Menaion

July

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
Antiochian Orthodox Christian Archdiocese
OF NORTH AMERICA
358 Mountain Road
Englewood, New Jersey 07631
201 871-1966 FAX: 201/871-7864

To all who read these letters

GREETINGS IN THE LORD JESUS CHRIST

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

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

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

Metropolitan PHILIP
Primate
Antiochian Orthodox Christian Archdiocese
of North America

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

"... the Disciples were called Christians first in Antioch!" ACTS 11:26
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INFORMATION ON THE "MENAION"

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

This publication must be used in conjunction with the "MATINS" and the "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. Exapostelariaon, 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
O ever-Virgin Theotokos and shelter of mankind, thou hast bestowed upon thy city, the robe and the belt of thy pure body as a secure mantle, which by thy seedless birthgiving have remained without corruption; for by thee are nature and time regenerated. Therefore, we implore thee to grant thy city safety, and our souls the Great Mercy.

Menaion
Troparion
Tone 8

Antiochian Orthodox Christian Archdiocese, 6/14/16, Rev 2, DA, CAH
On "O Lord, to thee have I cried . . .," sing six (6) stichera for the Resurrection in the Tone in use, and four (4) for the Holy Fathers in Tone 6, as on pages 3-8, of this book.

Then "Glory . . ." and "Let us extol today the mystical trumpets of the Spirit . . .," as on pages 8 (bottom of page) and 9. Then sing "Both now . . ." and the Theotokion for the Resurrection in the tone in use.

After "Gladsome Light" and the Saturday Prokeimenon, read the three Old Testament Passages, as indicated on page 9 of this book.

The Aposticha is for the Resurrection in the tone in use; and "Glory . . ." is for the Holy Fathers in Tone 3, as page 10 and 11.

Then sing "Both Now . . ." and the Theotokion in Tone 3, as on pages 131-132 of the Byzantine Vespers Service by Kazan.


On "God the Lord hath appeared unto us . . .," sing the Troparia as at Vespers; and the rest of the Matins as on normal Sundays. Sing the Katabasiae "I shall open my mouth . . ." and "O Thou who are more honorable . . ." The Exaposteilarion for the Resurrection; and the following two (2) on pages 13 and 14 of this book.

Sing the Praises for the Resurrection, four (4) from the tone in use, and the Praises for the Fathers, as on pages 15-19 of this book.

Sing the "Glory . . ." and "When the rank of the holy Fathers . . ." in Tone 8, as on pages 20 and 21, and "Both now . . ." and "Most blessed art thou, O Virgin Theotokos, . . .," as on page 190 of the Byzantine Matins Project by Kazan.

Now sing the Great Doxology in Tone 8, as on pages 235-238 in the Byzantine Matins Project, followed by the Troparion of the Sunday of the Holy Fathers, as on page 12 of this book.
Verse 7 - Fast

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

Special melody: Having laid up all their hope

Prosomion 7

O philanthropic Word, boundless and indescribable, having become incarnate for our sake, the solemn Assembly of the wise fathers did proclaim and praise thee, that thou art, perfect God and perfect Man, complete, dual of Nature and acts, and dual also of Will, and that thou thyself art one in Person.
Wherefore, having known thee as one God with the Father and the Spirit we worship thee in faith, blessing them.

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

O glorified ones, verily ye did refute Pyrrhus, Sergius, Honorius, Eutyches, Dioscorus, with Nestor the ugly,

*Eutyches is pronounced: EV-tih-keez.
saving the flock of Christ from the fall of either side, proclaiming Christ aloud as dual in Nature and one in Person, manifest in acts alone. Him, therefore, we worship with the Father and the Spirit, our perfect God and perfect Man, and honor you with glory.
Praise the Lord all ye nations; praise him all ye people.

Those God-man-tled blessed ones, assembled together, wisely declared that the divine act, the act of him who humbled himself in our flesh, and his divine Will are uncreate, ascribing createdness to the human act and human will to escape the confusion of his Nature and the division of his Person.

Wherefore, we believers do honor them in annual feasts, glorifying in unison Christ who glorified them.

Antiochian Orthodox Christian Archdiocese, 6/14/16, Rev 2, DA, CAH
Verse 10 - Fast

For his mercy is great 'ward us, and the

truth of the Lord endur eth for ev er.

Prosomeion 10

Those God mantled Fathers have proclaimed today in

concert that the uncreated Trinity is one

God and one Lord, explain ing to

all the agreement of the simplicity of the one

Nature through participation of the will,

and the simplicity of the deed, and defining all

as without beginning and without end.

Wherefore, we glorify them,
as being like to the Apostles and teaching their Gospel to all.

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

Let us extol today those mystical trumpets of the Spirit, namely the God-man-tled Fathers, who, speaking of divine things, sang in the midst of the Church a hymn of unified tones, teaching that the
Then sing "Both now . . ." and the Theotokion for the Resurrection in the tone in use.
Following "Gladsome Light" and the Saturday Prokeimenon, read the three Old Testament Passages, as follows:
1) Genesis 14:14-20
2) Deuteronomy 1:8-11; 15-17
3) Deuteronomy 10:14-21

After the litanies, sing the Aposticha of the Resurrection and then the "Glory . . ." on the following page.
Glory to the Father and to the Son and to the Holy Spirit.

Ye have become, O Holy Fathers, conscientious keepers of the Apostolic traditions; for having believed in the consubstantiality of the Holy Trinity with Orthodox opinion, ye did refute the blasphemy of Arius in council.
Then, after rebuking Macedonius, the combatter against the Spirit, ye destroyed Nestor, Eutyches, Dioscorus, Sabellius, Severus, the headless one. Wherefore, we implore you to seek for us deliverance from their error, and that our life be kept blameless in faith from ev’ry pollution.


Following St. Simeon’s Prayer and the Trisagion Prayers, sing the Troparia as listed on the following page.
First sing the Troparion of the Resurrection in the tone in use.
Then sing "Glory . . ." and the following Troparion of the Holy Fathers.

Thou, O Christ, art our God of exceeding praise
who didst establish our Holy Fathers as luminous stars on earth,
and through them didst guide us unto the true faith, O most merciful One, glory to thee.

Then sing "Both now . . ." and the Theotokion in Tone 8, "Thou who for our sake . . . ,"
as on page 176 of the Byzantine Vespers Service.
Conclude with the rest of Vespers and the dismissal.
By celebrating today the memorial of the divine Fathers,

O all-compassionate Lord,

we implore thee, through their petitions to deliver thy people from the harm from all heretics, making us all worthy to glorify the Father, the Word, and the all-Holy Spirit.
O all blameless one, thou didst give birth in an ineffable manner to God in two Natures, two Wills, and one Person, who humbled himself by his own will unto crucifixion, granting us the richness of the Godhead by his Resurrection from the dead.
Praise him with the timbrel and dance,
praise him with stringed instruments and organs.

Special melody: Having laid up all their hope

Having indited the whole knowledge of the soul and considered it carefully in the Holy Spirit, the venerable, glorified, and all-blessed Fathers inscribed in divine writing the honorable and heavenly Canon, in which they clearly teach that the Word is coeternal and consubstantial with the Father.
Let us glorify them who faithfully strengthen our belief, thus following unconsciously the teachings of the Apostles.

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

After completing Verse 6, repeat Prosomion 1, "Having indited," then continue with Verse 7 as below.

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

When the blessed Christ preachers received wholly the torch of the Holy Spirit,
they spoke with divine intuition, with supernatural inspiration of few words and much meaning, bringing to the front the evangelical doctrines and traditions of true worship, which, when they were clearly revealed to them from on high, they were illuminated therewith, establishing the Faith they had received from God.
Verse 8 - Fast

I will praise thee, O Lord, with my whole heart,

Slow

I will show all thy marvelous works.

Prosomion 3

Verily, the divine shepherds, being

 favored servants of God

and all honored initiates

of the divine preaching, having attained fully

the experience of shepherding,

and having now most justly waxed wroth, in a judgment of truth,
expelled from the perfection of the Church the devouring, destructive wolves, and stoned them with the sling-shot of the Spirit. Wherefore, they fell as unto death; for they were blighted with an incurable disease.

Continue with "Glory . . ." and "When the rank of the holy Fathers . . ." on the next page.
Glory to the Father and to the Son, and to the Holy Spirit.

When the rank of the holy Fathers flocked from the ends of the inhabited world, they believed in one Substance and one Nature of the Father, Son and Holy Spirit, delivering plainly to the Church the mystery of discourse in theology.

Therefore, in that we laud them in faith, we beatify them, saying: What a divine army,

*NOTE: "The boast of Nicea" was omitted from the wording in Nassar.
After reciting the first three (3) Psalms beginning with "Blessed is the man . . .," sing "O Lord, to thee have I cried . . ." and the 3 Prosomia in Tone 1, as on pages 23-26 of this book.

Now sing "Glory . . ." in Tone 6, as on the bottom of page 26 to 28 of this book. "Both Now . . ." is for our Lady in Tone 6, as on pages 83-84 in the Byzantine Vespers Project by Kazan.

After "Gladsome Light" and the Daily Prokeimenon, read the Old Testament Passages as follows:
1) 1 Kings 17:1-24 (also called 3 Kings)
2) Composite: 1 Kings 18:1, 17-41, 44, 42, 45; 19:1-16 (also called 3 Kings)
3) 1 Kings 19:19-21; 2 Kings 2:1, 6-14 (also called 3 & 4 Kings)

Following the Litanies, sing the Aposticha, as on pages 29-32 of this book. Now the "Glory . . ." in Tone 6, as on page 33 of this book. Then "Both Now . . .," as on page 34 of this book.

Following St. Simeon's Prayer and the Trisagion Prayers, sing the Troparion of St. Elijah in Tone 4, as on page 35 of this book. Then sing "Glory . . . Both now . . ." and the Theotokion in Tone 4, "The mystery which was hidden . . .," as on page 168 of the Byzantine Vespers Project.

MATINS - MENAION
PAGES 36-43
PROPHET ELIJAH (ELIAS)

On "God the Lord hath appeared unto us . . .," sing the Troparion, as on page 35 of this book.

Now read the Kathismata, as on page 563 of The Divine Prayers and Services by Nassar. After the Anabathmoi, "From my youth . . .," sing the Prokeimenon in Tone 4, as on page 36 of this book.

After Psalm 50, sing "Glory . . ." and "Through the intercessions of thy Prophet . . .," followed by "Both now . . ." for the Theotokos, and "Have mercy on me . . .," as on page 36 of this book. The Katabasiae are "I shall open my mouth . . . ."

Sing the Exaposteilaria, as on pages 36-37, and the Praises, as on pages 38-41 of this book. Then the "Glory . . ." and "Both now . . .," as on pages 42 and 43 of this book, resp.

Now the Great Doxology in Tone 8, as page 235 of the Byzantine Matins Project by Kazan.

LITURGY - MENAION
PROPHET ELIJAH (ELIAS)

The Communion Hymn is on page 44 of this book.
If thou O Lord should'st mark iniquities, O Lord, who shall stand, for with thee there is forgiveness.

Special melody: Thou art the joy

Verse 1 - Fast

O All-compassionate Word, merciful One, who didst translate

Elijah the Tishbite from the earth in a fiery chariot; by his beseeching

save us, who glorify thee in faith and who now do celebrate his divine and  no ble m e m o r i - al i n gladness.

Verse 2 - Fast

Because of thy name have I waited for thee, O Lord,
my soul hath wait ed up - on thy word, my
soul _______ hath hoped___ in the Lord.

Repeat Prosomion 1, "O All-compassionate Word . . .," 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.

Not in the earth - quakes,____ but____ in the
still,____ small____ voice, O E - li - jah bless - ed of God,
didst thou be - hold the pre - sence of God,
il - lu - mi - nat - ing thee of old. Thus didst thou____ as-cend to
heav - en, mount - ing a char - i - ot of four
hors - es in a ver - y strange man - ner
becoming wonderful, O God inspired one.

Verse 4 - Fast

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

Repeat Prosomion 2, "Not in the earthquakes . . .," and then sing Verse 5 and Prosomion 3.

Verse 5 - Fast

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

Fired by the divine zeal, O all-wise Elijah, thou didst slay the priests of confusion with the edge of the sword; and by thy tongue thou didst bind the heaven.

Antiochian Orthodox Christian Archdiocese, 6/14/16, Rev 2, DA, CAH
that it might not rain on the earth. And having bestowed thy mantle on Elisha, thou didst fill him with double divine grace.

Verse 6 - Fast

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

Repeat Prosomion 3, "Fired by the divine zeal . . .," and then sing the "Glory . . . " in Tone 6 as follows.

Tone 6 - Slow

Glory to the Father and to the Son and to the Holy Spirit.
Come, ye assembly of the Orthodox,
let us assemble together in the
all solemn Temple, the Temple of those two
God inspired Prophets. Let us sing a
paean of harmonious tones, glorifying
Christ our God who honored them.
Let us raise our voices in rejoicing and
joy, saying, rejoice, O
earthly angel and heavenly
man, Elijah of great name!

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Rejoice, O thou who didst receive double grace from God, O all-revered Eli-sha!

Rejoice, O ye two fervid supports, ye two champions and two physicians of the souls and bodies of the Christian people.

Deliver from every obstacle and from divers tribulations and oppressions those who celebrate in faith thine adored feast.

Then sing "Both now . . ." and "Who shall not magnify thee . . .," as on pages 83-84 of the Byzantine Vespers Service by Kazan. After Gladsome Light and the Daily Prokeimenon, read the Old Testament Passages as indicated on page 22. Continue with the litanies, and then sing the Aposticha, as on the following pages.
He who was sanctified before he was conceived,
that angelic of body and fiery of intelligence,
that heavenly man and forerunner of the Second Coming of Christ, the glorious Elijah,
pillar of the Prophets and their corner stone, hath called together in spirit the feast lovers to celebrate his divine Feast. Wherefore,
by his intercessions, O Christ our God, keep the flock, preserve thy faithful people unharmed from all the sundry harms of the deceitful.

Vespers - Menaion
Apostichon
Tone 4

July 20
Prophet Elijah (Elias)
Basil Kazan

Special melody: Thou who wast called from on high
Stichos

Touch ye not my anointed and do no evil to my prophets.

When Elijah of celestial mind saw that all the people of Israel had departed from the Lord God and were also led to the worship of the idols, he truly was stirred with zeal, holding back the clouds, burning the earth and closing the heavens with a single word, saying, Not a drop of water

July 20
Prophet Elijah (Elias)
Basil Kazan

Antiochian Orthodox Christian Archdiocese, 6/14/16, Rev 2, DA, CAH
shall be on the earth except by my mouth. This is he who is feasted now, who bestoweth on those who celebrate his feast in faith, ineffable grace.

Thou art a priest forever according to the order of Melchisedech.

Thou didst cleave the courses of Jordan, O Elijah the observer of ineffable mysteries. Thou didst turn the deceit of idols into ashes by the lightning of thy divine sayings. Thou didst rebuke the king.
when he disobeyed the law, killed the priests of iniquity, and burned their sacrifice with pray'r.

Therefore, now, the fires of thine intercessions did extinguish the flames of passions, O Elijah, and live coals of sorrows of thy people.

Continue with the "Glory . . ." on the next page.
Glory to the Father and to the Son and to the Holy Spirit.

O Christ Proclaiming Prophet, thou art inseparable from the throne of greatness, and ever present at the side of every one in sickness. Wherefore, O thou minister of the Highest, who blessest the universe and art glorified in ev'ry quarter, seek forgiveness for our souls.
Both now and ever, and unto ages of ages. Amen.

Thou art the true vine, O Theotokos bearing the Fruit of life. Thee do we implore.

Wherefore, O Lady, intercede together with the Apostles and with all the saints, for the salvation of our souls.

Following St. Simeon’s Prayer and the Trisagion Prayers, sing the Troparion of St. Elijah in Tone 4, as on the following page.
Special melody: *Be quick to anticipate*

_O Angelic of body, pillar of the_ 

Prophets and their cornerstone, the forerunner of the

Second Coming of Christ, the venerable and glorious Elijah,

thou didst send grace from on high to Elisha to dispel sickness and to purify

to lepers. Wherefore, he ever overfloweth

with healing to those who honor him.

Now sing "Glory . . . Both now . . ." and the Theotokion in Tone 4, "The mystery which was hidden . . .," as on page 168 of the Byzantine Vespers Project.
Thou art a priest for ever according to the order of Melchisedech. Touch ye not mine anointed; and do no evil to my prophets.

The following was not included in the original music: After the Gospel and Psalm 50, sing the following "Glory . . . Both now . . . Have mercy on me . . ." for St. Elijah.

Glory - Tone 2

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

Through the in-ter-ces-sions of thy Prophet, O thou who art mer-ci-ful, blot out all the mul-ti-tude of our trans-gres-sions.

Both now - Tone 2

Both now and ev-er, and un-to a-ges of a-ges. A-men.
Through the intercessions of the Theotokos, O thou who art merciful, blot out all the multitude of our transgressions.

Have mercy upon me, O God, according to thy loving kindness, according to the multitude of thy tender mercies, blot out my transgressions. O Christ Proclaiming

Prophet, thou art inseparable from the throne of greatness, and ever-present at the side of ev'ry one in sickness. Wherefore, O thou minister of the Highest, who blessest the universe and art glorified in ev'ry quarter, seek forgiveness for our souls.
The light of the four- horsed fier - y char - ri - ot,

O______ E - li - jah, sent thee as - cend - ing in - to

heav - en______ with - out burn - ing thee at all,

O____ thou who by______ thine earth - ly______ tongue

didst draw down______ fire,______ dry - ing up______ the rains.

O Vir - gin The - o - to - kos,______ who gave______ birth

to______ the Light, by thine in - ter - ces - sions______

im - plore thy Son to have com - pas - sion on______

me who de - pend on thy______ ven - 'ra - ble help, and to save______

me from e - ter - nal dark - ness.______
Praise God in his sanctuary, praise him
in the firmament of his pow'r.

Special melody: What shall we now call you
Prosomion 1

When thou wast united to God
by virtue and good conduct, O wonderful
Prophet, thou was given authority by him, thus perfectly organizing creation
in accordance with thine opinion, and
closing the doors of rain by thy will and bringing down fire from above
to burn the infidels.

Antiochian Orthodox Christian Archdiocese, 6/14/16, Rev 2, DA, CAH
Now repeat Prosomion 1, "When thou was united to our God . . ."
and then sing Verse 3 and Prosomion 2 below.

Verse 3 - Fast
Praise him with the sound of the trumpet,
praise him with the psaltery and harp.

Prosomion 2
When thou waxed in the zeal of the Lord, thou didst
fiercely rebuke the law transgressing kings, didst
slaughter with enthusiasm the priests of confusion,
and didst kindle a miraculous fire in the waters. Thou didst secure fire without tilling, and didst cleave with thy mantle the waters of the Jordan.

Wherefore, implore thou O Prophet the salvation of our souls.

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

Manifesting on earth a truly heavenly life, O Prophet of the Lord,
thou wast enriched in thyself by the spiritual life. By thy breath thou didst raise from the grave a dead person, remaining truly more sublime than death, and ascending on high in a fiery chariot. Wherefore, implore thou, O Prophet, the salvation of our souls.
Glory to the Father and to the Son, and to the Holy Spirit.

Let us believe honor with laudation the heads of the Prophets, those two all radiant luminaries of the uniiverse, Elijah and Elisha.

Let us lift our voices unto Christ with rejoicing, saying,
Prophets, O compassionate Lord, grant thy people forgiveness of sins and the Great mercy.

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

Receive the petitions of thy servants, O Lady, and deliver us from ev'ry tribulation and sorrow.

Then sing the Great Doxology in Tone 8, as on page 235 of the Byzantine Matins Project.
Rejoice, O just ones in the Lord God, rejoice, O just ones in the Lord God; praise is meet for the upright.

Sing the Communion Hymn after each of the following verses, and conclude with the Alleluia.

Verses:
(1) Give praise to the Lord with the harp, chant unto him with the ten-stringed psaltery. (Psalm 32:2)
(2) Sing unto Him a new song, chant well unto Him with jubilation. (Psalm 32:3)
(3) For the word of the Lord is true, and all His works are in faithfulness. (Psalm 32:4)