Menaion

March

Third Edition, February, 2018
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
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
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. Exapostelarion, 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 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.
If thou, O Lord, shouldest mark iniquities, O Lord who shall stand, for with thee there is forgiveness.

Verily, Gabriel did come to thee, disclosing the purpose which was before the ages, hail ing thee and saying, Rejoice, O unseeded land! Rejoice, O unburning bush! Rejoice, O depth inaccessible to vision! Rejoice, O bridge leading to the heavens! Rejoice, O lofty ladder whom
Now repeat Prosomion 1, "Verily, Gabriel did come to thee," and then sing the 3rd verse.

Verse 3 - Fast

From the morning watch until night, from the morning watch, let Israel trust in the Lord.
And the blameless Maiden, replied to the captain of hosts, Verily, thou dost appear to me as a man. Wherefore, then, dost thou utter superhuman things, saying that God shall be with me and dwell in my womb? Tell me, how am I, then, to become a spacious place of sanctification for him, who rideth on the cherubim? Mislead me not with deceit; for I have known no pleasure, and have not approached wedlock. How, then shall I give birth to a son?
Verse 4 - Fast

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

Verse 5 - Fast

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

Prosomion 3

Then the incorporeal one cried unto her, saying,

Whensoever God will eth, the order of nature is overcome, and that which is superhuman is accomplished.

Therefore, O all pure and holy one, believe_
thou my true words. But she cried,
saying, Let it be unto me as thou sayest, and I will give birth to the incorporeal, who shall take a body from me, that by his union there-with he may raise man to the first rank, since he alone is mighty.

Verse 6 - Fast

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

Now repeat Prosomion 3, "Then the incorporeal one," and then continue with the "Glory."
Vespers - Menaion  
Glory - Doxastikon  
Tone 6

March 25  
Annunciation to the Theotokos  
Basil Kazan

From heaven the archangel Gabriel was sent to announce the conception to the Virgin. He went to Nazareth thinking within himself and wondering greatly, how it is that he who is in the

Antiochian Orthodox Christian Archdiocese, 2/22/18, Rev 4, DA, CAH
highest and incomprehensible shall be
born of a Virgin. He whose
throne is heaven, and
earth his footstool, how shall he be con-
tained in a woman's womb?

How was he pleased to be incarnate of
her by a word only, he whom the
six-wing'd ones and those of many

eyes cannot gaze upon?
Yea, he who
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.
In the sixth month the archangel was sent to a pure Virgin. And as he opened his mouth to her with Peace, he announced to her that from her should come the Redeemer. And having accepted the greeting with faith, she conceived thee, O God before eternity, who wast pleased, in an inexplicable manner, to become incarnate for the salvation of our souls.

From day to day, show forth the salvation of our Lord.
Theotokos heard a language she did not understand; for the archangel uttered to her the words of the Annunciation. And having accept ed the greeting with faith, she conceived thee, O God before eternity. Wherefore, we lift our voice to thee in joy, saying, O God who wast incarnate without transubstantiation, grant the world safety and our souls the Great Mercy.

Sing unto the Lord a new canticle.
Be hold, now is our re-call made man-i-fest; for God is ū-nit-ed with man-kind in an in-eff-a-ble man-ner. And at the voice of thē arch-an-gel er-ro-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 thē an-ci-ent curse. 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.
Glorify to the Father and to the Son and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen.

Today is the Annunciation, the virginal celebration; for terrestrials shall unite with celestials, Adam being renewed and Eve freed of the first sorrow. And the tabernacle who is of our own substance hath become a temple for God, by deification of the clay derived from her.
What mystery, the incomprehensible quality of the condescension, and the ineffable manner of the Conception! An angel ministering the wonder, and the virgin womb receiving the Son. The Holy Spirit is sent, and on high the Father is well pleased. The reconciliation was effected by the universal will, through which and by which having been saved, let us with Gabriel sing unto the
Virgin, Hail, O full of grace. The Lord is with thee, from whom Christ our Lord God and Savior did take our nature and join it to himself. Therefore, implore 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

Today is the beginning of our salvation,

and the manifestation of the mystery

from the ages; for the Son of God becometh the Son of the Virgin, and

Gabriel proclaimeth grace. Wherefore, do we shout with him to the Theotokos, Hail, O full of grace. The Lord is with thee.

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 Anabathmoi, 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 Katabasie, 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

<table>
<thead>
<tr>
<th>Second Antiphon</th>
<th>Page 36</th>
</tr>
</thead>
<tbody>
<tr>
<td>Eisodikon (Entrance Hymn)</td>
<td>Page 36</td>
</tr>
<tr>
<td>Kontakion</td>
<td>Page 37</td>
</tr>
<tr>
<td>Ninth Ode with its Magnification</td>
<td>Page 38</td>
</tr>
<tr>
<td>Koinonikon (Communion Hymn)</td>
<td>Page 39</td>
</tr>
</tbody>
</table>
From day to day show forth the salvation of our God.

Sing unto the Lord a new song,
sing unto the Lord all the earth.

From day to day show forth the salvation of our God.
To day doth Gabriel announce to her who is full of grace, Hail, O groom-less and unwedded Maid - en. Let not my strange appear-ance dazzle thee, nor be dismayed 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 without corrup - tion, and shall give birth to the Lord, O pure one.

"Have mercy on me, O God, according to thy loving-kindness ..."
Ode 1

I shall open my mouth and it will be filled with the Spirit, and I shall speak forth to the Queen and Mother. I shall be seen joyfully singing her praises, and I shall delight to sing of her wonders.

Ode 3

As a living and copious fountain, O Theotokos, do thou strengthen those who hymn thy praises, and are joined together in a spiritual company for thy service; and in thy divine glory make them worthy of crowns of glory.
The transcendentally divine Jesus, sitting in glory on the throne of the Godhead, hath come on a bright cloud, saving with the clasp of his incorruptible hands those who cry unto him, Glory to thy might, O Christ.

All creation was amazed at thy divine glory, for thou, O unwedded Virgin, didst hold within thee the God of all, and didst bear the Eternal Son, who towards with salvation all who hymn thy praises.
Ode 6

In the belly of the whale, Jonah the Prophet, foretold the three-day Burial, lifting his voice and imploring, Deliver me from corruption, O Jesus, King of the powers.

Ode 7*

The godly-minded children worshipped not the creature rather than the Creator, but trampling upon the threat of fire in manly fashion, they rejoiced and sang: "O all-praised Lord and God of our fathers, blessed art thou."

(*Ode 7 was not in the original music.)
We praise, we bless and we worship the Lord.

Hearken, O Maid-en, virgin and pure, that Gabriel may tell the eternal will of the Highest.

Make thee ready to receive God; for the Uncontainable shall, through thee, mingle with mankind. Therefore, rejoicing, 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

Proclaim, O earth, the glad tidings of great joy, and ye heavens, praise the glory of God.

The Theotokos, being the living tabernacle of God, shall never be touched by an unclean hand.
But the lips of believers shall sing unceasingly with the voice of angels, crying joyfully,

Rejoice, O full of grace. The Lord is with thee.

Magnification

Proclaim, O earth, the glad tidings of great joy, and ye heavens, praise the glory of God.

Thou hast transcended the bounds of nature, O Maiden, having conceived God in an ineffable manner; for being of a perishable nature, thou wast exempted in thy birthgiving from that which pertaineth to
Rejoice, O full of grace. The Lord is with thee.

Magnification

Proclaim, O earth, the glad tidings of great joy, and ye heavens, praise the glory of God.

How dost thou overflow with milk, O undefiled Virgin? Verily, thou hast appeared as a strange manifestation, utterable by human tongue, transcending nature and the bounds of the laws of birth. Wherefore, thou dost hear, as is meet,

Rejoice, O full of grace. The Lord is with thee.
Magnification

Pro-claim, O earth, the glad tidings of great joy, and ye heavens, praise the glory of God.

The God-inspired Scriptures, O Mother of the Highest, have spoken of thee mystically; for Jacob when he saw the ladder of old, which was a sign of thee, cried, saying, This is the ascent of God.

Wherefore, as is meet, thou dost hear, Rejoice, O full of grace. The Lord is with thee.

Magnifications - Ninth Ode
Tone 4

March 25
Annunciation to the Theotokos
Basil Kazan

Antiochian Orthodox Christian Archdiocese, 3/4/17, Rev 4, DA, CAH
Glory to the Father and to the Son and to the Holy Spirit.

Proclaim, O earth, the glad tidings of great joy, and ye heavens, praise the glory of God.

The bush and the fire did reveal to God- beholding

Moses a wonderful miracle. And seeking the fulfillment

thereof with the passing of time, he cried, saying,

I shall behold her who is a spotless Maiden,

who shall be addressed with rejoicing as the Theotokos,

Rejoice, O full of grace. The Lord is with thee.
Both now and ever, and unto ages of ages. Amen.

Proclaim, O earth, the glad tidings of great joy, and ye heavens, praise the glory of God.

Verily, Daniel called thee a supersensuous mountain, and Isaiah, the Mother of God. Gideon saw thee as a fleece. David called thee a sanctuary, and another a door. But Gabriel cried unto thee, saying, Rejoice, O full of grace. The Lord is with thee.

Now conclude with the Heirmos of the Ninth Ode with its Magnification, as the Katabasia, as on the next page.
Pro-claim, O earth, the glad tidings of great joy, and ye heavens, praise the glory of God.

The Theotokos, being the living tabernacle of God, shall never be touched by an unclean hand.

But the lips of believers shall sing unto her ceaselessly with the voice of angels, crying joyfully,

Rejoice, O full of grace. The Lord is with thee.
The Leader of the heavenly hosts was sent from Almighty God to an undeciphered Virgin, to announce to her the strange and ineffable wonder that God as Man shall, without seed, become a child from her, restoring the whole creation of mankind.

Wherefore, ye nations, receive the glad tidings of the recreation of the whole world.
Rejoice, O Theotokos,
O deliverance of Adam from the curse! Rejoice, chaste Theotokos! Rejoice, O living bush! Rejoice, O brilliant lamp! Rejoice, O holy throne! Rejoice, O heavenly ladder and door! Rejoice, O divine chariot! Rejoice, O bright cloud! Rejoice, O temple, O most gilded jar! Rejoice, O mountain! Rejoice, O Tabornacl and table!

Hail to thee, O deliverer of Eve.
Praise God in his sanctuary, praise him in the firmament of his pow'r.

Special melody: *Thou art the joy*

Prosomion 1

From the arches on high did Gabriel descend coming t'ward Nazareth. He came to the Virgin Mary, lifting his voice to her saying, Hail; for thou shalt conceive a Son older than Adam, to the Maker and Creator of the ages, who delivereth those who cry unto thee, O undeiled one, Hail!

*Antiochian Orthodox Christian Archdiocese, 3/4/17, Rev 4, DA, CAH*
Praise him for his mighty acts, praise him according to his excellent greatness.

From heaven did Gabriel come, bringing the Annunciation to the Virgin Mary,

and crying unto her, Hail; for thou dost carry in thy womb him who shall be contained in thee,

the Uncontainable in space.

Thou shalt be revealed as carrying him who shineth forth from the Father, before the morning star.
Praise him with the sound of the trumpet,

praise him with the psaltery and harp.

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-

passion, to

those who are be-low, take-ing pit-y on our

stum-

bling and fall, and put-

ning

on the hu-

mil-

i-

ty of Ad-

am,

tak-ing on a strange like-

ness.
Praise him with the timbrel and dance,

praise him with the stringed instruments and organs.

The transubstantial Word, appearing eternally from his Father, and in time from his Mother, taketh on the likeness of a servant, becoming flesh, without separation from the Godhead and renewing the creation of Adam in the womb of her who conceived the Saviour without any seed.

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March 25
Annunciation to the Theotokos
Basil Kazan

Antiochian Orthodox Christian Archdiocese, 3/4/17, Rev 4, DA, CAH
Glo - ry to the Fa - ther and to the Son, and to the Holy 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 the 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

March 25
Annunciation to the Theotokos
Basil Kazan

Antiochian Orthodox Christian Archdiocese, 3/4/17, Rev 4, DA, CAH
Ad am might become as God.

Wherefore, let creation rejoice, and nature exchange greetings, for the archangel did stand reverently before the Virgin and offered her joy instead of sorrow.

Wherefore, O our God, who by thy compassion became man,
glory 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 incarnate for our sake, who sing to thee, Alleluia.

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 salvation of our God. Save us, O Son of God, who wast incarnate for our sake, who sing to thee, Alleluia.
To thee the champion leader, I
thy city ascribe thank offerings of victory for
thou hast delivered me from terrors, O
Theotokos. But as thou hast that
power which is invincible, from all
dangers set me free, that I may cry
out unto thee: Hail, O
bride without bridegroom.
Magnification

Proclaim, O earth the glad tidings of great joy, and ye heavens praise the glory of God.

The Theotokos, being the living tabernacle of God, shall never be touched by an unclean hand. But the lips of believers shall sing unto her ceaselessly with the voice of angels, crying joyful

March 25
Annunciation to the Theotokos
Basil Kazan

Divine Liturgy - Menaion
Ninth Heirmos with its Magnification
Tone 4

Antiochian Orthodox Christian Archdiocese, 3/4/17, Rev 4, DA, CAH
Re-joice, O full of grace. The Lord is with Thee.

The Lord hath chos-en Zi-on.

He hath chos-en it for his dwell-ing. Alle-lu-ia.

Alle-lu-ia.