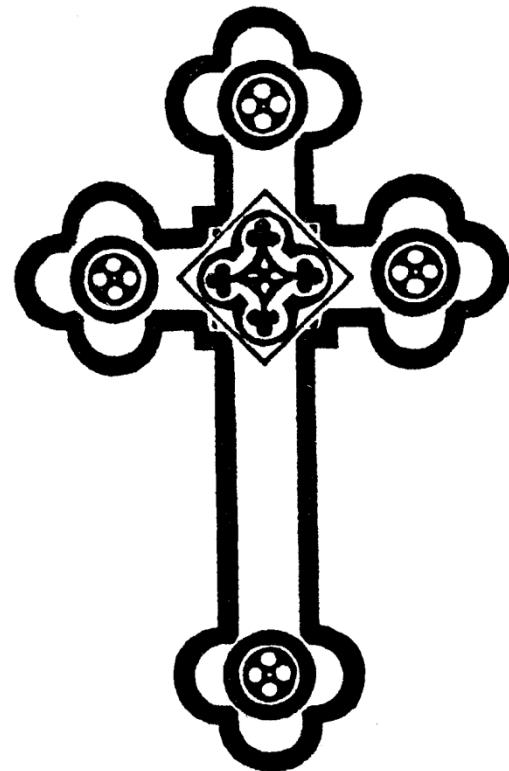


Mention

March



Fourth Edition, February, 2023

His Eminence
The Most Reverend
Metropolitan JOSEPH



Archbishop of New York and
Metropolitan of
All North America

ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE OF NORTH AMERICA

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

Beloved in Christ:

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

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

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

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

Your Father in Christ,

+JOSEPH

Archbishop of New York and Metropolitan of all North America

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

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

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Antiochian Orthodox Christian Archdiocese

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201 871-1355 FAX: 201/871-7954

To all who read these letters

GREETINGS IN THE LORD JESUS CHRIST

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

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

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

Metropolitan PHILIP
Primate
Antiochian Orthodox Christian Archdiocese
of North America

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

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of NORTH AMERICA**

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INFORMATION ON THE "MENAION"

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

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

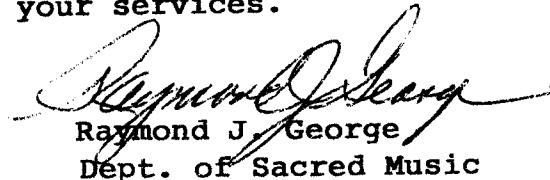
The pages have been numbered in the top center to allow room on the left and right corners to identify the contents of each page. In the upper right corner you will find the date of the Service and the Name of the Service. For example it would say January 6 and underneath "The Epiphany".

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

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

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

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



Raymond J. George
Dept. of Sacred Music



THE SELF-RULED ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE OF NORTH AMERICA

DEPARTMENT OF SACRED MUSIC PAUL JABARA, CHAIRMAN

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

WWW.ANTIOCHIAN.ORG/MUSIC

December 17, 2015

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

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

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

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

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

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

Yours in Christ,

Christopher Holwey

After the Sunset Psalm, omit "Blessed is the Man...," then sing "O Lord, to thee have I cried..." in the 6th Tone, then sing the following Prosomia on pages 2 through 6 of this book.

Now sing the "Glory and Both Now," as on page 7, followed by "From heaven the archangel Gabriel was sent to announce..." on pages 7, 8, and 9.

After "Gladsome Light," and the daily Prokeimenon, read the Old Testament Prophecies, as in the Feast of our Lady's Nativity, on pages 284 to 286 of The Divine Prayers and Services by Nassar.

Continue with the Vesper Service to the Aposticha, then sing the Aposticha in Tone 4, as on pages 10 to 12 of this book.

Now sing "Glory and Both Now," as on page 13, followed by "Today is the Annunciation, the virginal celebration..." as on pages 13, 14, and 15.

Following St. Simeon's Prayer and the Trisagion Prayers, chant the Troparion of the Feast in Tone 4, as on page 16, three times.

Then conclude the Vespers as usual.

Vespers - Menaion
Verses and Prosomia
Tone 6

2

March 25
Annunciation to the Theotokos
Basil Kazan

Verse 1 - Fast

Ison

If thou O Lord should - est mark in - iq - ui - ties, O

Slow

Lord who shall stand, for with thee there is for - give - ness.

Special melody: *Having laid up all their hope*

Prosomion 1

Ver - - i - ly, Ga - bri - el did come to

thee, _____ dis - clos - ing the pur - pose which was be -

- fore the a - - - ges, hail - ing thee and

say - ing, Re - joice, O un - seed - ed land! Re -

- joice, O un - burn - ing bush! Re - joice, O

depth in - ac - ces - si - ble to vi - sion! Re -

- joice, O bridge lead - ing to the heav - ens! Re -

- joice, O lof - ty lad - - - der whom

Vespers - Menaion
Verses and Prosomia
Tone 6

3

March 25
Annunciation to the Theotokos
Basil Kazan

Ja - cob did be - hold! Re - joice, _____ O
jar____ of di - vine____ man - - na. Re -
- joice, O dis - so - lu - - tion of the curse! Re -
- joice, O re - call of Ad - am! The Lord _____ is
with _____ thee.

Verse 2 - Fast

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

Now repeat Prosomion 1, "Verily, Gabriel did come to thee," and then sing the 3rd verse.

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

Vespers - Menaion
Verses and Prosomia
Tone 6

4

March 25
Annunciation to the Theotokos
Basil Kazan

Prosomion 2

And the blame-less Maid-en, re-plied to the cap-tain of hosts, Ver-i-ly, thou dost ap-pear to me as a man. Where-fore, then, dost thou ut-ter su-per-hu-man things, say-ing that God shall be with me and dwell in my womb? Tell me, how am I, then, to be-come a spa-cious place of sanc-ti-fi-ca-tion for him, who rid-eth on the cher-u-bim? Mis-lead me not with de-ceipt; for I have known no pleas-ure, and have not ap-proached wed-lock. How, then shall I give birth to a son?

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.

Now repeat Prosomion 2, "And the blameless Maiden replied," and then sing the 5th verse.

Verse 5 - Fast

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

Prosomion 3

Then thē in - cor - po - re - al one cried un - to her, say - ing,
When - so - ev - er God will - eth, the
or - der of na - ture is ov - er - come, and that
which is su - per - hu - man is ac - com - plished.
Where - fore, O all - pure and ho - ly one, be - lieve - .

The musical notation consists of seven staves of music in G clef, common time, with various note heads and stems. The lyrics are written below each staff, corresponding to the notes. The music features several melodic phrases separated by rests and includes some slurs and grace notes.

thou my true words. But she cried,

say - ing, Let it be un - to me as thou say - est, and

I will give birth to the In - cor - po - re -

- al, who shall take a

bod - y from me, that by his un - ion there -

- with he may raise man to the first rank, since

he a - lone is might - - - - y.

Slow

Slow

The musical notation consists of two staves of music in G clef, common time. The lyrics are written below each staff. The music is faster than the previous section, indicated by the term "Fast" above the first staff.

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

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

Now repeat Prosomion 3, "Then the incorporeal one," and then continue with the "Glory."

Vespers - Menaion
Glory - Doxastikon
Tone 6

7

March 25
Annunciation to the Theotokos
Basil Kazan

The musical score consists of eight staves of music in G major (two sharps) and common time. The lyrics are written below each staff, corresponding to the musical notes. The music features various note values including eighth and sixteenth notes, with several grace notes indicated by small stems and dots. The lyrics describe the Annunciation to the Theotokos, mentioning the Holy Spirit, the Virgin Mary, and the Archangel Gabriel.

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.
Doxastikon
From heav - en the arch - an - gel Ga - bri - el was
sent to an - nounce the con - cep - tion to the
Vir - gin. He went to Naz - a - reth
think - ing with - in him self and won - der - ing
great - ly, how it is that he who is in the

high - est and in - com - pre - hen - si - ble shall be
born ____ of a Vir - - - - gin. He whose
throne is _____ heav - - - - en, _____ and
earth ____ his foot - stool, how shall he _____ be con -
- tained in a wom - - - - an's womb? ____
How was he _____ pleased to be in - car - - nate of
her by a word on - - - - ly, he whom the
six - wing'd ones and those ____ of man - y
eyes can - not gaze ____ up - on? ____ Yea, he who

The musical notation consists of eight staves of music in G major, 2/4 time. The lyrics are written below each staff. The notes are primarily quarter and eighth notes, with some sixteenth-note patterns. The melody is melodic, with several melodic phrases ending in half note cadences.

com - eth is the Word ____ of ____ God.
Why _____ then do I hes - i - tate, and not ad -
- dress the Maid - - - en, say - ing, Hail ____ O ____
full _____ of grace,____ the grace ____ of the
Lord is with thee? ____ Hail O spot - - - less Vir - gin!
Hail, O groom - less bride! Hail, O
Moth - er of life; bless - ed is the fruit ____ of ____
thy _____ womb? _____

Following the Entrance and "O Gladsome Light," chant the daily Prokeimenon, and then read the Old Testament Prophecies, as on pages 284-286 of The Divine Prayers and Services by Nassar, which are also the ones for the Nativity of the Theotokos.

Idiomelon 1

In the sixth month the arch - an - gel was sent to a pure Vir - gin. And as he o - pened his mouth to her with Peace, he an - nounced to her that from her should come the Re - deem - er. And hav - ing ac - cept - ed the greet - ing with faith, she con - ceived thee, O God be - fore e - ter - ni - ty, who - wast - pleased, in an in - ex - pli - ca - ble man - ner, to be - come in - car - nate for the sal - va - tion of our souls.

Stichos 1 - Fast , Slow

From day to day, show forth the sal - va - tion of our Lord.

Idiomelon 2

The The - o - to - kos heard a lan - guage she did not
un - der - stand; for the arch - an - gel ut - tered to her the
words of the An - nun - ci - a - tion. And hav - ing ac -
- cept - ed the greet - ing with faith, she con - ceived thee, O
God _____ be - fore e - ter - ni - ty. Where - fore, we
lift our voice to thee _____ in joy, say - ing, O
God who wast in - car - - nate with - out
tran - sub - stan - ti - a - tion, grant the world _____.
safe - ty and our souls the Great _____. Mer - cy.

Stichos 2

Sing un - to the Lord a new can - ti - cle.

Idiomelon 3

Be - hold, now is our re - call made man - i - fest; for
God is ū - nit - ed with man - kind in an in -
ef - - fa - ble man - ner. And at the
voice of the arch - an - gel er - - - ror hath
van - ished; for the Vir - gin hath re - ceived
joy and earth - ly things have be - come
heav - en - ly, and the
world ____ is freed from the an - - - cien
Where - fore, let cre - a - tion re - joice;
let it raise its voice ____ with praise, O Lord, ____
our Cre - a - - tor and Re - deem - er, glo - ry to thee.

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.

Slow

To - day is the An - nun - ci - a - tion, the
vir - gin - al cel - e - bra - tion; for ter - res - tri - als
shall ū - nite with ce - les - tials, Ad - am be'ng re - newed and
Eve____ freed of the first____ sor - - - row. And the
tab - er - hac - le who____ is of our own sub - stance
hath be - - come a tem - - - ple for God, by
de - i - fi - - ca - tion of the clay de - rived____ from her.

What myst - ry, the in - com - pre - hen - si - ble qual - i - ty
of the con - de - scen - sion, and the in -
- ef - fa - ble man - ner of the Con - cep - tion! An
an - gel min - is - ter - ing the won - der, and the
vir - gin womb re - ceiv - ing the Son. The
Ho - ly Spir - it is sent, and on high the Fa - ther is
well pleased. The rec - on - cil - i - a - tion was ef -
- fect - ed by the ū - ni - ver - sal will, through
which and by which hav - ing been saved,
let us with Ga - bri - el sing un - to the

The musical notation consists of five staves of music in G clef, common time, and a key signature of one flat. The lyrics are integrated into the music, with each staff containing a portion of the text. The lyrics are:

Vir - - - gin, Hail, _____ O full of grace. The
Lord _____ is with thee, from whom Christ our Lord _____ God and
Sav - ior did take our na - ture and join it to him - self.
Where - fore, im - - plore thou _____ him to
save _____ our souls.

*Following St. Simeon's Prayer and the Trisagion Prayers,
sing the Troparion of the Annunciation, as on the next page, three times.*

Sung three times

The musical notation consists of eight staves of music in G clef, common time, and a mixolydian mode indicated by a sharp sign. The lyrics are as follows:

To - day is the be - gin - ning of our sal - va - tion,
and the man - i - fes - ta - tion of the myst' - ry
from the a - - - ges; for the Son of God be -
- com - eth the Son ____ of the Vir - - gin, and
Ga - bri - el pro-claim-eth grace. Where-fore, do we shout with him
to the The - o - - to - - kos, Hail, O full of grace. The
Lord _____ is with thee.
Lord _____ is with thee.

A bracket labeled "Third Ending" is shown above the final two staves.

Then conclude the Vespers Service as usual.

Follow the Byzantine Matins Project by Kazan through "God is the Lord" in Tone 4, then sing the Troparion of the Feast three times, as on page 16 of this book.

Now read the Kathismata, as on pages 519 and 520 of the Divine Prayers and Services by Nassar.

Then sing the Anabathmtoi, as on pages 63 and 64 of the Byzantine Matins Project, and follow this with the Prokeimenon, as on page 17a of this book.

THE MATINS GOSPEL

After the Gospel, read Psalm 50. Then sing "Glory" and "Through the intercessions of the Theotokos ..." as on the bottom of page 67 of the Byzantine Matins Project by Kazan, followed by "Both now" and again "Through the intercessions of the Theotokos ..." followed by "Have mercy upon me, O God ..." and the Idiomelon "Today doth Gabriel announce to her ..." in Tone 2, as on page 18 of this book.

For the Katabasiae, sing "I shall open my mouth ..." with special changes for the 4th, 6th, and 8th Odes, as found on pages 19-22 of this book. Sing the Ninth Ode, as on pages 22 to 27. Then conclude with the Ninth Ode and its Magnification, "Rejoice, O earth ..." and "The Theotokos, being the living tabernacle of God ..."

Then sing the Exaposteilaria, as on pages 28 and 29 of this book. The Praises are sung in Tone 1, with the Prosomia, as on pages 30 to 33 of this book. This is followed by the "Glory" and "Both Now" and the Doxastikon in Tone 2, as on pages 34 and 35 of this book.

Now sing the Great Doxology in Tone 2, as on page 205 of the Byzantine Matins Project by Kazan. Instead of "Today is salvation ..." sing the Troparion of the Feast, as on page 16 of this book: "Today is the beginning of our salvation ..."

DIVINE LITURGY - MENAION

Second Antiphon	Page 36
Eisodikon (Entrance Hymn)	Page 36
Kontakion	Page 37
Ninth Ode with its Magnification	Page 38
Koinonikon (Communion Hymn)	Page 39

Matins - Menaion
Prokeimenon
Tone 4

17a

March 25
Annunciation to the Theotokos
Basil Kazan

Refrain (*The 'A's may be flattened.*)

A musical score for a single melodic line. The key signature is A major (no sharps or flats). The time signature is common time. The melody consists of eighth and sixteenth notes. The lyrics are: "From day to day show forth the sal - va - tion of our __ God." The word "Ison" is written below the first note of the melody.

Verse - Fast

A musical score for a single melodic line. The key signature is A major. The time signature is common time. The melody consists of eighth and sixteenth notes. The lyrics are: "Sing un - to the Lord a new song,"

A musical score for a single melodic line. The key signature is A major. The time signature is common time. The melody consists of eighth and sixteenth notes. The lyrics are: "sing un - to the Lord all th earth."

Third and final time

A musical score for a single melodic line. The key signature is A major. The time signature is common time. The melody consists of eighth and sixteenth notes. The lyrics are: "From day to day show forth the sal -"

A musical score for a single melodic line. The key signature is A major. The time signature is common time. The melody consists of eighth and sixteenth notes. The lyrics are: "- va - tion of our __ God." A long melodic line descends from the end of the previous measure.

Slow "Have mercy on me, O God, according to thy loving-kindness ..."

To - day doth Ga - bri - el an - nounce to her who is
full _____ of grace, ___ Hail, O groom - less and un -
- wed - - - ded Maid - - - en. Let not my
strange ap - pear - ance daz - zle thee, nor be____ dis - mayed at
me; for I am the arch - an - - - - gel.
Ver - i - ly, the ser - pent did de-ceive Eve of ____ old,
and now I____ bring__ thee glad tid - - ings of ____
joy. Thou shalt re - main with - out cor - rup - - tion, and shall give
birth____ to the Lord, O____ pure____ one.

Ode 1

I shall o - pen my mouth and it will be filled with the Spir - it, and I shall speak forth to the Queen and Moth - er. I shall be seen joy - ful - ly sing - ing her prais - es, and I shall de - light to sing of her won - ders.

Ode 3

As a liv - - - ing and cop - ious foun - - tain, O The - o - to - - kos, do thou strength - en those who hymn thy prais es, and are joined to geth er in a thy__ ser - vice; and in thy di - vine con - cep - tion make them wor - - - thy of crowns of glo - - - ry.

Ode 4

The trans - cend - ent - ly di - vine Je - sus,
sit - ting in glo - ry on the throne of the
God - head, hath come on a bright cloud,
sav - - ing with the clasp of his in - cor -
- rupt - i - ble hands those who cry un - to
him, Glo - ry to thy might, O Christ.

Ode 5

All cre - a - tion was a - mazed at thy di - vine glo -
- ry, for thou, O un - wed-ded Vir - gin, didst hold with - in thee the
God of all, and didst bear the E - ter - nal Son, who re -
- wards with sal - va - tion all who hymn thy prais - es.

Ode 6

In the bel - - - ly of the whale, Jo - - nah the
Proph - et, fore - shad - owed the three-day Bur - i - al, lif - ting his
voice__ and im - plor - - ing, De - - liv - er me__
from cor - - rup - - tion, O Je - sus, King__ of the pow - - ers.

Ode 7*

The god - ly - mind - ed child - ren wor - shipped not the
crea - ture rath - er than the Cre - a - tor, but tramp - ling up - on the
threat of fire in man - ly fash - - ion, they re - - joiced ____ and
sang: "O all - praised Lord and God__ of our
fa - - - thers, bless - - - ed art thou."

(*Ode 7 was not in the original music.)

Ode 8

We praise, we bless__ and we wor - - ship the Lord.
Hark - en, O Maid-en, vir - gin and pure, that Ga - bri - el may
tell the ē - - ter - nal will of the High - - est.
Make thee read - - y to re - - ceive_ God; for the Un - con -
tain - a - ble shall, through thee, min - gle with man - kind. Where - fore, re -
joic - ing, I cry, Bless the Lord, all his works.

Deacon/Priest: The Theotokos and Mother of the Light, let us honor and magnify in song.

Magnification

Pro-claim, O earth, the glad__ tid - - ings of great joy, and ye
heav - - ens, praise the glo - - ry of God.

9th Ode - 1.

The The - o - - to - - kos, be'ng the liv - - ing tab - er - nac - le of
God, shall nev - er be__ touched by an un - - clean__ hand.

But the lips of believ - ers shall sing un - to her
cease-less - ly with the voice of an - gels, cry - ing joy - ful - ly,
Re - joice, O full of grace. The Lord is with thee.

Magnification

Pro-claim, O earth, the glad - tid - ings of great joy, and ye
heav - ens, praise the glo - ry of God.

2.

Thou hast tran - scend - ed the bounds of na - ture, O Maid - en,
hav - ing con - ceived God in an in - ef - fa - ble
man - ner; for be'ng of a per - ish - a - ble

na - ture, thou wast ex - empt - ed in thy
birth - giv - ing from that which per - tain - eth to

The musical notation consists of ten staves of Gregorian chant in G clef, common time, and Tone 4. The lyrics are written below each staff.

Matins - Menaion

Magnifications - Ninth Ode

Tone 4

24

March 25

Annunciation to the Theotokos

Basil Kazan

moth - ers. Where - fore, as is meet, thou dost hear,
Re - joice, O full of grace. The Lord _ is with thee.____

Magnification

Pro - claim, O earth, the glad _ tid - ings of great joy, and ye
heav - ens, praise the glo - ry of God.

3.
How dost thou _ o - ver - flow with milk, O un - de - filed _
Vir - gin? Ver - i - ly, thou hast ap - peared as a
strange man - i - fes - ta - tion, un - ut - ter - a - ble by hu - man
tongue, tran - scand - ing na - ture and the bounds of the
laws of birth. Where - fore, thou dost hear, as is meet,
Re - joice, O full of grace. The Lord _ is with thee.____

Magnification

Pro-claim, O earth, the glad— tid - ings of great joy, and ye
heav - ens, praise the glo - ry of God.

4.

The God - in - spired_ Scrip - tures, O Moth - er of the
High - est, have spok - en of thee_ mys - tic' - ly; for
Ja - cob when he____ saw the lad - der of
old, which was a____ fore - sign of thee, cried,
say - ing, This is the as - cent of God.
Where-fore, as is meet,_ thou dost hear, Re - joice, O full of
grace. The Lord____ is with thee._____

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

Magnification

Pro-claim, O earth, the glad - tid - ings of great joy, and ye

heav - ens, praise the glo - ry of God.

Glory - Tone 4

The bush - and the fire did re - veal to God - be - hold - ing

Mos - es a won - der-ful mir - a - cle. And seek-ing the ful - fill - ment

295 there - of with the pass - ing of time, he cried, say - ing,

I shall be - hold her who is a spot - less Maid - en,

who shall be ad - dressed with re - joic - ing as the The - o - to - kos,

Re-joice, O full of grace. The Lord is with thee._

Both now - Tone 4

Musical notation for 'Both now - Tone 4' on a treble clef staff. The lyrics are: 'Both now and ev - er, and un - to a - ges of a - ges. A - men.'

Magnification

Musical notation for Magnification on a treble clef staff. The lyrics are: 'Pro-claim, O earth, the glad - tid - ings of great joy, and ye'

heav - ens,

praise the

glo -

ry of

God.

Ver - i - ly,

Dan - iel

called thee

a su - per - - sen - - su - ous

329

Musical notation on a treble clef staff. The lyrics are: 'Ver - i - ly, Dan - iel called thee a su - per - - sen - - su - ous'. Measure number 329 is indicated.

moun - tain,

and I - sa - - iah,

the Moth - er of God.

Gid - e - on

335

Musical notation on a treble clef staff. The lyrics are: 'moun - tain, and I - sa - - iah, the Moth - er of God. Gid - e - on'. Measure number 335 is indicated.

saw thee

as a fleece.

Da - vid called

thee

a sanc - tu - ar - y,

340

Musical notation on a treble clef staff. The lyrics are: 'saw thee as a fleece. Da - vid called thee a sanc - tu - ar - y,'. Measure number 340 is indicated.

and an - oth - er a door.

But Ga - bri - el

cried un - to

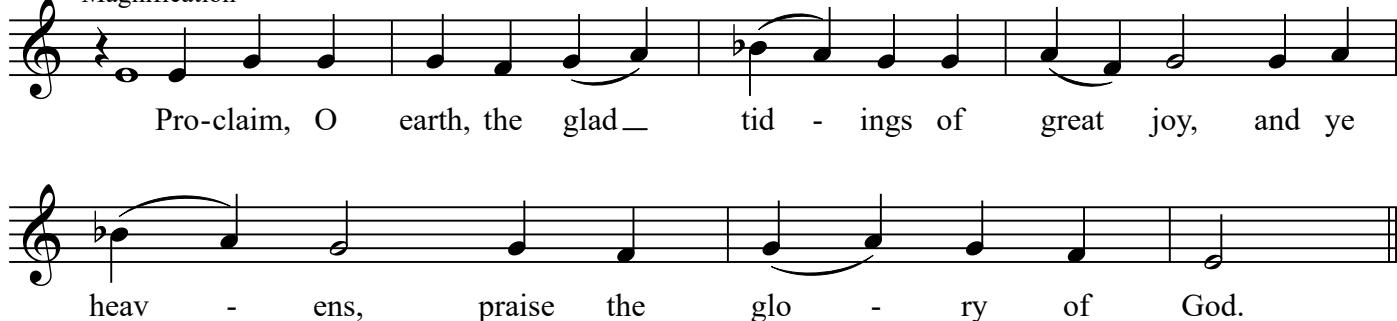
345

Musical notation on a treble clef staff. The lyrics are: 'and an - oth - er a door. But Ga - bri - el cried un - to thee, say - ing, Re-joice, O full of grace. The Lord is with thee.'. Measure number 345 is indicated.

Now conclude with the Heirmos of the Ninth Ode with its Magnification, as the Katabasia, as on the next page.

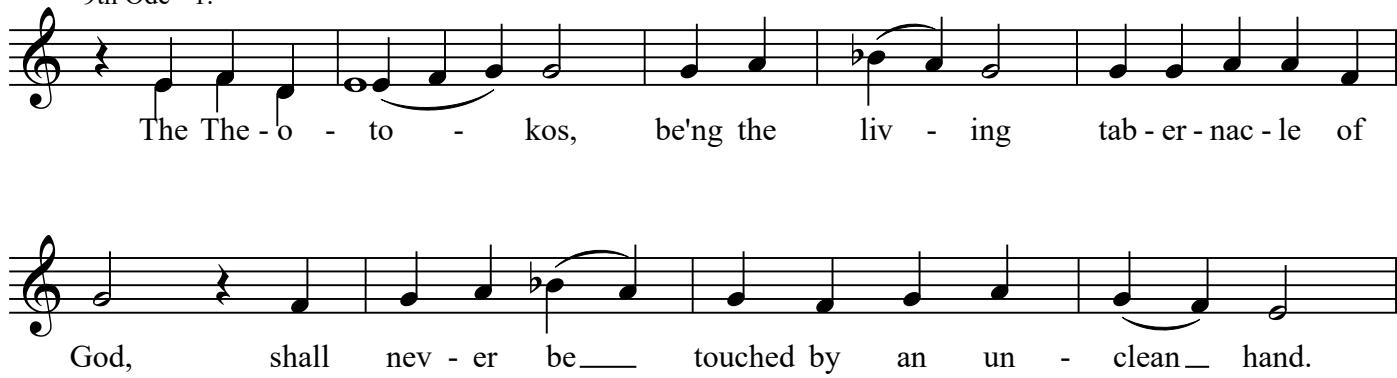
Deacon/Priest: The Theotokos and Mother of the Light, let us honor and magnify in song.

Magnification

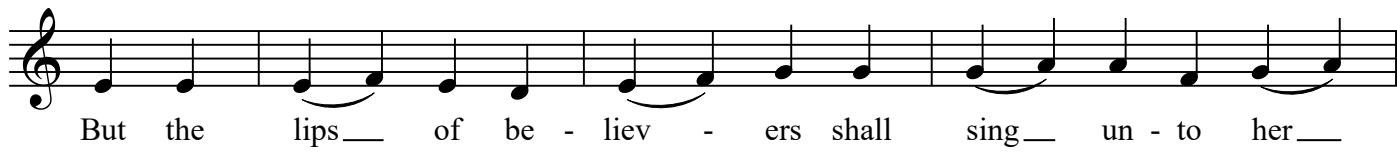


Pro-claim, O earth, the glad— tid - ings of great joy, and ye
heav - ens, praise the glo - ry of God.

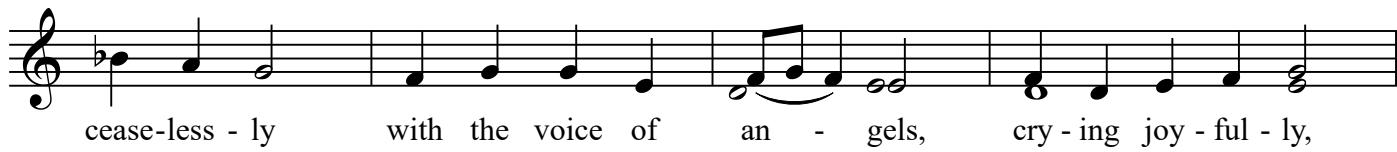
9th Ode - 1.



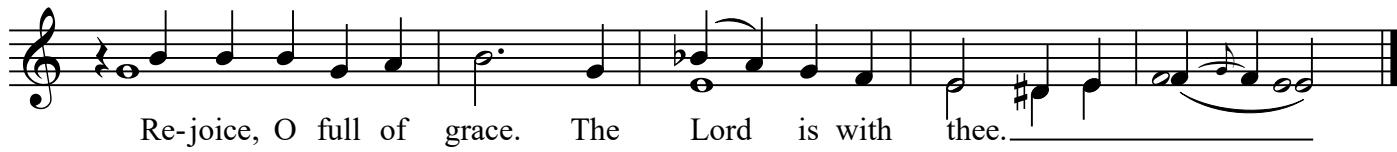
The The - o - to - kos, be'ng the liv - ing tab - er - nac - le of
God, shall nev - er be__ touched by an un - clean_ hand.



But the lips__ of be - liev - ers shall sing__ un - to her__



cease-less - ly with the voice of an - gels, cry - ing joy - ful - ly,



Re-joice, O full of grace. The Lord is with thee.

Special melody: *Upon that mount in Galilee*

The musical score consists of eight staves of music in G clef, common time, with lyrics in English. The lyrics tell the story of the Annunciation to the Virgin Mary. The music features various note values (eighth and sixteenth notes) and rests, with several melodic phrases separated by vertical bar lines.

The lyrics are as follows:

The Lead - er of _____ the heav'n - ly hosts was sent
from _____ Al - might - y God to an un - de -
- filed _____ Vir - - - gin to an -
- nounce to her the strange and in - ef - fa - bles won - der
that _____ God as _____ Man shall, with - out
seed, be - come a child from her, re - stor - ing the
whole cre - a - - - tion of _____ man - kind.
Where-fore, ye _____ na - - tions, re - ceive the glad____ tid - ings
of the rē - cre - a - tion of _____ the whole _____ world.____

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

Re - joice, O The - - - o - - to - - - kos,
O de - liv - er - ance of Ad - am from the
curse! Re - joice, chaste The - o - to - kos! Re - joice, O
liv - - ing bush! Re - joice, O bril - liant
lamp! Re - joice, O ho - ly throne! Re - joice, O
heav - en - ly lad - der and door! Re - joice, O di - vine
char - i - ot! Re - joice, O bright cloud! Re - joice, O
tem - ple, O most gild - ed jar! Re - joice, O
moun - tain! Re - joice, O Ta - ber - na - cle and ta - ble!
Hail to thee, O de - liv - er - er of Eve.

Verse 1 - Fast

Praise God in his sanc - tu - ar - y, praise him in the

firm - - - a - ment of his pow'r.

Special melody: *Thou art the joy*

Prosomion 1

From the arch - es on high did Ga - bri - el de - scand com - ing

t'ward Naz a - reth. He came to the

Vir - - - gin Mar - y, lift - ing his voice to her

say - ing, Hail; for thou shalt con - ceive a Son

old - er than Ad - am, to the Mak - er

and Cre - a - tor of the a - - - ges,

who de - liv - er - eth those who cry un - to thee,

O un - de - filed one, Hail!

Verse 2 - Fast

Slow

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

Prosomion 2

From heaven did Ga - bri - el come,
bring - ing the An-nun - ci - a - tion to the Vir - gin Mar - y,
and cry - ing un - to her, Hail; for thou dost car - ry in thy womb
him who shall be con - tained in thee,
the Un - con - tain - a - ble in space.
Thou shalt be re - vealed as car - ry-ing him who shin - eth forth from the
Fa - ther, be - fore the morn - ing star.

Verse 3 - Fast

Musical notation for Verse 3 - Fast, showing two staves of music. The first staff is labeled "Praise him with the sound of the trumpet," and the second staff is labeled "Slow praise him with the psaltery and harp." The music consists of eighth and sixteenth notes on a treble clef staff.

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

Prosomion 3

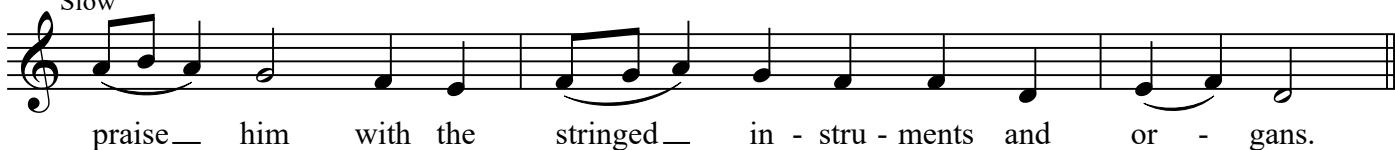
Musical notation for Prosomion 3, showing eight staves of music. The lyrics describe the Word coming from the Father, existing before eternity, and descending to help those in need. The music includes various note values and rests.

The Word, co-e-ter-nal with the Fa-ther be -
- fore e-ter-ni-ty, was not sep-a-rat-ed from the ce-les-tials.
But he de-scend-ed, through his ex-ceed-ing com-pas-sion, to
those who are be-low, tak-ing pit-y on our
stum-blings and falls, and put-ting
on the hu-mil-i-ty of Ad-am,
tak-ing on a strange-like ness.

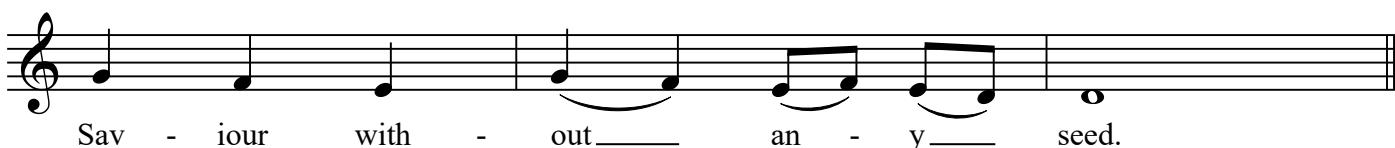
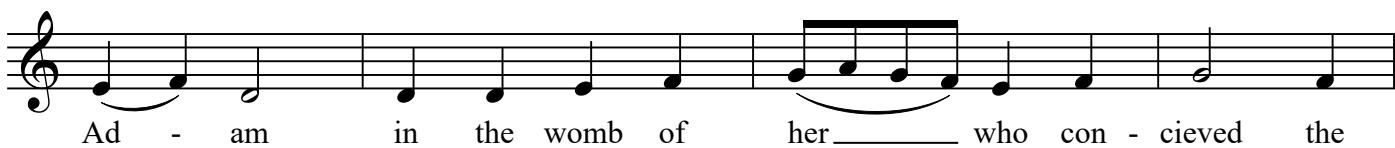
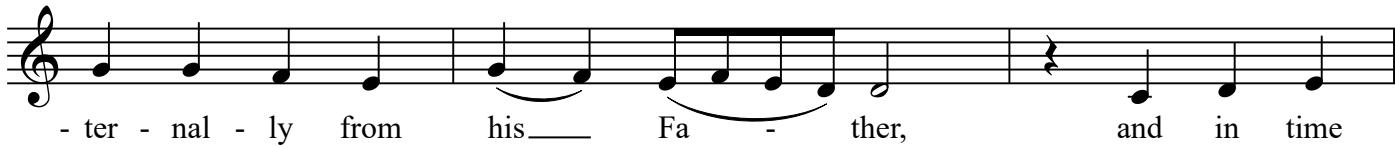
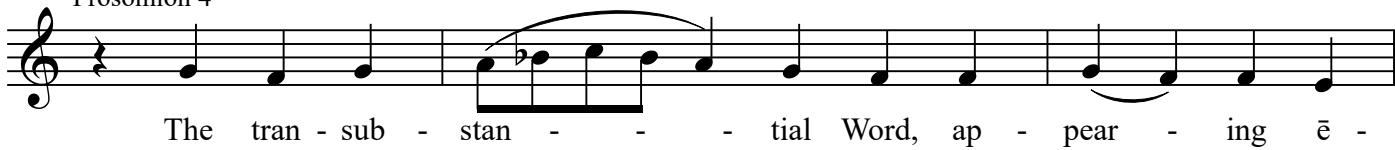
Verse 4 - Fast



Slow



Prosomion 4



The musical notation consists of ten staves of Gregorian chant in G clef, common time, with various note heads and stems. The lyrics are written below each staff. Measure numbers 544 and 545 are indicated above the first two staves.

544

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 is dis-closed the myst' - ry be - fore thē a - - ges;
and the Son of God shall be - come the Son of Man,
that by his a - dop - tion of the low - - est
he____ may grant me the high - - est. Of old____
Ad - - am failed to be - come a God as
he____ de - sired, so God____ be - came Man____ that

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

Ad - am might be - come as _____ God.
Where - fore, let cre - a - - - tion re - joice, and
na - ture ex - change greet - ings, for thē arch - an - gel did stand
rev - er - ent - ly be - fore the Vir - - gin and
of - - fered her joy in - stead of _____ sor - - row.
Where - - - fore, O our _____ God, who by
thy _____ com - pas - sion be - came _____ man,
glo - - - ry _____ be _____ to _____ thee.

Now sing the Great Doxology in Tone 2, as on page 205 of the Byzantine Matins Project by Kazan.
Then sing the Troparion of Annunciation, as on page 16 of this book: "Today is the beginning ..."

Second Antiphon - Refrain - Tone 2

Save _____ us, O Son of God, who _____
wast in - car - - nate for our sake, who sing _____ to
thee, Al - le - lu - - - - ia.

Begin with the Verse, and then sing the Refrain:

Verse 1: He shall come down as rain upon the fleece, and as the dew which falls upon the earth.

Verse 2: The Most High hath sanctified His tabernacle; our God shall plainly come, and shall not keep silence.

Verse 3: In His days righteousness shall shine forth; and abundance of peace, so long as the moon endureth.

Verse 5: Glory to the Father ... Both now and ever ... Only begotten Son and Word of God...

For the Third Antiphon, sing the Troparion of the Annunciation, as on page 16 of this book.

Entrance Hymn

From day to day show forth the sal - va - - - - tion
of _____ our God. Save _____ us, O Son of God,
who_ wast in - car - - nate for our sake, _____ who
sing _____ to thee, Al - le - lu - - - - ia.

Kontakion - *The Original Melody*

To thee the champ - ion lead - - - er, I

thy cit - y as - scribe thank of - fer-ings of vic - to - ry for

thou hast de - liv - ered me from ter - rors, O

The - o - to - kos. But as thou hast that

pow - er which is in - vin - ci - ble, from all

dan - - - gers set me free, that I may cry

out un - to thee: Hail, O

bride with - out bride - groom.

Magnification

Pro - claim, _____ O _____ earth the glad
tid - - - ings of great joy, and
ye____ heav - ens praise the glo - ry of God.
The The - o - to - - kos, be'ng the liv - ing
ta - ber - - - nac - - le of God, shall nev - er be
touched by an____ un - - - clean____ hand. But the
lips of be - liev - - - ers____ shall sing un - to her____
cease - less - - - ly with the voice of
an - - - gels, cry - ing joy - ful - ly,

Re-joice, _____ O _____ full _____ of _____ grace. The
Lord _____ is _____ with _____ Thee.

Communion Hymn - Tone 1 - Slow

The Lord _____ hath _____ chos-en Zi - on.
He _____ hath _____ chos - - - en it for
his dwell - ing. Al - le - lu - - - ia.
Al - - le lu - - - - ia.
Al - - le - - lu - - - ia.