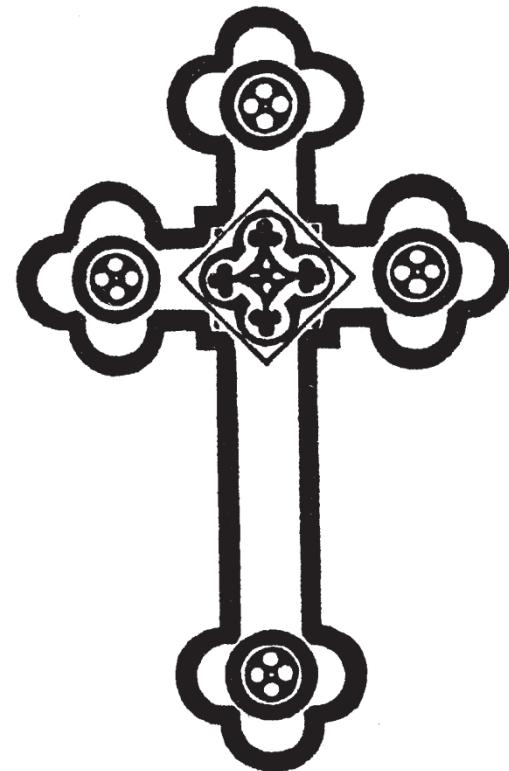


Mentation

November



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.

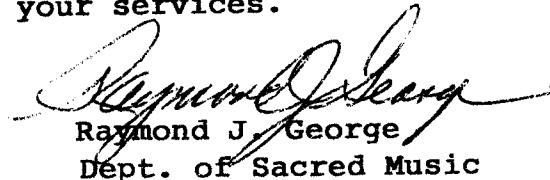
The pages have been numbered in the top center to allow room on the left and right corners to identify the contents of each page. In the upper right corner you will find the date of the Service and the Name of the Service. For example it would say January 6 and underneath "The Epiphany".

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

If this Feast falls on a Sunday, then the order is the same as on the Feast of St. Demetrios on October 26th.

On "O Lord, to thee have I cried," sing the Prosomia in Tone 4, as on pages 2 through 8 of this book.

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

Continue with Vespers through to the Aposticha, then sing the "Aposticha and Stichoi," as on page 11 through the top of page 13 of this book.

Now sing the "Glory and Both now" in Tone 4, starting at the bottom of page 13 through to page 14. Continue Vespers with the chanting of St. Simeon's Prayer, Holy God, etc. Then sing the Troparion as on either page 15 (in the standard Tone 4) or the one on page 16 (in the Special Melody "Thou who was raised up." (See the explanation on the bottom of page 15.)

Now sing "Glory & Both now" as on the bottom of page 16, then sing the "Theotokion" in Tone 4, as in the Vesper Service Book, "The mystery which was hidden..."

Verse 5 (1) Fast

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

Prosomion 1

Special melody: *As one valiant*

As thou__ hast been man - i - fest - ed stand-ing all re -
- splen - dent, be - fore the tri - lu - mi - nar - - - y
God - head, O Mi - chael lead - er of hosts, thou
dost__ shout re - joic - ing with the pow - ers on high: Ho - ly
Fa - - - ther! Ho - ly co - e - ter - nal Word,
Ho - ly, Ho - ly Spir - it! One Glo - ry__ and Sov' - reign-ty, one
Na - - ture, one God - head, and one__ Pow'r.

Verse 6 (2) Fast

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

Slow
Prosomion 2

Thou ____ art of fier - y ap - pear - ance and of
won - drous beau - - - ty, O Arch - an - - - gel
Mi - chael, tra - vers - - ing the spac - - - es
with thine im - mor - tal na - - ture, ful - fill - ing the com -
- mands of the All - cre - a - - - tor, and known as
pow-er - ful by thy - might. Ver - i - ly, thou hast made thy
tem - ple a fount _____ of heal - - - ing,

hon - oured by the sanc - ti - fied ____ call.

Verse 7 (3) Fast

Slow

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

Is - ra - el trust in the Lord.

Prosomion 3

O Lord _____ the Word, who mak - est thine

an - gels spir - - - its, as it is writ - - ten,

and thy _____ min - is - ters____ flames of fire, thou hast

man - i - fest - ed Mich - ael, the prince _____ of

hosts a - mong thy myr - i - ad arch - an - - gels, as a

lead ____ er sub - mit - ting to thy com - mands, and

rais - - - - ing his voice ____ un - - - - to thy

glo - - - ry with the thrice - - - ho - ly praise.

Verse 8 (4) Fast

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

Prosomion 4

Ver - i - ly, thē In - tel - li - gence be - fore thē a - ges
hath ap - point - ed thee, by di - vine par - tak - - - -
ing, a sec - ond light light - ing the whole_ ū - ni - -
verse, and re - veal - ing to us the
tru - ly di - vine mys - ter - y, which is
from e - ter - ni - ty, name - ly that the Bod - i - less

shall be in - car - nate in a
vir - - - - gin womb and be -
- come Man to save man.

Verse 9 (5) Fast

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

Prosomion 5

Stand - - - - ing as thou dost be - fore the
throne of the tri - lu - mi - nar - y Trin - i - ty, O __
Ga - - - bri - el lead - er of hosts, and
shin - - ing with the a - bun - dance of di - vine il - lu - mi -
- a - - tion em - a - nat - ing cease - less - ly there -
- from, de - liv - - er thou from the stark dark - ness of

Music for the first section of the service, featuring three staves of music with corresponding lyrics.

passion those who joy - ful - ly stand _____ in ranks _____ on
earth _____ ex - tol - ling thee. De - light them by il - lu - mi - na - tion,
O in - ter - - ces - sor for our _____ souls.

Verse 10 (6) Fast

Music for Verse 10 (6) Fast, labeled "Slow".

For his mer - cy is great t'ward us, and the
truth ____ of the Lord en - dur - eth for - ev - er.

Prosomion 6

Music for Prosomion 6, labeled "Slow".

De - mol - - - ish, O Ga - bri - el,
lead - er of hosts, the at - tacks of her - e - tics,
ris - - - ing con - stant - ly a - gainst thy _____ fold.
Heal _____ the di - vi - sion of the Church; still the

temp - est of count - less temp - ta - tions, and de -

- liv - er from hard - ships and ca - lam - i -

ties those who ea - ger - ly cel - e - brate thy

mem - o - ry, who has - ten to the shad - ow of thy pro -

- tec - - tion, O in - ter - ces - sor for our souls.

The musical notation consists of ten staves of music for a single melodic line. The key signature is A major (two sharps). The first staff begins with the text "Ison O _____". The second staff begins with "Fa - ther and to _____". The third staff begins with "Ho - - ly _____. Spir - - - it.". The fourth staff is labeled "Very Slow" and begins with "Re - joice with us, all ye _____. princ - es of the". The fifth staff continues with "ranks of an - - - gels; for your lead - er and our great". The sixth staff begins with "cham - pion, the great prince of hosts, is to -". The seventh staff begins with "- day____ seen____ sanc - ti - fied in a strange man - ner in his". The eighth staff begins with "no - - ble tem - - - ple. Where - fore, it is". The ninth staff begins with "right and meet that we laud him, cry - - - ing, Pro -". The tenth staff concludes with "- tect____ us by the shad - ow of thy wings, O". The music features various note values (eighth and sixteenth notes), rests, and dynamic markings like fermatas and slurs.

Mich - - - el, the great arch - - - an - - - gel.

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

Slow

a - - ges. — A - - - men. Re-joice with us, all ye

ranks of vir - - gins; for she who is an in - ter - ces - - sor and

me - di - a - - trix, a great shel - - ter and ref - - uge,

doth on this day con - sole the sor - row - ful with her di - vine and

ven - er - a - ble prov - - i - - dence. Where-fore, it is

meet — that we praise her, cry - - ing, Pro - tect us, O pure

La - - - dy and The - o - to - - kos, with thy di - vine in - ter -

- ces - - - - - sions.

Aposticha - Tone 1

Special melody: *Thou art the joy*

Ison Come, ye who hold _____ in the world an angelic cel - e - bra - - tion, let us _____ raise _____ our voic - es in____ praise un - to God sit - ting on the throne of glo - - - ry: Ho - - - ly____ the heav'nly Fa - - ther! Ho - ly the co - e - ter - - nal Word! Ho - ly the most Ho - ly Spir - - - it!

Stichos

Who mak - eth his an - gels spir - - - its.
O Mi - chael, the lead - - - er of hosts, who be - hold - eth things in de-scrib - a - ble,

since thou art pre - ferred with great priv' - lege to the
heav - en - ly ones, and stand - eth in glo - ry be -
- fore the un - ap - proach - a - ble throne, we be -
- seech _____ thee to save by thine in - ter-ces -
- sions us who en - dure the hard - ships of trib - u - la - tions
and temp - ta - - - - - tions.

Stichos

Bless the Lord, O my soul.
As thou art clear - ly the foremost of the in - cor -
- por - eal an - gels, O Mi - chael, the lead - er of
hosts, the min - is - ter of the di - vine Light, a

The musical notation consists of four staves of music for a single voice. The notes are primarily quarter notes and eighth notes, with some sixteenth-note patterns. The lyrics are written below each staff, aligned with the notes. The music is in common time, indicated by a 'C' at the beginning of the first staff.

wit - ness and in - i - ti - ate there - of, save _____
us _____ who _____ hon - or thee an - nu - al - ly
in _____ true wor - - ship, prais - ing thy
faith _____ in the Trin - - i - - ty.

Now sing the "Glory" and "Both now" in Tone 8 as below.

The musical notation consists of five staves of music for a single voice. The notes are primarily quarter notes and eighth notes. The lyrics are written below each staff, aligned with the notes. The music is in common time, indicated by a 'C' at the beginning of the first staff.

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.
Since thou__ art pre - ferred in rank, and an arch -
- an - - gel, O lead - - er of hosts, de - liv - - er, O
glo - - ri - ous one, from ev' - - ry op - pres - sion,

sor - row, sick - - ness, and from heav - y sins,
those ____ who ____ laud thee hum - - - bly, and im -
- plore _____ thee. And since thou ____ art ____
im - ma - te - ri - al, thou _____ dost ver - i - ly be -
- hold____ him who ____ is with - out____ mat - - ter,
gleam - ing in the un - ap - proach - a - ble light, the
light of the glo - ry of the Lord, who _____ for
love of man - kind took flesh from the Vir - - gin for our
sakes, when he _____ willed to save____ man -
- kind.

Troparion - Standard Tone 4*

O ye fore - most of the heav'n - - - ly hosts,
we who are un - wor - thy, be - seech you
that by your pe - ti - tions ye en - com - pass
us with the shad - ow of your im - ma - te - ri - al
glo - - - ry, pre - serv - ing us who kneel and cry
cease-less - ly: De - liv - er us from op - pres - sion, since
ye _____ are the princ - es of the
ranks of do - min - ions on high. _____

Editor's Note: 1) Although Kazan did not write it this way, traditionally, Tone 4 follows the pattern of Tone 2, with an A-flat and not A-natural.

2) Kazan composed this troparion two ways: in a standard Tone 4 and in the Special melody of "Thou who wast raised up," which is the *proper melody* for this troparion. However, there are two different arrangements for "Thou who wast raised up": one is used for dismissal hymns and the other is used for kontakia. The arrangement in the old printed Byzantine Project is the one for kontakia, not dismissal hymns, which is why the melody on the next page is different from that which is in the old printed Byzantine Project. Furthermore, the troparion here is only to be sung once, not twice. This applies to Vespers as well as Orthros (Matins).

Special melody: *Thou who wast raised up*
(For Dismissal Hymns)

Melody adapted by Holwey from
Holy Transfiguration Monastery

O ye fore - most of the heav - en - ly hosts,
we, who are un - wor - thy, be - seek you that by your pe - ti - tions ye en -
- com - pass us with the shad - ow of your im - ma - te - ri - al
glo - ry, pre - serv - ing us who kneel and cry cease - less - ly:
De - liv - er us from op - pres - sions, since ye are the
princ - es of the ranks of do - min - ions on high.

Now sing "Glory & Both Now" as given below, followed by the "Theotokion" in Tone 4 from the Vespers Byzantine Music Project, "The mystery which was hidden...", with the final ending.

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.

After reading the six (6) Psalms, sing "God is the Lord" in Tone 5, as in the Matins Byzantine Project by Kazan, page 17, and the Troparion as in the Vespers Service on page 15 or 16 of this book.

Now read the Kathismata as on page 331 of the Divine Prayers & Service by Nassar.

Then sing the Anabathmoi, "From my youth", followed by the Prokeimenon as on page 18 of this book.

After the Matins Gospel and the reading of Psalm 50, sing the "Glory," "Through the intercessions," "Both now," and "Through the intercessions" as on page 18 and the top of page 19 of this book. Then sing "Have mercy on us" and "O divine incorporeals..." as on page 19 and 20.

Now sing the Katabasiae as on pages 21 through 29 of this book.

Now sing the Exaposteilaria on pages 30, 31, and 32 of this book.

Continue the Matins Service up to "The Praises," and then sing pages 33, 34 and 35 of this book, followed by the "Glory" and "Both now" on pages 36 and 37.

Conclude with "The Great Doxology" in Tone 5, as on page 220 in the Matins Byzantine Project by Kazan.

MENAION
TROPARION IN TONE 8
PAGE 38

MENAION
VESPERAL DIVINE LITURGY
PAGES 39 THRU 45

NOVEMBER 13
ST. JOHN CHRYSOSTOM

NOVEMBER 14
ST. PHILIP THE APOSTLE

Sing twice

Ison Who mak - eth his____ an - gels spir - its and his____
min - is - ters a flame of fire.

Verse

Bless the Lord, O my soul; O Lord my God,
Thou hast been mag - ni - fied ex - ceed - ing - ly.

Sing Third Time

Who mak - eth his____ an gels spir - its and his____
min - is - ters a flame of fire.

After the Matins Gospel and the reading of Psalm 50, sing as below.

Glo - ry to the Fa - ther and to the Son and to the
Ho - ly Spir - it. Through the in - ter - ces - sions
of the in - cor - po - re - als, O thou____ who art mer - ci - ful,
blot out all the mul - ti - tude of our trans - gres - sions.

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

Fast

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.

O di - vine in - cor - po - re - als, in - tel - li -

- gen - tial ____ es - senc - es, sur - round - ing as ye

do, thē im - ma - te - ri - al, in - cor - po - real

The musical notation consists of eight staves of Gregorian chant in G clef, common time. The lyrics are written below each staff. The notes are primarily black dots on the lines, with some sharp (F#) and flat (B-) symbols. Measure lines and bar lines are present. The lyrics are:

throne, ye do sing with fier - y lips the Tris -
- ag - i - on to God the King: Ho - ly
God, thē E - ter - nal Fa - - - ther, Ho - ly
Might - y, the Son co - e - - ter - nal with
him. Ho - - - ly Im - mor - - tal _____
One, the con - sub - stan - tial Spir - - it,
glo - ri - fied with the Fa - - ther and the Son._____

(Beginning with this Feast of the Archangels through November 20th, the Canon of the Theotokos is chanted with various changes in Odes 1, 3, 5, & 9, as shown below.)

Ode 1

Ison

I shall o - pen my mouth and it will be filled__ with the Spir - it, and I__ shall speak forth to the Queen__ and Moth - er. I shall be seen__ joy - ful - ly sing - ing her prais - es, and I__ shall re - joice in her en - trance with glad - ness.

Ode 3

As a liv - - - ing and cop - ious foun - - tain, O The - o - to - - kos, do thou strength - en those who hymn thy prais - es, and are joined to - geth - er in a spir - it - ual com - pa - ny for thy__ ser - - vice; and in thy__ sol - emn en - - trance, make them wor - - thy of crowns of glo - - - ry.

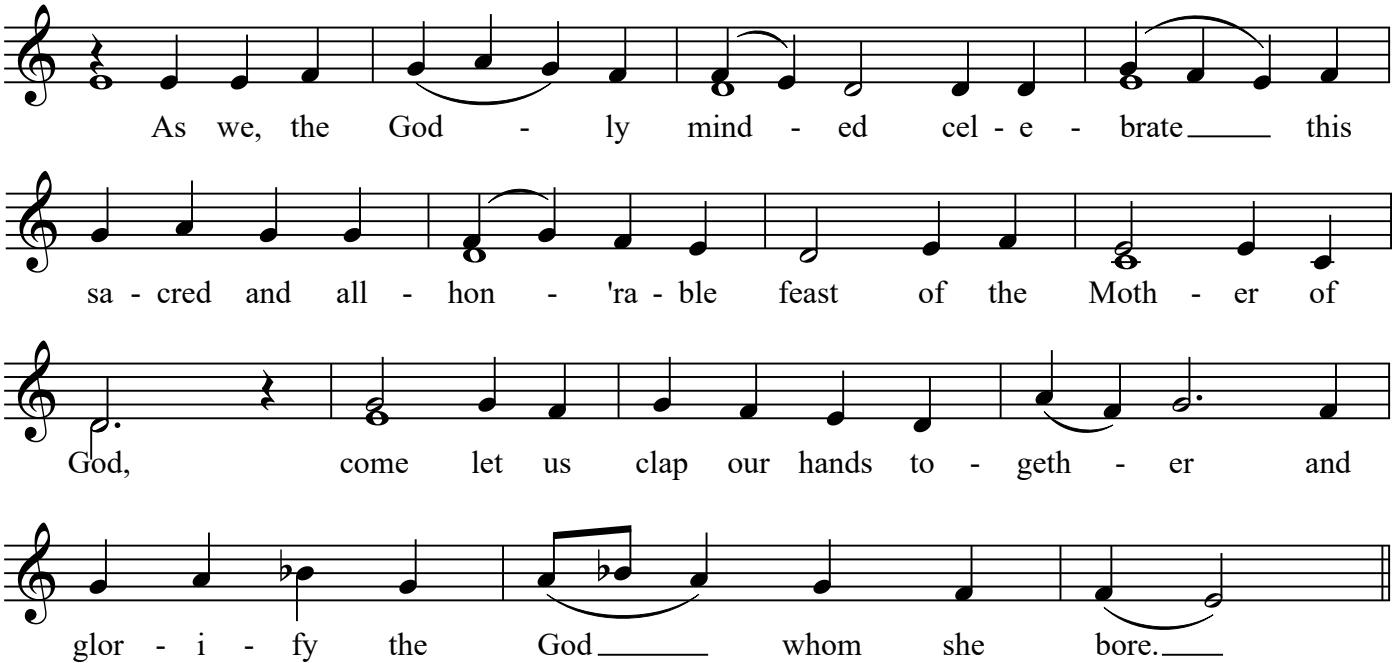
Ode 4

He who sits in clouds of glo - ry up - on the throne of the
God - head, Je - sus the most high God, came with
might - y hand and saved those who cried out un - to him:
"Glo - ry to thy pow - er, O Christ!"

Ode 5

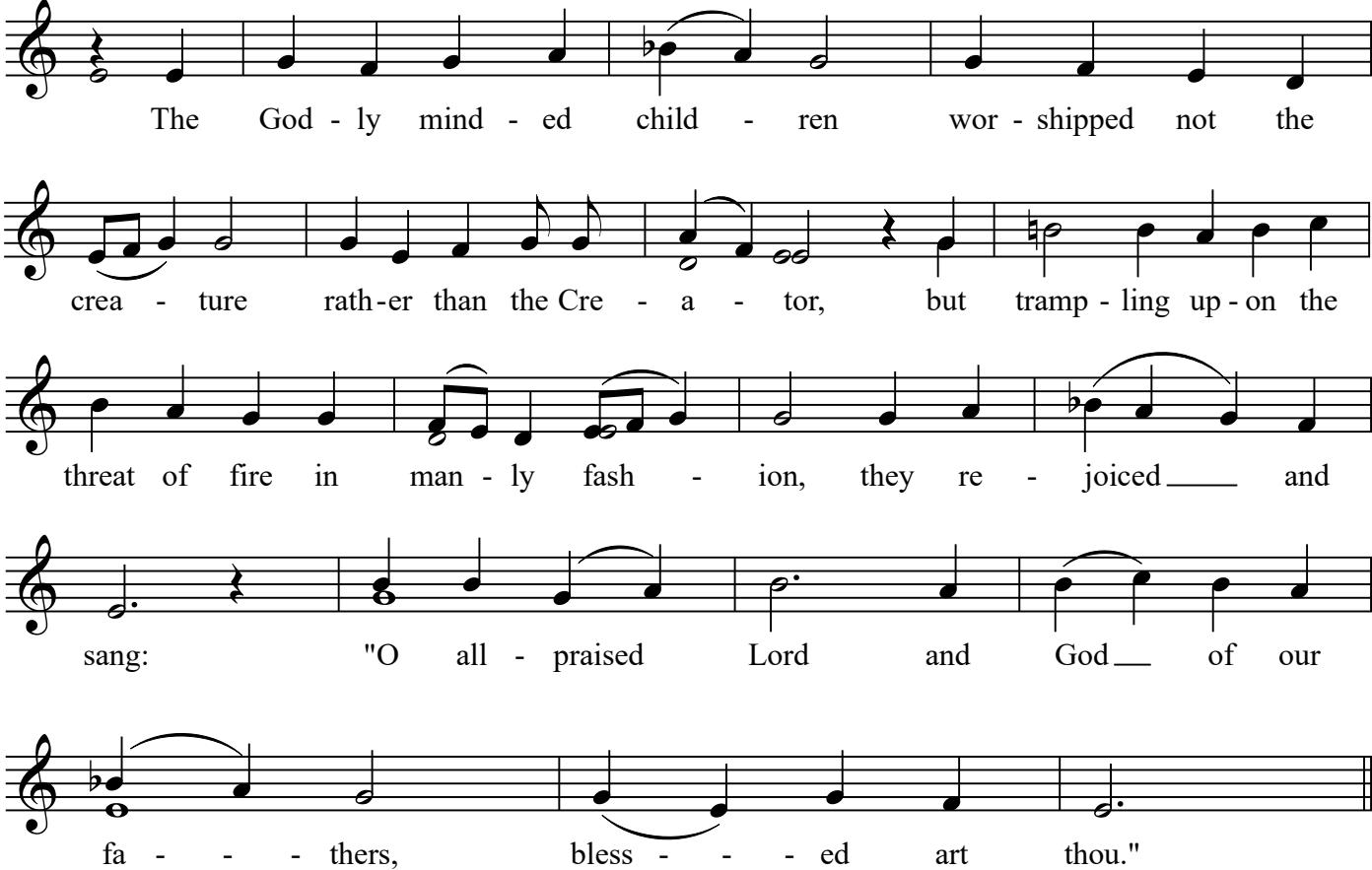
All cre - a - tion was a - mazed in thy sol - emn en - trance for
thou who didst go____ in - to the in - ter - i - or
of the tem - ple as an all - pure tem - ple es - -
- tab - lish - ing with safe - ty all those who praise____ thee.

Ode 6



As we, the God - ly mind - ed cel - e - brate _____ this
sa - cred and all - hon - 'ra - ble feast of the Moth - er of
God,
come let us clap our hands to - geth - er and
glor - i - fy the God _____ whom she bore.____

Ode 7



The God - ly mind - ed child - ren wor - shipped not the
crea - ture rath-er than the Cre - a - tor, but tramp - ling up - on the
threat of fire in man - ly fash - ion, they re - joiced _____ and
sang: "O all - praised Lord and God ____ of our
fa - - - thers, bless - - - ed art thou."

We praise, we bless, and we worship the Lord.

Ode 8

The three holy child - ren in the fur - nace the

Child of the The - o - to - kos saved; then was the

type, now is its ful - fil - ment, and the whole world

gath - - - ers to sing: "All ye works,

praise the Lord, and mag - ni - fy him un -

- to all a - - - ges.

1 Fast

My soul doth magnify the Lord, and my spirit hath rejoiced in
Slower
God my Sav - - - iour. More hon' - ra - ble than the
Cher - u - bim, and more glo - ri - ous be - yond com -
- pare than the Ser - a - phim, thou who with - out stain
bar - est God the Word, and art tru - ly The - o - to - - kos, we

2 Fast

magnify thee. For he hath re -
gard - ed the low - li - ness of his hand - maid - en; for be - hold

Slower

from hence-forth all gen - er - a - tions shall call me bless - ed.

More hon' - ra - ble than the Cher - u - bim, and more
glo - ri - ous be - yond com - pare than the Ser - a - phim,

thou who with - out stain bar - est God the

Word, and art tru - ly The - o - to - kos, we

3 Fast

mag - ni - fy thee. For he that is might - y

hath mag - ni - fied me, and holy is his Name; and his mer - cy

Slower

is on them that fear him, through-out all gen - er - a - tions.

More hon' - ra - ble than the Cher - u - bim, and more

glo - ri - ous be - yond com - pare than the Ser - a - phim,

thou who with - out stain bar - est God the

Word, and art tru - ly The - o - to - kos, we

mag - ni - fy thee.

Tonic 4

4 Fast

He hath shown strength with his arm; he hath scat - tered the proud in
 Slower

the i - mag - i - na - tion of their hearts.

Fast

More hon' - ra - ble than the Cher - u - bim, and more glo - ri - ous be - yond com -
 - pare than the Ser - a - phim, thou who with - - out stain
 bar - est God the Word, and art tru - ly The - o -
 - to - - - kos, we mag - ni - fy thee.

5 Fast

He hath put down the might - y from their seat, and hath ex - alt - ed
 the hum - ble and meek. He hath filled the emp - ty with good things,
 Slower

and the rich hath he sent emp - ty a - way.

More hon' - ra - ble than the Cher - u - bim, and more glo - ri - ous be - yond com -

- pare__ than the Ser - a - phim, thou who with - out__ stain
bar - est God the Word, and art tru - ly The - o -
- to - - - kos, we mag - ni - fy ____ thee.

6 Fast

He re - mem - ber - ing his mer - cy hath hol - pen
his ser - vant Is - ra - el, as he prom - ised to our
Slower
fore - fa - thers, A - bra - ham and his seed for - ev - - er.

More hon' - ra - ble than the Cher - u - bim, and more glo - ri - ous be - yond com -
- pare__ than the Ser - a - phim, thou who with - out__ stain
bar - est God the Word, and art tru - ly The - o -
- to - - - kos, we mag - ni - fy ____ thee.

Ninth Ode

Let all earth-born mortals rejoice in spirit,
bear - ing their lamps, and let the na - ture of
bod - i - less minds cel - e - brate with hon - or the ho - ly
en - trance of the Moth - er of God and
cry ____ out: Hail, ____ all - bless - ed, pure and
ev - er Vir - gin The - o - to - kos.

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

O Di - vine ____ prince of hosts, _____
ver - i - ly God the__ Cre - a - - - tor hath re -
- vealed ____ thee a champ - - - ion and a
rul - er__ o - ver man - kind, an hon - our - a - ble dis -
- trib - - - u - - tor. He hath hon - - oured thee with __
glo - - - ry in an in - ef - fa - ble
man - - - ner, that thou may - - est
cease - less - ly raise__ thy____ voice_____
with the pae - ans of the Tris - ag - - i - on.

NOTE: Kazan wrote this in Tone 3, but the Menaion states it should be in Tone 2: "Hearken, ye women."

O Arch - an - gel Mi - chael, whose coun - te -
- nance is like light - ning, gleam - ing in an in -
- ef - fa - bles man - ner with thē il - lu - mi - na - tions
of the Trin - i - ty, of ex - ceed - ing di - vine
bril - lian - cy, thou dost tra - verse the whole cre -
- a - - tion like light - ning, ful - fill - ing
the di - vine com - mand, watch - ing o - - -
- ver, pre - serv - ing, and shelt - er - ing those who
joy - ful - ly laud thee.

NOTE: Kazan wrote this also in Tone 3, but the Menaion states it should be in Tone 2: "Upon that mount in Galilee."

O Mi - chael, lead - er of the di - vine _____ hosts,
of ex - ced - ing glo - - - ry, thou hast been ap -
- point - ed by God as lead - er
of the do - min - - - ions, pow - ers, arch - - an - - gels,
an - gels, thrones, and prin - ci - pal - i - ties.
Where - fore, since thou dost stand be -
- fore the un - ap - proach - a - ble throne, shelt - er, watch, pre -
- serve, and save all those who cel - e - brate thy mem - o - ry in
faith, O prince of the world.

Now sing the Praises, "Let everything that hath breath . . ." in Tone 1, and the following Prosomia.

Fast

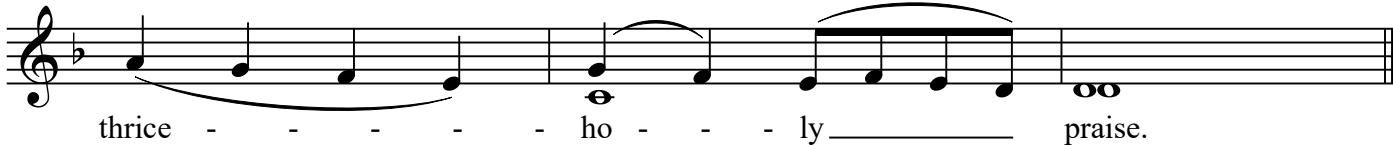
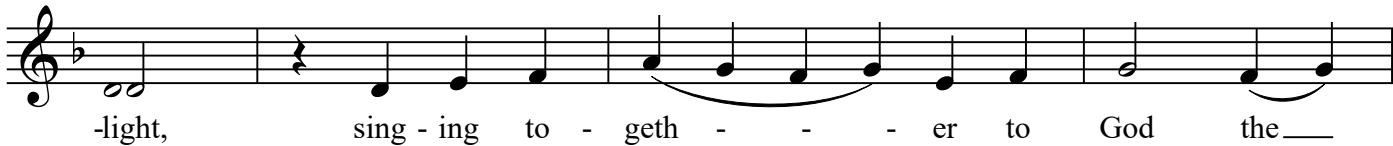
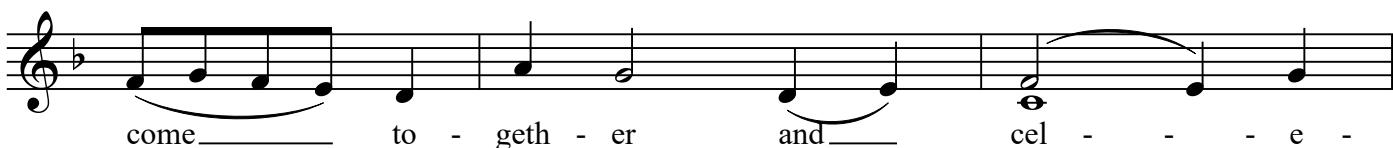
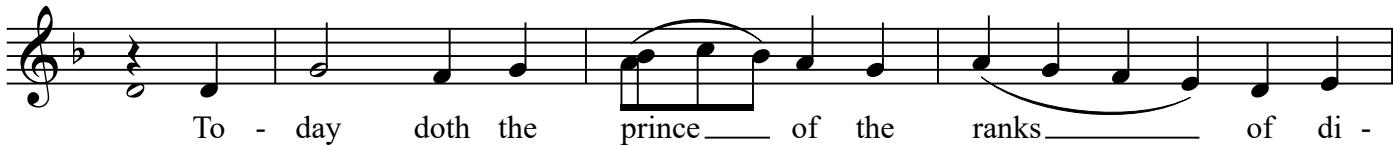
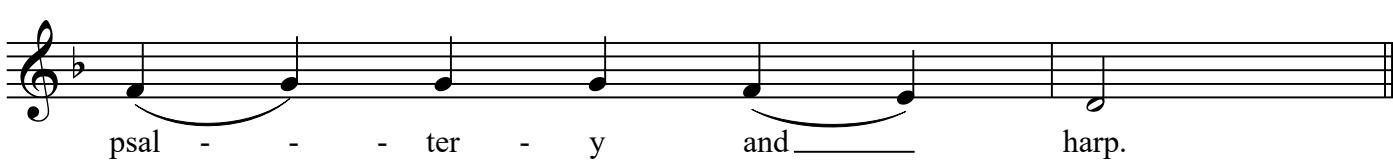
Praise God in his sanc - tu - ar - y, praise him in the
firm - - - a - - ment of his pow'r.

Special melody: *Thou art the joy*

As thou art the head of the lead - ers of the
heav'n - ly hosts, a strong - de -
- fend - er, a pre - serv - er and keep - er of
man - - kind on earth, we ex -
- tol thee faith - ful - ly, O
Arch - an - gel Mi - chael, be - seech - ing thee to de -
- liv - er us from ev' - ry de - struc - tive pain.
Praise him for his might - y acts, praise him ac -



After singing the preceding verse, repeat the 1st Prosomion; then continue with the verse below.



Fast

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

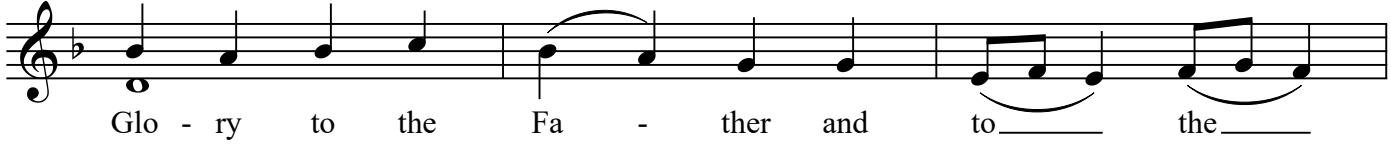
As we in faith seek ___ re - fuge ___
un - der the shad - - - ow of thy di -

- vine wings, O di - vine In - tel - li - gence,
may the Arch - an - gel Mi - chael pre - serve ___ us and ___

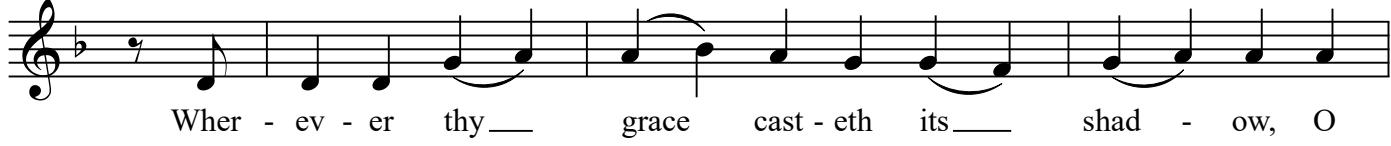
shelt - er us our life ___ long, and at the
hour of death ___ be pre - sent with us,

and in com - pas - sion ___ help ___ us ___ all.

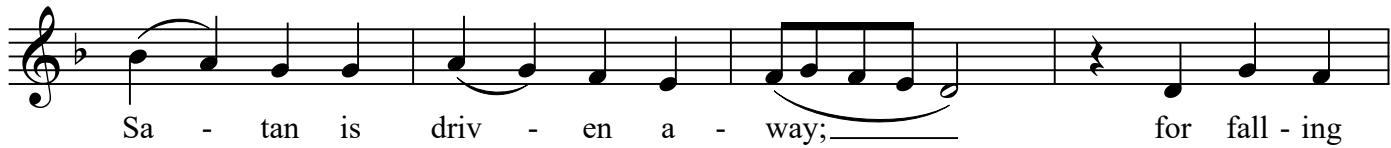
Slow



Slow



lead - er of the an - gels, Mi - chael, the pow'r of



Lu - ci - fer could not bear _____ to stand be - fore thy _____ light.

Where-fore, we pe - ti - tion thee to ex - tin - guish by thy mē - di -



- against us, de - liv - - er - ing us



The musical notation consists of ten staves of Gregorian chant in G clef, mostly in common time. The first staff begins with a melodic line: "wor - thy of laud - a - tion." The second staff starts with "Both now and ev - - - er, and un - to". The third staff continues with "a - - - ges of a - - - ges. A - men." The fourth staff begins with "O Vir - gin The - o - to - kos, it is". The fifth staff starts with "meet for us be - liev - er to to bless ____ thee and". The sixth staff begins with "glo - ri - fy ____ thee, O un - shak - en cit - y, im -". The seventh staff starts with "- preg - - na - ble wall, se - - cure ____ in - ter -". The eighth staff begins with "- ces - sor, and ref - - uge of our ____". The ninth staff begins with "souls. ____". The tenth staff concludes the page.

Now sing "The Great Doxology" in Tone 5 from the Matins Byzantine Project by Kazan, Page 220.

Grace hath shone forth from thy mouth like fire, illum -
- nat - ing the in - hab - it - ed world. Thou hast
treas - ured for the world the treas - ures of
sil - ver - hat - ing and re - vealed to us the sub - lim - i -
- ty of hu - mil - i - ty. Where - fore, O
ed - u - ca - - - tor, by thy words, O
John, the gold - en - mouthed, in - ter - cede with Christ
God to save our souls.

Read the Evening Vesperral Liturgy through to "Lord, I have cried unto thee", then sing this in Tone 6, as in the Vespers Byzantine Project. After the verses of "Set a watch, O Lord" and following, chanted quickly in Tone 6, continue with the verses and stichera as below.

Verse 1 Fast

Ison

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

Stichera 1: Special Melody: *Having laid up all their hope*

O blessed one, thou hast established action as entrance into true vision, vision as the end of God - loving action, thus implored Christ to show thee the Father's inexpressible glo - ry, for ev' - el o - quent creation de - sir - est tes - ti - mo ny of God. O

glo - ri - ous one, thou re - ceiv - est the de -
- sired of which the Son____ is the im - age,
pray to him bold - ly for our souls.____

Verse 2 Fast Slow

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

Stichera 2

Thou____ wast in - struct - ed by di - vine as - cent as
Mos - es of old, de - sir - ing to see____ God, thou didst
spir - it - u - al - ly see his im - - - age.
Thou____ didst ac - cept the Son as know - - ledge and
test - i - mo - ny of the Fa - - ther, for they are
known____ as one Be - - ing. The un - i - ty

hon' - ra - bly ex - alt - ed by all, the King - dom,

pow er, glo - - ry and wor - ship.

Verse 3 Fast

For his mer - cy is great t'ward us, and the
truth of the Lord en - dur - eth for - ev - er.

68

Stichera 3

O God - se - er Phil - ip, thou didst sound with di -
- vine in - spir - a - tion and ex - pound - ing of the
Ho - ly Spir - - it, in - ton - - - ing the
Sav - iours heav'n - ly gos - pel in the world with fier - y tongue.

Thou didst burn all sly - ness to ash - es like dried grass.

Thou didst pro - claim the Lord ____ Christ in the

The musical notation consists of ten staves of Gregorian chant in G major (two sharps) and common time. The notes are primarily quarter and eighth notes, with some sixteenth-note patterns. The lyrics are in English, referring to the divine nature and glory of Christ, the Holy Trinity, and St. Philip the Apostle. The notation includes various musical markings such as slurs, ties, and fermatas.

un - ni - verse, who is Mas - ter o - ver all.

Tone 6

Glo - ry to the Fa - ther and

to the Son and to the Ho - ly Spir - it.

Phil - ip, thou didst burn with the bril - liance of a great

light. Thou hast shone as a light of the

ū ni - verse.

Seek - - - ing the light of God thou didst

find the light in the Son, whose im - age

is è qual to the first

im - age. Im - plore him, O A -

The musical notation consists of ten staves of music in G major (two sharps) and common time. The notes are primarily quarter notes and eighth notes, with some sixteenth-note patterns. The lyrics are integrated into the music, with each staff containing a portion of the text. The text is as follows:

- pos - - - - tle, to save _____ those _____
sealed by di - vine _____ blood.
Both now and ev - - - er, and un - - to
a - - - ges of a - - - ges. A - - men.
Who shall not be - at - i - fy ____ thee, most ____
ho - ly Vir - - gin? Who shall not praise ____ thy ____
birth - giv - - ing, free of tra - - vail - - ing and pain? ____
For the on - ly Son ris - ing time - less - ly from the
Fa - - ther, him - self did come in car - - nate from thee
in an in - ex - - pli - - ca - ble way. ____ He, who while

God _____ by na - ture, be - came ___ for our sakes
Man _____ by na - ture, not di - vid -
- ed in - to two per - sons, but known ___ by two
na - - - tures with - out mix - - - ture or con -
- fu - - - sion. To him, O no - ble and most
bless - - - ed one, plead _____ for the sal -
- va - tion of our souls.

Troparion Tone 3

O ho - ly A - pos - tle Phil - ip, in - ter - cede with our
mer - ci - ful God to grant our souls for - give - ness of sins.

After completing the Kontakion below, finish the Liturgy.

Special melody: *Thou who wast raised up*

The musical notation consists of ten staves of music, each with a treble clef and a key signature of one flat. 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 fermatas or slurs. The lyrics describe the Virgin Mary's entry into the Temple and her divine nature.

Thē all - pure_____ tem - ple

of _____ the Sav - iour, the most pre - - - cious

bri - dal cham - ber and Vir - gin, the trea - sure-house of the

glo - ry of God, to - day en - tered the Tem - ple of the

Lord, bring - ing with her_____ the grace which

is in the di - vine____ Spir - - - it: whom____

al - so the an - gels of God do cel - e -

- brate_____ in song; for tru - ly she is the

heav - en - ly tab - er - na - cle._____

If this Feast falls on a Sunday, see the order of the services for The Nativity of the Theotokos, September 8th, on pages 282-283 of The Divine Prayers & Services by Nassar, except for the Epistle and Gospel, which would be for this Feast.

After the Sunset Psalm, say three (3) Psalms only, beginning with "Blessed is the man..." and then on "O Lord, to thee have I cried..." sing six (6) Prosomia: three (3) in Tone 1, as on pages 47-50, and then three (3) in Tone 4, as on pages 51 through 54 (top of the page).

Now sing the "Glory and Both now" in Tone 6, as on pages 54 and 55.

After the Daily Prokeimenon, read the Prophecies on pages 340 through 342 of The Divine Prayers & Services by Nassar.

Follow the Vesper Service through to the Aposticha, then sing the Aposticha as on pages 56 to the top of 60 of this book.

Now sing the "Glory and Both now" in Tone 6, as on pages 60 to 62 of this book.

Conclude with the Troparion of the Feast in Tone 4, as on page 63, three times as follows:
Troparion, Glory, Troparion, Both Now, Troparion.

Verse 1 Fast

Music for Verse 1 Fast. The first line starts with an Ison note followed by a series of eighth notes. The lyrics begin with "If thou, O Lord, should'st mark in - iq - ui - ties, O Lord, who shall stand," with the last note of "ties" having a fermata. The second line starts with a "Slow" instruction and continues with "for with thee there is for - give - ness." The music consists of eighth and sixteenth notes on a single staff.

Prosomion 1 - Special melody: O strange wonder

Music for Prosomion 1. The lyrics are "Let us be - liev - ers ex - change glad tid - ings, sing - ing to the Lord with psalms and songs of praise, hon - our - ing his ho - ly ta - ber - na - cle, the liv - - ing ark who con - tained thē un - con - tain - a - ble Word; in a sup - er - nat - u - ral man - ner is she of - fered to God as a babe. And Zach - a - ri - ah, the great High Priest doth re - ceive

The musical notation consists of eight staves of music for a single melodic line. The first two staves are for 'Verses' (Tone 1), followed by a section for 'Prosomion 2'. The lyrics are written below each staff, corresponding to the musical notes. The notation uses a treble clef and a key signature of one flat (B-flat). Measure numbers are implied by the placement of the lyrics under the notes.

Verse 1 (Tone 1)

her re - - - joic - - - ing since she is
God's a - - - bode.

Verse 2 Fast

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

Slow

my soul hath wait - ed up - on thy word, my soul hath hoped in the Lord.

Prosomion 2

To - day the liv - ing tem - ple of ho - ly glo - ry, the glo - - - - ry of Christ our God, who a - lone is bless - - - ed and un - de - filed, is pre - sent - ed in the Mo - sa - - - ic Tem - ple, to live in its

Sheet music for Vespers - Menaion, Verses and Prosomia, Tone 1, page 49. The music is in G clef, B-flat key signature, and common time. The lyrics are:

ho - ly pre - - - cincts. Where - - fore,
Jo - a - chim and Anne re - - - joice now with
her in spir - - - it, and the
ranks of vir - - - gins
praise the Lord with songs
hon - our - ing his Moth - - - er.

Verse 3 Fast

Sheet music for Verse 3 Fast. The lyrics are:

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

Prosomion 3

Sheet music for Prosomion 3. The lyrics are:

Thou art the preach - ing of the Proph - - ets, O
vir - gin The - o - - to - - kos, the glo - - ry of

the A - pos - - - tles and pride of the
Mar - tyrs, the re - new - al of the whole race of
earth - ly ones. For through
thee we are re - - - con - ciled to
God. Where - fore, we hon - our thy com - ing
to the Tem ple of the Lord,
shout - ing un - to thee and hail - - - ing thee with the
an - - - gel, O most hon -oured one; for
we are saved by thine in - ter - ces - sions.

Now sing the following Prosomia in Tone 4 as on the following pages.

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 - Special melody: *As one valiant*

Ver - i - ly, the blame - less saint ent - 'reth by the
Ho - ly Spir - it to dwell in the Ho - ly of
Ho - lies and to be nour - ished by thē
an - gel who in truth shall be a most ho - ly
tem - - - - ple for our ho - - - - ly
God. He it is who by
dwell - ing in her hath sanc - ti - fied all cre -

Tone 4

A musical score for two voices. The top voice starts with a melodic line consisting of eighth and sixteenth notes. The lyrics are: "a - tion and de - i - fied the per - ish - ing". The bottom voice enters with a sustained note on the first beat of the second measure. The lyrics are: "na - - - ture of man." The music is in common time, treble clef, and includes a bass staff.

Verse 5 Fast

Slow

Prosomion 5

To - day the young maid - ens come__ forth__
joy - ful - ly, car - ry - ing their lamps be - fore the
sup - er - sen - su - ous torch, and in a no - ble
man - ner take__ her in - to the Ho - ly of
Ho - - lies, go - ing be - fore and fore -
- tel - ling the in - ef - fa - ble Ray which shall
shine__ forth__ from__ her,__ light - ing in the

spir - - - it those who sit _____ in the
dark - - - ness of fol - - - ly.

Verse 6 Fast Slow
For his mer - cy is great t'ward us, and the truth _____

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

Prosomion 6
With joy the all - ex - tolled Anne cried to

Zach - a - ri - ah, say - ing, Re - ceive thou her of whom the

Proph - - ets of God did preach in the

Spir - it, and take her in - to the

hol - ly Tem - - - ple to be brought up in

pur - i - ty that she may be - come a di - vine _____

Glory and Both Now in Tone 5

thron - e to the Lord _____ of _____ all, a
pal - ace, a couch, _____ and a shin - ing a - bode.

Glory and Both Now in Tone 5

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.

Since thou _____ art sanc - ti - fied, O La - - - dy,
bride _____ of _____ God, hav - ing pro - ceed - ed af - ter thy
birth - to the Tem - ple, to be _____ brought _____ up in the
Ho - - - ly of Ho - - lies, ver - i - ly,

Ga - bri - el was sent to thee _____ with food. _____

And all the heav - - - ens were a - mazed at be -

- hold - - ing the Ho - - - ly Spir - - it

dwell - - - ing in _____ thee.

Where - fore, O pure and spot - less The - o - - to - kos,

glo - ri - fied in heav - en and up - on earth, save _____

our race. _____

Prosomion 1 - Special melody: *Rejoice*

Ison

Ver - i - ly, heav - en and earth _____ re - joice at be -

- hold - - - ing the su - per - sen - - - su - - - ous

heav - en, thē on - - - ly____ blame - - - less

Vir - gin go - ing forth to the di -

- vine_____ a - bode____ to be brought____ up in a

no - - - ble man - ner, of whom____ Zach - a -

278 - ri - - ah cried in glad - - - ness: I

o - - pen to____ thee the gate____ of the Tem - ple, O____

gate____ of the Lord. A - bide____ there - in re -

- joic - - ing; for I_____ have known and do be -

- lieve that the sal - va - tion of Is - ra - el shall __
come now o - pen ly, and from
thee shall be born the Word of God who
grant - eth the world the Great Mer - cy.

Stichos

And vir - gins shall come to the King.

Prosomion 2

Hav - - ing o - pen - ly en - joyed the di -
- vine grace, Anne, re - joic - ing, pre - sent - eth the
pure ev - er - vir - - - gin one
in the Tem - - ple, call - ing the
maid - ens to pre - sent her, as they

car - ry lamps, say - ing Go _____ forth _____ my
daugh - - - - ter, to him who gave _____
thee to me. Be thou to him a ____ vow, an _____
in - cense of sweet o - - - dor.
En - ter thou _____ un - to the veiled ____ ones and
learn _____ the mys - ter - ies. Pre - pare____ thy - -
- self ____ to be - come a de - light - ful dwell - - -
- ing un - to Je - sus who grant - - eth the
world the Great ____ Mer - - - cy.

Stichos

They shall come with glad - ness and re - joic - - ing.

The musical notation consists of ten staves of Gregorian chant in G clef, B-flat key signature, and common time. The notes are primarily quarter and eighth notes, with some sixteenth-note patterns. The lyrics are written below each staff, corresponding to the musical phrases. The hymn begins with 'The all-holy Virgin, the temple that...' and concludes with 'in the the'. The music features several melodic arches and a variety of rhythmic patterns.

Thē all - ho - ly Vir - gin, the tem - ple that -
did _____ con - tain _____ the _____ God - head, is
placed _____ in the Tem - ple of God. And the
maid - - - ens, go - ing be - fore _____ her,
car - ry _____ lamps. Where - fore, _____ her
par - ents, the good hus - band and _____ wife, Jo - a -
- chim _____ and Anne, re - joice and ex - change glad tid -
- ings; for they _____ gave birth to the
all - blame - less one who gave birth to the Cre -
- a - tor, who, as she _____ re - sid - ed in the

heav - - - en - ly a - bodes, fed by
the an - gel's hand, was man i - - -
- fest as Moth - er of Christ, who grant - eth the
world the Great Mer - - - cy.

Glory and Both now, Tone 6

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.
Let us, the as - - sem - bly of be - - liev - - - -
- ers, cel - e - - brate to - day spir - i - tu - al - ly in our

gath - - - er - - - ing, and laud ____ with ____
true ____ wor - - ship the vir - - - gin Maid - en of
God, the The - o - - to - - - kos, pre -
- sent - - - ed in the Tem - - - ple
of ____ the ____ Lord, fore - chos - en from all gen - er -
- a - - - - tions for the a - bode ____ of ____
Christ, King ____ of ____ all.
Where - fore, ye Vir - gins, come forth, hold - ing your
lamps and hon - our - ing the sol - emn pro -
- ces - sion of the ev - er - vir - - - gin. And

A musical score for a hymn, "Ye Mortal Mortals," arranged for three voices. The music is in common time and G major. The lyrics are written below each staff, corresponding to the notes. The score consists of eight staves of music, each with a treble clef and a key signature of one sharp. The lyrics are as follows:

ye moth - ers, cast off all sor - row, and
fol - low them, prais - - - ing her who
hath be - come a The - o - - to - - - kos,
and a cause of joy to the world.
Let us all, there - fore, raise our voi - ces with thē an - gel,
hail - ing the one who is full of grace,
who ev - er in - ter - ced - - - eth for
our souls.

To - day the Vir - gin is the fore - sha - dow - ing of the
pleas - - - ure of God, and the be -
- gin - ing of the preach - ing of the sal - va - tion of
man - kind. Thou hast ap - peared in the
Tem - ple of God o - pen - ly and hast gone be - fore, preach-ing
Christ to all. Let us shout with one thrill - ing voice,
say - ing, Re - joice, O thou who art the ful - fill - ment
— of the Cre - a - tor's dis - pen - sa - tion.

1, 2.

Chanter: Chant "Glory to the Father and to the Son and to the Holy Spirit" and repeat the above Troparion. Then chant "Both now and ever, and unto ages of ages. Amen", and repeat the above Troparion again, with the third ending below.

3.
— sa - - - - - tion.

After the six (6) Psalms, sing "God is the Lord" with the four (4) Verses in Tone 4, as on page 17 in the Matins Byzantine Project by Kazan, and then sing the Troparion as in Vespers, on page 63 of this book.

Then sing the Anabathmoi, as on page 63 and 64 in the Matins Byzantine Project, and the Prokeimenon, as on page 65 of this book.

After the Matins Gospel and Psalm 50, sing the "Glory" in Tone 2 on page 66, with "Today the living temple, ...". Then, sing "Both now" and repeat "Today the living temple," and conclude with "Have mercy upon me ..." and "Today the God-containing temple..." on page 67 of this book.

Then sing the Katabasiae in Tone 1, as on pages 68 through 72 of this book; then sing the Ninth Ode, as on pages 73-76, and the additional Odes on pages 77-80, and conclude with the final Katavasiae on page 81 of this book.

Now sing the Exaposteilarion, as on page 82.

Now sing the Praises in Tone 1, as on pages 83 through 86.

Now sing the "Glory and Both now," as on pages 86 through 87.

Continue with the Great Doxology in Tone 2, as on pages 205 thru 209 in the Matins Byzantine Project by Kazan, and instead of "Today is salvation..." sing the Troparion of the Feast, as on page 63 of this book.

THE DIVINE LITURGY - MENAION

NOVEMBER 21
PRESENTATION OF OUR LADY

KONTAKION OF THE FEAST

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FEAST OF THE LEAVE-TAKING &
FEAST OF ST. CATHERINE THE MARTYR

NOVEMBER 25

TROPARION-TONE 5, ST. CATHERINE
KONTAKION-TONE 2, ST. CATHERINE

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PAGE 90

FEAST OF THE APOSTLE ANDREW

NOVEMBER 30

TROPARION-TONE 4, ST. ANDREW

PAGE 90

Following the Kathimata of the Feast, sing the Anabathmoi, as on pages 63 and 64 in the Matins Byzantine Project by Kazan. Then sing the following Prokeimenon.

Ison

Heark - en, O daugh - ter, and see, and in - cline thine ear,

and for - get - thy peo - ple and thy fa - ther's house.

And the King shall great - ly de - sire thy beau - ty.

Verse

My heart ov - er - flow - eth with a good word.

Third Time

Heark - en, O daugh - ter, and see, and in - cline thine ear,

and for - get thy peo - ple and thy fa - ther's house. And the King shall

great - ly de - sire thy beau - ty.

*Following the Matin Gospel, and the reading of Psalm 50,
sing the following Glory, etc. in the Second Tone.*

Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spir - it. To - day the liv - ing tem - ple, the tem - ple of the great King, en - ter - eth in - to the Tem - ple, to pre - pare a di - vine a - bode. Where - fore, O ye na - tions, re - joice.

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

Repeat "Today the living temple, ... O ye nations, rejoice." Then, sing the following in Tone 4.

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.

To - day the God - - - con - tain - ing tem - -
- ple, the The - o - - to - - - kos, shall
be pre - sent - ed in the Tem - ple of the Lord and be re -
- ceived by Zach-a - ri - ah. To - day the Ho - - ly of
Ho - lies re - joic - eth, and the ranks of an - - gels
cel - e - brate____ mys - - - tic - - - ly.
*Or, stay on D
Where - - fore, to - - day____ as we cel - e - brate with
them, we shout with Ga - bri - el, Hail,____ O full of
grace, the grace____ of the Lord who pos - sess - - eth the
Great Mer - - cy is____ with____ thee.

*It is more traditional to stay on D for the melody at this point in Tone 4.

Ode 1

Christ is born, glo - ri - fy him. Christ hath
come from the heav - ens, re - ceive him.
Christ is on earth, be ye el - e - vat - ed.
Sing un - to the Lord, all the earth; and ye
na - tions, praise him with joy; for
he hath been glo - ri - fied.

Ode 3

Let us cry un - to the Son, born of the Fa - - ther be -
- fore the a - ges with - out tran - sub - stan - ti - a - tion,
Christ God who hath been in - car - nate
in these last days of the Vir - gin, with - out

seed, shout - ing, O thou who hath el - e - vat - ed our state,
thou art ho - ly, O Lord.

Ode 4

O praised Christ, a stem hath come out of Jes - se,
and from it hath sprout - ed a Flow'r from a dense and sha - dowed
moun - tain, O im - ma - ter - ia - al God, com - ing in -
- car - nate from the Vir - gin that hath not__ known man.
Glo - ry, there - fore, to thy might, O _____ Lord.

Ode 5

Ode 5 musical notation on a single-line staff. The lyrics are:

O thou — Lov - er of man - kind, since thou art the
God of peace and the Fa - ther of mer - cies, thou didst
send to us the great Mes - sen-ger of thy mind, grant-ing us thy
peace. There - fore, have we been_ led a - right to the
light of di - vine_ know - ledge, glo - ri - fy - ing thee as we
come — out of dark - - - - ness.

Ode 6

Ode 6 musical notation on a single-line staff. The lyrics are:

The sea - mon - ster did dis - gorge Jon - ah from its
bel - ly, as it re - ceived__ him
safe - ly like a fœ - tus. As for the Word, when he

dwelt in the Vir - gin, tak - ing from
her a bod - - y, he was born, pre -
-serv - ing her with - out cor - rup - tion,
and with - out
tran - sub - stan - ti - a - tion, pre - serv - - ing his
Moth - er with - - out harm.

Ode 7

The youths hav - ing grown to - geth - er in true
wor - ship, de - spis - ing the com - mand of thē in - fi -
- del, were not dis - mayed by the threat of fire; but were
sing - ing as they stood in the midst of the flames:
Bless - ed art thou, God of our Fa - - thers.

We praise, we bless, and we worship the Lord.

Ode 8

Ver - i - ly, the dew - y fur - nace did sha - dow the sign of the su - per - nat - u - ral won - der; for it burned not the youths whom it re - ceived, as the fire of di - vin - i - ty al - so burned not the womb of the Vir - gin in which it dwelt. Where - fore, let us of - fer praise with song, say - ing: let all cre - a - tion praise the Lord, ex - alt - ing him ev - er-more, to the end of a - ges.

Priest/Deacon: The Theotokos and Mother of the Light let us honor and magnify in song.

PLEASE NOTE: In the original manuscript from Kazan, he reversed the order of the 9th Ode, putting page 347 of Nassar before page 346. It is corrected in this computerized version.

The an - gels be - hold - ing the en-trance of the all - pure one
were ov - er - ta - ken by sur - prise; how hath the Vir - gin en -
-tered in - to the Ho - ly of Ho - - lies?
Since thou art a liv - ing Tem - ple of God, O The - o -
- to - - - kos, no im - pure hand shall touch thee.
But the lips of be - liev - ers, let them cease - less - ly
laud thee, cry - ing un - to thee joy - ful - ly with the
voice of the an - gels, Ver - i - ly, O un - de - filed -
Vir - - gin, thou art more ex - alt - ed than all crea - - tures.

The musical notation consists of ten staves of Gregorian chant in G clef, common time, with various accidentals. The lyrics are written below each staff.

Thē an - gels, be - hold - ing thē en-trance of thē all - pure one,
were ov - er - ta - ken by sur -prise: How hath she en - tered in a
strange man - ner to the Ho - ly of Ho - lies?
Hav - ing at - tained the most re - splen - dant, pure
beau - ty of thy soul, O pure__ The - o - to - kos,
and the grace of God hav - ing been__ cast up - on__ thee from
heav - en, thou shalt ev - er light - en with
the e - ter - nal Light those who__ joy - ful - ly cry: O
un - de - filed__ Vir - - gin, ver - i - ly,
thou art more ex - alt - ed than all crea - tures.

The musical notation consists of ten staves of Gregorian chant in G clef, common time, with various note heads and stems. The lyrics are written below each staff.

Let us, an - gels and men, hon - or thē en - trance of the
Vir - - gin; for she en - tered with
glo - ry in - to the Ho - ly of Ho - lies.

Thy mir - a - cles, O pure__ The - o - - to - - kos,
tran - scend__ words in sub - lim - i - ty; for
I com - pre - hend that thine__ is a bod - y tran -
scend - ing de - scrip - tion, not re - cep - tive
to the flow of sin. Where - fore, I cry to thee__
grate - ful - ly, Thou O spot - less Vir - - gin, art
ver - i - ly more ex - alt - ed than all crea - - tures.

The musical notation consists of eight staves of Gregorian chant in G clef, common time, and a mix of D major and C major keys. The lyrics are written below each staff.

Re - joice____ with the saints, ye an - gels and ye vir - -
-gins; ex - change with each oth - er glad tid - ings; for the
Maid - en of God hath en - tered in - to the Ho - ly of Ho - lies.

The Mo - sa - - - ic Law fore - told____ thee by
sign in a strange man - ner, O spot - less one.

Ver - i - ly, thou____ art a tab - er - nac - le, a di - vine____
jar, a strange ark, a shel - ter, a rod, an ev - er - last - ing

tem - ple, and a gate of God. Where - fore, it
teach - eth us to cry____ un - to thee, O spot-less Vir - - gin:
thou____ art ver - i - ly more ex - alt - ed than all crea - - tures.

Another Canon in Tone 1

Musical notation for a canon in Tone 1, numbered 77. The music is in G clef, common time, and consists of eight staves of Gregorian chant notation. The lyrics describe the presentation of the Theotokos in the Temple.

Mag - ni - fy ____ her, O my soul, who was pre - sent - ed in the

Tem - ple of the Lord, and was blessed by the hands of the priests.

Ver - i - ly, the fruit of the prom - ise did come forth from

Jo - a - chim and Anne the right - eous, name - ly Mar - - y, the

Maid - en of God, who is pre - sent - ed as a child in the

flesh, as an ac - cept - a - ble in - cense to the

ho - ly Tem - - - ple, to live in the

Sanc - tu - ar - y; for she is a saint.

Musical notation for Matins Hymn 78, Ninth Ode, Tone 1. The notation consists of eight staves of music in G clef, common time, with lyrics in English below each staff.

Mag - ni - fy ____ her, O my soul, who was pre - sent - ed in the

Tem - ple of the Lord, and was blessed by the hands of the priests.

Let us praise her with songs who is a child by na - ture,

and hath been man - i - fest in a sūp - er -

- nat - - ur - al man - ner as The - o - to -

- kos; for to - day she is of - fered to the

Lord in the Mo - sa - - - ic Tem - ple

as a sweet in - cense and spir - it - u - al

fruit to the right - - eous God.

Chant: "Glory to the Father and to the Son and to the Holy Spirit."

The musical notation consists of ten staves of music, each with a treble clef and a key signature of one flat. The lyrics are written below each staff. The music features various note values including quarter notes, eighth notes, and sixteenth notes, with several melodic lines and harmonic progressions. The lyrics describe the triune Godhead and the three persons of the Trinity.

Glo - ri - fy, — O my soul, the maj - es - ty of the

tri - une God - - - head, in - di - - vis - i - ble.

Let us glo - ri - fy the in - sep - a - ra - ble

Trin - i - ty, the three - per - soned Na - - ture, the

Glo - - - ry in - di - - vis - i - ble,

cease - less - ly praised in heav - en

and on earth in one God - head, bow - ing in true

wor - ship to the Fa - - - ther, Son, and

Ho - - ly Spir - - - it.

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

Glo - ri - fy, ____ O my soul, her ____ who is more ____
hon - ra - ble than the hosts ____ on high.

O vir - gin The - o - - to - - - kos,
pray for us, who____ faith - ful - ly seek____ re - - fuge in
thy com - pas - sion, who____ wor - ship pi - ous - ly thy
Son, the God____ of the world and its
Lord, that he____ may de - liv - er us from cor - -
- rup - - tion and dan - - gers, and from sun - - dry temp - -
- ta - - - - - tions.

Now sing the following Ninth Eirmos of Christmas (Katabasia), then the Exaposteilarion on Page 82..



Mag - ni - fy,—— O my soul her who is more——
hon' - ra - ble and more ex - alt - - - ed in
glo - ry than the heav - en - ly hosts.
I be - hold a strange and won - der - ful mys - ter - y;
the cave a heav - en, the Vir - gin a Che -
ru - - - bic throne, and the man - ger a
no - ble place in which hath lain Christ the
un - con - tained__ God. Let us, there - fore, praise and
mag - ni - fy—— him——

In faith, let us _____ ex - tol _____

Mar - y, the faith - ful Maid - - - en

of _____ our God, whom the mul - ti - tude _____ of

Proph - - - ets of thē old cov - - e - nant

fore - - - told, as be - ing a jar, _____ a

rod, _____ a _____ tab - let, and an un - - hewn _____

moun - - tain; for to - day doth she _____

en - ter in - to the Ho - ly of Ho - lies to be brought

up _____ for _____ the _____ Lord. _____

Verse 1 Fast

Praise God in his sanc - tu - ar - y, praise him in the
firm - a - ment of his pow'r. Praise him for his might - y acts,
Slow
praise him ac - cord - ing to his ex - cel - lent great - ness.

Prosomion 1 - Special melody: *Thou art the joy*

The lamp - car - ry - ing vir - gins ac - com - pan -
- ied thē ev - er - vir - gin one re - joic - ing -
- ly, tru - ly proph - e - sy - ing in the spir - it of the
fū - ture; for the The - o - to - - - kos, be'ng the
tem - ple of God, was - brought in - to the Tem - ple
from her child - hood in vir - gin - al glo - - - ry.

Verse 2 Fast

Musical notation for Verse 2 Fast. The music consists of two staves. The first staff is labeled "Verse 2 Fast" and shows a steady eighth-note pattern. The second staff is labeled "Slow" and shows a more complex rhythmic pattern with sixteenth notes and a sustained note.

Praise him with the sound of the trumpet,
praise him with the psaltery and harp.

Prosomion 2

Musical notation for Prosomion 2. The music consists of eight staves. The lyrics are as follows:

The Theos - to - kos, in truth, who is a
ho - ly promise and a very pre - cious
fruit hath ap - peared un - to the world as more ex -
- alt - ed than all crea - tures. And be'ng pre -
- sent - ed with true wor - ship in the house of
God, she ful - fill - eth the pa - ren - tal vow, pre -
- served of the di - vine Spir - it.

Verse 3 Fast

Musical notation for "Verse 3 Fast" in G clef, one sharp key signature, common time. The music consists of two staves of four measures each. The first staff ends with a fermata over the eighth note of the fourth measure, followed by a repeat sign and the word "Slow". The second staff begins with a half note. The lyrics are: "Praise him with the tim - brel and dance, praise him with the stringed in - stru - ments and or - - - gans."

Prosomion 3

Musical notation for "Prosomion 3" in G clef, one sharp key signature, common time. The music consists of eight staves of four measures each. The lyrics are: "Thou hast borne for the world, O Vir - - - gin, nour - ished by faith with heav'n - ly bread in the ho - ly Tem - ple, the Bread of life, to whom thou wast form - er - ly be - trothed mys - tic' - ly by the Spir - - - it; for thou a chos - en tem - - - ple, free of all blame, be - came a bride un - to the Fa - - - ther."

Verse 4 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.

Prosomion 4

Let the God - re - ceiv - ing Tem - - - ple be o - - -
pened, for Jo - a - chim hath tak - en her who -
is the Tem - ple of the King - of all - and his
throne and placed her in glo - ry there - in,
of - fer - ing her as a Naz - a - rite to the
Lord who hath chos - en her as a Moth - er to him - self.

Tone 2 - Slow

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

The musical notation consists of ten staves of Gregorian chant in G clef, common time, with various note heads and stems. The lyrics are written below each staff.

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

To-day thē all - blame-less Vir - gin is pre - sent - ed in the
Tem - ple for thē a - bode _____ of God, _____ the
King of ____ all, the Nour-ish - er of ____ all ____ our ____
souls. To - day thē all - pure ho - li - ness doth
en - ter in - to the Ho - ly of Ho - lies, as a three - year
heif - er. Where - fore, let us, like thē an - gel, hail __ her,
say - - - ing: Re - joice, ____ O thou who a - lone art
bless - ed a - mong ____ wom - - - en.

Now sing *The Great Doxology* in Tone 2 on pages 205 to 209 in the Matins Byzantine Project. Then instead of "Today is salvation come unto the world," sing the *Troparion of the Presentation* as on Page 63 of this book.

Special melody: *Thou who wast raised up*

The all - pure tem - - - - ple of the Sav - - - -
- iour, the most pre - - - - cious bri - - dal - cham - ber and
Vir - gin, the treas - - ure - house of the glo - - ry of
God, to - day en - tered the Tem - ple of the Lord,
bring - ing with her _____ the _____ grace which
is in the di - vine Spir - it: whom al - - so the
an - gels of God do cel - e - - brate _____ in
song; for she _____ is the heav - en - ly
tab - er - nac - - - le. _____

Instead of "It is truly meet," sing the Heirmos of the Ninth Ode with its Magnification, in the Fourth Tone, "The angels beholding the entrance ..." and "Since thou art..." as on page 73 of this book.

Troparion

Ison Let us ex - tol the all - laud - ed bride of

Christ, Cath - er - ine, the guard - ian of Si - nai,

who is our suc - cour and our sup - port; for by the

pow'r of the Spir - it she si - lenced bril - liant - ly the no -

- bil - i - ty of li - ars. And now that she hath been crowned as a

Mar - tyr, she seek - eth for all the Great Mer - cy.

Kontakion
Special Melody: *Thou soughtest the heights*

Music adapted from Holy
Transfiguration Monastery;
Arr. by Christopher Holwey

Form ye, O lov-ers of Mar - tyrs, a sol-emn rank in a di-vine man - ner,
hon - - - our - ing Cath - erine the all - wise;
for she preached Christ on the bat - tle - field,
tram - - - pling the ser - - - pent,
rid - i - cul - ing the knowl-edge of the el - o - quent.

Andrew the Apostle - Menaion

Troparion - Tone 4

November 30

Basil Kazan

Since thou wast first called a - mong the A - pos - tles, and a
brother of the head, im - plore, O An - drew, the
Mas - ter of all, to grant the in - hab - it - ed world
safe - ty and our souls the Great Mer - cy.