

Use the Byzantine Vesper Project by Kazan in conjunction with this Menaion. Follow the Vesper Service in Tone 2 through "O Lord, I have cried unto thee...," page 5, and 3 lines on page 6. Then sing the Verses and Prosomia on pages 137-142 of this book, 3 for Epiphany in Tone 2, and 3 for St. John the Baptist in Tone 1.

Continue on page 142 with the "Glory" in Tone 6, and on the bottom of page 143 with "Both Now," through page 145.

Now sing the "Gladsome Light," and follow with the "Prokeimenon," as on page 145 of this book.

Continue as in the Vesper Service Book to the Aposticha.

Now sing the Aposticha, as on pages 146-148 of this book in Tone 4.

Now sing the "Glory," as on the bottom of page 148, and then "Both Now," as on page 150-151.

Then sing "St. Simeon's Prayer," and say the Trisagion Prayers. Then sing the Troparion of Epiphany in Tone 1, and the Troparion of St. John in Tone 2, as on pages 152-153 of this book, and then repeat the Troparion of Epiphany.

Then conclude the Vespers through the Benediction.

For Matins, follow the Byzantine Matins Project by Kazan, up to the Katabasiae.

Then sing the Katabasiae of the Second Canon of Epiphany, as on pages 154-158 of this book.

Instead of "More honorable," sing the 9th Ode and its Magnifications of the Second Canon of Epiphany, concluding with the Irmos once again as the Katavasia.

Sing the Exapostilarion of Epiphany, as on page 122 of this book, and then the Exapostilarion of St. John, as on page 162 of this book.

Then the Idiomela for the Praises of Epiphany are sung, as on pages 123-127 of this book.

Then sing the "Glory," as on pages 163-164, and "Both Now," as on pages 164-165 of this book.

Conclude with the Great Doxology in Tone 6, followed by the Troparion of Epiphany, "By thy Baptism O Lord...," as on page 152 of this book.

MATINS - MENAION

Troparion of St. Anthony - Page 166 of this book.

JANUARY 17

MATINS - MENAION

Troparion of St. Gregory the Theologian - Page 167 of this book.

JANUARY 25

Verse 1 - Fast

Ison

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

Idiomelon 1

When the Fore - run - ner saw him who is our Il - lu - mi - na - tion,  
who doth il - lu - mi - nate ev' - ry man, com - ing to  
be bap - tized, his soul re - joiced, and his hand  
trem - - - bled. Then, point - ing to him he said to the  
peo - ple, Be-hold the Res-cu - er of Is - ra - el, who de -  
- liv - er-eth us from cor -rup - tion. Where - fore, O Christ - our  
God, who art sin - less; glo - ry - be to thee.  
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.

Tone 2

Idiomelon 2

The hosts of the an-gels trem - bled when they be - held our Re -  
- deem - er be'ng bap - tized by a ser - - - vant, and tes - ti - fied  
to by the pres-ence of the Spir - it, while a heav'n-ly voice from the  
Fa - ther cried, say - - - ing, Ver - i - ly, this One on whom the Fore -  
- run - ner plac - eth his — hands, is my — be - lov - ed Son in  
whom I am well — pleased. Where - fore, O  
Christ — our God, glo - ry to — thee.

Verse 3 - Fast

Slow Idiomelon 3

From the morn - ing watch un - til night, from the morn - ing watch, let  
Is - ra - el trust in the Lord. The cour - ses of the Jor - dan re -  
- ceived thee, O Foun - - - tain; and the Com - fort - er de -  
- scend - ed in the like - ness of a — dove. Yea, he

who bowed the heav - ens, bow - eth his own head;  
and the clay cri - eth un - to the pot - ter, say - ing, How dost  
thou com - mand me to do what is more ex - alt - ed than  
my sta - tion? It is I who need to  
be bap - tized by thee. Where - fore, O  
Christ God, who art sin - - - less,  
glo - ry be to thee.

Verse 4 - Tone 1 - Fast

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

Prosomion 4 - Special Melody: *O all-lauded martyrs*

O All - Ex - tolled Fore - run - ner of Christ,

O God - in - spired Bap - tiz - er, as we be - at - i - fy \_\_  
thee in true wor - ship, we glo - ri - fy \_\_ Christ who \_\_  
bowed his \_\_ head to thee \_\_ in the Jor - dan,  
sanc - ti - fy - ing the na - ture of man. Where - fore, him \_\_ do thou im -  
- plore to grant to our \_\_ souls safe - ty and the Great Mer - cy.

Verse 5 - Fast

Slow

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

Prosomion 5

Thou has come be - fore and be - held, O John, the  
wise Fore - run - - - ner, the in - ef - - fa - ble  
glo - ry of the Fa - - ther from on high, and the  
Son in the wa - - - ters. And

thou \_\_\_\_\_ didst see the Spir - it de - scand - ing on  
him\_\_ in the like - ness of a dove, pur - i - fy - ing and  
light - ing thē ends\_\_ of the earth. Where - fore, as we pro -  
- claim\_\_ thee a heav'n - ly in - i - ti - ate of the  
Trin - i - ty, we\_\_ hon - or thy di - vine\_\_ Feast.

Verse 6 - Fast

Slow

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

Prosomion 6

When thou wast con - firmed, O Fore - run - ner and Bap -  
- tiz - er, by the di - vine\_\_ grace of Christ, thou\_\_ didst  
show - us the Lamb that tak - eth a - way all the

Soprano musical notation in G clef, 2/4 time, featuring lyrics in English. The lyrics are:

sins \_\_\_\_ of the world, join - - - - ing  
to \_\_\_\_ him glad - - - ly two Dis - ci - - ples.  
Where - fore, im - plore \_\_\_\_ thou \_\_\_\_ him to  
grant \_\_\_\_ our souls safe - ty and the Great Mer - cy.

Glory - Tone 6

Soprano musical notation in G clef, 2/4 time, featuring lyrics in English. The lyrics are:

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

O Thou lamp \_\_\_\_ in the flesh, O Fore -  
- run - - ner of \_\_\_\_ Christ, \_\_\_\_ the branch of the  
bar - - - - ren, and friend \_\_\_\_ of the

Vir - - - gin - - born. O thou who didst  
wor - - - ship him leap - ing in the womb,  
and didst bap - tize him in the wa - -ters of the  
Jor - - - dan, we im - - plore thee,  
O \_\_\_\_ Prophet, to in - ter - - cede with  
him to de - - liv - - - er us from im - -  
- pend - - - ing tem - - - pests.  
Both now and ev - - - er, and un - to  
a - - ges of a - - ges. A - - - men.

God the Word ap - peared in the flesh to man - kind. He  
stood up to be bap - tized in the Jor - - - dan, and the  
Fore - run - ner ad - dressed him say - - ing:  
How shall I \_\_\_\_ stretch out my \_\_\_\_ hand and touch the  
head of the Con - trol - - - ler of  
all \_\_\_\_ cre - - - a - - - tion?  
Ver - i - ly, thou cam - - - est as a  
child \_\_\_\_ from Mar - - - y;  
I have known \_\_ thee as ē - ter - nal God  
walk - - - - - ing the earth, O

Christ, who art praised by the servant, have not learned to baptize the Master. Wherefore, O ineffable Lord, glory be to thee.

*Then sing the Entrance Hymn, "O Gladsome Light,"  
and the following Prokeimenon in Tone 7.*

Prokeimenon - Tone 7

Our God is in heaven and on earth. Whatever the Lord pleased, that hath he done.

Verses:

- 1) When Israel went out of Egypt, and the house of Jacob from among a barbarous people,  
Judea became His sanctuary, Israel His dominion.
- 2) The sea beheld and fled, Jordan turned back.
- 3) What aileth thee, O sea, that thou fleddest? And thou, O Jordan, that thou didst turn back?

Prosomion 1 - Special Melody: *Unto them that fear thee*

When John the Fore - run - ner saw thee ad - vanc - ing t'ward  
him, O Mas - - - ter, he was o - ver - tak - en  
by sur - prise, and shout - ed as a grate - ful ser - vant,  
say - ing, what is this con - de - scen - sion, O  
Sav - iour, and what is this hu - mil - i - y  
with which thou hast en - com - passed thy self, O thou  
who \_\_\_\_\_ by the rich - - - ness of thy \_\_\_\_\_  
good - ness didst raise hum - ble man, by put - ting him  
on; for thou art \_\_\_\_\_ com - pas - sion - ate.

Stichos - Slow

The sea \_\_\_\_\_ saw and fled.

Prosomion 2

The Sav - iour of all an - swered the Fore -  
- run - ner, say - - - ing, Ad - vance thou  
t'wards me and per - form the ter - ri - ble mys - 'try which  
I ful - fill to - day, and fear not; for I who ap -  
- pear now in na - ture, am bap - tized like a  
man in the wa - ters of the Jor - dan in  
which thou see - st me pres - ent. But ver - i - ly,  
I re - new Ad - - - am bruised by sin.

Stichos - Fast

What ailed thee, O thou sea, that thou didst flee?

Prosomion 3

(The Fore - run - ner) John re - plied, say - ing,

Who\_\_ of thē earth - ly ones hath\_\_ ev - er seen the Sun  
be'ng bathed, and he that en - com - pass - eth the heav - - ens with  
clouds com - plete - ly na - - ked, the Cre - a - - tor of  
springs and riv - - ers de - scend - - ing in - - to the wa - -  
-ters? Ver - i - ly, I am as - ton - - ished at thine in -  
- ef fa - ble dis - pen - sa - tion, \*O Mas - - ter. Tax not  
thou thy ser - - vant with such ter - - ri - - ble  
cer - e - mon - - - - ies.

Glory - Tone 4 (Slower)

Glo - ry to the Fa - - ther and to the \_\_\_\_\_ the \_\_\_\_\_  
Son and to the Ho - - - - ly \_\_\_\_\_

(\*"O Master" was omitted by Kazan.)

Spir - - - it.

Since thou art a lov - er of the Spir - - it,

O Fore - - run - - - ner, and a

God - pro - claim - ing swal - low of grace, thou hast

clear - - ly pro - claimed to man - kind the dis - pen -

- sa - - tion of the King ris - - ing with shin - ing splen -

- dour from the un - de - filed one for the re -

- call \_\_\_\_\_ of man - - - - - kind,

put - ting a - way the ar - - ro - gance of vi - cious

char - - - ac - - - ter, straight - en - - ing the

hearts of those who are bap - tized with re - pent - - -  
-ance, for the fe - cep - tion of ev - er - last - - ing life,  
O thou be - at - ti - - - fied and in -  
- spired of God.

Both Now - Tone 4 (quicker)

Both now and ev - - - er, and un - to  
a - - - ges of a - - - ges. A - men.  
Come, let us em - u - late the wise vir - -  
- gins! Come, let us wel - come the man - i - fest Mas - ter;  
for he hath ad - vanced t'wards John like a bride - groom. The  
Jor - dan, see - ing thee, stood in awe, and John shout - ed

say - ing, I dare\_ not take hold of the death - less head.

And the Spir - it des - cend - ed in the like - ness of a

dove to sanc - ti - fy the wa - -ters, while a voice from

heav - - en was heard shout - - - - - ing,

This is my Son that com - - eth in - - to the world to

save man - kind. Where - fore, O Lord,

glo - - - ry to thee.

Now sing "St. Simeon's Prayer," and say the Trisagion Prayers.  
Then sing the Troparion of Epiphany in Tone 1, as on page 152 of this book,  
and the Troparion of St. John in Tone 2, as on page 153 of this book,  
and then repeat the Troparion of Epiphany.

By thy bap - tis - m, O Lord, in the  
Riv - er Jor - dan, wor - ship to the Trin - i - ty hath  
made its ap - pear - ance; for the voice of the Lord  
did come forth to thee with the tes - ti - mo - ny,  
nam - ing thee be - lov - ed Son; and the  
Spir - it in the like - ness of a dove, con - firm - ing the  
truth of the word. Where - fore, O thou who  
didst ap - pear and light - ed the world, O Christ,  
glo - - - ry to thee.

*Last time only*

glo - - - ry to thee.

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

The memory of the righteous is \_\_\_\_\_ in praise. And

thee, Fore-run-ner, the tes-ti-mo-ny of the Lord suf-fic-eth;

for in truth thou hast been re-vealed as nob-ler than all the

Proph-ets, for hav-ing been con-sid-ered wor-thy to bap-

-tize in the run-nning wa-ters him who was preached.

There-fore, thou didst strive for the truth hap-pi-ly. Thou didst pro-

-claim to those in had-es God ap-pear-ing in the bod-y, the

Lift-er up of the sin of the world, who grant - eth us the

Great Mer-cy.

(\*PLEASE NOTE: Pages 152 and 153 were reversed in the original printed version,  
but are placed here in this manner; due to the order in which they are sung.)

Ode 1

Ison

Ver - i - ly, Is - ra - el past the tem - pest of the tu -  
- mul - - tu - ous sea, hav - ing ap - peared to him a -  
- gain as dry — land. But the tri - - speared E -  
- gyp - tians were lost whol - ly by the dark - ness of the  
deep, as a grave - - - yard swept by  
wa - - ters, by the pow - er of the pre - cious  
right — hand of the Mas - - - ter.

Ode 3

O ye who were de - liv - ered from the an - - - cient  
snares, since the tusks of de - vour - ing li - ons had been  
crushed. Where - fore, let us re - - joyce and

The musical notation consists of two parts. The first part, numbered 155, is a hymn in Tone 6 (soft chromatic) with lyrics:

o - pen wide our mouths, in - dit - ing to the Word  
say - ings of praise for his ben - e - fac - tions grant - ed to  
us; for he \_\_\_\_\_ is pleased there - by.

The second part, labeled "Ode 4", is a hymn with lyrics:

The Proph - et hav - ing been\_\_\_\_ cleansed by the  
fire of mys - ti - - - sion, prais - ing the re -  
- new - al of man - - - sang with a great\_\_\_\_ voice,  
moved by the Spir - it, re - veal - ing the in -  
- ef - fa - ble In - car - na - - - tion, thē In - car -  
- na - tion of the Word, by which the might\_\_\_\_ of the  
might - - - y hath been\_\_\_\_ crushed.

Ode 5

We who have been washed by the pu - ri - fi - ca -  
- tion of the Spir - it from the dark, mire - de - filed  
ven - om of the en - e - my, have come up - on a  
new\_\_ way, not mis - lead - ing, but lead - ing to a bliss un - ap -  
-proach - a - ble ex - cept by those\_\_ who  
have been\_\_ re - con - ciled to God.

Ode 6

Him whom the Fa - - - ther had caused to o-ver - flow from the  
bel - ly, in his all - bliss - ful voice he pro -  
- claimed be - lov - ed, say - - ing, Yea, this is my\_\_  
Son con - sub - stan - - - tial with me; the

Ra - diance of my light hath been born of man - kind. And  
he him - self is my liv - ing Word and Man  
at the same time, for his own dis - pen - sa - tion.

Ode 7

Ver - i - ly, he who quenched the flam - ing fire of the  
fur - - - nace con - tain - ing the youths of true  
wor - ship, hath burned the heads of drag - ons in the  
cours - es of wa - ter; and by the dew of the  
Spir - it hath cleansed the a - bys - mal dark - ness re -  
- sult - - - ing from sin. We praise, we  
bless, and we wor - - - ship the Lord.

Ode 8

The prince of dark - - ness sigh - eth to him -  
- self be - cause cre - a - tion hath been freed, and  
those who were of old in dark - ness have be - come sons of the Light.  
Where - fore, all the na - - tions of the Gen - - tiles that be -  
- fore \_\_\_\_\_ had been wretch - - - ed, now  
cease - less - ly bless Christ the Cause.

*And immediately, instead of "More Honorable..."  
sing the following Ninth Ode of the Second Canon with its Magnifications.*

Ninth Ode

To - day the Mas - ter bend - eth his neck to the  
hand of the Fore - - run - ner.  
O the won - der of thy sup - er in - tel - li - gent Na - - i - ty,

thou all - pure\_\_\_\_ bride, the bless - ed Moth - er to  
whom hav - ing re - ceived there - from per - fect sal - va - tion,  
we in - dite a fit - ting song, of - fer - ing as a

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gift the song of\_\_\_\_ grat - i - tude.

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

Mag - ni - fy, O my\_\_\_\_ soul, the might\_\_\_\_ of the three -  
- per - soned and in - di - vi - si - ble Trin - i - ty.

Hav - ing known the out - ward things which ap - peared to

Mo - ses in the bush, let us come and be - hold the

won - ders tak - ing place\_\_\_\_ with strange signs; for

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as that was pre - served, so the Vir - gin was pre -  
- served when she con - ceived Fire, giv - ing birth to the  
light - bear - ing Ben - e - fac - - tor. And so was it with the  
cours - es of the Jor - dan when they re - ceived him.

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

Mag - ni - fy, O my soul, the Maid - en who de -  
- liv - ered us from the curse.

O e - ter - nal King, when thou didst cleanse the  
sub - stance of man - kind in pure streams, and a -  
-noint - ed it, per - fect - ing it by the com - mun - ion of the

Spir - it, and be - tray - - - ing the pow'r of  
dark - ness that had pos - sessed it, thou didst trans - late  
it to life im - mor - tal.  
To - day the Mas - ter bend - eth his neck to the  
hand of the Fore - run - ner. O the won - der of thy  
sup - er in - tel - li - gent Na - tiv - i - ty,  
thou all - pure\_\_ bride, the bless - ed MOTH - er to  
whom hav - ing re - ceived there - from per - fect sal - va - tion,  
we in - dite a fit - ting song, of - fer - ing as a gift the  
song of grat - i - tude.

*First sing the Exaposteilarion of the Feast, "Verily, the Saviour who is Grace and Truth..."  
as on page 122 of this book, and then the following for St. John.,*

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

The Mas - - ter did fore - call  
thee a proph - - et, O thou  
who art more ex - alt - ed than the law fore -  
- told; thou didst see him  
in the flesh; and hav - ing bap -  
- tized him thou didst ap - pear nob - ler  
than them all.

Glory - Tone 6

O glo - ry to the

Fa - ther and to the Son and to the

Ho - ly Spir - it.

**Slow**

Thou hast come from the suf - fer - ing of

bar - ren - ness, O Bap - tiz - er, an

an - gel and a dwell - er in the wil - der - ness

from the age of swad - - - dling clothes, ap -

- pear - ing as a seal of all the Proph - ets; for

he whom they be-held in sun-dry man - ners, fore - tell-ing him by

sym - bols, thou wast wor - thy to bap - tize in the

Jor - - - dan. And thou \_\_\_\_\_ didst hear from  
heav - en a fa - ther - ly voice tes - ti - fy - ing to  
his Son - ship; and thou didst see the Spir - it in the  
like - ness of a dove at - tract - ing the voice of the  
One\_\_\_\_ bap - - - tized. Wehre - fore, O thou  
who\_\_\_\_ art\_\_\_\_ great - er than all the Proph - - ets,  
cease\_\_\_\_ not to in - ter - cede for our\_\_\_\_ sakes, who  
cel - e - brate thy me - mo - ri - al in faith.  
Both now - Tone 6  
Both now and ev - - er, and un - to a - - ges of  
a - - - ges. A - men.

To - day Christ com - eth to the Jor - dan to  
be bap - tized. To - day John touch - eth the  
head of the Mas - ter. The pow - ers of heav - - -  
- en were as - ton - ished at be - hold - ing the strange mys - t'ry.  
The sea - saw and fled; Jor - dan, be - hold - ing,  
turned back. But we - who - were -  
light - ed shout, say - ing, Glo - ry to God - who  
was man - i - fest on earth and light - ed the - world.

*Then sing the Great Doxology in Tone 6, as on page 225 of the Byzantine Matins Project by Kazan, and instead of "Having risen...", sing the Troparion of Epiphany, as on page 152 of this book.*