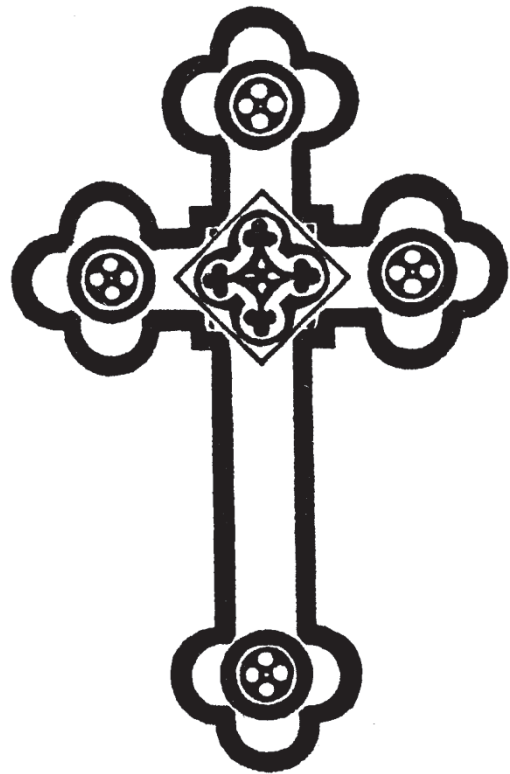


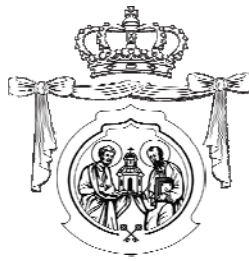
Aenaion

June



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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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".

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,

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

Christopher Holwey

After reciting three Psalms, beginning with "Blessed is the man . . . ," sing "O Lord, to thee have I cried . . ." in Tone 2 from the Byzantine Vespers Project by Kazan, and the three Prosomia and verses, repeating each, as on page 1-5 in this book.

Then sing "Glory . . ." in Tone 4, from the Byzantine Vespers Project, followed by "Christ, by inquiring three times . . . ," as on pages 6 and 7 of this book.

Now sing "Both Now . . ." and "David the Prophet who became through thee . . ." in Tone 4, from the Byzantine Vespers Project.

Then sing "Gladsome Light . . ." and the Daily Prokeimenon, followed by the usual petitions. Sing the Aposticha, as on pages 8-11 in this book.

Now sing "Glory . . ." in Tone 6, as on pages 12 and 13.

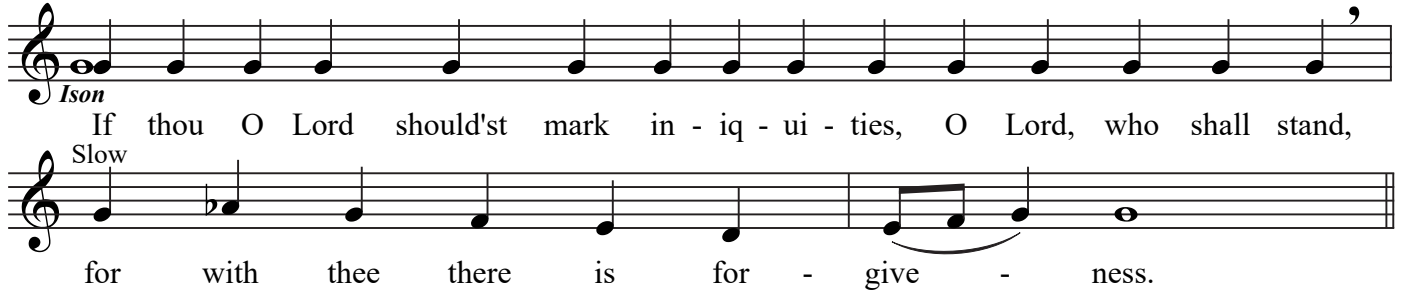
Then sing "Both Now . . . ," as on the bottom of page 13 and the top of page 14 of this book.

Then sing the Troparion of the Saints in Tone 4, as on page 14. Sing "Glory . . ." and repeat the Troparion, then sing "Both now . . ." followed by "The mystery which was hidden from everlasting . . . ," from the Byzantine Vespers Project.

Conclude with the dismissal.

Sing the following after "O Lord, to thee have I cried"

Verse 1 - Fast



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

Special melody - The original melody: *With what fair crowns*
Prosimion 1



With what crowns of pa - eans shall we crown Pe - ter and
Paul, sep - a - rat - ed in the bod - - - y, ū - nit - ed in the
spir - - it, the one fore - most a - mong
the pro - claim - ers of God, — thē oth - er be - cause he
la - - - bored more than thē oth - - - ers?
These two were crowned with the crowns of in - cor - rup - ti - ble
glo - - - ry, as is tru - ly meet, by Christ our
God who pos - sess - eth the Great — Mer - cy.

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, and then sing Verse 3 and Prosomion 2.

Verse 3 - Fast

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

Is - ra - el trust in the Lord.

Prosomion 2

Slow

With what de - light - ful songs of praise shall we ex - tol ____

Pe - ter and Paul, those two wings of di - vine ____ knowl - edge,

fly - ing in the four quar - ters of thē earth

and as - cend - ing un - to heav - - - - en, ____


those two hands of the gos - pel of grace, those two
feet of the preach - ing of the truth, those two
riv - ers of wis - dom, those two horns of the
Cross through which Christ who pos - sess - eth the
Great Mer - - - cy, did de - mol - ish the
haugh - ti - ness of dev - - - ils?

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 Prosimion 2, and then sing Verse 5 and Prosimion 3.

Verse 5 - Fast Slow



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

Prosimion 3



With what — spir - i - tual pan - e - gyr - ics shall we laud —




Pe - ter and Paul, thē un - duded edg - es of the drawn




sword — of the Spir - it, slaugh - ter - ing



in - fi - del - i - ty, thē o - pen a - dorn - ment of



Rome, and the bliss of the whole world, the God - in - scribed



tab - lets of the New Cov - e - nant, known in



Zi - on, ac - cord - ing to their — call by Christ




who pos - sess - eth the Great — Mer - - cy?

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.

Now repeat Prosimia 3, and then continue with the "Glory"

Glory - Tone 4 Slow



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



Ho - - - ly Spir - - - it.*



Christ, by in - quir - ing three times, Pe - ter, lov - est thou



me? did make right the three de - ni - als.



Where - fore, Si - mon cried un - to the Lord who



know - eth all se - crets, say - - - ing, Thou



know - est all things; thou know - est that I love thee.

(*Traditionally, the end of this phrase in Tone 4 would stay on D, and not go up to E.
Also, the Bs with parentheses around the flat ought to be B-flat, which Kazan did not write.



Af - ter this the Sav - ior said un - to him:
Feed my sheep, feed my lambs, feed my sheep,
which I have fash - ioned for sal - va - tion with
my own blood. Be - seech thou him,
there - fore, O A - pos - tle bless - ed of God, to
grant us the Great Mer - - - cy.

*Now sing "Both Now . . ." and "David the Prophet who became through thee . . ." in Tone 4,
from the Byzantine Vespers Project.*

Then sing "Gladsome Light . . ." and the Daily Prokeimenon.

The New Testament Readings are as follows:

- 1) 1 Peter 1:3-9*
- 2) 1 Peter 1:13-19*
- 3) 1 Peter 2:11-24*

Continue with the usual petitions, followed by the Aposticha, as on the following pages.

Idiomelon 1

O glo - ri - ous A - pos - tle, Paul, who_ can de - scribe
thy_ bond - age and trib - u - la - tions_
in the cit - ies; or ex - pa - ti - ate on the strug - gles and
hard - ships which thou_ didst en - coun - ter in the
preach - ing of Christ,_ that thou_ might - est win_
all and pre - sent the Church_ to Christ?_
Where-fore, O A - pos - tle Paul, teach - er of the
church - es, plead_ thou_ that she may pre - serve thy
good con - fes - sion un - to her_ last_ breath.

Stichos 1

Their sound hath gone forth un - to all thē_ earth.

Idiomelon 2

O glo - ri - ous A - pos - - - - - tle,
who__ can de - scribe thy bond - age and sor - - - - row in the
cit - ies; the trib - u - la - tions, hard - ships, watch - ings, and
pain - ful mis - for - - - - tunes, through hun - ger and
thirst, through cold,__ na - ked - ness, bar - rel, beat - ings with
rods, ston - ing, cross - ing of wil - der - ness, and
drown - ing in the bot - tom of the sea? Thou hast be - come a
spec - ta - cle to an - gels and men, bear - ing all
with the help of Christ__ who es - tab - lished thee.____
Where - fore, we,__ who__ cel - e - brate thy me - mo - ri - al in

faith, be - seech thee to
in - ter - cede for the sal - va - tion of our souls.

Stichos 2

The heav - ens show forth the glo - ry of God.

Idiomelon 3

Let us ex - tol Pe - ter and Paul, the two great
lu - mi - nar - ies of the Church; for they did
shine forth in the firm - a - ment of faith, tran - scend - ing the
sun in bril - lian - cy; by the rays of whose
preach - ing they led forth the Gen - tiles from
ig - no - rance in - to di - vine know - ledge. Where - fore, one of
them was nailed up - on the Cross, mak - ing his



way un - to heav - en where he _____ re - ceived the
keys_ of the king - dom from Christ him - self; and thē
oth - er was be - head - ed with the sword, and was car - ried to the
Sav - ior, be - - ing_____ bless - ed as is
meet; both de - clar - ing that Is - ra - el laid hand a - gainst the
Lord_____ un - just - ly. By their pe - ti - tions,
there - fore, O Christ our God, de - mol - ish our
en - e - mies and es - tab - lish thē Or - tho - dox_ Faith; for
thou_ art the Lov - er of man - - - kind.

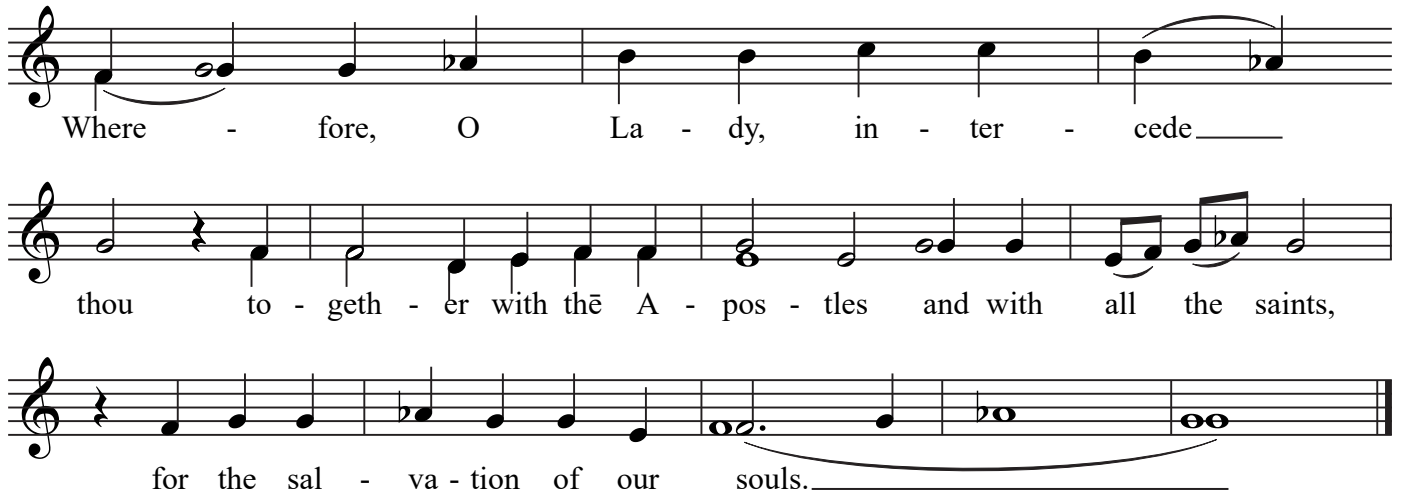
Glory - Tone 6

Glo-ry to the Fa - ther and to the Son and to the Ho - ly Spir - it.
To - day hath shone forth to thē ends of thē earth
a de - light - ful feast by thē all - sol - emn me - mo - ri - al,
the me - mo - ri - al of thē all - wise A - pos - tles,
the heads of thē A - pos - tles, Pe - ter and Paul.
Where - fore, let Rome re - ceive the glad
tid - ings re - joic - ing, and let us,
breth - ren, feast this all - sol - emn day, cry - ing un - to
them, Re - joice, O Pe - ter thē A - pos - tle
and the spe - cial friend of the Teach - er

Christ our God. Re - jice, O
tru - ly be - lov - ed Paul, preach - er of the Faith and
teach - er of the ū - ni - verse. And be - cause of
your priv - i - lege, O sanc - ti - fied
pair, be - seech Christ God to save our souls.

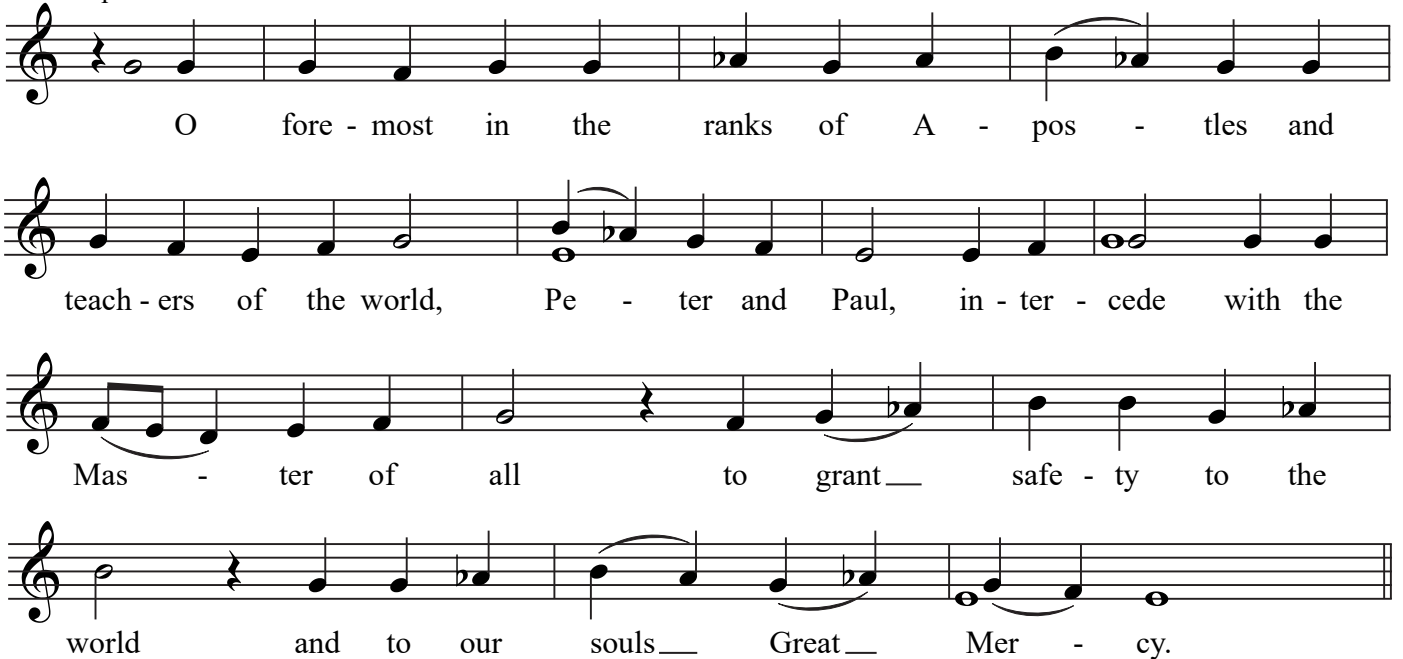
Then sing "Both now . . ." to our Lady, in heirmologic Tone 6.

Both now and ev - er, and un - to a - ges of a - ges. A - men.
Thou art the true vine, O The - o - to - kos
bear - ing the Fruit of life. Thee do we im - plore.



Where - fore, O La - dy, in - ter - cede
thou to - geth - er with thē A - pos - tles and with all the saints,
for the sal - va - tion of our souls.

Troparion - Tone 4



O fore - most in the ranks of A - pos - tles and
teach - ers of the world, Pe - ter and Paul, in - ter - cede with the
Mas - ter of all Mas to grant safe - ty to the
world and to our souls Great Mer - cy.


*Sing "Glory . . ." and repeat the Troparion,
then sing "Both now . . ."
followed by "The mystery which was hidden from everlasting . . . ,"
from the Byzantine Vespers Project.*

Conclude with the dismissal.

On "God the Lord hath appeared unto us . . . ," sing the Troparion, as on page 14 of this book.


Now read the Kathismata, as on page 551 in *The Divine Prayers and Services* by Nassar, followed by the Anabathmoi, "From my youth up . . . ," as on pages 63 and 64 of the *Byzantine Matins Project* by Kazan (without the Prokeimenon). Then sing the following Prokeimenon.

Prokeimenon



Ison Their sound hath gone— forth in - to all thē earth, and their words un - to thē ends of the world. Verse The heav-ens de-clare the glo - ry of God, and the firm - a - ment pro - claim - eth the work of His hands.

Sing third time



Their sound hath gone— forth in - to all thē earth, and their words un - to thē ends of the world.

After the reading of the Gospel (11th Eothinon) and Psalm 50, sing the "Glory" and what follows on pages 16-17 of this book.

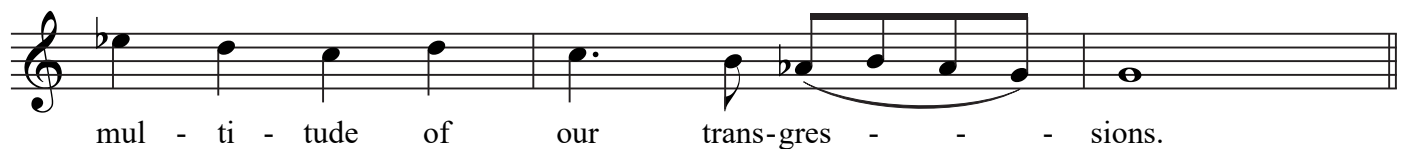
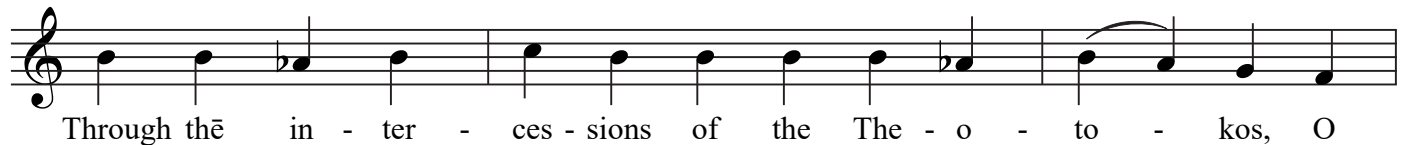
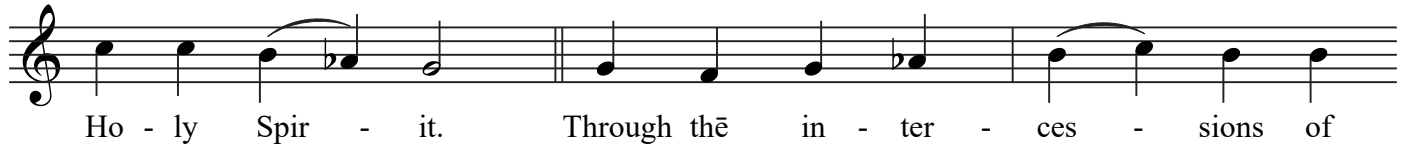
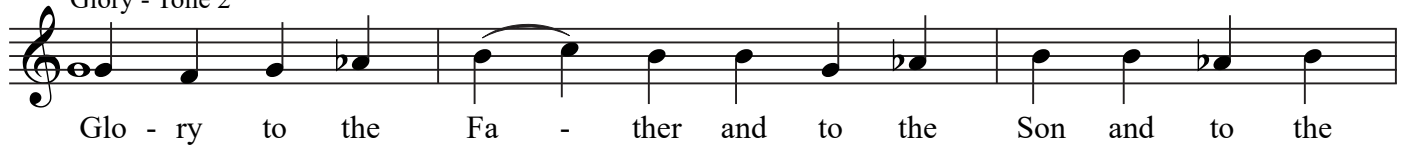
Sing the Katabasiae, "I shall open my mouth . . . ," as on pages 72-80 in the *Byzantine Matins Project*.

Now sing the Exaposteilaria, as on page 18 and 19 of this book.

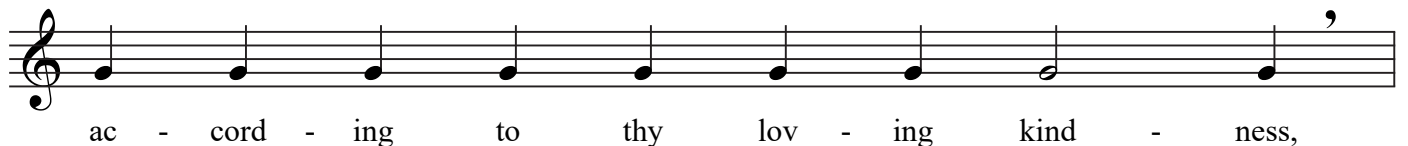
Then sing the Praises in Tone 4, "Let everything that hath breath . . . ," and the ones for the Saints, as on pages 20-25 of this book. Now sing "Glory . . . ," as on pages 25-26 of this book, and "Both Now . . . ," as on the bottom of page 26.

Then sing the Great Doxology in Tone 6, followed by the Troparion of the Saints, as on page 14 of this book.

Glory - Tone 2



Fast - Tone 2





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

Slow



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

Idiomelon - Tone 2



O, Pe - ter, head of thē hon - ored A - pos - tles and



rock of the Faith, and O



won - der - ful Paul, or - a - tor and



star of the ho - ly church - es, as



ye stand be - fore the di - vine throne,




in - ter - cede with Christ for our sake.

Special melody: *Hearken, ye women*


Come, let us all ex - tol thē A - pos - tles
Pe - ter and Paul, those di - vine heads of thē A - pos - tles,
lu - mi - nar - ies of the ū - - ni - verse and
preach - ers of the Faith, those two
trum - - - - - pets de - clar - - - - - ing
things di - vine and re - veal - ing
doc - - - - trines, those two pil - lars of the
Church, and re - fut - ers of er - - - - - ror.

The great and a - maz - ing mys - - ter - y of ____
thy _____ birth - - - giv - ing, O vir - gin
The - o - to - kos, fa - vored of ____ our
God, was preached by _____ the Proph - - ets,
taught by thē A - pos - tles and con - fessed ____ by
Mar - tyrs. Yea, it is praised by _____ thē
an - gels and wor - shiped by _____ men. _____

Verse 1 - Fast Slow

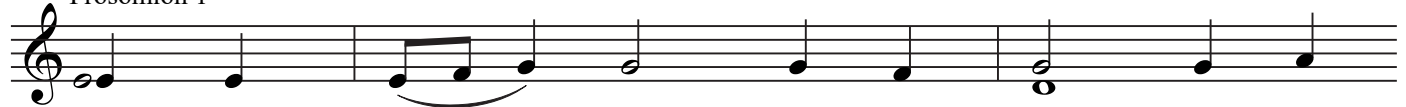


Praise him with the tim - brel and dance, praise — him with the



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

Special melody: *Thou who wast called from on high*
Prosomion 1



When the Sav - - - ior asked the rank of the



twelve Dis - ci - ples, Who do men say that I am?




Then Pe - ter, the fore - cho - sen of the Dis - ci - ples



and re - cip - i - ent of grace from heav - en, pro - claimed thee —



clear - ly, speak - ing of thy God - head, and



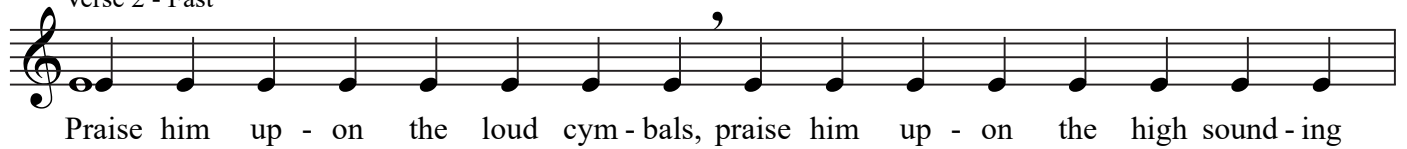
say - ing, Thou art — Christ the Son of the



liv - ing God. Where-fore, it is meet to be - at - i - fy — him,

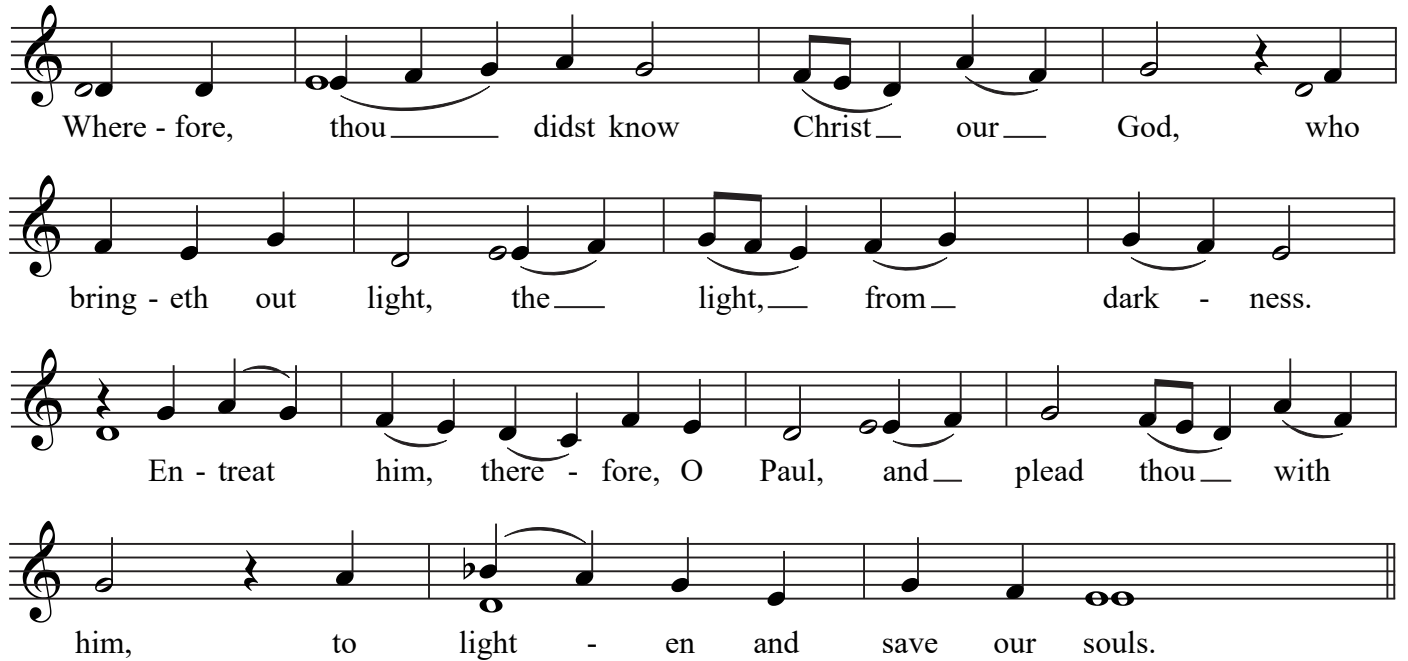


Verse 2 - Fast



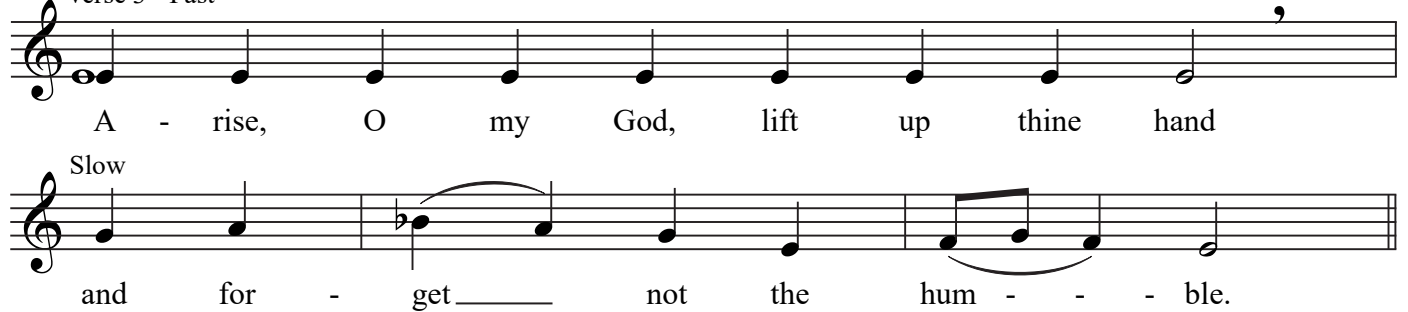
Prosimion 2 - The original melody





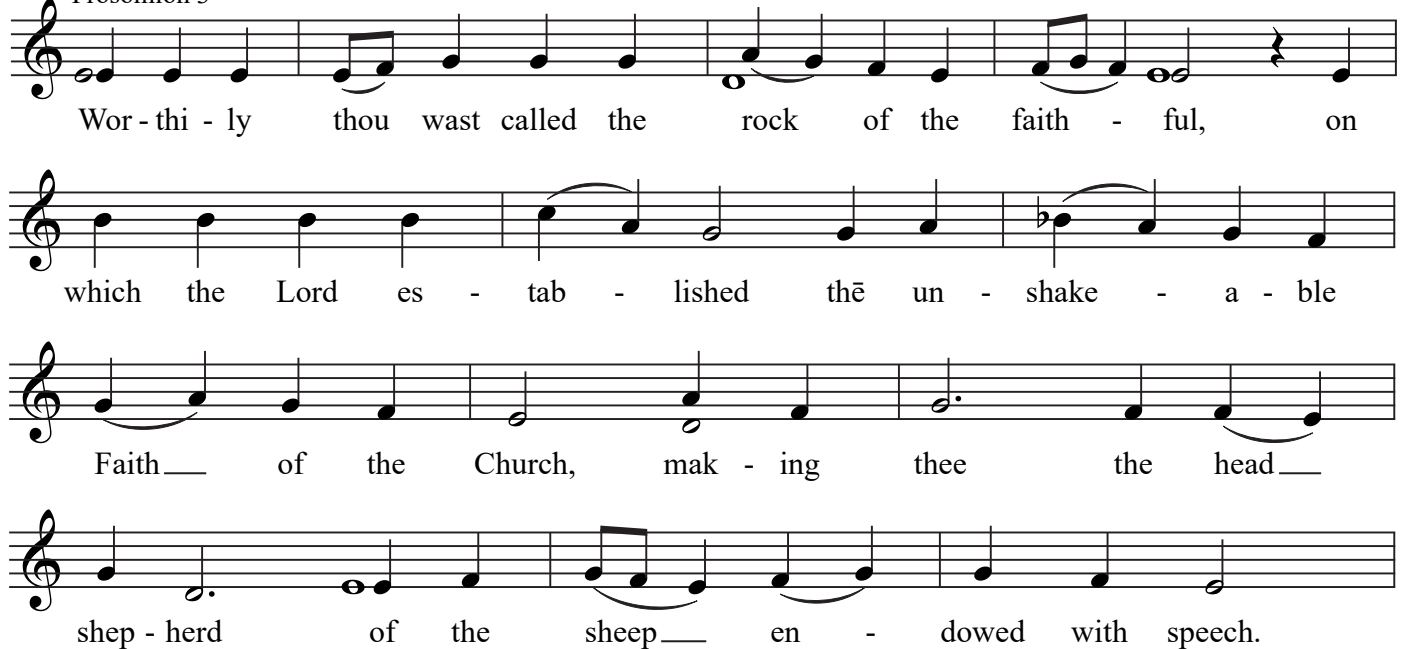
Where - fore, thou _____ didst know Christ_ our__ God, who
bring - eth out light, the___ light,___ from__ dark - ness.
En - treat him, there - fore, O Paul, and__ plead thou__ with
him, to light - en and save our souls.

Verse 3 - Fast

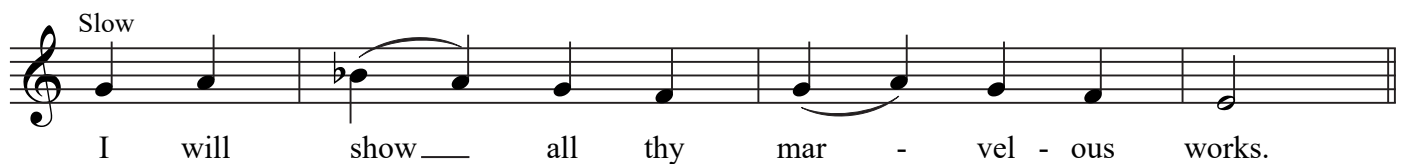
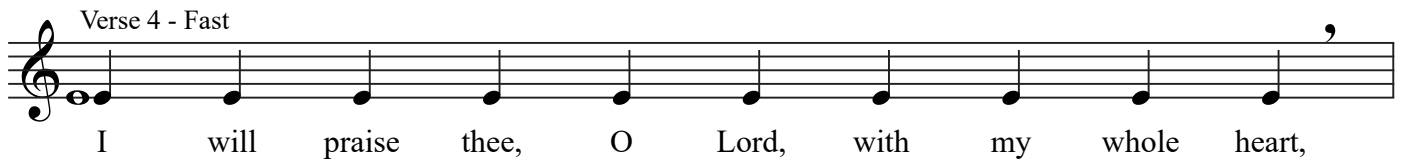


A - rise, O my God, lift up thine hand
Slow
and for - get_____ not the hum - - - ble.

Prosimion 3



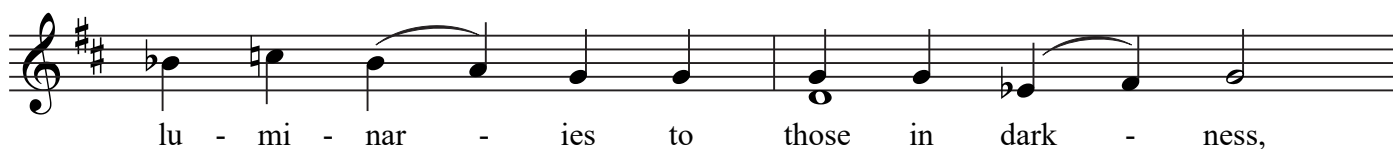
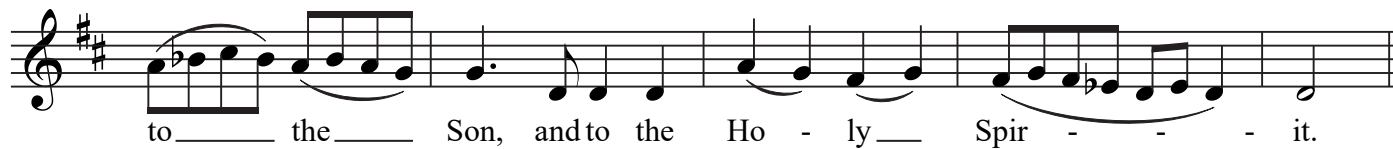
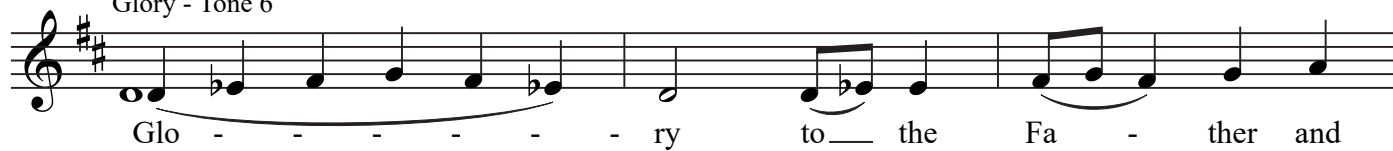
Wor - thi - ly thou wast called the rock of the faith - ful, on
which the Lord es - tab - lished thē un - shake - a - ble
Faith___ of the Church, mak - ing thee the head___
shep - herd of the sheep___ en - dowed with speech.



Prosomion 4

O preach - er of Christ and proud bear - er of his
Cross, Thou didst sin - cere - ly pre - fer to all things the
great - ly de - sired di - vine love, since it link - eth its
lov - ers to the Be - lov - ed. Then thou wast called a cap - tive of
Christ, choos - ing the dis - as - ters of temp - ta - tions,
con - sid - er - ing them sweet - er, sweet - er than all bliss.
Thus thou wast found tru - ly wor - thy of the
pre - cious dis - so - lu - tion, at - tain - ing thy
Mas - ter. Where - fore, plead thou with
him to light - en and save our souls.

Glory - Tone 6



ad - a - mant pil - lars of the di - vine__ doc - trines, ye
friends__ of__ Christ and two hon - ored__
ves - - - sels! Be ye pre - sent a - mong us
in an in - vis - i - ble man - ner, and
grant__ im - ma - te - - - ri - al gifts to
those who ex - tol your feast__ with pae - - - ans.*
(songs__ of__ praise.)

Both now - Hiermologic Tone 6

Both now and ev - - - er, and un - to
a - - - ges of a - - - ges. A - men.
Thou art the true vine, O The - o - to - kos

* Pronounced: PEE-uhns. Or, substitute "songs of praise."

bear - ing the Fruit of life. Thee do
we im - plore. Where - fore, O La - dy, in - ter - cede_
thou to - geth - er with thē A - pos - tles and with all_ the saints,
for the sal - va - tion of our souls._____

*Then sing the Great Doxology in Tone 6,
followed by the Troparion of the Saints, as on page 14 of this book.*