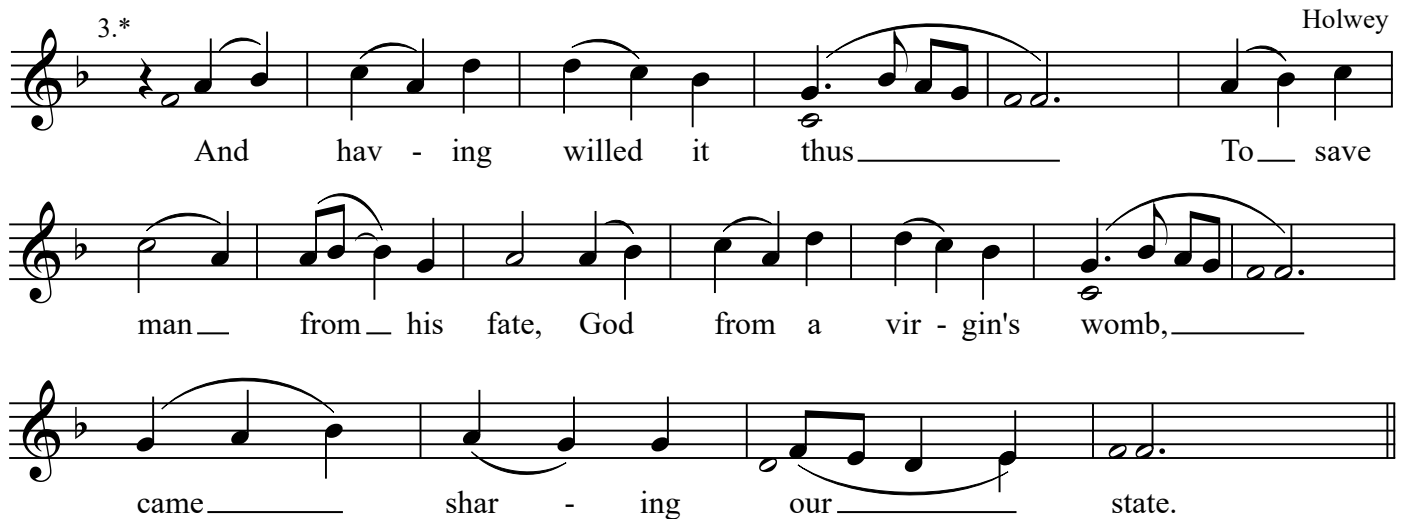
O vir - gin moth - er thou
who ful - filled the mys - ter - y, in tran - scend - ing hu - man
minds and thus at - tend - ing with heav'n - ly hosts.

2.



Sim - e - on the proph - et held
up - - - on his arms the God, the
law Cre - a - - - tor who
reign - - - eth in heav - en, the Lord.

3.*



And hav - ing willed it thus To save
man from his fate, God from a vir - gin's womb,
came shar - ing our state.

**These additional magnifications, 3-5, 7-10, were not in the original, but should be done here.*

4.*

Thy praise, O vir - gin pure, _____ flow - eth on _____
ev' - ry tongue; for _____ thy _____ first - born the Christ, _____
thou _____ art _____ ex - tolled _____ by song.

5.*

Lift _____ up _____ your eyes to him, _____ ye _____
princ - es of _____ all lands! Be - hold _____ the Lord _____
Christ _____ borne by _____ glo - rious Sim - e - on's hands!

6.

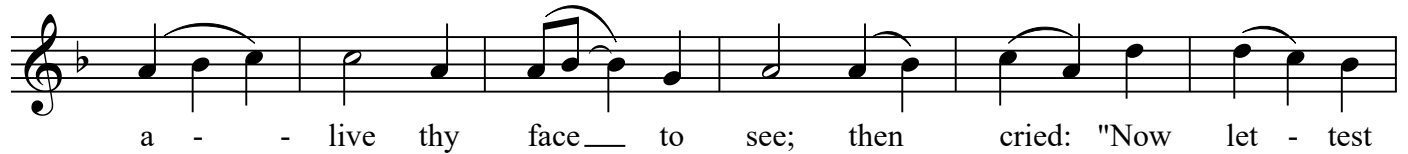
Our earth at the sight of thee _____ doth _____
shake for fear, _____ O God. Tran - scend - ing all _____
man - - kind, how can one _____ hand thee _____ hold?

**These additional magnifications, 3-5, 7-10, were not in the original, but should be done here.*

7.*



Sim - e - on___ did ver - i - ly stay,_____

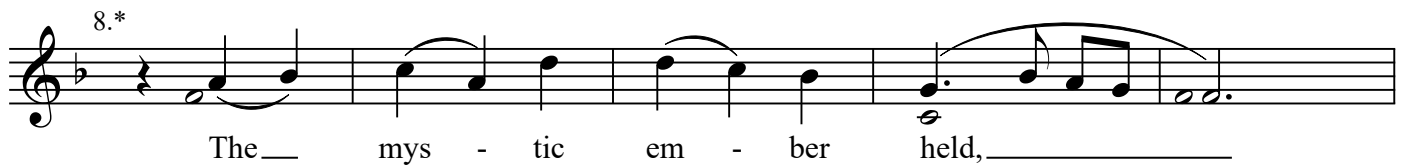


a - - live thy face___ to see; then cried: "Now let - test



thou_____ my_____ soul de - part___ to thee!"

8.*



The___ mys - tic em - ber held,_____



by_____ tongs of old,___ it's said is___ Christ borne in___ the

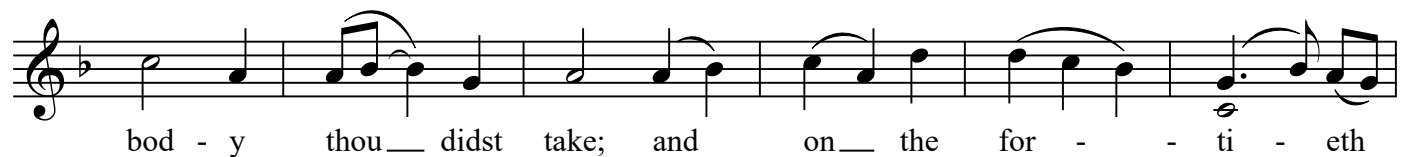


womb,_____ O_____ pre - cious first - born maid.

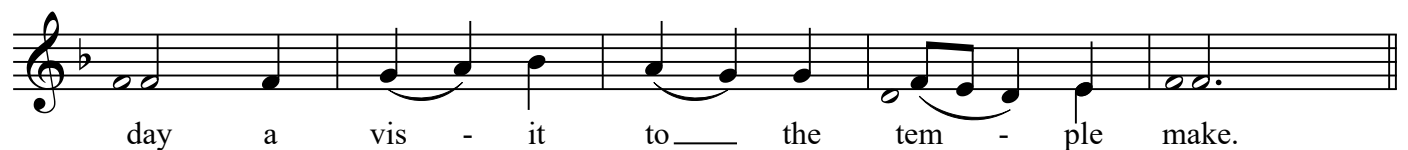
9.*



By___ thy___ own firm,___ clear_____ will a_____



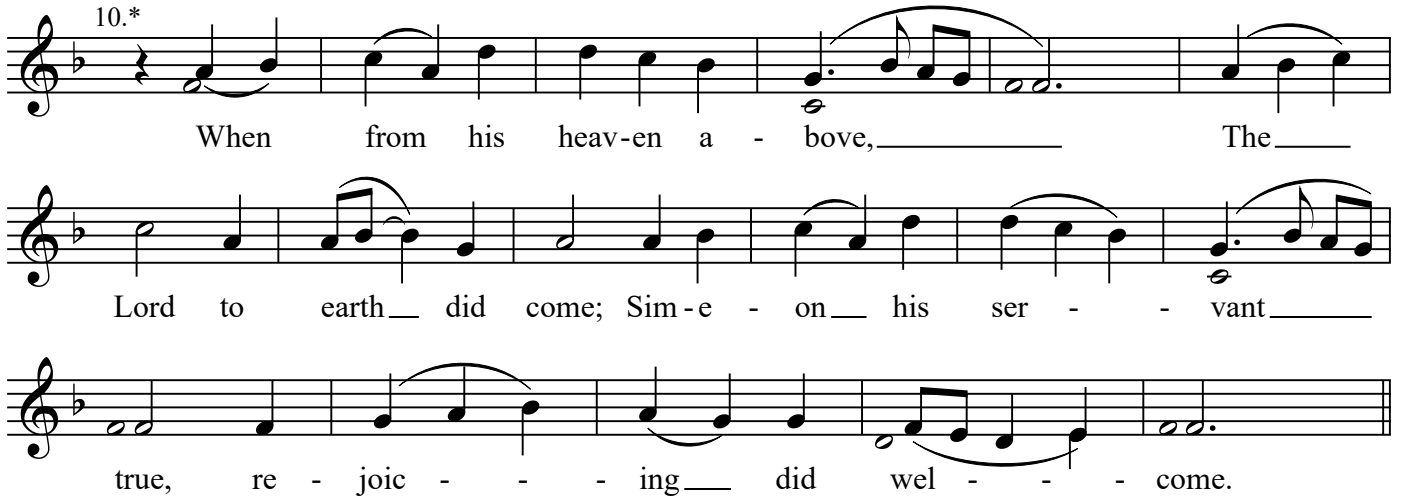
bod - y thou___ didst take; and on___ the for - - ti - eth



day a vis - it to___ the tem - ple make.

**These additional magnifications, 3-5, 7-10, were not in the original, but should be done here.*

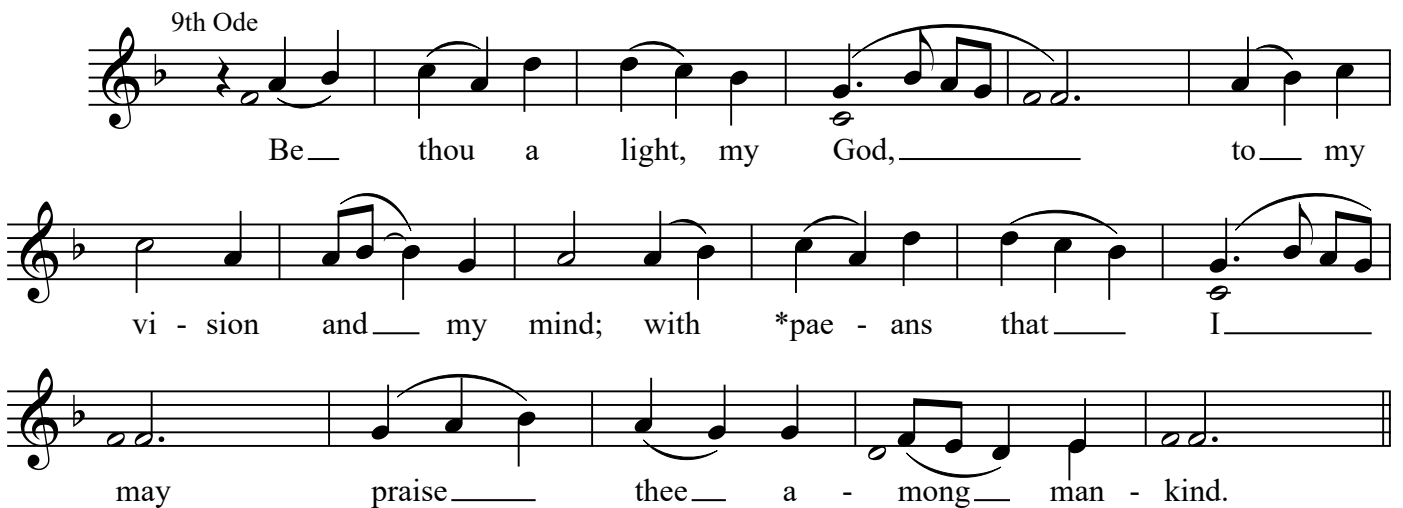
10.*



When from his heav-en a - bove, The
Lord to earth did come; Sim-e - on his ser - vant
true, re - joic - - - ing did wel - - - come.

*Some of these magnifications and troparia were not in the original music, but should be included here.

9th Ode



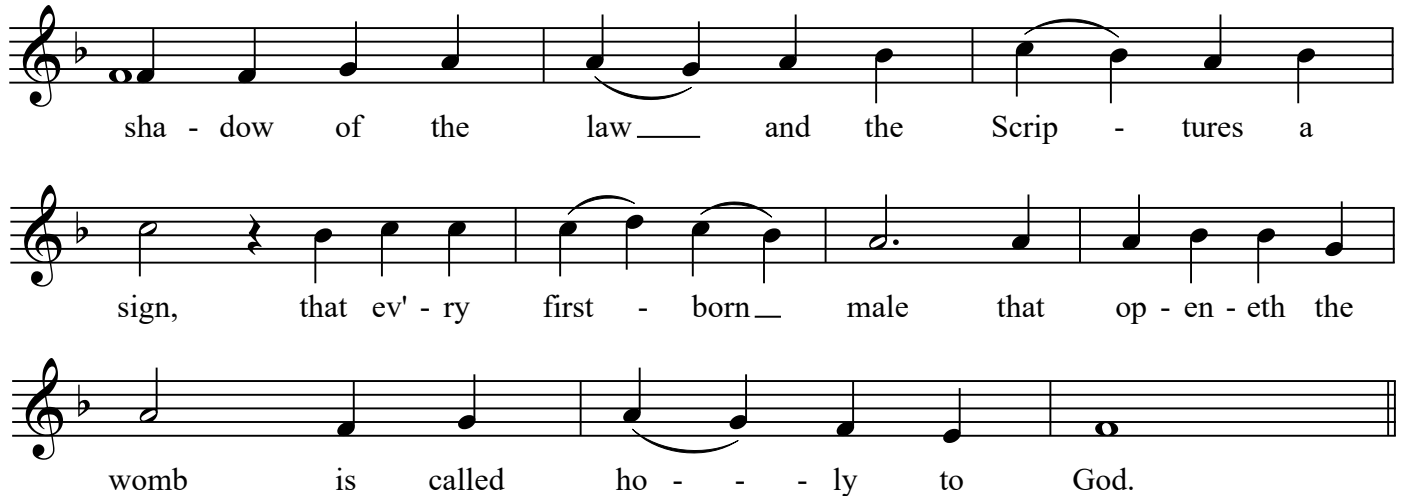
Be thou a light, my God, to my
vi - sion and my mind; with *pae - ans that I
may praise thee a - mong man - kind.

1.

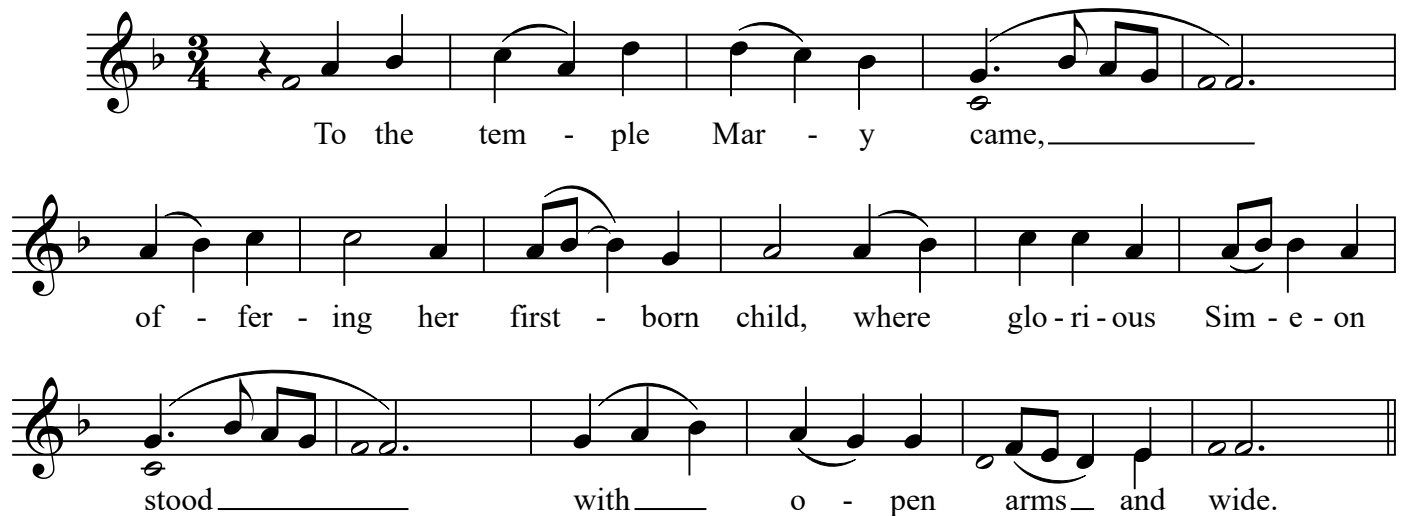


Let us mag-ni - fy, O be - liev - ers, the first - born Son,
thē e - ter - nal Word of the Fa - - - ther, First - born of a
Moth - er who knew no man; for we have be - held in the

*Pronounced Pee-uhns

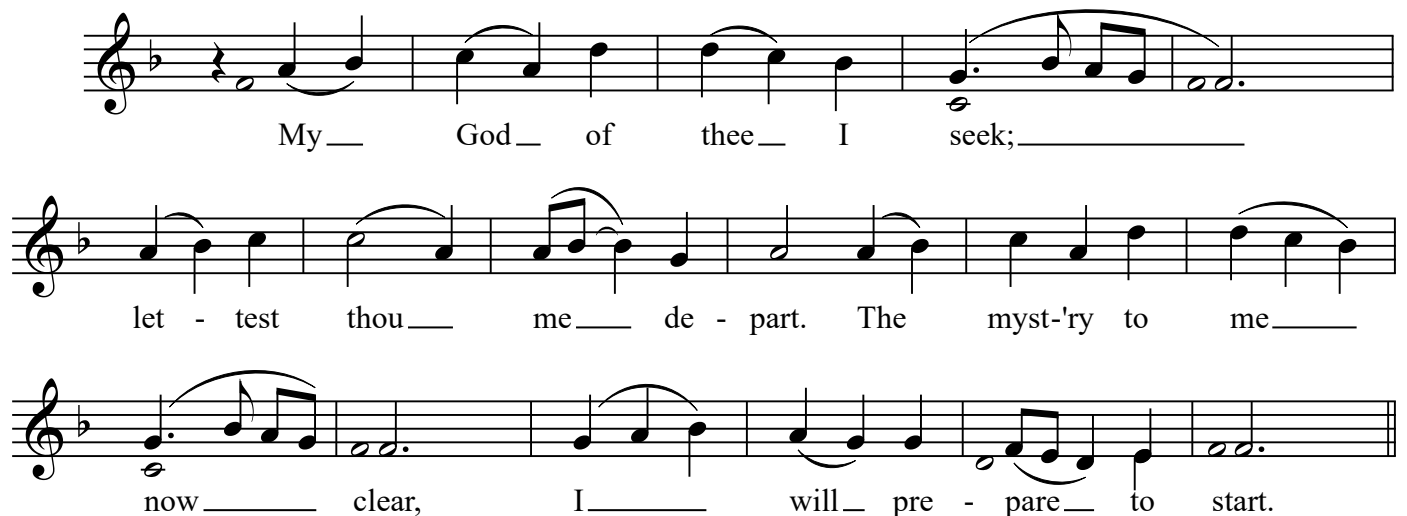


sha - dow of the law ___ and the Scrip - tures a
sign, that ev' - ry first - born ___ male that op - en - eth the
womb is called ho - - - ly to God.



To the tem - ple Mar - y came, _____
of - fer - ing her first - born child, where glo - ri - ous Sim - e - on
stood _____ with _____ o - pen arms ___ and wide.

(Then repeat "Let us magnify, O believers, the first-born Son...")



My ___ God ___ of thee ___ I seek; _____
let - test thou ___ me ___ de - part. The myst-'ry to me _____
now _____ clear, I _____ will ___ pre - pare ___ to start.

2.

Of old they of - fered a pair of tur - tle doves and a
pair of pi - geons. But in - stead of them the di - vine old__
man and An - na the pure proph-et - ess were of - fered to
him who was born__ of the Vir - gin, who was of - fered in the
Tem - ple, who is the Son__ of__ God.
Where - fore, they served him mag - ni - fy - ing.
He__ whom thē an - gels serve,__
with__ trem - bling and__ with fear; lo,__ he__ is on__
our__ earth, and__ him__ doth Sim - e - on bear.

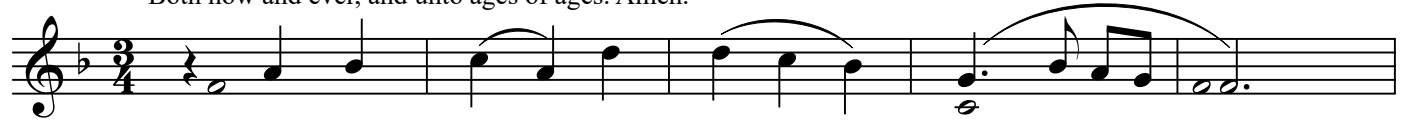
(Then repeat "Of old they offered a pair of turtle doves...")

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

O one who didst ap - pear
in Trin - i - ty ex - alt - - - ing. Keep them who hope
in thee of thy re - demp - tion grant - ing.

3.
Ver - i - ly, Sim - e - on cried, say - ing: Thou hast
grant - - - ed me, O Christ, the de - light of
thy sal - va - - tion. Where - fore, re - ceive thou thy ser - vant
ly - ing in dark - ness, a di - vine pro - claim - - -
- er and new in - i - ti - ate of grace, mag - ni - fy - ing thee with praise.

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



Keep thou, The - o - to - - - kos



them who thy suc - cor seek; pre - serve them from life's



harms, thy ser - vants true and meek.



4. Ver - i - ly, An - na the pure proph - et - ess and right - eous old



wom - an, con - fessed God as is meet, thank - ing the



Mas - ter o - pen - ly in the Tem - - - ple, pro -

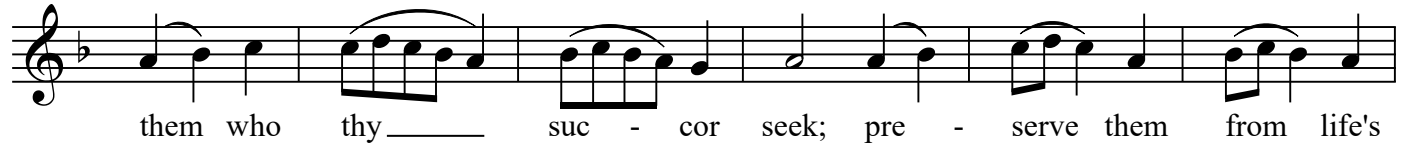
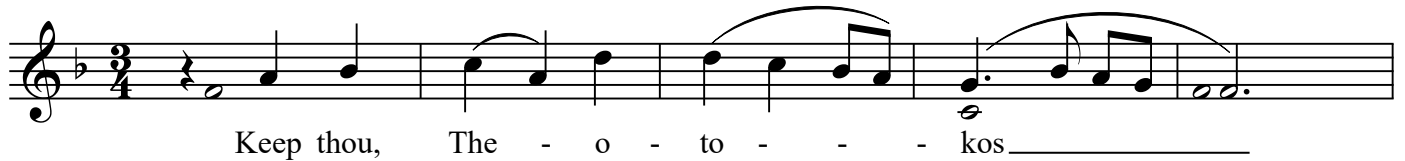


-claim - ing the The - o - to - kos and mag - ni - fy - ing

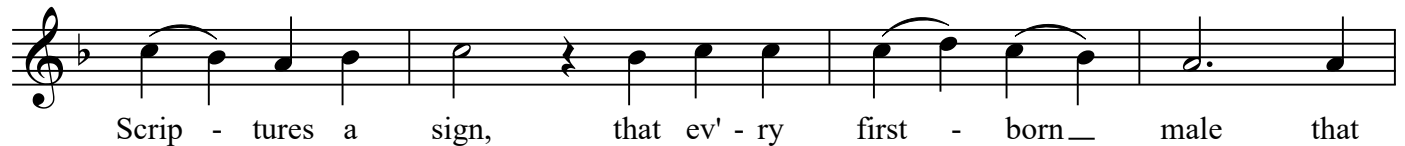
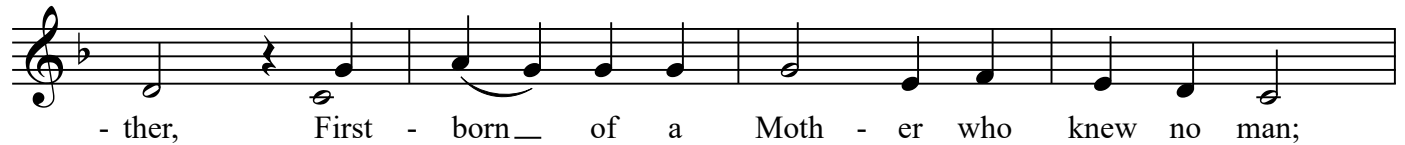
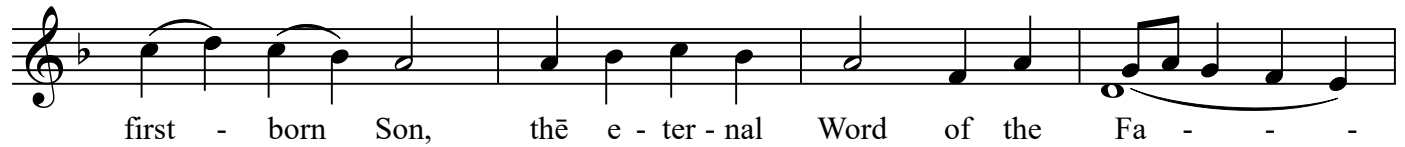
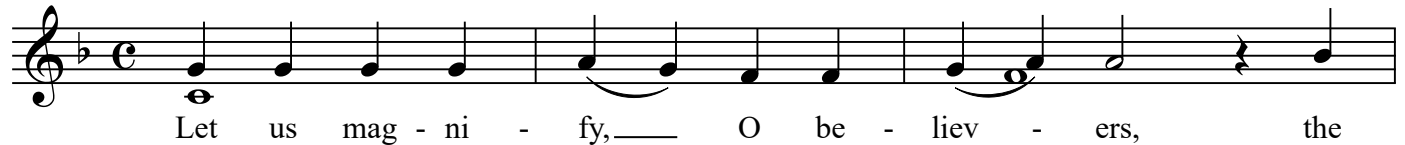


her be - fore all pres - - - - ent.

Then conclude with the following Magnification and Heirmos of the 9th Ode as the Katabasias.



Katabasias of the 9th Ode



Special (Original) melody: *While standing in the Temple's courts* - Sung 3 times

When thē old_ man came_____ in the spir - it
to___ the Tem - ple he re - ceived the Lord of the law
in___ his arms,_____ cry - ing un - to him,
Free me now from the bonds of the bod - y_____ in
peace_____ ac - cord - ing to___ thy word; for
I have be - held_____ with mine_____
eyes_____ the rev - e - la - tion of the Gen - tiles
and the sal - va - tion_ of Is - - - ra - el.


Verse 1 - Fast

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


Special melody: *Unto them that fear thee*
Prosimion 1 (& 2)

Ver - i - ly, the Lov - er of man - kind is of - fered to -
- day in the Tem - ple, ful - fill - ing the writ - ten law. And
Sim - e - on re - ceiv - eth him in his weak arms, cry - ing,
Now let - test thou — me de - part to the bliss be - yond; for
I — have be - held thee to - day man - tled in mor - tal flesh,
O thou who rul - est life and art — Lord — of death. —

Verse 2 - Fast Slow




Praise him for his might - y acts, praise him ac - cord - ing




to his ex - - - cel - lent great - - - ness.

After singing verse 2, repeat Prosimion 1, then sing verse 3 as below.

Verse 3 - Fast Slow




Praise him with the sound of the trum - pet,




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


Prosimion 3




O Lord, — Sun of jus - tice, thou hast ap -



- peared as a light for the rev - e - la - tion of the Gen - tiles,



sit - ting on a bright cloud, ful - fill - ing the shad - ow - y



law and re - veal - ing the be - gin - ning of the new grace.

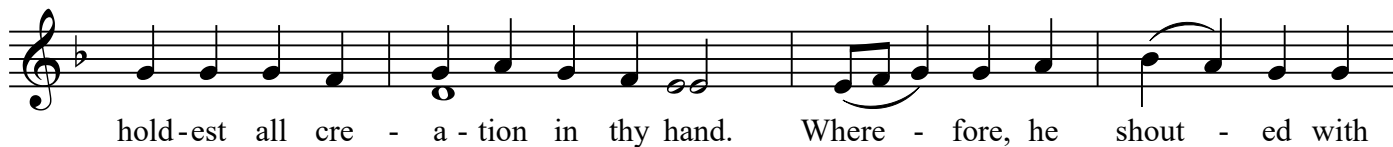
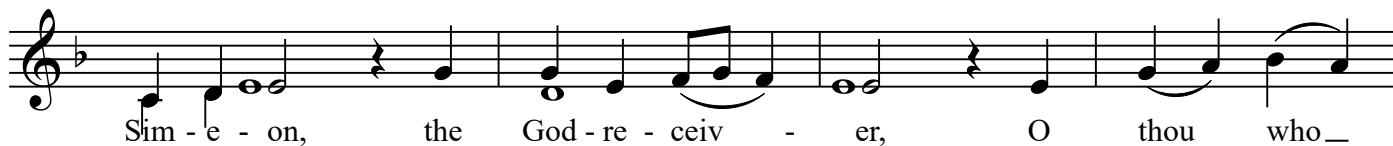
Where - fore, when Sim - e - on be - held thee he lift - ed his
voice, cry - ing, Let - test thou me de - part from cor -
rup - tion; for I have to - day be - held thee.

Verse 4 - Fast Slow

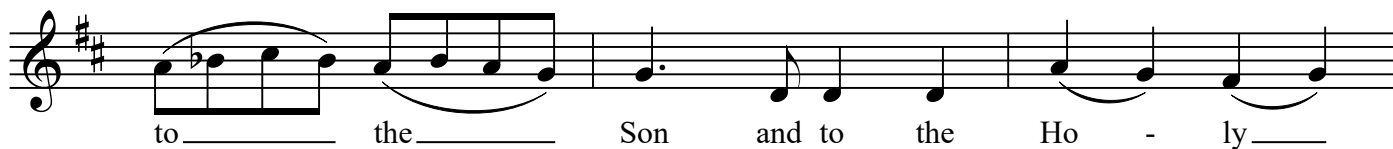
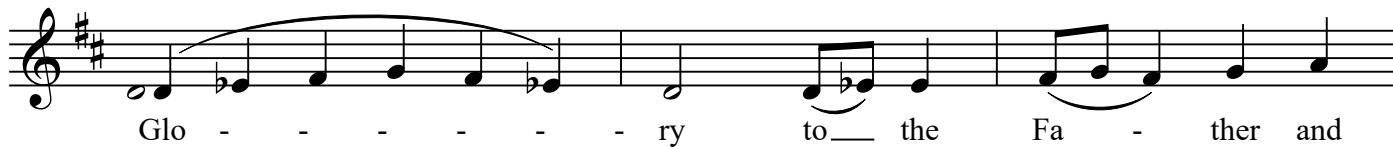
Praise him with the tim - brel and dance, praise him with the
string'd in - stru - ments and or - - - gans.

Prosomion 4

Thou wast in - car - nate as thou wast pleased to be, be'ng
car - ried in thē arms of thē ev - er - vir - gin, with -
out be'ng sep - a - rat - ed from thy God - head in the bos-om of the
Fa - ther; and wast de - liv - ered in - to the hands of



Glory & Both Now - Tone 6

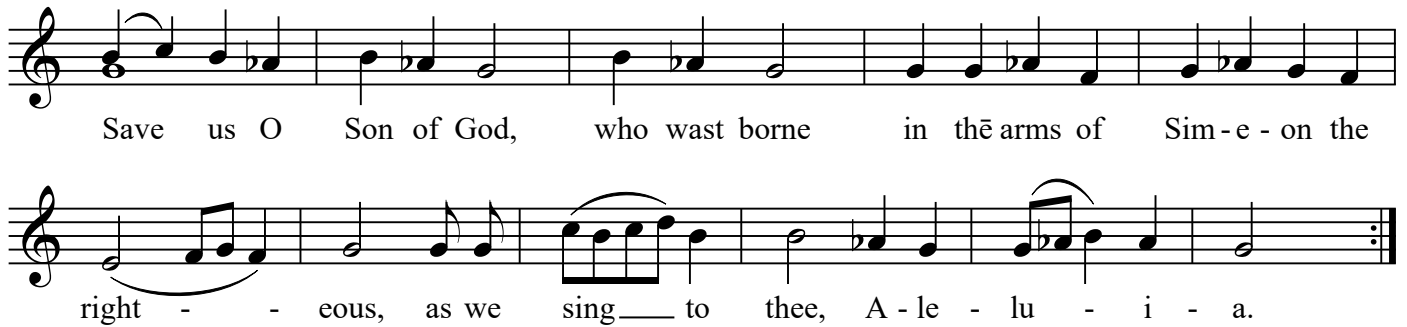




O Christ God, who willed to - day to
lie in the hands of thē old man as
thou didst ride in the char - i - ot of the
cher - - - u - bim, de - liv - er us from the
woe of pas - sions, re - claim us who praise
thee, and save our souls.

*Now sing the Great Doxology in Tone 6, as on page 225 of the Byzantine Matins Project by Kazan.
Then, instead of singing "Having risen from the tomb,"
sing the Troparion of the Feast, "Rejoice, O Virgin Theotokos," as on page 14 of this book.*

Second Antiphon - Refrain - Tone 2



Save us O Son of God, who wast borne in thē arms of Sim - e - on the
right - - eous, as we sing___ to thee, A - le - lu - i - a.

Begin with the Verse, and then sing the Refrain:

Verse 1: Gird Thy sword upon Thy thigh, O Mighty One, in Thy comeliness and Thy beauty. Bend Thy bow, and proceed prosperously, and be king.

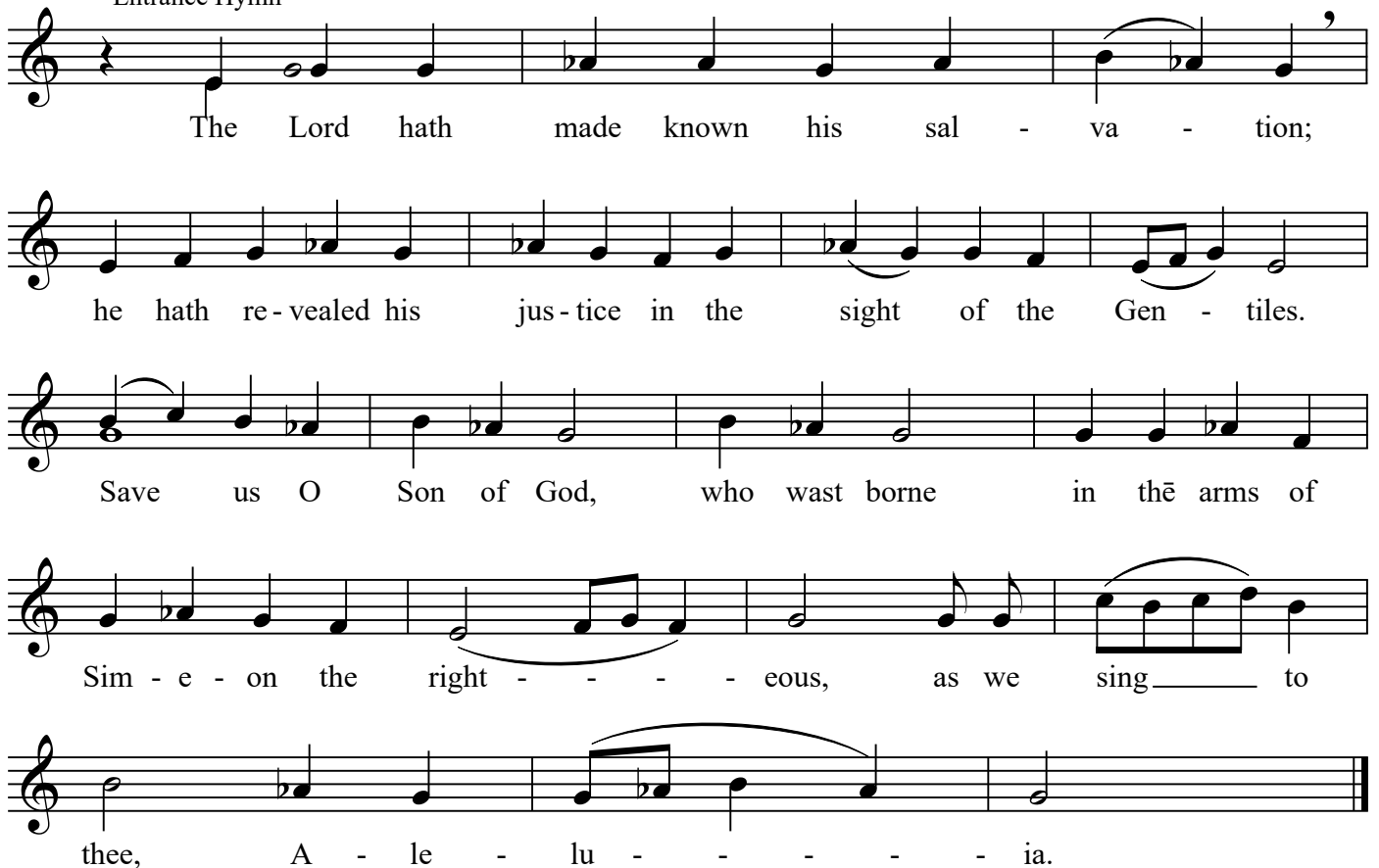
Verse 2: Thine arrows are sharp, O mighty One, in the heart of the king's enemies; whereby the peoples fall under Thee.

Verse 3: A scepter of uprightness is the scepter of Thy kingdom.

Verse 4: Glory to the Father ... Both now and ever ... Only begotten Son and Word of God...

For the Third Antiphon, sing the Troparion of the Feast, as on page 14 of this book.

Entrance Hymn



The Lord hath made known his sal - va - tion;
he hath re - vealed his jus - tice in the sight of the Gen - tiles.
Save us O Son of God, who wast borne in thē arms of
Sim - e - on the right - - - eous, as we sing___ to
thee, A - le - lu - - - - ia.

Now sing the Troparion of the Feast, followed by the Kontakion on the next page.

Kontakion - Tone 1

Thou, O Christ God, who_ by thy birth, didst sanc - ti - fy the
Vir - gin's womb, and, as is meet, didst bless Sim - e - on's
arms, and didst al - so come to save___
us; pre - serve thy___ fold in wars, and con - firm___ them
whom thou didst love; for thou___ a - lone art the Lov - er
of___ man - - kind.

Instead of "It is truly meet," sing this Magnification, followed by the 9th Katabasias on page 24e, "Let us magnify..."

Keep thou, The - o - to - - - kos,___
them___ who thy___ suc - - - cor seek;
and pre - serve___ them from___ life's harms,___
thy___ ser - vants true___ and meek.

Communion Hymn - Tone 1

I will take the cup of sal - va - tion and
call up - on the name of the Lord.

Intone the following verses after each chanting of the Communion Hymn.

Verse 1: My vows unto the Lord will I pay in the presence of all His people.

Verse 2: Precious in the sight of the Lord is the death of His saints.

Verse 3: O Lord, I am Thy servant; I am Thy servant and the son of Thy handmaid. Thou hast broken my bonds asunder.

Then chant the Communion Hymn the 4th and final time, and conclude with the following Alleluia.

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