

If this Feast falls on a Sunday, then the order is the same as on the Feast of St. Demetrios 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
soul _____ hath hoped _____ in the Lord.

Slow
Prosomion 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 the 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,

hon - oured by the sanc - ti - fied ____ call.

Verse 7 (3) Fast Slow
From the morn - ing watch un - til night, from the morn - ing watch, let

Is - ra - el trust in the Lord.

Prosomion 3
O Lord _____ the Word, who mak - est thine

an - gels spir - - - its, as it is writ - - ten,

and thy _____ min - is - ters____ flames of fire, thou hast

man - i - fest - ed Mich - ael, the prince _____ of

hosts a - mong thy myr - i - ad arch - an - - gels, as a

lead____ er sub - mit - ting to thy com - mands, and

rais - - - - ing his voice____ un - - - to thy

glo - - - ry with the thrice - - - ho - ly praise.

Verse 8 (4) Fast

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

Prosomion 4

Ver - i - ly, thē In - tel - li - gence be - fore thē a - ges
hath ap - point - ed thee, by di - vine par - tak - - - -
ing, a sec - ond light light - ing the whole_ ū - ni - -
verse, and re - veal - ing to us the
tru - ly di - vine mys - ter - y, which is
from e - ter - ni - ty, name - ly that the Bod - i - less

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.

Prosomion 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 the 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

Music for the first section of the service, featuring three staves of music with corresponding lyrics.

passion 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

Music for Verse 10 (6) Fast, labeled "Slow".

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

Prosomion 6

Music for Prosomion 6, labeled "Slow".

De - mol - - - ish, O Ga - bri - el,
lead - er of hosts, the 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.

The musical notation consists of ten staves of music for a single melodic line. The key signature is A major (two sharps). The first staff begins with the text "Ison O _____". The second staff begins with "Fa - ther and to _____". The third staff begins with "Ho - - ly _____. Spir - - - it.". The fourth staff is labeled "Very Slow" and begins with "Re - joice with us, all ye _____. princ - es of the". The fifth staff continues with "ranks of an - - - gels; for your lead - er and our great". The sixth staff begins with "cham - pion, the great prince of hosts, is to -". The seventh staff begins with "- day____ seen____ sanc - ti - fied in a strange man - ner in his". The eighth staff begins with "no - - ble tem - - - ple. Where - fore, it is". The ninth staff begins with "right and meet that we laud him, cry - - - ing, Pro -". The tenth staff concludes with "- tect____ us by the shad - ow of thy wings, O". The music features various note values (eighth and sixteenth notes), rests, and dynamic markings like fermatas and slurs.

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

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

Slow

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*

Stichos

since thou art pre - ferred with great priv' - lege to the
heav - en - ly ones, and stand - eth in glo - ry be -
- fore the 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 foremost of the in - cor -
- por - eal an - gels, O Mi - chael, the lead - er of
hosts, the min - is - ter of the di - vine Light, a

The musical notation consists of four staves of music for a single voice. The notes are primarily quarter notes and eighth notes, with some sixteenth-note patterns. The lyrics are written below each staff, aligned with the notes. The music is in common time, indicated by a 'C' at the beginning of the first staff.

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.

The musical notation consists of five staves of music for a single voice. The notes are primarily quarter notes and eighth notes. The lyrics are written below each staff, aligned with the notes. The music is in common time, indicated by a 'C' at the beginning of the first staff.

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 the 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 foremost of the heavenly hosts,
we, who are unworthy, beseech you that by your petitions ye enable -
compass us with the shadow of your im - ma - te - rial 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

MENAION
VESPERAL DIVINE LITURGY
PAGES 39 THRU 45

NOVEMBER 13
ST. JOHN CHRYSOSTOM

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 the in - ter - ces - sions
of the 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

The musical notation consists of eight staves of Gregorian chant in G clef, common time. The lyrics are written below each staff. The notes are primarily black dots on the lines, with some sharp (F#) and flat (B-) symbols. Measure lines and bar lines are present. The lyrics are:

throne, ye do sing with fier - y lips the Tris -
- ag - i - on to God the King: Ho - ly
God, thē 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.

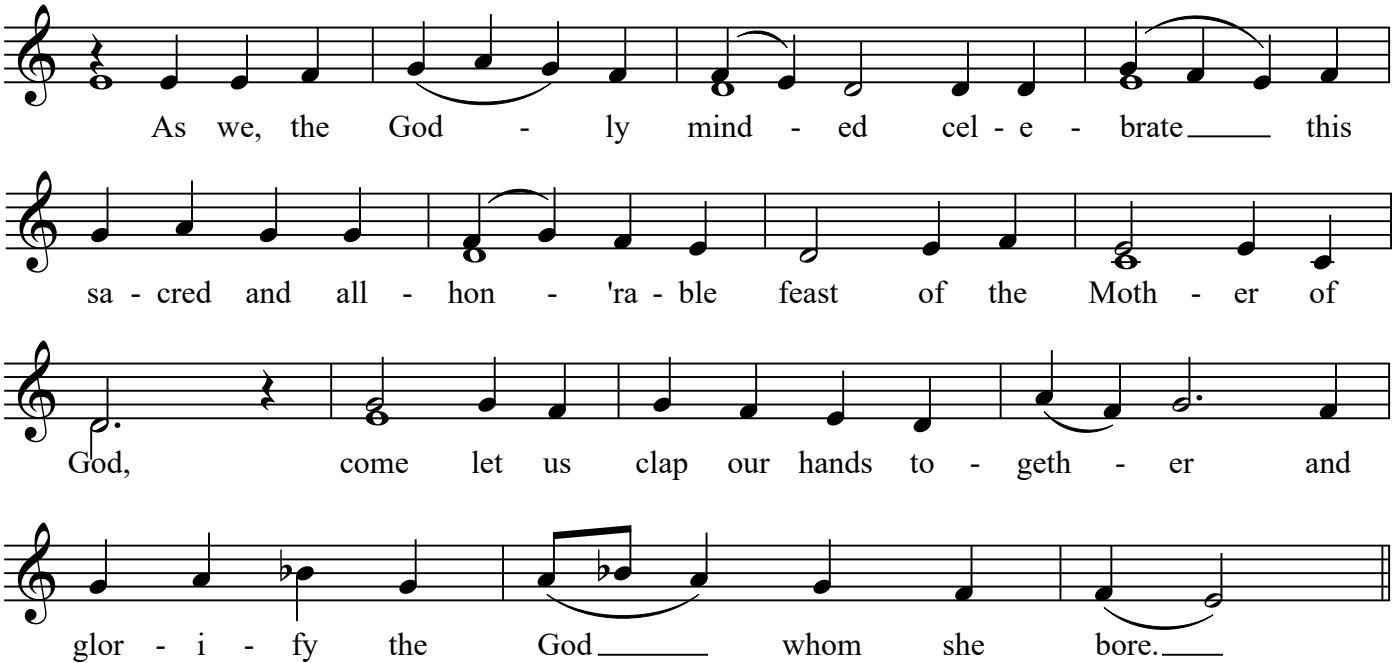
Ode 4

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

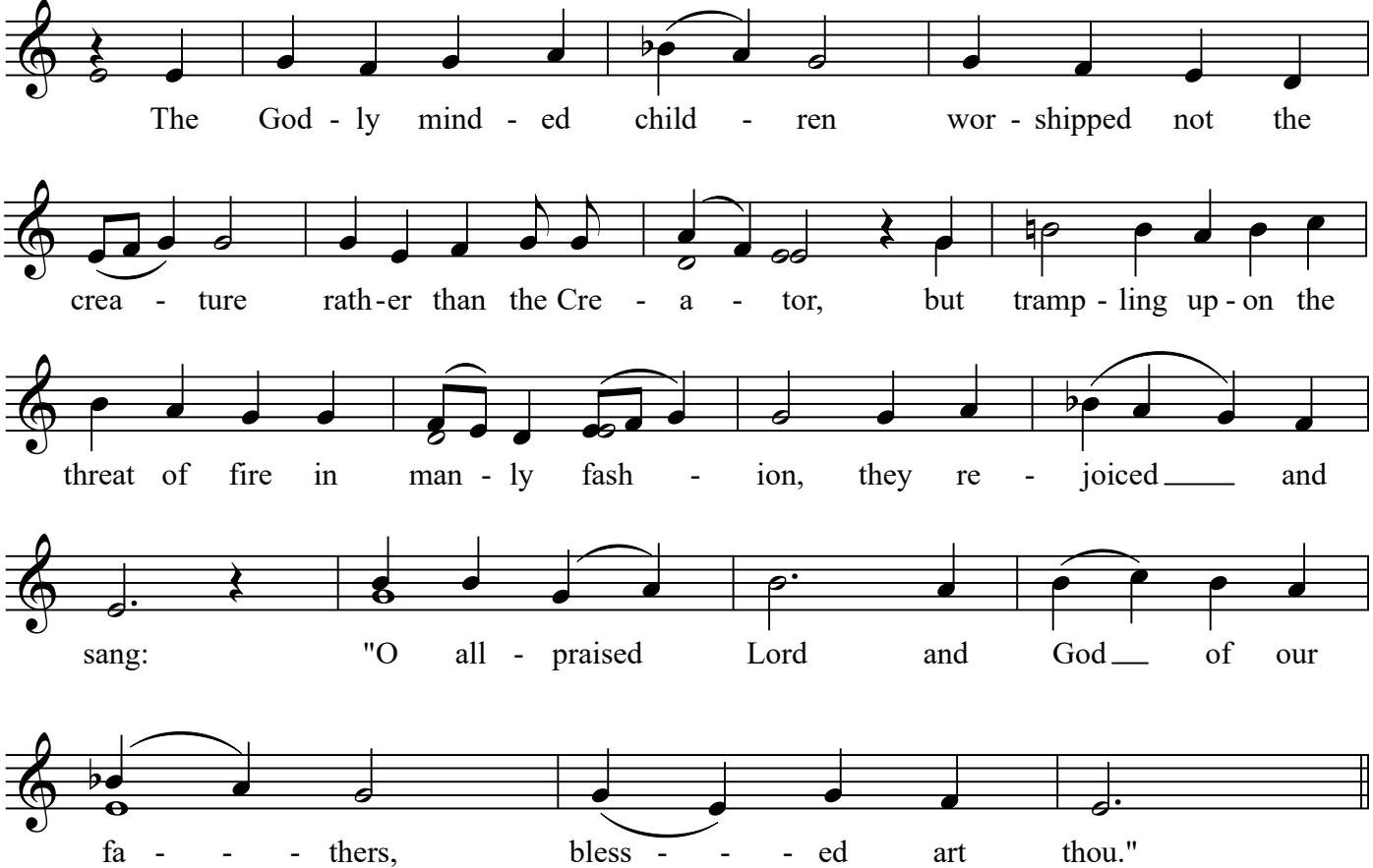
All cre - a - tion was a - mazed in thy sol - emn en - trance for
thou who didst go____ in - to the in - ter - i - or
of the tem - ple as an all - pure tem - ple es - -
- tab - lish - ing with safe - ty all those who praise____ thee.

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."

We praise, we bless, — and we wor - - ship the Lord.

Ode 8

The three ho - ly child - ren in the fur - - nace the

Child of the The - o - to - kos saved; then was the

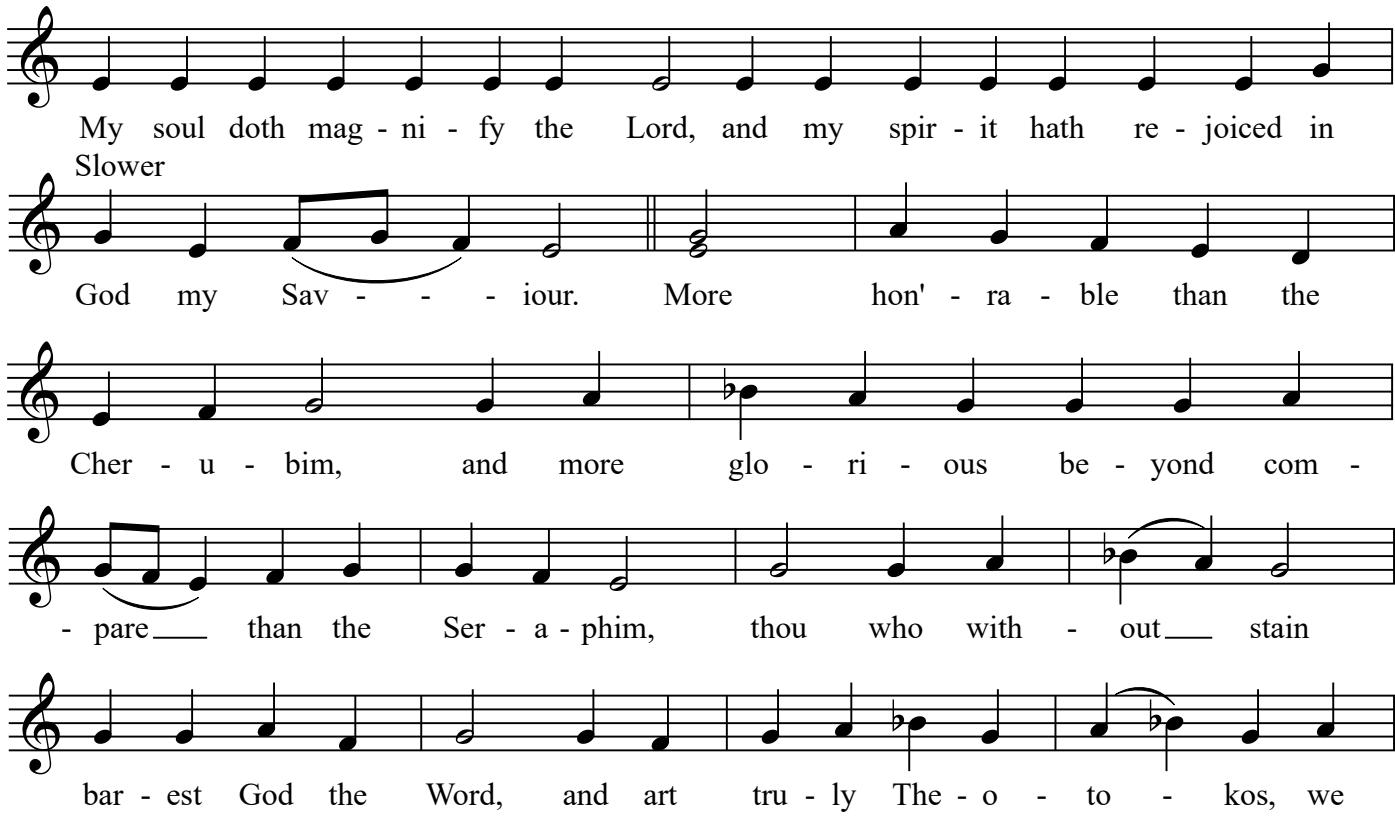
type, now is its ful - fil - ment, and the whole _ world

gath - - - ers to sing: "All ye works,

praise the Lord, and mag - ni - fy him un -

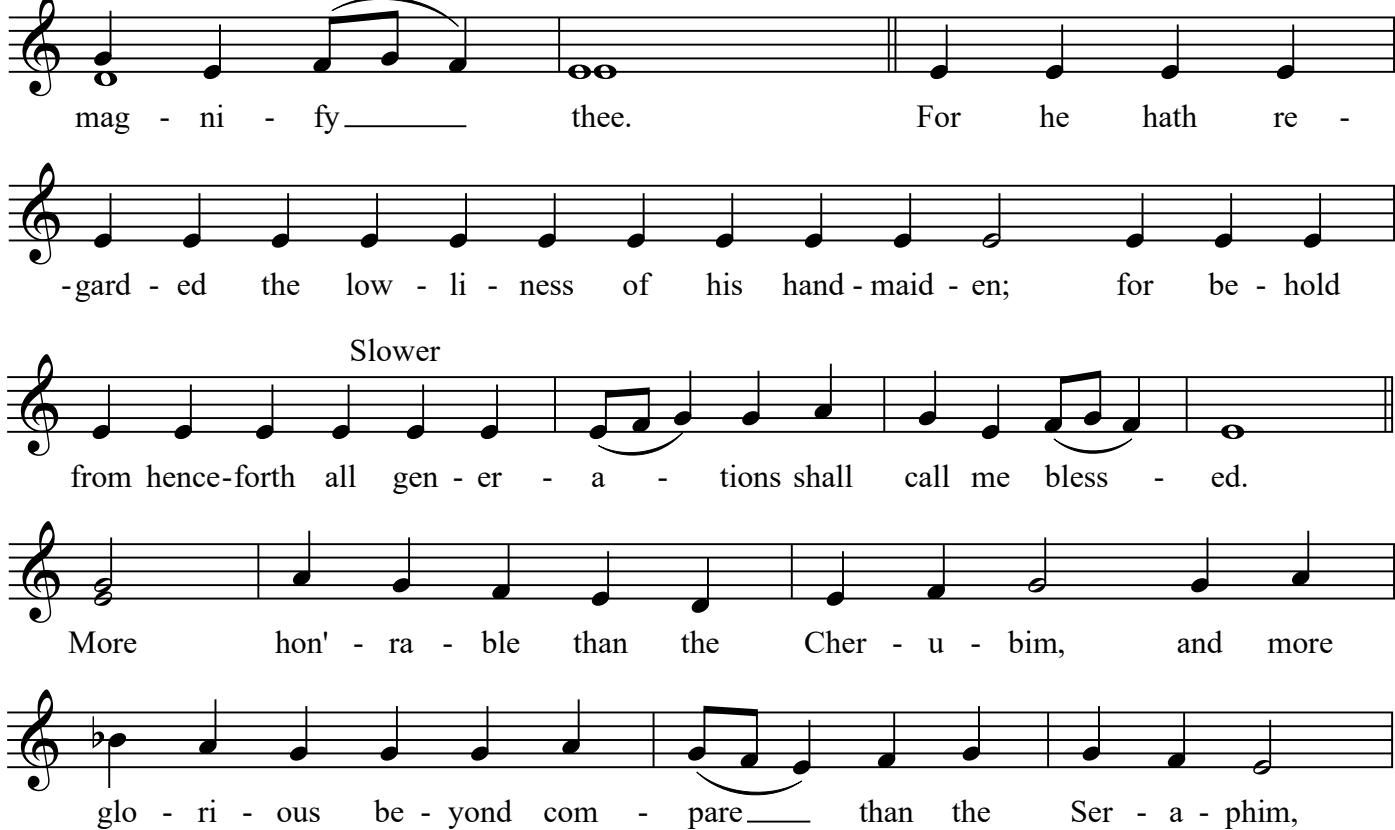
- to all a - - - ges."

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.

Tone 4

4 Fast

+ Fast

The musical score consists of six staves of music in common time, using a treble clef. The lyrics are integrated into the music, with tempo changes indicated by labels like 'Fast', 'Slower', and '5 Fast'. The lyrics describe God's power and mercy, mentioning angels, the Word, and the poor.

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

thē 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 mortals rejoice in spirit,
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 - bles 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 - ced - 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

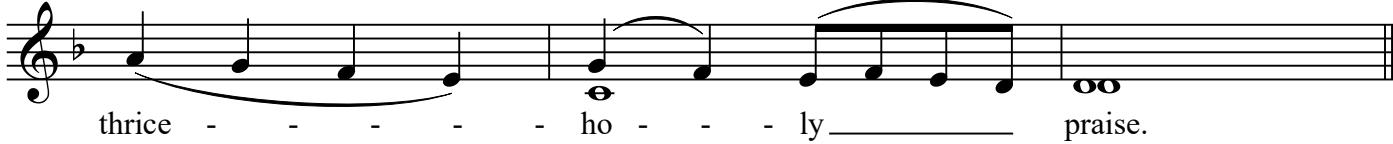
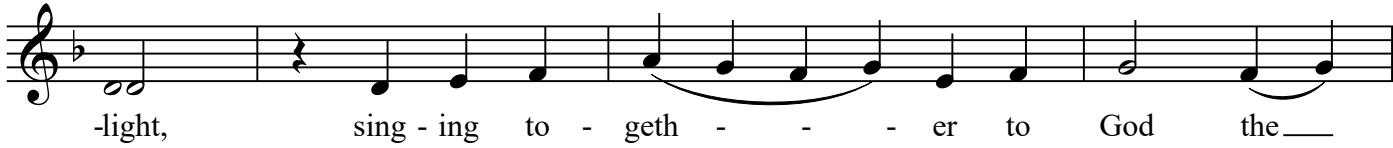
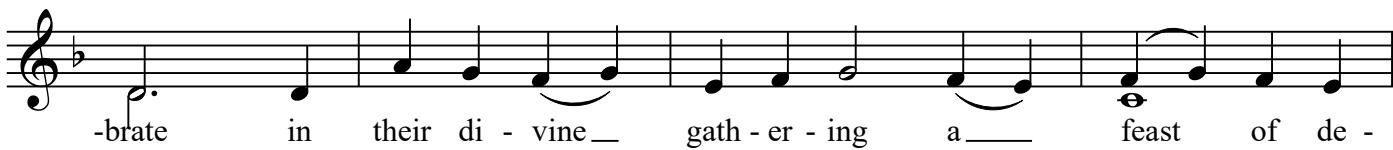
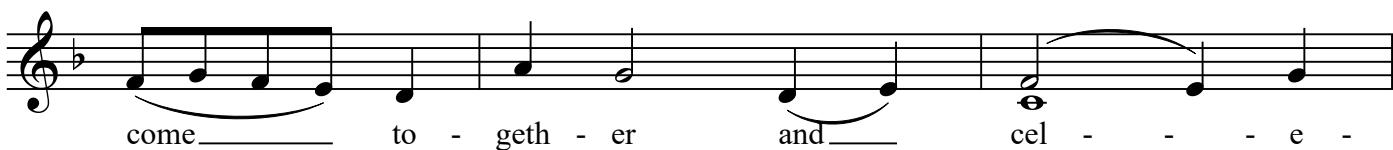
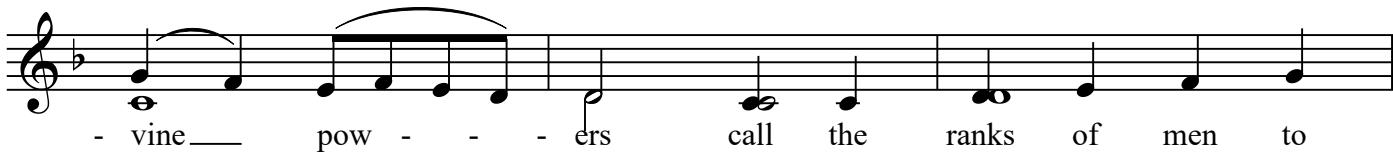
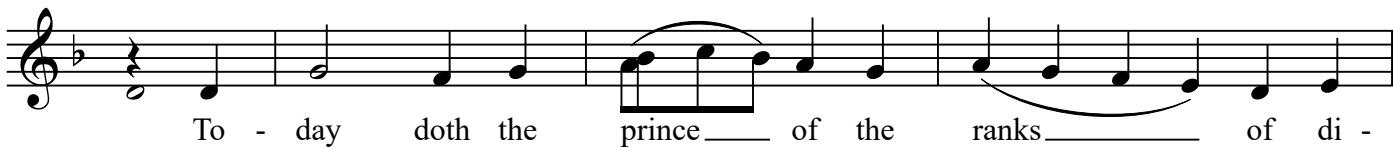
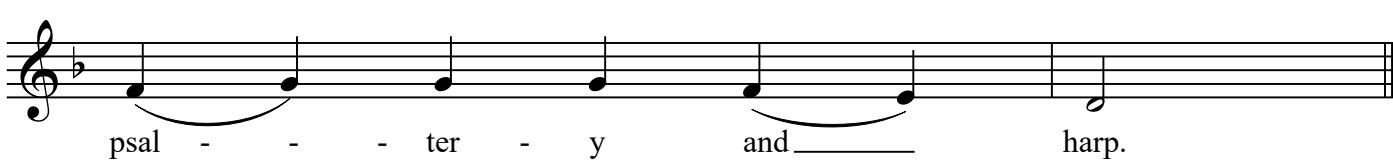
Praise God in his sanc - tu - ar - y, praise him in the
firm - - - a - - ment of his pow'r.

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



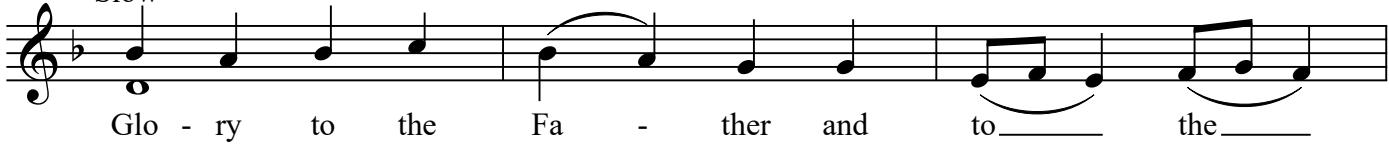
After singing the preceding verse, repeat the 1st Prosomion; then continue with the verse below.



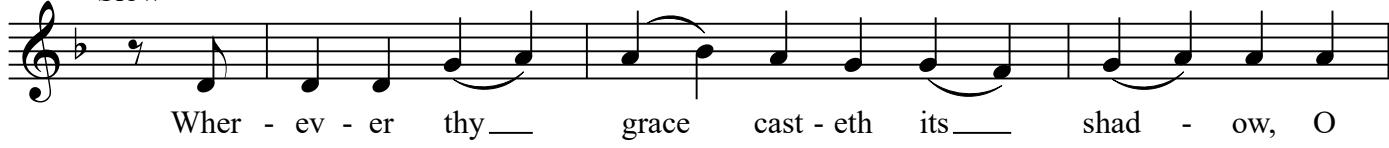
Fast

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



Slow



lead - er of the 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 -

- against us, de - liv - - er - ing us

from _____ his _____ doubts, O arch - - an - - gel

The musical notation consists of ten staves of Gregorian chant in G clef, mostly in common time. The first staff begins with a melodic line: "wor - thy of laud - a - tion." The second staff starts with "Both now and ev - - - er, and un - to". The third staff continues with "a - - - ges of a - - - ges. A - men." The fourth staff begins with "O Vir - gin The - o - to - kos, it is". The fifth staff starts with "meet for us be - liev - er to to bless ____ thee and". The sixth staff begins with "glo - ri - fy ____ thee, O un - shak - en cit - y, im -". The seventh staff starts with "- preg - - na - ble wall, se - - cure ____ in - ter -". The eighth staff begins with "- ces - sor, and ref - - uge of our ____". The ninth staff begins with "souls. ____". The tenth staff is a continuation of the ninth, ending with a final cadence.

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