

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) Prosomia 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 Demetrios...," "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 Prosomia 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. Demetrios, 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 the 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
Slow soul _____ hath hoped ___ in the Lord.

Prosomion 2

How strange - - - ly won - drous that De -
- me - tri - us doth ev - er shine in all quar - - ters of the 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 - - - 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

Slow

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

Prosomion 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 the ē 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 Slow
a - bun - dant re - demp - tion, and he will de -
- liv - er Is - ra - el from all his in - - iq - ui - ties.

Prosomion 4

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

A musical score for "The Church's First Psalm" featuring five staves of music in common time with a treble clef. The lyrics are written below each staff. The music consists of eighth and sixteenth notes, with several grace notes and fermatas. Measure 1: trib - u - la - - - tions; for when the waves of. Measure 2: a - thē - is - m dashed a - gainst__ thee in a great. Measure 3: tor - rent and great__ tem - pest, they__. Measure 4: did not break__ down thine in - dom - - - i - ta - ble. Measure 5: stead - fast - ness; for thou__ didst de - sire. Measure 6: to be a - dornd with the crown of mar - - tyr - dom.

Musical notation for the fifth verse of a hymn. The key signature is common C. The first measure consists of six eighth notes. The second measure starts with a fermata over the first note, followed by a comma, and then continues with six eighth notes. The third measure starts with a fermata over the first note, followed by a comma, and then continues with six eighth notes. The lyrics are: "Praise the Lord all ye nations; praise him all ye people."

Prosomion 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

The musical notation consists of six staves of music in G clef, common time, with various note heads and stems. The lyrics are written below each staff, aligned with the notes. The music includes several melodic phrases separated by rests or short lines.

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 the 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.____

Vespers - Menaion
Glory - Both now
Tone 6

33

October 26
Demetrius
Basil Kazan

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 - pre - hend us, O un - de - filed one, ap - pre -
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 the earth trembled because of the fear of thy wrath, O Lord, the hills and mountains shook. Wherefore as thou lookest down upon us with thine eye of compassion, be not indignant with us in thy wrath, but have compassion on the creation from the fearful threat of earthquakes; for thou art good and the Lover of man kind.

Stichos

Thou hast moved the earth and thou hast troubled 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, the 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 the

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 the 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
treas - ure 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.

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

O groom - less Vir - gin and all - blame - less, the

Moth-er of the high__ God, who__ didst con - ceive__ God__ in the

flesh in an in - ex - pli - ca - ble man - ner, re - ceive___

thou__ the pe - ti - tions of thy ser - vants, who__ grant - est to

all pu - ri - fi - ca - tion of sins, and in ac -

- cept - ing now our__ pray'rs, im - plore__ the sal - va - tion__

of __ us__ all.

(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, the 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 the 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

The musical notation is presented in six staves, each starting with a treble clef and a key signature of one flat (F#). The lyrics are written below each staff, aligned with the notes. The music consists of mostly eighth and sixteenth notes, with some quarter notes and rests. The lyrics describe a request for deliverance from a fearful earthquake, mentioning Christ, God, and the Theotokos.

O thou who dost look up - on the 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 the in - ter -
- ces-sions of the The - o - to - kos, thou on - ly Lov - er
of man - kind.

Music for the first line: Won - der - ful is God ____ in his saints.

The music consists of two staves. The first staff starts with a treble clef, a common time signature, and an Ison note. The lyrics "Won - der - ful is" are followed by a fermata over "God". The second staff continues with the lyrics "in his saints." and ends with a final fermata.

Music for the second line: Won-der - ful is God ____ in his saints.

This section is identical to the first, continuing the melody and lyrics.

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

Music for the beginning of the doxology: Glo - ry to the Fa - ther and to the Son and to the

The music starts with a treble clef and a common time signature. The lyrics "Glo - ry to the Fa - ther and to the Son and to the" are sung.

Music for the middle of the doxology: Ho - ly Spir - it. Thru the in - ter - ces - sions of the fight -

The music continues with the lyrics "Ho - ly Spir - it. Thru the in - ter - ces - sions of the fight -".

Music for the end of the doxology: - bear - ing De - me - tri - us, O thou ____ who art

The music concludes the doxology with the lyrics " - bear - ing De - me - tri - us, O thou ____ who art".

Music for the beginning of the intercessory prayer: mer - ci - ful, blot out all the mul - ti - tude of

The music begins with a treble clef and a common time signature. The lyrics "mer - ci - ful, blot out all the mul - ti - tude of" are sung.

Music for the middle of the intercessory prayer: our trans-gres - - - sions.

The music continues with the lyrics "our trans-gres - - - sions." The notes for this line are shorter than those above, indicating a more rapid pace.

Music for the conclusion of the intercessory prayer: Both now and ev - er, and un - to a - ges of a - ges. A - men.

The music concludes with the lyrics "Both now and ev - er, and un - to a - ges of a - ges. A - men." The melody ends on a final note.

Through the 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 the 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.____

The musical notation consists of eight staves of music in G clef. The lyrics are written below each staff, aligned with the notes. The music features various note values (eighth and sixteenth notes) and rests, with several melodic lines separated by vertical bar lines. The lyrics describe a prayer to the Lord for salvation and protection from tribulation.

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 _____ ac - - cess 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

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

Prosomion 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.

After singing Verse 2, repeat Prosomion 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.

Prosomion 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

The musical score consists of eight staves of music in G clef, mostly in common time. The lyrics are written below each staff, aligned with the notes. The music features various note values (eighth and sixteenth notes) and rests. The lyrics describe the Glory of God the Father, the Son, and the Holy Spirit, followed by a call to honor the Theotokos and the saints, and finally a reference to the saving side of Christ.

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 the 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 the in - hab - it - ed

world, the em - u - la - tor of the Mas -

- ter, the lov - er of the 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

The musical score consists of three staves of music in G clef. The first staff begins with a dotted half note followed by eighth notes. The lyrics are: "from our trib - u - la - tions, who cry _____ to". The second staff begins with a dotted half note followed by a dotted quarter note. The lyrics are: "thee: Hail, O thou _____ who a -". The third staff begins with a dotted half note followed by eighth notes. The lyrics are: "- lone art thē in - ter - ces - sor for our _____ souls."

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.