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)
Antiochian Orthodox Christian Archdiocese
OF NORTH AMERICA
358 Mountain Road
Englewood, New Jersey 07631
201-871-1985  FAX 201-871-7684

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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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. Exapostilarion, 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
If this Feast falls on a Sunday, no part of the Resurrection is chanted, but the whole service belongs to this Feast.

Do not recite the Psalm "Blessed be the man . . . ," but after the Sunset Psalm and the petitions for peace, we sing "O Lord, to thee have I cried . . ." and what follows in Tone 4, as beginning on page 45 of the Byzantine Vespers Project by Kazan, and account for six Verses and Prosomia for the Feast, as on pages 2-8 of this book.

Now sing the "Glory . . . Both now . . ." in Tone 6, as on pages 9 and 10 of this book.

After the Little Entrance, sing Gladsome Light, and the Daily Prokeimenon. Then read the following Old Testament Passages, as on 571-574 of The Divine Prayers and Services by Nassar:

1) Exodus 24:12-18
2) Exodus 33:11-23; 34:4-6, 8
3) 1 Kings 19:3-9, 11-13, 15-16 (also known as 3 Kings)

Following the litanies, sing the Aposticha in Tone 1, as on pages 11-14 of this book.

Now sing the "Glory ... Both now . . ." in Tone 6, as on pages 14-15 of this book.

Following St. Simeon's Prayer and the Trisagion Prayers, sing the Troparion of the Feast in Tone 7, three (3) times, as on page 16 of this book.
Verse 1 - Fast

If thou, O Lord, should'st mark iniquities,

O Lord, who shall stand, for with thee there is forgiveness.

Prosomion 1

When thou wast transfigured before thy Crucifixion, O Lord, the mount resembled heaven, and a cloud spread out like a canopy, and the Father bore witness unto thee.

And there were present Peter with James and John, since they were to be with thee at thy Betrayal; so that seeing thy wonders they might not be dismayed at thy sufferings.

Make us, therefore, to worship the same in peace for thy Great Mercy.
Verse 2 - Fast

Because of thy name have I waited for thee O Lord, my soul hath waited upon thy word, my soul hath hoped in the Lord.

After completing Verse 2, repeat Prosomion 1, "When thou wast transfigured . . .," and then sing Verse 3 below and continue with Prosomion 2.

Verse 3 - Fast

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

Prosomion 2

Before thy Crucifixion, O Lord, thou didst take Thy Disciples to a high mountain and wast transfigured before them, illuminating them with rays of might; being desirous to
After completing Verse 4, repeat Prosomion 2, "Before thy Crucifixion, O Lord . . . ."
Then sing Verse 5 on the following page, and Prosomion 3.
Praise the Lord all ye nations; praise him all ye people.

Verse 5 - Fast

When thou wast transfigured, O Savior, on a high mountain, in the presence of thy chief disciples, thou didst shine forth in glory, symbolizing that they who are recognized for the sublimity of virtue, shall also be made worthy of divine glory. As for Moses and Elijah, when they conversed with Christ they made manifest that he was the Lord of the living and the dead, and
that he was the God who spake of old in the law and the Prophets, the same to whom the voice of the Father did bear witness from a radiant cloud, saying,

Him do ye hear; for he it is who by the Cross hath taken captive Hades and hath bestowed life eternal to the dead.

Verse 6 - Fast

For his mercy is great 'ward us, and the truth of the Lord endur eth forever.
Yea, the mountain which was thick with smoke of old hath become now hon'rableness and holy, for that thy feet did rest on it, O Lord; for the mystery hidden before the ages, thy Transfiguration before Peter, James, and John hath made manifest. And they, not being able to bear the radiance of thy face and the splendor of thy raiment, did fall down on their faces kneeling,
and being overcome with astonishment, wondered at the sight of Moses and Elijah conferring with thee of things that were to befall thee, while a voice from the Father bore witness, saying, This is my beloved Son in whom I am well pleased, hear him who giveth to the world the Great Mercy.
Glory, Both now - Tone 6 - 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.

When thou didst pre-fig-ure thy Res-ur-rec-tion, O Christ God, thou didst
take thy three Di-ciples, Pe-ter, James, and John, and with
them didst as-cend Mount Ta-bor.

And at thy Trans-fig-ur-a-tion, O Sav-ior,
Mount Tabor was covered with light. As for thy Disciples, they threw themselves on the ground, unable to bear the sight of thy figure that may not be looked upon, O Word. And the angels did minister in fear and awe, while the heavens were afrighted and the earth trembled when they beheld on earth the Lord of Glory.

Now sing Gladsome Light, and the Daily Prokeimenon. Then read the Old Testament Passages, as on 571-574 of The Divine Prayers and Services by Nassar. After the litanies and Litiya (Nassar, page 574), sing the Aposticha in Tone 1, as on the following pages, 11-14.
Verily, he who spoke to Moses by symbols on Mount Sinai of old, saying, I am who I am, hath manifested himself today on Mount Tabor to his Disciples, showing in himself the beauty of the element of the first image, by taking unto himself human substance. And he raised as witness for this grace, Moses and Elijah, making them partakers in his joy and precursors of the Gospel of emancipation through the Cross and the Resurrection of salvation.
Thine are the heavens, and thine is the earth.

Verily, David, God’s sire, when he foresaw in the spirit thy coming to men in the flesh,

O only Son, called creation from afar to rejoice,

shouting prophetically, Tabor and Hermon shall rejoice in thy Name; for it is on this mount thou didst ascend with thy Disciples, O Savior,

and by thy Transfiguration didst cause the dark nature of Adam to flourish,
restoring its element to glory and splendor.

Wherefore, O All-creator, we cry out rejoicing, Glory to thee.

Tabor and Hermon shall rejoice in thy name.

The pre-called Disciples, O Christ without beginning, when they beheld on the mount of Transfiguration the unbearable radiance of thy light, and thine unapproachable Godhead, were overpow'red by a divine dazzlement. And
when they were illumined by the light of the radiant cloud,

they heard the voice of the Father confirming the mystery of thine Incarnation; for thou__

verily remainest one, even after the Incarnation, thou only Son and Savior of mankind.

Glory to the Father and to the Son and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen.

Today hast thou__ manifest on Tabor, O__
Lord, the glory of thy divine image to the chosen of thy Disciples, Peter, James, and John; for when they saw thy garments glistering as light, and thy face surpassing the sun in splendor, and they could no more bear to behold thine unbearable radiance, they fell to the ground, utterly unable to gaze upon it; and they heard a voice from on high testifying and saying, This is my beloved Son, who cometh into the world to save man.
When, O Christ our God, thou wast transfigured on the mountain, thou didst reveal thy glory to thy Disciples in proportion as they could bear it. Let thine everlasting light also enlighten us sinners, through the intercessions of the Theotokos, O thou Bestower of light,
glory to thee.
glory to thee.
On "God the Lord hath appeared unto us . . .," sing the Troparion of the Feast three (3) times, as on page 16 of this book.

Then read the Kathismata, as on page 576 of The Divine Prayers and Services by Nassar.

Then sing the Anabathmoi "From my youth . . .," as on pages 63 and 64 of the Byzantine Matins Project by Kazan, followed by the Prokeimenon of the Feast, as on page 18 of this book.

After the Gospel Reading and Psalm 50, sing "Glory . . . Through the intercessions of the Apostles . . . Both now . . . Through the intercessions of the Theotokos . . .," as on page 67 of the Byzantine Matins Project. Then, after "O merciful One, have mercy upon me, O God . . .," sing the Idiomelon in Tone 2, as on page 18 of this book.

The Katabasiae of the Transfiguration, Odes 1-8, as on pages 19-21 of this book, are sung from July 27-31 and August 2-5. On the Feast of the Transfiguration itself, the Katavasiae of the Cross (September 14) are sung, as on pages 65-69 of the September Menaion by Kazan, followed by the Ninth Ode of the Transfiguration, as on pages 22-27 of this book.

Sing the Exaposteilarion in Tone 3, as on page 28 of this book.

Now sing the Praises in Tone 4, as on pages 28-33 of this book.

Now sing Glory and Both Now in Tone 8, as on pages 34 and 35 of this book.
Ta-bor and Her-mon shall re-joice in thy Name.

Thine are the heav-ens, and thine____ is the earth.

Ta-bor and Her-mon shall re-joice in thy Name.

Have mercy on me, O God, according to Thy great loving-kindness, ...

O Thou__ ho-ly One who hast san-ci-fied the whole un-i-verse by thy__ light, thou hast been trans-fi- gured on a high__ moun-tain, and hast shown thy Dis-ciples thy might and that thou__ shalt de-liv-er the world__ from trans-gres-sion. Where fore, do we__ cry__

out__ un-to thee, O com-pass-ion-ate Lord, save__ our__ souls.

August 6
The Transfiguration
Basil Kazan

Antiochian Orthodox Christian Archdiocese, 7/22/17, Rev 3, DA, CAH
The hosts of Israel, having passed the Red Sea and water deep with feet unmoist, and having seen the three-speared riders of the enemy drowned beneath the waters, sang aloud with joy, Let us praise our God; for he hath been glorified.

The bows of the mighty are become weak; and the weak ones are girded with strength. Therefore, hath my heart been made steadfast in the Lord.

O Christ, I have heard of thy glorious providence, and that thou wast born of a Virgin to deliver...
those who are in error, who cry out unto thee,
Glory to thy might, O Lord.

O Christ, Creator, who didst separate light from primeval darkness, that thy works might praise thee in the light, guide thou our feet in thy light.

In my sorrow I cried unto the Lord, and the God of my salvation hath heard me.

Verily, the Abrahamic youths did tread of old the flames of the furnace in Babylon, singing in praise,
Blessed art thou, God of our Fathers.
We praise, we bless, and we worship the Lord.

When the youths in Babylon were kindled by divine zeal they trampled bravely upon the flames and the threats of the violator.

And when they were cast into the midst of the fire, being watered with dew, they did sing,

Bless the Lord, all his works.

Instead of "O thou who art more honorable . . .," sing the following Ninth Ode in Tone 4, as on the next page.
The correct Refrain for this Feast is "Magnify, O my soul, the Lord, Who was transfigured on Mount Tabor;" which is sung before the Irmos and each Troparion, except the last two, when "Glory" & "Both now" are used. Then conclude with the 9th Katabasia of the Cross, "Thou art the mystical paradise . . . ."
Mag-ni-fy, O my soul, the Lord, Who was trans-fig-ured on Mount Ta-bor.

And the cloud, for the con-fi-gra-tion of the mir-a-cle,
gave forth a voice from a God-moved rever-ber-a-tion; for the
Fa-ther of light did shout to the Dis-ci-ples,
say-ing, This is my be-lov-ed Son: hear ye him.

The ser-vants of the Word, be-hold-ing new and won-drous things, and
hear-ing the fa-ther-ly voice on Ta-bor,
cried out re-joic-ing, This is our Sav-iour, the
El-e-ment of the an-cient cov-enant.
Magnify, O my soul, the Lord, Who was transfigured on Mount Tabor.

O Word untransformed Son, O true image of the

Being on high, and his unshaken Seal, his Wisdom, Arm,

right Hand, and Pow'r, thee do we praise with the

Father and Holy Spirit.

Refrain - Tone 8

Magnify, O my soul, the Lord, Who was transfigured on Mount Tabor.

9th Ode of Second Canon

All ears are alarmed at the ineffable

condensation of God; how the high

One descended willingly even unto the

flesh and became man from the virginal womb.
Therefore, we believers do magnify the undefiled Theotokos.

Refrain - Tone 8

Magnify, O my soul, the Lord, Who was transfigured on Mount Tabor.

That thou mightest, O Christ, make clear thine ineffable second descent, how the high God appear eth standing among the gods, thou didst shine forth upon the Apostles and Moses with Elijah on Tabor, in an ineffable manner. Wherefore, we all magnify thee.

Glory to the Father and to the Son and to the Holy Spirit.
Come, all ye nations and hearken to me, as we ascend the heav'nly holy mountain. Let us stand in an immaterial manner in the living city of God, beholding with spiritual eye the immaterial Godhead, the Godhead of the Father and the Holy Spirit, shining forth in the Only begotten Son.

Refrain

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

Thou hast infuriated me by thy longing, O Christ, and hast transformed me by thy divine Passion.
Burn thou, therefore, my sins by an immaterial fire, and make me worthy to be filled with thy bliss, so that, rejoicing in both, I may magnify thy presence, O Good One.

Conclude with the following 9th Katabasia of the Cross - Tone 8

Thou art the mystical paradise,
O Theotokos; for that thou, being untilled, didst bud forth Christ, by whom was planted on earth the life-giving tree of the Cross.

Therefore, as we adore it being elevated, we magnify thee.
O thou Word, untransformable Light, the Light of the unborn Father, by the light which hath shown today on Mount Tabor, we have seen the Father's light and the Spirit's light, lighting the whole creation.

Let every thing that hath breath praise the Lord. Praise ye the Lord from the heavens, praise him in the heights. To thee O God, is due our song.
Verse 1 - Fast

Praise God in his sanctuary, praise him in the
firmament of his pow'r.

Prosomion 1

Special melody: Thou who wast called from on high

Before thy precious Crucifixion and thy
Passion, O Master, thou didst take those whom thou didst choose of thy pure beloved Disciples,
and with them didst ascend Mount Tabor, desiring to show them thy glory. And when they beheld thee transfigured and shining forth with a splendor greater, greater than the sun's, they fell down dazzled by thy holy might, crying out to thee, O Christ, thou art the Light without time, the Radiance of the Father, though seen by thy will an untransformable body.

Verse 2 - Fast

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

After singing Verse 2, repeat Prosomion 1, "Before thy precious Crucifixion . . . ," then sing Verse 3 on the next page and continue with Prosomion 2.
Verse 3 - Fast
Praise him with the sound of the trumpet, praise him with the psaltery and harp.

Prosomion 2
O thou who before the ages art God the Word, O thou clothed with light like a garment,
thou wast transfigured before thy Disciples,

O Master, and didst shine forth surpassing the sun.
Verily, Moses and Elijah did stand before thee, clearly showing that thou art Lord of the living and the dead,
Glorifying thine ineffable, and
saving providence, thy tender mercy, and thy great descent where-with thou didst save the lost world.

Verse 4 - Fast
Praise him with the timbrel and dance, praise him with stringed instruments and organs.

Prosomion 3
Verily, thou wast born of the cloud of the Virgin, O Lord, and hast become flesh and wast transfigured on Mount Tabor. Then a bright cloud did surround thee, and the voice of the Father did
manifest thee truly openly, in the presence of the Disciples, as a beloved and divine Son, since thou art consubstantial with him and equal in rank. Therefore, Peter was astonished, saying, It is good for us to be here, not knowing what he saith, O Benefactor and abundant of mercy.
Glory to the Father and to the Son, and to the Holy Spirit.

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

Verily, Christ took Peter, James, and John to a high mountain alone.

And he was transfigured before them, his countenance shining as the sun, and his clothes became white as light.
Now sing The Great Doxology in Tone 8, as on page 235 in the Byzantine Matins Project.
Instead of singing "Having risen from the tomb . . . ,"
sing the Troparion of the Feast, as on page 16 of this book.
Second Antiphon

Save us, O Son of God, thou who wast transfigured on Mount Tabor, as we sing to thee, Alleluia.

Verses:
1) His foundations are in the holy mountains. (Psalm 86:1)
2) The Lord loveth the gates of Sion more than all the dwellings of Jacob. (Psalm 86:1)
3) Glorious things are spoken of thee, O city of God. (Psalm 86:2)
4) A man will say: Mother Sion; and: That man was born in her; and: The Most High Himself hath founded her. (Psalm 86:5)
5) Glory to the Father . . . Both now and ever . . . O Only-begotten Son . . .

Entrance Hymn

For with thee is the Fountain of life, and in thy light we shall see light.

Save us, O Son of God, thou who wast transfigured on Mount Tabor, as we sing to thee, Alleluia.
Kontakion - Tone 7

Thou was transfigured on the mount, and thy Disciples, in so far as they were able, beheld thy glory, O Christ our God:

so that, when they should see thee crucified, they would remember that thy suffering was voluntary,

and could declare to all the world that thou art truly the effulgent Splendor of the Father.
Now hath been heard that which had never been heard before; for the Son, who is from the Virgin without Father, hath been testified to in glory by the voice of the Father; for He himself is God and Man together ever unto the end of ages.
Sing the Communion Hymn after each of the following verses, and conclude with the Alleluia.

Verses:
(1) In thy righteousness shall they be exalted. (Psalm 88:15)
(2) For the boast of their strength art Thou, and in Thy good pleasure shall our horn be lifted high. (Psalm 88:16)
(3) For from the Lord is our defense, yea, from the Holy One of Israel, our King. (Psalm 88:17)
After reading the three Psalms, beginning with "Blessed be the man . . .," on "O Lord, to thee have I cried . . .," sing the Prosomia and Verses in Tone 1, as on pages 41-45 of this book.

Now sing the "Glory & Both now" and the Doxastikon in the Eight tones, as on pages 46-51 of this book.

After Gladsome Light and the Daily Prokeimenon, read the Old Testament Passages (the same as for September 8th), as on pages 284-286 of The Divine Prayers and Services by Nassar, as follows:

1) Genesis 28:10-17
2) Ezekiel 43:27-44:4
3) Proverbs 9:1-11

Following the litanies, sing the Aposticha in Tone 4, as on pages 52-55 of this book.

Then sing "Glory & Both now" and "When thou wast translated . . ." in Tone 4, as on pages 55-57 of this book.

After St. Simeon's Prayer and the Trisagion Prayers, sing the Troparion of the Feast in Tone 1, three times, as on page 58 of this book.
Verse 1 - Fast

If thou O Lord should'st mark iniquities, O Lord, who shall stand, for with thee there is forgiveness.

Prosomion 1

Special (Original) melody: *O strange wonder*

O marvelous wonder! The Fount of life hath been laid in the grave, and the tomb hath become a ladder leading to heaven.

Rejoice, O Gethsemane, the Holy chamber of the Theoktos. And let us believers, shout to her with Gabriel the chief of angels, saying, Hail, full of grace. The Lord is with thee; granting the
Verse 2 - Fast

Because of thy name have I waited for thee, the Great Mercy.

O Lord, my soul hath waited upon thy word, my soul hath hoped in the Lord.

After Verse 2, repeat Prosomion 1, "O marvelous wonder! . . .," then sing Verse 3 and Prosomion 2.

Verse 3 - Fast

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

Slow

How strange are thy mysteries, undefiled Virgin; for thou didst appear as a throne to the high One, and today art thou translated from earth to heaven.
Verily, thy glory

is a true splendor

shining forth with the rays of divine gifts. Ascend,

therefore, O ye virgins, with the King's Mother, shouting:

Hail, O full of grace. The Lord is with thee, granting, through thee, to the world the Great Mercy.

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.

After Verse 4, repeat Prosomion 2, "How strange are thy mysteries . . .," then sing Verse 5 and Prosomion 3 on the next page.
Praise the Lord, all ye nations; praise him all ye peoples.

Verily, the fearful dominions, thrones, presidencies, the lords, powers, cherubim, and seraphim, glorify thy falling asleep.

The terrestrial also, adorned with thy glory, rejoice; and kings with archangels and angels, singing, Hail, O full of grace. The Lord is with thee, granting through thee, to the world, the Great Mercy.
Verse 6 - Fast

For his mercy is great t'ward us, and the

truth of the Lord endur eth for ev er.

After singing Verse 6, repeat Prosomion 3, "Verily, the fearful dominions . . . ,"
then sing the "Glory and Both now" and the Doxastikon in the Eight Tones, as on pages 46-51.
Glo r y t o t h e F a t h e r a n d t o t h e S o n a n d t o t h e H o l y S p i r i t.
Both n o w a n d e v e r, a n d u n t o a g e s o f a g e s. A m e n.

V e r i l y, t h e G o d - m a n t l e d A p o s t l e s w e r e c a u t h e d u p o n a l l s i d e s,
A s c e n d i n g, a s c e n d i n g t h e c l o u d s b y a d i v i n e s i g n.
And they came up to thy most pure, life-originating resting place to kiss it reverently.

As for the most sublime heavenly powers, they came with their own chief.

To escort, enwrapped in awe, thine all-honored, God-receiving body, they went before in a

Antiochian Orthodox Christian Archdiocese, 8/1/16, Rev 2, DA, CAH
shouting invisibly to the heavenly ranks, Be hold the queen of all, the divine Maiden, has come.

Third Tone

Lift up the gates and receive super-earthly wise the Moth er of ever last ing Light.

Antiochian Orthodox Christian Archdiocese, 8/1/16, Rev 2, DA, CAH
For through her hath salvation

come to the whole human race.

And she is the one on whom it is impossible to gaze, and whom we can never honor sufficiently.

For the honor through which she became sublime transcendeth all understanding.
Wherefore, O Theotokos, undefiled,
everlasting with thy life-bearing,
Son, intercede with
him unceasingly that he
may preserve and save thy new people from ev'ry hostile
as assault; for we have taken thee unto
us as our helper.

And conclude as we started with Tone 1, as on the following page.
After Gladsome Light and the Daily Prokeimenon, read the Old Testament Passages (the same as for September 8th), as on pages 284-286 of *The Divine Prayers and Services* by Nassar, as follows:

1) Genesis 28:10-17
2) Ezekiel 43:27-44:4
3) Proverbs 9:1-11

Following the litanies, sing the Aposticha in Tone 4, as on the following pages 52-55.
Come, ye people, let us praise the all-holy, undefiled Virgin, from whom did issue incarnate, in an ineffable manner, the Word of the Father, crying, and saying, Blessed art thou among women, and blessed is thy womb which did contain Christ.

Placing thy soul between his holy hands, intercede thou with him, O undefiled one, to save our souls.

A rise, O Lord, into thy resting place;
thou and the ark which thou hast sanctified.

O most holy and undefiled Virgin, the
multitudes of angels in heaven
and men on earth do bless thine all honored
falling asleep; for thou didst become a Mother to
Christ God, the Creator of all.

Thee do we supplicate that thou may'st continue interceding with
him for our sakes, who place our hope, after God, on
thee, O all praised, unwedded Theotokos.
The Lord hath sworn in truth unto David: He will not turn from it.

Let us, O peoples, sing to Christ God today with the songs of David who saith, The virgins that follow her shall be brought before the king, with gladness and rejoicing;

for she who is of the seed of David, through whom we have been deified, hath been translated at the hands of her Son and Master with surpassing glory.

Wherefore, save us, who do confess that thou art the Theotokos, from every tribulation, and deliver our souls from danger.
Vespers - Menaion
Glory and Both Now
Tone 4

Glory to the Father and to the Son and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen.

When thou wast translated to him who was born of thee in an inexplicable way, O Virgin Theotokos, there were present James, the brother of the Lord and first of the Chief Priests, and Peter, the honored head and leader of theologians, with the rest of the divine rank of Apostles, clearly uttering divine words,
praising the amazing divine mystery, the
mystery of the dispensation of Christ God, and with joy preparing thy body
which was the God-receiving originator of life,
O most glorified one, while the most holy and honored angels looked from on high, struck
with astonishment and surprise, and saying
one to another; Lift ye your gates and receive ye the
mother of the Maker of heaven and earth.
Let us laud with songs of praise her sanctified, noble body which contained the Lord, invisible to us.

Therefore we, too, celebrate thy memory,

O all praised one, crying;

Exalt the state of Christians and save our souls.
Troparion - Tone 1

In thy birth giving, O Theotokos, thou didst keep and preserve virginity;

and in thy falling asleep thou hast not forsaken the world; *for thou wast translated into life, being the Mother of Life. Wherefore, by thine intercessions, deliver our souls from death.

*The translation was corrected here from what is listed in Nassar.
On "God the Lord hath appeared to us . . .," sing the Troparion of the Feast three (3) times, as on page 58.

Read the Kathismata on page 588 of The Divine Prayers and Services by Nassar, and then sing the Anabathmoi, "From my youth up . . .," as on pages 63-64 of the Byzantine Matins Project by Kazan, followed by the Prokeimenon, as on page 60 of this book.

After Psalm 50, sing "Glory . . .," "Through the intercessions of the Theotokos . . ." (not the Apostles), "Both now . . .," "Through the intercessions of the Theotokos . . ." in Tone 2, and "Have mercy upon me, O God . . .," as on page 60 of this book, and the Idiomelon in Tone 6, as on pages 60-61 of this book.

Then sing the Heirmoi in Tone 1 (in place of the Katabasiae), as on pages 62-69 of this book. This is followed by the Ninth Ode of the Other Canon as on page 70 thru 72 of this book.

Then sing the Exaposteilarion three (3) times, as on page 73 of this book.

Now sing the beginning of the Praises in Tone 4, as on page 127 of the Byzantine Matins Project, and continue with the Verses and Prosomia for the Feast in Tone 4, as on page 74 to the top of page 77.

Then sing the "Glory . . . Both now . . ." in Tone 6, as on page 77 to the top of page 79 of this book.

Now sing the Great Doxology in Tone 6, as on pages 225-228 of the Byzantine Matins Project. Instead of "Having risen from the tomb . . .," sing the Troparion of the Feast, as on page 58 of this book.
I shall proclaim thy name from generation to generation. Hearken, O daughter, and see, and incline thine ear;

and forget thine own people and thy father's house; and the King shall greatly desire thy beauty. I shall proclaim thy name from generation to generation.

After Psalm 50, sing "Glory . . .," "Through the intercessions of the Theotokos . . .," "Both now . . .," "Through the . . . Theotokos . . ." in Tone 2, and "Have mercy upon me, . . .," and the Idiomelon in Tone 6, as below.

Have mercy upon me, O God, according to thy loving kindness,

according to the multitude of thy tender mercies, blot out my transgressions.

When the translation of thine undefiled body was
be'ng prepared, the Apostles gazed on thy bed, viewing thee with trembling. Some contemplated thy body and were dazzled, but Peter cried out to thee in tears, saying, I see thee clearly, O Virgin, stretched out, O life of all, and am astonished. O thou undefiled one, in whom the bliss of future life dwelt, beseech thy Son and God to preserve thy people unimpaired.
Ode 1

Thy noble solemn memorial, O Virgin, adorned with divine glory, hath brought all believers together in rejoicing as Miriam did of old, coming forward with timbrels and dances, singing to thine only Son; for in glory hath he been glorified.

Ode 3

O Christ, Wisdom of God and his creating and almighty Pow'r, establish thy Church without guile, and unshaken; for thou alone art holy, O thou who dwell est among the holy.

Antiochian Orthodox Christian Archdiocese, 7/28/17, Rev 4, DA, CAH
The sayings of the Prophets, O Christ,
and their symbols explained clearly
thine Incarnation of the Virgin; and the
brilliance of thy lightning
doth send forth light to the Gentiles, and the deep_
call eth but to thee shouting with joy, Glory to
thy might, O Lover of mankind.

Verily, I proclaim, O Christ, the divine_
goodness of thine ineffable virutes;
for thou didst rise from eternal glory as a ray,
coter- nal in thy Per- son,
and wast in- car- nate in the Vir- gin's womb,
bring- ing forth a sun to those who are in dark- ness and er- ror.

Ode 6

Ver- i- ly, the fire in the vi- tals of the deep- born whale was a sym- bol of thy

three- day Bur- i- al, of which Jo- nah was an ex- em- plar; for hav- ing es- caped with- out hurt when he was swal- lowed, he shout- ed, say- ing,
I will sacrifice unto thee with the voice of thanks giving, O (my) Lord.

Ode 7

Verily, the divine passion did defeat the bestial wrath and fire, moistening the fire, and with inspired works issuing forth from the three-voiced song of the righteous ones, scorning wrath, opposing the musical instruments, as they sang in the midst of the flames, shouting,

Blessed art thou, O glorified One, the God of our Fathers.
We praise, we bless, and we worship the Lord.

Verily, the angel of the Almighty God did reveal the flames moistening the three righteous youths and burning the infidels. And he made the Theotokos a fountain for the Element of life, the Destroyer of death, and overflowing with life to those who sing,

We who are saved praise the Creator alone, ever exalting him to the end of ages.
All generations bless thee, O thou only Theothotokos.

In thee, O spotless Virgin, the laws of nature were suspended; for thy virginity was preserved in thy childbearing, and Life is joined with death.

Thou, O Theothotokos, didst remain a Virgin after childbirth, and after death thou art still alive and dost ever deliver thy heritage.
Magnification

All generations bless thee, O thou only Theotokos.

The angelic pow'rs were dazzled when they beheld in Zion their own Master holding in his hands a feminine soul; for he addressed as befitting a son the one who immaculately gave him birth saying, Come, thou pure one, and be glorified with thy Son and God.
Basil Kazan

Now continue with the Ninth Ode of the Second Canon, with its Magnification, in Tone 4.
Magnification - Tone 4

Verily, the angels, when they beheld the falling asleep of the all-pure Virgin, were taken by surprise that she ascended from the earth to the highest.

Ode 9 - 2nd Canon

Let all the earth-born mortals rejoice in the Spirit, bearing their lamps. And let the nature of bodiless minds celebrate with honor the holy Dormition of the Mother of God, and cry out: Hail! All-blessed, pure, and ever-virgin Theotokos.
Magnification

Verily, the angels, when they beheld the falling asleep of the allpure Virgin, were taken by surprise that she ascended from the earth to the highest.

Come, let us rejoice in Zion, the divine and fertile hill of the living God, beholding the Theotokos; for Christ hath translated her to the most worthy and divine abode, in the Holy of Holies; for she is his Mother.

Glory

Glory to the Father and to the Son and to the Holy Spirit.
Come, ye believers, let us approach the tomb of the Theotokos, kissing it with our lips, hearts, eyes, and brow, touching it meekly, receiving from the ever-flowing fount precious gifts of healing.

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

O Mother of the living God, accept from us our farewell praise, and cover us with thy light-giving divine grace, granting victory to the king and peace to thy Christ-loving people; and to us who sing to thee, forgiveness and the salvation of our souls.
Now, complete the Canon by repeating the Irmos of the 9th Ode of both the First & Second Canon, with their Magnifications, as on page 67, "All generations . . . In thee, O spotless Virgin . . . " and on page 70, "Verily, the angels . . . Let the multitude of earthly ones . . ."

Exaposteilarion - Tone 3
Special Original melody: O ye apostles from afar

Praise God in his sanctuary, praise him in the firmament of his pow'r.

Verse 1 - Fast
Slow

Now sing the beginning of the Praises in Tone 4, as on page 127 of the Byzantine Matins Project by Kazan, and the following Verses and Prosomia.

Antiochian Orthodox Christian Archdiocese, 7/28/17, Rev 4, DA, CAH
O thou most holy Virgin, who did not know wedlock, the heavens rejoice in thy glorious falling asleep, the hosts of angels are glad, and the whole earth crieth out in joy, singing to thee the funer al song, O Mother of the Lord of all, thou who hast delivered (fallen) human kind from its ancestral condemnation.

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

After singing Verse 2, repeat Prosomion 1, "O thou most holy Virgin . . .," and then sing Verse 3 on the following page and continue.
Praise him with the sound of the trumpet, praise him with the psaltery and harp.

The first called of the Apostles did hasten from the regions by the heavenly divine sign to lay thee away. And when they saw thee ascending from the earth to heaven they shouted to thee in the tone of Gabriel, saying with joy, Hail, O chariot of the whole God-head. Hail, O thou whose birth giving alone didst unite the earthly with the heav'nly ones.
Praise him with the timbrel and dance, praise him with the stringed instruments and organs.

O bride of God, the virgin Mother, who didst give birth to Life, thou hast been removed, by thy solemn falling asleep, to immortal and blessed life, surrounded by angels, presidencies, Apostles, Prophets, and the rest of creation. As for thy blameless (and pure) soul, thy Son did take it up into his blessed and pure hands.
Falling Asleep of our Lady
Basil Kazan

August 15

Matins - Menaion
Glory/Both Now of Praises
Tone 6

Antiochian Orthodox Christian Archdiocese, 7/28/17, Rev 4, DA, CAH
which, when they had reverently laid it away,

they sang with the tone of Gabriel, saying,

Rejoice, O full of grace, the groom-less virgin Mother, the Lord be with thee. With them, therefore, beseech thou him, for he is thy Son and our God, to save our souls.

Now sing The Great Doxology in Tone 6, as on pages 225-228 of the Byzantine Matins Project, and instead of "Having risen from the tomb . . .," sing the Troparion of the Feast, "In thy birth-giving, O Theotokos . . .," as on page 58 of this book.
Second Antiphon

Save us, O Son of God, who art wondrous in his Saints, as we sing to thee. Alleluia.

Verses:
1) The Lordloveth the gates of Sion more than all the dwellings of Jacob. (Psalm 86:1)
2) Glorious things are spoken of thee, O city of God. (Psalm 86:2)
3) God hath laid her foundations unto eternity.
   We have thought, O God, of Thy mercy in the midst of Thy people. (Psalm 47:7-8)
4) The Most High hath hallowed His tabernacle. (Psalm 45:4)
5) Glory to the Father . . . Both now and ever . . . O Only-begotten Son . . .

Kontakion - Tone 2

Verily, the Theotokos, who is ever watchful in intercessions, who is never rejected, neither tomb nor death could control. But being the Mother of Life, he who dwelt in her ever-virgin womb did translate her to life.

On "Especially . . .," sing the 9th Ode of the First Canon with its magnification, as on page 67 of this book.
The Communion Hymn is: "I will take the cup of salvation, and call upon the Name of the Lord. Alleluia."
After reading the three (3) Psalms beginning with "Blessed is the man . . .,", sing "Lord, I have cried unto thee . . ." in Tone 6, as on page 72 of the Byzantine Vespers Project by Kazan. Then account for six Verses and the Idiomela for the Feast, as on pages 81-87 of this book.

Then sing "Glory to the Father . . .," and repeat the first Idiomelon, as on page 81 of this book, followed by "Both now . . ." and the Theotokion, "Who shall not magnify thee . . .," as on pages 83-84 of the Byzantine Vespers Project.

Following "Gladsome Light" and the Daily Prokeimenon, read the following Old Testament Passages for the feast:

1) Isaiah 40:1-5, 9; 41:17-18; 45:8; 48:20-21; 54:1 (Composite)
2) 3:1-3, 5-7, 12, 18; 4:4-6 (Composite)
3) Wisdom of Solomon 4:7, 16, 17, 19-20; 5:1-7 (Composite)

Then continue with the litanies, and the Aposticha of the Feast, as on pages 88-90 of this book. Then sing "Glory to the Father . . ." and "Both now and ever . . .," each with their respective stichera, as on pages 91-92 of this book.

Following St. Simeon's Prayer and the Trisagion Prayers, sing the Troparion of the Feast twice, as on page 93 of this book, followed by the Theotokion in Tone 2, as on page 164 of the Byzantine Vespers Project.

On "God the Lord hath appeared unto us . . .," sing the Troparion of the Feast, "The memory of the righteous is in praise . . .," as on page 93 of this book, and its Theotokion, "Exceeding glorious . . .," as on page 13 of the Byzantine Matins Project by Kazan. This is followed by reading the Kathismata, as on pages 597-598 in The Divine Prayers and Services by Nassar.

After the Anabathmoi "From my youth . . .," as on page 63 of the Byzantine Matins Project, sing the Prokeimenon of the Feast, as on page 94 of this book. Following Psalm 50, sing "Glory" and "Through the intercessions of the Forerunner . . .," as on page 94 of this book, and the usual "Both now" and "Through the intercessions of the Theotokos . . ." Following "Have mercy on me . . .," sing "O John the Baptizer . . .," as on page 88 of this book.

Sing the Katabasiae of the Cross, Odes 1-8, as on pages 65-69 in the September Menaion by Kazan, then "More honorable . . .," and the 9th Ode of the Cross, as on page 70 for September.

Now sing the Exaposteilaria, as on pages 94-95 of this book, followed by the Praises, as on pages 96-99 of this book. Then sing the "Glory" and "Both now" in Tone 6, as on pages 100-101.

Conclude with the Great Doxology in Tone 6, as on page 225 in the Byzantine Matins Project, followed by the Troparion of the Feast, as on page 93 of this book.
Verse 1 - Fast

If thou, O Lord, should'st mark iniquities, O Lord, who shall stand, for with thee there is forgiveness.

Idiomelon 1

As the birthday of the impudent Herod was being kept, the object of the teremant dancer's oath was achieved; for the head of the Forerunner was cut off and offered on a charger, as food for those reclining. What a loathsome banquet, replete with wickedness and horrible murder.

As for us, we bless the Baptizer,
Verse 2 - Fast

Because of thy name have I waited for thee O Lord, my soul hath waited upon thy word, my soul hath hoped in the Lord.

After completing Verse 2, repeat Idiomelon 1, "As the birthday . . .," then sing Verse 3 and continue.

Verse 3 - Fast

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

Idiomelon 2

Verily, the disciple of the all evil Satan did dance and remove thy head, O Forerunner, as a hire.
What a bloody banquet; and would that thou hadst not made that vow, O iniquitous Herod, offspring of a lie. And since thou didst make the vow, would that thou hadst not carried it out; for it were better to have sworn thyself and receive life, than remaining true to thine oath to have cut off the head of the Forerunner. As for us, let us bless the Baptist, honoring him as is meet; for he is the greatest born of woman.
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.

After completing Verse 4, sing Idiomelon 2, "Verily, the disciples . . .," then sing Verse 5 and continue.

Verse 5 - Fast

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

Idiomelon 3

It was not worthy of thee, O Herod, to condemn to death, because of a satanic passion, him who reproached thee for thine adultery, and the folly of thy feminine propensity.

Nay, it was not worthy of thee to
err and deliver his all honoured head to a transgressing woman for the sake of a vow made to a dancer. Woe to thee, how didst thou dare accomplish such murder!

And how was it that this adulterous dancer was not consumed by fire in the midst of the banquet as she carried the head on a charger?

As for us, let us bless the Baptist, honoring him as is meet; for he is the greatest born of women.
Verse 6 - Fast Slow

For his mercy is great t'ward us and the

truth of the Lord endur eth for ev er.

Idiomelon 4

Yea, again Herodi as hath lost her self-con trol;

a gain she is per turbed! What de-ceiv-ing dance, and

what in toxi ca tion with cun ning!

For the Fore run ner's head was cut off, and

Her od is trou bled. Where fore, O Lord,

by the in ter ces sions of thy Fore run ner, grant

peace to our souls.

August 29
Beheading of the Baptist
Basil Kazan

Antiochian Orthodox Christian Archdiocese, 8/16, Rev 2, DA, CAH
After singing the "Glory . . ." in Tone 6, sing the first Idiomelon of this Vesper Service, "As the birthday of the impudent Herod . . ." on page 81 of this book. Then sing the "Both now" as below.

Now sing the Theotokion "Who shall not magnify thee, most holy Virgin . . ." in Tone 6, as on pages 83-84 of the Byzantine Vespers Project by Kazan.

Following Gladsome Light and the Daily Prokeimenon, read the following Old Testament Passages for the feast:

1) Isaiah 40:1-5, 9; 41:17-18; 45:8; 48:20-21; 54:1 (Composite)
2) 3:1-3, 5-7, 12, 18; 4:4-6 (Composite)
3) Wisdom of Solomon 4:7, 16, 17, 19-20; 5:1-7 (Composite)

Then continue with the usual litanies and the following Aposticha.
Aposticha - Tone 2

O John the Baptist and preacher of repentance,
thou didst sanctify the earth when thy head was cut off; for thou didst make plain to believers the law of God, abolishing disobedience to the law.

Wherefore, since thou standest by the throne of Christ, the heavenly King, beseech him to have mercy on our souls.

The just shall flourish like the palm tree.
O most holy John, thy head was cut off for the law of the Lord; for in blameless privilege thou didst reproach the infidel king when he disobeyed the law. Wherefore, do the hosts of angels wonder at thee, and the ranks of Apostles and Martyrs praise thee. And we, too, honor thy yearly memorial, O most noble one, glorifying the Holy Trinity which hath crowned thee, O blessed Forerunner.

The just shall rejoice in the Lord.
Verily, the Prophet of Prophets, he who became greater than the Prophets, sanctified from his mother's womb for the service of the Lord, today had his head cut off by an evil king. And the maiden who danced insolently, he rebuked openly, before his beheading and after it, thus shaming the procession of sin.

Wherefore, we shout, O John the Baptist, having acquired favor, beseech ceaselessly for our souls.

Antiochian Orthodox Christian Archdiocese, 8/1/16, Rev 2, DA, CAH
Gloria to the Father and to the Son and to the Holy Spirit.

Thou didst rebuke kings, O Forerunner of the Savior, that they might not act contrary to the law. But the frolicking of an iniquitous woman won over Herod to cut off thy head.

Therefore, is thy name praised from the place of rising to the place of setting of the sun. And since thou hast favor with the Lord, beseech him ceaselessly for the salvation of our souls.

Antiochian Orthodox Christian Archdiocese, 8/16, Rev 2, DA, CAH
Both now and ever, and unto ages of ages. Amen.

O Groomless Virgin, who didst conceive God in an inexplicable manner,

accept the petitions of thy servants, O all blameless Mother of the high God, giving to them all purification from guilt, as thou receivest our petitions, implore the salvation of us all.

Continue with St. Simeon’s Prayer and the Trisagion Prayers, and then sing the Troparion of the Feast twice, as on the following page.
The memory of the righteous is in praise. And thee, Forerunner, the testimony of the Lord sufficeth; for in truth thou hast been revealed as nobler than all the Prophets, for having been considered worthy to baptize in the running waters him who was preached. Therefore, thou didst strive for the truth happily. Thou didst proclaim God to those in Hades, appearing in the body, the Lifter up of the sin of the world, who granteth us the Great Mercy.

Now sing the Theotokion in Tone 2, "Exceeding glorious . . . ,"
as on page 164 of the Byzantine Vespers Project.
Precious in the sight of the Lord is the death of his saint.

What shall I render unto the Lord for all that He hath rendered unto me?

Following Psalm 50, sing "Glory to the Father . . . " in Tone 2, as usual, and the following.

Through the intercessions of the Forerunner, O thou who art merciful, blot out all the multitude of our transgressions.

Continue with the usual "Both now" for the Theotokos; then "Have mercy on me . . . " and the Idiomelon "O John the Baptist . . . " in Tone 6, as on page 88 of this book.

The Katabasiae are for the Cross, as on pages 65-69 in the September Menaion by Kazan, followed by "More honorable . . . " and the 9th Ode of the Cross, as on page 70 in September.

Then sing the following Exaposteilaria.

Special melody: While Thy disciples looked on Thee - Tone 2

Let us crown with songs of praise the Forerunner, known to be greater than the Prophets, and become foremost of the Apostles; for his head was cut off willingly for the true law,
which is the law, of the Lord God.

Thē adulterous Herod cut thy head off deceitfully, O Baptist of the Lord and sower of purity; for he could not cut completely the reproach of thy tongue.

O thou undeviled Maid, by whose divine birthgiving thou hast removed the curse from the world, save thy fold which beseecheth thee in faith, and deliver it by thine intercessions from sundry dangers.
Praise God in his sanctuary,

Slow

praise him in the firmament of his pow'r.

Special melody: *O strange wonder*

Prosomion 1

How strange a wonder! The noble head

of the Forerunner, respected of

angels and reproaching the law-transgressing tongue,

dancing, adulterous maid did carry and

offer to her immoral and

all-defiled mother. Ah! for thy surpassing forbearance, O Christ,
Lover of mankind, through it save our souls; for thou alone art compassionate.

Verse 2 - Fast
Praise him for his mighty acts, praise him according to his excellent greatness.

After Verse 2, repeat Prosomion 1, "How strange a wonder! . . . ."
Then sing Verse 3, as below, and continue with Prosomion 2.

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

Prosomion 2
Ah! for the seduction of Herod, who, disgracing God by his disobedience of the law, pretended deceitfully and
cunningly to keep his oath, adding murder
to adultery, and affecting (and pretending) a frown.

Ah! for thy surpassing compassion, O Master, Christ our Lord.
Through it deliver our souls for thou alone art compassionate.

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

What an astonishing thing, surpassing the mind, that the seal of the Prophets and the earthly angel was offered as a prize.
for an immortal dance. And the tongue
constantly speaking of God proceedeth
and is sent to preach Christ to those who are in hades.

Ah! for thy surpassing providence,
Christ Master. Through it save and protect our souls, (O Savior and protector,) for thou alone art compassionate.
Glo - ry - to the Fa - ther and to the Son, and to the Ho - ly Spir - it.

Yea, a - gain Her - odi - as hath lost her self-con - trol;

a - gain she is per - turbed!

What de - ceiv - ing dance, and what in - tox - i - ca - tion with cun - ning!

For the Fore - run - ner's head was cut off, and Her - od is trou - bled.

Where - fore, O Lord, by the in - ter - ces - sions of thy Fore - run - ner, grant peace to 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 thou together with the Apostles and with all the saints, for the salvation of our souls.

Continue with the Great Doxology in Tone 6, as on page 225 in the Byzantine Matins Project, followed by the Troparion of the Feast, as on page 93 of this book.
Troparion - Tone 8

Thou hast bestowed upon thy city, O Ever-virgin Theotokos and shelter of mankind, the robe and the belt of thy pure body, as a secure mantle, which by thy seedless birth-giving have remained without corruption; for by thee are nature and time regenerated. Wherefore, we implore thee to grant thy city safety, and our souls the Great Mercy.

Antiochian Orthodox Christian Archdiocese, 8/1/16, Rev 2, DA, CAH