

If this Feast falls on a Sunday, see the order of the services for The Nativity of the Theotokos, September 8th, on pages 282-283 of The Divine Prayers & Services by Nassar, except for the Epistle and Gospel, which would be for this Feast.

After the Sunset Psalm, say three (3) Psalms only, beginning with "Blessed is the man..." and then on "O Lord, to thee have I cried..." sing six (6) Prosomia: three (3) in Tone 1, as on pages 47-50, and then three (3) in Tone 4, as on pages 51 through 54 (top of the page).

Now sing the "Glory and Both now" in Tone 6, as on pages 54 and 55.

After the Daily Prokeimenon, read the Prophecies on pages 340 through 342 of The Divine Prayers & Services by Nassar.

Follow the Vesper Service through to the Aposticha, then sing the Aposticha as on pages 56 to the top of 60 of this book.

Now sing the "Glory and Both now" in Tone 6, as on pages 60 to 62 of this book.

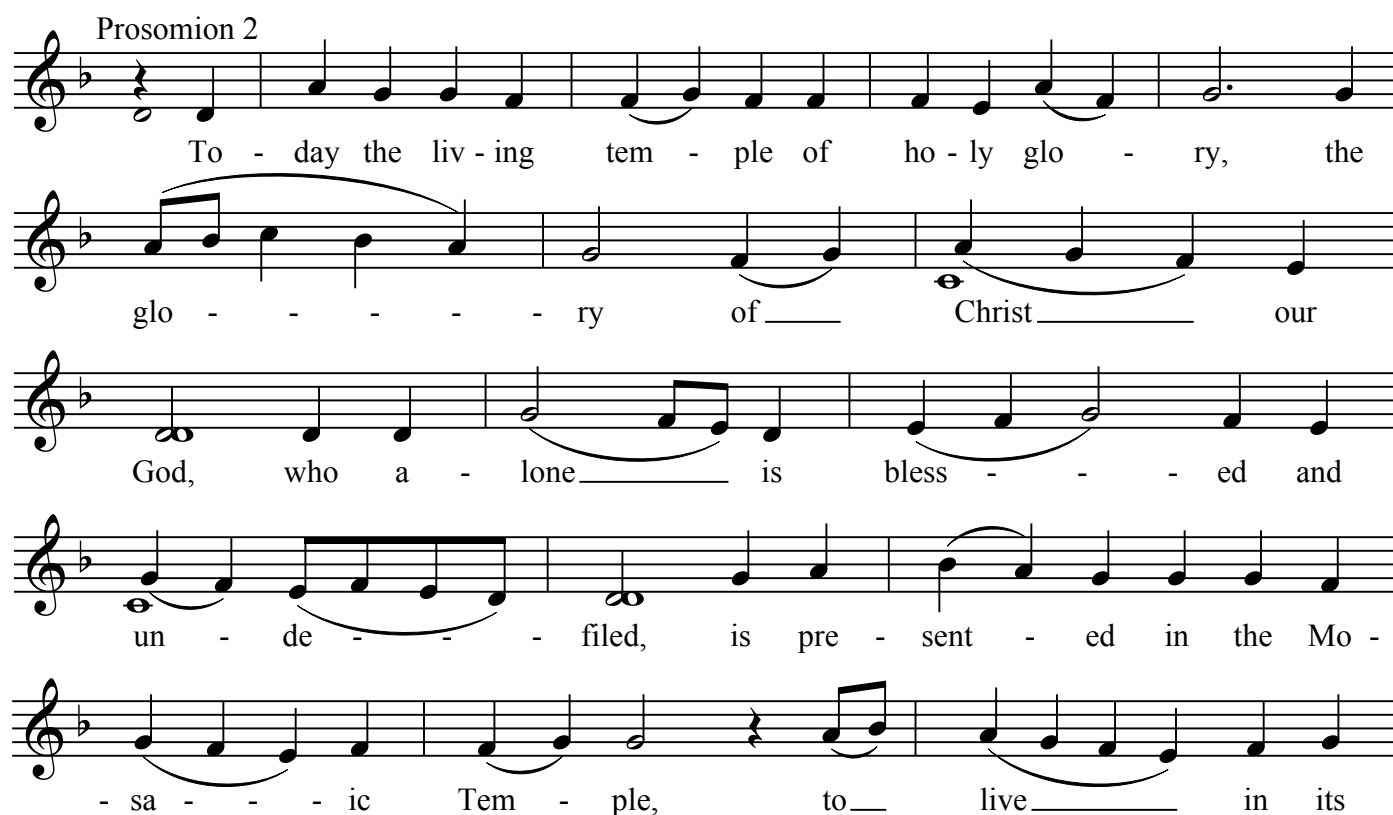
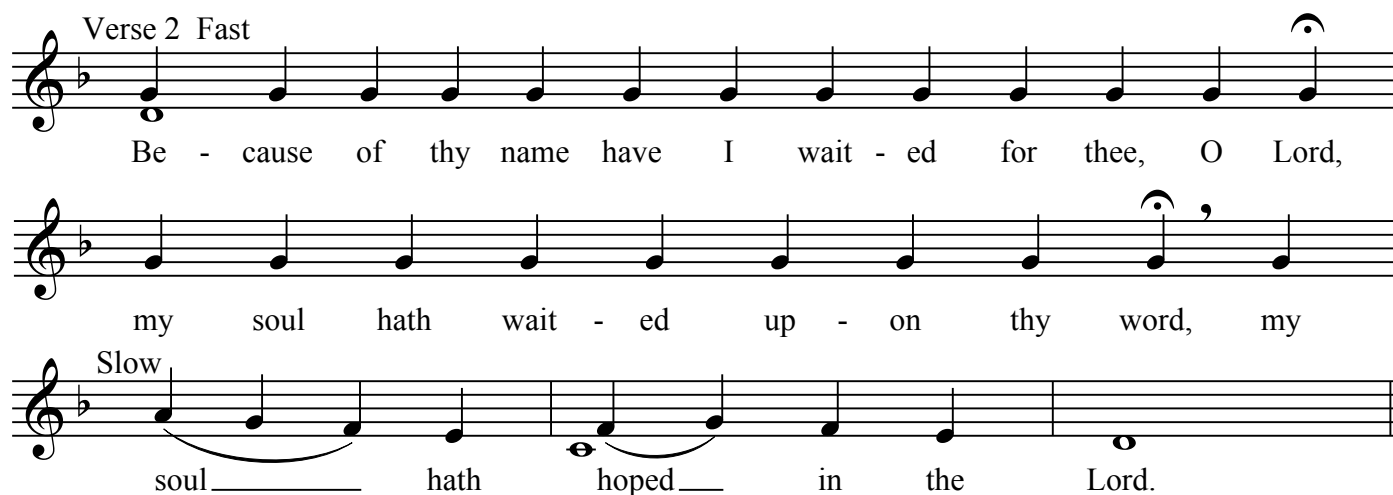
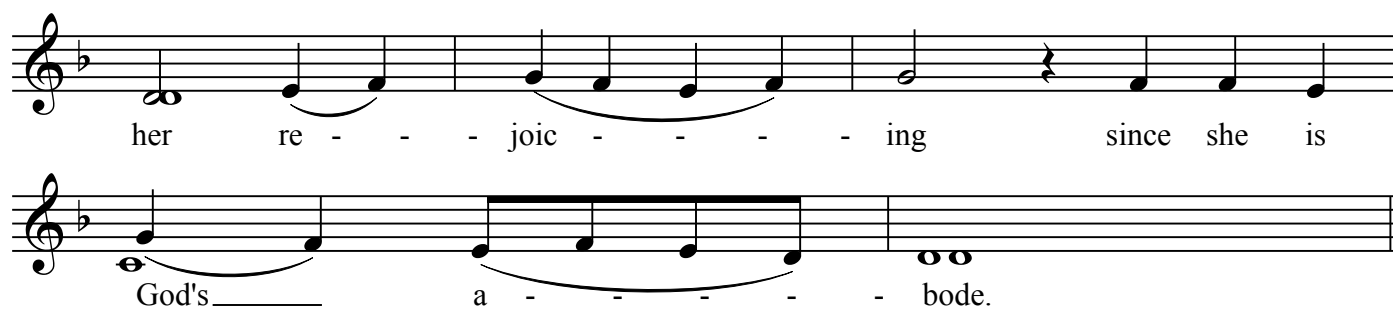
Conclude with the Troparion of the Feast in Tone 4, as on page 63, three times as follows: Troparion, Glory, Troparion, Both Now, Troparion.

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 melody: O *strange wonder*

Let us be - liev - ers ex - change glad tid - ings,
sing - ing to the Lord with psalms and songs of
praise, hon - our - ing his ho - ly ta - ber - na - cle, the
liv - ing ark who con - tained thē un - con -
tain - a - ble Word; in a sup - er - nat - u - ral
man - ner is she of - fered to God as a
babe. And Zach - a - ri - ah, the
great High Priest doth re - ceive



ho - ly prē - - - cincts. Where - fore,____

Jo - a - chim and Anne re - - - joice____ now with__

her_____ in spir - - - it, and the

ranks_____ of vir - - - gins

praise_____ the Lord_____ with songs

hon - our - ing his Moth - - - er.

Verse 3 Fast

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

let Is - ra - el trust in the Lord.

Prosomion 3

Thou__ art the preach - ing of the Proph - ets, O

vir - gin The - o - to - kos, the glo - ry of

thē A - pos - - - tles and pride of the

Mar - tyrs, the re - new - al of the whole__ race of

earth - ly__ ones. For through__

thee we are re - - - con - ciled__ to

God. Where - fore, we hon - our thy com - ing

to__ the Tem ple of the Lord,

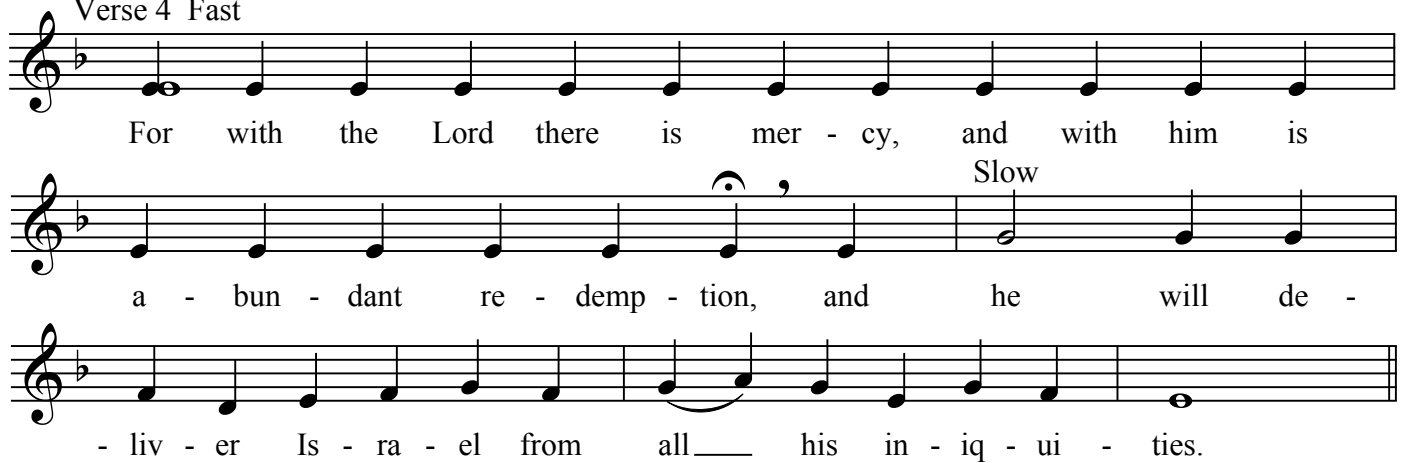
shout - ing un - to thee and hail - - - ing__ thee with thē

an - - - gel, O__ most__ hon - oured one; for

we are saved by thine__ in - ter - ces - - sions.

Now sing the following Prosomia in Tone 4 as on the following pages.

Verse 4 Fast



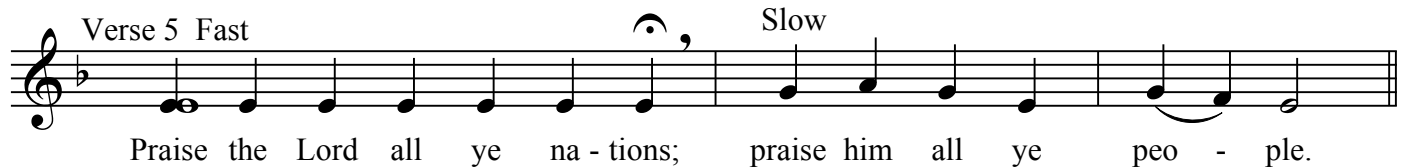
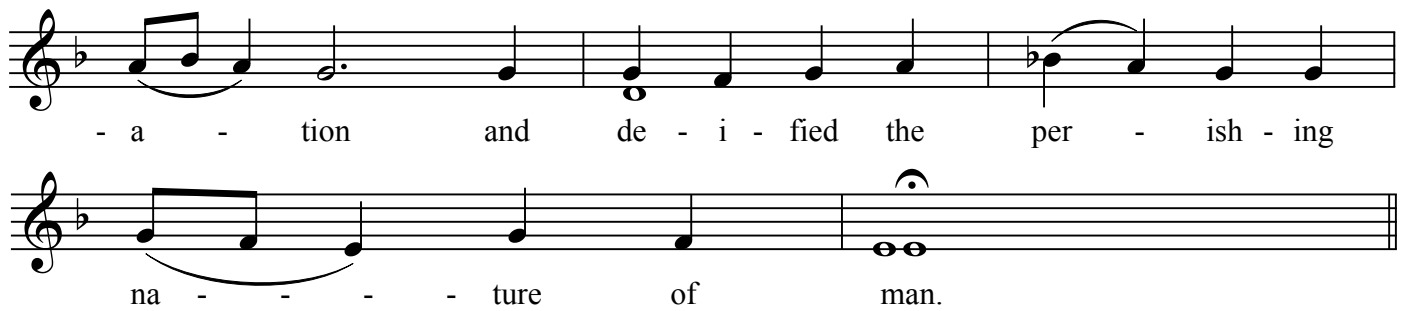
For with the Lord there is mer - cy, and with him is
a - bun - dant re - demp - tion, and he will de -
- liv - er Is - ra - el from all his in - iq - ui - ties.

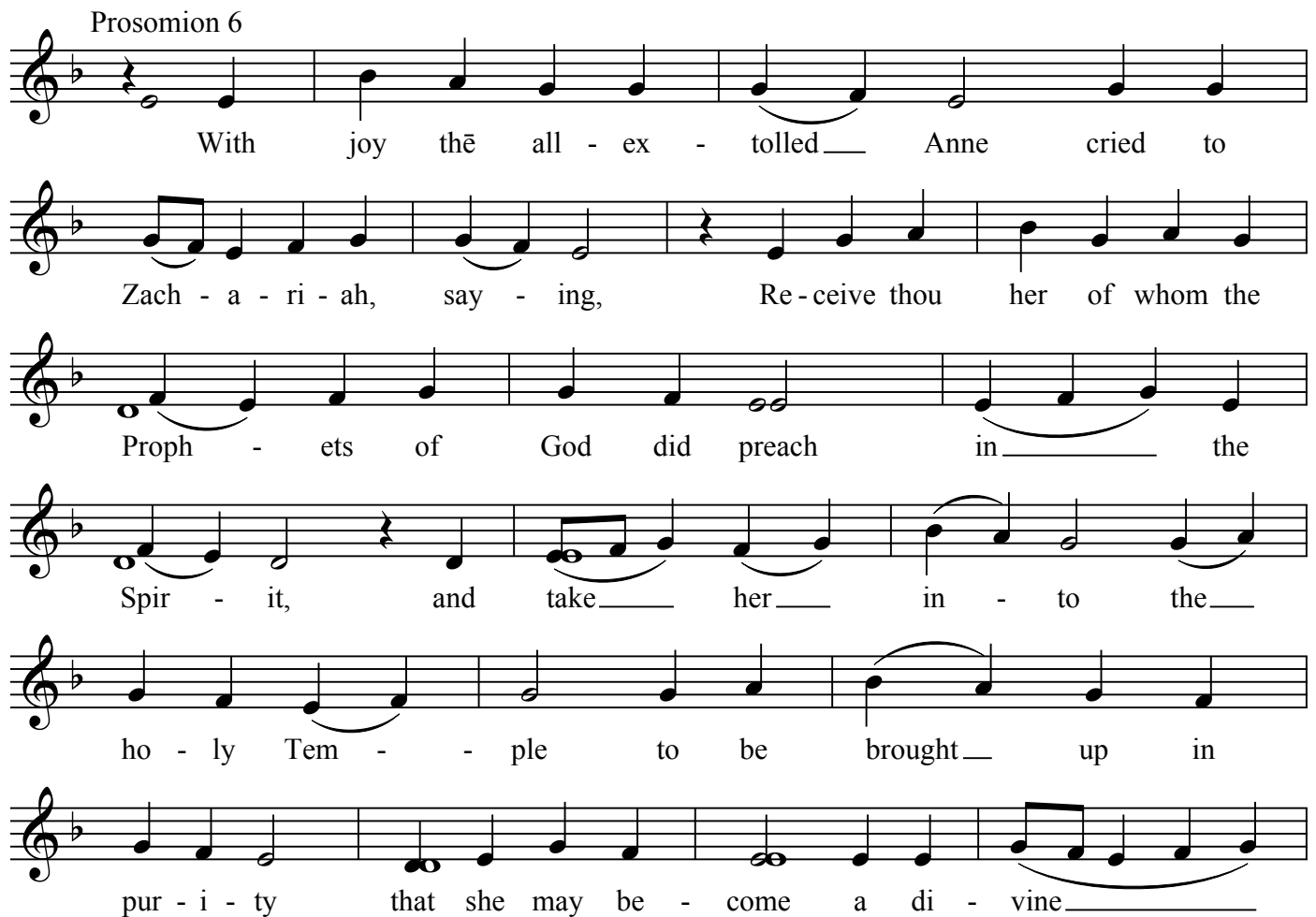
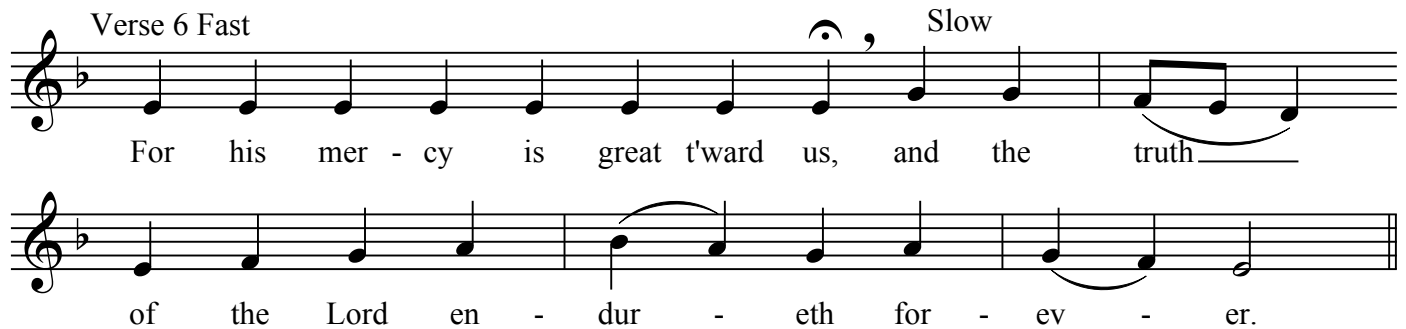
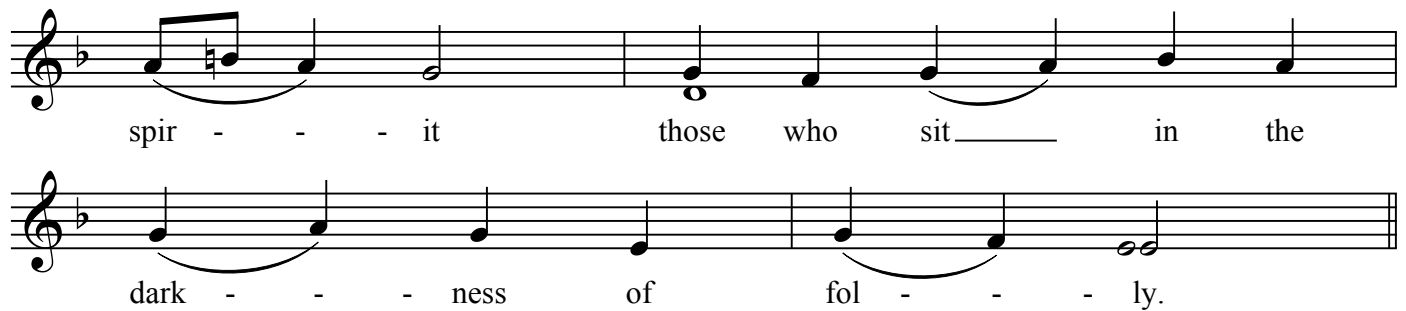
Slow

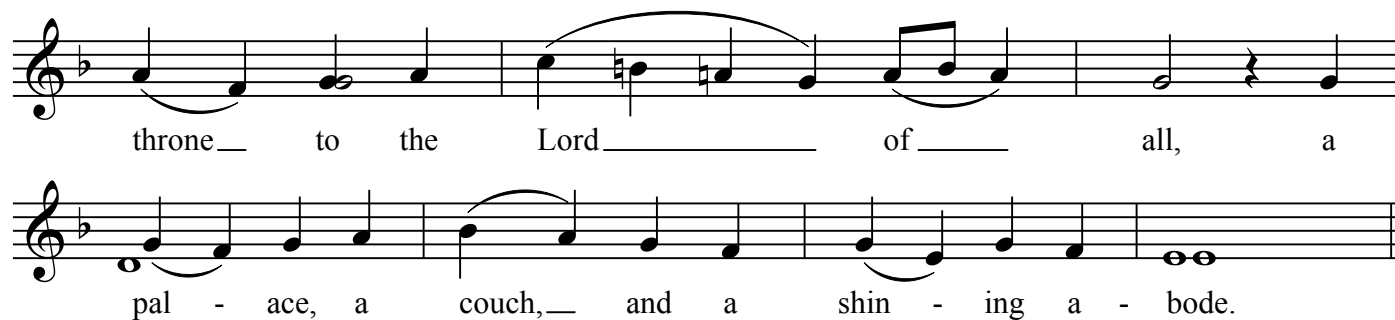
Prosimion 4 - Special melody: *As one valiant*



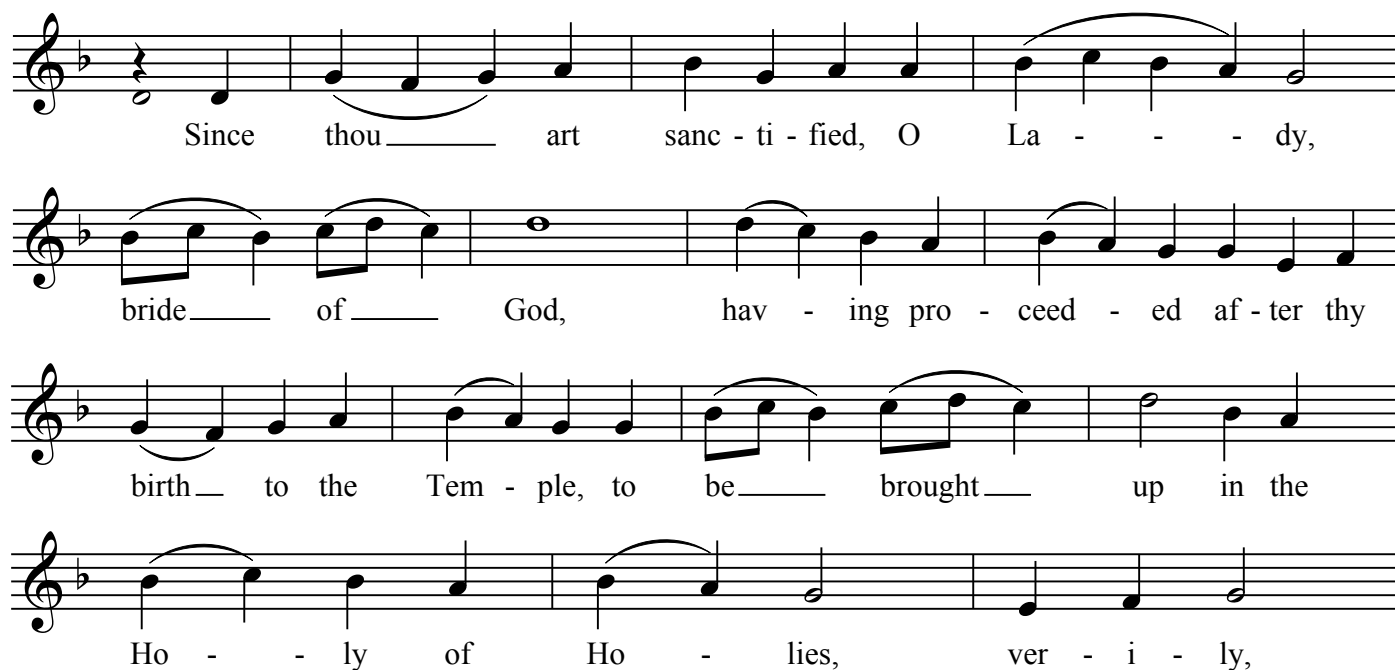
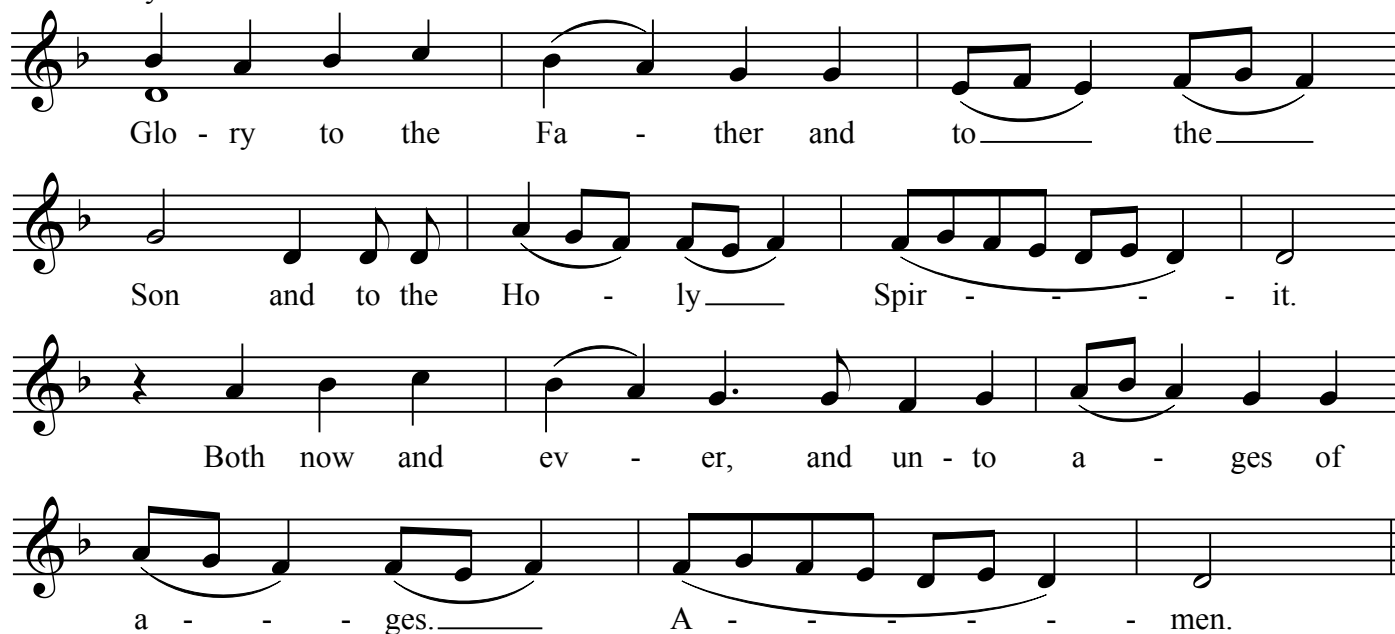
Ver - i - ly, the blame - less saint ent - 'reth by the
Ho - ly Spir - it to dwell in the Ho - ly of
Ho - lies and to be nour - ished by the
an - gel who in truth shall be a most ho - ly
tem - - - - - ple for our ho - - - - - ly
God. He it is who by
dwell - ing in her hath sanc - ti - fied all cre -







Glory and Both Now in Tone 5



Ga - bri - el was sent to thee with food.

And all the heav - ens were a - mazed at be -

- hold - ing the Ho - ly Spir - it

dwell - ing in thee.

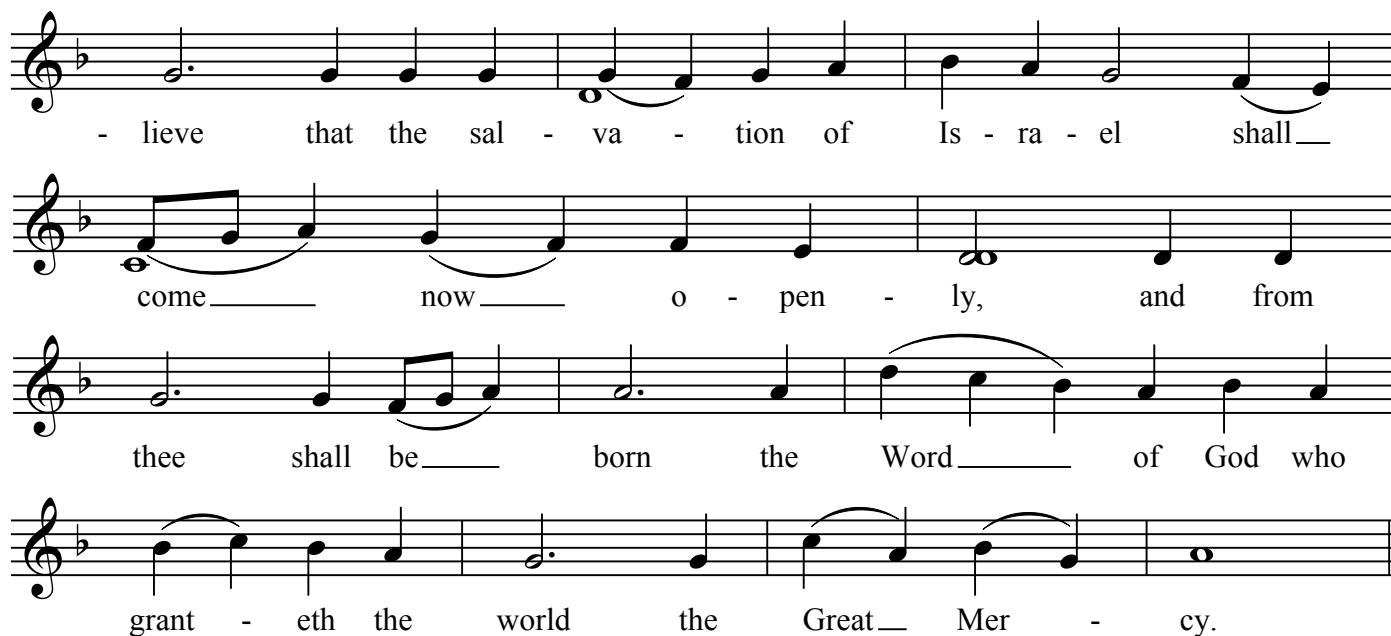
Where - fore, O pure and spot - less The - o - to - kos,

glo - ri - fied in heav - en and up - on earth, save

our race.

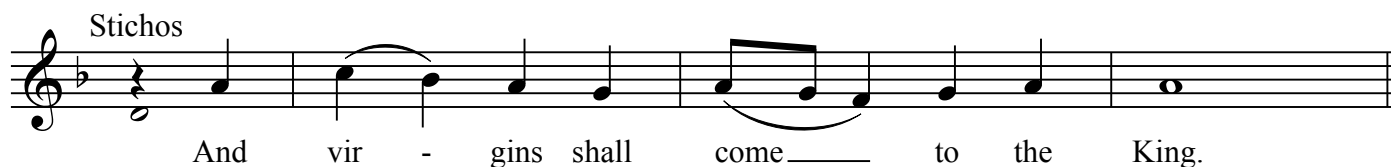
Prosomion 1 - Special melody: *Rejoice*

Ison Ver - i - ly, heav - en and earth _____ re - joice at be -
- hold - - ing the su - per - sen - - - su - ous
heav - en, thē on - - - ly _____ blame - - - less
Vir - gin go - ing forth to the di -
- vine _____ a - bode _____ to be brought _____ up in a
no - - - ble man - ner, of whom _____ Zach - a -
278 - ri - ah cried in glad - - - - ness: I
o - pen to _____ thee the gate _____ of the Tem - ple, _____ O _____
gate _____ of the Lord. A - bide _____ there - in re -
- joic - ing; for I _____ have known and do be -



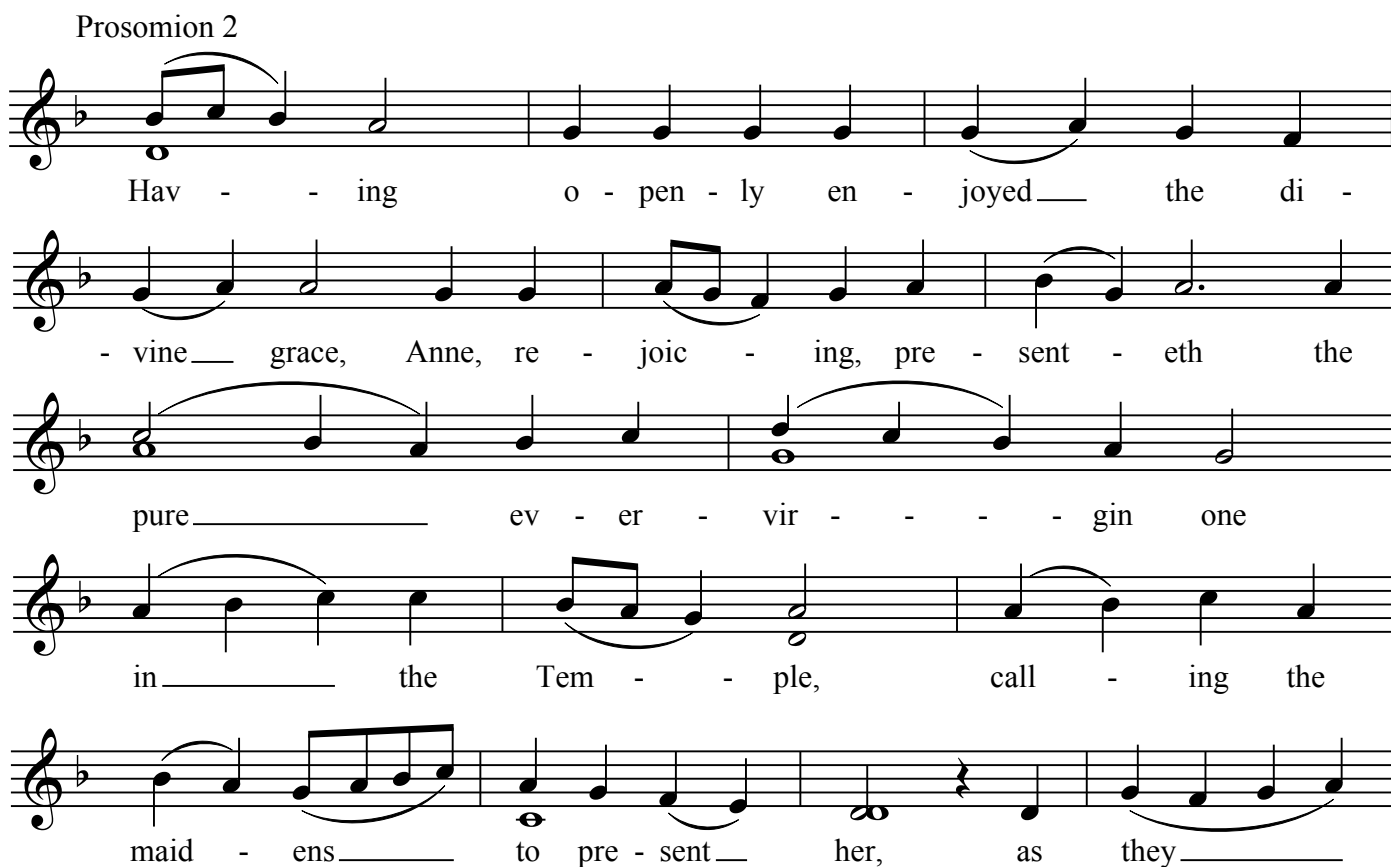
- lieve that the sal - va - tion of Is - ra - el shall
come now o - pen - ly, and from
thee shall be born the Word of God who
grant - eth the world the Great Mer - cy.

Stichos



And vir - gins shall come to the King.

Prosimion 2

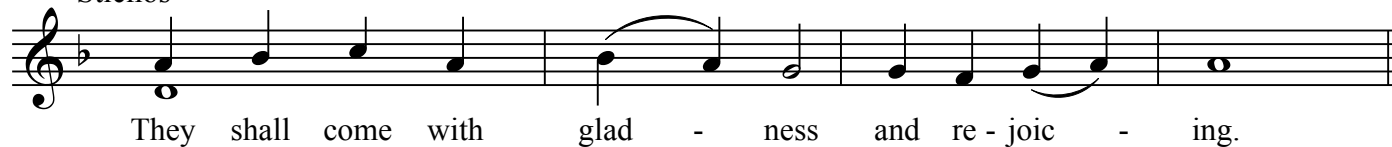


Hav - ing o - pen - ly en - joyed the di -
vine grace, Anne, re - joic - ing, pre - sent - eth the
pure ev - er - vir - gin one
in the Tem - ple, call - ing the
maid - ens to pre - sent her, as they



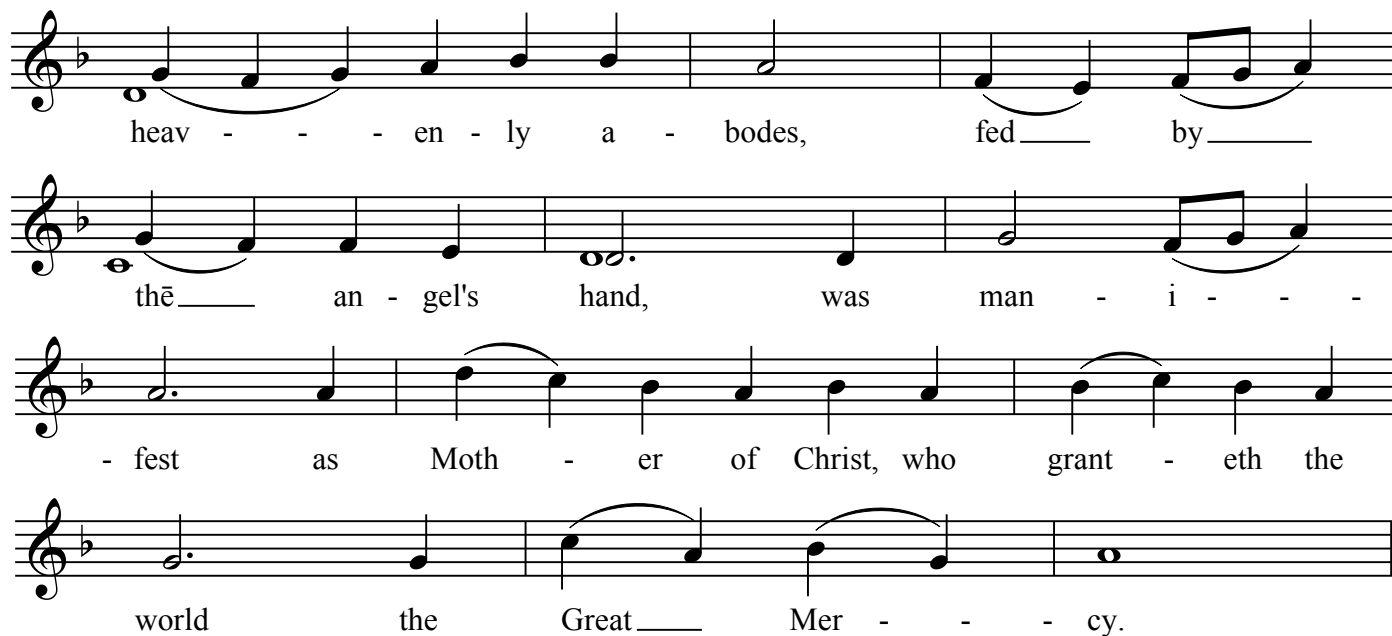
car - ry lamps, say - ing Go _____ forth _____ my
daugh - - - - ter, to him who gave _____
thee to me. Be thou to him a _____ vow, an _____
in - cense of sweet o - - - dor.
En - ter thou _____ un - to the veiled _____ ones and
learn _____ the mys - ter - ies. Pre - pare _____ thy - - -
- self _____ to be - come a de - light - ful dwell - - - -
- ing un - to Je - sus who grant - eth the
world the Great _____ Mer - - - cy.

Stichos



They shall come with glad - ness and re - joic - ing.

Thē all - ho - ly Vir - gin, the tem - ple that —
did — con - tain — the — God - head, is
placed — in the Tem - ple of God. And the
maid - - - ens, go - ing be - fore — her, —
car - ry — lamps. Where - fore, — her
par - ents, the good hus - band — and — wife, Jo - a -
- chim — and Anne, re - joice and ex - change glad tid -
- ings; for they — gave birth to thē
all - blame - less — one who gave — birth to the Cre -
- a - tor, who, as she — re - sid - ed in the



heav - - - en - ly a - bodes, fed by the
an - gel's hand, was man - i - - -
- fest as Moth - er of Christ, who grant - eth the
world the Great Mer - - - cy.

Glory and Both now, Tone 6



Glo - ry to the Fa - ther and to the Son and to the
Ho - ly Spir - - - it.
Both now and ev - er and un - to a - ges of
a - - - ges. A - - - men.
Let us, the as - sem - bly of be - liev - - - -
- ers, cel - e - brate to - day spir - i - tu - al - ly in our

gath - - - er - - - ing, and laud with
true wor - ship the vir - - - gin Maid - en of
God, the The - o - to - - - kos, pre -
- sent - - - ed in the Tem - - - ple
of the Lord, fore - chos - en from all gen - er -
- a - - - tions for thē a - bode of
Christ, King of all.
Where - fore, ye Vir - gins, come forth, hold - ing your
lamps and hon - our - ing the sol - emn pro -
- ces - sion of thē ev - er - vir - - - gin. And

ye — moth - ers, cast off all sor - row, and
fol - low them, prais - - - ing — her who
hath be - come a The - o - to - - - - kos,
and a cause of joy — to — the — world.
Let us all, there - fore, raise our voi - ces with thē an - gel,
hail - ing the one who is full of grace,
who ev - er in - ter - ced - - - - eth for —
our — souls. —

To - day the Vir - gin is the fore - sha - dow - ing of the
pleas - - - ure of God, and the be -
- gin - ing of the preach - ing of the sal - va - tion of
man - kind. Thou hast ap - peared in the
Tem - ple of God o - pen - ly and hast gone be - fore, preach - ing
Christ to all. Let us shout with one thrill - ing voice,
say - ing, Re - joice, O thou who art the ful - fill - ment
of the Cre - a - tor's dis - pen - sa - tion.

Chanter: Chant "Glory to the Father and to the Son and to the Holy Spirit" and repeat the above Troparion. Then chant "Both now and ever, and unto ages of ages. Amen", and repeat the above Troparion again, with the third ending below.

- sa - - - tion.

After the six (6) Psalms, sing "God is the Lord" with the four (4) Verses in Tone 4, as on page 17 in the Matins Byzantine Project by Kazan, and then sing the Troparion as in Vespers, on page 63 of this book.

Then sing the Anabathmoi, as on page 63 and 64 in the Matins Byzantine Project, and the Prokeimenon, as on page 65 of this book.

After the Matins Gospel and Psalm 50, sing the "Glory" in Tone 2 on page 66, with "Today the living temple, ...". Then, sing "Both now" and repeat "Today the living temple," and conclude with "Have mercy upon me ..." and "Today the God-containing temple..." on page 67 of this book.

Then sing the Katabasiae in Tone 1, as on pages 68 through 72 of this book; then sing the Ninth Ode, as on pages 73-76, and the additional Odes on pages 77-80, and conclude with the final Katavasiae on page 81 of this book.

Now sing the Exapostilarion, as on page 82.

Now sing the Praises in Tone 1, as on pages 83 through 86.

Now sing the "Glory and Both now," as on pages 86 through 87.

Continue with the Great Doxology in Tone 2, as on pages 205 thru 209 in the Matins Byzantine Project by Kazan, and instead of "Today is salvation..." sing the Troparion of the Feast, as on page 63 of this book.

THE DIVINE LITURGY - MENAION

NOVEMBER 21
PRESENTATION OF OUR LADY

KONTAKION OF THE FEAST

PAGE 88

FEAST OF THE LEAVE-TAKING &
FEAST OF ST. CATHERINE THE MARTYR

NOVEMBER 25

TROPARION-TONE 5, ST. CATHERINE
KONTAKION-TONE 2, ST. CATHERINE

PAGE 89

PAGE 90

FEAST OF THE APOSTLE ANDREW

NOVEMBER 30

TROPARION-TONE 4, ST. ANDREW

PAGE 90

Following the Kathimata of the Feast, sing the Anabathmoi, as on pages 63 and 64 in the Matins Byzantine Project by Kazan. Then sing the following Prokeimenon.

Ison
Heark - en, O daugh - ter, and see, and in - cline thine ear,
and for - get thy peo - ple and thy fa - ther's house.
And the King shall great - ly de - sire thy beau - ty.

Verse
My heart ov - er - flow - eth with a good word.

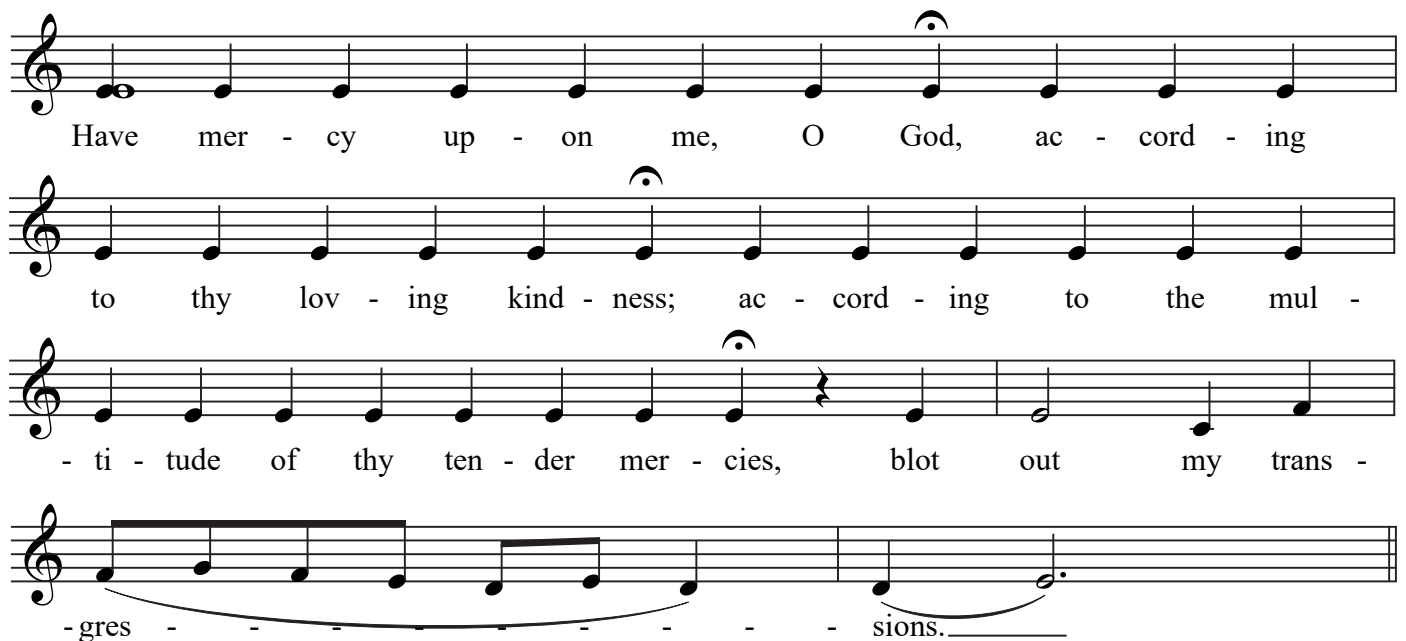
Third Time
Heark - en, O daugh - ter, and see, and in - cline thine ear,
and for - get thy peo - ple and thy fa - ther's house. And the King shall
great - ly de - sire thy beau - ty.

*Following the Matin Gospel, and the reading of Psalm 50,
sing the following Glory, etc. in the Second Tone.*



Glo - ry to the Fa - ther and to the Son and to the
Ho - ly Spir - it. To - day the liv - ing tem - ple, the
tem - ple of the great King, en - ter - eth in - to the
Tem - ple, to pre - pare a di - vine a - bode.
Where - fore, O ye na - tions, re - joice.
Both now and ev - er and un - to a - ges of a - ges. A - men.

Repeat "Today the living temple, ... O ye nations, rejoice." Then, sing the following in Tone 4.



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.

To - day the God - - - con - tain - ing tem - - -
- ple, the The - o - to - - - - - kos, shall
be pre - sent - ed in the Tem - ple of the Lord and be re -
- ceived by Zach - a - ri - ah. To - day the Ho - ly of
Ho - lies re - joic - eth, and the ranks of an - gels
cel - e - brate____ mys - - - tic - - - ly.____
Where - fore, to - day____ as we cel - e - brate with
them, we shout with Ga - bri - el, Hail,____ O full of
grace, the grace____ of the Lord who pos - sess - eth the
Great Mer - cy is____ with____ thee.____

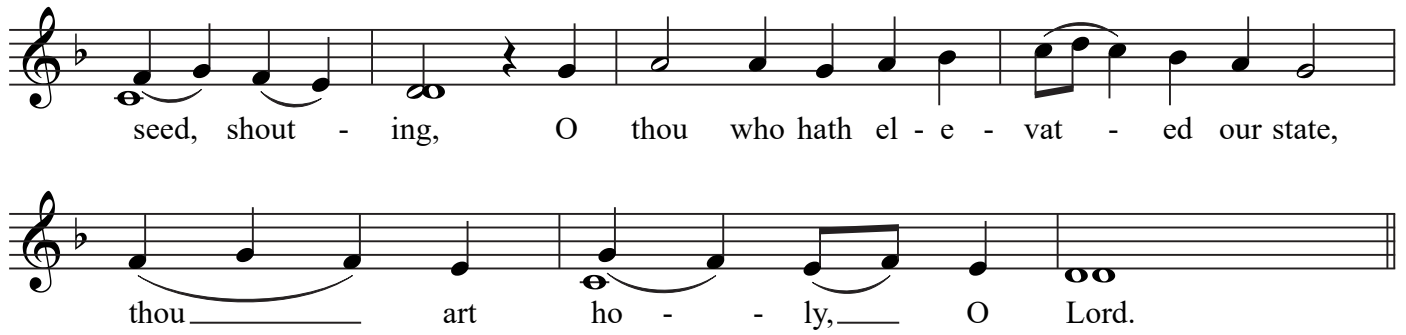
**It is more traditional to stay on D for the melody at this point in Tone 4.*

Ode 1

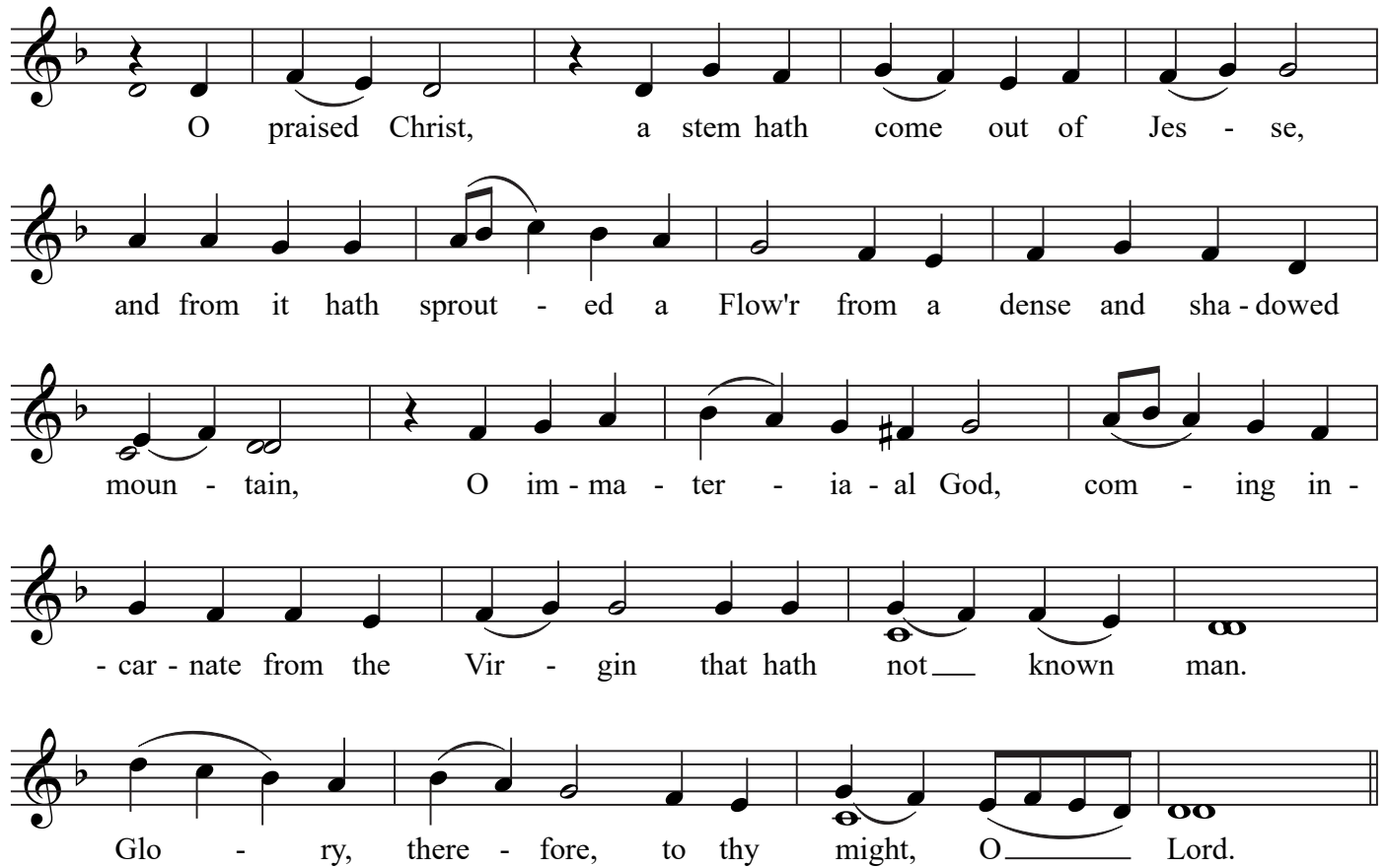
Christ is born, glo - ri - fy him. Christ hath
come from the heav - ens, re - ceive him.
Christ is on earth, be ye el - e - vat - ed.
Sing un - to the Lord, all thē earth; and ye
na - tions, praise him with joy; for
he hath been glo - ri - fied.

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



Ode 4

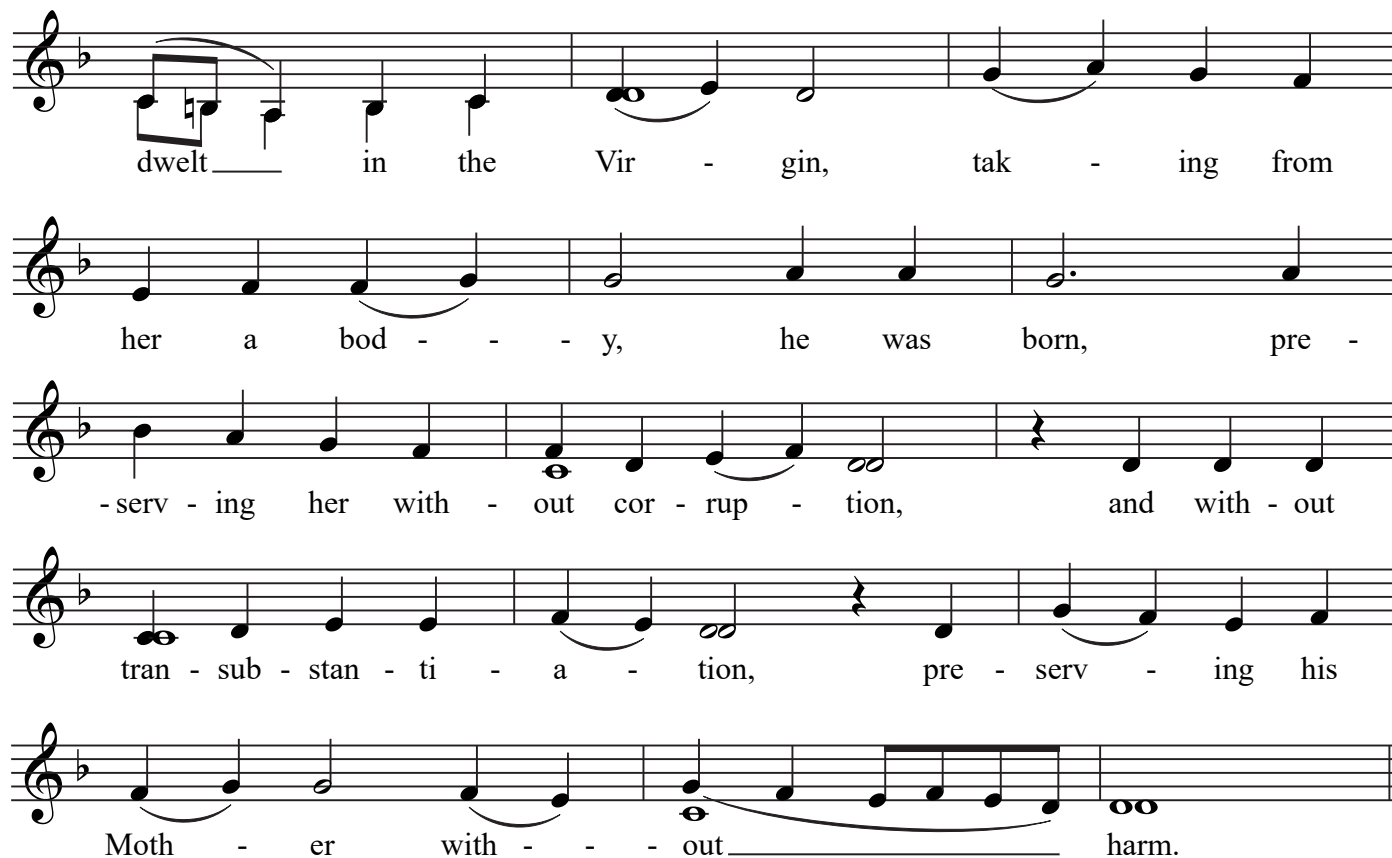


Ode 5

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.

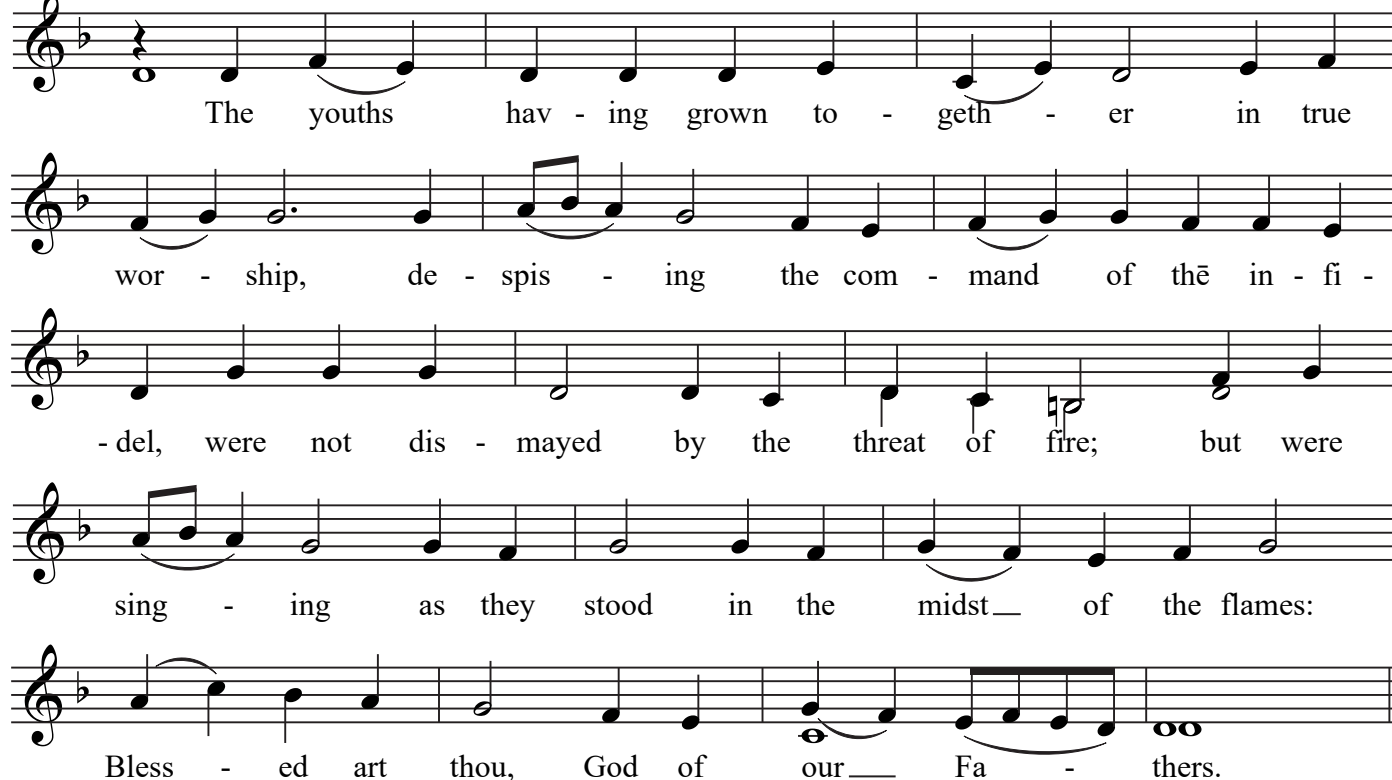
Ode 6

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

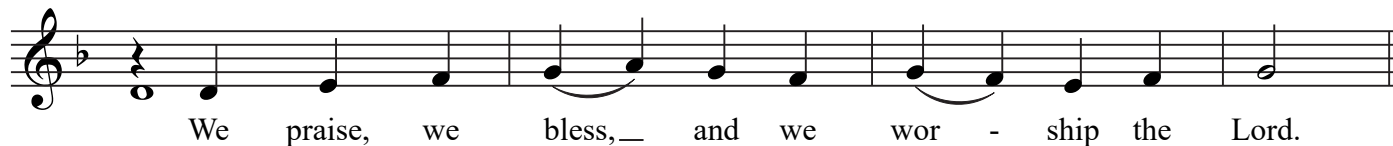


dwelt in the Vir - gin, tak - ing from
her a bod - - - y, he was born, pre -
- serv - ing her with - out cor - rup - tion, and with - out
tran - sub - stan - ti - a - tion, pre - serv - ing his
Moth - er with - - - out harm.

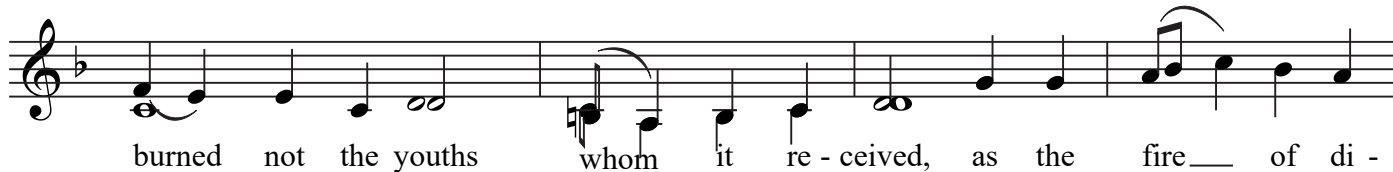
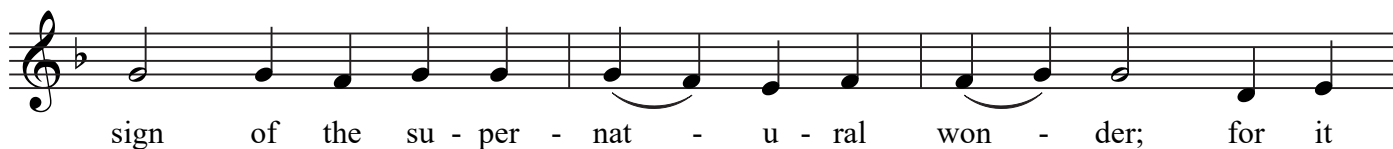
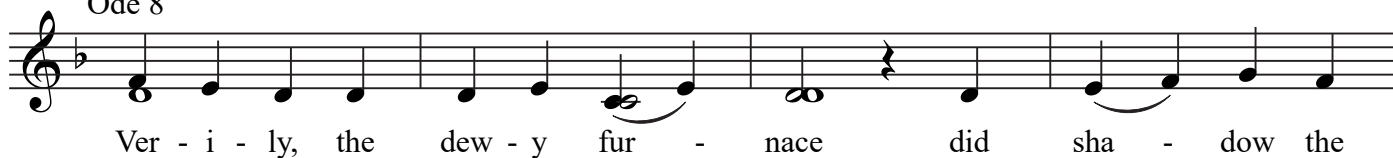
Ode 7



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:
Bless - ed art thou, God of our Fa - thers.



Ode 8



Priest/Deacon: The Theotokos and Mother of the Light let us honor and magnify in song.

PLEASE NOTE: In the original manuscript from Kazan, he reversed the order of the 9th Ode, putting page 347 of Nassar before page 346. It is corrected in this computerized version.



Thē an - gels be - hold - ing thē en-trance of thē all - pure one
were ov - er - ta - ken by sur - prise; how hath the Vir - gin en -
-tered in - to the Ho - ly of Ho - - lies?
Since thou__ art a liv - ing Tem - ple of God, O The - o -
- to - - - kos, no im - pure__ hand shall touch__ thee.
But the lips__ of be - liev - ers, let them cease - less - ly
laud__ thee, cry - ing un - to thee__ joy - ful - ly with the
voice__ of thē an - gels, Ver - i - ly, O un - de - filed__
Vir - gin, thou art more ex - alt - ed than all crea - tures.

Thē an - gels, be - hold - ing thē en-trance of thē all - pure one,
were ov - er - ta - ken by sur - prise: How hath she en - tered in a
strange man - ner to the Ho - ly of Ho - lies?
Hav - ing at - tained the most re - splen - dant, pure
beau - ty of thy soul, O pure The - o - to - kos,
and the grace of God hav - ing been cast up - on thee from
heav - en, thou shalt ev - er light - en with
thē e - ter - nal Light those who joy - ful - ly cry: O
un - de - filed Vir - gin, ver - i - ly,
thou art more ex - alt - ed than all crea - tures.

Let us, an - gels and men, hon - or thē en - trance of the
Vir - - gin; for she en - tered with
glo - ry in - to the Ho - ly of Ho - lies.
Thy mir - a - cles, O pure The - o - to - kos,
tran - scend words in sub - lim - i - ty; for
I com - pre - hend that thine is a bod - y tran -
scend - ing de - scrip - tion, not re - cep - tive
to the flow of sin. Where - fore, I cry to thee
grate - ful - ly, Thou O spot - less Vir - gin, art
ver - i - ly more ex - alt - ed than all crea - tures.



Re - joice___ with the saints, ye an - gels and ye vir -

-gins; ex - change with each oth - er glad tid - ings; for the

Maid - en of God hath en - tered in - to the Ho - ly of Ho - lies.

The Mo - sa - - - ic Law fore - told___ thee by

sign in a strange man - ner, O spot - less one.

Ver - i - ly, thou___ art a tab - er - nac - le, a di - vine___

jar, a strange ark, a shel - ter, a rod, an ev - er - last - ing

tem - ple, and a gate of God. Where - fore, it

teach - eth us to cry___ un - to thee, O spot-less Vir - gin:

thou___ art ver - i - ly more ex - alt - ed than all crea - tures.

Another Canon in Tone 1

The musical score is written on a single staff in G major (one sharp) and 4/4 time. It consists of eight lines of music, each with a corresponding line of text underneath. The melody is simple and melismatic, with many long horizontal lines indicating sustained notes. The lyrics are in English and describe the presentation of the Virgin Mary in the Temple.

Mag - ni - fy — her, — O my soul, who — was pre - sent - ed in the

Tem - ple of the Lord, and was blessed by the hands of the priests.

Ver - i - ly, the fruit of the prom - ise did come forth from

Jo - a - chim and Anne the right - eous, name - ly Mar - y, the

Maid - en of God, who is pre - sent - ed as a child in the

flesh, as an ac - cept - a - ble in - cense to the

ho - ly Tem - - - ple, to live in the

Sanc - tu - ar - y; for she — is — a — saint.

Mag - ni - fy — her, — O my soul, who — was pre - sent - ed in the

Tem - ple of the Lord, and was blessed by the hands of the priests.

Let us praise — her with songs who is a child by na - ture,

and hath been — man - i - fest in a sūp - er -

- nat - - ur - al man - ner as The - o - to -

- kos; for to - day she is of - fered to the

Lord in the Mo - sa - - ic Tem - ple

as a sweet in - cense and spir - it - u - al

fruit to the right - - eous — God.

Chant: "Glory to the Father and to the Son and to the Holy Spirit."

Glo - ri - fy, O my soul, the maj - es - ty of the
tri - une God - - - head, in - di - vis - i - ble.
Let us glo - ri - fy the in - sep - a - ra - ble
Trin - i - ty, the three - per - soned Na - ture, the
Glo - - - ry in - di - vis - i - ble,
cease - less - ly praised in heav - en
and on earth in one God - head, bow - ing in true
wor - ship to the Fa - - - ther, Son, and
Ho - ly Spir - - - it.

Read "Both now and ever, and unto ages of ages. Amen"

Glo - ri - fy, O my soul, her who is more
hon - ra - ble than the hosts on high.
O vir - gin The - o - to - - - kos,
pray for us, who faith - ful - ly seek re - fuge in
thy com - pas - sion, who wor - ship pi - ous - ly thy
Son, the God of the world and its
Lord, that he may de - liv - er us from cor -
- rup - tion and dan - gers, and from sun - dry temp -
- ta - - - - - tions.

Now sing the following Ninth Eirmos of Christmas (Katabasia), then the Exaposteilarion on Page 82..

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



In faith, let us ex - tol

Mar - y, the faith - ful Maid - - - en

of our God, whom the mul - ti - tude of

Proph - - - ets of thē old cov - e - nant

fore - - - told, as be - ing a jar, a

rod, a tab - let, and an un - hewn

moun - tain; for to - day doth she

en - ter in - to the Ho - ly of Ho - lies to be brought

up for the Lord.

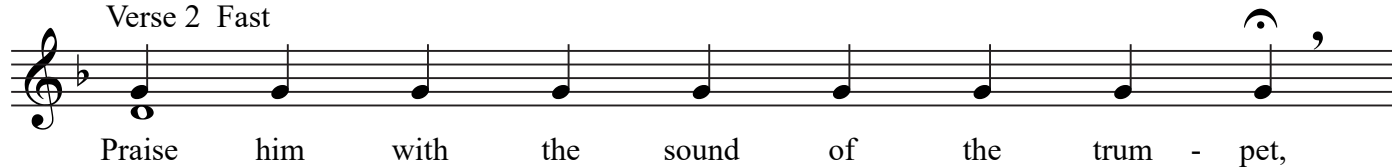
Verse 1 Fast

Praise God in his sanc - tu - ar - y, praise him in the
firm - a - ment of his pow'r. Praise him for his might - y acts,
Slow
praise him ac - cord - ing to his ex - cel - lent great - ness.

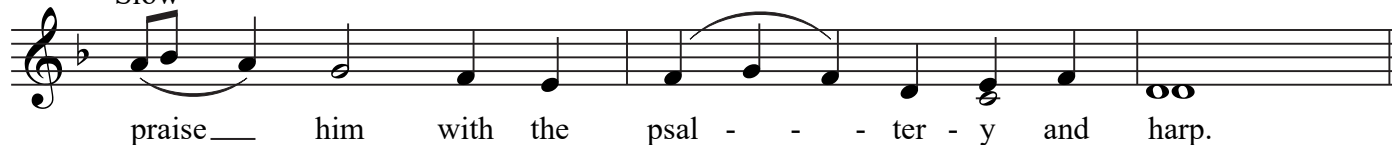
Prosimion 1 - Special melody: *Thou art the joy*

The lamp - car - ry - ing vir - gins ac - com - pan -
- ied the ev - er - vir - gin one re - joic - ing -
- ly, tru - ly proph - e - sy - ing in the spir - it of the
fū - ture; for the The - o - to - - - kos, be'ng the
tem - ple of God, was — brought in - to the Tem - ple
from her child - hood in vir - gin - al glo - - - - ry.

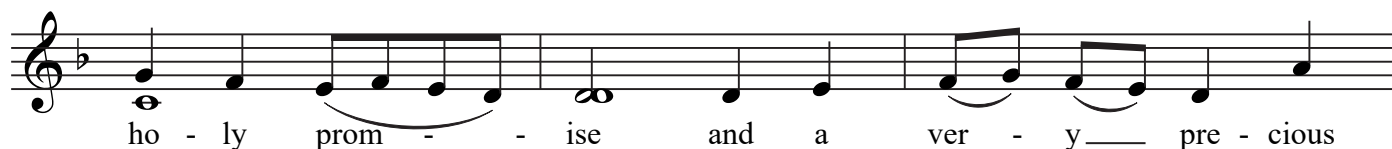
Verse 2 Fast



Slow



Prosimion 2



Verse 3 Fast

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

Prosomion 3

Thou hast borne for the world, O

Vir - gin, nour - ished by faith with heav'n - ly

bread in the ho - ly Tem - ple, the Bread of life, to

whom thou wast form - er - ly be - trothed mys - tic' - ly

by the Spir - it; for thou a chos - en

tem - ple, free of all blame, be - came a

bride un - to the Fa - ther.

Verse 4 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.

The musical notation for Verse 4 Fast is written on two staves. The first staff contains the melody for "Praise him up - on the loud cym-bals, praise him up - on the high sound-ing". The second staff contains the melody for "cym-bals; let ev' - ry - thing that hath breath praise the Lord." The tempo is marked "Fast".

Prosomion 4

Let the God - re - ceiv - ing Tem - - - ple be o - - -
pened, for Jo - a - chim hath tak - en her who
is the Tem - ple of the King of all and his
throne and placed her in glo - ry there - in,
of - fer - ing her as a Naz - a - rite to the
Lord who hath chos - en her as a Moth - er to him - self.

The musical notation for Prosomion 4 is written on seven staves. The first staff contains the melody for "Let the God - re - ceiv - ing Tem - - - ple be o - - -". The second staff contains the melody for "pened, for Jo - a - chim hath tak - en her who". The third staff contains the melody for "is the Tem - ple of the King of all and his". The fourth staff contains the melody for "throne and placed her in glo - ry there - in,". The fifth staff contains the melody for "of - fer - ing her as a Naz - a - rite to the". The sixth staff contains the melody for "Lord who hath chos - en her as a Moth - er to him - self." The tempo is marked "Slow".

Tone 2 - Slow

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

The musical notation for Tone 2 - Slow is written on two staves. The first staff contains the melody for "Glo - - - - ry to the Fa - ther and to the". The second staff contains the melody for "Son, and to the Ho - ly Spir - - - - it." The tempo is marked "Slow".

Both now and ev - - er and un - to
a - ges of a - - - ges. A - - men.
To - day thē all - blame-less Vir - gin is pre - sent - ed in the
Tem - ple for thē a - bode_____ of God,_____ the
King of _____ all, the Nour-ish - er of _____ all _____ our _____
souls. To - day thē all - pure ho - li - ness doth
en - ter in - to the Ho - ly of Ho - lies, as a three - year
heif - er. Where - fore, let us, like thē an - gel, hail _____ her, _____
say - - - ing: Re - joice, _____ O thou who a - lone art
bless - ed a - mong _____ wom - - - en.

Now sing The Great Doxology in Tone 2 on pages 205 to 209 in the Matins Byzantine Project. Then instead of "Today is salvation come unto the world," sing the Troparion of the Presentation as on Page 63 of this book.

Special melody: *Thou who wast raised up*

Thē all - pure tem - - - ple of the Sav - - - -
- iour, the most pre - - - cious bri - dal - cham - ber and
Vir - gin, the treas - ure - house of the glo - ry of
God, to - day en - tered the Tem - ple of the Lord,
bring - ing with her the grace which
is in the di - vine Spir - it: whom al - so thē
an - gels of God do cel - e - brate in
song; for she is the heav - en - ly
tab - er - nac - - - le.

Instead of "It is truly meet," sing the Heirmos of the Ninth Ode with its Magnification, in the Fourth Tone, "The angels beholding the entrance ..." and "Since thou art..." as on page 73 of this book.