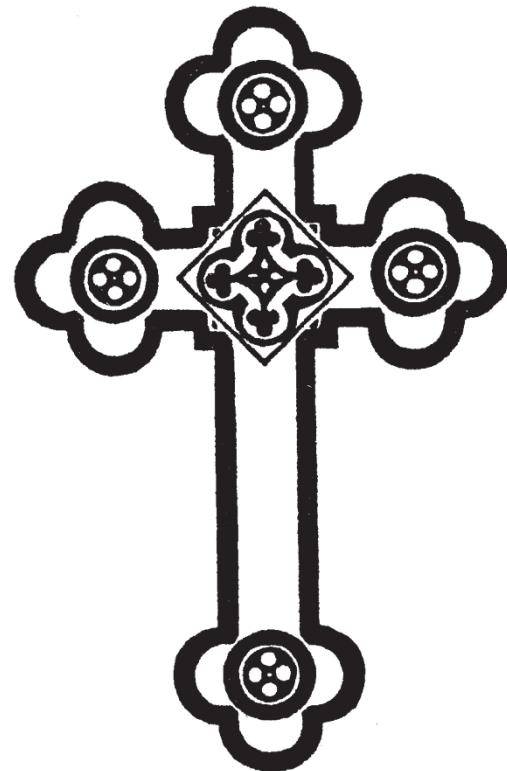


Mentation

October



Second Edition, January, 2016

His Eminence
The Most Reverend
Metropolitan JOSEPH



Archbishop of New York and
Metropolitan of
All North America

ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE OF NORTH AMERICA

To all the Choir Directors, Choir Members, Chanters, and those who are interested in Church Music

Beloved in Christ:

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

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

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

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

Your Father in Christ,

+JOSEPH

Archbishop of New York and Metropolitan of all North America

Given at our headquarters in Englewood,
New Jersey, this 8th day of January, 2016

"The disciples were first called Christians in Antioch" (Acts 11: 26)

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Antiochian Orthodox Christian Archdiocese

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To all who read these letters

GREETINGS IN THE LORD JESUS CHRIST

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

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

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

Metropolitan PHILIP
Primate
Antiochian Orthodox Christian Archdiocese
of North America

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

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of NORTH AMERICA**

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INFORMATION ON THE "MENAION"

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

This publication must be used in conjunction with the "MATINS" and the "VESPER SERVICE BOOK" of the Byzantine Project. In addition you will find throughout some hymns from the Divine Liturgy.

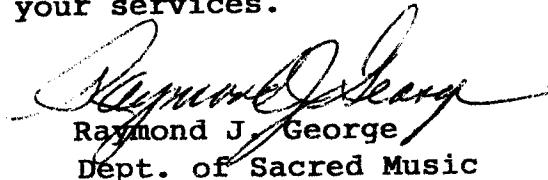
The pages have been numbered in the top center to allow room on the left and right corners to identify the contents of each page. In the upper right corner you will find the date of the Service and the Name of the Service. For example it would say January 6 and underneath "The Epiphany".

In the upper left corner we have identified the service such as "Vespers" or "Matins", and underneath that what part of the Service i.e. Exaposteilarion, Aposticha or the Glory etc. Along with that each page is identified "MENAION" in case it becomes detached from the work it can be identified.

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

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

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



Raymond J. George
Dept. of Sacred Music



THE SELF-RULED ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE OF NORTH AMERICA

DEPARTMENT OF SACRED MUSIC PAUL JABARA, CHAIRMAN

“...guiding chanters, choirs and congregations to musical excellence in worship for the glory of God.”

WWW.ANTIOCHIAN.ORG/MUSIC

December 17, 2015

The holy Prophet Daniel and the Three Children: Ananias, Azarias and Misael

Greetings to you all in the Name of our Lord Jesus Christ!

When I was appointed chairman of the Sacred Music Department in February, 2006, I saw that we had already type-set Basil Kazan’s Byzantine Vespers Project as he originally wrote it. Some of the accenting of the music was incorrect, but the ison was added, and we had a much cleaner copy of it all. I then began to proof and correct his Byzantine Matins Project, already type-set by +Michael Kargatis, with the opportunity to make sure the barring and accenting of the music and the ison were done properly, and that the text was according to the approved text from The Divine Prayers & Services by Nassar. This Project was completed and approved for use in 2010.

The next Project our department took on was Kazan’s Menaion, the music for many of the Feast Days of the Saints and the 9 fixed Major Feast Days of the Orthodox Church celebrated throughout the year, since we discovered back then that it was out of print. This has been a 5 year project, now completed at the end of 2015. The music presented here in each of the 12 months of the Menaion is basically the original music written by Basil Kazan and Ray George, of blessed memory, but also corrected in the same manner as the Matins. In this updated, type-set edition of the Menaion, we have corrected the barring and accenting of the music, corrected the text according to Nassar, added various rubrics and instructions for the services according to the Typikon, added the names of the special melodies used for various stichera in Vespers and Matins, and added the ison to complete the style of Byzantine chant. The music presented here is to be used in conjunction with Kazan’s Vespers and Matins Project, as well as Nassar.

I am eternally grateful to Deborah Abraham for doing the initial type-setting of the Menaion back in 2007; to Michael Farrow and Emily Lowe for their role in proofing the final editions of each month; to Chadi Karam for helping me along the way with the correct ison; and to Paul Jabara, our current chairman, for allowing me to finish this Project.

May God continue to bless you all as we sing His praises throughout the year, glorify His holy Name, honor His Saints and celebrate the Feast Days of the Holy Orthodox Church.

Yours in Christ,

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
Pages 14 Thru 22

OCTOBER 11 Thru 17
SUNDAY OF THE HOLY FATHERS

Follow the Matins Byzantine Project through the Exapostilarion of the Resurrection, and then sing the Exapostilaria 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 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
Page 23

OCTOBER 23
JAMES, THE BROTHER OF THE LORD

This Troparion is on page 23 of this book.

Verse 1 Fast

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

Prosomion 1 Special Tone: *Ere the morning star*

Ver - i - ly, the sev - en coun - cil s of the Fa - thers
held at sun - dry times, were brought to - geth - er
un - der the can - on and in good or - der by the
Pa - tri - arch Ger - man - os the New, in - scrib - ing and es -
- tab - lish - ing their doc - trines and of - fer - ing them -
- selves as in - ter - ces - sors with the Lord,
watch - ful for sal - va - tion, and shep - herds with
him of the fold.

Verse 2 fast

Ison

Be - cause of thy name have I wait - ed for thee

O Lord, my soul hath wait - ed up - on thy word,

Slow

my soul _____ hath hoped in the Lord.

Prosomion 2

The Book of the Law hath ver - i - ly hon - oured the sev - enth

day for the He - brews, dis - persed in the sha - dow and de -

- vot - ed there - to. But ye Fa - thers, by your par - tic - i -

- pa - tion in the Sev - en Coun - cils, by the in - spir -

- a - tion of God who in six days fin - ished this ū - ni -

- verse and blessed the sev-enth day, have made it ev - en more

hon' - ra ble by de - cree - ing the bounds of faith.

Verse 3 Fast

From the morn - ing watch un - til night, from the morn - ing
watch, let Is - ra - el trust in the Lord.

Prosomion 3

Ye have giv - en all, O thrice - bless - ed Fa - thers, to
know the Trin - i - ty clear - ly by his works,
he be'ing the Cause of the cre - a - - - tion
of the world; for by your mys - ti - cal
speech, hav - ing called first three Coun - cils then four,
ye have ap - peared as champ - ions of the Orth - o - dox word,
prov - ing that the Trin - i - ty is ver - - i - ly the Cre -
- a - - tor of the four el - e - ements and of the world."

For with the Lord there is mer - cy, and with him is
a - bun - dant re - demp - tion, and he will de -
- liv - er Is - ra - el from all his in - iq - ui - ties.

Prosomion 4

Ison

It would have suf - ficed ____ E - - - li - sha the
Proph - et to bend ____ but once to in - still ____ life in the
dead son of the ser - - - vant; but he
kneeled ____ and bent ____ sev - en times.
Thus in his fore - vi - sion did he proph - - - e -
- sy your gath - er - ing where - with ye ____ re - vived thē
In - car - na - tion of the Word of God, mor - ti - fy - ing

A - ri - us and his co - work - - - ers.
Verse 5 Fast Slow
Praise the Lord all ye na - tions; praise him all ye peo - ple.
Prosomion 5
In wis - dom, O ven - er - a - ble Fa - thers,
ye patched the rai - - ment of Christ,
torn _____ by bark - - - ing dogs; for
ye could not pos - si - bly bear to see his na - ked - ness, like
Shem and Ja - pheth, who of old could not bear to
see the na - ked - ness of their fa - ther, thus con - found - ing him who
smote his own _____ fa - ther, name-ly A - ri - us styled _____ the
fool, and those who fol - lowed his doc - trines.

Verse 6 Fast



truth____ of the Lord en - dur - eth for - ev - er.

Prosomion 6



fol - - - low - ers of *Eu - ty - ches, Di - os - cor - us,

A - pol - li - na - ri - us, Sa - bel - li - us, and Se - ver - us,

hav - ing turned de - vor - ing wolves in lambs' skins, ye did not ex -

- pel from the Sav - iour's fold, ye who are true shep - herds.

Ver - i - ly, ye have done well strip - ping the thrice - wretch - ed ones -

na - ked; where - fore, we be - at - i - fy you. -

*Eutyches is pronounced: YOO-tih-keez.

Vespers - Menaion
Glory of Lord I have cried
Tone 6

8

October 11 - 17
Sunday of The Holy Fathers
Basil Kazan

Slow

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

Slow

Let us ex - tol to - day those

mys - ti - cal trum - pets of the Spir - it, name - ly the

God - man - tled Fa - thers, who, speak - ing of di -
vine things, sang in the midst of the

Church a hymn of un - i - fied tones, teach - ing 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

Orth - o - dox y, who __ ev - er in - ter - cede __ with the
Lord to have mer - cy 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

Ison
Glo - ry to the Fa - - - ther and to the
Son and to the Ho - ly Spir - - - it.
Come, ye as - sem - blies of Or - tho - dox - y, let us
cel - e - brate to - day in faith and true
wor - ship thē an - ni - ver - sa - ry of the God - man - tled
Fa - - thers, who from the whole in - hab - it - ed world came to -
- geth - er in the splen - did cit - y of Ni -

The musical notation consists of ten staves of Gregorian chant in common time. Each staff begins with a treble clef. The lyrics are written below each staff, aligned with the notes. The music features various note values (eighth, sixteenth, etc.) and rests. Some notes are connected by horizontal lines, and some are grouped by vertical stems.

- 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 ū - ni - ver - sal Church,

and in - struct - ing all to con - fess o - pen -

- 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 — wor - - ship in the Can - - on of Faith.

Where - fore, fol - low-ing their di - vine__ doc - trines in true__

faith, let us wor - ship with the Fa - - ther and the Son

the most__ Ho - ly Spir - - it, a Trin - - i - ty,

con - sub - stan - - tial in one__ God - - head._____

Both now and ev - - er and un - to a - - ges of a - - ges. A - men.

Lend ear, O all - blame - less one, to the pe - - ti - tions of thy

ser - - vants. Turn a - - way from us e - vil up -

- ris - - ings and save__ us from all sor - - rows; for

thou a - lone art our se - - cure__ and our safe__ ref - - uge, and

thee, O La - - - dy, have we tak - - en
as our suc - - cor. Where - fore, we shall nev - er be dis -
com - fit - ed, who ask thee to has - ten to those who be -
seech_____ and hail____ thee in faith,____ say - -
ing: Re - joice, O La - - dy, the help of all, O
joy,____ shel - - - ter, and sal - - va - - - tion 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.

Tone 8

The musical notation consists of five staves of music in G clef, common time, and a key signature of one flat. The lyrics are written below each staff. The music features various note values including eighth and sixteenth notes, with several melodic phrases connected by slurs.

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 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.

Ison O Fa - thers of heav - en - ly minds, as - sem - bled to
geth - - - - er in the Sev - - - - enth
Coun - - - cil, lift up your pe - ti - tions con - stant -
- ly to the Trin - i - ty to save from ev' - - ry
her - e - sy and from e - ter - nal con - dem - na - tion
those _____ who laud _____ your di - vine _____
gath - - - er - ing, that they may re - - ceive the
King - - dom of heav - - - en. _____

The musical notation consists of eight staves of Gregorian chant in G clef, common time. The lyrics are written below each staff. The music features various note values (eighth, sixteenth, etc.) and some grace notes. The lyrics describe the intercessions of the saints and the Lord's goodness.

By the in - ter - ces - sions of thy Moth -
- er and those of the Fa - - - - thers,
who were as - sem - bled in the Sev - en Coun - cils,
O Lord of ex - ced - ing good - - ness, es -
- tab - lish thou thy Church, con - firm the
Faith, and make us all part - ners of the
king - dom of heav - en, when thou com - est to
earth to judge the whole_ cre - a - - - tion.

Then we sing the Praises in the Tone of the week, the first four being for the Resurrection, and the last four as follows.

October 11-17

HOLY FATHERS OF THE SEVENTH ECUMENICAL COUNCIL

Exaposteilaria

Byzantine Tone 3

Special Melody: *While standing in the temple's courts*

1. O Fa - thers of ce - les - tial mind of the Great Sev - enth
 2. O Lord, Thou Who art more than good, through the prayers of Thy

Coun - cil, with fer - vor pray the Trin - i - ty
 Moth - er and of the Fa - thers who con - vened

for us sing - ing____ the prais - es of your di - vine____ and
 in the sev - en____ great Coun - cils, es - tab - lish and____ build

ven - 'ra - ble and all - laud - ed gath - er - ing,
 up____ the Church and make firm____ the ho - ly Faith;

that we may all be de - liv - ered from he - ret - i - cal
 show us all forth as par - tak - ers of the King - dom____ of

er - - - ror and from judg - ment____ ē - ter - nal,
 Heav - - en when to earth Thou____ re - turn - est

and find the King - dom____ of Heav - en.

1. | 2. | C | Un. | F |

cre - a - tion._____

Verse 5 Fast

Praise him with the tim - brel and dance, praise him with stringed
in - stru - ments and or - - - gans.

Prosomion 1 Special Tone: *Having laid up all their hope*

Ison
Hav - ing in - dit - ed the whole _____
knowl - edge of the soul and con - sid - ered it
care - ful - ly in the Ho - ly Spir - it, the
ven - er - a - ble, glo - ri - fied, and all - bless - ed
Fa - thers in - scribed in di - vine____ writ - ing the
hon' - ra - ble and heav'n - ly Can - on, in which they clear - ly
teach that the Word____ is____ co - e - ter - nal
and con - - sub - stan - tial with the Fa - ther.

(Let us glo - - - ri - fy _____ them who
faith - ful - ly strength - en our be - lief,) thus
fol - - low - ing un - mis - tak - a - bly the
teach - - ings of the A - pos - - - - tles.

Verse 6 Fast

Praise him up - on the loud cym - bals, praise him up - on the
high sound - ing cym - bals, let ev' - ry - thing 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 for - get_ not the hum - ble.

Prosomion 2

When the bless - ed Christ - preach - ers re - ceived _____
whol - ly the____ torch of the Ho - ly Spir - it,
they spoke with di - vine____ in - tu - i - tion, with

The musical notation consists of eight staves of Gregorian chant in G clef. The lyrics are written below each staff, aligned with the notes. The music features various note values (eighth, sixteenth, etc.) and rests, with some notes connected by beams and others by vertical stems. The lyrics describe spiritual experiences and revelations.

su - per - nat - u - ral in - spir - a - - - tion of

few _____ words _____ and much mean - - - ing,

bring - ing to the front thē e - van - - gel - - - i - cal

doc - trines and tra - di - tions of true wor - - ship,

which, when they were clear - - - - ly re -

- vealed _____ to them _____ from on

high, they were il - lu - mi - nat - ed there - - with, es -

- tab - lish - ing the Faith they had re - ceived _____ from God. _____

Verse 8 Fast

I will praise thee, O Lord, with my whole heart,
I will show all thy mar - vel - ous works.

Slow

Prosomion 3

Ver - i - ly, the di - vine shep - herds, be - ing fa - - voured
ser - - vants of God and all - hon - oured in - - i - ti - ates
of the di - vine preach - - - ing, hav - ing at -
- tained ful - - ly the ex - per - i - ence of shep - herd - ing,
and hav - ing now - most just - - - ly waxed
wroth, in a judg - - ment of truth, ex -
- pelled from the per - fec - tion of the Church the de -
- vour - - ing, des-truc - tive wolves, and stoned _____ them with the

sling - shot of the Spir - it.
Where - - - - fore, they
fell _____ as un - to death; for they _____ were
blight - ed with an in - cur - a - ble dis - ease.

Tone 8

Glo - ry to the Fa - ther and to the Son, and
to the Ho - ly Spir - it.
When the rank of the ho - ly Fa - thers flocked from the
ends of the in - hab - it - ed world, they be -
- lieved in one Sub - stance and one Na - ture of the
Fa - - - - ther, Son _____ and Ho - ly Spir - - - it,

de - liv - - er - ing plain - ly to the Church the
mys - t'ry of dis - cours - - ing in the - ol - - o - gy.
Where - - fore, in that we laud ____ them in faith, we be -
- at - - i - - fy ____ them, say - - - - ing: What a di -
- vine_ ar - - my, ye God - in - spired sol - diers of the
camp of the Lord, ye most bril - liant lu - mi - - nar - - ies
in the su - per - - sen - - su - ous firm - - a - - ment, ye im -
- preg - - na - - ble tow - - ers of the mys - - ti - - cal
Zi - - on, ye scent-ed flow - - ers of par - a - - dise, the gold-en

The musical notation consists of three staves of music in G clef, common time, with a key signature of one sharp (F#). The lyrics are written below each staff.

lights of the Word, *the boast of Ni - ce - a, and de -

- light of the whole ū - ni - verse, in - ter - cede cease - less -

- ly for our souls.

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

Sing "Both now . . ." and "Most blessed art thou, O Virgin Theotokos . . .,"
as in the Byzantine Matins Project by Kazan, pages 198 -199,
followed by "The Great Doxology" in Tone 8 on page 235 of the Byzantine Matins Project.

The musical notation is in common time, treble clef, and consists of eight staves of music. The lyrics are as follows:

Since thou art a Disciple of the Lord,
thou didst receive the Gos-pel, O right-eous one, and since
thou art a Mar-tyr thou art nev-er re-
ject-ed, and since thou art a broth-er of God,
thou art priv-i-leged, and since
thou art a High-Priest, it is thine to in-ter-
cede. Where-fore, 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

OCTOBER 26
DEMETRIUS

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 Demetrios...," "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. Demetrios, as on page 41 of this book.

Verse 1 Fast

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

Prosomion 1: Special melody - *O strange wonder*

How strange - - ly won - drous that to - day hath shown forth de - light in heav - en and de - light on earth in mem - o - ry of De - me - tri - us the Mar - tyr; for ver - i - ly he is crowned with songs of praise from the an - gels and re - ceiv - eth pae - ans from men. What a con - tend - er!, who fought the good - fight, and through whom the de - ceit - ful en - e - my did fall, ov - er - come for Christ.

Verse 2 Fast

Be - cause of thy name have I wait - ed for thee
O Lord, my soul hath wait - ed up - on thy word, my
Slow soul _____ hath hoped ___ in the Lord.

Prosomion 2

How strange - - - ly won - drous that De -
- me - tri - us doth ev - er shine in all quar - - ters of the earth with
rays _____ of mir - a - cles more bril - liant than the
light _____ of the sun, re - ceiv - ing light _____ from the
true _____ Light that is suc - - - ed not by
night, de - light - - - ing in the Light that set - teth
not, by whose il - lu - mi - na - - - tion

The musical notation consists of two staves of music in G clef. The lyrics are:

the clouds of bar - ba - ris - m were cleared a - way, dis -
- eas - es dis - persed, and the Sa - tans van - - - quished.

Verse 3 Fast

Slow

The musical notation consists of two staves of music in G clef. The lyrics are:

From the morn - ing watch un - til night, from the
morn - ing watch, let Is - ra - el trust__ in the Lord.

Prosomion 3

The musical notation consists of six staves of music in G clef. The lyrics are:

How strange - ly won - drous that, when the thrice - be -
- at - i - fied De - me - tri - us was__ pierced for
his Lord Christ's__ sake, he was ev - er man - i - fest
as a sword of dou - ble edge__ to his en - e - mies,
reap - ing there-with the haugh - ti - ness of his en - e - mies, and de -

- stroy - - ing the ē at - - tacks of Sa - - - tan.
Where - - - fore, let us ac - - claim__ him, say - ing, O__
Saint De - me - tri - - us fold__ us in thy pro - tec - -
- tion, who cel - e - brate thy ev - er - hon - oured mem - o - ry.

Verse 4 Fast

For with the Lord there is mer - cy, and with him is Slow
a - bun - dant re - demp - tion, and he will de -
- liv - er Is - ra - el from all his in - - iq - ui - ties.

Prosomion 4

Thou hast be - come a tow - er of true__ wor - ship, se -
- cure - - - ly found - ed on the rock__ of the
faith, un - - clov - en by temp - ta - - tions and un - - shak - - en by

trib - u - la - - tions; for when the waves of
a - thē - is - m dashed a - gainst ___ thee in a great
tor - rent and great tem - pest, they ___
did not break ___ down thine in - dom - - - i - ta - ble
stead - fast - ness; for thou ___ didst de - sire
to be a - adorned with the crown of mar - tyr - dom.

Verse 5 Fast Slow

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

Prosomion 5

O fight - - bear - - ing De - me - tri - us, hav - ing re -
- sem - bled in thy pas - sion the en - liv' - ning Pas - sion of
Christ, thou didst re - ceive from him the gift ___ of

The musical notation consists of six staves of music in G clef, common time, with lyrics written below each staff. The lyrics are:

won-der-work - ing. Where - fore, thou dost save those who -
has - ten to thee,____ sav - ing them from
ma - ny 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 en - - dur - - eth for - ev - - er.

Prosomion 6

By _____ the shed - - - ding of thy blood, O De -
- me - tri - - us, thou _____ didst

come _____ be - fore the life - giv - ing Christ, who _____
shed _____ his own _____ pre - cious blood for
thy _____ sake, mak - - - - ing
thee _____ a par - tak - er in his glo - - - ry and his
king - dom, since thou didst pre - vail o - ver the in -
- iq - ui - tous, one, an - nul - ling all his e - vil wiles.

Now sing the "Glory" in Tone 6 as below.

Glo - - - - ry to____ the Fa - - ther and
to____ the____ Son and to the Ho - ly____ Spir - - - it.
Slow
To - day doth the gen - er - al as - sem - - bly of the

fight - bear - ing one call us. Has - ten ye,
there - fore, O feast - lov - ers, let us cel - e - brate his
mem - o - ry in joy, say - ing: Hail to thee,
who____ didst____ tear the robe of false - - - hood
brave - - ly, put - ting on the Spir - - - it.
Hail to thee who____ didst an - nul the spite of the
law - trans - gres - sors by the pow - er grant-ed thee by
God____ a - lone. Hail to thee,
whose____ mem - bers were____ pierced, de - pict - ing in the
spir - it the bless - ed Pas - sion of Christ.____

Vespers - Menaion
Glory - Both now
Tone 6

33

October 26
Demetrius
Basil Kazan

Where-fore, O De - me - tri - us, the com - li - ness of
strug - glers, be - seech ____ him to save ____ us
from our in - vis - i - ble en - e - mies, and to
save _____ our _____ souls.

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

Both now and ev - er, and un - to a - ges of
a - - - - ges. A - - - men.

We im - plore____ thee, O all - ho ly La - dy, 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 The-o;
to - kos, for us des - pair - ing sin - - - ners; for
thou art a - ble thus to do by us - ing thy ma -
ter - nal priv - i - lege with him.
Ap - pre - hend us, O un - de - filed one, ap - pre -
hend us, mē - di - ate and save thy peo - ple
from the pend - ing threat. And for the com - pas - sion of
thy mer - cies turn not a - way 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 from the fearful threat of earthquakes; for thou art good and the Lover of man - kind.

Stichos

Thou hast moved the earth and thou hast trou - bled it.

Thou art awe - some, O Lord; who can bear thy
just wrath? Who shall be - seech thee, or who shall im -
- plore thee, O good One, on be - half of a des -
- pair - ing and sin - ful peo - ple?
Ver - i - ly, the heav'n - ly myr - i - ads, the an - gels, prin - ci -
- pal - i - ties, pow - ers, thrones, lords, the
cher - u - bim and ser - a - phim, cry to thee
for our sake: Ho - ly! Ho - ly!
Ho - - - ly! art thou, O Lord. Turn not a -
- way, O good One, from the works of thy

hands, but by the com - pas - sion of

thy mer - - - cies save a cit - - y

threat - ened with dan - - - - ger.

Stichos Fast Slow

He look - eth up - on thē earth, and mak - eth it trem - - ble.

The peo - ple of Nin - e - vah, be - cause of their short - -

- com - - ings, heard of the threat of the

earth - quake. But by means of the sign of the

whale, which made clear to them the Res - ur - rec - tion, they were

called to re - pen - tance through Jo - - - nah.

Where - fore, as thou didst hear - ken to them,

hear - ken al - so to the cries of thy peo - ple, with the
babes _____ and beasts, _____ and have com - pas - sion on
us _____ who are chas - - - - tised.
Pit - y us for the sake of thy third - - - day
Res - ur - rec - tion, and have mer - cy up - on _____ us.

Glory, Slow, Tone 8

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

Slow

Thy di-vine and blame-less soul, O De - me-tri - us of ev - er - con-stant mem-o -
- ry, hath heav - en - ly Je - ru - sa - lem for its a - bode, whose
walls _____ were or - dained by the hands of the in - vis - i - ble

God. But thine all - honoured bod - y, hav-ing strug - gled ex -
- ceed-ing - ly, hath on earth this re - nowned tem - ple, a
treas - ure house of mir - a - cles that can - not be robbed, a
heal - ling for af - flic - tions to which thē af - flic - ted flock and re -
- ceive - heal - ing. Where - fore, O all - ex - tolled -
one, pre - serve the cit - y which doth mag - ni - fy - thee from
thē at - tacks of ad - ver - sar - ies; for thou art fav - oured by
Christ who - did glo - ri - fy - thee.

Both now and ev - er, and un - to a - ges of a - ges. A - men.

O groom - less Vir - gin and all - blame - less, the

Moth-er of the high__ God, who__ didst con - ceive__ God__ in the

flesh in an in - ex - pli - ca - ble man - ner, re - ceive__

thou__ the pe - ti - tions of thy ser - vants, who__ grant - est to

all pu - ri - fi - ca - tion of sins, and in ac -

- cept - ing now our__ pray'rs, im - plore__ the sal - va - tion__

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

Special Melody: *Thy confession*

(Adapted by Holwey)

Ison Ver - i - ly, the in - hab - it - ed world found

thee a great suc - cour in trib - u - la - tions and a

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

Where-fore, as thou__ didst de - mol - ish the 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__ Mer - cy.

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

Troparion, Tone 8

The musical notation is presented in six staves, each starting with a treble clef and a key signature of one flat (F#). The lyrics are written below each staff, aligned with the notes. The music consists of mostly eighth and sixteenth notes, with some quarter notes and rests. The lyrics describe a request for deliverance from a fearful earthquake, mentioning Christ, God, and the Theotokos.

O thou who dost look up - on the earth and
make it trem - ble, de - liv - er us from the
fear - ful threat of earth - quake, O Christ our God, and
send up - on us thy rich mer - cies by the in - ter -
- ces-sions of the The - o - to - kos, thou on - ly Lov - er
of man - kind.

Music for the first two lines of the hymn:

Ison: Won - der - ful is God ____ in his saints.

Music for the second two lines of the hymn:

Won - der - ful is God ____ in his saints.

After the Matins Gospel and Psalm 50, sing the following.

Music for the beginning of the doxology:

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

Music for the middle part of the doxology:

Ho - ly Spir - it. Thru the in - ter - ces - sions of the fight -

Music for the end of the doxology:

- bear - ing De - me - tri - us, O thou ____ who art

Music for the beginning of the intercessory prayer:

mer - ci - ful, blot out all the mul - ti - tude of

Music for the middle part of the intercessory prayer:

our trans-gres - - - sions.

Music for the concluding doxology:

Both now and ev - er, and un - to a - ges of a - ges. A - men.

Through the in - ter - ces - sions of the The - o - -
- to - kos, O thou ____ who art mer - ci - ful,
blot out all the mul - ti - tude of our trans-gres - - - sion.
Have mer - cy up - on me, O God, ac - cord - ing to thy lov - ing
kind-ness, ac - cord - ing to the mul - ti - tude of thy ten - der mer - cies, blot
out ____ my trans - - gres - - - sions.

Now sing the Idiomelon in Tone 2 as below.

Slow

Christ God, O wise Mar - tyr De - me - tri - us, did of - fer thy __
blame-less soul un - to a - bōdes more sub - lime than ____ earth; for
thou __ didst be - come a con - ten - der for the Trin - i - ty,
tak - ing to the bat - tle - field with for - ti - tude ad - a - man-tine 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.

Ison

O Mar - tyr of Christ, De - me - tri - us,
as by di - vine grace thou didst crush a -
- fore - - - time the ar - ro - gance of La - - hosh
and the might of his chiv - - - al - - ry,
heart - en - ing in the bat - tle - field the brave_ Nes - tor
by__ the pow'r of the Cross, al - so by thy__ pe -
- ti - - tions, O__ fight - bear - ing one, take thou__ my
side__ al - ways a - gainst sa - - - - tans
and a - gainst soul - cor - rupt - ing pas - - - sions.____

The musical notation consists of eight staves of music in G clef. The lyrics are written below each staff, aligned with the notes. The music features various note values (eighth and sixteenth notes) and rests, with several melodic phrases separated by horizontal lines and slurs.

Cease not, O un - de - filed _____ Vir - - gin,
to im - plore the Lord, in - car - nate from _____ thy
pure _____ blood, for our _____ sakes, that we thy
ser - vants may find grace and suc - cour of
good _____ ac - - cess in the day of trib - u - la -
- tion, de - - liv - er - ing the race _____ of men by thy
moth - er - ly in-ter - ces - sion from the ter - ri - ble threat of
earth - - quake and _____ from dan - - - ger.

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.

Verse 1 - Fast

Praise God in his sanc - tu - ar - y, praise him in the firm - - - a - ment of his pow'r.

Prosomion 1

Special melody: *Rejoice*

Ison

Hast - en to us who be - seech thee, O

Mar - tyr of Christ, by thy pit - y - ing vis - i -

- ta - tion. De - liv - er those who are in

mis - er - y from the threat' - nings of ū - sur - pers

and from the vile fol - ly of her - e - tics,

who per - se - cute us like na - - - ked

cap - tives ev - er driv - - - en from place to place,

wan - der - ing in caves and moun - tains.

Where - fore, O all - ex - tolled one, have com -
- pas - - - - sion and grant _____ us
rest. Still the tem - pest and put ____ down the
wrath that ris - eth a - gainst ____ us, im -
- plor - ing God to grant the world the Great Mer - cy.

Verse 2 Fast

Praise him for his might - y acts, praise ____ him ac -
- cord - ing to his ex - - cel - lent great - ness.

After singing Verse 2, repeat Prosomion 1, "Hasten to us who beseech thee...", and then sing Verse 3 and continue.

Verse 3 - Fast

Praise him with the sound of the trum - pet, praise _____ him with the
psal - - - - ter - - y and harp.

Prosomion 2

Ver - i - ly, thou hast been giv en un - to us,
O De - me - tri - us, as a for - - - ti - fied wall which
fear - eth not thē im - pacts of its en - e - mies, an -
- nul - ling thē at - - tacks of the Bar - bar - i - ans and all the
symp - - toms of dis - ease. Where-fore, thou _____ hast re -
- mained for thy cit - y a firm pil - - lar, and un -
- shak - - - en foun - da - tion, a keep - er, a
lead - er, and a con - tend - - - er there - - for.

Where - fore, since now it is en - com - passed by
dan - ger and pressed hard by mis - er - y,
by thine in - ter - ces - sions, O all - bless - ed
one, save - it, im - plor - ing Christ who
grant - eth the world - the Great Mer - cy.

Verse 4 Fast Slow

Praise him with the tim - brel and dance, praise - him with the
stringed - in - stru - ments and or - gans.

Prosomion 4

The rank - of the fight - bear - ing ones, was re -
- vealed - as pos - ses - sor of ev' - ry vir - tue.

Where - fore, ac - cord - ing to their worth - i - ness, they have in -
- her - it - ed the bliss and hap - pi - ness of im - mor - tal
life. And since thou, O De - me - tri - us, worth - y of
praise, dost en - joy that life, ex - ult - - - - ing in thy re -
- sem - - blance to Christ and prid - ing thy - self that like
him thou wast pierced with a spear, there - fore, seek
thou ceas - less - ly, that we, who hon - our thee, be de -
- liv - - ered from suf - fer - ings and se - - vere hard -
- ships, be - - seech - ing him fer - vent - - ly who doth
grant the world the Great Mer - - - - cy.

Now sing the "Glory" in Tone 4

Slow

The musical score consists of eight staves of music in G clef, mostly in common time. The lyrics are written below each staff, aligned with the notes. The music features various note values (eighth and sixteenth notes) and rests. The lyrics describe the Glory of God the Father, the Son, and the Holy Spirit, followed by a call to honor the Theotokos and the saints, and finally a reference to the saving side of Christ.

Glo - ry to the Fa - ther and to____ the____ Son and to the
(or stay on D*)
Ho - - - ly____ Spir - - - it.____
Let us hon - our the all - wise teach - er, per -
- fect - ed a - mong____ the Mar - - - tyrs,
who by the spear did in - her - it the grace of____ the____
sav - ing____ side pierced____ by a spear, from which the Sav - iour did
cause____ to____ flow____ for____ us the wa - - - ters____
(or stay on D*)
of____ life and in - cor - rup - - - tion,____

(*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.)

ev - en De - me - tri - us who fin - - ished his course of

strug - - - gle by blood, spark - ling with

mir - a - cles un - to all the in - hab - it - ed

world, the em - u - la - tor of the Mas -

- ter, the lov - er of the the

poor, the pit - y - ing lead - er of the peo - ple of Thes - sa -

- lon - - - i - - ca, and their cham - - pion in

man - y se - vere hard - - - ships.

(or stay on D)*

Where - fore, as we cel - e - brate his an - - nu - al

mem - o - ry, we glo - ri - fy _____ Christ _____

God who grant - - eth through him _____ heal - ing to all.

Both now and ever in Tone 4

Both now and ev - - - er, and un - - to

a - - - ges of a - - - ges. A - - men.

O Moth - er of Christ God, who didst give birth to the Cre -

- a - - tor of all, de - liv - er thou _____ us

The musical score consists of three staves of music in G clef. The first staff begins with a dotted half note followed by eighth notes. The lyrics are: "from our trib - u - la - tions, who cry _____ to". The second staff begins with a dotted half note followed by a dotted quarter note. The lyrics are: "thee: Hail, O thou _____ who a -". The third staff begins with a dotted half note followed by eighth notes. The lyrics are: "- lone art thē in - ter - ces - sor for our _____ souls."

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.