

FOR VESPERS

SUNDAY OF THE HOLY FATHERS

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

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

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

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

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

MATINS - MENAION
Pages 14 Thru 22

OCTOBER 11 Thru 17
SUNDAY OF THE HOLY FATHERS

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

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

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

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

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

MENAION
Page 23

OCTOBER 23
JAMES, THE BROTHER OF THE LORD

This Troparion is on page 23 of this book.

Verse 1 Fast



Ison If thou, O Lord, should'st mark in - iq - ui - ties, O Lord, who shall stand,

Slow



for with thee there is for - give - ness.

Prosimion 1 Special Tone: *Ere the morning star*



Ver - i - ly, the sev - en coun - cils of the Fa - thers



held at sun - dry times, were brought to - geth - er



un - der the can - on and in good or - der by the



Pa - tri - arch Ger - man - os the New, in - scrib - ing and es -



- tab - lish - ing their doc - trines and of - fer - ing them -



- selves as in - ter - ces - sors with the Lord,



watch - ful for sal - va - tion, and shep - herds with



him of the fold.

Verse 2 fast



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



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

Slow



my soul _____ hath hoped _____ in the Lord.

Prosimion 2



The Book of the Law hath ver - i - ly hon - oured the sev - enth day for the He - brews, dis - persed in the sha - dow and de - vot - ed there - to. But ye Fa - thers, by your par - tic - i - pa - tion in the Sev - en Coun - cils, by thē in - spir - a - tion of God who in six days fin - ished this ū - ni - verse and blessed _____ the sev - enth day, have made it ev - en more hon' - ra ble by de - cree - ing the bounds of faith. _____

Verse 3 Fast



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

Slow



watch, let Is - ra - el trust in the Lord.

Prosimion 3



Ison Ye have giv - en all, O_____ thrice - bless - ed Fa - thers, to



know the Trin - i - ty clear - ly by his_____ works,



he be'ng the Cause of the cre - a - - - tion



of the world; for by your mys - ti - cal



speech, hav - ing called first three Coun - cils then four,



ye have ap - peared as champ - ions of thē Orth - o - dox word,



prov - ing that the Trin - i - ty is ver - i - ly the Cre -



- a - tor of the four_____ el - e - ments and of the world_____

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.

Prosimion 4

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



A - ri - us and his co - work - - - ers.



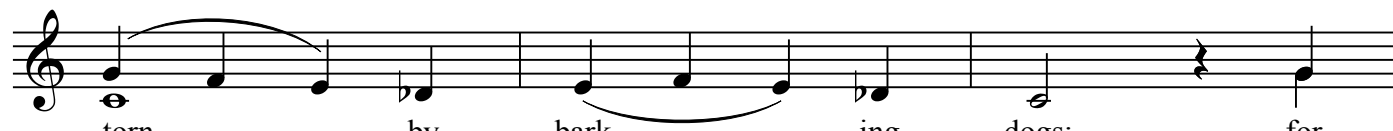
Praise the Lord all ye na - tions; praise him all ye peo - ple.



In wis - dom, O ven - er - a - ble Fa - thers,



ye patched the rai - ment of Christ,



torn _____ by bark - - - ing dogs; for



ye _____ could not pos - si - bly bear to see his na - ked - ness, like



Shem and Ja - pheth, who of old could not bear to



see the na - ked - ness of their fa - ther, thus con - found - ing him who



smote his own _____ fa - ther, name - ly A - ri - us styled _____ the



fool, and those who fol - lowed his doc - trines.

Verse 6 Fast

Slow



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

Prosimion 6



The Mac - e - do - - - ni - ans, the Nes - to - ri - ans, the
fol - - - low - ers of *Eu - ty - ches, Di - os - cor - us,
A - pol - li - na - ri - us, Sa - bel - li - us, and Se - ver - us,
hav - ing turned de - vour - ing wolves in lambs' skins, ye did not ex -
- pel from the Sav - iour's fold, ye who are true shep - herds.
Ver - i - ly, ye have done well strip - ping the thrice - wretch - ed ones -
na - ked; where - fore, we be - at - i - fy you._____

*Eutyches is pronounced: YOO-tih-keez.

Slow

Glo - ry to the Fa - ther and to the Son and to the
Ho - - ly Spir - - - it.
Let us ex - tol to - day those
mys - ti - cal trum - pets of the Spir - it, name - ly the
God - man - tled Fa - thers, who, speak - ing of di -
- vine things, sang in the midst of the
Church a hymn of un - i - fied tones, teach - ing that the
Trin - - - i - ty is One, not
dif - fer - ing in Sub - stance or God - head, re - fut - ing
A - ri - us and con - tend - - - ing for

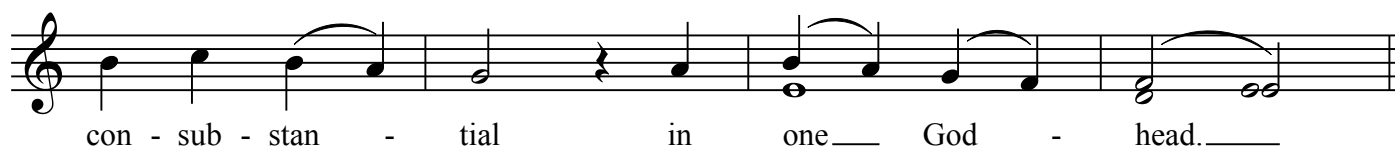
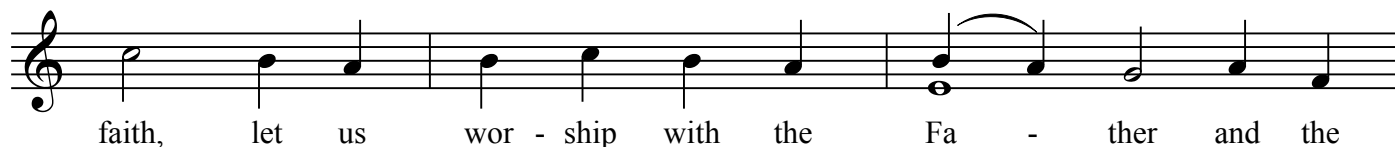
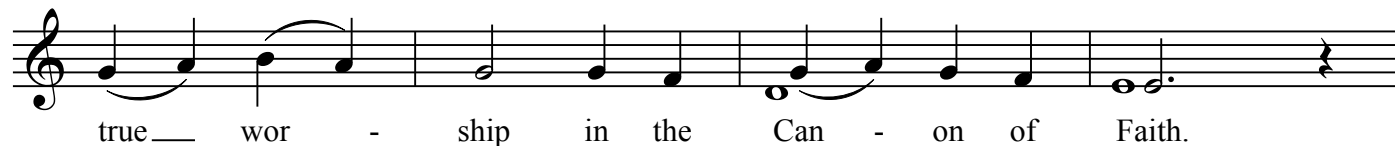
Orth - o - dox y, who_ ev - er in - ter - cede_ with the
Lord to have mer - cy on our_ souls.

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

Tone 4

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

- ce - a; for those in the sa - gac - i - ty
of their pi - ous minds did re - fute thē im -
- pi - ous be - lief which A - ri - us the
wretch - ed had in - vent - ed, ban - ish - ing him by a de -
- cree of the Coun - cil from the ū - ni - ver - sal Church,
and in - struct - ing all to con - fess o - pen -
- ly the Son of God, that he is
con - sub - stan - tial and co - e - ter -
- nal with the Fa - ther be - fore e - ter - ni - ty, de -
- cree - ing the same with pre - ci - sion and



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

*For the Apolytikia (Troparia), first sing the one for the Resurrection in the Tone of the week.
Then, sing "Glory to the Father and to the Son and to the Holy Spirit"
and the Troparion on the next page for the Fathers.*

Tone 8

Thou, O Christ, art our God of ex - ceed - ing
praise who didst es - tab - lish our ho - ly Fa - thers as
lu - min-ous 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 ever, and unto ages of ages. Amen"
and the Theotokion in Tone 8, "Thou who for our sake..." on page 31 in the
Matins Byzantine Project by Kazan.
Then conclude with the Dismissal of the Vesper Service.*

*Please note: Kazan wrote these two Exaposteilaria for the Fathers in Tone 2, but they are properly to be done in Tone 3, according to the melody: "While standing in the Temple's courts."
The music is added after page 15.*

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

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

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

October 11-17

HOLY FATHERS OF THE SEVENTH ECUMENICAL COUNCIL

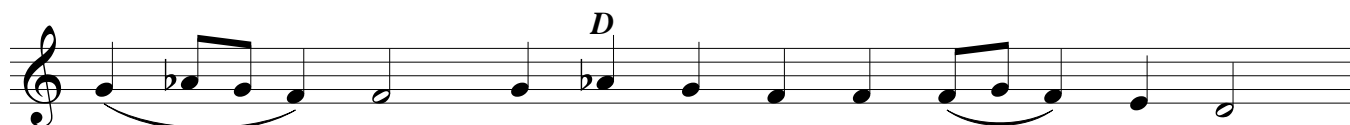
Exaposteilaria

Byzantine Tone 3

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



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



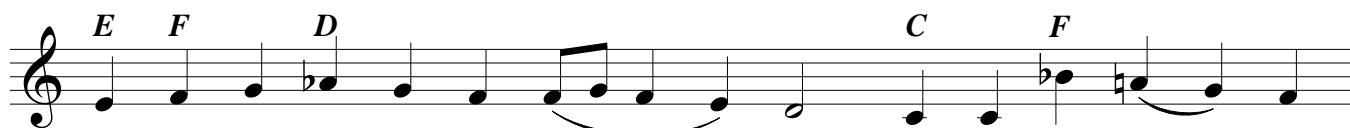
Coun - cil, with fer - vor pray the Trin - i - ty
Moth - er and of the Fa - thers who con - vened



for us sing - ing the prais - es of your di - vine and
in the sev - en great Coun - cils, es - tab - lish and build



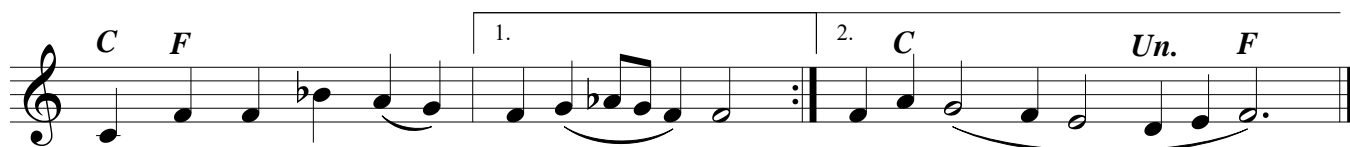
ven - 'ra - ble and all - laud - ed gath - er - ing,
up the Church and make firm the ho - ly Faith;



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

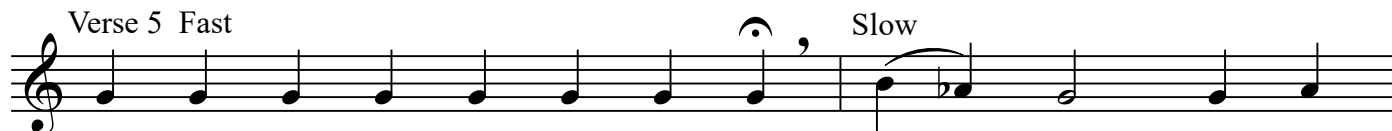


er - ror and from judg - ment ē - ter - nal,
Heav - en when to earth Thou re - turn - est

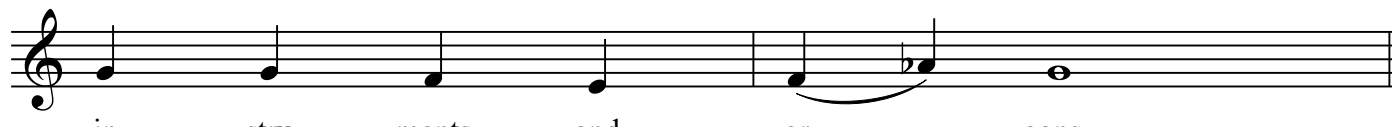


and find the King - dom of Heav - en.
to judge the whole of cre - a - tion.

Verse 5 Fast



Praise him with the tim - brel and dance, praise him with stringed



in - stru - ments and or - - - gans.

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



Ison
Hav - ing in - dit - ed the whole



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



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



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



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



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



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



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

(Let us glo - - - - ri - fy them who
faith - ful - ly strength - en our be - lief,) thus
fol - - low - ing un - mis - tak - a - bly the
teach - ings of 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 Prosomion 1, "Having indited," then continue with Verse 7 as below.

Verse 7 Fast

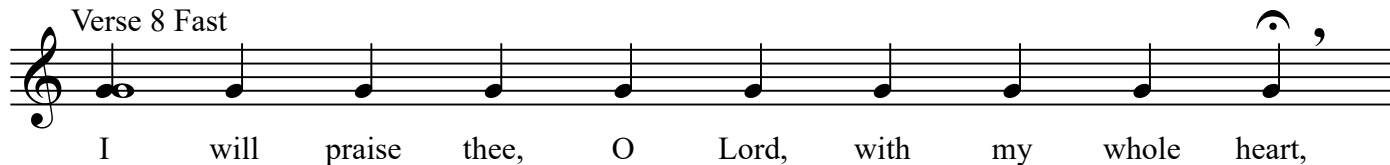
A - rise, O my God, lift up thine hand, and for - get not the hum - ble.

Prosomion 2

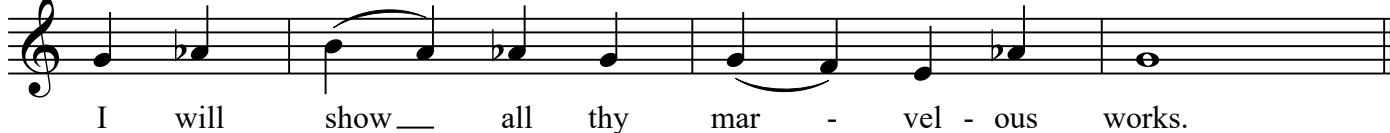
When the bless - ed Christ - preach - ers re - ceived
whol - ly the torch of the Ho - ly Spir - it,
they spoke with di - vine in - tu - i - tion, with

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. _____

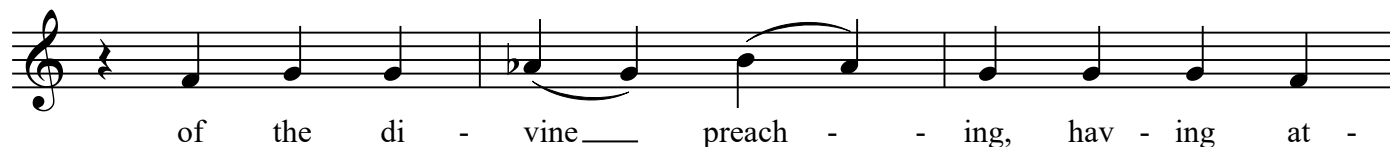
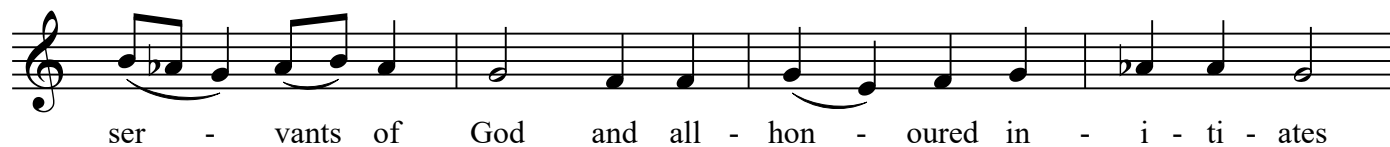
Verse 8 Fast

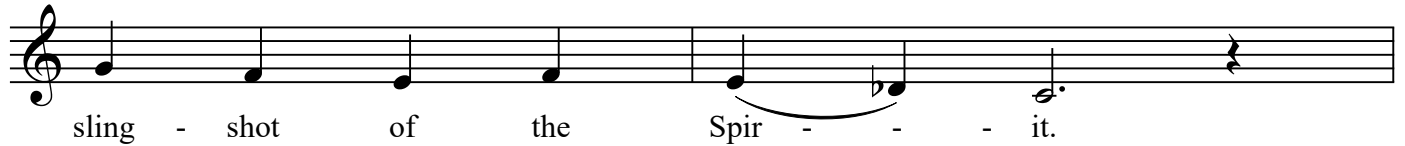


Slow

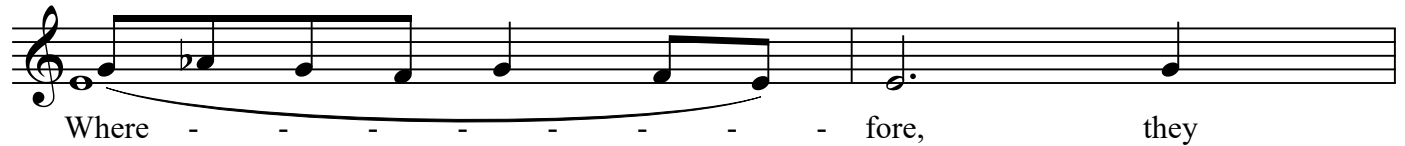


Prosimion 3

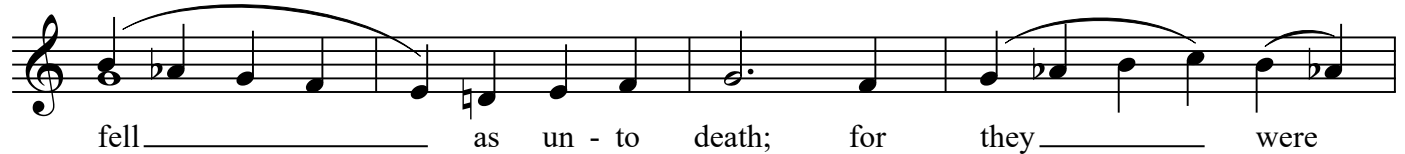




sling - shot of the Spir - - - it.



Where - - - fore, they



fell as un - to death; for they were




blight - ed with an in - cur - a - ble dis - ease.

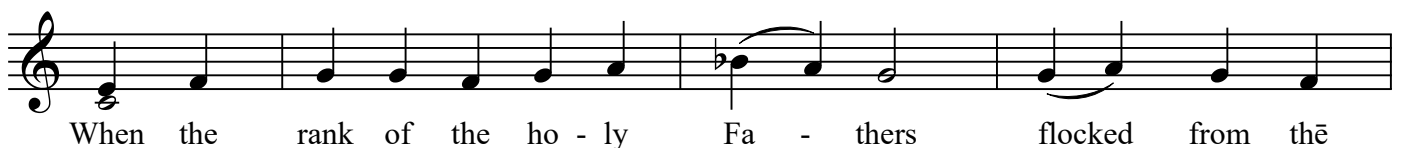
Tone 8



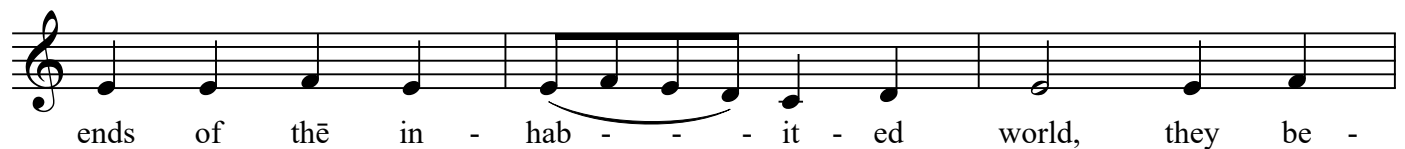
Glo - ry to the Fa - - - ther and to the Son, and



to the Ho - ly Spir - - - it.



When the rank of the ho - ly Fa - - - thers flocked from thē



ends of thē 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.

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

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

Ison
Since thou art a Dis - ci - ple of the Lord,
thou_ didst re - ceive the Gos - pel, O right - eous one, and since
thou_ art a Mar - tyr thou art nev - er re -
- ject - ed, and since thou art a broth - er of God,
thou_ art priv - - i - leged, and since
thou_ art a High_ Priest, it is thine to in - ter -
- cede. Where - fore, be - seech thou Christ_
God to save_ our souls_

NOTE: If this feast falls on a Sunday, follow the rubrics on page 317 of The Divine Prayers & Services by Nassar. Otherwise, do as follows.

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

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

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

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

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

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

MATINS - MENAION
PAGES 43 THRU 56

OCTOBER 26
DEMETRIUS

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

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

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

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

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

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

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

Now sing the Great Doxology in Tone 4, as on pages 215 thru 219 in the Matins Byzantine Project by Kazan, followed by the Troparion of St. Demetrius, as on page 41 of this book.

Verse 1 Fast

Ison If thou, O Lord, should'st mark in - iq - ui - ties, O Lord, who shall stand,

Slow

for with thee there is for - give - - - ness.

Prosomion 1: Special melody - *O strange wonder*

How strange - - ly won - drous that to - day hath

shown_ forth de - light_____ in heav - en and de -

- light_____ on earth in___ mem - o - ry of De - me - tri - us the

Mar - tyr; for ver - i - ly he is_____ crowned with

songs of praise from thē an - gels and re - ceiv - eth

pae - ans from men. What_____ a con - tend - er!,

who fought the good_ fight,___ and through whom the de - ceit - ful

en - e - my did fall, ov - er - come___ for_____ Christ.

Verse 2 Fast



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



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



soul _____ hath hoped _____ in the Lord.

Prosimion 2



How strange - - - ly won - drous that De -



- me - tri - us doth ev - er shine in all quar - ters of thē earth with



rays _____ of mir - a - cles more bril - liant than the



light _____ of the sun, re - ceiv - ing light _____ from the



true _____ Light that is suc - ceed - - - ed not by



night, de - light - - - ing in the Light that set - teth



not, by whose il - lu - mi - na - - - tion

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

Verse 3 Fast

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

Prosimion 3

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

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

Verse 4 Fast

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

Prosomion 4

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

trib - u - la - - tions; for when the waves of
a - thē - is - m dashed a - gainst___ thee in a great
tor - rent and great___ tem - pest, they___
did not break___ down thine in - dom - - - i - ta - ble
stead - fast - ness; for thou___ didst de - sire
to be a - dorned with the crown of mar - tyr - dom.

Verse 5 Fast

Slow

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

Prosimion 5

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

won-der-work - ing. Where - fore, thou dost save those_ who_
has - ten to thee,___ sav - ing them from
ma - ny trib - u - la - tions; for thou_____ art, O
glo - ri - ous one, well fav - - - - oured by___
Christ, be - fore___ whom thou stand - est all the
day, full of glo - - - - - ry.

Verse 6 Fast

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

Slow

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

Prosomion 6

By_____ the shed - - - - ding of thy blood, O De -

- me - - - - tri - us, thou_____ didst

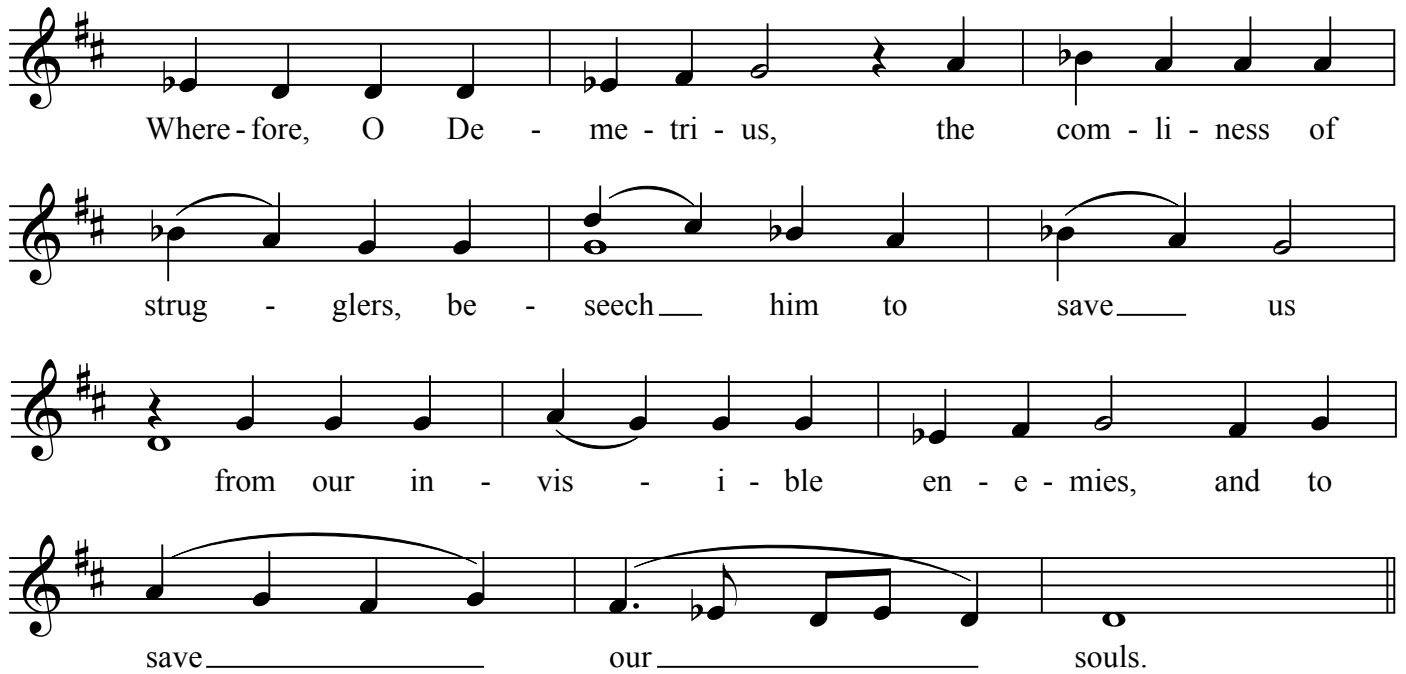
come _____ be - fore the life - giv - ing Christ, who _____
shed _____ his own _____ pre - cious blood for
thy _____ sake, mak - - - ing
thee _____ a par - tak - er in his glo - - - ry and his
king - dom, since thou didst pre - vail o - ver thē in -
- iq - ui - tous, one, an - nul - ling all his e -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

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

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

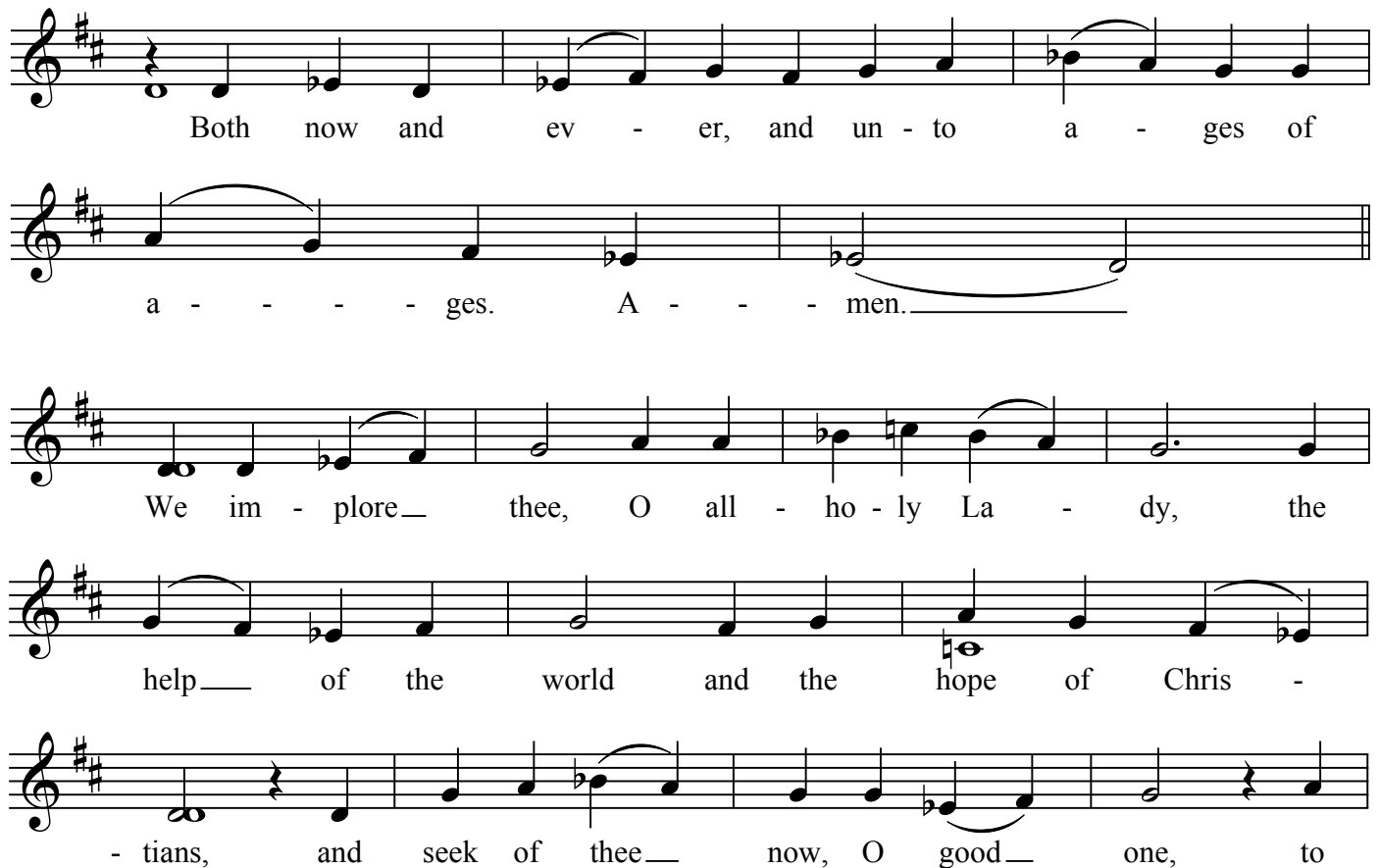


fight - bear - ing one call us. Has - ten ye,
there - fore, O feast - lov - ers, let us cel - e - brate his
mem - o - ry in joy, say - ing: Hail to thee,
who didst tear the robe of false - hood
brave - ly, put - ting on the Spir - it.
Hail to thee who didst an - nul the spite of the
law - trans - gres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



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

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



Both now and ev - er, and un - to a - ges of
a - - - ges. A - - - men.
We im - plore___ thee, O all - ho - ly La - dy, the
help___ of the world and the hope of Chris -
- tians, and seek of thee___ now, O good___ one, to

plead with thy Son our Lord, O The - o
to - kos, for us des - pair - ing sin - - ners; for
thou art a - ble thus to do by us - ing thy ma -
- ter - nal priv - i - lege with him.
Ap - prē - hend us, O un - de - filed one, ap - prē -
- hend us, mē - di - ate and save thy peo - ple
from the pend - ing threat. And for the com - pas - sion of
thy mer - cies turn not a - way those who
praise thee.

Now continue with "O Gladsome Light," the Daily Prokeimenon, and Litanies, and then the Aposticha on the following page.



When thē earth trem - bled be - cause of the
fear of thy wrath, O Lord, the hills and moun - tains
shook. Where - fore as thou look - est down on us with thine
eye of com - pas - sion, be not in - dig - nant with us
in thy wrath, but have com - pas - sion on the cre -
- a - tion of thy hands, and de - liv - er
us from the fear - ful threat of earth - quakes; for
thou art good and the Lov - er
of man - kind.

Stichos

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

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

hands, but by the com - pas - sion of
thy mer - - - cies save a cit - y
threat - ened with dan - - - - ger.

Stichos Fast

Slow

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

The peo - ple of Nin - e - vah, be - cause of their short -
- com - ings, heard of the threat of thē
earth - quake. But by means of the sign of the
whale, which made clear to them the Res - ur - rec - tion, they were
called to re - pen - tance through Jo - - - nah.
Where - fore, as thou didst hear - ken to them,

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

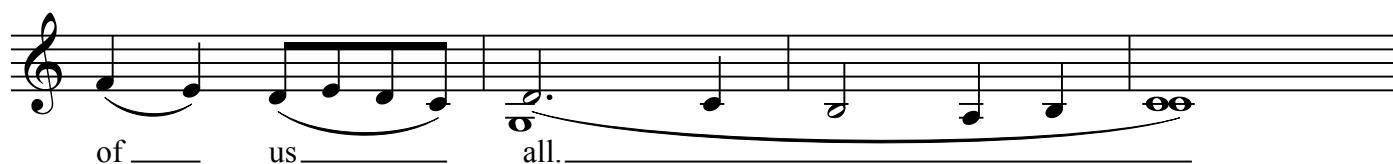
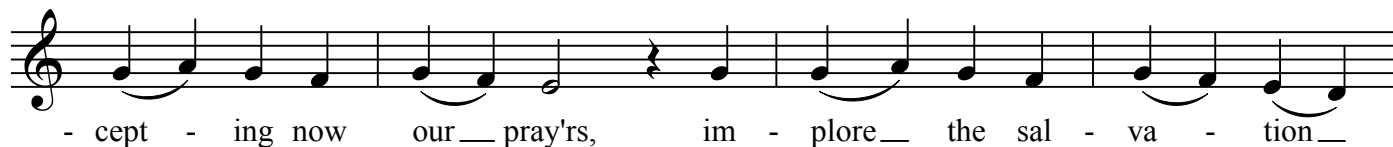
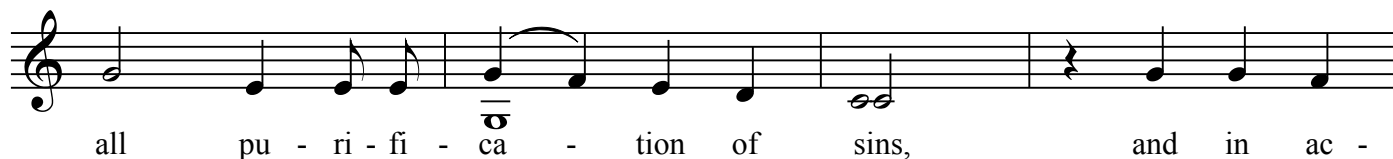
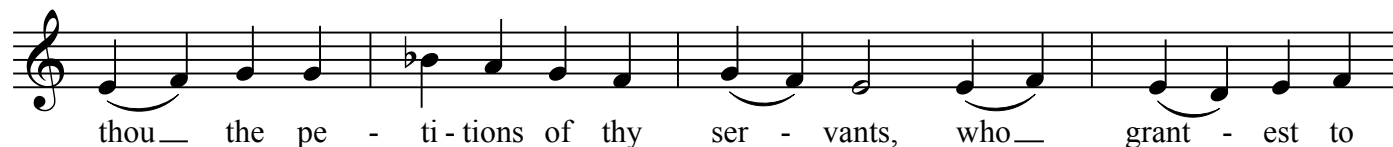
Glory, Slow, Tone 8

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

Slow

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

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



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

Troparion of the Saint, Tone 3
Special Melody: *Thy confession*

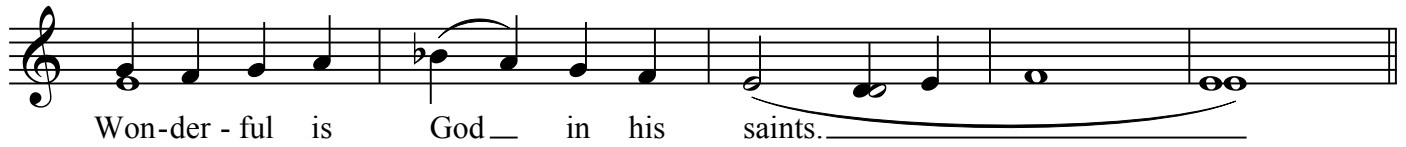
(Adapted by Holwey)

Ison Ver - i - ly, thē in - hab - it - ed world found
thee a great suc - cour in trib - u - la - tions and a
van - quish - er of na - tions, O fight - bear - ing one.
Where-fore, as thou didst de - mol - ish thē ar - ro - gance of
La - hosh, and on the bat - tle - field didst heart - en
Nes - - - tor, be - seech, O Saint,
Christ God to grant us the Great Mer - cy.

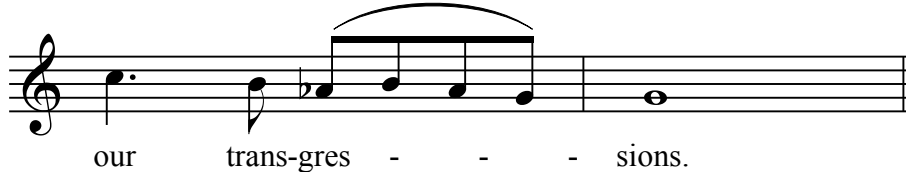
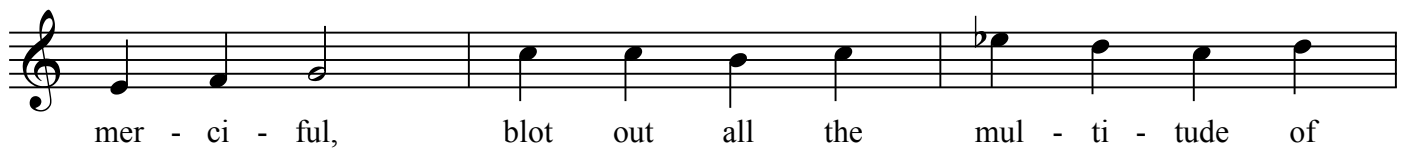
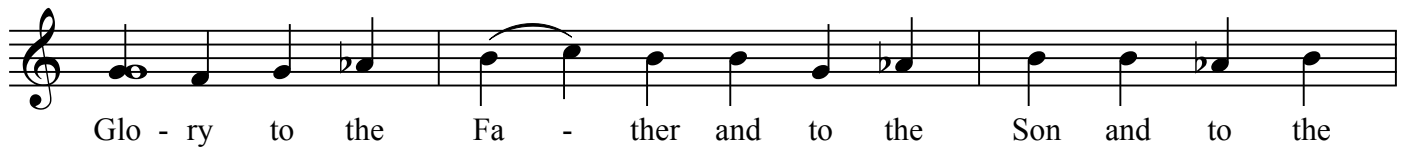
After singing this Troparion twice (2x), sing the Troparion of the Earthquake as on the next page.

Troparion, Tone 8

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



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



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 - - - sion
Have mer - cy up - on me, O God, ac - cord - ing to thy lov - ing
kind-ness, ac - cord - ing to the mul - ti - tude of thy ten - der mer - cies, blot
out _____ my trans - gres - - - sions.

Now sing the Idiomelon in Tone 2 as below.

Slow

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

dia - mond; and when thy pure side was pierced, O most ven - er - a - ble
one, re - sem - bling him who was stretched on the
Tree for the sal - va - tion of the whole world, thou didst re -
ceive the gift of mir - a - cle - work - ing, grant - ing man-kind
heal - ing with boun - ty. Where-fore, as we
cel - e - brate to - day thy con - vey - ance as is
meet, we glo - ri - fy the Lord who
glo - ri - fied thee.

*Now sing the Katavasiae in the Matins Byzantine Project by Kazan, on pages 72 through 80.
Then sing the Exaposteilarion in Tone 2, on the next page in this book.*


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

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


Now sing page 135 in the Matins Byzantine Project by Kazan, "Let everything that hath breath...", in Tone 5, and then continue with "The Praises," as on the following pages.

Verse 1 - Fast

Slow



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



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

Prosimion 1

Special melody: *Rejoice*



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



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



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



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



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



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



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



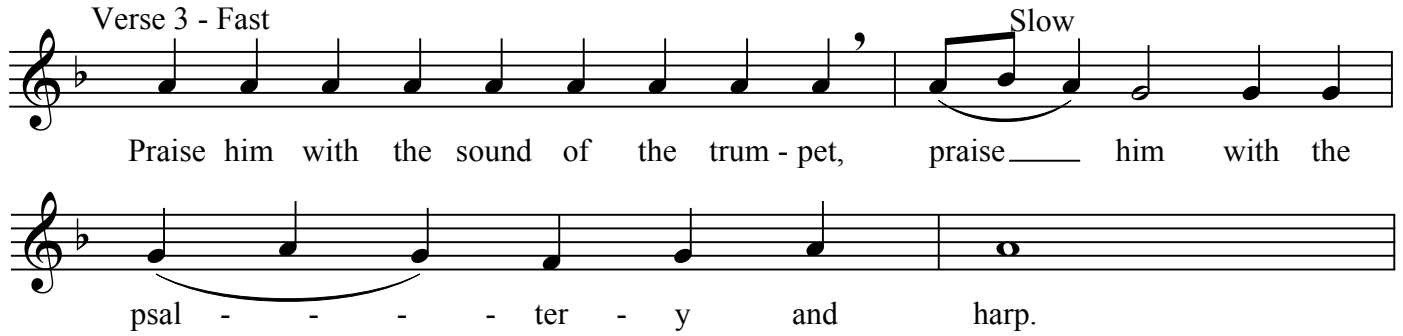
wan - der - ing in caves — and moun - tains.

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

Verse 2 Fast Slow
Praise him for his might - y acts, praise him ac -
- cord - ing to his ex - - cel - lent great - ness.

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

Verse 3 - Fast



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

Prosomion 2



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

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

Verse 4 Fast Slow

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

Prosimion 4

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

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

Now sing the "Glory" in Tone 4

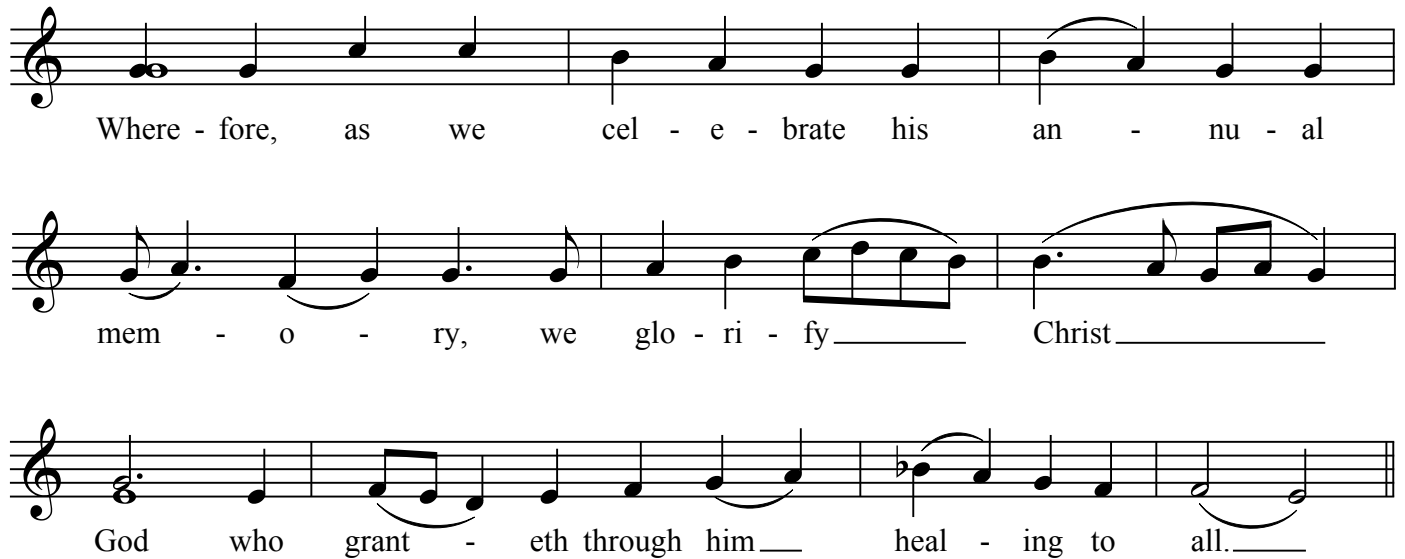
Slow

Glo - ry to the Fa - ther and to the Son and to the
(or stay on D*)
Ho - - - ly Spir - - - it.
Let us hon - our thē all - wise teach - er, per -
fect - ed a - mong the Mar - - - tyrs,
who by the spear did in - her - it the grace of the
sav - ing side pierced by a spear, from which the Sav - iour did
cause to flow for us the wa - ters
(or stay on D*)
of life and in - cor - rup - - - tion,

(*For Tone 4, it is more proper for the ison to stay on D
at the end of this type of phrase, instead of going from D to E.)

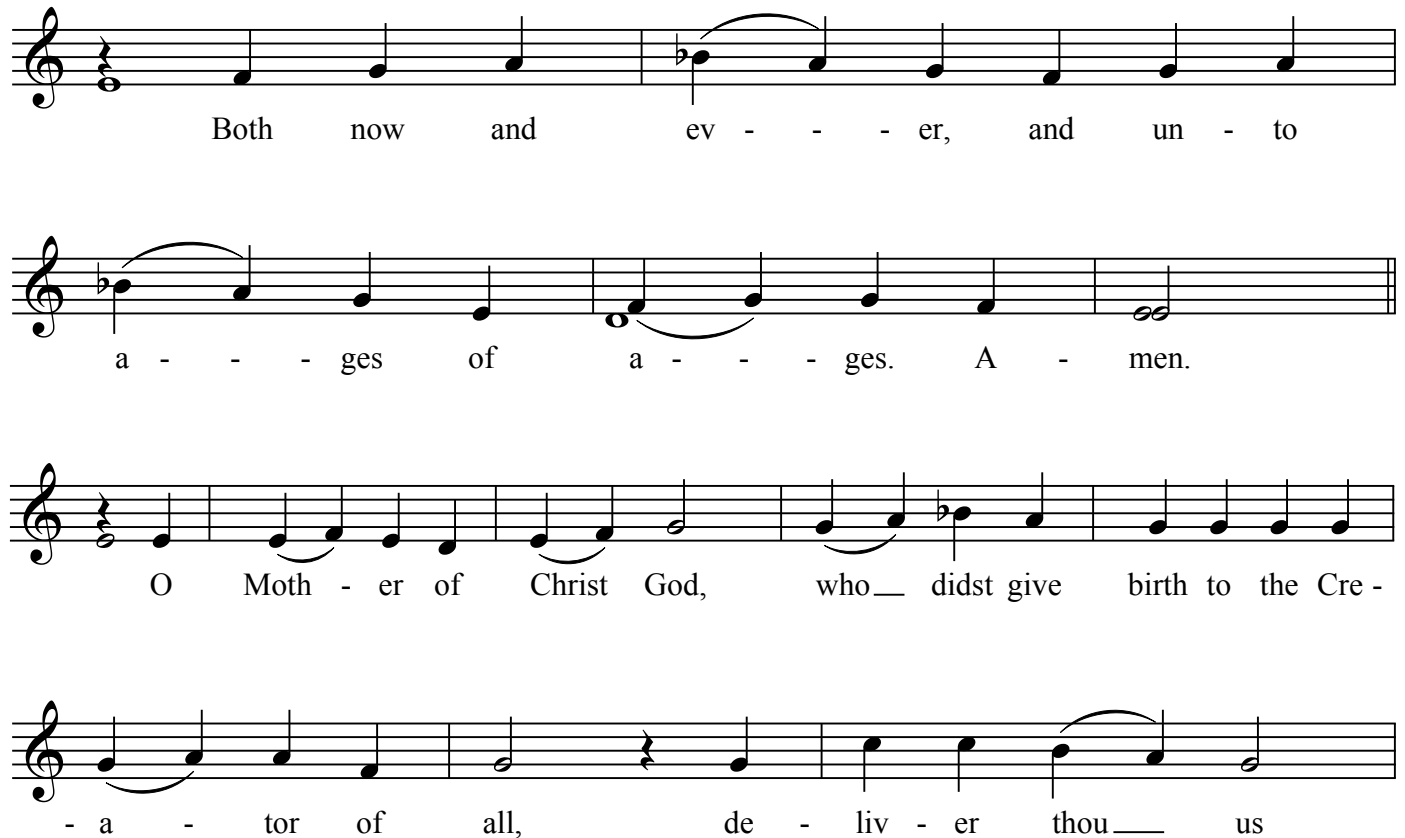
ev - en De - me - tri - us who fin - ished his course of
strug - - - gle by blood, spark - ling with
mir - a - cles un - to all thē in - hab - it - ed
world, thē em - u - la - tor of the Mas -
- ter, the lov - er of the
poor, the pit - y - ing lead - er of the peo - ple of Thes - sa -
lon - - - i - - - ca, and their cham - pion in
man - y se - vere hard - - - ships.

(or stay on D*)

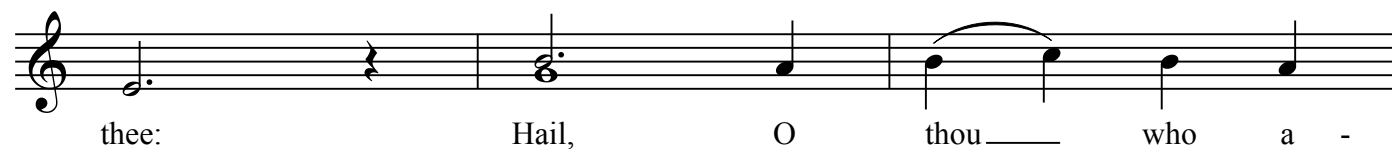
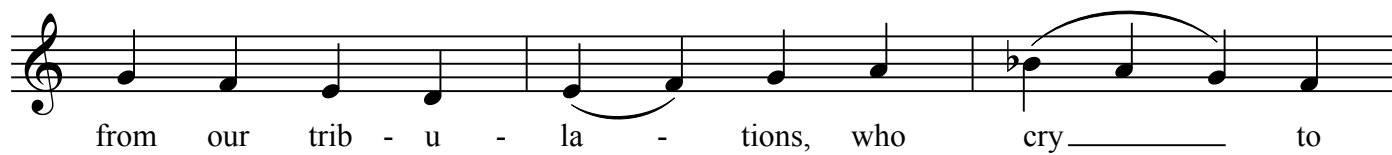


Where - fore, as we cel - e - brate his an - nu - al
mem - o - ry, we glo - ri - fy Christ
God who grant - eth through him heal - ing to all.

Both now and ever in Tone 4



Both now and ev - - - er, and un - to
a - - - ges of a - - - ges. A - men.
O Moth - er of Christ God, who didst give birth to the Cre -
- a - tor of all, de - liv - er thou us



Now sing the Great Doxology in Tone 4, as in the Matins Byzantine Project by Kazan, on pages 215-219. After the Doxology, sing the Troparion of St. Demetrius in the special Tone 3 as found on page 41 of this book.