

After reading the three (3) Psalms beginning with "Blessed is the man . . . ," sing "Lord, I have cried unto thee . . ." in Tone 6, as on page 72 of the Byzantine Vespers Project by Kazan. Then account for six Verses and the Idiomela for the Feast, as on pages 81-87 of this book.

Then sing "Glory to the Father . . . ," and repeat the first Idiomelon, as on page 81 of this book, followed by "Both now . . ." and the Theotokion, "Who shall not magnify thee . . . ," as on pages 83-84 of the Byzantine Vespers Project.

Following "Gladsome Light" and the Daily Prokeimenon, read the following Old Testament Passages for the feast:

- 1) *Isaiah 40:1-5, 9; 41:17-18; 45:8; 48:20-21; 54:1 (Composite)*
- 2) *3:1-3, 5-7, 12, 18; 4:4-6 (Composite)*
- 3) *Wisdom of Solomon 4:7, 16, 17, 19-20; 5:1-7 (Composite)*

Then continue with the litanies, and the Aposticha of the Feast, as on pages 88-90 of this book. Then sing "Glory to the Father . . ." and "Both now and ever . . . ," each with their respective stichera, as on pages 91-92 of this book.

Following St. Simeon's Prayer and the Trisagion Prayers, sing the Troparion of the Feast twice, as on page 93 of this book, followed by the Theotokion in Tone 2, as on page 164 of the Byzantine Vespers Project.

MATINS - MENAION  
Pages 94-101

AUGUST 29  
Beheading of the Baptist

On "God the Lord hath appeared unto us . . . ," sing the Troparion of the Feast, "The memory of the righteous is in praise . . . ," as on page 93 of this book, and its Theotokion, "Exceeding glorious . . . ," as on page 13 of the Byzantine Matins Project by Kazan. This is followed by reading the Kathismata, as on pages 597-598 in The Divine Prayers and Services by Nassar.

After the Anabathmoi "From my youth . . . ," as on page 63 of the Byzantine Matins Project, sing the Prokeimenon of the Feast, as on page 94 of this book. Following Psalm 50, sing "Glory" and "Through the intercessions of the Forerunner . . . ," as on page 94 of this book, and the usual "Both now" and "Through the intercessions of the Theotokos . . . ." Following "Have mercy on me . . . ," sing "O John the Baptizer . . . ," as on page 88 of this book.

Sing the Katabasiae of the Cross, Odes 1-8, as on pages 65-69 in the September Menaion by Kazan, then "More honorable . . . ," and the 9th Ode of the Cross, as on page 70 for September.

Now sing the Exaposteilaria, as on pages 94-95 of this book, followed by the Praises, as on pages 96-99 of this book. Then sing the "Glory" and "Both now" in Tone 6, as on pages 100-101.

Conclude with the Great Doxology in Tone 6, as on page 225 in the Byzantine Matins Project, followed by the Troparion of the Feast, as on page 93 of this book.

MATINS - MENAION  
Page 102, Troparion

AUGUST 31  
Placing of the Belt of the Theotokos

Verse 1 - Fast

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

Idiomelon 1

As the birth - day of thē im - pu - dent Her - od was  
be - ing kept, thē ob - ject of the ter - ma - gant danc - er's oath  
was \_\_\_\_\_ a - chieved; \_\_\_\_\_ for the head of the  
Fore - run - - - ner was cut \_\_\_\_\_ off and  
of - fered on a charg - er, as food for  
those \_\_\_\_\_ re - clin - - - ing. What a loath - some ban - quet, re - plete with  
wick - ed - ness and hor - ri - ble mur - - - der.  
As for us, we bless \_\_\_\_\_ the Bap - tiz - er,

hon - or - ing him as is meet, for he is the great - est  
born of wom - an.

Verse 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.

*After completing Verse 2, repeat Idiomelon 1, "As the birthday . . .," then sing Verse 3 and continue.*

Verse 3 - Fast

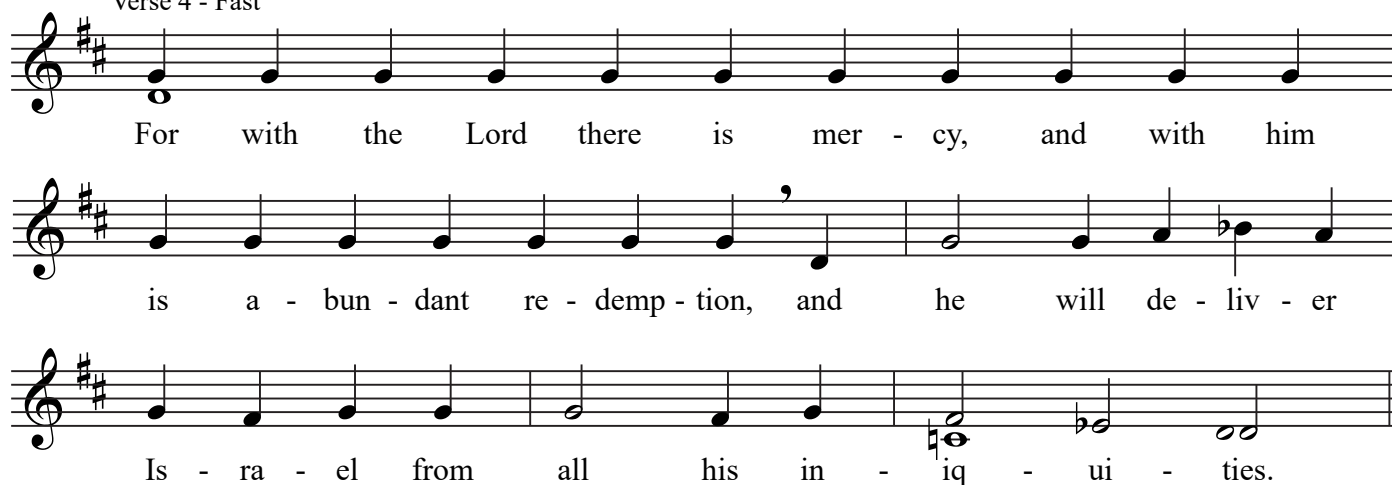
From the morn - ing watch un - til night, from the morn - ing watch, let  
Is - ra - el trust in the Lord.

Idiomelon 2

Ver - i - ly, the dis - ci - ple of thē all - ē - vil  
Sa - tan did dance and re - move thy  
head, O Fore - run - ner, as a hire.

What a blood - y ban - quet; and would that thou\_\_ hadst not  
made that vow, O in - iq - ui - tous Her - od, off-spring of a  
lie.\_\_ And since thou\_\_ didst make the vow, would that  
thou\_\_ hadst not car - ried it out; for it were\_\_  
bet - ter to have fore - sworn thy - self\_\_ and re - ceive life,  
than re - main - ing true to thine oath to have cut off the  
head of the Fore - run - - - ner. As for us, let us  
bless\_\_ the Bap - tiz - - - - er, hon - or - ing  
him as is meet; for he is the great - - - est  
born of\_\_ wom - - - - an.

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.

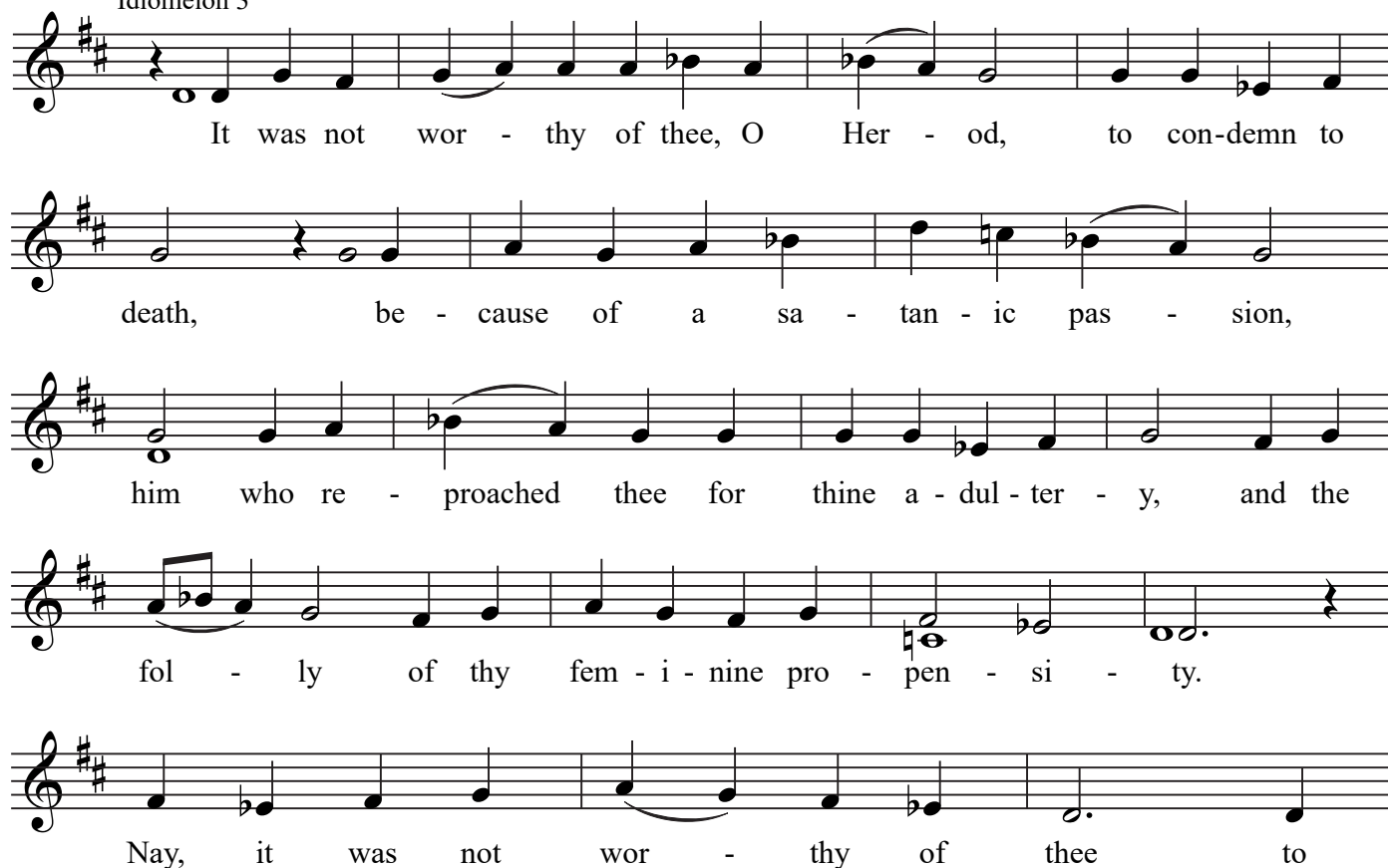
*After completing Verse 4, sing Idiomelon 2, "Verily, the disciples . . .," then sing Verse 5 and continue.*

Verse 5 - Fast



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

Idiomelon 3



It was not wor - thy of thee, O Her - od, to con-demn to  
death, be - cause of a sa - tan - ic pas - sion,  
him who re - proached thee for thine a - dul - ter - y, and the  
fol - ly of thy fem - i - nine pro - pen - si - ty.  
Nay, it was not wor - thy of thee to

err and de - liv - er his all - hon - oured

head to a trans - gress - ing wom - an for the sake of a vow

made to a danc - - - er. Woe to

thee, how didst thou dare ac - com - plish such mur - der!

And how was it that this a - dul - ter - ous danc - er was

not con - sumed by fire in the midst of the ban - quet as she

car - ried the head on a charg - - - er?

As for us, let us bless the Bap - tiz - er,

hon - - - or - ing him as is meet; for

he is the great - est born of wom - - - en.

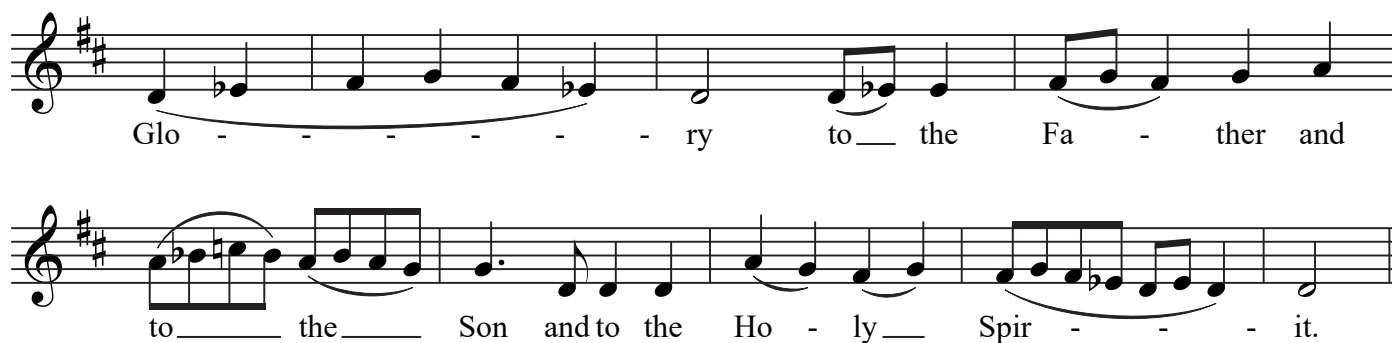
Verse 6 - Fast

Slow

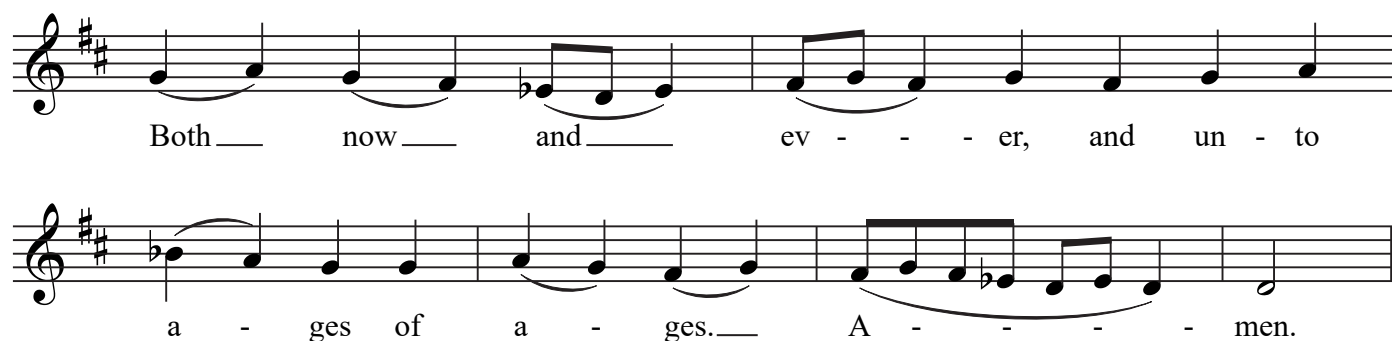
For his mer - cy is great t'ward us and the  
truth of the Lord en - dur - eth for - ev - - er.

Idiomelon 4

Yea, a - gain He - ro - di - as hath lost her self - con - trol;  
a - gain she is per - turbed! What de - ceiv - ing dance, and  
what in - tox - i - ca - tion with cun - - - ning!  
For the Fore - run - ner's head was cut off, and  
Her - od is troub - - - led. Where - fore, O Lord,  
by thē in - ter - ces - sions of thy Fore - run - ner, grant  
peace to our souls.



*After singing the "Glory . . ." in Tone 6, sing the first Idiomelon of this Vesper Service, "As the birthday of the impudent Herod. . ." on page 81 of this book. Then sing the "Both now" as below.*



*Now sing the Theotokion "Who shall not magnify thee, most holy Virgin . . ." in Tone 6, as on pages 83-84 of the Byzantine Vespers Project by Kazan.*

*Following Gladsome Light and the Daily Prokeimenon,  
read the following Old Testament Passages for the feast:*

- 1) Isaiah 40:1-5, 9; 41:17-18; 45:8; 48:20-21; 54:1 (Composite)
- 2) 3:1-3, 5-7, 12, 18; 4:4-6 (Composite)
- 3) Wisdom of Solomon 4:7, 16, 17, 19-20; 5:1-7 (Composite)

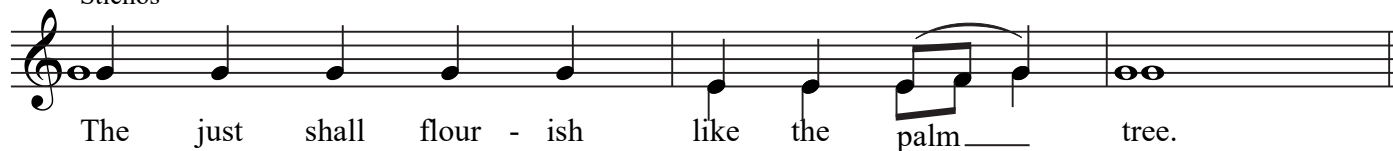
*Then continue with the usual litanies and the following Aposticha.*

Aposticha - Tone 2



O John the Bap - tiz - er and preach - er of re - pent - ence,  
thou didst sanc - ti - fy thē earth when thy head\_\_ was\_\_  
cut\_\_ off; for thou didst make plain to be - liev - ers the  
law\_\_ of God,\_\_ a - bol - ish - ing dis - o - be - di - ence  
to the\_\_ law. Where - fore, since thou\_\_  
stand - est by the throne\_\_ of Christ, the heav'n - ly  
King, be - seech\_\_ him to have  
mer - - cy\_\_ on\_\_ our\_\_ souls.

Stichos

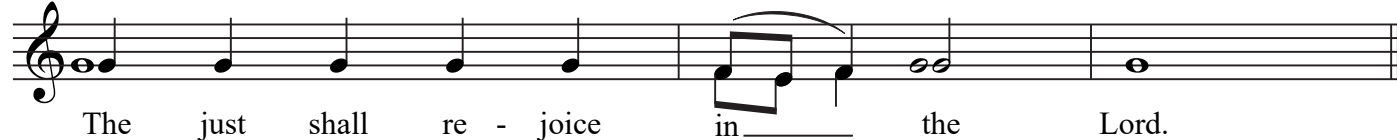


The just shall flour - ish like the palm\_\_ tree.



O most ho - ly John, thy head was cut off for the  
law of the Lord; for in blame - less priv - i - lege  
thou didst re - proach the in - fi - del king when  
he dis - o - beyed the law. Where-fore, do the hosts of  
an - gels won - der at thee, and the ranks of A - pos - tles and Mar - tyrs  
praise thee. And we, too, hon - or thy  
year - ly me - mo - ri - al, O most no - ble  
one, glo - ri - fy - ing the Ho - ly Trin - i - ty which hath  
crowned thee, O bless - ed Fore - run - ner.

Stichos



The just shall re - joice in the Lord.

Ver - i - ly, the Proph - et of Proph - ets, he — who be - came  
great - er than the Proph - ets, san - ti - fied from his moth - er's  
womb for the serv - ice of the Lord, to - day had his — head  
cut - off by an ē - - - vil king. And the  
maid - en who danced in - so - lent - ly, he re - buked  
o - pen - ly, be - fore — his be - head - ing and af - ter it, thus  
sham - ing the pro - ces - sion of sin. —  
Where - fore, we — shout, O John — the Bap - tiz - er,  
hav - ing ac - quired fa - vor, be - seech —  
cease - less - ly for — our — souls.

Glory - Tone 8 - Slow

Glo - ry to the Fa - - - ther and to the  
Son and to the Ho - ly Spir - - - it.  
Thou didst re - buke\_\_ kings, O Fore - run - ner of the  
Sav - ior, that they\_\_ might not act con - trar - y to the  
law. But the fro - lick - ing of an in - iq - ui - tous wom - an  
won\_\_ o - ver Her - od to cut off thy\_\_ head.  
There - fore, is thy name praised from the place of ris - ing to the place of  
set - ting of the sun. And since thou\_\_ hast  
fa - vor with the Lord, be - seech him\_\_ cease - less - ly  
for the sal - va - - - tion of\_\_ our\_\_ souls.

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

O Groom - less Vir - gin, who didst con - ceive God

in an in - ex - pli - ca - ble man - ner,

ac - cept the pe - ti - tions of thy ser - vants, O all blame-less

Moth - er of the high God, giv - ing to

them all pu - ri - fi - ca - tion from guilt, as

thou re - ceiv-est our pe - ti - tions, im - plore the sal - va - tion

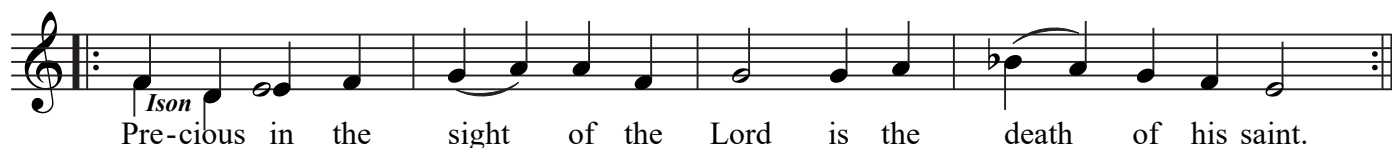
of us all.

*Continue with St. Simeon's Prayer and the Trisagion Prayers,  
and then sing the Troparion of the Feast twice, as on the following page.*

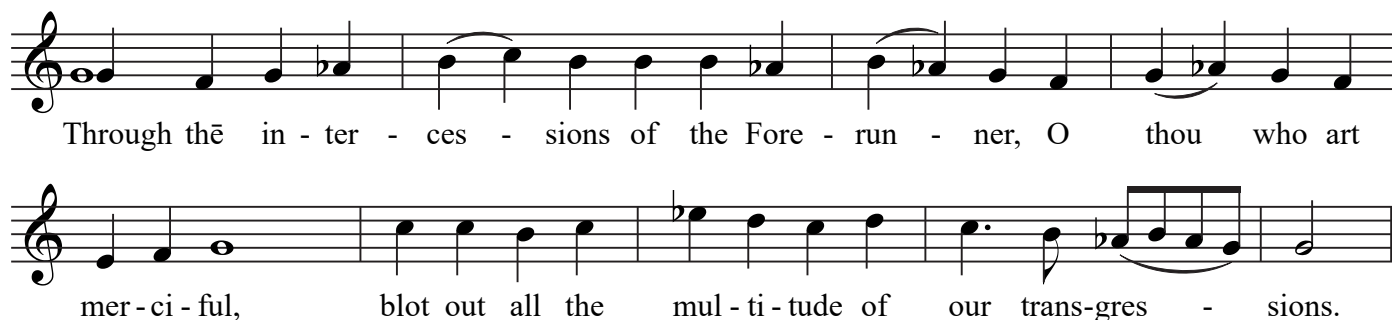


The mem - o - ry of the right - eous is in praise. And  
thee, Fore - run - - - ner, the tes - ti - mo - ny of the  
Lord suf - fic - eth; for in truth thou hast been re - vealed as  
no - - - bler than all the Proph - ets, for  
hav - ing been con - sid - ered wor - thy to bap - tize in the run - ning  
wa - ters him who was preached. There - fore, thou didst  
strive for the truth hap - pi - ly. Thou didst pro - claim  
God to those in Ha - des, ap - pear - ing in the  
bod - y, the Lift - er up of the sin of the world, who  
grant - eth us the Great Mer - - - cy.

*Now sing the Theotokion in Tone 2, "Exceeding glorious . . . ,"  
as on page 164 of the Byzantine Vespers Project.*



*Following Psalm 50, sing "Glory to the Father . . ." in Tone 2, as usual, and the following.*

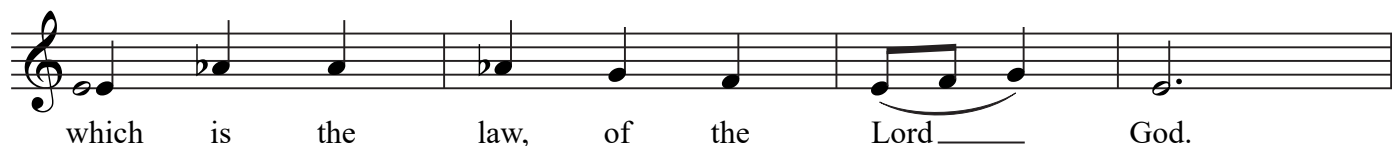


*Continue with the usual "Both now" for the Theotokos; then "Have mercy on me . . ." and the Idiomelon "O John the Baptizer . . ." in Tone 6, as on page 88 of this book.*

*The Katabasiae are for the Cross, as on pages 65-69 in the September Menaion by Kazan, followed by "More honorable . . ." and the 9th Ode of the Cross, as on page 70 in September. Then sing the following Exaposteilaria.*

*Special melody: While Thy disciples looked on Thee - Tone 2*

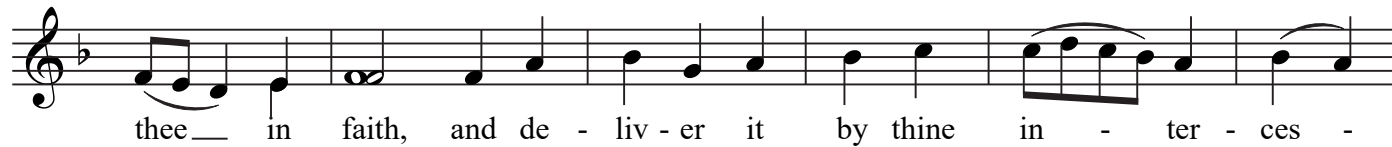




Special melody: *Thou Who as God adornest* - Tone 3

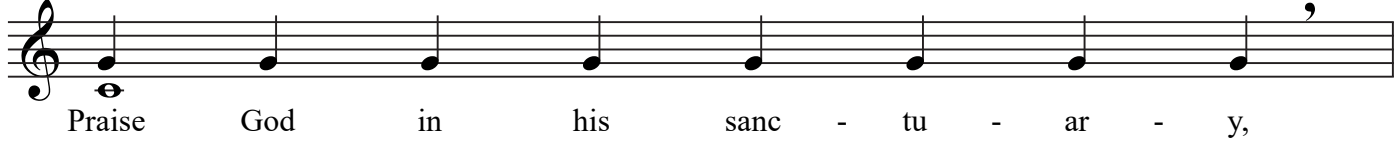


Same melody - Tone 3



*First sing "Let everything that hath breath . . ." in Tone 8, as on page 159 of the Byzantine Matins Project by Kazan, and then the following Verses and Prosomia.*

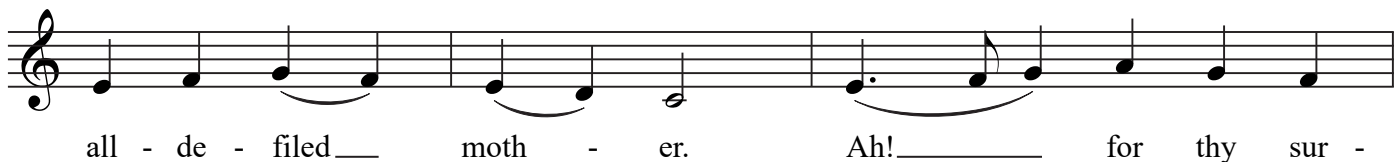
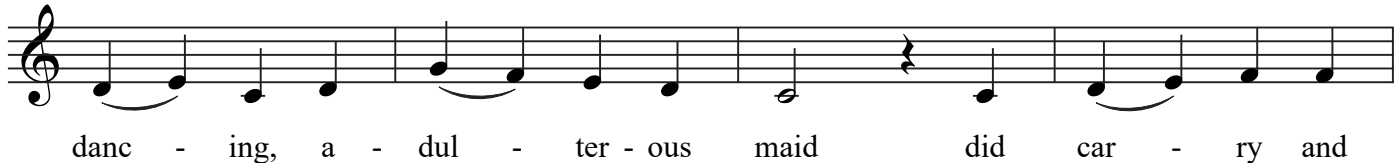
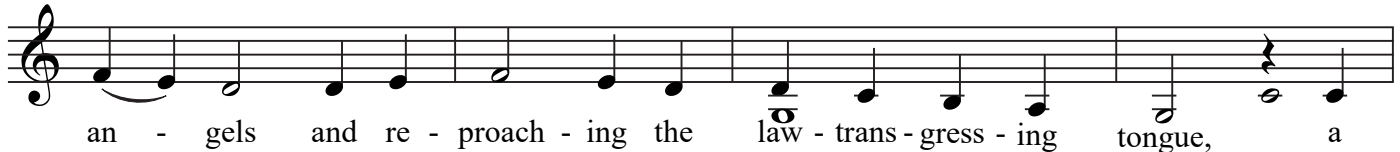
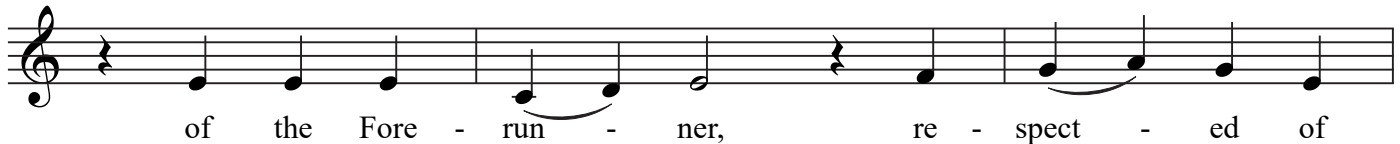
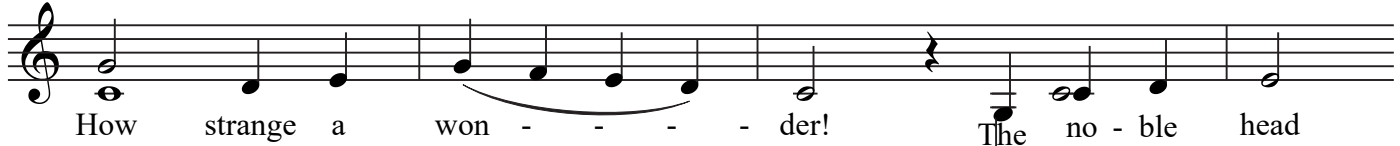
Verse 1 - Fast

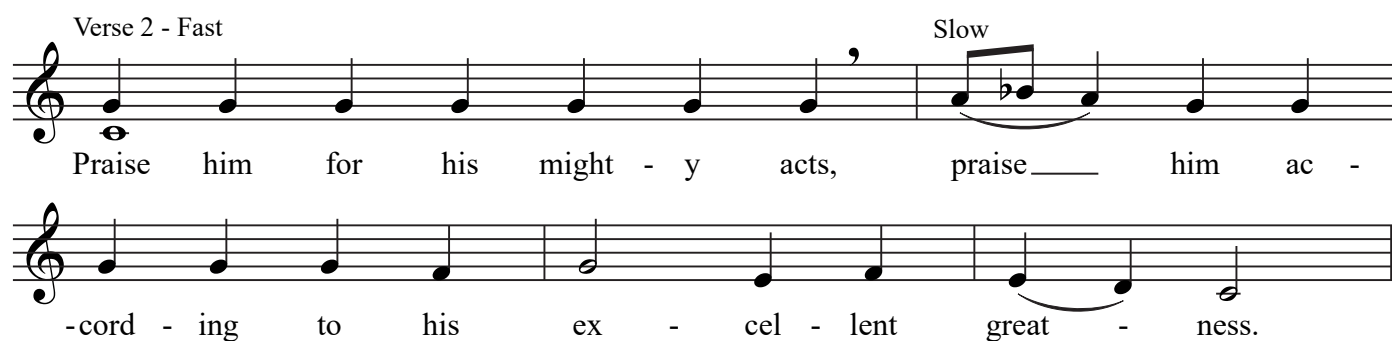
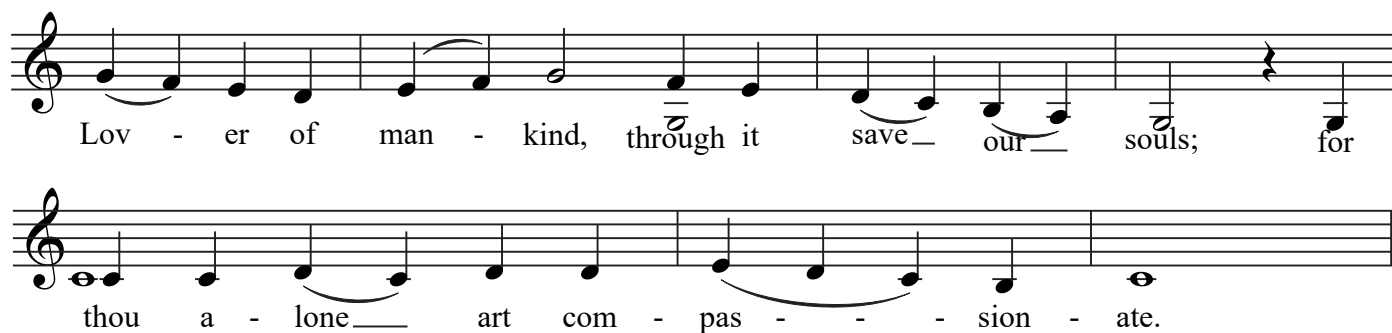


Slow

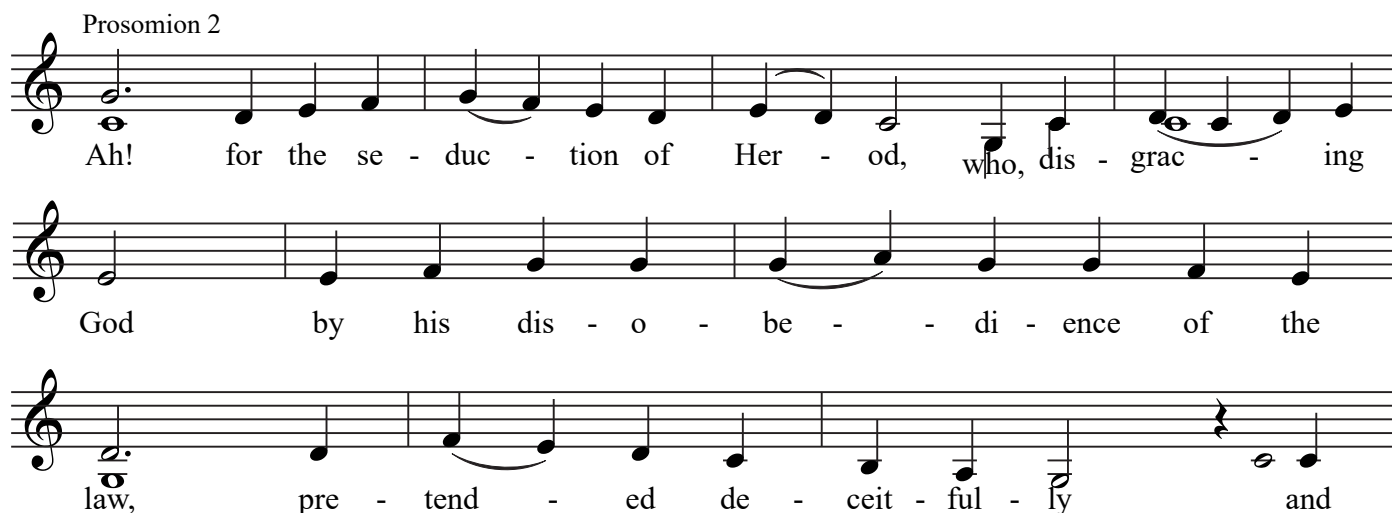
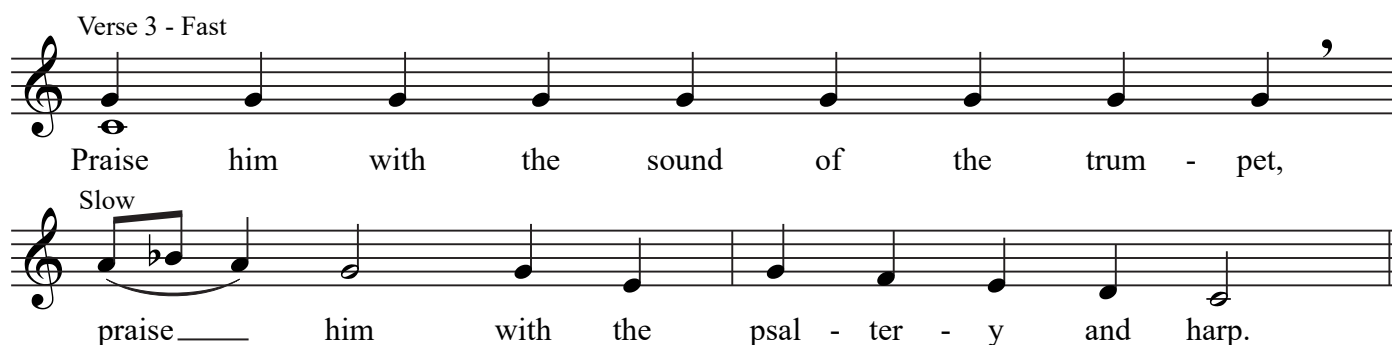


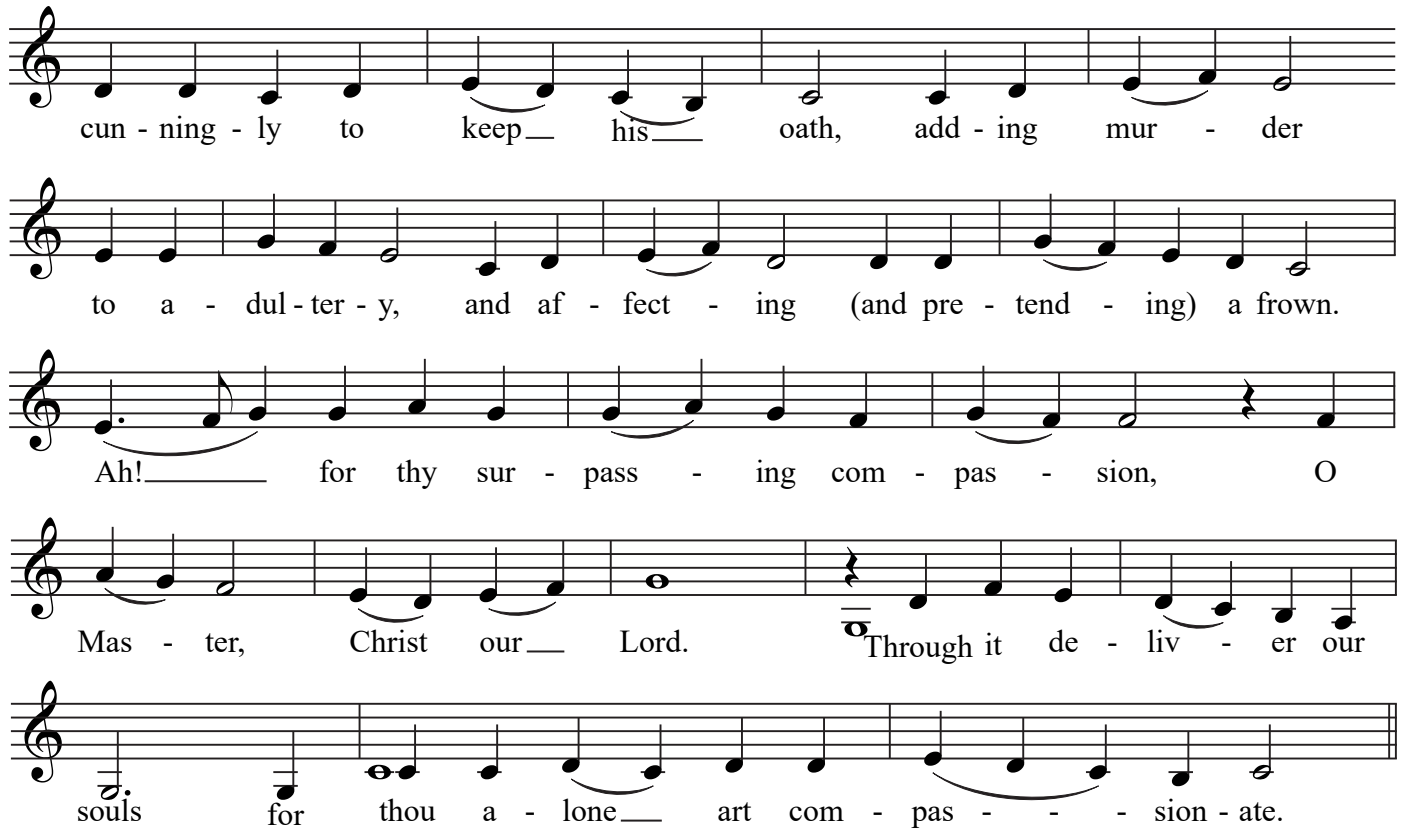
Special melody: *O strange wonder*  
Prosimion 1





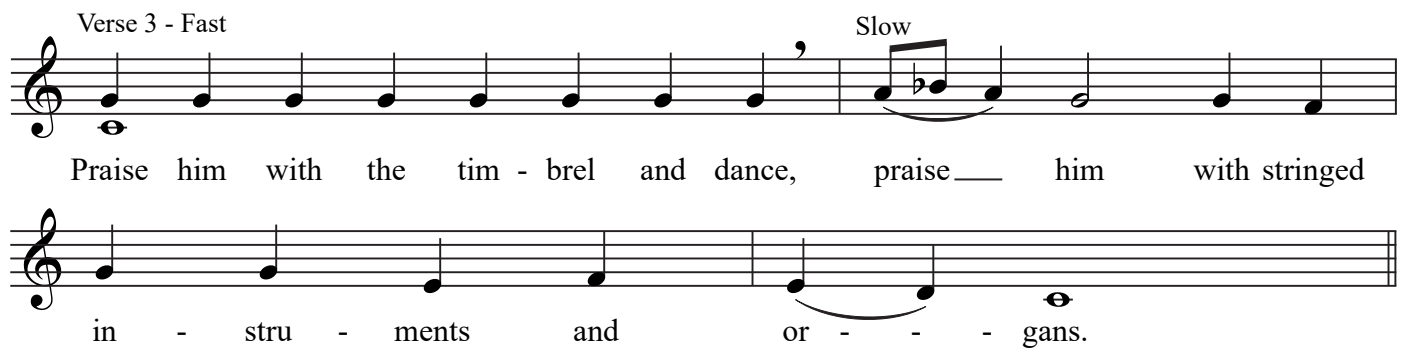
*After Verse 2, repeat Prosomion 1, "How strange a wonder! . . ."  
Then sing Verse 3, as below, and continue with Prosomion 2.*





cun - ning - ly to keep — his — oath, add - ing mur - der  
to a - dul - ter - y, and af - fect - ing (and pre - tend - ing) a frown.  
Ah! — for thy sur - pass - ing com - pas - sion, O  
Mas - ter, Christ our — Lord. Through it de - liv - er our  
souls for thou a - lone — art com - pas - - - sion - ate.

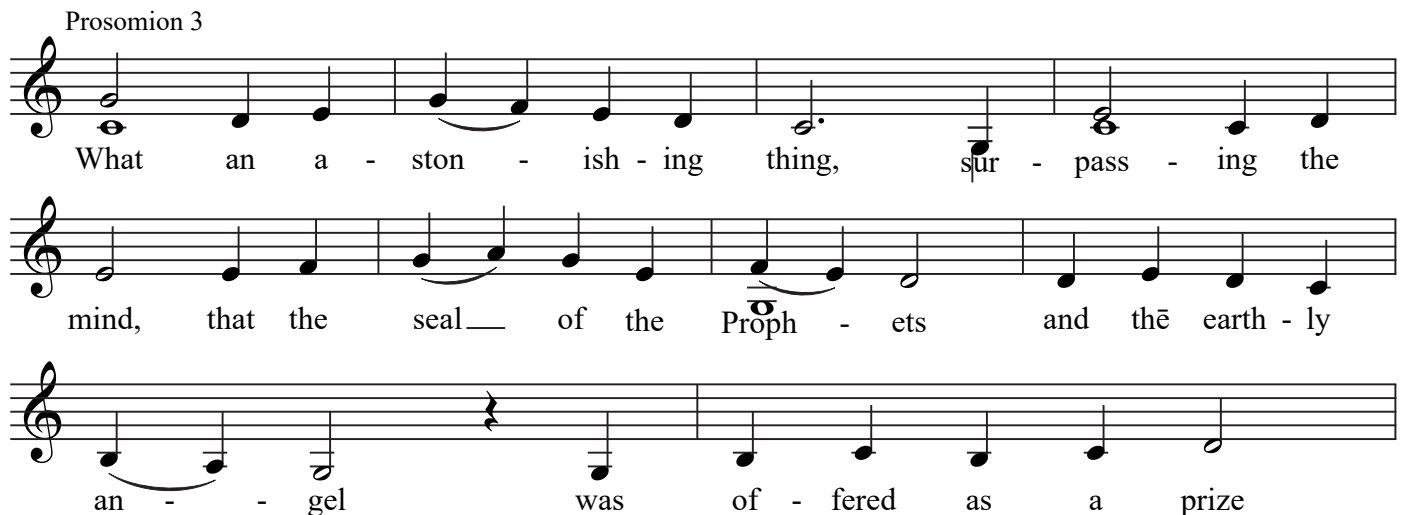
Verse 3 - Fast



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

Slow

Prosomion 3



What an a - ston - ish - ing thing, sur - pass - ing the  
mind, that the seal — of the Proph - ets and thē earth - ly  
an - - - gel was of - fered as a prize

for an im - mor - - - al dance. And the tongue

con - stant - ly speak - ing of God pre - ceed - eth

and is sent to preach Christ to those who are in ha - des.

Ah! for thy sur - pass - ing prov - i - dence,

Christ Mas - ter. Through it save and pro - tect our

souls, (O Sav - ior and pro - tec - tor,) for

thou a - lone art com - pas - sion - ate.

Glory - Tone 6

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

Slow

Yea, a - gain He - ro - di - as hath lost her self - con - trol;  
a - gain she is per - turbed!

What de - ceiv - ing dance, and what in - tox - i - ca - tion with  
cun - - - - ning! For the Fore - run - ner's head

was cut off, and Her - od is troub - - - led.

Where - fore, O Lord, by thē in - ter - ces - sions of thy Fore -

- run - ner, grant peace to our souls.

Both Now - Tone 6

Both now and ev - er, and un - to a - ges of  
a - - - ges. A - men.  
Thou art the true vine, O The - o - to - kos  
bear - ing the Fruit of life. Thee do  
we im - plore. Where - fore, O La - dy, in - ter - cede\_  
thou to - geth - er with thē A - pos - tles and with all\_ the saints,  
for the sal - va - tion of our souls.\_

*Continue with the Great Doxology in Tone 6, as on page 225 in the Byzantine Matins Project,  
followed by the Troparion of the Feast, as on page 93 of this book.*