

Sing from the Vesper Byzantine Project by Kazan up through the "O Lord, to thee have I cried...", then sing six (6) stichera for the Resurrection and four (4) Prosomia for the Forefathers in Tone 8, as on pages 48 through 53 of this book.

Now sing the "Glory" and "Let us, O believers," as on page 53 and 54 of this book.

Now sing the "Both now" and "To Our Lady" in the Tone of the week from the Vesper Byzantine Project by Kazan, followed by "Gladsome Light."

After completing "Gladsome Light," continue the service up through the Aposticha in the Tone of the week. Then sing the "Glory" in Tone 3 as on pages 54-56.

Then sing "Both now" and "Thou didst verily conceive" in Tone 3 as on the bottom of page 56 through page 57.

Now sing the Troparion of the Resurrection in the Tone of the week, then intone "Glory to the Father and to the Son and to the Holy Spirit. Both now and ever and unto ages of ages. Amen."

Then sing page 58, "Thou didst justify..." in Tone 2 (according to the Arabic Typikon).

On page 59 you will find another arrangement of "Thou didst justify..." in Tone 4.

*After "O Lord, to thee have I cried," sing 6 stichera for the Resurrection in the Tone of the week,
and then the following 4 Prosomia for the Forefathers in Tone 8.*

Verse 7 Fast

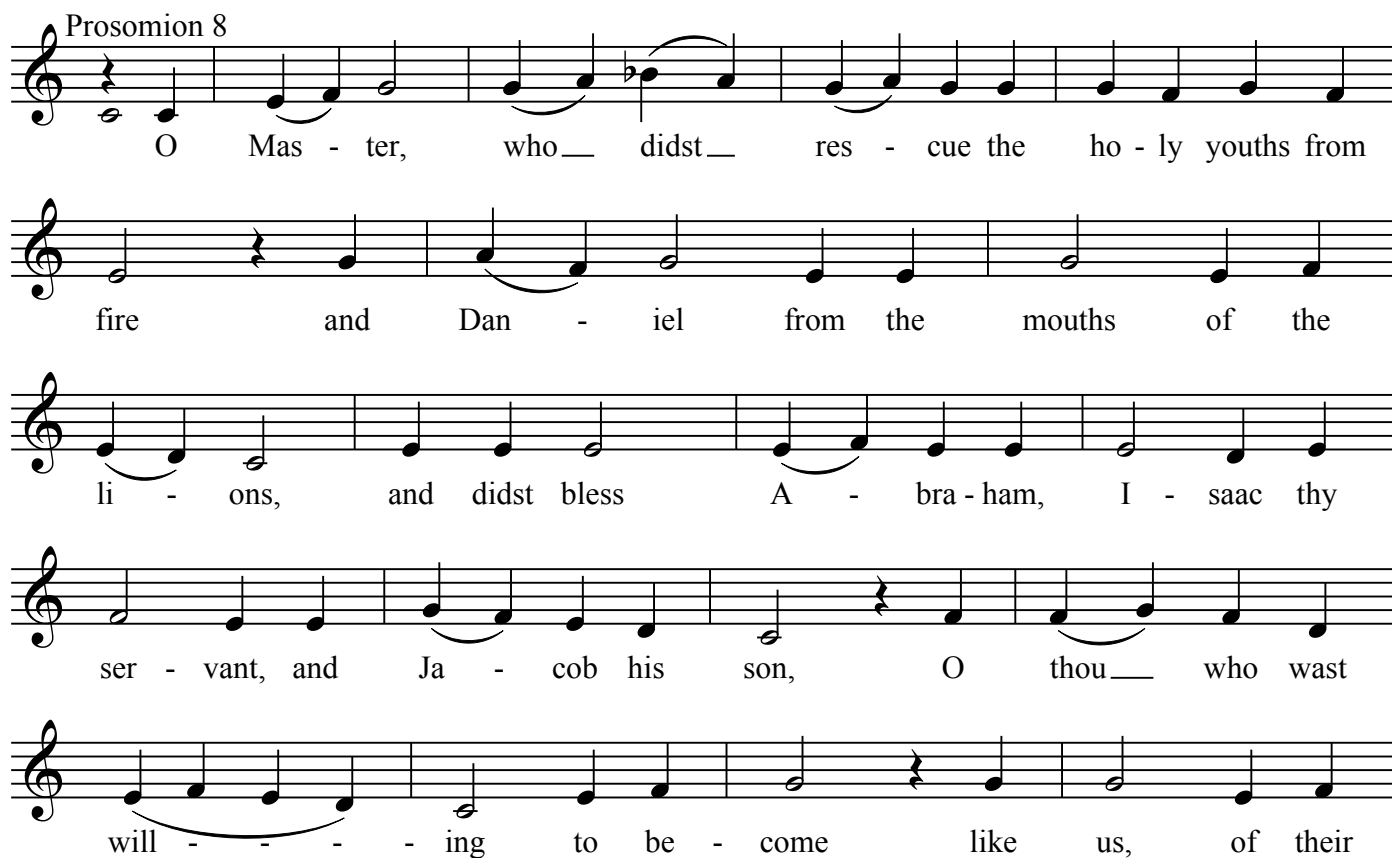
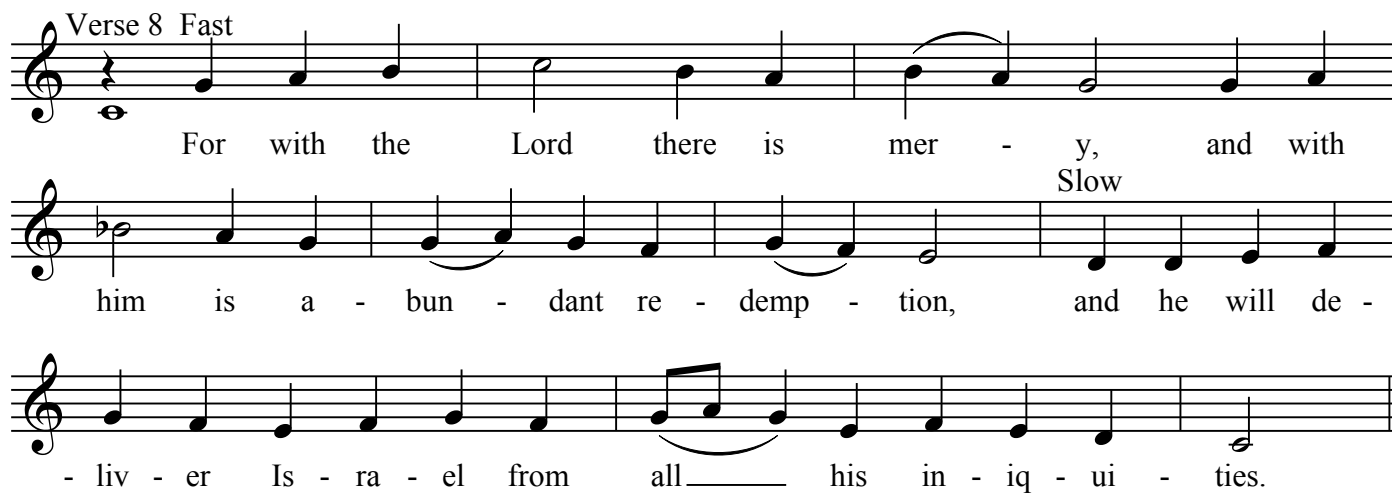
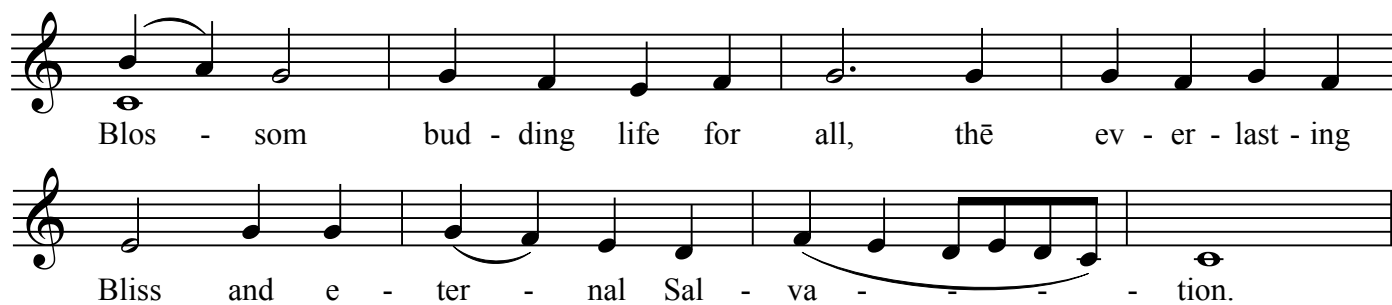
From the morn - ing watch — un - til night, from the morn - ing
watch, let Is - ra - el trust — in the Lord.

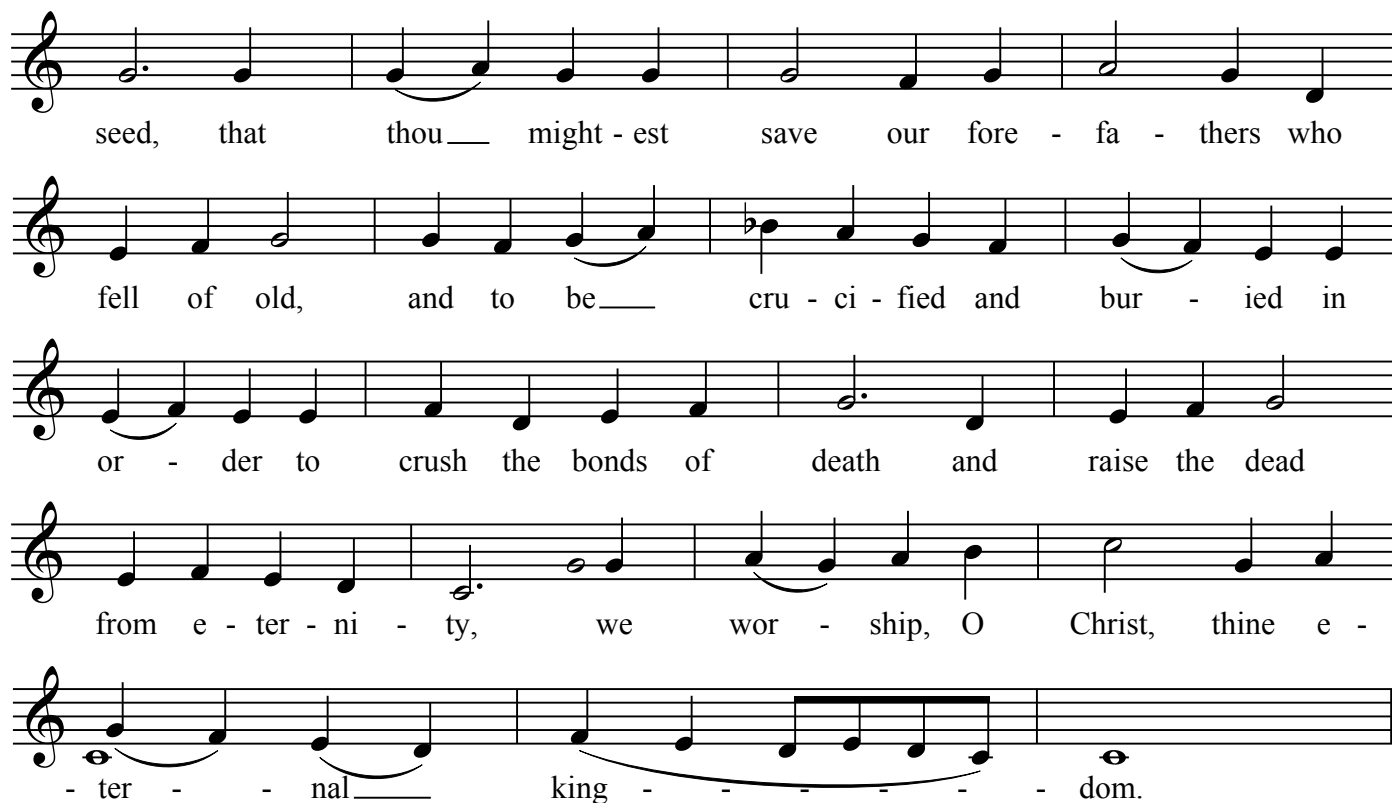
The musical notation for Verse 7 Fast is written on two staves. The first staff begins with a treble clef and a key signature of one flat (B-flat). The melody starts with a half note G4, followed by quarter notes A4, B4, and C5. The lyrics "From the morn - ing" are under the first four notes. The melody continues with a half note D5, followed by quarter notes E5, F5, and G5. The lyrics "watch — un - til night," are under the next four notes. The melody then descends with a half note F5, followed by quarter notes E5, D5, and C5. The lyrics "from the morn - ing" are under the next four notes. The second staff begins with a treble clef and a key signature of one flat. The melody starts with a half note B4, followed by quarter notes A4, G4, and F4. The lyrics "watch," are under the first four notes. The melody continues with a half note E4, followed by quarter notes D4, C4, and B3. The lyrics "let Is - ra - el" are under the next four notes. The melody then rises with a half note A3, followed by quarter notes G3, F3, and E3. The lyrics "trust — in the Lord." are under the next four notes.

Prosomion 7 - Special Melody: *The Paradise of Eden*

As we cel - e - brate to - day the mem - o - ry of the
fore - fa - thers, let us, O be - liev - ers, praise in faith
Christ — the De - liv - er - er who mag - ni - fied them a -
- mong all na - - tions; the Lord who do - eth strange
won - ders; for he — is prec - ious and might - y,
who — show - eth us through them a staff of strength.
She is Mar - - y thē un - de - filed — Maid - en of God who a -
- lone knew no — man, from whom pre - ceed - ed Christ, the

The musical notation for Prosomion 7 is written on nine staves. The first staff begins with a treble clef and a key signature of one flat. The melody starts with a half note G4, followed by quarter notes A4, B4, and C5. The lyrics "As we cel - e - brate to - day the mem - o - ry of the" are under the first eight notes. The melody continues with a half note D5, followed by quarter notes E5, F5, and G5. The lyrics "fore - fa - thers, let us, O be - liev - ers, praise in faith" are under the next eight notes. The second staff begins with a treble clef and a key signature of one flat. The melody starts with a half note F5, followed by quarter notes E5, D5, and C5. The lyrics "Christ — the De - liv - er - er who mag - ni - fied them a -" are under the first eight notes. The melody continues with a half note B4, followed by quarter notes A4, G4, and F4. The lyrics "- mong all na - - tions; the Lord who do - eth strange" are under the next eight notes. The third staff begins with a treble clef and a key signature of one flat. The melody starts with a half note E4, followed by quarter notes D4, C4, and B3. The lyrics "won - ders; for he — is prec - ious and might - y," are under the first eight notes. The melody continues with a half note A3, followed by quarter notes G3, F3, and E3. The lyrics "who — show - eth us through them a staff of strength." are under the next eight notes. The fourth staff begins with a treble clef and a key signature of one flat. The melody starts with a half note D4, followed by quarter notes C4, B3, and A3. The lyrics "She is Mar - - y thē un - de - filed — Maid - en of God who a -" are under the first eight notes. The melody continues with a half note G3, followed by quarter notes F3, E3, and D3. The lyrics "- lone knew no — man, from whom pre - ceed - ed Christ, the" are under the next eight notes.





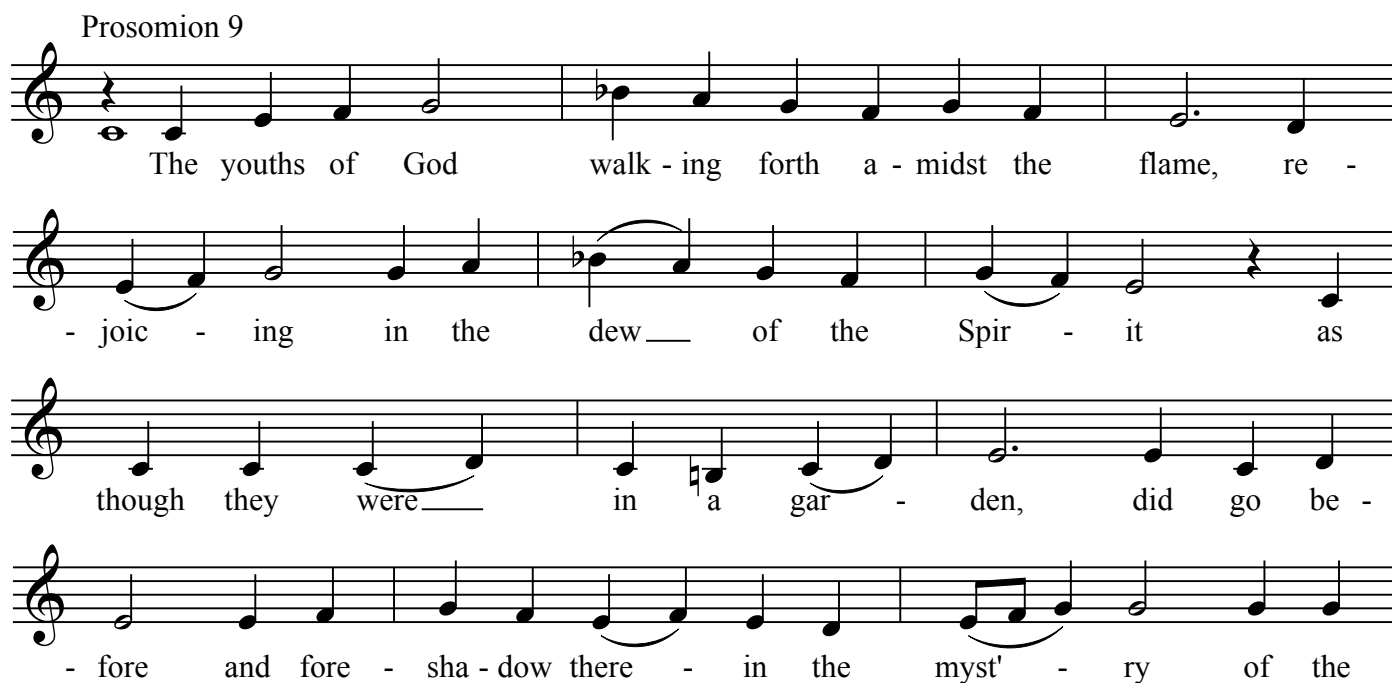
seed, that thou__ might - est save our fore - fa - thers who
fell of old, and to be__ cru - ci - fied and bur - ied in
or - der to crush the bonds of death and raise the dead
from e - ter - ni - ty, we wor - ship, O Christ, thine e -
- ter - - nal__ king - - - - dom.

Verse 9 Fast Slow



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

Prosimion 9



The youths of God walk - ing forth a - midst the flame, re -
- joic - ing in the dew__ of the Spir - it as
though they were__ in a gar - den, did go be -
- fore and fore - sha - dow there - in the myst' - ry of the

Trin - i - ty and thē In - car - na - tion of Christ.

And in that they were — wise — men they quenched by faith the pow'r of

fire. And as for Dan — iel the right - eous,

he — did ap - pear clos - ing the mouths of the li - ons.

Where - fore, by their be - seech - - - ings we

plead with thee, O Sav - iour and Lov - er of

man - - - kind, to de - liv - er us

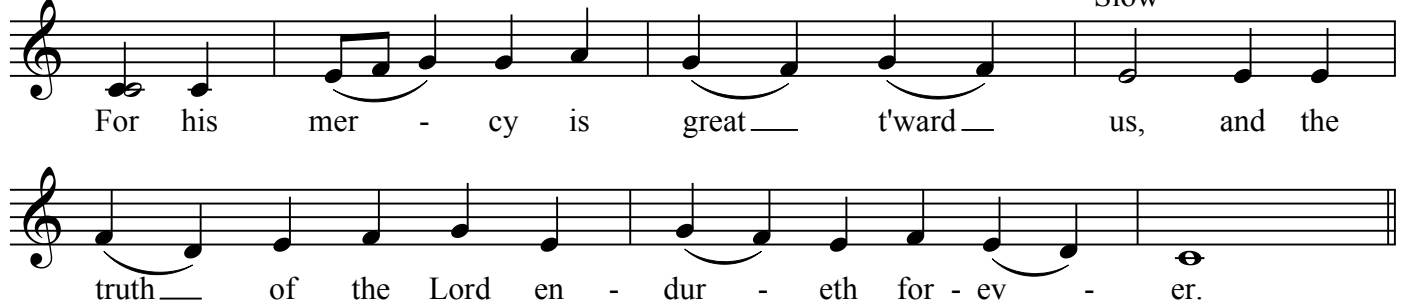
from thē ev - er - last - ing and un - quench - a - ble

fire, and to make us wor - - - - thy to re -

- ceive — thy heav'n - ly king - - - - dom.

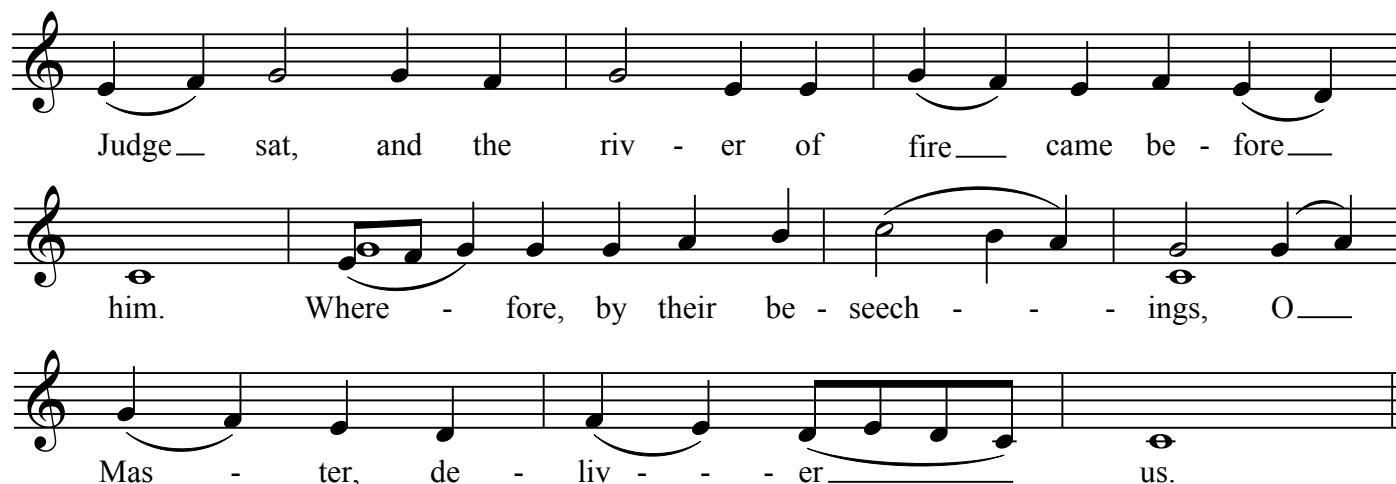
Verse 10 Fast

Slow



Prosimion 10





Da - vid the most meek, and Dan - - iel the
Proph - - - et of de - - - sires,
hon - our - ing with them the three youths who
chang'd the fur - nace to a
dew - - - y place, ask - ing for -
- giv - - - - ness of Christ God,
glo - - - ri - fied in his saints.

*Now sing "Both now" and "To Our Lady" in the Tone of the week, and then "Gladsome Light,"
from the Byzantine Vesper Project by Kazan. Then after "Gladsome Light,"
continue through the Aposticha in the Tone of the week, followed by the following pages.*

Tone 3

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

Come__ ye___ feast - lov - - - ers, let us ex -
- tol_____ with hymns___ thē as - sem - bly
of___ the___ fore - - - fa - - - - thers,
Ad - - - am the first fa - ther, E - noch,
No - - - - ah and Mel - - - - chiz - - e -
- dek,___ A - bra - ham, I - - - saac, and
Ja - cob; and___ those___ af - ter the___ law:
Mos - - - es, Aar - on, Josh - u - a and
Sam - u - el; and with them I - sa - - - -
- iah, Jer - e - mi - ah, E - ze - ki - el,

Dan - - - iel, and the twelve Proph - ets, with E -
- li - - - jah, and E - li - - - sha,
and all the rest; and Zach - a -
- ri - - - - ah, the Bap - tist, and
those who preached Christ, the
Life and Res - ur - rec - - - tion of our race.
Both now and ev - er and un - to
a - ges of a - - - ges. A - men.
Thou didst ver - i - ly con - ceive
by the Ho - ly Spir - - - it, with - out

hu - man seed, at the plea - sure of the

Fa - - - ther, the Son of God, be -

- got - ten of the Fa - - - ther be - fore e -

- ter - ni - ty with - out moth - er.

Thou didst give birth to him in the

flesh com - ing of thee, for our sake,

with - out fa - - - - - ther.

Where - fore, cease not to in - - ter - cede that he

may de - liv - er our souls

from af - flic - - - - tion.

*Now sing the Troparion of the Resurrection in the Tone of the week. Then intone "Glory to the Father and to the Son and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen."
Then sing the Troparion of the Fathers, using either of the following arrangements.
This arrangement is in Tone 2, according to the Arabic Service Book.*

Thou _____ hast jus - ti - fied by faith the an - cient fore -

- fa - thers and through them _____ thou hast gone be - fore and be -

- trothed un - to thy - self the Church of the Gen - - - -

- tiles. Let the saints, there - fore, take pride in glo - ry;

for from their _____ seed sprout - ed forth a no - ble fruit,

and she it was who gave birth to thee with - out _____

seed. Where - fore, _____ by their plead - ings, O

Christ _____ God, save _____ our souls. _____

This is another arrangement, in Tone 4, according to the Divine Prayers & Services Book by Nassar, which may be sung after intoning "Glory to the Father and to the Son and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen."

Then, after either of these arrangements, complete the Vesper Service.



Thou hast jus - ti - fied by faith thē an - cient fore -
- fa - thers and through them thou hast gone be - fore and be -
- trothed un - to thy - self the Church of the Gen - tiles.
Let the saints, there - fore, take _____ pride in
glo - ry; for from their _____ seed _____ sprout - ed
forth a no - ble fruit, and she it was
who gave birth to thee with - out _____ seed.
Where - fore, by their plead - ings, O _____ Christ _____
God, save our souls. _____

After "God is the Lord" sing the Troparion of the Fathers as in Vespers on page 58 or 59.

Now sing the Katabasiae from the Canon of the Nativity of Christ as on pages 61 through 68.

Now sing the Exaposteilaria of the Resurrection, followed by the Exaposteilaria of the Forefathers in Tone 2 as on page 69 and another on page 70.

Continue through to the "Praises," then sing four (4) for the Resurrection in the Tone of the week and four (4) Prosomia for the Forefathers in Tone 2 as on page 71 and 72.

Then sing the "Glory" in Tone 7, starting on the bottom of page 72 and continuing through pages 73 and 74.

Then sing "Both now" as on the bottom of page 74 and the Theotokion on pages 74 and 75.

Then sing the Doxology from the Byzantine Matins Project by Kazan on page 230.

FOR THE LITURGY

Sing the Troparion of the Resurrection in the Tone of the week, and the Troparion of the Forefathers which is on page 58 (in Tone 2) or page 59 (in Tone 4).

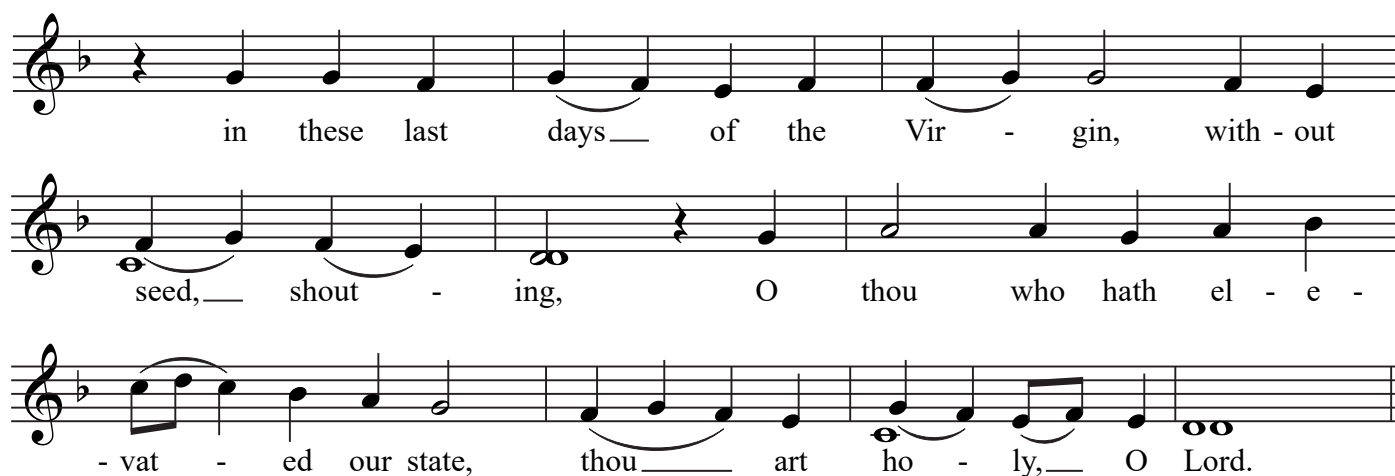
The Kontakion is that of the Pre-Feast of the Nativity of Christ in Tone 3 on page 76.

Ode 1

Ison
Christ is born, glo - fi - fy him. Christ hath
come from the heav - ens, re - ceive him.
Christ is on earth, be ye el - e - vat - ed. Sing un - to the
Lord, all thē earth; and ye na - tions
praise him with joy; for he hath been
glo - ri - fied.

Ode 3

Let us cry un - to the Son, born of the
Fa - ther be - fore thē a - ges with - out tran - sub - stan - ti -
- a - tion, Christ God who hath been in - car - nate



in these last days of the Vir - gin, with - out
seed, shout - ing, O thou who hath el - e -
- vat - ed our state, thou art ho - ly, O Lord.

Ode 4



O praised Christ, a stem hath
come out of Jes - se, and from it hath
sprout - ed a Flow'r from a dense and sha - dowed
moun - tain, O im - ma - ter - i - al God,
com - ing in - car - nate from the Vir - gin that hath
not known man. Glo - - - ry,
there - fore, to thy might, O Lord.

Ode 5

O thou Lov - er of man - kind,
since thou art the God of peace and the Fa - ther of
mer - cies, thou didst send to us the great
Mes - sen - ger of thy mind, grant - ing us thy peace.
There - fore, have we been led a - right to the light of di - vine
know - ledge, glo - ri - fy - ing thee as we come out of
dark - ness.

Ode 6

The sea - mon - ster did dis - gorge
Jon - ah from its bel - ly, as it re -
ceived him safe - ly like a foe - tus.

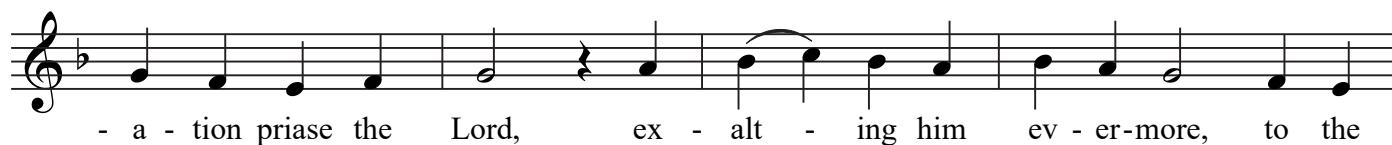
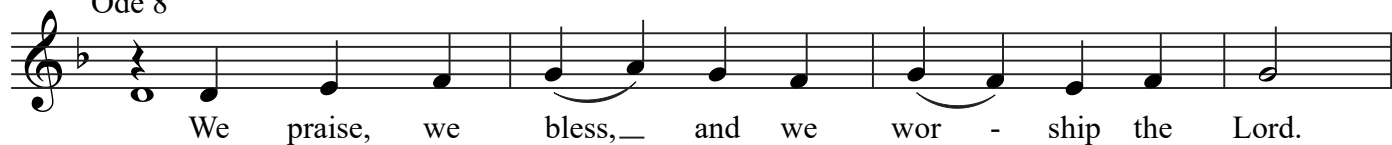
As for the Word, when he dwelt in the
Vir - gin, tak - ing from her a bod -
- y, he was born, pre - serv - ing her with -
- out cor - rup - tion, and with - out tran - sub - stan - ti -
- a - tion, pre - serv - ing his Moth - er with - - -
- out harm.

Ode 7

The youths hav - ing grown to - geth - er in true
wor - ship, de - spis - ing the com - mand of the in - fi -
- del, were not dis - mayed by the threat of fire; but were
sing - ing as they stood in the midst of the flames:



Ode 8



Priest: The Theotokos and Mother of the Light, let us honour and magnify in song.

Verse 1 Very Fast

My soul doth mag - ni - fy the Lord, and my spir - it

Slow

hath re - joiced in God my Sav - - - iour.

After singing each of the six (6) Verses, sing the following Refrain.

Refrain

More hon' ra - ble than the Cher - u - bim, and more

glo - - ri - - ous be - yond com - -

- pare than the Ser - a - phim, thou who with -

- out stain bar - est God the Word, and art

tru - ly The - o - to - kos, we mag - ni - fy thee.

Verse 2 Very Fast

For he hath re - gard - ed the low - li - ness of his hand - maid - en;

Slow

for be - hold from hence - forth all gen - er - a - tions shall call me bless - ed.

Refrain

Verse 3 Very Fast



For he that is might - y hath mag - ni - fied me, and ho - ly is his Name;

Slow

Refrain



and his mer - cy is on them that fear him, through - out all gen - er - a - tions.

Verse 4 Very Fast



He hath shown strength with his arm; he hath scat - tered the proud in

Slow

Refrain



thē im - ag - in - a - tion of their _____ hearts.

Verse 5 Very Fast



He hath put down the might-y from their seat, and hath ex-alt-ed the hum-ble and meek.

Slow

Refrain



He hath filled the emp-ty with good things, and the rich hath he sent emp - ty a - way.

Verse 6 Very Fast



He re - mem - ber - ing his mer - cy hath hol - pen his ser - vant Is - ra - el,

Slow

Refrain



as he prom - ised to our fore - fa - thers, A - bra - ham and his seed for - ev - er.

Ode 9

Mag-ni - fy, O my soul, her who is more hon - ra - ble and more ex -
- alt - ed in glo - ry than the heav - en - ly hosts.
I be - hold a strange and won - der - ful
mys - ter - y; the cave a heav - en, the
Vir - gin a Che - ru - bic throne, and the
man - ger a no - ble place in which hath lain
Christ the un - con - tained God. Let us,
there - fore, praise and mag - ni - fy
him.

Sing the Exaposteilarion for the Resurrection in the Tone of the week, then the following.

Special melody: *Hearken, ye women*

Ison
Let us come to geth - - - er,
O lov - ers of the Fa - - - -
-thers, re - joic - ing in the
mem - - - o - ry of the
Fa - - - thers, prais - ing as is meet
A - - - bra - ham, I - - - saac, and
Ja - cob from whom Christ was seen to
come in the flesh
for the a - bund - ance of his com -
- pas - - - sion.

Let us laud Ad - am and A - - - bel,
Seth _____ and E - - - nos, E - - noch,
No - ah, A - - - bra - ham, I - - saac, and
Ja - - - cob; Mo - ses, Job, _____ and
Aar - - - on, El - - - e - a - - - zar,
Josh - - u - a, Bar - - - ak, Sam - - son,
Jeph - - - thah, Da - - - vid, and _____
Sol - - - o - - - mon. _____

*Now sing the Praises: four (4) for the Resurrection in the Tone of the week,
and the following four (4) Prosomia for the Forefathers in Tone 2.*

Verse 5 Fast

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

Prosomion 1 - Special Melody: *O House of Ephratha*

Let us all cel - e - brate the mem - - - o - ry
of the re - vered fore - fa - thers, ex - tol - - - ling
their lives by which they were made great.

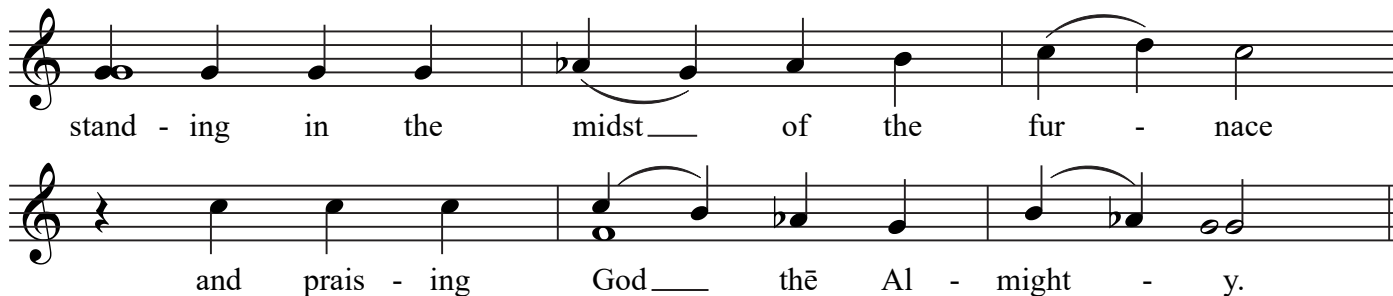
Verse 6 Fast

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.

Repeat Prosomion 1: "Let us all celebrate..."

Verse 7 Fast

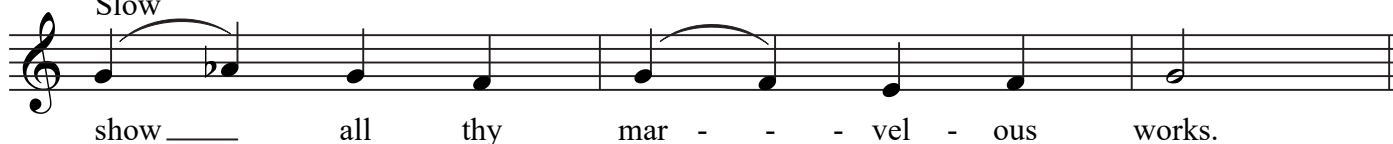
A - rise, O my God, lift up thine hand, and for - get not the hum - ble.
Ver - - - i - ly, the youths did put
down the pow'r of fire



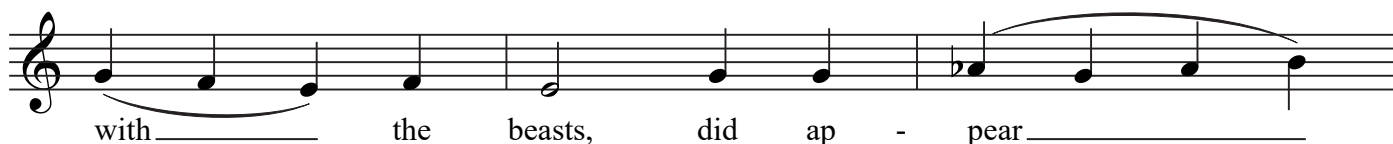
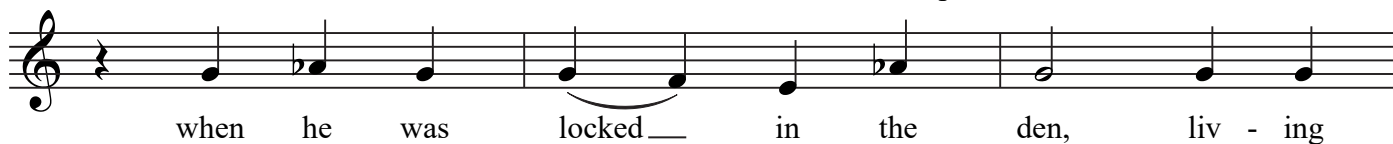
Verse 8 Fast



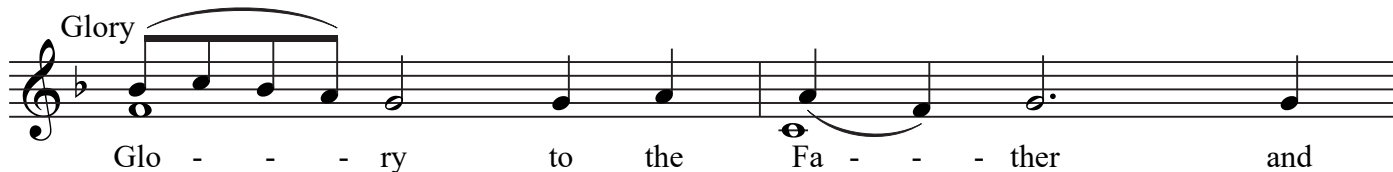
Slow



Prosomion 4



Glory



Slowly

Come, _____ let us all _____ cel - e - brate

thē an - ni - ver - sa - - - ry of their _____

mem - o - ry, _____ thē an - ni - ver - sa -

- ry of the Fa - thers be - fore the _____ law: _____

A - bra - ham and those _____ with him. Let us hon - or

meet - ly the tribe _____ of Ju - dah, and

praise the _____ youths who were _____ in _____ Bab - y - lon, _____

who put _____ down the flames of the fur - - - nace;

for they fore - shad - owed the Trin - - - i -

- ty, and with them _____ Dan - - - iel. And



hold - ing stead - fast - ly the fore - say - ings of ____ the ____

Proph - - - et, ____ Let us shout with a loud ____

voice with I - sai - ah, say - ing, ____ Be - hold the ____

Vir - - - gin shall con - ceive in the womb and give

birth ____ to a son, Em - man - - - u - el, which

be - ing in - ter - pret - ed is, God ____ with us.

Both now - quicker

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

Theotokion

a - ges. A - men. Most bless - ed art thou, O

Vir - gin The - o - to - kos, for though Him that was in -

- car - nate of thee is Ha - des de - spoiled;

Ad - am is re - called from the dead, the
curse is made void, Eve is set free, death is slain,
and we are en - dowed with life. Where - fore, in
hymns of praise, we cry a - loud: Bless - ed art thou, O
Christ our God, who is thus well pleased,
glo - - - ry to thee.

*Now sing the Great Doxology in Tone 7
from the Byzantine Matins Project by Kazan, on Page 230.*

Special Melody: *Today the Virgin*

To - day the Vir - - - gin com - eth to the
cave to give birth in an in - ef - fa - ble
man - ner to the Word be - fore thē a - - - ges. Re -
- joyce, there - fore, O ūn - - - i - verse, when thou
hear - - - - est, and glo - ri - fy with thē
an - gels and shep - - - - herds him who
shall ap - pear by his own will as a
new babe, be - ing God be - fore thē a - ges.