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,

+J OSEPH
Archbishop of New York and Metropolitan of all North America

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

“The disciples were first called Christians in Antioch” (Acts 11: 26)
Antiochian Orthodox Christian Archdiocese
OF NORTH AMERICA
358 Mountain Road
Englewood, New Jersey 07631
201 871-1955,  FAX 201/871-7654

To all who read these letters

GREETINGS IN THE LORD JESUS CHRIST

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

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

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

Metropolitan PHILIP
Primate
Antiochian Orthodox Christian Archdiocese
of North America

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

"... the Disciples were called Christians first in Antioch!" —Acts 11:26
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
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. Demetrius 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

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

Prosomion 1
Special melody: As one valiant

As thou hast been manifested standing all splendid,
before the triluminarity

Godhead, O Michael leader of hosts, thou
dost shout rejoicing with the powers on high: Holy

Father! Holy coeternal Word,

Holy, Holy Spirit! One Glory and Sov'reignty, one

Nature, one Godhead, and one Pow'r.
Because of thy name have I waited for thee O Lord, my soul hath waited upon thy word, my soul hath hoped in the Lord. Thou art of fiery appearance and of wondrous beauty, O Archangel Michael, traversing the spaces with thine immortal nature, fulfilling the commands of the All-creator, and known as powerful by thy might. Verily, thou hast made thy temple a fount of healing, Antiochian Orthodox Christian Archdiocese, 11/8/15, Rev 2, DA, CAH
Verse 7 (3) Fast

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

O Lord the Word, who makest thine angels spirits, as it is written,

and thy ministers flames of fire, thou hast manifested Michael, the prince of hosts among thy myriad archangels, as a leader submitting to thy commands, and raising his voice unto thy
glory with the thrice-holy praise.

Verse 8 (4) Fast

For with the Lord there is mercy, and with him is

an abundant redemption, and he will deliver Israel from all his iniquities.

Prosomion 4

Verily, the Intelligence before the ages

hath appointed thee, by divine partaking, a second light lighting the whole universe, and revealing to us the truly divine mystery, which is

from eternity, namely that the Bodiless

Antiochian Orthodox Christian Archdiocese, 11/8/15, Rev 2, DA, CAH
shall be in a virgin womb and become Man to save man.

Verse 9 (5) Fast
Praise the Lord all ye nations; praise him all ye people.

Prosomion 5
Standing as thou dost before the throne of the tri-luminary Trinity, O
Gabriel leader of hosts, and shining with the abundance of divine illumination emission emanating ceaselessly therefrom, deliver thou from the stark darkness of
For his mercy is great t'ward us, and the truth of the Lord endur eth for ev er.

Demolish, O Gabriel,
leader of hosts, the attacks of heretics,
rising constantly against thy fold.

Heal the division of the Church; still the
temp - est of count - less tem - pa - 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.
O Glory to the Father and to the Son and to the Holy Spirit.

Rejoice with us, all ye princes of the ranks of angels; for your leader and our great champion, the great prince of hosts, is today seen sanctified in a strange manner in his noble temple. Wherefore, it is right and meet that we laud him, crying, Protect us by the shadow of thy wings, O Antiochian Orthodox Christian Archdiocese, 11/8/15, Rev 2, DA, CAH
Mich - - - el, the great arch - an - gel.

Both now and ev - er, and un - to a - ges of a - ges. Amen. Re - joice with us, all ye ranks of vir - gins; for she who is an in - ter - ces - sor and me - dia - 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.

Antiochian Orthodox Christian Archdiocese, 11/8/15, Rev 2, DA, CAH
Come, ye who hold in the world an angelic celebration, let us raise our voices in praise unto God sitting on the throne of glory: Holy the heavenly Father! Holy the co-eternal Word! Holy the most Holy Spirit! Who maketh his angels spirits. O Michael, the leader of hosts, who beholdeth things in describable,
since thou art preferred with great privilege to the
heavenly ones, and standeth in glory before the unapproachable throne, we beseech thee to save by thine intercessions us who endure the hardships of tribulations and temptations.

Stichos
Bless the Lord, O my soul.

As thou art clearly the foremost of the incorporeal angels, O Michael, the leader of hosts, the minister of the divine Light, a
Vespers - Menaion
The Aposticha - Tone 1
Gory and Both Now - Tone 8

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

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,

Antiochian Orthodox Christian Archdiocese, 11/8/15, Rev 2, DA, CAH
sorrow, sickness, and from heavy sins,
those who laud thee humbly, and im-plore thee. And since thou art
immaterial, thou dost verily be-hold him who is without matter,
gleaming in the unapproachable light, the light of the glory of the Lord, who for love of mankind took flesh from the Virgin for our
sakes, when he willed to save mankind.
Vespers - Menaion
Troparion
Tone 4

Troparion - Standard Tone 4*

O ye foremost of the heav'nly hosts,
we who are unworthy, beseech you
that by your petitions ye encompass
us with the shadow of your immaterial
gloriety, preserving us who kneel and cry
ceaselessly:
Deliver us from oppression, since
ye are the princes of the
ranks of dominions 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).
The Archangels
Basil Kazan
November 8

Vespers - Menaion
Troparion
(Another Arrangement)
Tone 4

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.
Sing twice

Verse

Bless the Lord, O my soul; O Lord my God,
Thou hast been magnified exceedingly.

Sing Third Time

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

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

Antiochian Orthodox Christian Archdiocese, 11/2/17, Rev 4, DA, CAH
Both now and ever, and unto ages of ages. Amen. Through the intercessions of the Theotokos, O thou who art merciful, blot out all the multitude of our transgressions.

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

O divine incorporeals, intellectual essences, surrounding as ye do, the immaterial, incorporeal

Antiochian Orthodox Christian Archdiocese, 11/2/17, Rev 4, DA, CAH
throne, ye do sing with fiery lips the Trisagion to God the King: Holy God, the Eternal Father, Holy Mighty, the Son coeternal with him. Holy Immortal One, the consubstantial Spirit, glorified with the Father and the Son.
Ode 1

I shall open my mouth and it will be filled with the Spirit, and I shall speak forth to the Queen and Mother. I shall be seen joyfully singing her praises, and I shall rejoice in her entrance with gladness.

Ode 3

As a living and copious fountain, O Theotokos, do thou strengthen those who hymn thy praises, and are joined together in a spiritual company for thy service; and in thy solemn entrance, make them worthy of crowns of glory.
He who sits in clouds of glory upon the throne of the Godhead, Jesus the most high God, came with mighty hand and saved those who cried out unto him:

"Glory to thy power, O Christ!"

All creation was amazed in thy solemn entrance for thou who didst go into the interior of the temple as an all-pure temple establishing with safety all those who praise thee.
As we, the Godly minded celebrate this sacred and allhonorable feast of the Mother of God, come let us clap our hands together and glorify the God whom she bore.

The Godly minded children worshipped not the creature rather than the Creator, but trampling upon the threat of fire in manly fashion, they rejoiced and sang: "O all-praised Lord and God of our fathers, blessed art thou."
We praise, we bless, and we worship the Lord.

Ode 8

The three holy children in the furnace the

Child of the Theotokos saved; then was the

type, now is its fulfilment, and the whole world

gathers to sing: "All ye works,

praise the Lord, and magnify him unto all ages."
My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour. More honorable than the Cherubim, and more glorious beyond compare than the Seraphim, thou who without stain barest God the Word, and art truly Theotokos, we magnify thee. For he hath regarded the lowliness of his handmaiden; for behold from henceforth all generations shall call me blessed. More honorable than the Cherubim, and more glorious beyond compare than the Seraphim,
Magnifications
Tone 4

thou who without stain barrest God the Word, and art truly Theotokos, we

Word, and art truly Theotokos, we

For he that is mighty hath magnified me, and holy is his Name; and his mercy

is on them that fear him, throughout all generations.

More honorable than the Cherubim, and more glorious beyond compare than the Seraphim,

More honorable than the Cherubim, and more glorious beyond compare than the Seraphim,

thou who without stain barrest God the Word, and art truly Theotokos, we

mag - ni - fy ______ thee.

mag - ni - fy ______ thee.

Antiochian Orthodox Christian Archdiocese, 11/2/17, Rev 4, DA, CAH
He hath shown strength with his arm; he hath scattered the proud in the imagination of their hearts.

More honourable than the Cherubim, and more glorious beyondcompare than the Seraphim, thou who without stain bartest God the Word, and art truly Theotokos, we magnify thee.

He hath put down the mighty from their seat, and hath exalted the humble and meek. He hath filled the empty with good things, and the rich hath he sent empty away.

More honourable than the Cherubim, and more glorious beyond compare.
The Archangels
Basil Kazan

November 8
Antiochian Orthodox Christian Archdiocese, 11/2/17, Rev 4, DA, CAH
Let all earth-born mortals rejoice in spirit,
bearing their lamps, and let the nature of bodiless minds celebrate with honor the holy entrance of the Mother of God and cry out: Hail, all-blessed, pure and ever Virgin Theotokos.

Matins - Menaion
Ninth Ode
Tone 4

November 8
The Archangels
Basil Kazan
O Divine prince of hosts, verily God the Creator hath revealed thee a champion and a ruler over mankind, an honourable distributor. He hath honoured thee with glory in an ineffable manner, that thou mayest ceaselessly raise thy voice with the paeans of the Trisagion.
O Archangel Michael, whose countenance is like lightning, gleaming in an ineffable manner with the illuminations of the Trinity, of exceeding divine brilliance, thou dost traverse the whole creation like lightning, fulfilling the divine command, watching over, preserving, and sheltering those who joyfully laud thee.
O Michael, leader of the divine hosts,
of exceeding glory, thou hast been appointed by God as leader of the dominions, powers, angels, angels, thrones, and principalities.

Therefore, since thou dost stand before the unapproachable throne, shelter, watch, preserve, and save all those who celebrate thy memory in faith, O prince of the world.

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

Antiochian Orthodox Christian Archdiocese, 11/2/17, Rev 4, DA, CAH
Praise God in his sanctuary, praise him in the firmament of his pow'r.

As thou art the head of the leaders of the heav'nly hosts, a strong defender, a preserver and keeper of mankind on earth, we exult thee faithfully, O Archangel Michael, beseeching thee to deliver us from every destructive pain.

Praise him for his mighty acts, praise him age

Antiochian Orthodox Christian Archdiocese, 11/2/17, Rev 4, DA, CAH
According to his excellent greatness.

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

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

Today doth the prince of the ranks of divine powers call the ranks of men to come together and celebrate in their divine gathering a feast of delight, singing together to God the thrice holy praise.
Praise him with the timbrel and dance, praise him with stringed instruments and organs.

As we in faith seek refuge under the shadow of thy divine vine wings, O divine Intelligence,

may the Archangel Michael preserve us and shelter us our life long, and at the hour of death be present with us,

and in compassion help us all.
Glory to the Father and to the Son, and to the Holy Spirit.

Wherever thy grace casteth its shadow, O leader of the angels, Michael, the pow'r of Satan is driven away; for falling Lucifer could not bear to stand before thy light.

Wherefore, we petition thee to extinguis by thy meditation his fiery darts rising against us, delivering us from his doubts, O archangel.
A little quicker

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, illuminating the inhabited world. Thou hast treasured for the world the treasures of silver-hatting and revealed to us the sublimity of humility. Wherefore, O educator, by thy words, O John, the golden-mouthed, intercede with Christ God to save our souls.
Verse 1 Fast

For with the Lord there is mercy, and with him is an abundant redemption, and he will deliver Israel 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 glory, for every eloquent creature desires testimony of God.
Verse 2 Fast

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

Stichera 2

Thou wast instructed by divine ascent as Moses of old, desiring to see God, thou didst spiritually see his image.

Thou didst accept the Son as knowledge and testimony of the Father, for they are known as one Being. The unity
hon' rably ex al ted 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.

Stichera 3

O God se er Phil ip, thou didst sound with di
vine in spir a tion and expoun ding of the
Holy 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 ashes like dried grass.

Thou didst pro claim the Lord Christ in the
universe, who is Master over all.

---

Glo-ry to the Father and to the Son and to the Holy Spirit.

Philip, thou didst burn with the brilliance of a great light. Thou hast shone as a light of the universe.

Seeking the light of God thou didst find the light in the Son, whose image is equal to the first image. Implore him, O A-

---

Antiochian Orthodox Christian Archdiocese, 6/1/13, Rev 2, DA, CAH
- pos - sible, to save those

sealed by divine blood.

Both now and ever, and unto 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 trav - vail - ing and pain?

For the only 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 nature, became for our sakes

Man by nature, not divided into two persons, but known by two natures without mixture or confusion. To him, O noble and most blessed one, plead for the salvation of our souls.

Troparion Tone 3

O holy Apostle Philip, intercede with our merciful God to grant our souls forgiveness of sins.
Thē all - pure_______ tem - ple of the Sav - iour, the most pre - cious
bri - dal cham - ber and Vir - gin, the tre - 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 thē 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.
If thou, O Lord, should'st mark iniquities, O Lord, who shall stand, for with thee there is forgiveness.

Let us believers exchange glad tidings, singing to the Lord with psalms and songs of praise, honouring his holy tabernacle, the living ark who contained the uncontainable Word; in a supernatural manner is she offered to God as a babe.

And Zachariah, the great High Priest doth receive

Verse 1 Fast

Prosomion 1 - Special melody: O strange wonder

Vespers - Menaion

Tone 1

Verse 1 Fast

November 21
Presentation Of Our Lady
Basil Kazan

Antiochian Orthodox Christian Archdiocese, 6/8/13, Rev 2, DA, CAH
Verse 2 Fast

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

Slow

soul hath hoped in the Lord.

Prosomion 2

Today the living temple of holy glory, the
glory of Christ our

God, who alone is blessed and
undefiled, is presented in the Mo-
sassiac Temple, to live in its
Verse 3 Fast

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

Slow

Prosomion 3

Thou art the preaching of the Prophets, O virgin Theotokos, the glory of
the A pos tles and pride of the Mar tyr s, the re new al of the whole race of earthly ones. For through thee we are re con ciled to God. Where fore, we hon our thy com ing to the Temple 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.
For with the Lord there is mercy, and with him is abundant redemption, and he will deliver Israel from all his iniquities.

Verily, the blameless saint entereth by the Holy Spirit to dwell in the Holy of Holies and to be nourished by the angel who in truth shall be a most holy temple for our holy God. He it is who by dwelling in her hath sanctified all cre-
Vespers - Menaion
Verses and Prosomia
Tone 4

Verse 5 Fast
Praise the Lord all ye nations; praise him all ye people.

Prosomion 5
Today the young maidens come forth joyfully, carrying their lamps before the super sensuous torch, and in a noble manner take her into the Holy of Holies, going before and foretelling the ineffable Ray which shall shine forth from her, lighting in the

November 21
Presentation Of Our Lady
Basil Kazan

Antiochian Orthodox Christian Archdiocese, 6/8/13, Rev 2, DA, CAH
spirit those who sit in the darkness of folly.

Verse 6 Fast

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

Prosomion 6

With joy the all-exalted Anne cried to Zachariah, saying, Receive thou her of whom the Prophets of God did preach in the Spirit, and take her into the holy Temple to be brought up in purity that she may become a divine
Glory to the Father and to the Son and to the Holy Spirit.

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

Since thou art sanctified, O Lady, bride of God, having proceeded after thy birth to the Temple, to be brought up in the Holy of Holies, verily,
Gabriel was sent to thee with food.

And all the heavens were amazed at behold ing the Holy Spirit dwelling in thee.

Therefore, O pure and spotless Theotokos, glorified in heaven and upon earth, save our race.
Verily, heaven and earth rejoice at beholding the surpassing heaven, the only blameless Virgin going forth to the divine abode to be brought up in a noble manner, of whom Zachariah cried in gladness:

278

open to thee the gate of the Temple, O gate of the Lord. Abide there in rejoicing; for I have known and do be

Antiochian Orthodox Christian Archdiocese, 6/8/13, Rev 2, DA, CAH
believe that the salvation of Israel shall__

come now openly, and from

thee shall be born the Word of God who

grant eth the world the Great Mercy.

Stichos

And virgins shall come to the King.

Prosomion 2

Having openly enjoyed the divine grace, Anne, rejoicing, present eth the pure ever virgin one

in the Temple, calling the maidens to present her, as they__

Antiochian Orthodox Christian Archdiocese, 6/8/13, Rev 2, DA, CAH
carry lamps, saying  Go _______ forth _______ my
daughter, to him who gave____
thee to me. Be thou to him a vow, an____
in cense of sweet odor.

Enter thou____ unto the veiled ones and
learn____ the mysteries. Prepare____ thy____
self____ to become a delightful dwelling

-ing unto Jesus who grant eth the

world the Great____ Mercy.

They shall come with gladness and rejoicing.
Thé 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
Glory and Both Now, Tone 6

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

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

Let us, the assembly of believers, celebrate today spiritually in our
gathering, and laud with
true worship the virgin Maiden of
God, the Theotokos, presented in the Temple of the Lord, forechosen from all generations for the abode of Christ, King of all.

Therefore, ye Virgins, come forth, holding your lamps and honouring the solemn procession of the evervigin. And
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 voices with the an-gel,
hail-ing the one who is full of grace,
who ev-er in-ter-ced-eth for
our souls.
Today the Virgin is the fore-shadowing of the pleasure of God, and the beginning of the preaching of the salvation of mankind. Thou hast appeared in the Temple of God openly and hast gone before, preaching Christ to all. Let us shout with one thrilling voice, saying, Rejoice, O thou who art the fulfillment of the Creator's dispensation.

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.

November 21
Presentation Of Our Lady
Basil Kazan
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.
Hearken, O daughter, and see, and incline thine ear,
and forget thy people and thy father's house.

And the King shall greatly desire thy beauty.

My heart overfloweth with a good word.

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 ages of ages. 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  cordin  g  
to thy lov  ing kind  ness; ac  cordin  g to the mul  
ti  tude of thy ten  der mer  cies, blot out my trans  
gres  

Antiochian Orthodox Christian Archdiocese, 11/21/16, Rev 4, DA, CAH
To day the God containing temple, the Theotokos, shall be presented in the Temple of the Lord and be received by Zachariyah. To day the Holy of Holies rejoiceth, and the ranks of angels celeb人都 mys-tic-ly.*

Wherefore, to day as we celeb人都 with them, we shout with Gabriel, Hail, O full of grace, the grace of the Lord who possess-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.
Christ is born, glorify him. Christ hath come from the heavens, receive him.

Christ is on earth, be ye elevated.

Sing unto the Lord, all the earth; and ye nations, praise him with joy; for he hath been glorified.

Let us cry unto the Son, born of the Father before the ages without transfubstan-tiation,

Christ God who hath been in-car-nate in these last days of the Virgin, without
Ode 4

seed, shouting, O thou who hast elevated our state,

thou art holy, O Lord.

O praised Christ, a stem hath come out of Jesse,

and from it hath sprouted a Flower from a dense and shadowed mountain, O immaterial God, coming incarnate from the Virgin that hath not known man.

Glory, therefore, to thy might, O Lord.
O thou Lover of mankind, since thou art the God of peace and the Father of mercies, thou didst send to us the great Messenger of thy mind, granting us thy peace. Therefore, have we been led a right to the light of divine knowledge, glorifying thee as we come out of darkness.

The sea monster did disgorge Jonah from its belly, as it received him safely like a foetus. As for the Word, when he
dwelt in the Virgin, taking from
her a body, he was born, preserving her without corruption, and without
transubstantiation, preserving his Mother without harm.

Ode 7

The youths having grown together in true worship, despising the command of the infi-
del, were not dismayed by the threat of fire; but were singing as they stood in the midst of the flames:

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

Verily, the dewy furnace did shadow the sign of the supernatural wonder; for it burned not the youths whom it received, as the fire of divinity also burned not the womb of the Virgin in which it dwelt. Wherefore, let us offer praise with song, saying:

let all creation praise the Lord, exalting him evermore, to the end of ages.

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.
Thē an - gels be - hold - ing thē en - trance of thē all - pure one
were ov - er - ta - ken by sur - prise; how hath the Vir - gin en -
ter - ed in - to the Ho - ly of Ho - lies?

Since thou art a liv - ing Tem - ple of God, O The - o -
toko, 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 thē an - gels, Ver - i - ly, O un - de - filed
Vir - gin, thou art more ex - alt - ed than all crea - tures.
The angels, beholding the entrance of the all-pure one,
were over-taken by surprise: How hath she entered in a
strange manner to the Holy of Holies?

Having attained the most resplendent, pure
beauty of thy soul, O pure Theotokos,
and the grace of God having been cast upon thee from
heaven, thou shalt ever light en with
the eternal Light those who joyfully cry: O
undefiled Virgin, verily,
thou art more exalted than all creatures.
Let us, angels and men, honor the entrance of the Virgin; for she entered with glory into the Holy of Holies.

Thy miracles, O pure Theotokos, transcend words in sublimity; for I comprehend that thine is a body transcending description, not receptive to the flow of sin. Wherefore, I cry to thee gratefully, Thou O spotless Virgin, art verily more exalted than all creatures.
Rejoice with the saints, ye angels and ye virgins; exchange with each other glad tidings; for the Maiden of God hath entered into the Holy of Holies.

The Mosaic Law foretold thee by sign in a strange manner, O spotless one.

Verily, thou art a tabernacle, a divine jar, a strange ark, a shelter, a rod, an everlasting temple, and a gate of God. Wherefore, it teacheth us to cry unto thee, O spotless Virgin:

thou art verily more exalted than all creatures.
Magnify her, O my soul, who was presented in the Temple of the Lord, and was blessed by the hands of the priests.

Verily, the fruit of the promise did come forth from Joachim and Anne the righteous, namely Mary, the Maiden of God, who is presented as a child in the flesh, as an acceptable incense to the holy Temple, to live in the Sanctuary; for she is a saint.
Magnify her, O my soul, who was presented in the Temple of the Lord, and was blessed by the hands of the priests.

Let us praise her with songs who is a child by nature, and hath been manifest in a supernatural manner as Theotokos; for today she is offered to the Lord in the Mosaic Temple as a sweet incense and spiritual fruit to the righteous God.
Let us glorify the inseparable Trinity, the three-personed Nature, the glory indivisible, ceaselessly praised in heaven and on earth in one Godhead, bowing in true worship to the Father, Son, and Holy Spirit.
Glorify, O my soul, her who is more honorable than the hosts on high.

O virgin Theotokos,

pray for us, who faithfully seek refuge in thy compassion, who worship piously thy Son, the God of the world and its Lord, that he may deliver us from corruption and dangers, and from sundry temptations.

Antiochian Orthodox Christian Archdiocese, 11/21/16, Rev 4, DA, CAH
Now sing the following Ninth Eirmos of Christmas (Katabasia), then the Exaposteilarion on Page 82..

Magnify, O my soul her who is more honorable and more exalted in glory than the heavenly hosts.

Behold a strange and wonderful mystery; the cave a heaven, the Virgin a Cherubic throne, and the manger a noble place in which hath lain Christ the uncontained God. Let us, therefore, praise and magnify him.

Antiochian Orthodox Christian Archdiocese, 11/21/16, Rev 4, DA, CAH
In faith, let us exalt Mary, the faithful Maid of our God, whom the multitude of Prophets of the old covenant foretold, as being a jar, a rod, a tablet, and an unhewn mountain; for today doth she enter into the Holy of Holies to be brought up for the Lord.
Praise God in his sanctuary, praise him in the firmament of his pow'r. Praise him for his mighty acts, praise him according to his excellent greatness.

The lamp carrying virgins accompanied the ever-virgin one rejoicingly, truly prophesying in the spirit of the future; for the Theotokos, being the temple of God, was brought into the Temple from her childhood in virginal glory.
Praise him with the sound of the trumpet,

praise him with the psaltery and harp.

The Theotokos, in truth, who is a holy promise and a very precious fruit hath appeared unto the world as more exalted than all creatures. And being presented with true worship in the house of God, she fulfill eth the parental vow, preserved of the divine Spirit.
Verse 3

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

Prosomion 3

Thou hast borne for the world, O Virgin, nourished by faith with heavenly bread in the holy Temple, the Bread of life, to whom thou wast formerly betrothed mystically by the Spirit; for thou a chosen temple, free of all blame, became a bride unto the Father.
Verse 4 Fast

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

Prosomion 4

Let the God-receiving Temple be opened, for Joachim hath taken her who

is the Temple of the King of all and his

throne and placed her in glory therein,

offering her as a Nazarite to the

Lord who hath chosen her as a Mother to himself.

Tone 2 - Slow

Glory to the Father and to the

Son, and to the Holy Spirit.
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.
The all pure temple of the Saviour, the most precious bridal chamber and Virgin, the treasure-house of the glory of God, today entered the Temple of the Lord, bringing with her the grace which is in the divine Spirit: whom also the angels of God do celebrate in song; for she is the heavenly tabernacle.

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.
Let us exalt the all-lauded bride of Christ, Catherine, the guardian of Sinai, who is our succour and our support; for by the pow'r of the Spirit she silenced brilliantly the nobility of liars. And now that she hath been crowned as a Martyr, she seeketh for all the Great Mercy.
Leave-Taking of the Feast - Menaion
Kontakion of St. Catherine
Tone 2

Kontakion
Special Melody: *Thou soughtest the heights*

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

Form ye, O lovers of Martyrs, a solemn rank in a divine manner,
honouring Catherine the all wise;
for she preached Christ on the battlefield,
trampling the serpent,
ridiculing the knowledge of the eloquent.

Andrew the Apostle - Menaion
Troparion - Tone 4

Since thou wast first called among the Apostles, and a brother of the head, implore, O Andrew, the Master of all, to grant the inhabited world safety and our souls the Great Mercy.