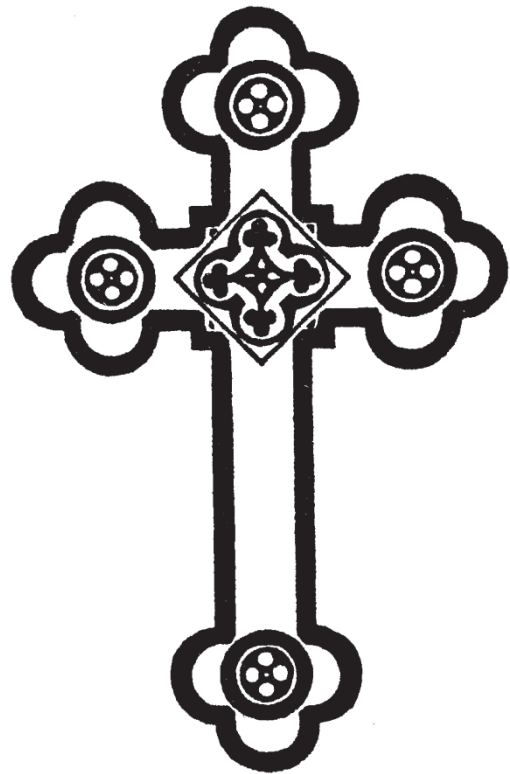


# Aenaion

**July**



**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,

A handwritten signature in black ink, appearing to be 'Joseph'.

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

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

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

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## Antiochian Orthodox Christian Archdiocese

OF NORTH AMERICA  
358 MOUNTAIN ROAD  
ENGLEWOOD, NEW JERSEY 07631  
201 871-1355 FAX: 201/871-7954

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.

A handwritten signature in black ink, appearing to read "Metropolitan Philip", written in a cursive style.

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. Exapostellarion, 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](http://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,

A handwritten signature in cursive script, appearing to read "Chris", written in black ink.

Christopher Holwey

O ev - er - Vir - gin The - o - to - kos and  
shel - - - ter of man - - - kind, thou  
hast be - stowed up - on thy ci - ty, the  
robe and the belt of thy pure bod - y  
as a se - cure man - - - tle, which by thy  
seed - less birth - giv - ing have re - mained with - out cor - rup - tion;  
for by thee are na - ture and time re - gen - er - at - ed  
Where - fore, we im - plore thee to grant  
thy ci - ty safe - - - ty, and our  
souls the Great Mer - - - cy.

On "O Lord, to thee have I cried . . .," sing six (6) stichera for the Resurrection in the Tone in use, and four (4) for the Holy Fathers in Tone 6, as on pages 3-8, of this book.

Then "Glory . . ." and "Let us extol today the mystical trumpets of the Spirit . . .," as on pages 8 (bottom of page) and 9. Then sing "Both now . . ." and the Theotokion for the Resurrection in the tone in use.

After "Gladsome Light" and the Saturday Prokeimenon, read the three Old Testament Passages, as indicated on page 9 of this book.

The Aposticha is for the Resurrection in the tone in use; and "Glory . . ." is for the Holy Fathers in Tone 3, as page 10 and 11.

Then sing "Both Now . . ." and the Theotokion in Tone 3, as on pages 131-132 of the Byzantine Vespers Service by Kazan.

Following St. Simeon's Prayer and the Trisagion Prayers, sing the Troparion of the Resurrection in the tone in use, followed by "Glory . . ." and the Troparion for the Holy Fathers in Tone 8, as on page 12 of this book. Then sing "Both now . . ." and the Theotokion in Tone 8, "Thou who for our sake . . .," as on page 176 of the Byzantine Vespers Service.

On "God the Lord hath appeared unto us . . .," sing the Troparia as at Vespers; and the rest of the Matins as on normal Sundays. Sing the Katabasiae "I shall open my mouth . . ." and "O Thou who are more honorable . . ." The Exaposteilarion for the Resurrection; and the following two (2) on pages 13 and 14 of this book.

Sing the Praises for the Resurrection, four (4) from the tone in use, and the Praises for the Fathers, as on pages 15-19 of this book.

Sing the "Glory . . ." and "When the rank of the holy Fathers . . ." in Tone 8, as on pages 20 and 21, and "Both now . . ." and "Most blessed art thou, O Virgin Theotokos, . . .," as on page 190 of the Byzantine Matins Project by Kazan.

Now sing the Great Doxology in Tone 8, as on pages 235-238 in the Byzantine Matins Project, followed by the Troparion of the Sunday of the Holy Fathers, as on page 12 of this book.



*On "O Lord, I have cried . . .," sing six (6) for the Resurrection and four (4) for the Fathers as below.*

Verse 7 - Fast



*Ison*

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

Slow



morn - ing watch let Is - ra - el trust in the Lord.

Special melody: *Having laid up all their hope*

Prosomion 7



O Phil - an - throp - ic Word, bound - less and



in - - de - scrib - a - ble, hav - ing be - come in - car - nate



for our sake, the sol - emn As - sem - bly of the



wise Fa - thers did pro - claim and praise thee, that thou



art, per - fect God and per - fect



Man, com - plete, dual of Na - ture and acts,



and du - al al - so of Will, and that



thou thy - self art one in Per - son.

Where - fore, hav - ing known thee as one  
God with the Fa - - - ther and the  
Spir - it we wor - ship thee in faith,  
bless - - - - ing them.

Verse 8 - 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.

Prosimion 8


O glo - ri - fied ones, ver - i - ly  
ye did re - fute Pyr - rhus, Ser - gi - us, Ho - no - ri - us,  
\*Eu - ty - ches, Di - os - cor - us, with Nes - tor thē ug - ly,

\*Eutyches is pronounced: YOO-tih-keez.



sav - - - ing the flock of Christ from the  
fall of ei - ther side, pro - claim - - - ing  
Christ a - - - loud as du - - - al in  
Na - - - ture and one in Per - son,  
man - - - i - fest in acts a - lone.  
Him, there - fore, we wor - - - ship with the  
Fa - ther and the Spir - - - it, our  
per - fect God and per - fect Man, and  
hon - or you with glo - - - ry.

Verse 9 - Fast Slow



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

Prosomion 9



Those God - man-tled bless-ed ones, as - sem - bled to - geth - er,



wise - ly de - clared that the di - vine act, thē act of him who



hum-bled him - self in our flesh, and his di - vine Will are



un - cre - ate, as - crib - - - ing cre - at - ed - ness to the



hu - man act and hu - man will to es - cape the con - fu - sion of his




Na - ture and the di - vi - sion of his Per - son.



Where-fore, we be - liev - - - ers do hon - or them in



an - nu - al feasts, glo - ri - fy - ing in ū - ni - son



Christ who glo - ri - fied them.

Verse 10 - Fast

Slow



For his mer - cy is great t'ward us, and the



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

Prosimion 10



Those God - man - tled Fa - thers have pro - claimed to - day in



con - cert that thē un - cre - at - ed Trin - i - ty is one



God and one Lord, ex - plain - ing to



all thē a - gree - ment of the sim - plic - i - ty of the one



Na - ture through par - tic - i - pa - tion of the will,



and the sim - plic - i - ty of the deed, and de - fin - ing all



as with - out be - gin - ning and with - out end.



Where fore, we glo - ri - fy them,

as be - ing like to thē A - pos - tles and  
teach - - ing their Gos - pel to all.

Glory - Tone 6

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

Sing slowly

Let us ex - tol to - day those mys - ti - cal  
trum - pets of the Spir - it, name - ly the God - man-tled  
Fa - thers, who, speak - ing of di - vine things,  
sang in the midst of the Church a  
hymn of un - i - fied tones, teach - ing that the

Trin - i - ty is One, not  
dif - fer - ing in Sub - stance or God - head,  
re - fut - ing Ar - i - us and con - tend - ing for  
Or - tho - dox - y, who ev - er in - ter - cede with the  
Lord to have mer - cy on our souls.

*Then sing "Both now . . ." and the Theotokion for the Resurrection in the tone in use.*

*Following "Gladsome Light" and the Saturday Prokeimenon,  
read the three Old Testament Passages, as follows:*

- 1) Genesis 14:14-20*
- 2) Deuteronomy 1:8-11; 15-17*
- 3) Deuteronomy 10:14-21*

*After the litanies, sing the Aposticha of the Resurrection  
and then the "Glory . . ." on the following page.*

Glory - Tone 3

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

Slow

Ye have be - come, O Ho - ly Fa - - - thers,  
con - sci - en - - - tious keep - - - - ers  
of thē Ap - os - tol - ic tra - di - - - - tions; for  
hav - ing be - lieved in the con - sub - stan - ti - al - i - ty  
of the Ho - ly Trin - i - ty with Or - tho - dox o - pin - ion, ye  
did re - fute the blas - phe - my of Ar - i - us in coun - cil.





Then, af - ter re - buk - ing Mac - e - do - ni - us,  
the com - bat - er a - gainst the Spir - - - it,  
ye de - stroyed Nes - tor, Eu - ty - ches, Di - os - cor - us, Sa -  
bel - li - us, Se - ve - rus, the head - - - less  
one. Where - fore, we im - plore — you to  
seek — for us de - liv - - - er - ance from their  
er - ror, and that our life be kept blame - less in faith from  
ev' - - ry pol - lu - - - tion.

*Then sing "Both now . . ." and the Theotokion in Tone 3, "Thou didst verily conceive by the Holy Spirit . . .," as on pages 131-132 of the Byzantine Vespers Service by Kazan.*

*Following St. Simeon's Prayer and the Trisagion Prayers,  
sing the Troparia as listed on the following page.*

*First sing the Troparion of the Resurrection in the tone in use.  
Then sing "Glory . . ." and the following Troparion of the Holy Fathers.*

Thou, O Christ, art our God of ex - ceed - - ing praise  
who didst es - tab - lish our Ho - ly Fa - thers as  
lu - mi - nous stars on earth,  
and through them didst guide us un - to the true faith, O most  
mer - ci - ful One, glo - ry to thee.

*Then sing "Both now . . ." and the Theotokion in Tone 8, "Thou who for our sake . . .,"  
as on page 176 of the Byzantine Vespers Service.  
Conclude with the rest of Vespers and the dismissal.*

*After singing the Exaposteilarion of the Resurrection for the Eothinon of the day,  
sing the following two for the Fathers.*

Special melody: *Hearken, ye women*

*Ison*  
By cel - e - brat - - - ing to - day  
the me - mo - ri - al of the di - vine Fa - - - thers,  
O all - com - pas - - sion - ate Lord,  
we im - plore thee, through their pe - ti - tions  
to de - liv - er thy peo - ple from the harm  
from all her - e - tics, mak - ing us all  
wor - - - thy to glo - ri - fy the Fa - - - ther, the  
Word, and thē all - Ho - ly Spir - - - it.

O all - - - blame - - - less one, thou\_\_  
didst\_\_\_\_\_ give\_\_\_\_\_ birth in an in - ef - fa - ble  
man - - - - - ner to God in two  
Na - - - - - tures, two Wills, and  
one\_\_\_\_\_ Per - - - - son, who hum - bled  
him - self by his\_\_\_\_\_ own\_\_\_\_\_ will  
un - to cru - ci - fix - ion, grant - ing us the  
rich - ness of the God - - - - - head  
by his Res - ur - rec - - - - tion from the dead.\_\_\_\_\_

*Sing four for the Resurrection in the tone in use, then the following four for the Holy Fathers in Tone 6.*

Verse 5 - Fast

Praise him with the tim - brel and dance,

Slow

praise him with stringed in - stru - ments and or - gans.

Special melody: *Having laid up all their hope*  
Prosimion 1

*Ison*  
Hav - ing in - dit - ed the whole

knowl - edge of the soul and con - sid - ered it

care - ful - ly in the Ho - ly Spir - it, the

ven - er - a - ble, glo - ri - fied, and all - bless - ed

Fa - thers in - scribed in di - vine writ - ing thē

hon' - ra - ble and heav'n - ly Can - on, in which they clear - ly

teach that the Word is co - e - ter - nal

and con - - sub - stan - tial with the Fa - ther.

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

Verse 6 - Fast

Praise him up - on the loud cym - bals, praise him up - on the  
high sound - ing cym - bals, let ev' - ry - thing that  
hath \_\_\_\_\_ breath \_\_\_\_\_ praise the Lord.

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

Verse 7 - Fast

A - rise, O my God, lift up thine hand, and for - get not the hum - ble.

Prosimion 2

When the bless - ed Christ - preach - ers re - ceived \_\_\_\_\_  
whol - ly the \_\_\_\_\_ torch of the Ho - ly Spir - it,


they spoke with di - vine in - tu - i - tion, with  
su - per - nat - u - ral in - spir - a - - - tion of  
few words and much mean - ing,  
bring - ing to the front thē e - van - gel - - - i - cal  
doc - trines and tra - di - tions of true wor - ship,  
which, when they were clear - - - ly re - vealed to  
them from on high, they were il - lu - mi - nat - ed  
there - - - with, es - tab - lish - ing the  
Faith they had re - ceived from God.

Verse 8 - Fast



I will praise thee, O Lord, with my whole heart,

Slow



I will show all thy mar - vel - ous works.

Prosimion 3



Ver - i - ly, the di - vine shep - herds, be - ing



fa - - - vored ser - - - vants of God



and all - hon - - - oured in - i - ti - ates



of the di - vine preach - ing, hav - ing at - tained ful - ly



thē ex - per - i - ence of shep - herd - ing,



and hav - ing now most just - - - ly waxed



wroth, in a judg - - - ment of truth,



ex - pelled from the per - fec - tion of the  
Church the de - vour - ing, des - truc - tive wolves, and  
stoned them with the sling-shot of the Spir - it.  
Where - - - fore, they fell as un - to  
death; for they were blight - ed  
with an in - cur - a - ble dis - ease.

*Continue with "Glory . . ." and "When the rank of the holy Fathers . . ." on the next page.*

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

Slow

When the rank of the ho - ly Fa - - - thers  
flocked from the ends of the in - hab - - - it - ed  
world, they be - lieved in one Sub - stance and one Na - ture of the  
Fa - - - - - ther, Son and Ho - ly Spir - - - it,  
de - liv - er - ing plain - ly to the Church the  
mys - t'ry of dis - cours - ing in the - ol - - o - gy.  
Where - fore, in that we laud them in faith, we be - at - i - fy  
them, say - ing: What a di - vine ar - my,

ye God - in - spired sol - diers of the camp of the Lord, ye most  
bril - liant lu - mi - nar - ies in the su - per - sen - su - ous  
firm - a - ment, ye im - preg - na - ble tow - ers of the  
mys - ti - cal Zi - on, ye scent - ed  
flow - ers of par - a - dise, the gold - en lights of the Word,  
\*the boast of Ni - ce - a, and de - light of the  
whole ū - ni - verse, in - ter - cede  
cease - less - ly for our souls.

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

\*NOTE: "The boast of Nicea" was omitted from the wording in Nassar.

After reciting the first three (3) Psalms beginning with "Blessed is the man . . . ," sing "O Lord, to thee have I cried . . ." and the 3 Prosomia in Tone 1, as on pages 23-26 of this book.

Now sing "Glory . . ." in Tone 6, as on the bottom of page 26 to 28 of this book.  
"Both Now . . ." is for our Lady in Tone 6, as on pages 83-84 in the Byzantine Vespers Project by Kazan.

After "Gladsome Light" and the Daily Prokeimenon, read the Old Testament Passages as follows:

- 1) 1 Kings 17:1-24 (also called 3 Kings)
- 2) Composite: 1 Kings 18:1, 17-41, 44, 42, 45; 19:1-16 (also called 3 Kings)
- 3) 1 Kings 19:19-21; 2 Kings 2:1, 6-14 (also called 3 & 4 Kings)

Following the Litanies, sing the Aposticha, as on pages 29-32 of this book. Now the "Glory . . ." in Tone 6, as on page 33 of this book. Then "Both Now . . . ," as on page 34 of this book.

Following St. Simeon's Prayer and the Trisagion Prayers, sing the Troparion of St. Elijah in Tone 4, as on page 35 of this book. Then sing "Glory . . . Both now . . ." and the Theotokion in Tone 4, "The mystery which was hidden . . . ," as on page 168 of the Byzantine Vespers Project.

MATINS - MENAION  
PAGES 36-43

JULY 20  
PROPHET ELIJAH (ELIAS)

On "God the Lord hath appeared unto us . . . ," sing the Troparion, as on page 35 of this book.

Now read the Kathismata, as on page 563 of The Divine Prayers and Services by Nassar. After the Anabathmoi, "From my youth . . . ," sing the Prokeimenon in Tone 4, as on page 36 of this book.

After Psalm 50, sing "Glory . . ." and "Through the intercessions of thy Prophet . . . ," followed by "Both now . . ." for the Theotokos, and "Have mercy on me . . . ," as on page 36 of this book. The Katabasiae are "I shall open my mouth . . . ."

Sing the Exaposteilaria, as on pages 36-37, and the Praises, as on pages 38-41 of this book. Then the "Glory . . ." and "Both now . . . ," as on pages 42 and 43 of this book, resp.

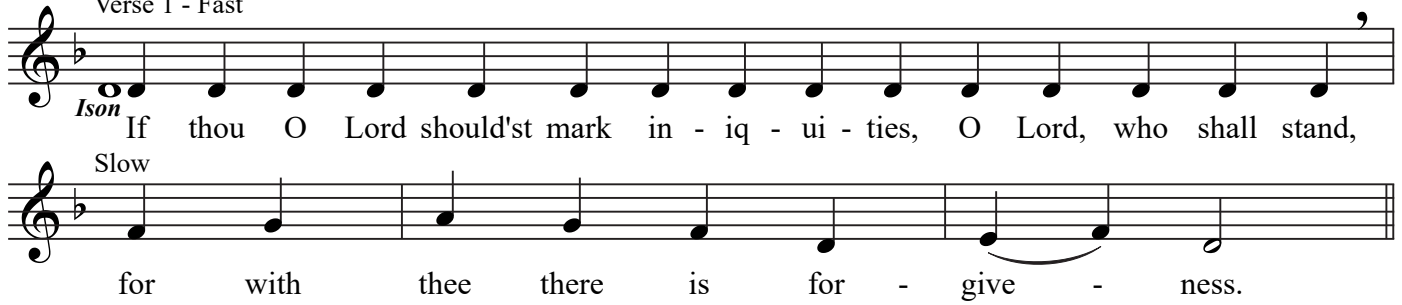
Now the Great Doxology in Tone 8, as page 235 of the Byzantine Matins Project by Kazan.

LITURGY - MENAION

JULY 20  
PROPHET ELIJAH (ELIAS)

The Communion Hymn is on page 44 of this book.

Verse 1 - Fast



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

Special melody: *Thou art the joy*  
Prosomion 1



O All - com - pas - - - sion - ate Word, \_\_\_\_\_ and  
mer - ci - ful \_\_\_\_\_ One, who didst trans - late \_\_\_\_\_  
E - li - jah the Tish - bite from thē earth in a fier - y \_\_\_\_\_  
char - - - i - ot; by his be - seech - ing \_\_\_\_\_  
save \_\_\_\_\_ us, who glo - ri - fy thee in  
faith and who \_\_\_\_\_ now do cel - e - brate his di - vine and  
no - ble me - mo - ri - al in \_\_\_\_\_ glad - - - ness.

Verse 2 - Fast



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

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

*Repeat Prosomion 1, "O All-compassionate Word . . .," and then sing Verse 3 and Prosomion 2.*

Verse 3 - Fast

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


Prosomion 2

Not in thē earth - - - quakes, \_\_\_\_\_ but \_\_\_\_\_ in the  
still, \_\_\_\_\_ small \_\_\_\_\_ voice, O E - li - jah bless - ed of God,  
didst thou be - hold the pre - sence of God,  
il - lu - mi - nat - ing thee of old. Thus didst thou \_\_\_\_\_ as - cend to  
heav - en, mount - ing a char - i - ot of four  
hors - es in a ver - - - y strange man - ner




be - com - ing won - der - ful, O God in - spired \_\_\_\_\_ one.


Verse 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.

*Repeat Prosomion 2, "Not in the earthquakes . . .," and then sing Verse 5 and Prosomion 3.*

Verse 5 - Fast



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


Prosomion 3



Fired by the di - vine \_\_\_\_\_ zeal, \_\_\_\_\_ O \_\_\_\_\_ all -



- wise E - li - - - jah, thou didst \_\_\_\_\_ slaugh - ter the



priests of con - fu - sion with thē \_\_\_\_\_ edge \_\_\_\_\_ of the sword;



and by thy \_\_\_\_\_ tongue thou didst bind the heav - en

that it might not rain on the earth. And hav - ing be - stowed thy  
man - tle on E - li - - sha, thou didst  
fill him with dou - ble di - vine grace.

Verse 6 - Fast

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

*Repeat Prosomion 3, "Fired by the divine zeal . . .," and then sing the "Glory . . ." in Tone 6 as follows.*

Tone 6 - Slow

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



Slow

Come, ye as - sem - bly of thē Or - tho - dox,  
let us as - sem - ble to - geth - er in thē  
all - sol - emn Tem - ple, the Tem - ple of those two -  
God - in - spired Proph - ets. Let us sing a  
pae - an of har - mo - ni - ous tones, glo - ri - fy - ing  
Christ our God who hon - ored them.  
Let us raise our voic - es in re - joic - ing and  
joy, say - ing, re - joice, O  
earth - ly an - gel and heav - en - ly  
man, E - li - jah of great name!

Re - joice, O thou who didst re - ceive dou - ble  
grace from God, O all - re - vered E - li - - - sha!  
Re - joice, O ye two fer - vid sup - ports, ye two  
cham - pi - ons and two phy - si - cians of the souls and  
bod - ies of the Chris - - - tian peo - - - ple.  
De - liv - er from ev' - ry ob - sta - cle and from di - vers  
trib - u - la - tions and op - pres - sions  
those who cel - e - brate in faith  
thine all - a - dored feast.

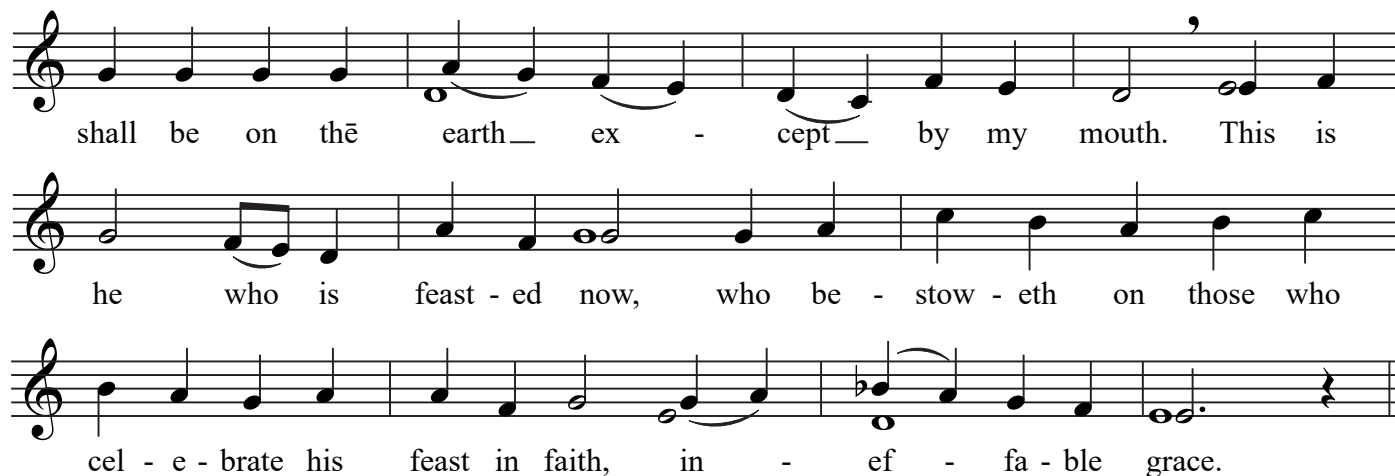
*Then sing "Both now . . ." and "Who shall not magnify thee . . .," as on pages 83-84 of the Byzantine Vespers Service by Kazan. After Gladsome Light and the Daily Prokeimenon, read the Old Testament Passages as indicated on page 22. Continue with the litanies, and then sing the Aposticha, as on the following pages.*

Special melody: *Thou who wast called from on high*

He who was \_\_\_\_\_ sanc - ti - fied be - fore he was con - ceived,  
that an - gel - ic of bod - y and fier - y of in - tel - li - gence,  
that heav'n - ly man and fore - run - ner of the Sec - ond  
Com - ing of Christ, the glo - ri - ous E - li - jah,  
pil - lar of the Proph - ets and their cor - ner stone, hath  
called to - geth - er in spir - it the feast - lov - ers to  
cel - e - brate his di - vine Feast. Where - fore, \_\_\_\_\_  
by his in - ter - ces - sions, O Christ \_\_\_\_\_ our God, \_\_\_\_\_ keep the  
flock, pre - serve thy faith - ful peo - ple un - harmed from all the  
sun - - - dry harms of the de - ceit - ful.

Stichos

Touch ye not my an - oint - ed and do no  
e - vil to my proph - - - ets.  
When E - li - jah of ce - les - tial mind  
saw that all the peo - ple of Is - ra - el  
had de - part - ed from the Lord God and  
were also led to the wor - ship  
of thē i - - - dols, he tru - ly was  
stirred with zeal, hold - ing back the clouds, burn - ing thē  
earth and clos - ing the heav - ens with a sin - gle word,  
say - ing, Not a drop of wa - ter



shall be on thē earth— ex - cept— by my mouth. This is  
he who is feast - ed now, who be - stow - eth on those who  
cel - e - brate his feast in faith, in - ef - fa - ble grace.

Stichos - Fast

Slow



Thou art a priest for - ev - er ac - cord - ing to thē  
or - - - der of Mel - chis - e - dech.  
Thou didst cleave the cours - - es of Jor - dan,  
O E - li - jah thē ob - serv - er of in - ef - fa - ble  
mys - ter - ies. Thou didst turn the de - ceit of i - dols  
in - to ash - es by the light - - - ning— of  
thy di - vine— say - ings. Thou didst re - buke the king

when he dis - o - beyed the law, killed the priests  
of in - iq - ui - ty, and burned their sac - ri - fice with pray'r.  
Where - fore, now, the fires of thine in - ter - ces - sions  
did ex - tin - guish the flames of  
pas - sions, O E - li - jah, and live coals of  
sor - rows of thy peo - ple.

*Continue with the "Glory . . ." on the next page.*

Glo - - - - - ry to the

Fa - ther and to the Son and to the

Ho - - ly Spir - - - - it.

Slow

O Christ - Pro - claim - ing Proph - et, thou

art in - sep - 'ra - ble from the throne of great - - - - ness, and

ev - er - pre - sent at the side of ev' - ry one in

sick - - - - ness. Where - fore, O thou min - is - ter of the

High - - - - est, who bless - est the

ū - ni - verse and art glo - ri - fied in ev' - ry quar - ter,

seek for - give - ness for our souls.

Hiermologic Tone 6

Both now and ev - - - er, and un - to  
a - - - ges of a - - - ges. A - men.  
Thou art the true vine, O The - o - to - kos  
bear - ing the Fruit of life. Thee do we im - plore.  
Where - fore, O La - dy, in - ter - cede\_ \_ \_  
thou to - geth - er with thē A - pos - tles and with all\_ the saints,  
for the sal - va - tion of our souls.

*Following St. Simeon's Prayer and the Trisagion Prayers,  
sing the Troparion of St. Elijah in Tone 4, as on the following page.*



Special melody: *Be quick to anticipate*



O An - gel - ic of bod - - - y, pil - lar of the  
Proph - ets and their cor - ner - stone, the fore - run - ner of the  
Sec - ond Com - - - ing of Christ, the  
ven - - - 'ra - ble and glo - ri - ous E - li - jah,  
thou didst send grace from on high to E - li - sha  
to dis - pel sick - ness and to pu - ri - fy  
lep - ers. Where-fore, he ev - er o - ver - flow - eth  
with heal - ing to those who hon - or him.

*Now sing "Glory . . . Both now . . ." and the Theotokion in Tone 4,  
"The mystery which was hidden . . .," as on page 168 of the Byzantine Vespers Project.*

*After singing "From my youth up . . .," sing the following Prokeimenon.*

Thou art a priest for - ev - er ac - cord - ing to thē  
or - der of Mel - chis - e - dech. Verse Touch ye not mine a - noint - ed;  
and do no e - vil to my proph - ets.

Third time  
Thou art a priest for - ev - er ac - cord - ing to thē or - der  
of Mel - chis - e - dech.

*The following was not included in the original music: After the Gospel and Psalm 50, sing the following "Glory . . . Both now . . . Have mercy on me . . ." for St. Elijah.*

Glory - Tone 2  
Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spir - it.  
Through thē in - ter - ces - sions of thy Proph - et, O thou\_ who art  
mer - ci - ful, blot out all the mul - ti - tude of our trans - gres - sions.

Both now - Tone 2  
Both now and ev - er, and un - to a - ges of a - ges. A - men.

Matins - Menaion  
Both now - Tone 2  
Have mercy - Tone 6

# 36a

July 20  
Prophet Elijah (Elias)  
Basil Kazan

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 - Tone 6

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 Christ - Pro - claim - ing  
Proph - et, thou art in - sep - 'ra - ble from the throne of great -  
-ness, and ev - er - pre - sent at the side of ev' - ry one in sick -  
-ness. Where - fore, O thou min - is - ter of the High - est, who  
bless - est the ū - ni - verse and art glo - ri - fied in ev' - ry quar - ter,  
seek for - give - ness for our souls.

Special melody: *O Changeless Light*




The light of the four - horsed fier - y char - i - ot,  
O E - li - jah, sent thee as - cend - ing in - to  
heav - en with - out burn - ing thee at all,  
O thou who by thine earth - ly tongue  
didst draw down fire, dry - ing up the rains.

Theotokion




O Vir - gin The - o - to - kos, who gave birth  
to the Light, by thine in - ter - ces - sions  
im - plore thy Son to have com - pas - sion on  
me who de - pend on thy ven - 'ra - ble help, and to save  
me from e - ter - nal dark - ness.

Verse 1 - Fast



Praise God in his sanc - tu - ar - y, *Slow* praise — him



in the firm - a - ment of his pow'r.

Special melody: *What shall we now call you*  
Prosimion 1



When thou — wast ū - nit - ed — to — God



by vir - tue and good con - duct, O won - der - ful



Proph - et, thou was giv - en au - thor - i - ty by —



him, thus per - fect - ly or - gan - iz - ing cre - a - - - tion



in ac - cord - ance with thine o - pin - ion, and



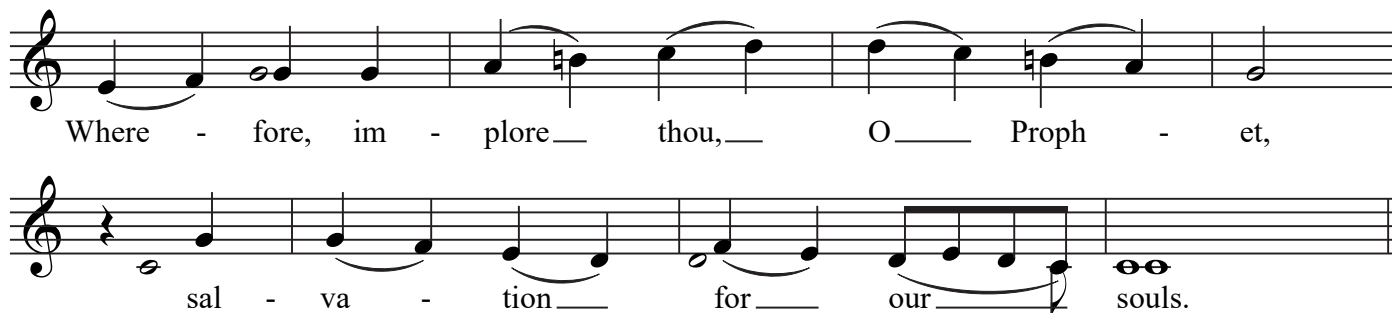
clos - - - ing the doors of rain by thy



will and bring - ing down fire — from a - bove

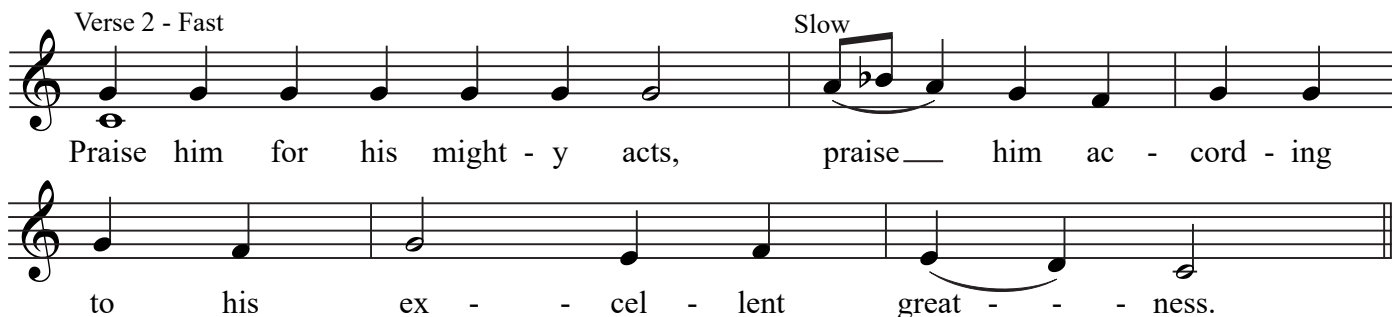


to burn thē in - fi - - - dels.



Where - fore, im - plore\_\_ thou,\_\_ O\_\_ Proph - et,  
sal - va - tion\_\_ for\_\_ our\_\_ souls.

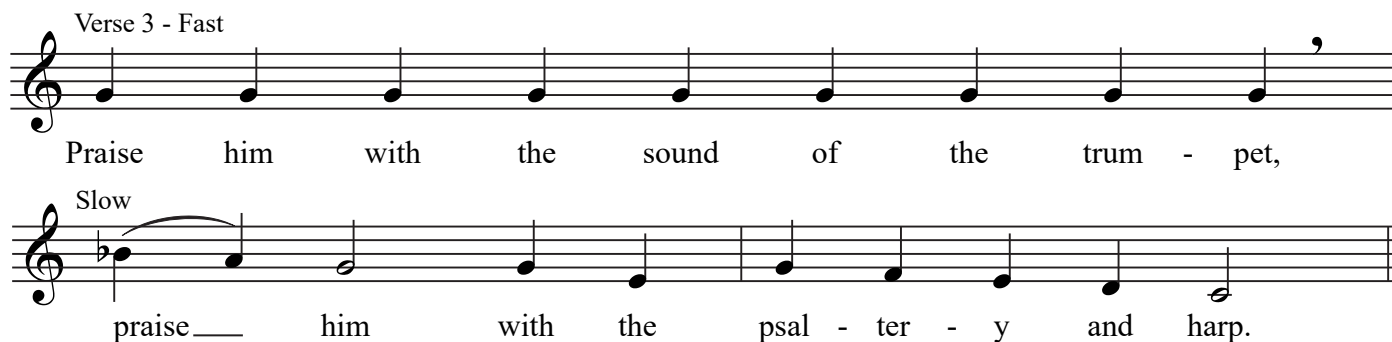
Verse 2 - Fast



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

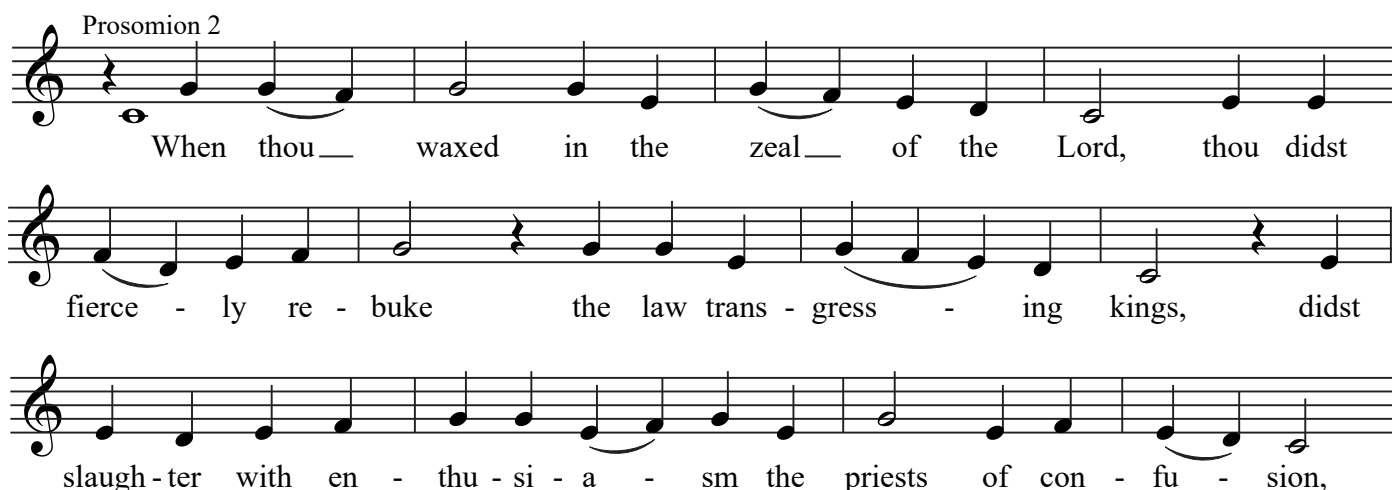
*Now repeat Prosimion 1, "When thou was united to our God . . ."  
and then sing Verse 3 and Prosimion 2 below.*

Verse 3 - Fast

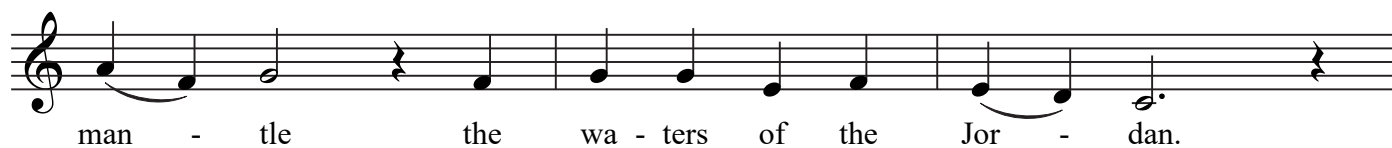


Praise him with the sound of the trum - pet,  
*Slow* praise\_\_ him with the psal - ter - y and harp.

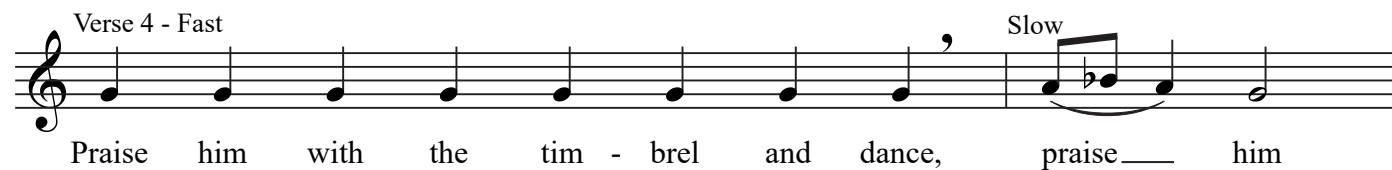
Prosimion 2



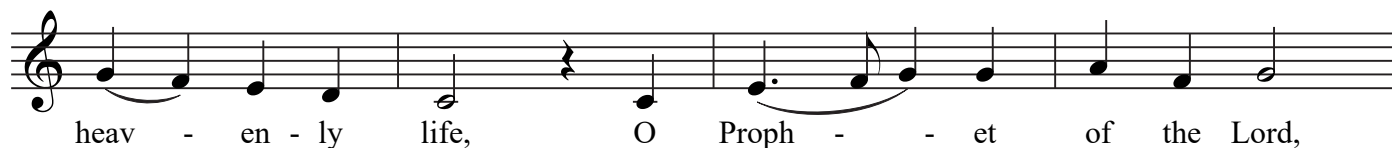
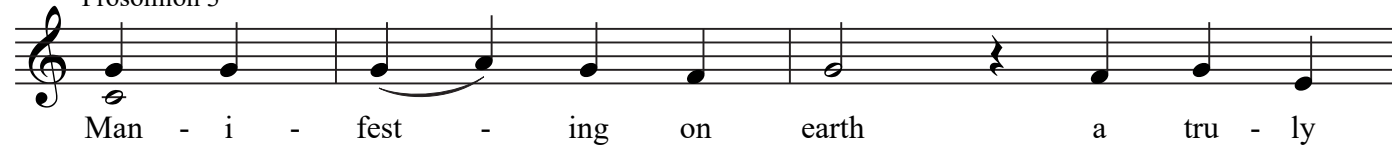
When thou\_\_ waxed in the zeal\_\_ of the Lord, thou didst  
fierce - ly re - buke the law trans - gress - ing kings, didst  
slaugh - ter with en - thu - si - a - sm the priests of con - fu - sion,

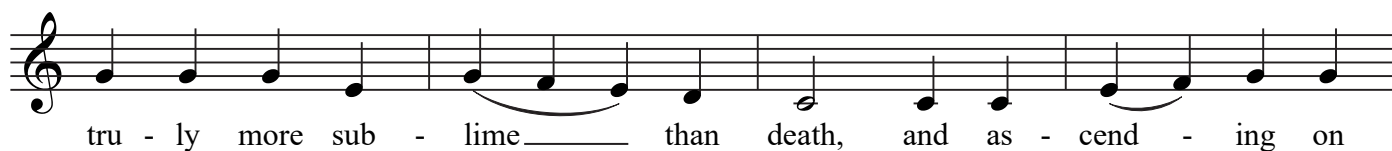


Verse 4 - Fast



Prosomion 3



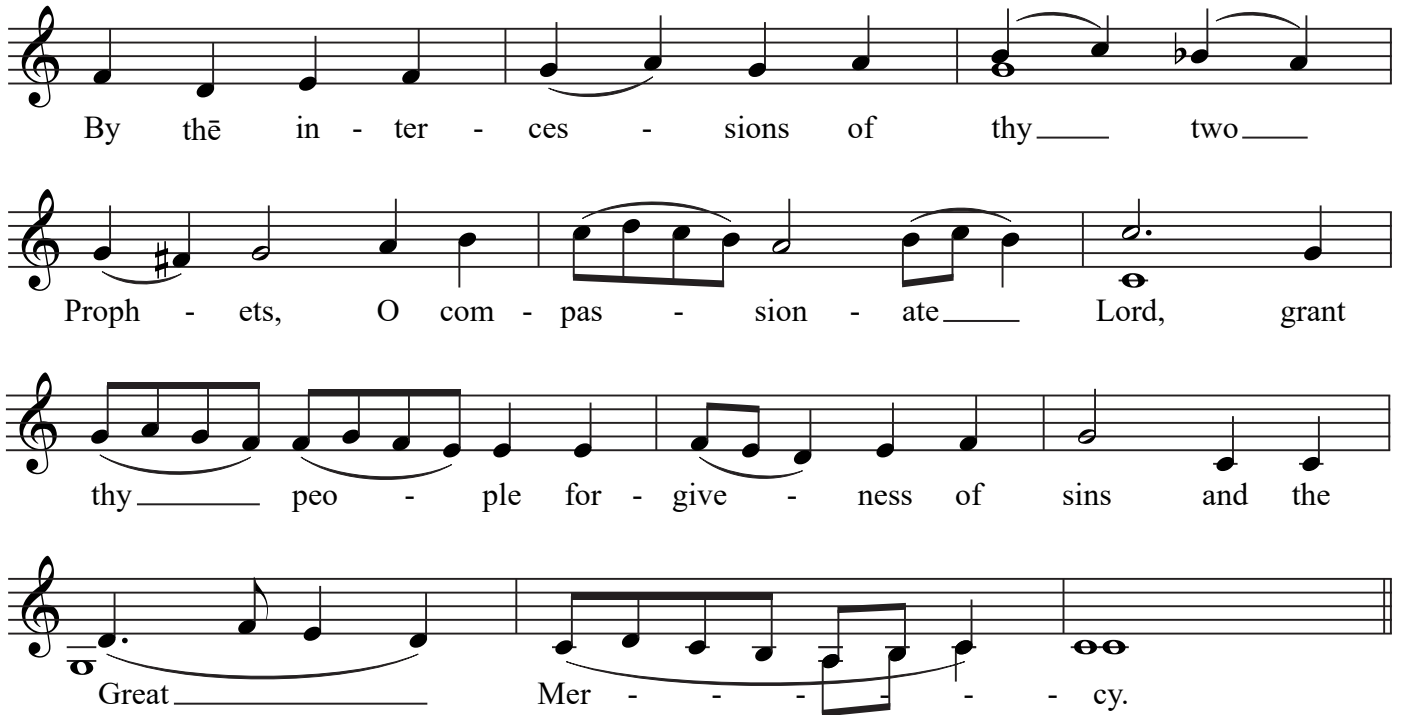




Glo - ry to the Fa - - - ther and to the Son, and  
to the Ho - ly Spir - - - it.

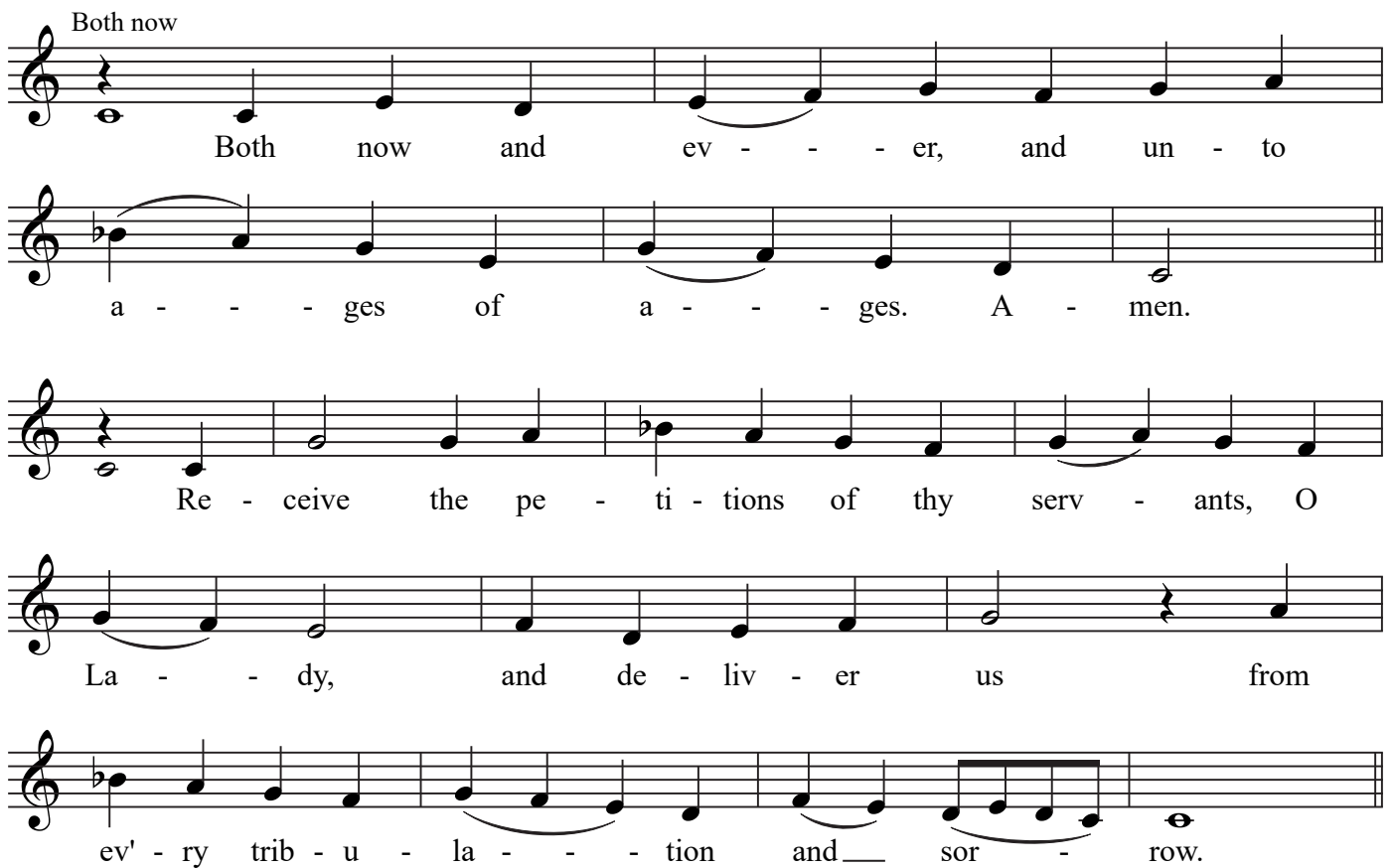
Slow

Let us be - liev - ers hon - or with lau - da - - - tion  
the heads of the Proph - - - ets,  
those two all - ra - di - ant lu - mi - nar - ies of the  
ũ - - - ni - verse, E - li - jah  
and E - li - sha.  
Let us lift our voic - es un - to  
Christ with re - joic - - - ing, say - - - ing,



By thē in - ter - ces - sions of thy two  
Proph - ets, O com - pas - sion - ate Lord, grant  
thy peo - ple for - give - ness of sins and the  
Great Mer - cy.

Both now



Both now and ev - er, and un - to  
a - ges of a - ges. A - men.  
Re - ceive the pe - ti - tions of thy serv - ants, O  
La - dy, and de - liv - er us from  
ev' - ry trib - u - la - tion and sor - row.

*Then sing the Great Doxology in Tone 8, as on page 235 of the Byzantine Matins Project.*

Slow

Re - joice, O just \_\_\_\_\_ ones \_\_\_\_\_ in the  
Lord \_\_\_\_\_ God, \_\_\_\_\_ re - joice, \_\_\_\_\_ O  
just \_\_\_\_\_ ones \_\_\_\_\_ in the Lord \_\_\_\_\_ God;  
praise \_\_\_\_\_ is \_\_\_\_\_ meet for thē up - - - - right.

*Sing the Communion Hymn after each of the following verses, and conclude with the Alleluia.*

Verses:

- (1) Give praise to the Lord with the harp, chant unto him with the ten-stringed psaltery. (Psalm 32:2)
- (2) Sing unto Him a new song, chant well unto Him with jubilation. (Psalm 32:3)
- (3) For the word of the Lord is true, and all His works are in faithfulness. (Psalm 32:4)

Al - le - lu - - - - ia. \_\_\_\_\_ Al - le - lu - - - - ia.  
Al - - - - lu - - - - ia. \_\_\_\_\_