

If this Feast falls on a Sunday, then the order is the same as on the Feast of St. Demetrius on October 26th.

On "O Lord, to thee have I cried," sing the Prosomia in Tone 4, as on pages 2 through 8 of this book.

Now sing "Glory" in Tone 6, as on pages 9 to the top of 10; and then "Both now" in Tone 6, as on page 10 of this book.

Continue with Vespers through to the Aposticha, then sing the "Aposticha and Stichoi," as on page 11 through the top of page 13 of this book.

Now sing the "Glory and Both now" in Tone 4, starting at the bottom of page 13 through to page 14. Continue Vespers with the chanting of St. Simeon's Prayer, Holy God, etc. Then sing the Troparion as on either page 15 (in the standard Tone 4) or the one on page 16 (in the Special Melody "Thou who was raised up." (See the explanation on the bottom of page 15.)

Now sing "Glory & Both now" as on the bottom of page 16, then sing the "Theotokion" in Tone 4, as in the Vesper Service Book, "The mystery which was hidden..."

Verse 5 (1) Fast

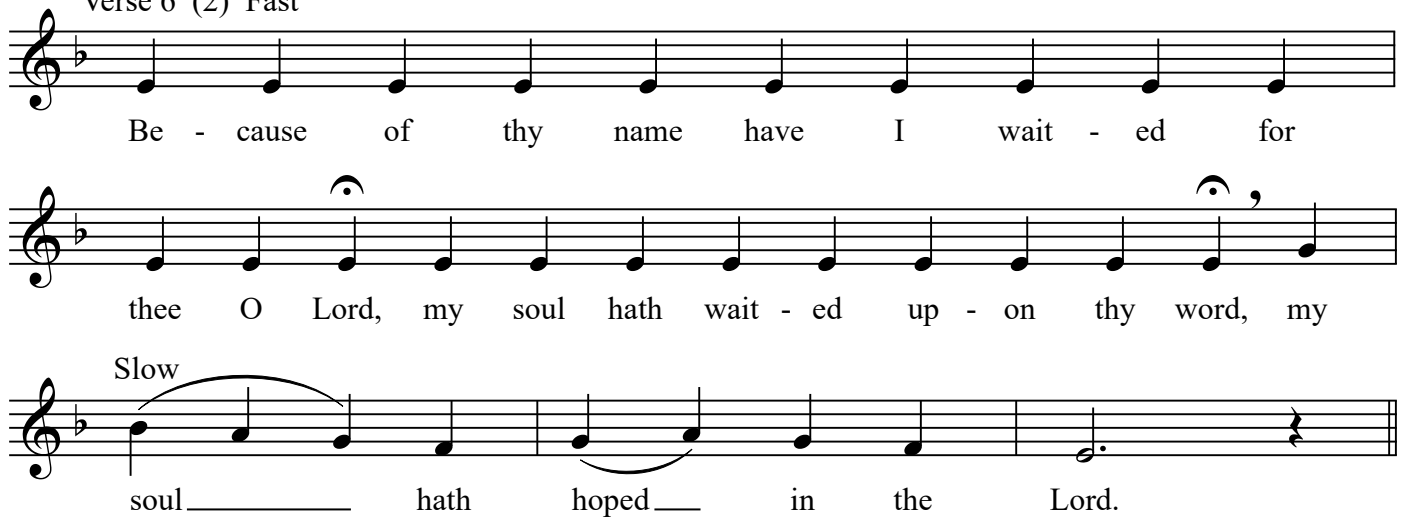
Ison
If thou, O Lord, should'st mark in - iq - ui - ties, O Lord,
Slow
who shall stand, for with thee there is for - give - ness.

Prosomion 1

Special melody: *As one valiant*

As thou — hast been man - i - fest - ed stand - ing all re -
- splen - dent, be - fore the tri - lu - mi - nar - - - y
God - head, O Mi - chael lead - er of hosts, thou
dost — shout re - joic - ing with the pow - ers on high: Ho - ly
Fa - - - ther! Ho - ly co - e - ter - nal Word,
Ho - ly, Ho - ly Spir - it! One Glo - ry — and Sov' - reign - ty, one
Na - - ture, one God - head, and one — Pow'r.

Verse 6 (2) Fast

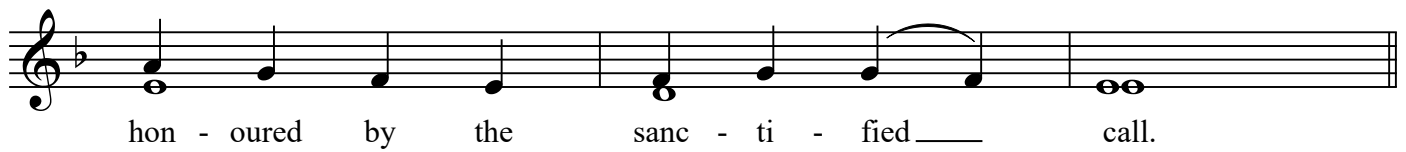


Be - cause of thy name have I wait - ed for
thee O Lord, my soul hath wait - ed up - on thy word, my
Slow
soul _____ hath hoped _____ in the Lord.

Prosimion 2

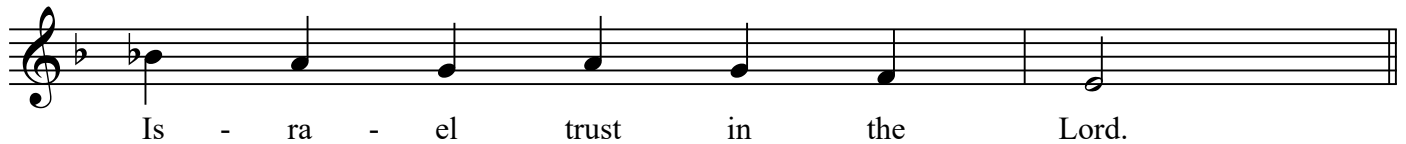


Thou _____ art of fier - y ap - pear - ance and of
won - drous beau - - - ty, O Arch - an - - - gel
Mi - chael, tra - vers - ing the spac - - - es
with thine im - mor - tal na - ture, ful - fill - ing the com -
- mands of thē All - cre - a - - - tor, and known as
pow - er - ful by thy _____ might. Ver - i - ly, _____ thou hast made thy
tem - ple a fount _____ of heal - - - ing,

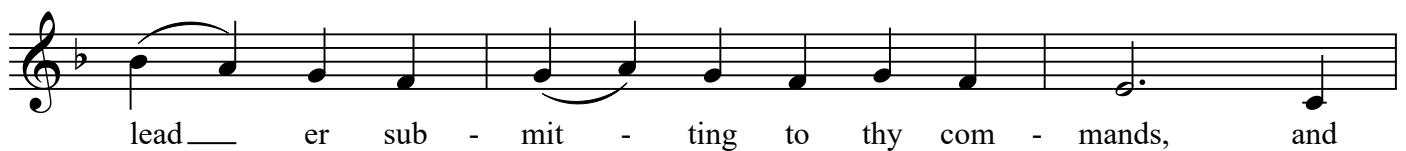
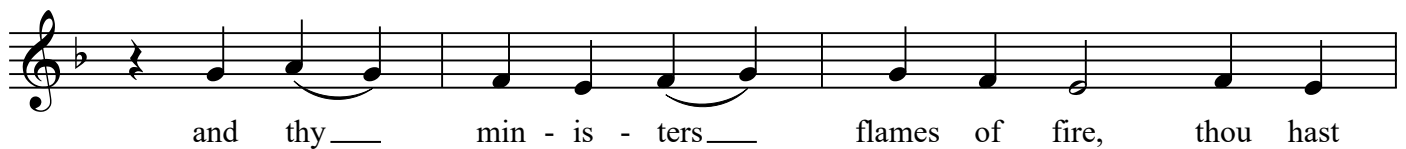
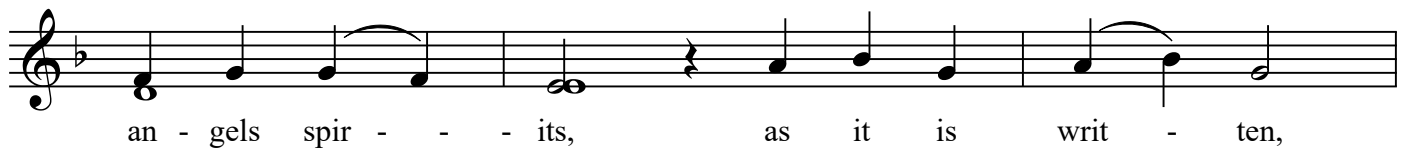


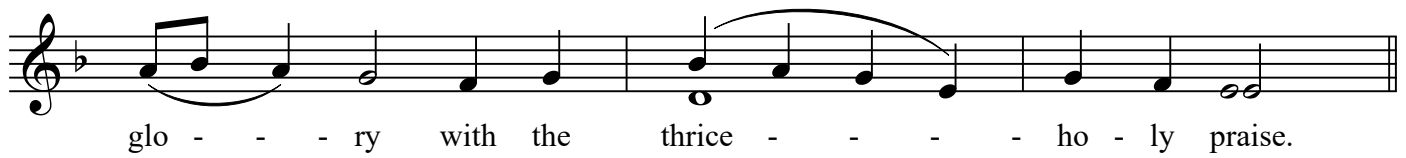
Verse 7 (3) Fast

♩, Slow

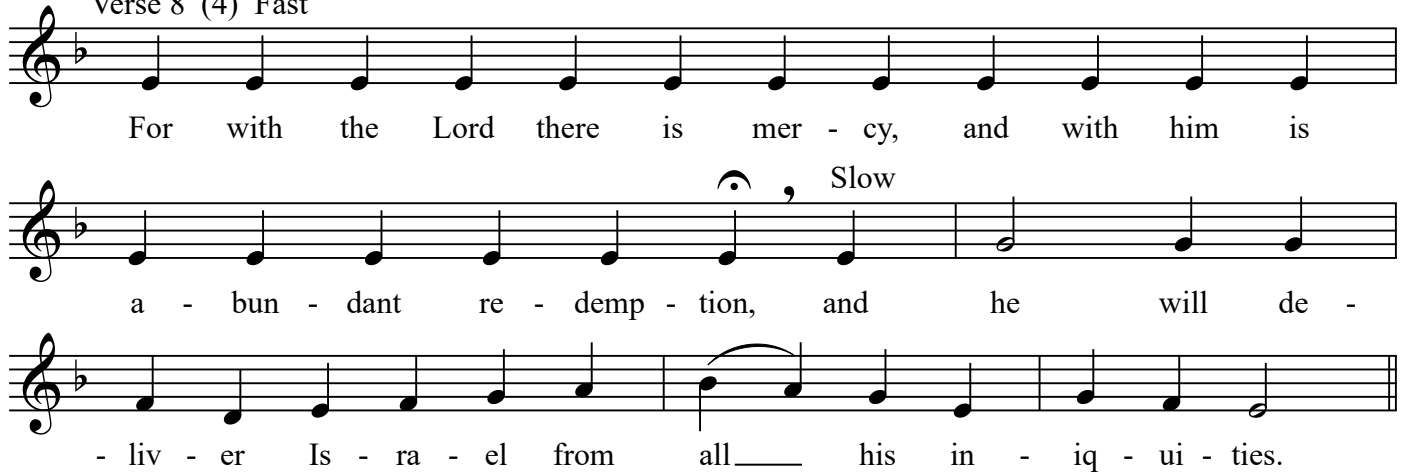


Prosimion 3



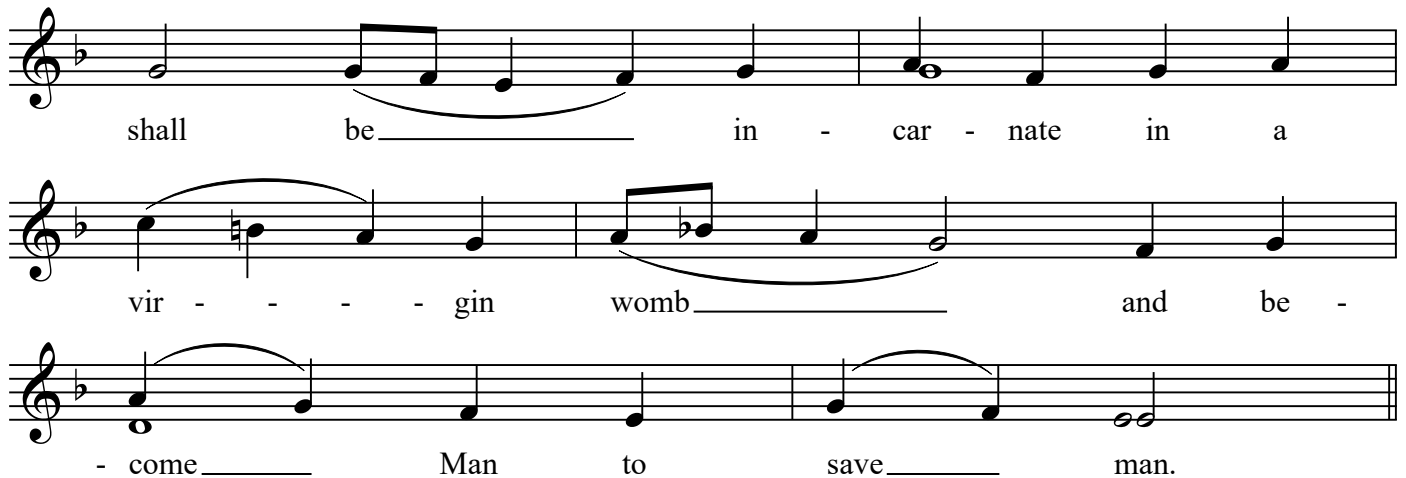


Verse 8 (4) Fast



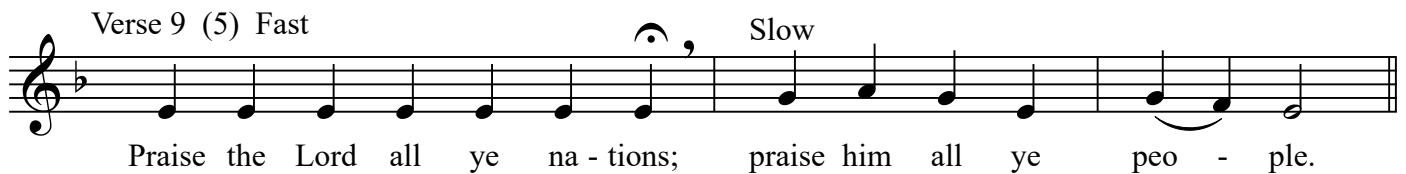
Prosomion 4





shall be in - car - nate in a
vir - - - gin womb and be -
- come Man to save man.

Verse 9 (5) Fast

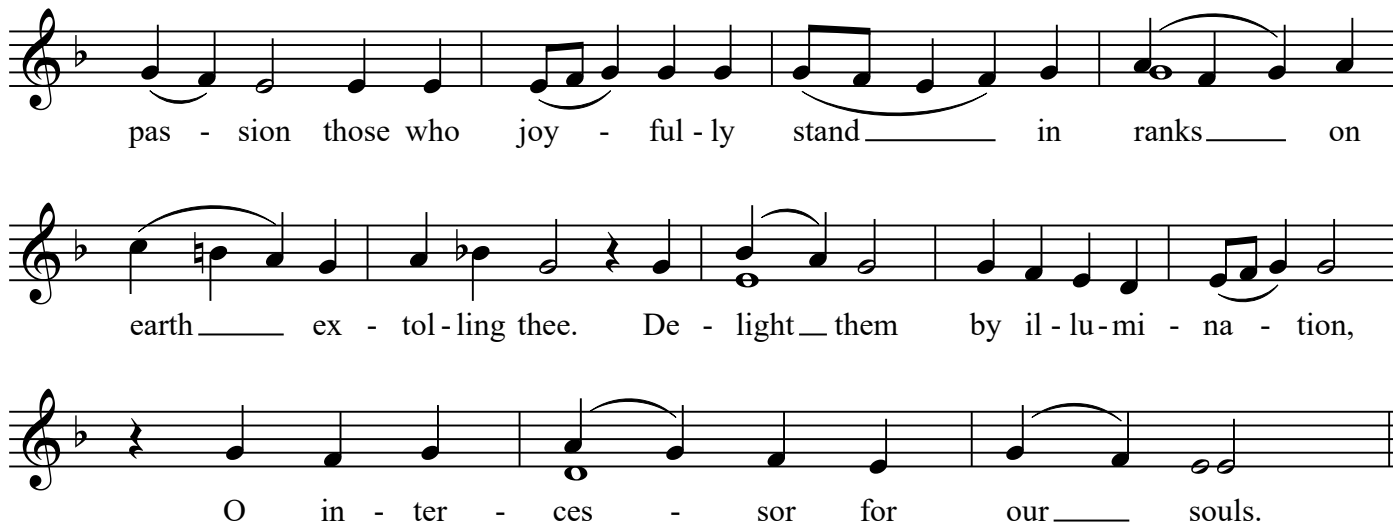


Praise the Lord all ye na - tions; praise him all ye peo - ple.

Prosimion 5



Stand - - - ing as thou dost be - fore the
throne of the tri - lu - mi - nar - y Trin - i - ty, O
Ga - - - bri - el lead - er of hosts, and
shin - ing with thē a - bun - dance of di - vine il - lu - mi -
- a - tion em - a - nat - ing cease - less - ly there -
- from, de - liv - er thou from the stark dark - ness of



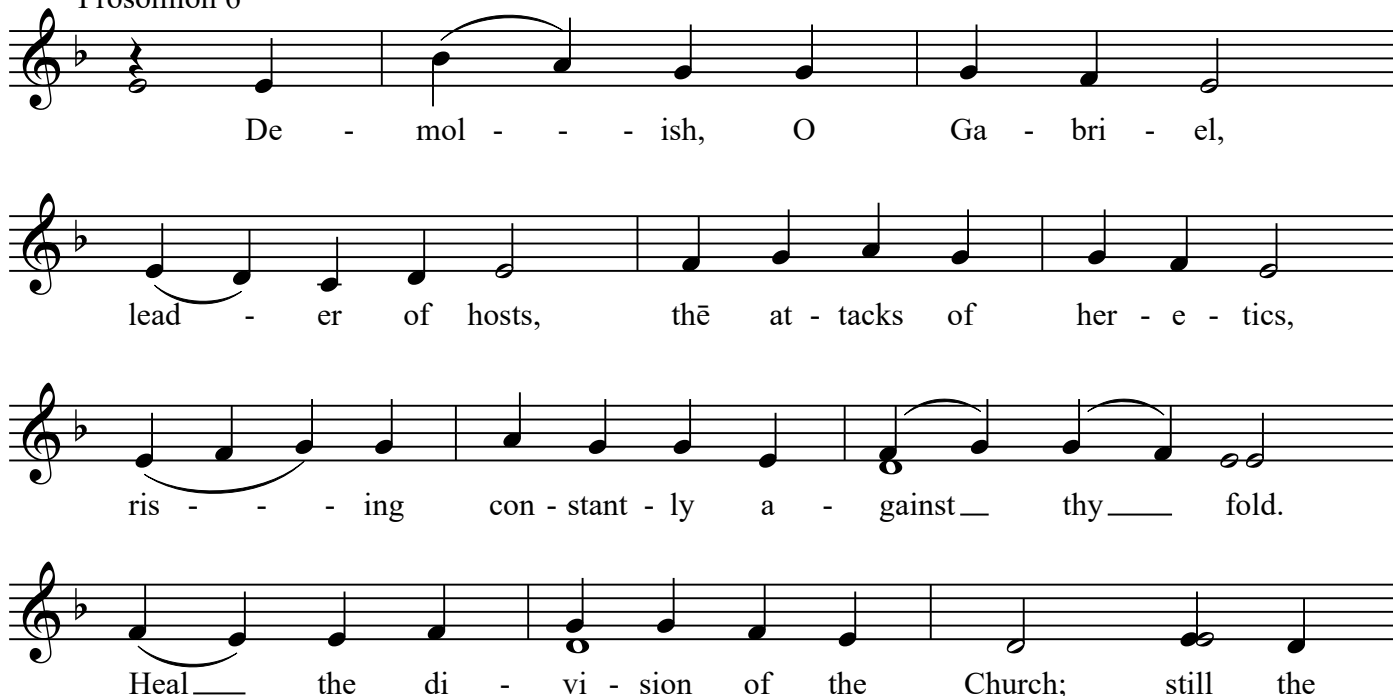
pas - sion those who joy - ful - ly stand _____ in ranks _____ on
earth _____ ex - tol - ling thee. De - light _____ them by il - lu - mi - na - tion,
O in - ter - ces - sor for our _____ souls.

Verse 10 (6) Fast



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

Prosimion 6



De - mol - - - ish, O Ga - bri - el,
lead - er of hosts, thē at - tacks of her - e - tics,
ris - - - ing con - stant - ly a - gainst _____ thy _____ fold.
Heal _____ the di - vi - sion of the Church; still the

temp - est of count - less temp - ta - tions, and de -

- liv - er from hard - ships and ca - lam - i -

- ties those who ea - ger - ly cel - e - brate thy

mem - o - ry, who has - ten to the shad - ow of thy pro -

- tec - tion, O in - ter - ces - sor for our___ souls.

Ison

O - - - - - ry to - - - - - the

Fa - - - - - ther and to - - - - - the - - - - - Son and to the

Ho - - - - - ly - - - - - Spir - - - - - it.

Very Slow

Re - - - - - joice with us, all ye - - - - - princ - es of the

ranks of an - - - - - gels; for your lead - er and our great

cham - pion, the great prince of hosts, is to -

- day - - - - - seen - - - - - sanc - ti - fied in a strange man - ner in his

no - - - - - ble tem - - - - - ple. Where - fore, it is

right and meet that we laud him, cry - - - - - ing, Pro -

- tect - - - - - us by the shad - ow of thy wings, O

Mich - - - el, the great arch - an - - - gel.

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

a - ges. A - - - men. Re-joice with us, all ye

ranks of vir - gins; for she who is an in - ter - ces - sor and

me - di - a - trix, a great shel - ter and ref - uge,

doth on this day con - sole the sor - row - ful with her di - vine and

ven - er - a - ble prov - i - dence. Where-fore, it is

meet that we praise her, cry - ing, Pro - tect us, O pure

La - - - dy and The - o - to - kos, with thy di - vine in - ter -

- ces - - - sions.

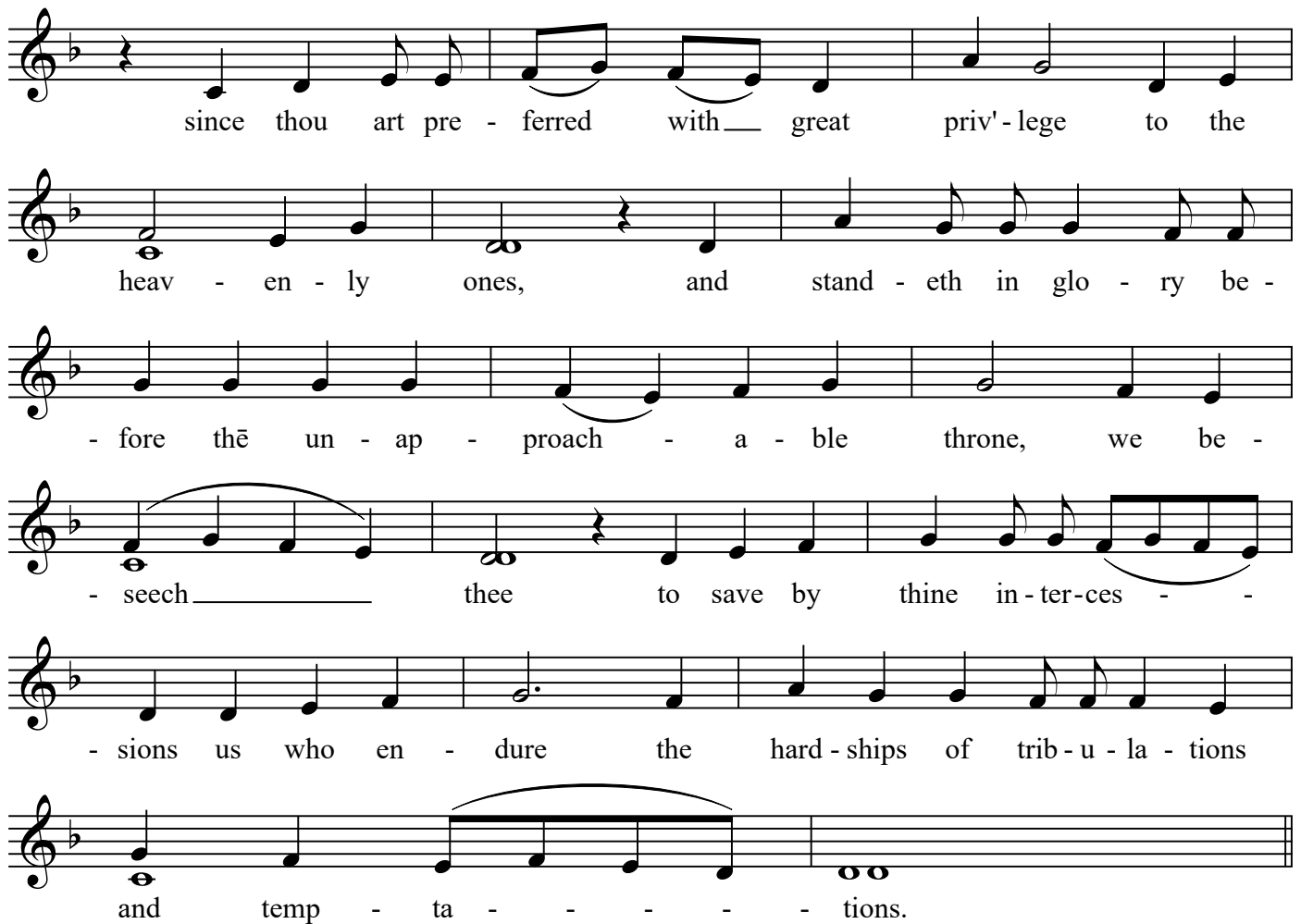
Aposticha - Tone 1

Special melody: *Thou art the joy*

Ison
Come, ye who hold _____ in the world _____ an an - gel - ic
cel - e - bra - - - tion, let us _____ raise _____ our
voic - es in _____ praise un - to God sit - ting on the
throne of glo - - - ry: Ho - - - ly _____ the
heav'n-ly Fa - ther! Ho - ly the co - e - ter - - - nal
Word! Ho - ly the most Ho - ly Spir - - - it!

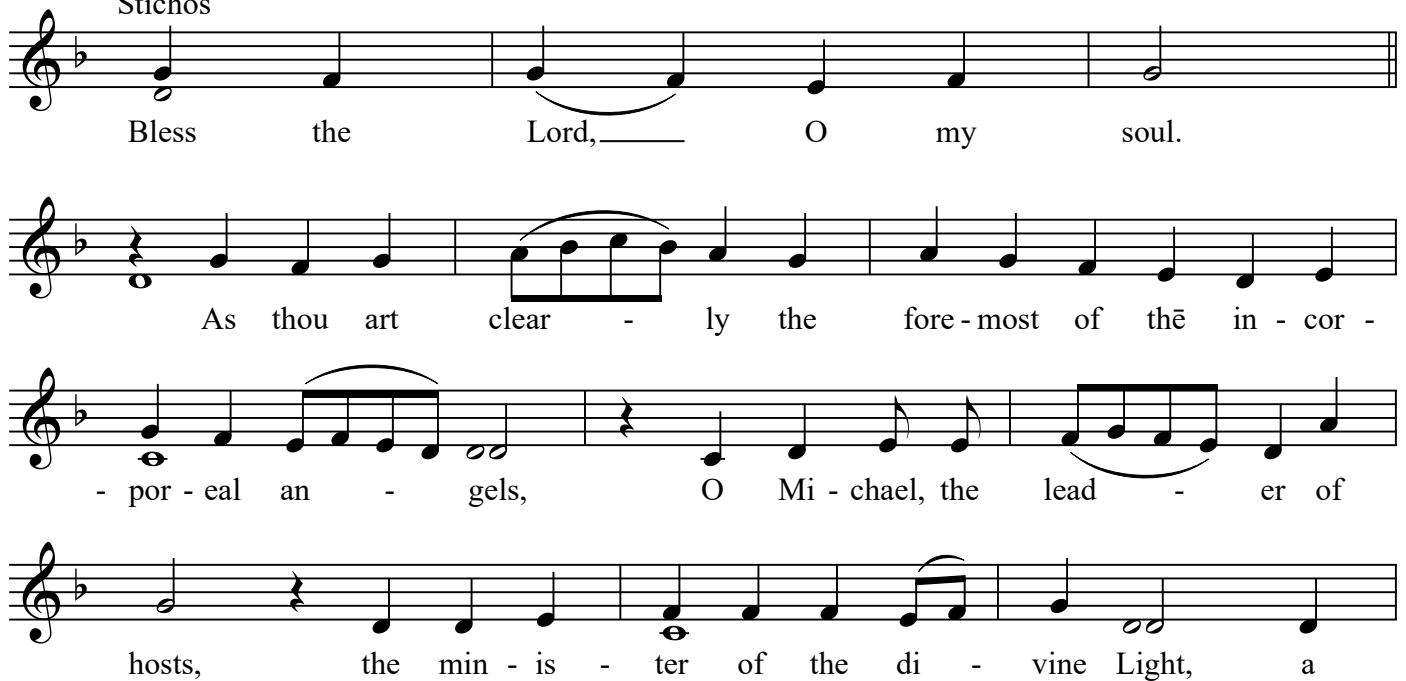
Stichos

Who mak - eth his an - gels spir - - - its.
O Mi - chael, the lead - - - er of
hosts, _____ who be - hold - eth things in de-scrib - a - - ble,



since thou art pre - ferred with great priv' - lege to the
heav - en - ly ones, and stand - eth in glo - ry be -
- fore thē un - ap - proach - a - ble throne, we be -
- seech thee to save by thine in - ter - ces -
- sions us who en - dure the hard - ships of trib - u - la - tions
and temp - ta - tions.

Stichos



Bless the Lord, O my soul.
As thou art clear - ly the fore - most of thē in - cor -
- por - eal an - gels, O Mi - chael, the lead - er of
hosts, the min - is - ter of the di - vine Light, a

wit - ness and in - i - ti - ate there - of, save
us who hon - or thee an - nu - al - ly
in true wor - ship, prais - ing thy
faith in the Trin - i - ty.

Now sing the "Glory" and "Both now" in Tone 8 as below.

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.
Since thou art pre - ferred in rank, and an arch -
an - gel, O lead - er of hosts, de - liv - er, O
glo - ri - ous one, from ev' - ry op - pres - sion,

sor - row, sick - - - ness, and from heav - y sins,
those who laud thee hum - - - bly, and im -
- plore thee. And since thou art
im - ma - te - ri - al, thou dost ver - i - ly be -
- hold him who is with - out mat - ter,
gleam - ing in thē un - ap - proach - a - ble light, the
light of the glo - ry of the Lord, who for
love of man - kind took flesh from the Vir - gin for our
sakes, when he willed to save man -
- kind.

Troparion - Standard Tone 4*

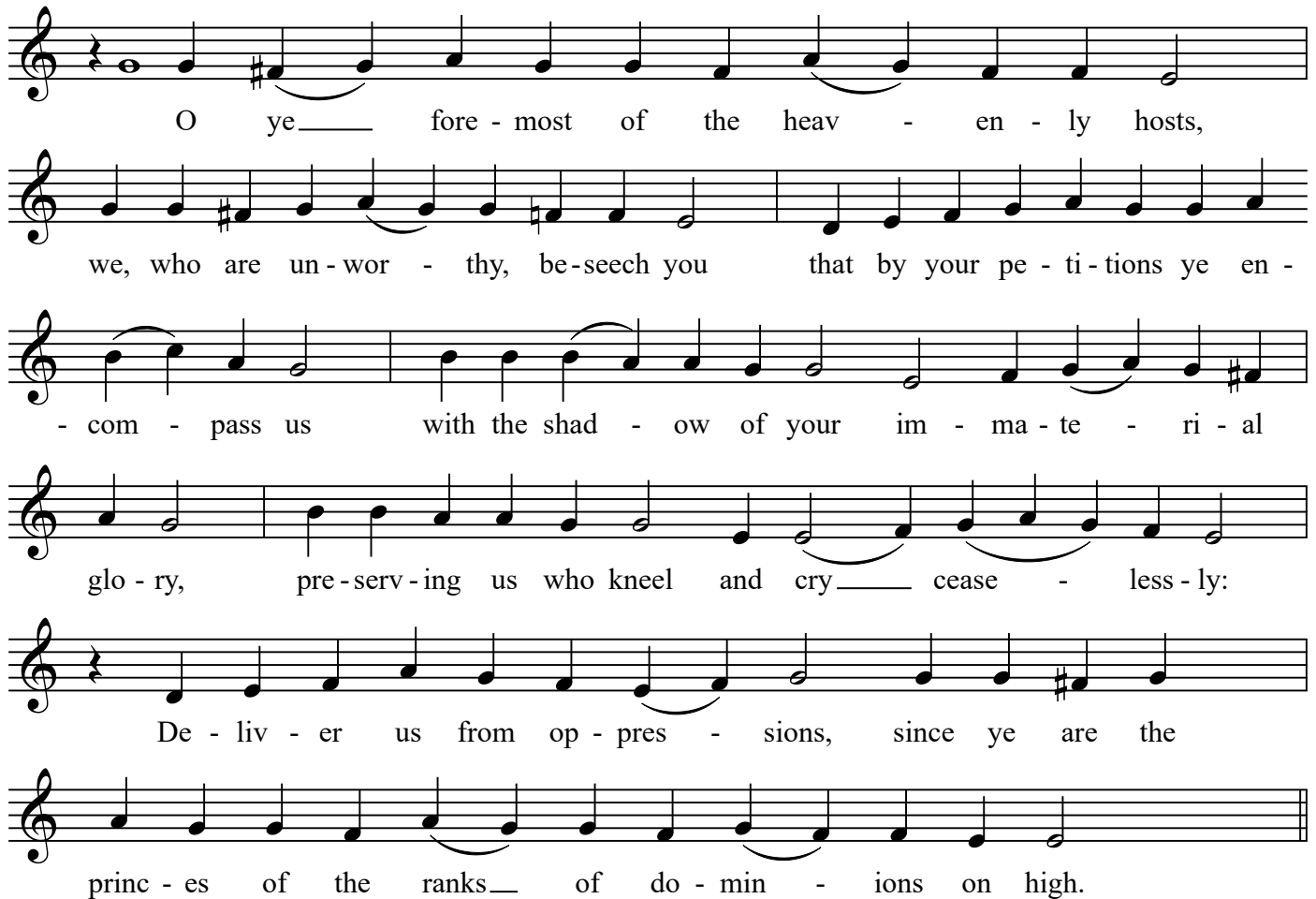
O ye fore - most of the heav'n - - - ly hosts,
we who are un - wor - thy, be - seech you
that by your pe - ti - tions ye en - com - pass
us with the shad - ow of your im - ma - te - ri - al
glo - - - ry, pre - serv - ing us who kneel and cry
cease-less - ly: De - liv - er us from op - pres - sion, since
ye are the princ - es of the
ranks of do - min - ions on high.

Editor's Note: 1) Although Kazan did not write it this way, traditionally, Tone 4 follows the pattern of Tone 2, with an A-flat and not A-natural.

2) Kazan composed this troparion two ways: in a standard Tone 4 and in the Special melody of "Thou who wast raised up," which is the proper melody for this troparion. However, there are two different arrangements for "Thou who wast raised up": one is used for dismissal hymns and the other is used for kontakia. The arrangement in the old printed Byzantine Project is the one for kontakia, not dismissal hymns, which is why the melody on the next page is different from that which is in the old printed Byzantine Project. Furthermore, the troparion here is only to be sung once, not twice. This applies to Vespers as well as Orthros (Matins).

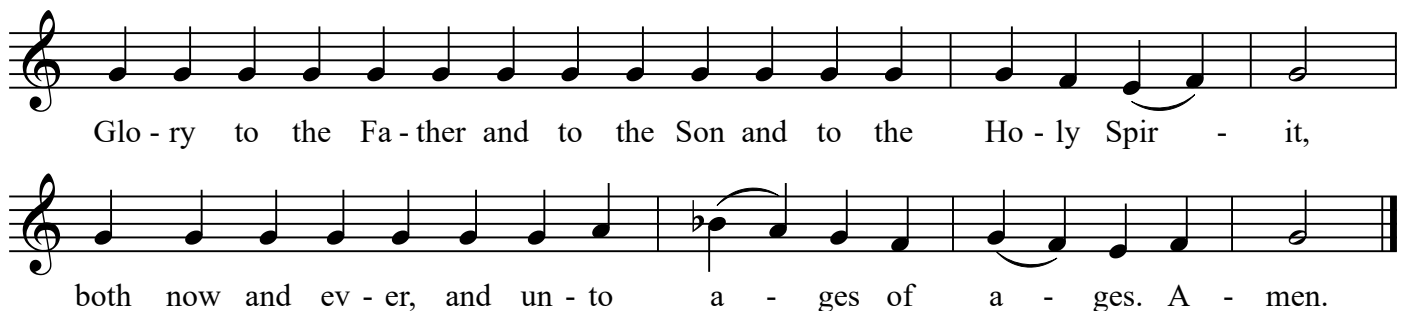
Special melody: *Thou who wast raised up*
(For Dismissal Hymns)

Melody adapted by Holwey from
Holy Transfiguration Monastery



O ye — fore - most of the heav - en - ly hosts,
we, who are un - wor - thy, be - seech you that by your pe - ti - tions ye en -
- com - pass us with the shad - ow of your im - ma - te - ri - al
glo - ry, pre - serv - ing us who kneel and cry — cease - less - ly:
De - liv - er us from op - pres - sions, since ye are the
princ - es of the ranks — of do - min - ions on high.

*Now sing "Glory & Both Now" as given below, followed by the "Theotokion" in Tone 4 from the Vespers
Byzantine Music Project, "The mystery which was hidden...", with the final ending.*



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.

After reading the six (6) Psalms, sing "God is the Lord" in Tone 5, as in the Matins Byzantine Project by Kazan, page 17, and the Troparion as in the Vespers Service on page 15 or 16 of this book.

Now read the Kathismata as on page 331 of the Divine Prayers & Service by Nassar.

Then sing the Anabathmoi, "From my youth", followed by the Prokeimenon as on page 18 of this book.

After the Matins Gospel and the reading of Psalm 50, sing the "Glory," "Through the intercessions," "Both now," and "Through the intercessions" as on page 18 and the top of page 19 of this book. Then sing "Have mercy on us" and "O divine incorporeals..." as on page 19 and 20.

Now sing the Katabasiae as on pages 21 through 29 of this book.

Now sing the Exaposteilaria on pages 30, 31, and 32 of this book.

Continue the Matins Service up to "The Praises," and then sing pages 33, 34 and 35 of this book, followed by the "Glory" and "Both now" on pages 36 and 37.

Conclude with "The Great Doxology" in Tone 5, as on page 220 in the Matins Byzantine Project by Kazan.

MENAION
TROPARION IN TONE 8
PAGE 38

NOVEMBER 13
ST. JOHN CHRYSOSTOM

MENAION
VESPERAL DIVINE LITURGY
PAGES 39 THRU 45

NOVEMBER 14
ST. PHILIP THE APOSTLE

Sing twice

Ison Who mak - eth his an - gels spir - its and his min - is - ters a flame of fire.

Verse

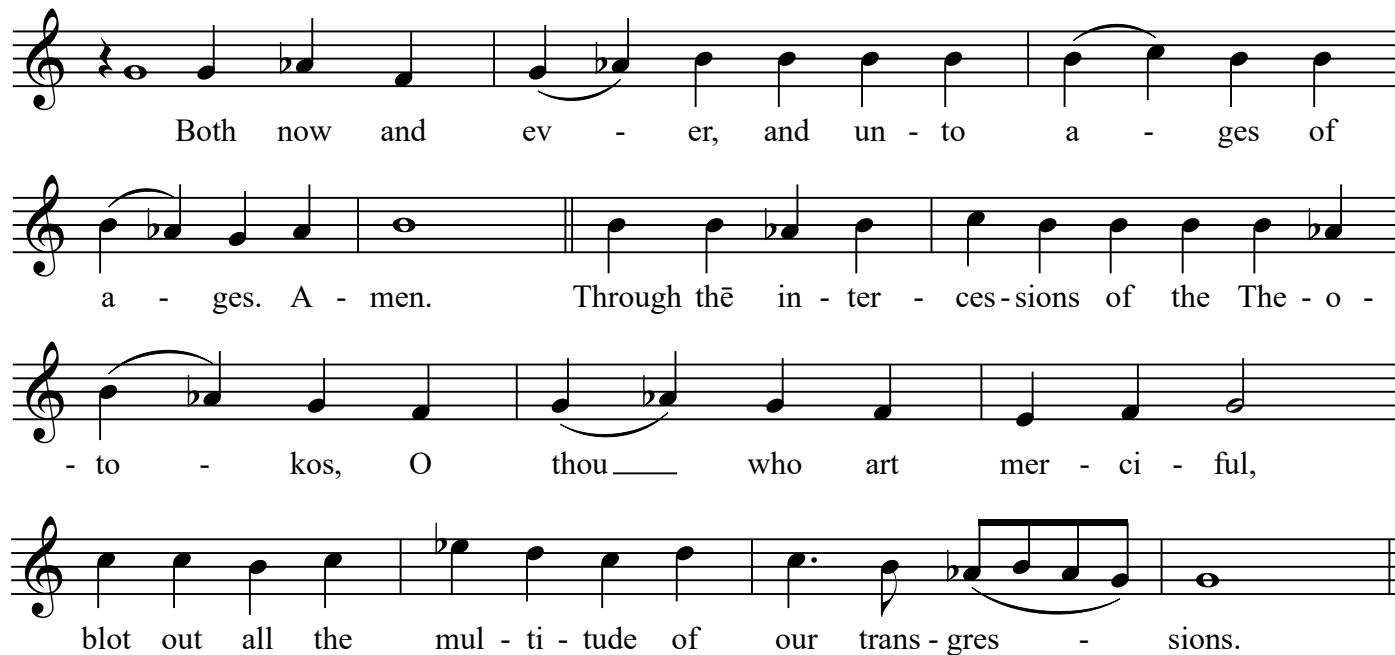
Bless the Lord, O my soul; O Lord my God,
Thou hast been mag - ni - fied ex - ceed - ing - ly.

Sing Third Time

Who mak - eth his an - gels spir - its and his min - is - ters a flame of fire.

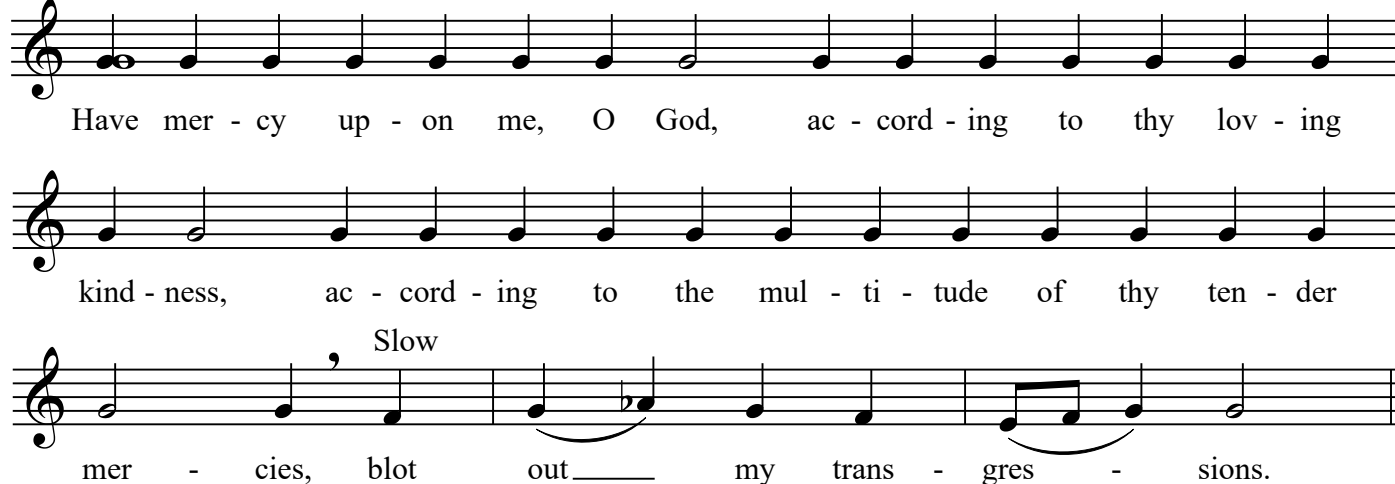
After the Matins Gospel and the reading of Psalm 50, sing as below.

Glo - ry to the Fa - ther and to the Son and to the
Ho - ly Spir - it. Through thē in - ter - ces - sions
of thē in - cor - po - re - als, O thou who art mer - ci - ful,
blot out all the mul - ti - tude of our trans - gres - sions.

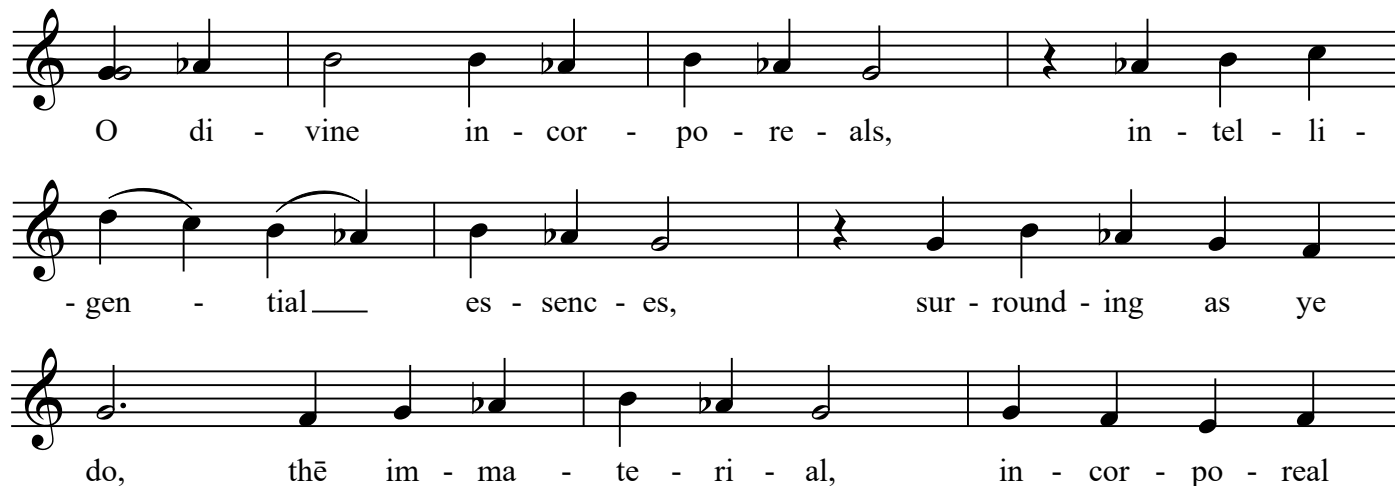


Both now and ev - er, and un - to a - ges of
a - ges. A - men. Through thē in - ter - ces - sions of the The - o -
- to - kos, O thou — who art mer - ci - ful,
blot out all the mul - ti - tude of our trans - gres - sions.

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



O di - vine in - cor - po - re - als, in - tel - li -
- gen - tial — es - senc - es, sur - round - ing as ye
do, thē im - ma - te - ri - al, in - cor - po - real

throne, ye do sing with fier - y lips the Tris -
- ag - i - on to God the King: Ho - ly
God, the E - ter - nal Fa - - - ther, Ho - ly
Might - y, the Son co - e - ter - nal with
him. Ho - ly Im - mor - tal
One, the con - sub - stan - tial Spir - it,
glo - ri - fied with the Fa - ther and the Son.

(Beginning with this Feast of the Archangels through November 20th, the Canon of the Theotokos is chanted with various changes in Odes 1, 3, 5, & 9, as shown below.)

Ode 1

Ison
I shall o - pen my mouth and it will be filled with the
Spir - it, and I shall speak forth to the Queen and
Moth - er. I shall be seen joy - ful - ly sing - ing her
prais - es, and I shall re - joice in her en - trance with glad - ness.

Ode 3

As a liv - - - ing and cop - ious foun - tain, O
The - o - to - kos, do thou strength - en those who hymn thy
prais - es, and are joined to - geth - er in a spir - it - ual com - pa - ny for
thy ser - vice; and in thy sol - emn en - trance, make them
wor - thy of crowns of glo - - - ry.

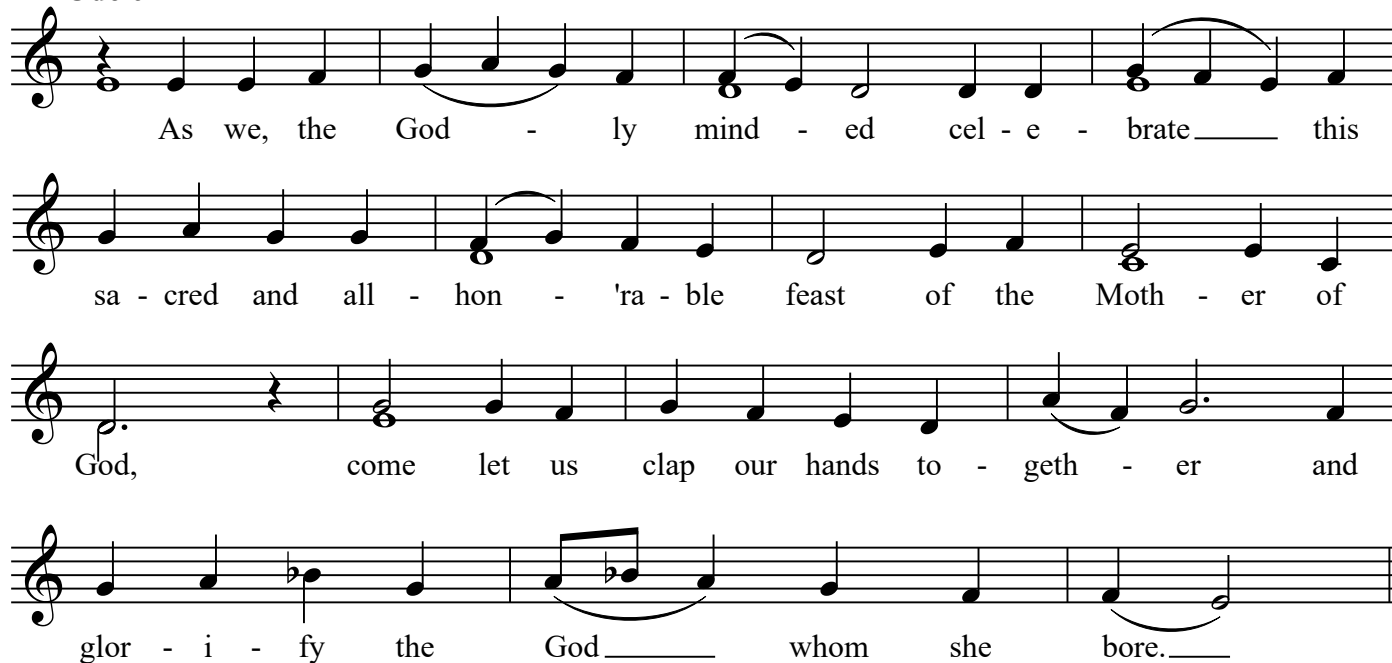
Ode 4

He who sits in clouds of glo - ry up - on the throne of the
God - head, Je - sus the most_ high_ God, came with
might - y hand and saved_ those who cried out un - to him:
"Glo - ry to thy pow - er, O Christ!"

Ode 5

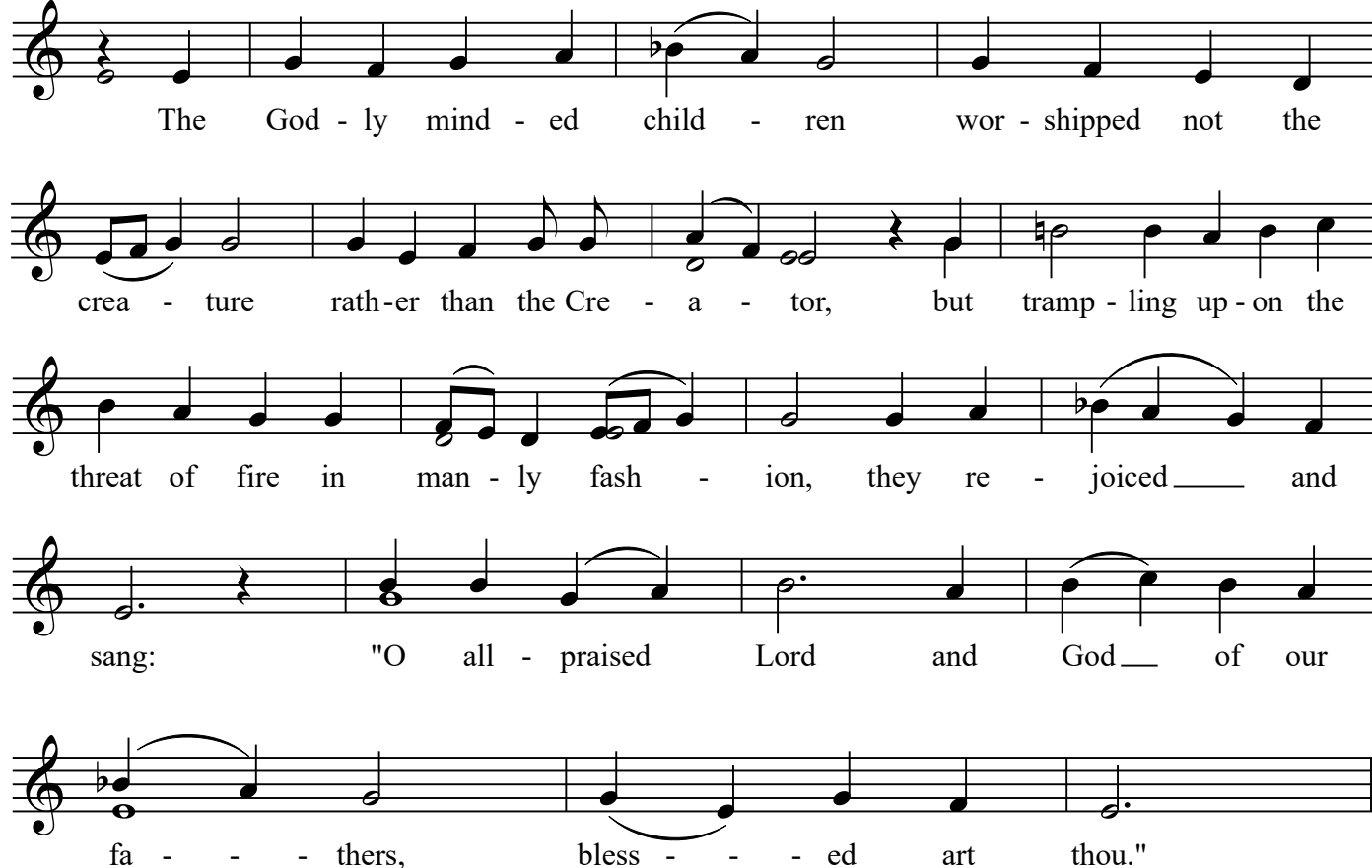
All cre - a - tion was a - mazed in thy sol - emn en - trance for
thou who didst go_ in - to thē in - ter - i - or
of the tem - ple as an all - pure_ tem - ple es -
- tab - lish - ing with safe - ty all those who praise_ thee.

Ode 6



As we, the God - ly mind - ed cel - e - brate_____ this
sa - cred and all - hon - 'ra - ble feast of the Moth - er of
God, come let us clap our hands to - geth - er and
glor - i - fy the God_____ whom she bore.____

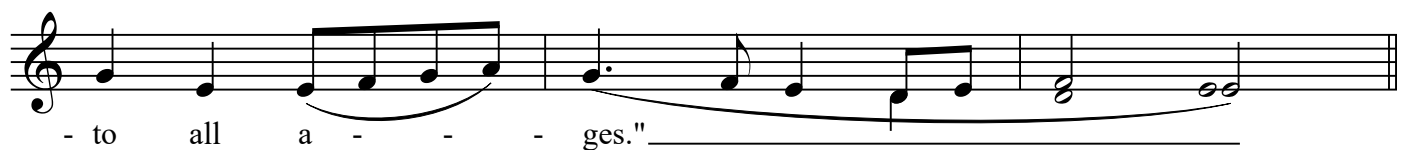
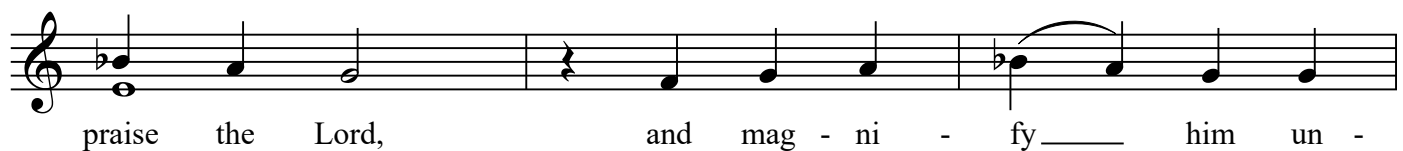
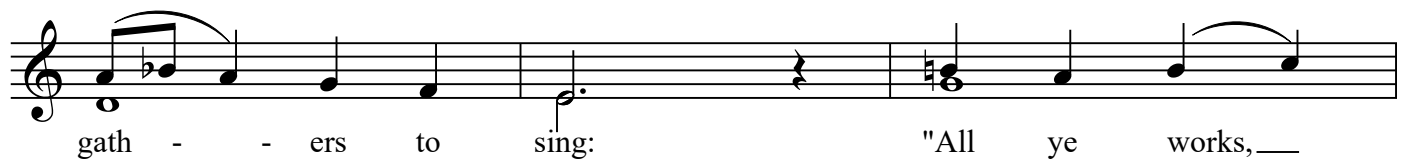
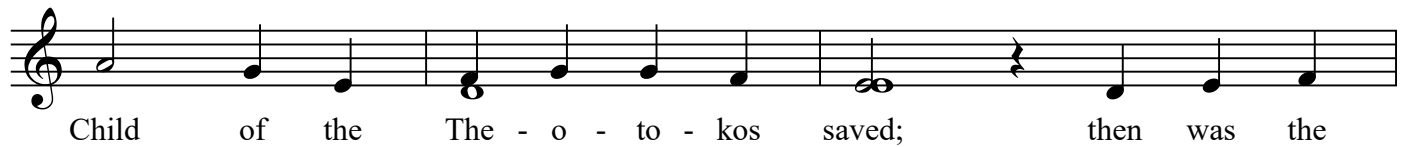
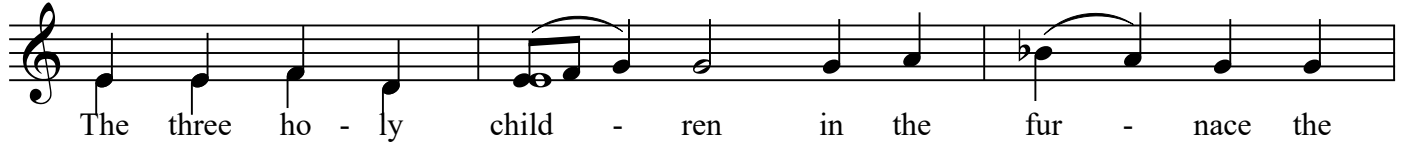
Ode 7



The God - ly mind - ed child - ren wor - shipped not the
crea - ture rath - er than the Cre - a - tor, but tramp - ling up - on the
threat of fire in man - ly fash - ion, they re - joiced_____ and
sang: "O all - praised Lord and God____ of our
fa - - - thers, bless - - - ed art thou."



Ode 8



1 Fast



My soul doth mag - ni - fy the Lord, and my spir - it hath re - joiced in

Slower



God my Sav - - - iour. More hon' - ra - ble than the



Cher - u - bim, and more glo - ri - ous be - yond com -

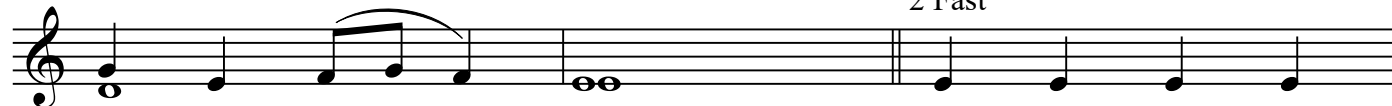


- pare than the Ser - a - phim, thou who with - out stain



bar - est God the Word, and art tru - ly The - o - to - kos, we

2 Fast



mag - ni - fy thee. For he hath re -



- gard - ed the low - li - ness of his hand - maid - en; for be - hold

Slower



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



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

3 Fast

mag - ni - fy thee. For he that is might - y

hath mag - ni - fied me, and holy is his Name; and his mer - cy

Slower

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

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.

4 Fast



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

Slower



the i - mag - i - na - tion of their _____ hearts.

Fast



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.

5 Fast



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



the hum - ble and meek. He hath filled the emp - ty with good things,


Slower



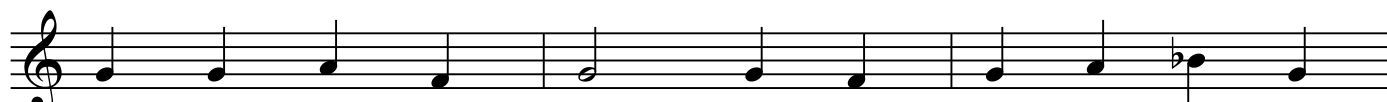
and the rich hath he sent emp - ty a - way.




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 -

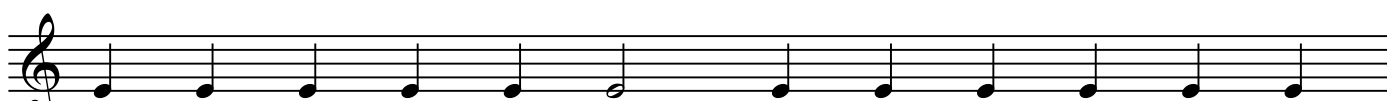


- to - - - kos, we mag - ni - fy — — — — — thee.

6 Fast




He re - mem - ber - ing his mer - cy hath hol - pen




his ser - vant Is - ra - el, as he prom - ised to our

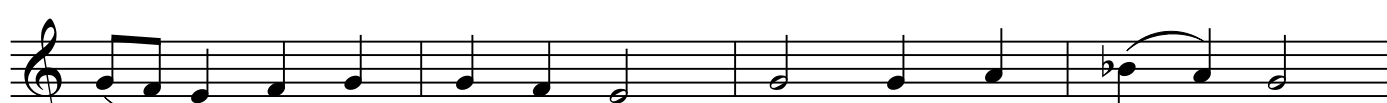
Slower



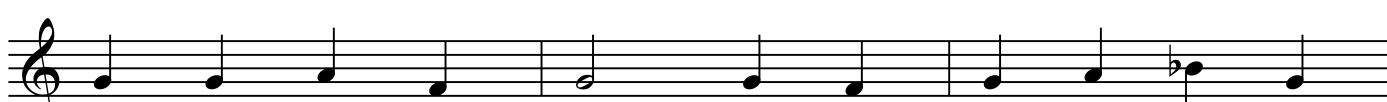
fore - fa - thers, A - bra - ham and his seed for - ev - er.




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.

Ninth Ode

Let all earth - born mor - tals re - joice in spir - it,
bear - ing their lamps, and let the na - ture of
bod - i - less minds cel - e - brate with hon - or the ho - ly
en - trance of the Moth - er of God and
cry _____ out: Hail, _____ all - bless - ed, pure and
ev - er Vir - gin The - o - to - - kos. _____

Special Melody: *While standing in the Temple's courts*

O Di - vine prince of hosts, ver - i - ly God the Cre - a - - - tor hath re -
- vealed thee a champ - - - ion and a
rul - er o - ver man - kind, an hon - our - a - ble dis -
- trib - - - u - - tor. He hath hon - oured thee with
glo - - - ry in an in - ef - fa - ble
man - - - ner, that thou may - est
cease - less - ly raise thy voice
with the pae - ans of the Tris - ag - i - on.

NOTE: Kazan wrote this in Tone 3, but the Menaion states it should be in Tone 2: "Hearken, ye women."

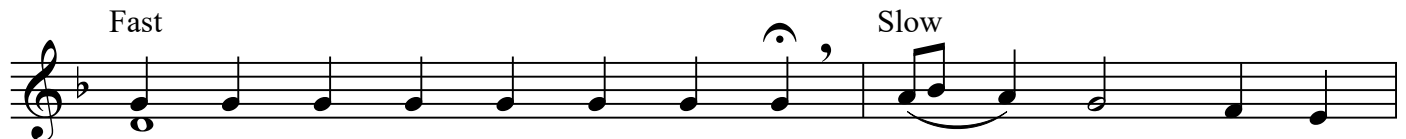
O Arch - an - gel — Mi - chael, whose coun - te -
-nance is like light - ning, gleam - ing in an in -
- ef - fa - ble man - ner with thē il - lu - mi - na - tions
of the Trin - i - ty, of ex - ceed - ing di - vine
bril - lian - cy, thou dost tra - verse the whole cre -
- a - - tion like light - - - ning, ful - fill - ing
the _____ di - vine com - mand, watch - ing o - - -
- ver, pre - serv - ing, and shelt - er - ing those who
joy - ful - ly laud _____ thee.

NOTE: Kazan wrote this also in Tone 3, but the Menaion states it should be in Tone 2: "Upon that mount in Galilee."

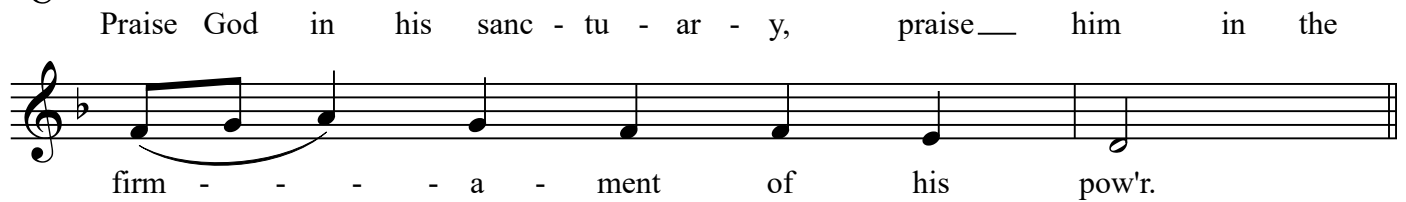
O Mi - chael, lead - er of the di - vine hosts,
of ex - ceed - ing glo - - - ry, thou hast been ap -
-point - ed by God as lead - er
of the do - min - - - ions, pow - ers, arch - an - gels,
an - gels, thrones, and prin - ci - pal - i - ties.
Where - fore, since thou dost stand be -
-fore the un - ap - proach - a - ble throne, shelt - er, watch, pre -
serve, and save all those who cel - e - brate thy mem - o - ry in
faith, O prince of the world.

Now sing the Praises, "Let everything that hath breath . . ." in Tone 1, and the following Prosomia.

Fast



Praise God in his sanc - tu - ar - y, praise him in the



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

Special melody: *Thou art the joy*



As thou art the head of the lead - ers of the



heav'n - ly hosts, a strong de -



fend - er, a pre - serv - er and keep - er of



man - - - kind on earth, we ex -



tol - - - thee faith - ful - ly, O



Arch - an - gel Mi - chael, be - seech - ing thee to de -



liv - er us from ev' - ry de - struc - tive pain.

Fast



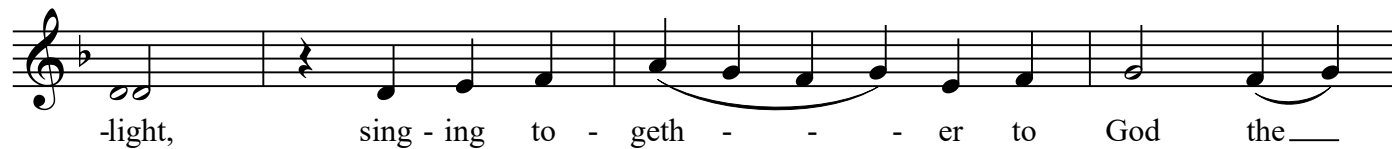
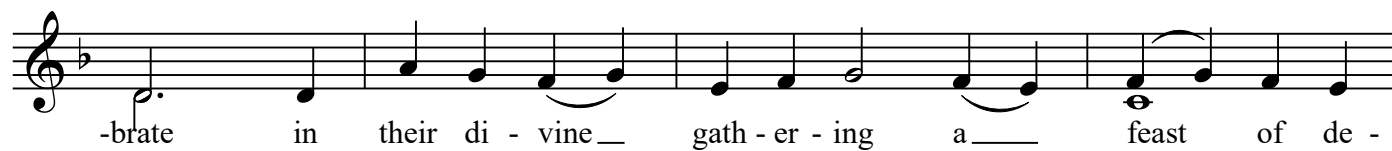
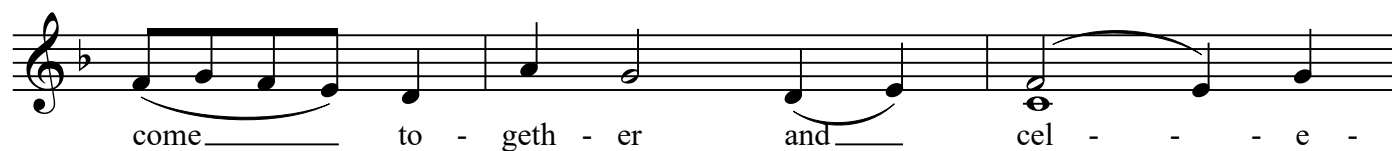
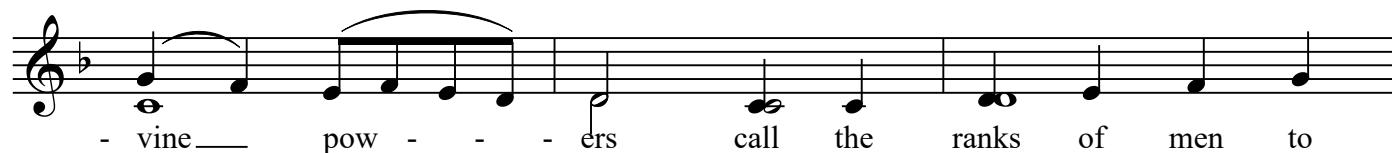
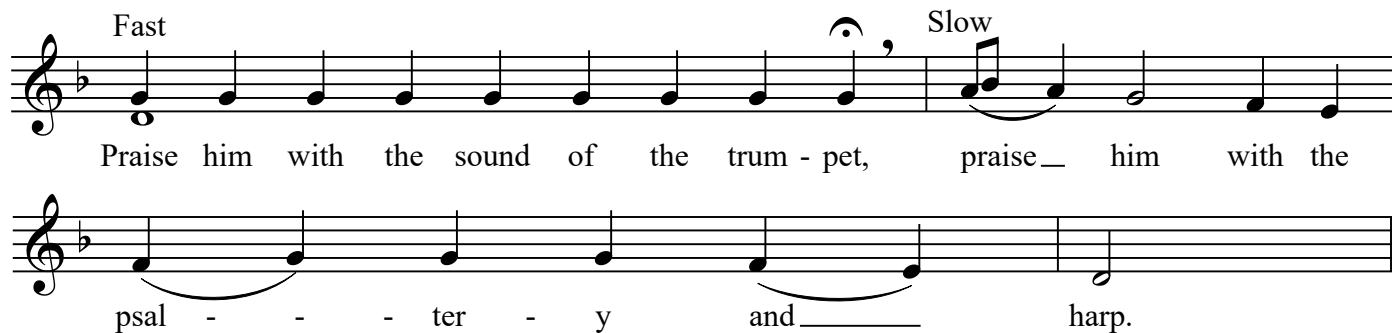
Praise him for his might - y acts, praise him ac -



coun - sel, and his pow'r.



After singing the preceeding verse, repeat the 1st Prosomion; then continue with the verse below.



Fast Slow

Praise him with the tim - brel and dance, praise him with stringed
in - stru - ments and or - gans.
As we in faith seek re - fuge
un - der the shad - ow of thy di -
vine wings, O di - vine In - tel - li - gence,
may thē Arch - an - gel Mi - chael pre - serve us and
shelt - er us our life long, and at thē
hour of death be pre - sent with us,
and in com - pas - sion help us all.

Slow

Glo - ry to the Fa - ther and to the

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

Slow

Wher - ev - er thy grace cast - eth its shad - ow, O

lead - er of thē an - gels, Mi - chael, the pow'r of

Sa - tan is driv - en a - way; for fall - ing

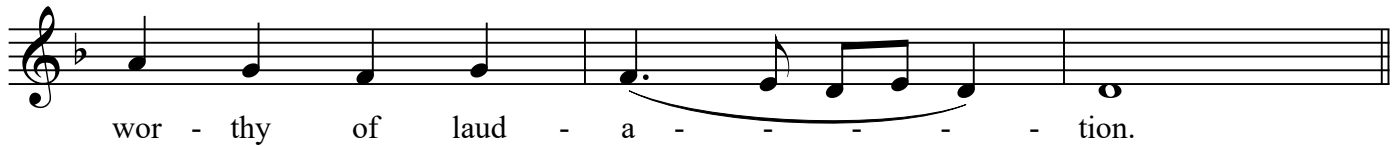
Lu - ci - fer could not bear to stand be - fore thy light.

Where - fore, we pe - ti - tion thee to ex - tin - guish by thy mē - di -

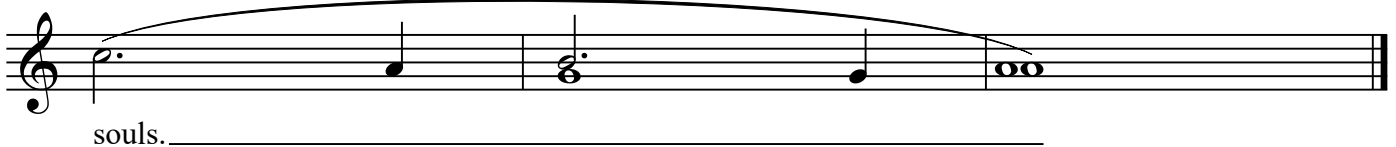
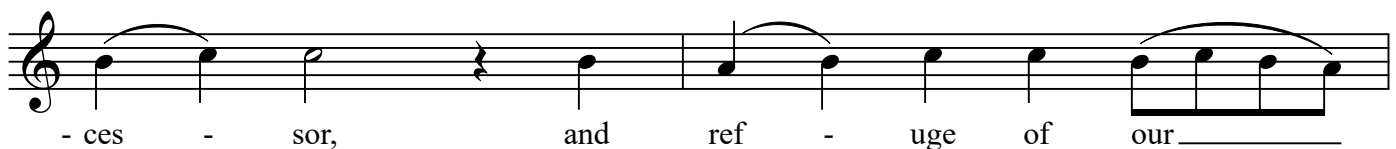
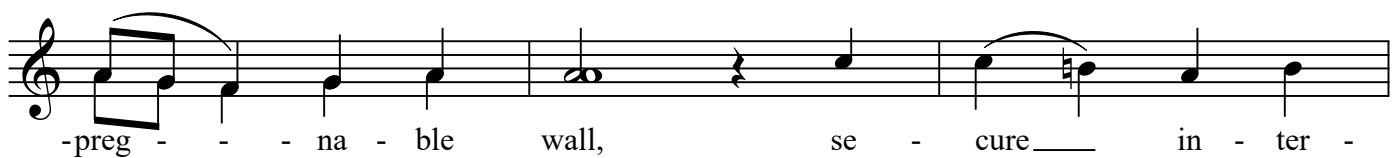
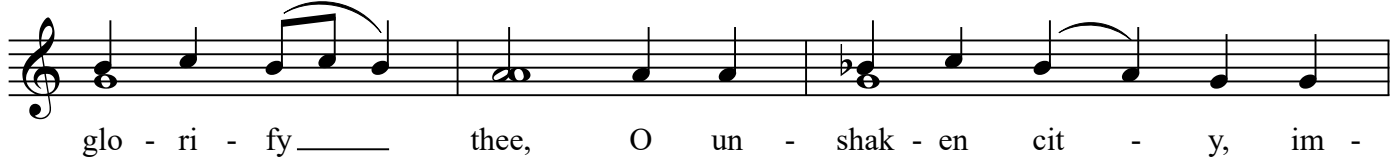
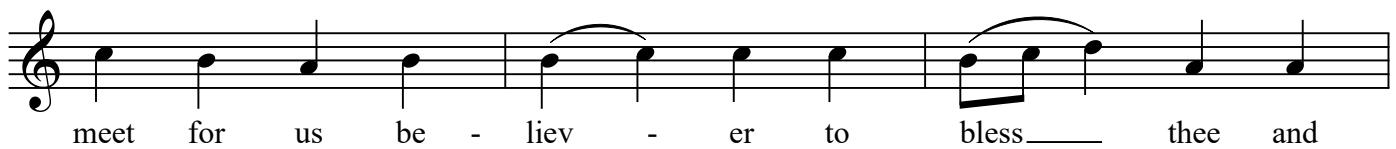
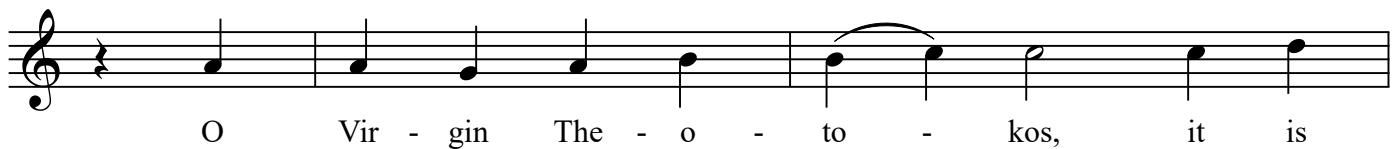
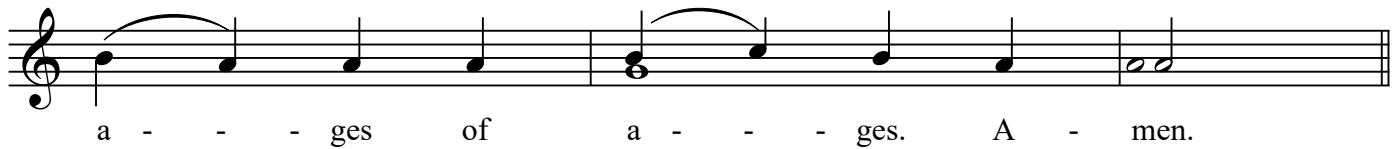
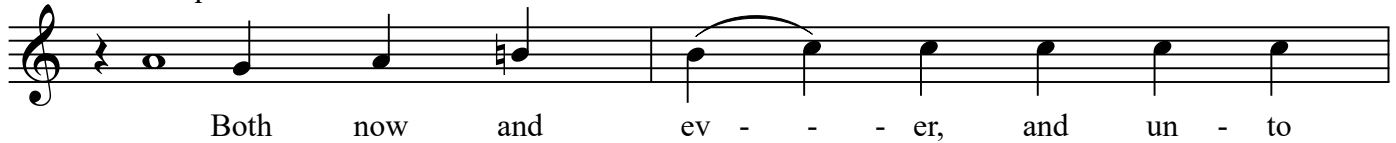
- a - tion his fier - y darts ris - ing a -

- gainst us, de - liv - er - ing us

from his doubts, O arch - an - gel



A little quicker



Now sing "The Great Doxology" in Tone 5 from the Matins Byzantine Project by Kazan, Page 220.