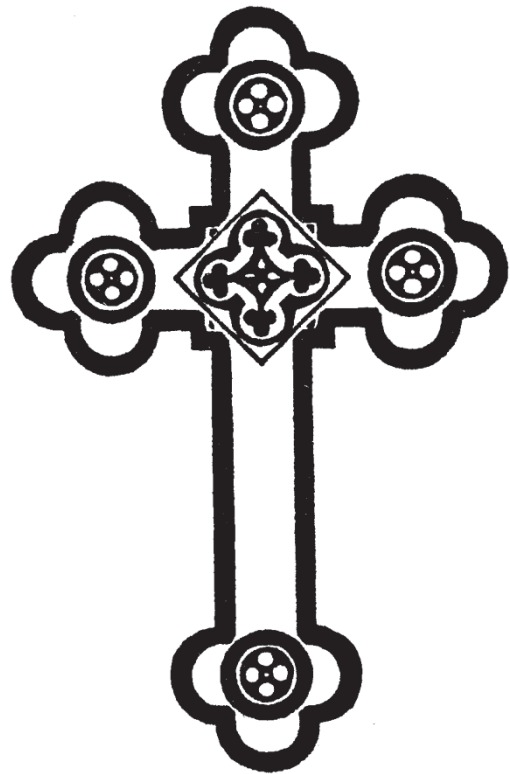


# Aenaion

May



Second Edition, January, 2016

His Eminence  
The Most Reverend  
Metropolitan JOSEPH



Archbishop of New York and  
Metropolitan of  
All North America

**ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE  
OF NORTH AMERICA**

**To all the Choir Directors, Choir Members, Chanters,  
and those who are interested  
in Church Music**

Beloved in Christ:

It is with thankfulness to God that we welcome this electronic version of the Kazan Menaion project thoroughly compiled and digitized by Mr. Christopher Holwey, the former chairman of the Department of Sacred Music.

In this electronic, online version, many of the typos and mistakes have been corrected from the original printings. This platform will also make it very easy when modified and corrected translations are made by our Department of Translations as we work to bring uniformity to our texts and service books. Therefore, we wholeheartedly encourage all of our parishes to use this online version of the Kazan Menaion and check it regularly for updates.

We are grateful to Mr. Christopher Holwey for the countless hours he spent on digitizing this project originally produced by the late protopsaltis, Mr. Basil Kazan.

Wishing you and your loved ones all of God's blessings, I remain,

Your Father in Christ,

**+JOSEPH**

Archbishop of New York and Metropolitan of all North America

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

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

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## Antiochian Orthodox Christian Archdiocese

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

To all who read these letters

### GREETINGS IN THE LORD JESUS CHRIST

We are indeed pleased to introduce to you these volumes of hymnographic selections from The Menaion which constitute the latest addition to the liturgical music series *The Byzantine Project* of the Archdiocesan Department of Sacred Music. The purpose of *The Byzantine Project* is to make available in the English language and western musical notation treasures of traditional Byzantine chant. Other works in this series include the hymnography of Saturday evening Vespers in the eight tones (in a single volume, published 1974), Sunday morning Matins in the eight tones (in a single volume, published 1976), the major services of Holy Week (in two volumes, published 1979), the major services from The Pentecostarion (in three volumes, published 1983), and the major services from The Triodion (in two volumes, published 1991).

We take this opportunity to convey our heartfelt gratitude to Mr. Basil Kazan of Brooklyn, New York (noted Byzantine chanter and musicologist who worked as the transcriber and arranger) and Mr. Raymond George of Detroit, Michigan (gifted choir master and chairman of the Department of Sacred Music who worked as the publisher).

These volumes of hymnographic selections from The Menaion (*Byzantine Project Number Six*) are hereby approved and authorized for use in the parishes of the Archdiocese.

Metropolitan PHILIP  
Primate  
Antiochian Orthodox Christian Archdiocese  
of North America

*Given at our Archdiocesan Chancery in Englewood, New Jersey on this first day of November in the year of our salvation 1993.*

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## INFORMATION ON THE "MENAION"

This publication has been assembled in the best possible way as to expedite its use with a minimum of confusion. This Menaion has been compiled by the month, making it easier to locate what ever you want without difficulty. It begins in the month of September which is the beginning of the Church Calendar Year.

This publication must be used in conjunction with the "MATINS" and the "VESPER SERVICE BOOK" of the Byzantine Project. In addition you will find throughout some hymns from the Divine Liturgy.

The pages have been numbered in the top center to allow room on the left and right corners to identify the contents of each page. In the upper right corner you will find the date of the Service and the Name of the Service. For example it would say January 6 and underneath "The Epiphany".

In the upper left corner we have identified the service such as "Vespers" or "Matins", and underneath that what part of the Service i.e. Exaposteilarion, Aposticha or the Glory etc. Along with that each page is identified "MENAION" in case it becomes detached from the work it can be identified.

In addition, before each service we have given some information as to how it works in conjunction with the Matins and Vesper Service books and gives the number of the pages where it can be found in that particular month.

If more information is needed refer to the "Nassar Divine Prayers and Service Book, starting on page 280. The Liturgical Guide is a further reference.

When using this material give yourself the luxury of working several weeks ahead of the date of the service. It is our hope that this publication will enhance your services.

  
Raymond J. George  
Dept. of Sacred Music



THE SELF-RULED ANTIOCHIAN ORTHODOX CHRISTIAN  
ARCHDIOCESE OF NORTH AMERICA

DEPARTMENT OF SACRED MUSIC

PAUL JABARA, CHAIRMAN

*"...guiding chanters, choirs and congregations to musical excellence in worship for the glory of God."*

[WWW.ANTIOCHIAN.ORG/MUSIC](http://WWW.ANTIOCHIAN.ORG/MUSIC)

December 17, 2015

The holy Prophet Daniel and the Three Children: Ananias, Azarias and Misael

Greetings to you all in the Name of our Lord Jesus Christ!

When I was appointed chairman of the Sacred Music Department in February, 2006, I saw that we had already type-set Basil Kazan's Byzantine Vespers Project as he originally wrote it. Some of the accenting of the music was incorrect, but the ison was added, and we had a much cleaner copy of it all. I then began to proof and correct his Byzantine Matins Project, already type-set by +Michael Kargatis, with the opportunity to make sure the barring and accenting of the music and the ison were done properly, and that the text was according to the approved text from The Divine Prayers & Services by Nassar. This Project was completed and approved for use in 2010.

The next Project our department took on was Kazan's Menaion, the music for many of the Feast Days of the Saints and the 9 fixed Major Feast Days of the Orthodox Church celebrated throughout the year, since we discovered back then that it was out of print. This has been a 5 year project, now completed at the end of 2015. The music presented here in each of the 12 months of the Menaion is basically the original music written by Basil Kazan and Ray George, of blessed memory, but also corrected in the same manner as the Matins. In this updated, type-set edition of the Menaion, we have corrected the barring and accenting of the music, corrected the text according to Nassar, added various rubrics and instructions for the services according to the Typikon, added the names of the special melodies used for various stichera in Vespers and Matins, and added the ison to complete the style of Byzantine chant. The music presented here is to be used in conjunction with Kazan's Vespers and Matins Project, as well as Nassar.

I am eternally grateful to Deborah Abraham for doing the initial type-setting of the Menaion back in 2007; to Michael Farrow and Emily Lowe for their role in proofing the final editions of each month; to Chadi Karam for helping me along the way with the correct ison; and to Paul Jabara, our current chairman, for allowing me to finish this Project.

May God continue to bless you all as we sing His praises throughout the year, glorify His holy Name, honor His Saints and celebrate the Feast Days of the Holy Orthodox Church.

Yours in Christ,

Christopher Holwey

*(As always, consult your local Liturgical Guide for the specifics of that which is to follow.)*

Read three Psalms only, from "Blessed is the man . . . ." And on "O Lord, to thee have I cried . . .," sing 6 Prosomia: 3 from the Pentecostarion from the week in which the Feast falls, and 3 for the Saints in Tone 4, as on pages 2-5 of this book.

Then sing the "Glory . . ." in Tone 2, as on pages 5 and 6 of this book, followed by "Both now . . ." and the Theotokion from the Pentecostarion. If the day falls during the Fast of the Apostles, then sing "Both now . . ." for our Lady in Tone 2, "O Virgin, verily the shadow . . ."

Sing "Gladsome Light," and the daily Prokeimenon. The Old Testament Readings are as follows:

- 1) 1 Kings 8:22-23, 27-30
- 2) Isaiah 61:10-62:5
- 3) Isaiah 60:1-16

Continue with the usual petitions up to the Aposticha.

Now sing the Aposticha in Tone 2, as on pages 7-9 of this book.

Now sing the "Glory . . .," as on pages 10 and 11 of this book.

Then sing "Both now . . ." and the Theotokion from the Pentecostarion from the week in which the Feast falls. Should it fall during the Fast of the Apostles, then sing "Both now . . ." to our Lady in Tone 8, "O Virgin, without groom . . .," as in the Byzantine Vesper Project by Kazan.

Then sing "St. Simeon's Prayer" and say the Trisagion Prayers.

Now continue with the Troparion of the Saints in Tone 8, as on page 12 of this book, followed by the Troparion from the Pentecostarion from the week in which it falls. If it be during the Fast of the Apostles, then sing instead the Theotokion from the Oktoekos in Tone 8.

Conclude with the end of Vespers as usual.

*After "Blessed is the man...", on "O Lord, to thee have I cried," chant six (6) Prosomia: 3 from the Pentecostarion from the week in which the Feast Falls; and the following 3 for the two Saints, in Tone 4.*

Verse 4 - Fast

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

Special melody: *Unto them that fear thee*  
Prosimion 4

Thou hast grant - ed our king thy  
pre - cious Cross as a dear weap - on with which he reigned  
o - - - ver th earth in jus - - - tice,  
ra - di - at - ing true wor - ship, and by  
thy com - pas - sion, be - com - ing wor - thy of the  
king - dom of heav - en. Where - fore, with



him, we glo - ri - fy — thy — phil - an - throp - ic  
dis - pen - sa - - - tion, O Al - might - y  
Je - - sus, Sav - ior of our — souls.

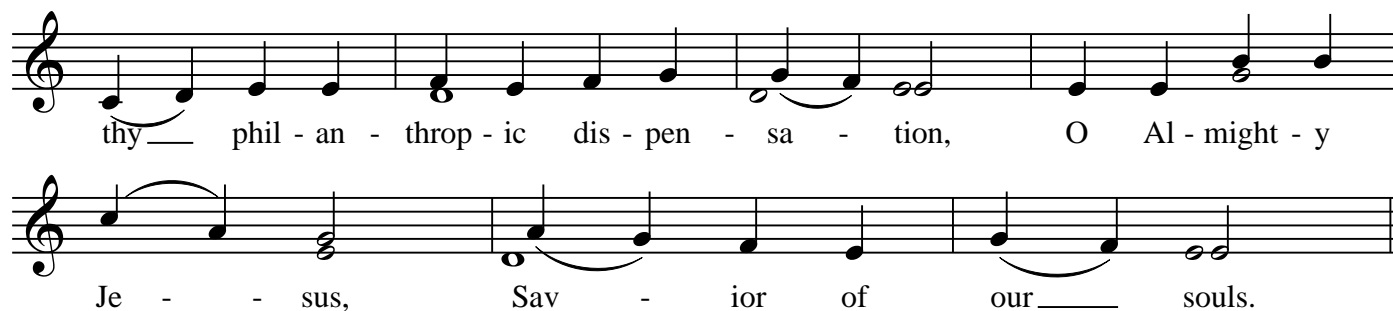
Verse 5 - Fast

Slow

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

Prosimion 5

Thou hast grant - - - ed thy — pi - ous —  
ser - vant, O — Lov - er of man - kind, the  
wis - dom of Sol - o - mon, the meek - ness of  
Da - vid, and th Orth - o - dox - y of th A - pos -  
- tles; since thou art King of kings and Lord of all —  
lords. Where - fore, we — glo - ri - fy —



86

Hence - forth, O Christ - lov - er, Je - sus Christ, the Lov - er of

man - kind, the Sav - ior of our \_\_\_\_\_ souls,

hath pre - pared for thee the king - dom of heav - en.

Glory - Tone 2

Glo - - - - ry to the Fa - ther and to the \_\_\_\_\_

Son and to the Ho - ly Spir - - - - it.

O Con - stan - tine, the dear and mag - ni - fied \_\_\_\_\_ king,

thou re - ceiv - est from God the rich - ness of good \_\_\_\_\_

gifts, where - by thou didst ra - di - ate in good - ness; for

hav - ing been il - lu - mi - nat - ed through Bap - tis - m with the

rays of the most \_\_\_\_\_ Ho - ly Spir - - - - it,

at the hands of Syl - ves - ter the Priest,  
thou didst ap - pear un - van - quished a - mong  
kings, of - fer - ing th in - hab - it - ed  
world to thy Cre - a - tor as a dow - ry, as  
well as the God - lov - ing reign - ing ci - ty.  
Where-fore, since thou hast at - tained fa - vor, thou dost still be - seech  
Christ God to grant to all those who  
cel - e - brate thy me - mo - ri - al the for - giv - ness of  
sins and the Great Mer - cy.

*Sing "Both now..." from the Pentecostarion. If the day falls during the Fast of the Apostles, then sing "Both now..." for our Lady in Tone 2, "O Virgin, verily the shadow...." After Gladsome Light, the daily Prokeimenon, and the Old Testament Readings, continue with the usual petitions, and then the following Aposticha in Tone 2.*

(Transposed up to the key of C, from G, for this special tone 2.)

Special melody: *When he took thee*

Prosimion 1

Thou \_\_\_\_ hast re - ceived from our Lord \_\_\_\_ Je - sus

Christ, O Con - stan - tine, the first of Chris - tian kings, the

scep - tre of \_\_\_\_ king - ship, be - cause his sav - - ing

like - ness did ap - pear to thee hid - den in \_\_\_\_ th earth.

Where-fore, by \_\_\_\_ it, O bless-ed one, thou \_\_\_\_ didst sub - ju - gate all oth - er

na - tions un - der the feet of the \_\_\_\_ faith - ful,

a - dopt - - - - ing the life - - - giv - ing

Cross as an un - con - quer - a - ble weap - on, and through it

thou didst draw near \_\_\_\_ to our God.

Stichos 1



I have ex - alt - ed one chos - en out of my peo - ple.

Prosomion 2



Ver - i - ly, how \_\_\_\_ bless - ed is the womb and



sanc - ti - fied the bel - ly which bore thee, O King \_\_\_\_



Con - stan - tine, crowned \_\_\_\_ by God, be - lov - ed of \_\_\_\_ the \_\_\_\_



world, joy \_\_\_\_ of Christ - ians,



glo - ry of be - liev - ers, the rich - ness of or - phans and



wid - ows and their \_\_\_\_ cham - pi - on, the



shelt - er of the hum - ble and weak, the stead - fast - ness



of the sor - row - ful, and the de - liv' - rance of

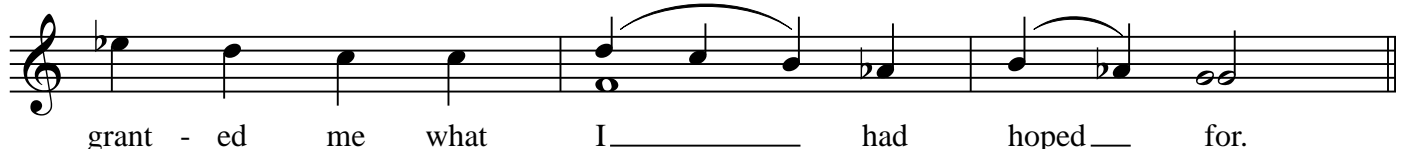
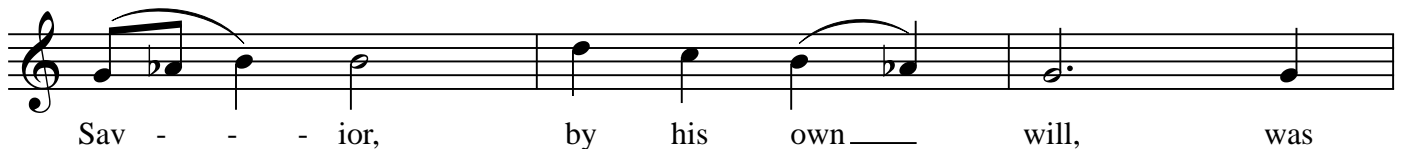
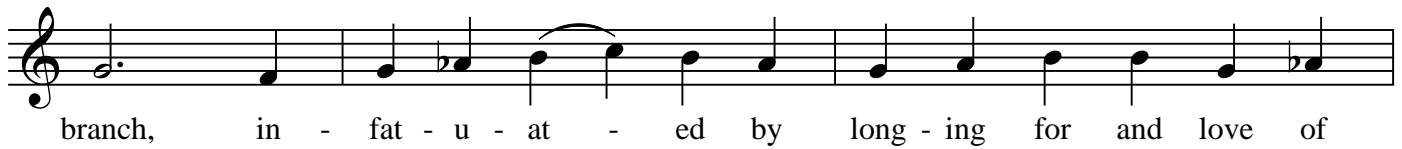
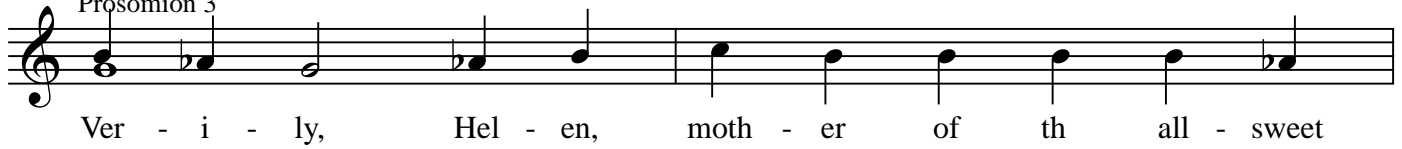


cap - - - tives in \_\_\_\_ truth.

Stichos 2



Prosomion 3



Glo - ry to the Fa - - - ther and to the  
Son and to the Ho - ly Spir - - - it.  
Like a bril - liant ray, like th eve - ning star,  
thou - - - wast - drawn a - way from faith - less - ness to faith in the  
God - head, and wast - - - priv - i - leged to  
sanc - ti - fy a peo - - - ple and a cit - y. And,  
hav - ing be - held the sign - - - of the Cross in  
heav - - - en, thou didst hear thence that - - - with it  
thou - - - should'st con - quer thine - - - en - e - mies.  
Where - fore, thou - - - didst re - ceive the know - ledge of the



Spir - it and wast a - noint - ed a  
priest and king, es - tab - lish - ing with mer - cy  
the Church of God, O fa - ther of Orth - o - dox  
kings, whose font doth well forth with heal - - - ing.  
In - ter - cede thou, O Con - stan - tine, th  
e - - qual of th A - pos - tles, for the  
sake of our souls.

*Then sing "Both now ..." from the Pentecostarion from the week in which the Feast falls. Should it fall during the Fast of the Apostles, then sing "Both now ..." to our Lady in Tone 8, "O Virgin, without groom ...," as in the Byzantine Vesper Project by Kazan.*

Con - stan - tine, who is thine A - pos - tle a - mong — kings,

O — Lord, hav - ing be - held — with his

own — eyes the sign — of thy cross in

heav - en, and like Paul hav - ing ac - cept - ed thy —

call — not from man, en - trust - ed the reign - ing

ci - ty to thy — hands, de - liv - er - ing it with

safe - ty for all — time by th in - ter - ces - sions of the

The - o - to - kos, O thou — who — art a - lone the

Lov - - - er of man - - - - kind.

*(As always, consult your local Liturgical Guide for the specifics of that which is to follow.)*

After "God the Lord hath appeared unto us . . .," sing the Troparion of the Saints, as on page 12 of this book (and any other troparia according to the local tradition).

Now read the Kathismata, as on page 539 of The Divine Prayers and Services by Nassar.

Now sing the Anabathmoi, "From my youth . . .," as on pages 63 and 64 of the Byzantine Matins Project by Kazan (without the Prokeimenon).

Now sing the Prokeimenon, as on page 14 of this book.

Now comes the Reading of the Gospel and Psalm 50, which is followed by the "Glory . . .," and "Through the intercessions of the two crowned by God, O thou who art merciful . . .," as on page 14 of this book. Then "Both now . . .," and "Through the intercessions of the Theotokos . . .," as on page 67 of the Byzantine Matins Project, followed by the "Have mercy upon me . . .," as on page 15 of this book and the Idiomelon in Tone 2, also on page 15 of this book.

The Katabasiae are from the Pentecostarion for the week in which the feast falls. Should the feast fall during the Fast of the Apostles, then sing the Katabasiae of Our Lady, "I shall open my mouth . . .," as on pages 72-80 in the Byzantine Matins Project.

Now sing the Exaposteilarion for the Paschal Feast (from the Pentecostarion, if there is any), followed by the Exaposteilarion of the Saints, as on page 16 of this book.

Follow the Byzantine Matins Project up to the Praises, including "Let everything that hath breath . . .," and "Praise ye him, all his angels . . .," in Tone 8, and then sing the Prosomia, as on pages 17-20 of this book.

Now the "Glory . . ." in Tone 8, as on pages 21 and 22 of this book.

Sing "Both now . . ." for the Paschal Feast (from the Pentecostarion), and if it should fall during the Fast of the Apostles, sing "Both now . . .," as on page 22 of this book.

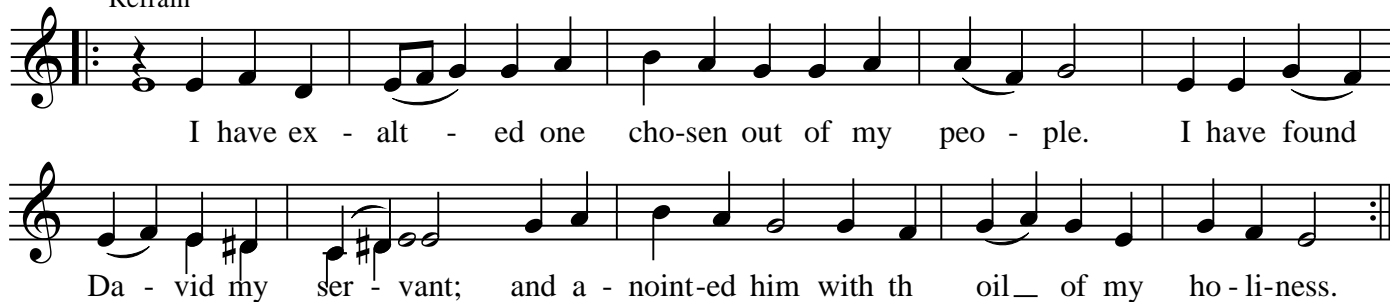
Now sing the Great Doxology in Tone 8, as on page 235 in the Byzantine Matins Project.

#### FOR THE DIVINE LITURGY:

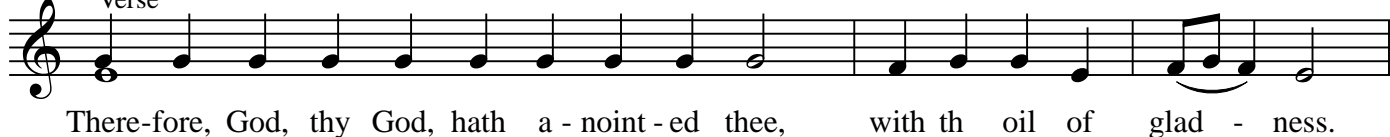
The Communion Hymn is: "Their sound hath gone forth into all the earth, and their words unto the ends of the world. Alleluia."

*After "From my youth . . .," on pages 63-64 of the Byzantine Matins Project, sing the following Prokeimenon.*

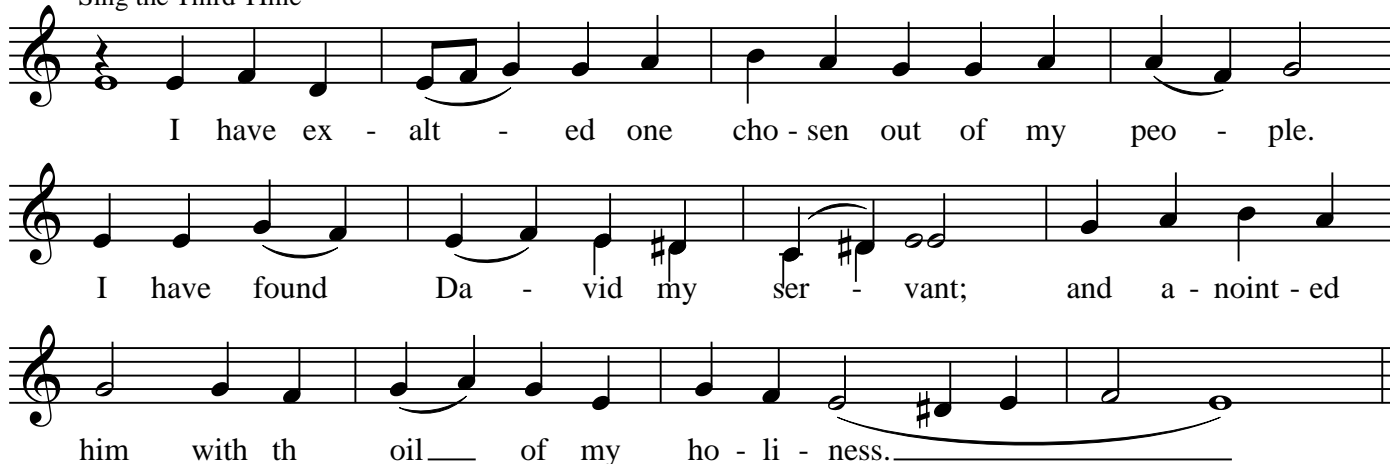
Refrain



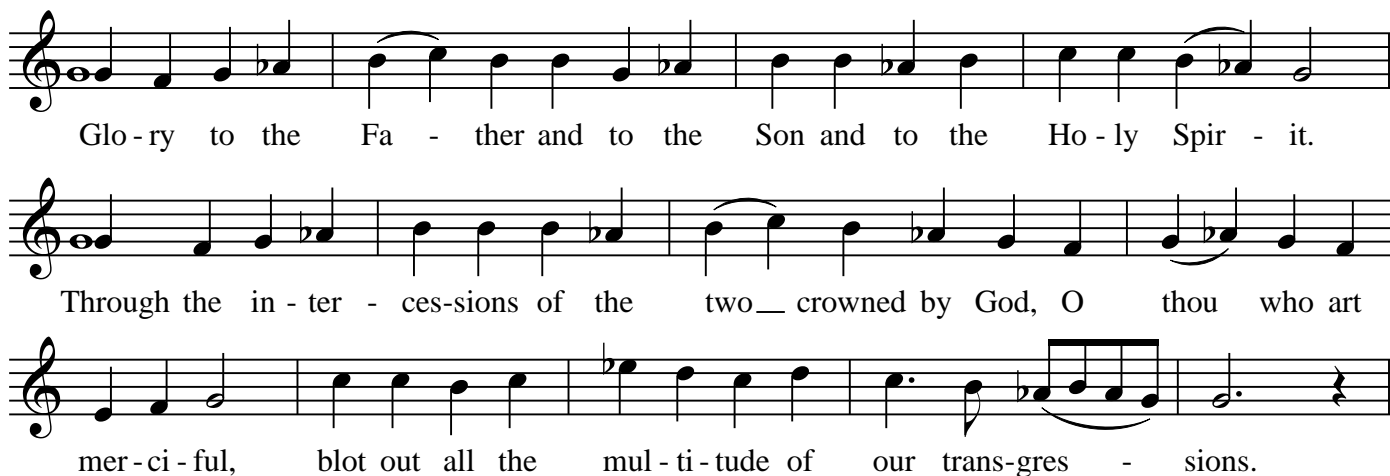
Verse



Sing the Third Time

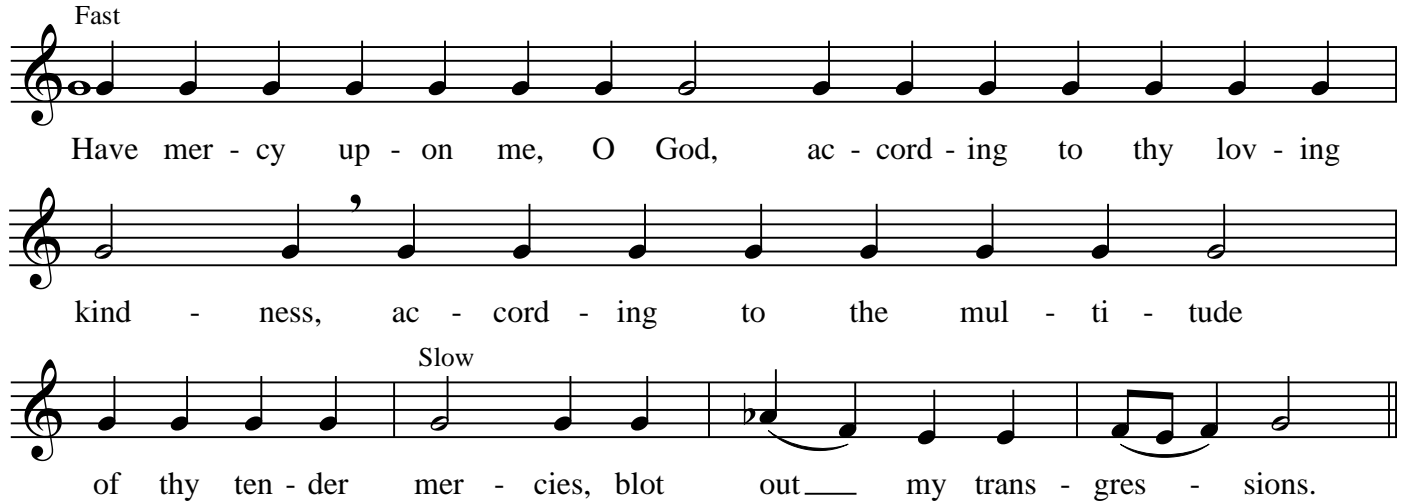


*After the reading of the Gospel and Psalm 50, then sing the following (which was not in the original).*



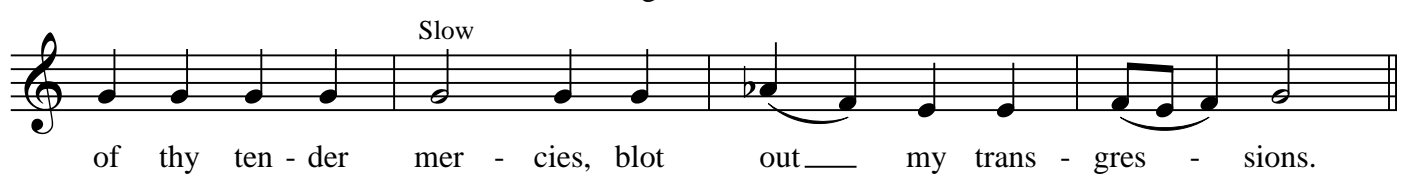
*Then sing "Both now . . .," and for the Theotokos, as usual, and then the following on page 15.*

Fast



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

Slow



of thy ten - der mer - cies, blot out my trans - gres - sions.

Idiomelon - Tone 2



To - day hath the me - mo - ri - al of the pi - ous Con - stan - tine  
shone for us like out - - - pour - ing spice; for  
hav - ing longed for Christ he de - spised i - dols, e - rect - ing on  
earth a tem - ple to the One who was  
cru - ci - fied for our sakes. Where - fore, he at - tained the crown of  
hope in the heav - - - - - ens.

*The Katabasiae are from the Pentecostarion for the week in which the feast falls. Should the feast fall during the Fast of the Apostles, then sing the Katabasiae of Our Lady, "I shall open my mouth . . .," as on pages 72-80 in the Byzantine Matins Project. First sing the Exaposteilarion for the Paschal Feast (from the Pentecostarion, if there is any), then the following Exaposteilarion of the Saints.*

Special melody: *Upon that mount in Galilee*



The great Con-stantine with his moth - er

re - ceived not the maj - es - ty of king - ship

from man - kind, but from di - vine grace; for

hav - ing be - held the sign of the Cross

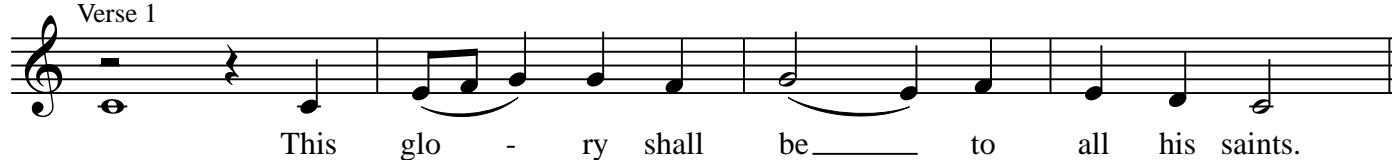
ra - di - at - ing from heav - en, he van - quished

there - with the ob - stin - ate, re - mov - ing the er - ror

of i - dol - a try, and con - firm - ing

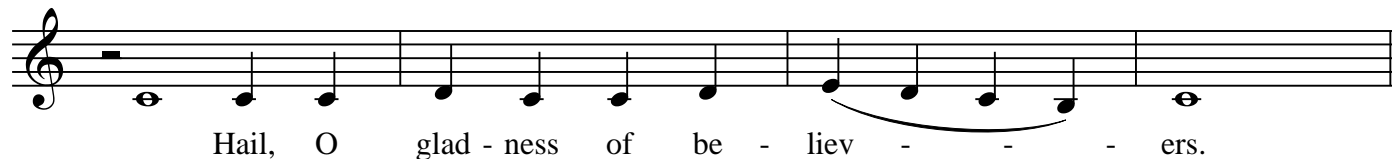
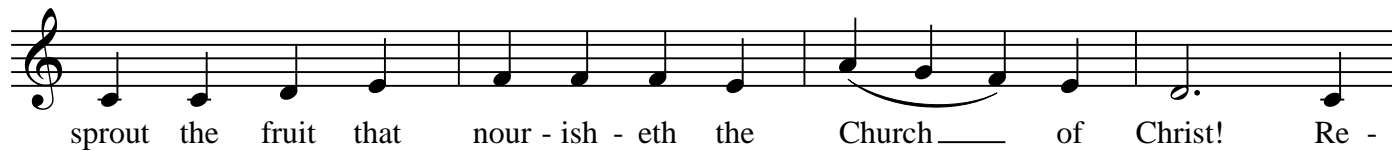
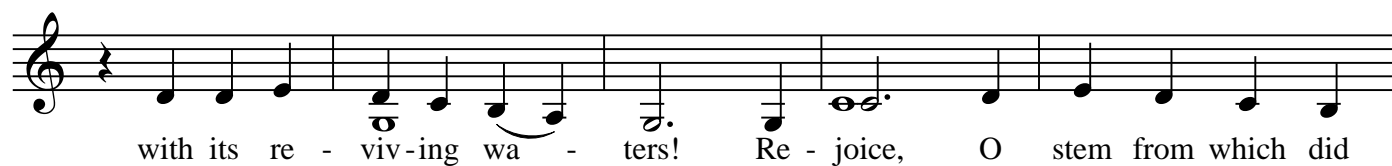
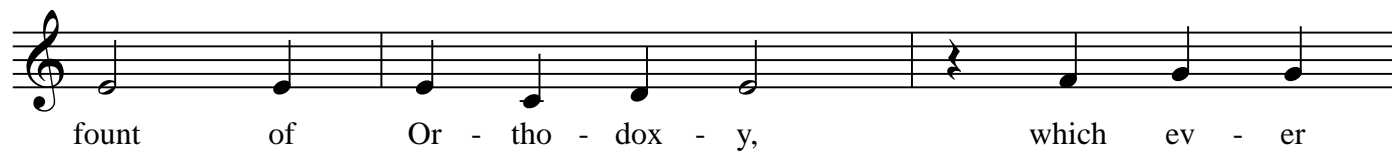
in the world the Or - tho - dox faith.

Verse 1

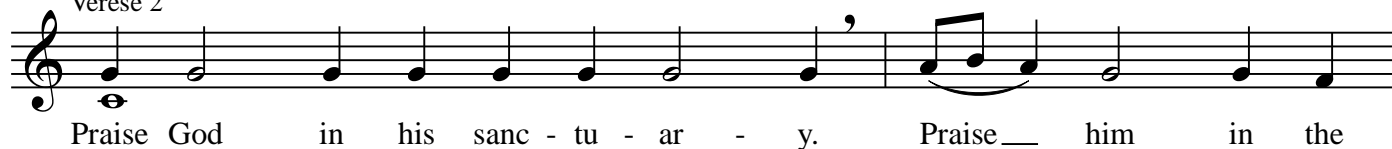


Prosimion 1

Special Melody: *O strange wonder*



Verese 2



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

Prosomion 2

The King of cre - a - - - - tion, O

all - wise - ones, hav - ing fore - seen the good - ness of thy

heart's sub - mis - sion, caught thee su - per - sen - su - ous - ly,

be - ing form - er - ly in the con - trol of bes - ti - al - i - ty,

en - light - en - ing thy mind with the

know - ledge of true wor - ship, and re - veal - - - ing


thee - - - to the world, as a light - ra - di - at - ing

sun, send - ing forth the rays of thy di - vine - - -

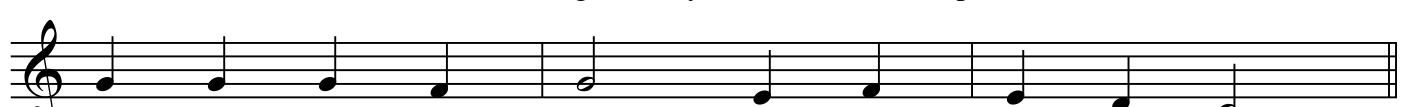
works, O glo - ri - ous and won - der - ful one.



Verse 3



Praise him for his might - y acts, praise — him ac -



-cord - ing to his ex - cel - lent great - ness.

Prosimion 3



And thou, all - ex - tolled and most wise Hel - en, like a



choice land didst re - ceive the com - mand - ments of —



God, ev - er sprout - ing the fruits of



vir - tu - ous deeds, nour - ish - ing our



hearts with th ex - am - ple of thy — con - duct.



Where - - - fore, we cel - e - brate the great — day of

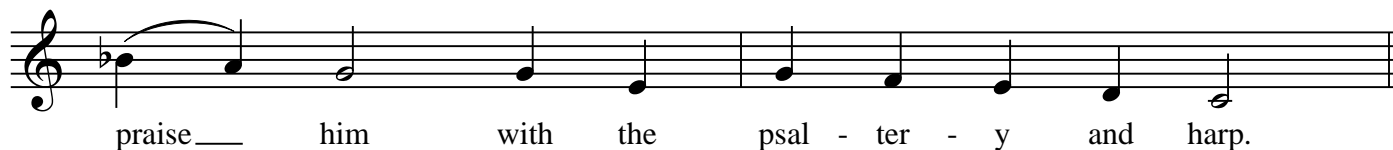


thy — me - mo - ri - al in feast - ing and joy.

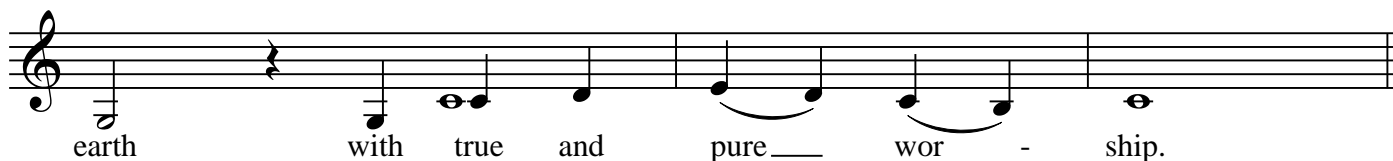
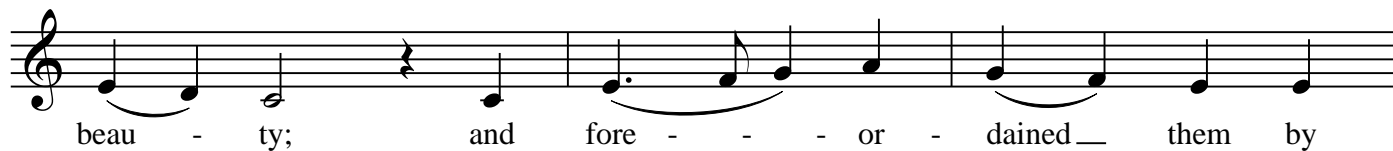
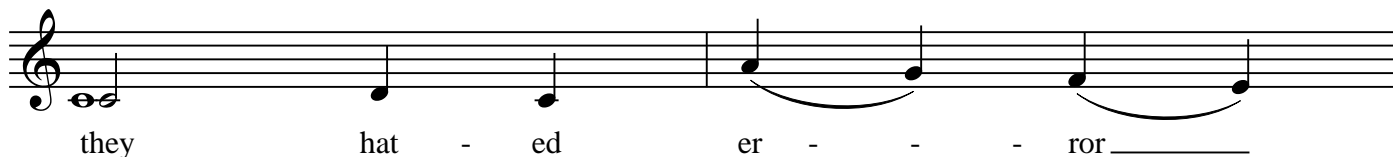
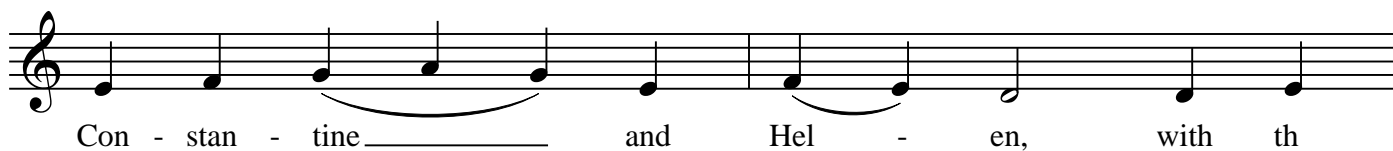
Verse 4



Praise him with the sound of the trum - pet,



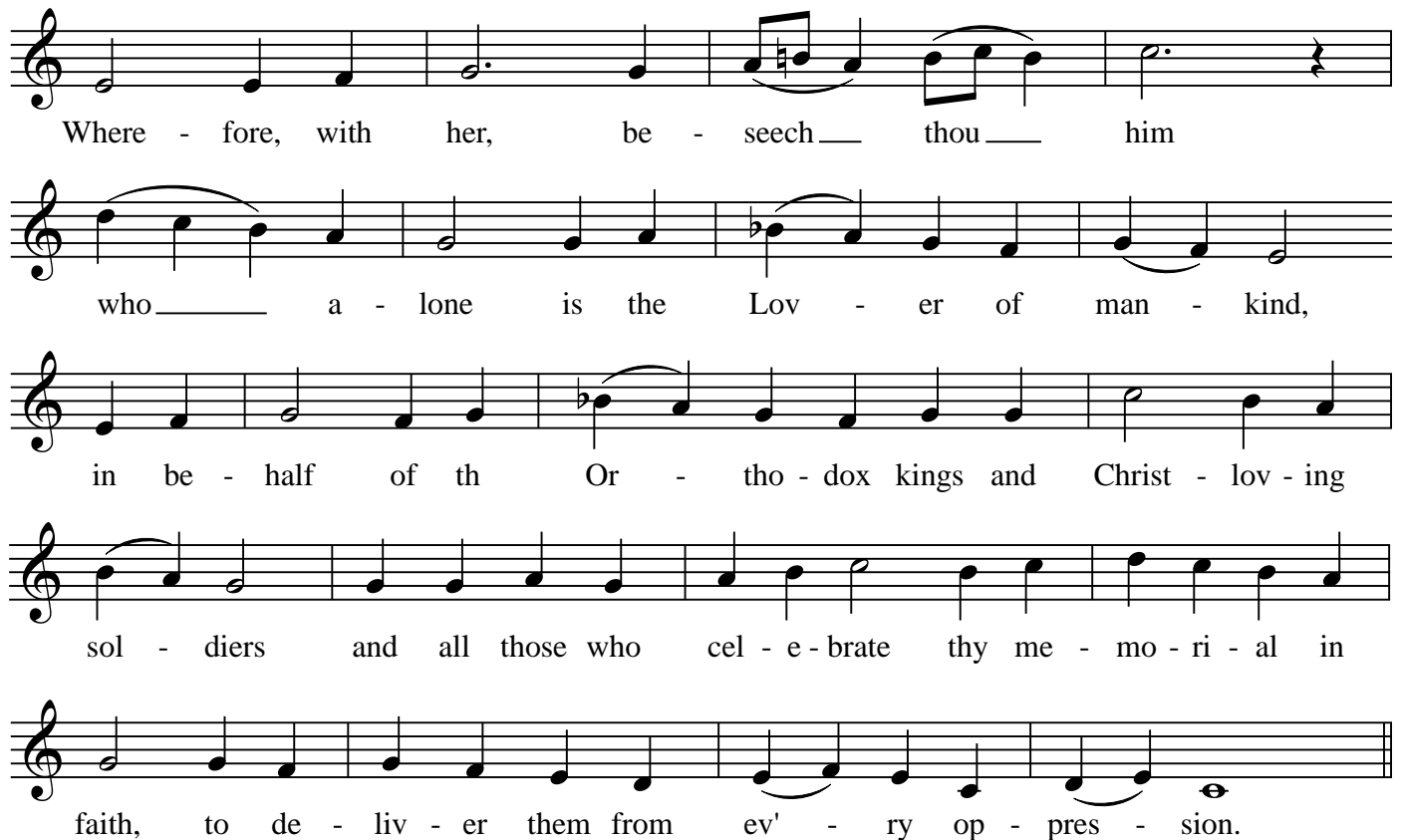
Prosomion 4



Slow

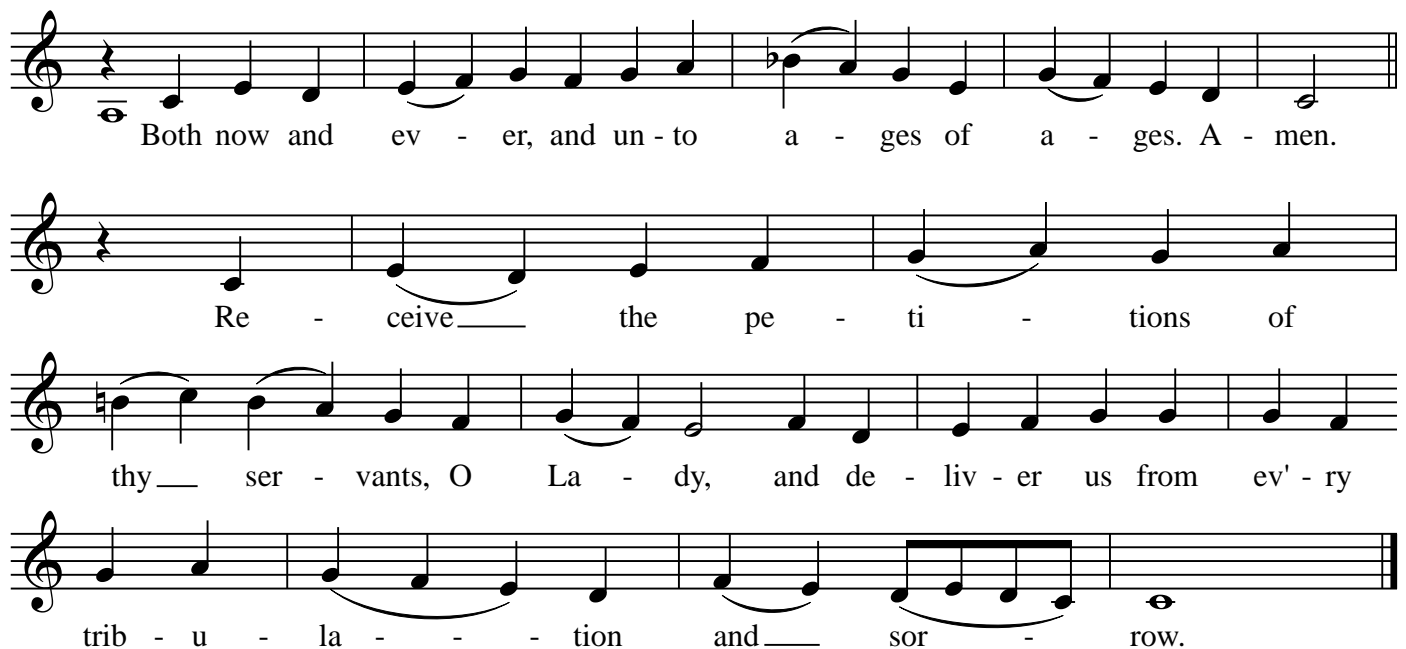


Glo - ry to the Fa - - - ther and to the Son, and  
to the Ho - ly Spir - - - it.  
The King of kings and God,  
who a - dorn - eth the worth - y with rich  
gifts, hath caught thee, O Con - stan - tine, with the sign of the  
cross, as he did th ev - er - mem - 'ra - ble Paul,  
say - - ing, by this thou shalt  
con - - quer. And hav - ing sought him with thy  
god - ly - mind - ed moth - er and found  
him ac - cord - ing to thy de - sire, thou didst per - suade them.



Where - fore, with her, be - seech\_\_\_ thou\_\_\_ him  
who\_\_\_ a - lone is the Lov - er of man - kind,  
in be - half of th Or - tho - dox kings and Christ - lov - ing  
sol - diers and all those who cel - e - brate thy me - mo - ri - al in  
faith, to de - liv - er them from ev' - ry op - pres - sion.

*Then sing "Both now . . .," from the Pentecostarion, and if it should fall in the Fast of the Apostles, sing the following.*



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

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