Menaion

October

Beloved in Christ:

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

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

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

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

Your Father in Christ,

+JOSEPH
Archbishop of New York and Metropolitan of all North America

Given at our headquarters in Englewood,
New Jersey, this 8th day of January, 2016
To all who read these letters

GREETINGS IN THE LORD JESUS CHRIST

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

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

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

Metropolitan PHILIP
Primate
Antiochian Orthodox Christian Archdiocese of North America

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

"... the Disciples were called Christians first in Antioch!" ACTS 11:26
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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. Exapostelarion, Aposticha or the Glory etc. Along with that each page is identified "MENAION" in case it becomes detached from the work it can be identified.

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

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

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

[Signature]

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
FOR VESPERS

SUNDAY OF THE HOLY FATHERS

From October 11th to the 17th, on whichever day Sunday falls, chant the Service of the Holy Fathers of the Seventh Ecumenical Council convened for the second time in Nicea in the year 787.

On "O Lord, to thee have I cried..." chant four for the Resurrection in the Tone of the week, and then six for the Fathers in Tone 6 as on pages 2 to 7 of this book.

Now sing the "Glory" in Tone 6 as on pages 8 and the top of 9 in this book. Now sing "Both now" in the Tone of the week.

Then sing the "Aposticha" in the Tone of the week, followed by the "Glory" in Tone 4 as on pages 9-11 of this book, and then "Both now" in Tone 4 as on pages 11-12 of this book.

For the Troparia, first sing the Troparion of the Resurrection in the Tone of the week. Then chant "Glory to the Father..." and sing the Troparion of the Holy Fathers, as on page 13 of this book, followed by "Both now and ever," and the Theotokion in Tone 8, "Thou who for our sake wast born of a Virgin..." as on page 31 of the Matins Byzantine Project by Kazan. Then conclude Vespers as usual.

MATINS - MENAION

SUNDAY OF THE HOLY FATHERS

Follow the Matins Byzantine Project through the Exaposteilarion of the Resurrection, and then sing the Exaposteilaria of the Holy Fathers as on pages 14 and 15 of this book.

For "The Praises" sing four for the Resurrection in the Tone of the week, followed by four for the Holy Fathers in Tone 6 as on pages 16 to 20 of this book.

Then sing the "Glory" for the Holy Fathers in Tone 8, as on pages 21 and 22, followed by "Both now and ever," as in the Matins Byzantine Project on pages 198 and 199.

Follow with the "Great Doxology" in Tone 8, as on page 235 of the Matins Service Book.

In place of "Having Risen...," sing the Troparion of the Fathers in Tone 8, as on page 13 of this book.

MENAION

SUNDAY OF THE HOLY FATHERS

This Troparion is on page 23 of this book.
If thou, O Lord, should'st mark iniquities, O Lord, who shall stand, for with thee there is forgiveness.

Verily, the seven councils of the Fathers held at sundry times, were brought together under the canon and in good order by the Patriarch Germanos the New, inscribing and establishing their doctrines and offering themselves as intercessors with the Lord, watchful for salvation, and shepherds with him of the fold.
Verse 2 fast

Isom

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.

Prosomion 2

The Book of the Law hath verily honoured the seventh day for the Hebrews, dispersed in the shadow and devoted there to. But ye Fathers, by your participation in the Seven Councils, by the inspiration of God who in six days finished this universe and blessed the seventh day, have made it even more honourable by decreeing the bounds of faith.
From the morning watch until night, from the morning watch, let Israel trust in the Lord.

Ye have given all, O thrice-blessed Fathers, to know the Trinity clearly by his works, being the Cause of the creation of the world; for by your mystical speech, having called first three Councils then four, ye have appeared as champions of the Orthodox word, proving that the Trinity is verily the Creator of the four elements and of the world.
For with the Lord there is mercy, and with him is an abundant redemption, and he will deliver Israel from all his iniquities.

It would have sufficed Elisha the Prophet to bend but once to instill life in the dead son of the servant; but he kneeled and bent seven times. Thus in his vision did he prophesy your gathering where-with ye revived the Incarnation of the Word of God, mortifying
Arius and his co-workers.

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

In wisdom, O venerable Fathers,

ye patched the raiment of Christ,

torn by barking dogs; for

ye could not possibly bear to see his nakedness, like

Shem and Japheth, who of old could not bear to see the nakedness of their father, thus confounding him who

smote his own father, namely Arius styled the fool, and those who followed his doctrines.
For his mercy is great t'ward us, and the truth of the Lord endureth forever.

The Macedonians, the Nestorians, the followers of *Eutyches, Dioscorus,

Apollinarius, Sabellius, and Severus,

having turned devouring wolves in lambs' skins, ye did not expel from the Saviour's fold, ye who are true shepherds.

Verily, ye have done well stripping the thrice-wretched ones naked; wherefore, we beatify you.

*Eutyches is pronounced: YOO-tih-keez.
Glo • ry to the Fa • ther and to the Son and to the
Ho • ly Spir • it.

Let us ex • tol to • day those
mys • ti cal trum • pets of the Spir • it, name • ly the
God • mantled Fa • thers, who, speak • ing of di • vine things, sang in the midst of the
Church a hymn of uni • fied tones, teaching that the
Trin • i • ty is One, not
dif • fer • ing in Sub • stance or God • head, re • fut • ing

A • ri • us and con • tend • ing for
Orthodoxy, whoever intercede with the Lord to have mercy on our souls.

Now sing "Both now..." in the Tone of the week. After Gladsome Light, the Prokeimenon, and the Litanies, sing the Aposticha in the Tone of the week. Then sing the following "Glory..." and "Both now..." for the Fathers.

Tone 4

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

Come, ye assemblies of Orthodoxy, let us celebrate today in faith and true worship the anniversary of the God-man-tled Fathers, who from the whole inhabited world came together in the splendid city of Ni-
ce - a; for those in the sa - gac - i - ty of their pi - ous minds did re - fute the im - pi - ous be - lief which A - ri - us the wretch - ed had in - vent - ed, ban - ish - ing him by a de - cree of the Coun - cil from the ü - ni - ver - sal Church, and in - struc - ting all to con - fess - ly the Son of God, that he is con - sub - stan - tial and co - e - ter - nal with the Fa - ther be - fore e - ter - ni - ty, de - cree - ing the same with pre - ci - sion and
true worship in the Canon of Faith.

Wherefore, following their divine doctrines in true faith, let us worship with the Father and the Son the most Holy Spirit, a Trinity, consubstantial in one Godhead.

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

Lend ear, O all blameless one, to the petitions of thy servants. Turn away from us evil uprisings and save us from all sorrows; for thou alone art our secure and our safe refuge, and
thee, O Lady, have we taken---
as our succor. Wherefore, we shall never be discomfited, who ask thee to hasten to those who beseech____ and hail____ thee in faith,____ saying:

Rejoice, O Lady, the help of all, O joy,____ shelter, and salvation of our souls._____________________

For the Apolytikia (Troparia), first sing the one for the Resurrection in the Tone of the week. Then, sing "Glory to the Father and to the Son and to the Holy Spirit" and the Troparion on the next page for the Fathers.
Then sing "Both now and ever, and unto ages of ages. Amen"
and the Theotokion in Tone 8, "Thou who for our sake..." on page 31 in the
Matins Byzantine Project by Kazan.
Then conclude with the Dismissal of the Vesper Service.
Please note: Kazan wrote these two Exaposteilaria for the Fathers in Tone 2, but they are properly to be done in Tone 3, according to the melody: "While standing in the Temple's courts."

The music is added after page 15.
Then we sing the Praises in the Tone of the week, the first four being for the Resurrection, and the last four as follows.
1. O Fathers of celestial mind of the Great Seventh
2. O Lord, Thou Who art more good, through the prayers of Thy

Concil, with fervor pray the Trinity
Mother and of the Fathers who convened

for us singing the praises of your divine and
in the seventh great Councils, establish and build

venerative and all lauded gathering,
up the Church and make firm the holy Faith;

that we may all be delivered from heretical
show us all forth as partakers of the Kingdom of

error and from judgment eternal,
Heaven when to earth Thou returnest

and find the Kingdom of Heaven.
to judge the whole of creation.
Praise him with the timbrel and dance, praise him with stringed instruments and organs.

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 heav'nly 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 unmistakably the teachings of the Apostles.

Verse 6 Fast

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

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

Verse 7 Fast

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

Prosomion 2

When the blessed Christ preachers received wholly the torch of the Holy Spirit, they spoke with divine intuition, with
natural 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.
I will praise thee, O Lord, with my whole heart,

I will show all thy marvelous works.

Verily, the divine shepherds, being favoured

servants of God and all honoured 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.

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 discoursing in theol...
lights of the Word, *the boast of Nicea, and delight of the whole universe, intercede ceaselessly for our souls.

(*This additional phrase of "the boast of Nicea" is in the Arabic translation, but was not included in Nassar's translation.)

Since thou art a Disciple of the Lord,

thou didst receive the Gospel, O righteous one, and since

thou art a Martyr thou art never rejected, and since thou art a brother of God,

thou art privileged, and since thou art a High Priest, it is thine to intercede.

Therefore, be seech thou Christ God to save our souls.
NOTE: If this feast falls on a Sunday, follow the rubrics on page 317 of The Divine Prayers & Services by Nassar. Otherwise, do as follows.

Follow the normal Vesper Service up to "O Lord, to thee have I cried…," then sing six (6) Prosomia for the Saint in Tone 8, as on pages 25 through 31 of this book.

Then sing "Glory" in Tone 6, as on the bottom of page 31 through 33 in this book.

Then sing "Both now," as on the bottom of page 33 and all of page 34 in this book.

Follow the Vesper Service from "Gladsome Light" to the Aposticha, then sing the Aposticha in Tone 2 as on pages 35 through 38 of this book.

For the "Glory" of the Aposticha, sing from the bottom of page 38 in Tone 8 through page 39 of this book. Then sing the "Both now" in Tone 8, as on page 40 of this book.

For the troparia, sing the Troparion of the Saint in Tone 3, as on page 41, followed by the "Troparion of the Earthquake," as on page 42 of this book.

MATINS - MENAION
PAGES 43 THRU 56

Follow the Matins Service as usual, and after the Six Psalms sing the Troparion to the Saint and the Troparion of the Earthquake, as on pages 41 and 42 of this book. Then read the Kathismata, as on pages 321 and 322 of The Divine Prayers & Services by Nassar.

Then sing the Anabathmoi, "From my youth up," as on pages 63-64 of the Matins Byzantine Project by Kazan, followed by the Prokeimenon, as on page 43 of this book.

After the Gospel and the reading of Psalm 50, then sing the "Glory," "Through the intercessions of the fight-bearing Demetrius…," "Both now," "Through the intercessions of the Theotokos…," and "Have mercy upon me, O God…," "Christ God…," as on pages 43 through 45 of this book.

Now the Katavasiae, "I shall open my mouth…," as on pages 72 through 80 of the Matins Byzantine Project by Kazan.

Now sing the Exaposteilaria of the Feast, as on pages 46 and 47 of this book.

Now sing the Praises, "Let everything that hath breath..." in Tone 5, and the special Prosomia as on pages 48 through 52 of this book.

Now sing the "Glory" in Tone 4, as on pages 53, 54 and top of 55 of this book, followed by the "Both now" in Tone 4, as on pages 55-56 of this book.

Now sing the Great Doxology in Tone 4, as on pages 215 thru 219 in the Matins Byzantine Project by Kazan, followed by the Troparion of St. Demetrius, as on page 41 of this book.
If thou, O Lord, should'st mark iniquities, O Lord, who shall stand, for with thee there is forgiveness.

How strangely wondrous that today hath shown forth delight in heaven and delight on earth in memory of Demetrius the Martyr; for verily he is crowned with songs of praise from the angels and receiveth paeans from men. What a contender!, who fought the good fight, and through whom the deceitful enemy did fall, overcome for Christ.
Verse 2 Fast

Because of thy name have I waited for thee.

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

How strangely wondrous that Demetrius doth ever shine in all quarters of the earth with rays of miracles more brilliant than the light of the sun, receiving light from the true Light that is succeeded not by night, delighting in the Light that setteth not, by whose illumination

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the clouds of barbarism were cleared away, diseases dispersed, and the Satans vanquished.

Verse 3 Fast

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

How strangely wondrous that, when the thrice-baptized Demetrius was pierced for his Lord Christ's sake, he was ever manifest as a sword of double edge to his enemies, reaping there-with the haughtiness of his enemies, and de-
destroying the attacks of Satan.

Wherefore, let us acclaim him, saying, O Saint Demetrius fold us in thy protection, who celebrate thy everhonoured memory.

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.

Prosomion 4

Thou hast become a tower of true worship, securely founded on the rock of the faith, uncloven by temptations and unshaken by
Praise the Lord all ye nations; praise him all ye people.

O fighting Bearing Demetrius, having resembled in thy passion the enliv'ning Passion of Christ, thou didst receive from him the gift of...
won-der-work-ing. Where-fore, thou dost save those who
has-ten to thee, sav-ing them from
many trib-u-la-tions; for thou art, O
glo-ri-ous one, well fav-oured by__
Christ, be-fore whom thou stand-est all the
day, full of glo-ry.
Verse 6 Fast
For his mer-cy is great t'ward us, and the truth of the
Slow
Lord endur-eth for-ev-er.
Prosomion 6
By the shed-ding of thy blood, O De-
me-tri-us, thou didst
Now sing the "Glory" in Tone 6 as below.

Glo - ria to the Fa - ther and
Glo - ria to the Son and to the Ho - ly Spi - rit.

To - day doth the gen - er - al as - sem - bly of the
fight bearing one call us. Hasten ye, therefore, O feast lovers, let us celebrate his memory in joy, saying: Hail to thee, who didst tear the robe of falsehood bravely, putting on the Spirit. Hail to thee who didst annul the spite of the law transgressors by the power granted thee by God alone. Hail to thee, whose members were pierced, depicting in the spirit the blessed Passion of Christ.
Wherefore, O Demetrius, the compli-ness of strug-glers, be-seech him to save us from our inv-is-i-ble ene-mies, and to save our souls.

Now sing "Both now" in Tone 6 as below.

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

We im-plore thee, O all-ho-ly Lady, the help of the world and the hope of Chris-tians, and seek of thee now, O good one, to
plead with thy Son our Lord, O Theotokos, for us despairing sinners; for thou art able thus to do by using thy maternal privilege with him.

Apprehend us, O undefiled one, apprehend us, mediate and save thy people from the pending threat. And for the compassion of thy mercies turn not away those who praise thee.

Now continue with "O Gladsome Light," the Daily Prokeimenon, and Litanies, and then the Aposticha on the following page.
When the earth trembled because of the fear of thy wrath, O Lord, the hills and mountains shook. Wherefore as thou lookest down upon us with thine eye of compassion, be not indignant with us in thy wrath, but have compassion on the creation of thy hands, and deliver us from the fearful threat of earth quakes; for thou art good and the Lover of mankind.

Stichos
Thou hast moved the earth and thou hast troubled it.
Thou art awesome, O Lord; who can bear thy just wrath? Who shall beseech thee, or who shall implore thee, O good One, on behalf of a despairing and sinful people?

Verily, the heav'nly myriads, the angels, principalities, powers, thrones, lords, the cherubim and seraphim, cry to thee for our sake: Holy! Holy!

Holy! art thou, O Lord. Turn not away, O good One, from the works of thy
hands, but by the compassion of thy mercies save a city threatened with danger.

Stichos Fast

He looketh up on the earth, and maketh it tremble.

Stichos Slow

The people of Ninevah, because of their shortcomings, heard of the threat of the earthquake. But by means of the sign of the whale, which made clear to them the Resurrection, they were called to repentance through Jonah.

Wherefore, as thou didst hearken to them,
Vespers - Menaion
The Aposticha, Tone 2
Glory, To The Saint, Tone 8

Glory, Slow, Tone 8

Thy divine and blameless soul, O Demetrius of ever constant memory, hath heavenly Jerusalem for its abode, whose walls were ordained by the hands of the invisible

Pity us for the sake of thy third day

Resurrection, and have mercy upon us.

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

Gloken also to the cries of thy people, with the babes and beasts, and have compassion on us who are chastised.

Glo to the Saint, Tone 8

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God. But thine all-honoured body, having struggled exceedingly, hath on earth this renowned temple, a treasure house of miracles that cannot be robbed, a healing for afflictions to which the afflicted flock and receive healing. Therefore, O all-exalted one, preserve the city which doth magnify thee from the attacks of adversaries; for thou art favoured by Christ who did glorify thee.
Both now and ever, and unto ages of ages. Amen.

O groomless Virgin and all blameless, the Mother of the high God, who didst conceive God in the flesh in an inexplicable manner, receive thou the petitions of thy servants, who grantest to all purification of sins, and in accepting now our pray'rs, implore the salvation of us all.

(Following St. Simeon's Prayer and the Trisagion Prayers, sing the following Troparion of the Saint in Tone 3.)
Troparion of the Saint, Tone 3 (Adapted by Holwey)

Ison

Ver - i - ly, thē in - hab - it - ed world found

thee a great suc - cour in tribu - la - tions and a

van - quish - er of na - tions, O fight - bear - ing one.

Where-fore, as thou didst de - mol - ish thē ar - ro - gance of

La - hosh, and on the bat - tle - field didst heart - en

Nes - - - - - - - - tor, be - seech, O Saint,

Christ God to grant us the Great Mercy.

After singing this Troparion twice (2x), sing the Troparion of the Earthquake as on the next page.
Troparion, Tone 8

O thou who dost look up on the earth and make it tremble, deliver us from the fearful threat of earthquake, O Christ our God, and send up on us thy rich mercies by the intercessions of the Theotokos, thou only Lover of mankind.
Wonderful is God in his saints.

Glory to the Father and to the Son and to the Holy Spirit. Thru the intercessions of the faithful Demetrius, O thou who art merciful, blot out all the multitude of our transgressions.

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

Now sing the Idiomelon in Tone 2 as below.

Slow

Christ God, O wise Martyr Demetrius, did offer thy blameless soul unto abodes more sublime than earth; for thou didst become a contender for the Trinity, taking to the battlefield with fortitude adamantine as a
dia - mond; and when thy pure side was pierced, O most ven - er - a - ble

one, re - sem - bling him who was stretched on the

Tree for the sal - va - tion of the whole world, thou didst re - ceive the gift of mir - a - cle - work - ing, grant - ing man-kind

heal - ing with boun - ty. Where - fore, as we

cel - e - brate to - day thy con - vey - ance as is

meet, we glo - ri - fy the Lord who____
glo - ri - fied____ thee.

Now sing the Katavasiae in the Matins Byzantine Project by Kazan, on pages 72 through 80. Then sing the Exaposteilarion in Tone 2, on the next page in this book.
O Martyr of Christ, Demetrius, as by divine grace thou didst crush aforetime the arrogance of Lathosh and the might of his chivalry, heartening in the battlefield the brave Nestor by the pow'r of the Cross, also by thy petitions, O fight-bearing one, take thou my side always against satans and against soul-corrupting passions.
Cease not, O undefiled Virgin, to implore the Lord, incarnate from thy pure blood, for our sakes, that we thy servants may find grace and succour of good access in the day of tribulation, delivering the race of men by thy motherly intercession from the terrible threat of earthquake and from danger.

Now sing page 135 in the Matins Byzantine Project by Kazan, "Let everything that hath breath...", in Tone 5, and then continue with "The Praises," as on the following pages.
Praise God in his sanctuary, praise him in the firmament of his pow'r.

Hasten to us who beseech thee, O Martyr of Christ, by thy pitying visitation. Deliver those who are in misery from the threat'nings of usurpers and from the vile folly of heretics, who persecute us like naked captives ever driven from place to place, wandering in caves and mountains.
Wherefore, O all-exalted one, have compassion and grant us rest.

Still the tempest and put down the wrath that riseth against us, imploring God to grant the world the Great Mercy.

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

After singing Verse 2, repeat Prosomion 1, "Hasten to us who beseech thee...", and then sing Verse 3 and continue.
Praise him with the sound of the trumpet, praise him with the psaltery and harp.

Verily, thou hast been given unto us, O Demetrius, as a fortified wall which fear eth not the impacts of its enemies, annulling the attacks of the Barbarians and all the symptoms of disease. Wherefore, thou hast remained for thy city a firm pillar, and unshaken foundation, a keeper, a leader, and a contender therefor.
Wherefore, since now it is encompassed by danger and pressed hard by misery, by thine intercessions, O all blessed one, save it, imploring Christ who granteth the world the Great Mercy.

Verse 4 Fast

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

Prosomion 4

The rank of the fight-bearing ones, was revealed as possessor of ev’ry virtue.
Wherefore, according to their worthiness, they have inherited the bliss and happiness of immortal life. And since thou, O Demetrius, worthy of praise, dost enjoy that life, exulting in thy resemblance to Christ and priding thyself that like him thou wast pierced with a spear, therefore, seek thou ceaslessly, that we, who honour thee, be delivered from sufferings and severe hardships, beseeching him fervently who doth grant the world the Great Mercy.
Matins - Menaion
Glory
Tone 4

Now sing the "Glory" in Tone 4

(*For Tone 4, it is more proper for the ison to stay on D
 at the end of this type of phrase, instead of going from D to E.)
even Demetrius who finished his course of struggle by blood, sparkling with miracles unto all the inhabited world, the emulator of the Master, the lover of the poor, the pitying leader of the people of Thessalonica, and their champion in many severe hardships.

(or stay on D*)
Wherefore, as we celebrate his annual memory, we glorify Christ.

God who granteth through him healing to all.

Both now and ever in Tone 4

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

O Mother of Christ God, who didst give birth to the Creator of all, deliver thou us.
Now sing the Great Doxology in Tone 4, as in the Matins Byzantine Project by Kazan, on pages 215-219. After the Doxology, sing the Troparion of St. Demetrius in the special Tone 3 as found on page 41 of this book.