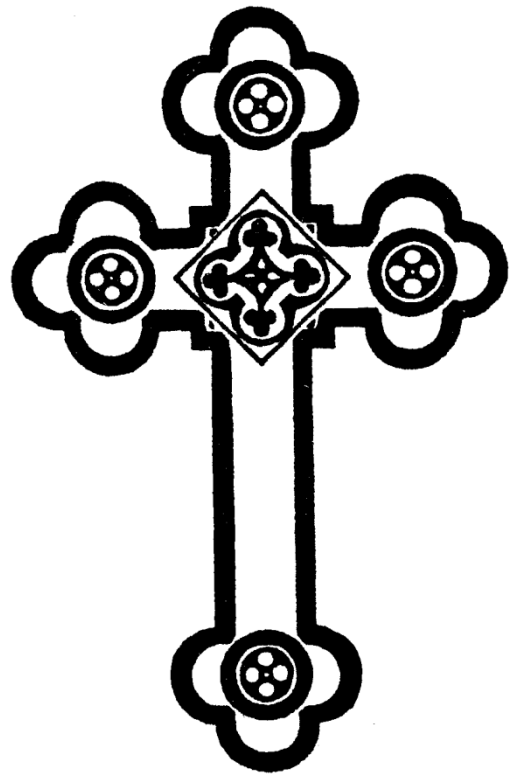


# Aenaion

April



Second Edition, January, 2016

His Eminence  
The Most Reverend  
Metropolitan JOSEPH



Archbishop of New York and  
Metropolitan of  
All North America

**ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE  
OF NORTH AMERICA**

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

Beloved in Christ:

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

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

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

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

Your Father in Christ,

A handwritten signature in black ink, appearing to be 'Joseph'.

**+JOSEPH**  
Archbishop of New York and Metropolitan of all North America

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

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

358 Mountain Road, P.O. Box 5238, Englewood, NJ 07631-5238  
(201) 871-1355 T Archdiocese@antiochian.org (201) 871-7954 F

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TOLEDO, OHIO 43606  
(419) 535-1390



## Antiochian Orthodox Christian Archdiocese

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

To all who read these letters

### GREETINGS IN THE LORD JESUS CHRIST

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

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

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

A handwritten signature in black ink, appearing to read "Metropolitan Philip", written in a cursive style.

Metropolitan PHILIP  
Primate  
Antiochian Orthodox Christian Archdiocese  
of North America

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

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of NORTH AMERICA**

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## INFORMATION ON THE "MENAION"

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

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

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

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

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

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

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

  
Raymond J. George  
Dept. of Sacred Music



THE SELF-RULED ANTIOCHIAN ORTHODOX CHRISTIAN  
ARCHDIOCESE OF NORTH AMERICA

DEPARTMENT OF SACRED MUSIC

PAUL JABARA, CHAIRMAN

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

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

December 17, 2015

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

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

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

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

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

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

Yours in Christ,

A handwritten signature in cursive script, appearing to read "Chris", written in black ink.

Christopher Holwey

If this Feast falls on Great Saturday or Pascha (Easter) Sunday, then it is transferred to Bright Monday, and is chanted with the Paschal Service.\*

Sing "O Lord, to thee have I cried..." in Tone 4, as in the Byzantine Vesper Project by Kazan, followed by the six Prosomia in the special Tone 4, as on pages 2 to 7 of this book.

Now sing "Glory" in Tone 6, as on pages 8 and 9 of this book, followed by "Both now" for the Pentecost Week in which the Feast falls.\*

Now chant the Entrance Hymn "Gladsome Light" and the Daily Prokeimenon. The Old Testament readings are as follows:

- 1) Isaiah 43:9-14
- 2) Wisdom of Solomon 3:1-9
- 3) Wisdom of Solomon 5:15-6:3

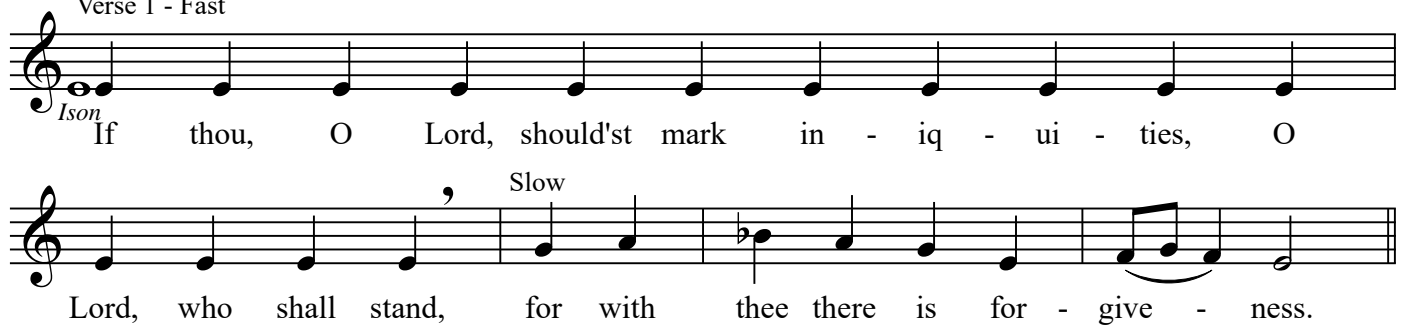
Follow the Byzantine Vesper Project by Kazan to the Aposticha, then sing the Aposticha in the special Tone 4, as on pages 10 to 13 of this book.

Now sing the "Glory" in Tone 4, as on page 13 and 14 of this book, followed by "Both now" for the week.\*

After St. Simeon's Prayer and the Trisagion Prayers, conclude with the Troparion of St. George, as on page 15 of this book, and the remainder of Vespers.

*\*Follow the local instructions provided in the Liturgical Guide.*

Verse 1 - Fast



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

Special melody (Original melody): *As one valiant*  
Prosimion 1



O Fight - Bear - ing George, since thou art brave a - mong the  
Mar - tyrs, we do gath - er to - day to ex - tol - - thee; for  
thou - - didst fin - ish thy course and keep the Faith, re - ceiv - ing  
from Al - might - y God the crown - - of vic - to - ry.  
Where - fore, im - pore - - thou - - him to de - liv - er  
from cor - rup - tion and trib - u - la - tions those who  
cel - e - brate in faith thy - - ev - er - sol - emn mem - o - ry.



Tone 4  
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.

Prosimion 2



Thou didst go \_\_\_\_\_ for - ward to the fight, O George, \_\_\_\_\_ with \_\_\_\_\_



stead - fast en - er - gy, be - ing con - fi - dent



like a li - - - on, ig - nor - ing the



bod - y, since it shall \_\_\_\_\_ so \_\_\_\_\_ pass a - way,



and con - cern - ing thy - self wise - ly with thē



in - cor - rup - ti - ble spir - it. Where - fore, wast



thou \_\_\_\_\_ re - fined \_\_\_\_\_ with all kinds of \_\_\_\_\_ suf - fer - ings, as



gold of sev - en - fold \_\_\_\_\_ pur - i - ty.

Verse 3 - Fast



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

Slow



let Is - ra - el trust in the Lord.

Prosimion 3



Thou didst suf - - - fer with the Sav - ior,



O great and glo - ri - ous Mar - tyr George, re - sem - bling



him \_\_\_ by thy vol - un - tar - y death.



Where - fore, thou \_\_\_ dost reign with him



man - tled in the pur - ple of thine \_\_\_ own \_\_\_



blood and a - dorned with the crown of thy strug - gles, O

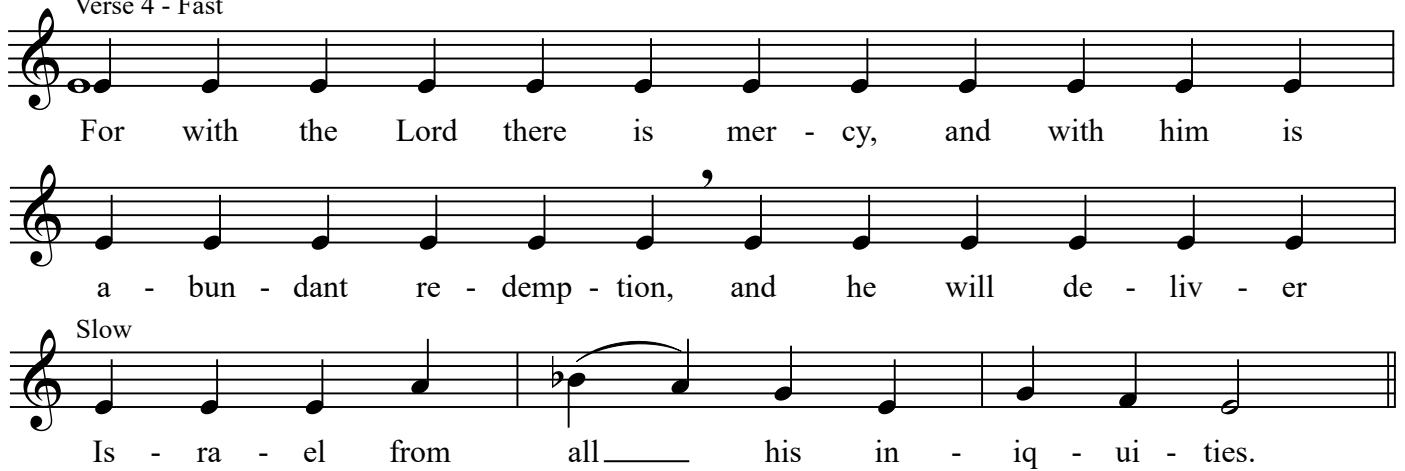


George, \_\_\_ ex - alt - ing \_\_\_ in the crown \_\_\_ of \_\_\_



vic - to - ry to un - end - - - ing a - ges.

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  
Slow  
Is - ra - el from all his in - iq - ui - ties.

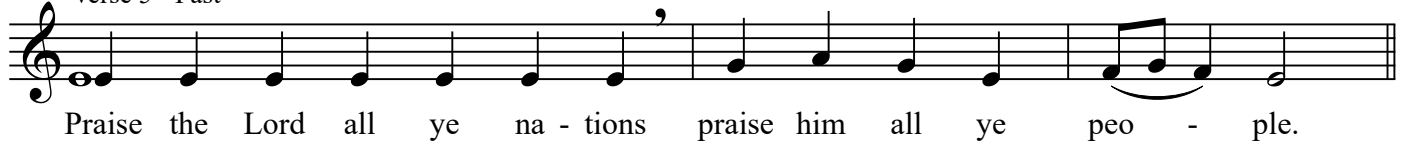
Prosimion 4



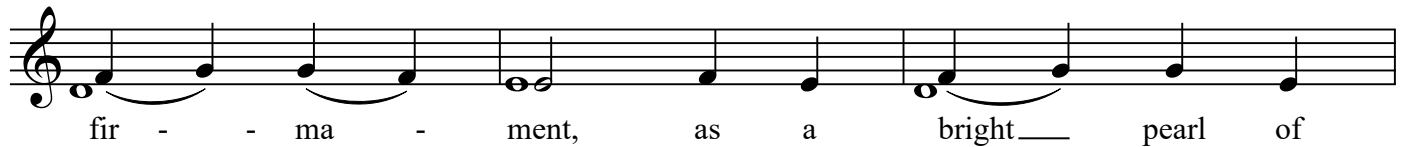
Thou wast for - - - ti - fied with the shield of  
faith, the hel - met of grace and the spear of the  
Cross, O brave George, be - com - ing all - in - vin - ci - ble  
a - gainst thine en - e - mies. And be'ng a di - vine he - ro,  
thou hast van - quished the ranks of Sa - tans  
and a - bid - est with thē an - gels; and since thou dost watch  
o - ver be - liev - ers thou dost sanc - ti - fy and



Verse 5 - Fast




Prosimion 5\*



(\* The end of this sticheron is incomplete in Nassar, page 527, and incorrect in Kazan's original. It is corrected here.)

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.


Prosimion 6



O all bless - ed George, guard me,



com - ing to my help as I trav - el by sea, or



walk on land, or I sleep by night.



Save me as I a - wake, and guide me to



do the Lord's will, that I may find for - give - ness in the



Day of Judg - ment for what I have



done in my life, seek - ing



re - fuge un - der the wing of thy pro - tec - tion.

Glo - - - - - ry to the Fa - ther and  
to the Son and to the Ho - ly Spir - - - it.  
Thou hast walked ac - cord - ing to thy name, O  
George the sol - - - dier; for, in  
car - ry - ing the cross of Christ on thy shoul - der,  
thou didst plough the earth, made  
bar - ren by the er - - - rors of Sa - tan;  
and hav - ing up - root - ed the thorns of hea - then  
wor - ship thou didst plant the vine of  
Or - - - - - tho - dox faith.

Where - fore, thou dost bud heal - - - ing  
to be - liev - - - - - ers in  
all thē in - hab - it - - - ed world, and  
hav - ing be - come a faith - ful hus - band - man of the  
Trin - - - i - - - - ty, we be - seech thee to  
in - ter - cede for the safe - ty of the  
world and the sal - va - tion of our souls.

*Then sing "Both Now" and the Theotokion according to the Pentecostarion (see the Liturgical Guide).*

*Following the Entrance, chant "Gladsome Light" and the Daily Prokeimenon.*

*Then read the Old Testament Readings:*

- 1) Isaiah 43:9-14;
- 2) Wisdom of Solomon 3:1-9
- 3) Wisdom of Solomon 5:15-6:3

*After the usual petitions, continue with the Aposticha, as on the following pages.*

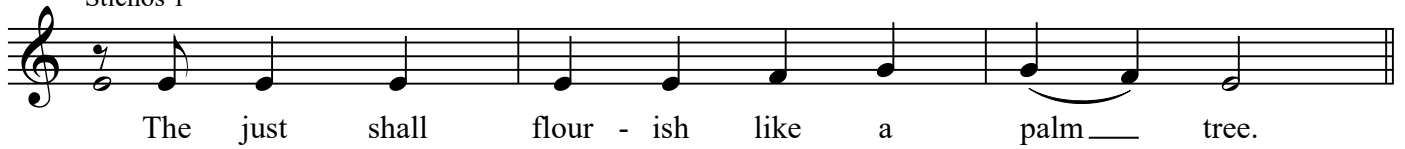
Special melody: *Thou who wast called from on high*

Prosimion 1

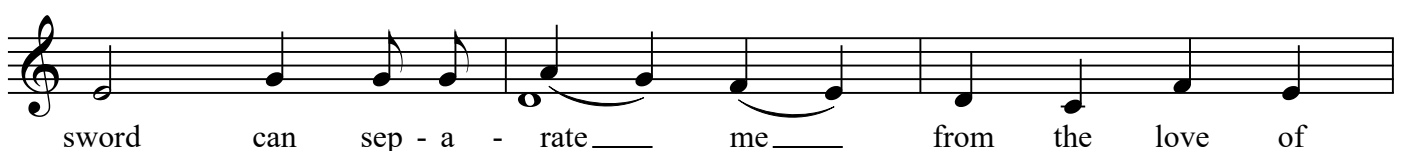
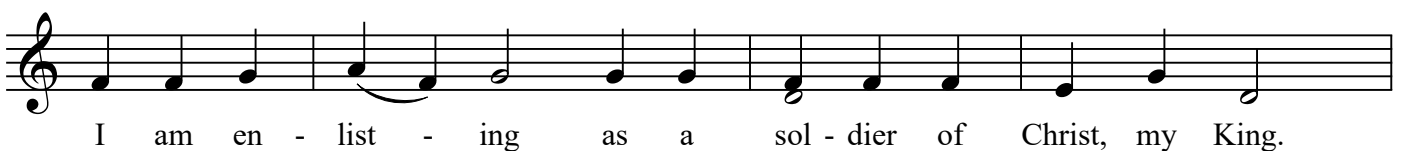
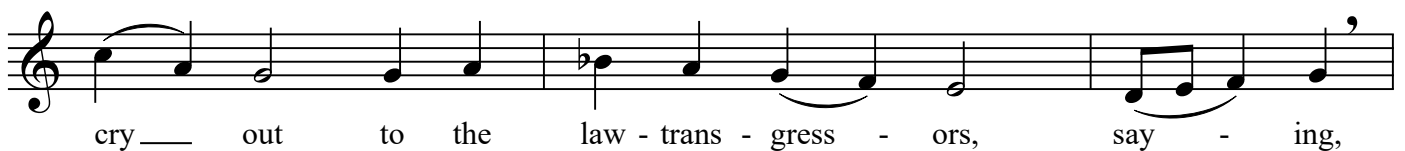
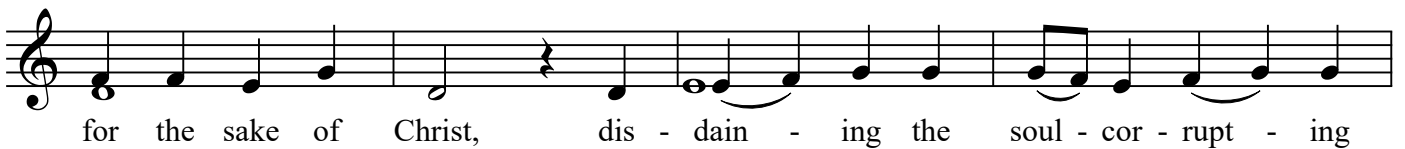
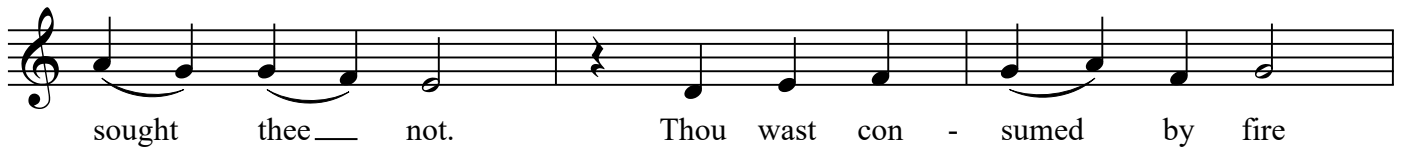
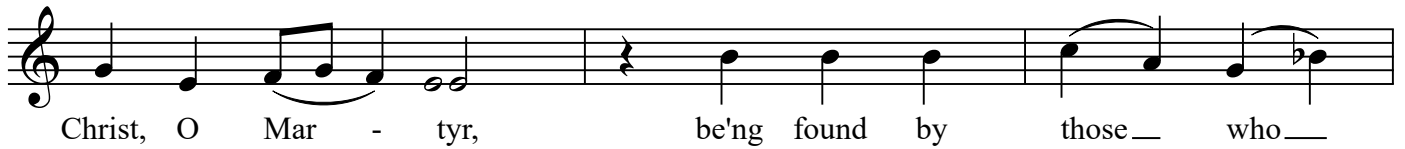
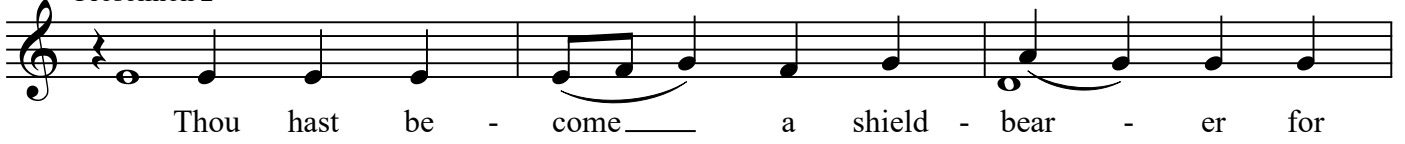
The faith - ful na - tions do praise with  
psalms and songs thine ev - er - mem' - ra - ble feast, O George;  
for it hath shone forth re - splen - dent and clothed with light,  
a - dorned with glo - ry and grace.  
Where - fore, the myr - iads of an - gels and Mar - tyrs with the  
Ho - ly A - pos - tles ap - plaud the tro - phies of  
thy strug - gles, O great Mar - tyr, prais - ing Christ our  
Lord God, the Sav - iour, who did tru - ly  
glo - ri - fy thee, O George, do thou im - plore him,  
there - fore, to il - lu - mi - nate and save our souls.



Stichos 1



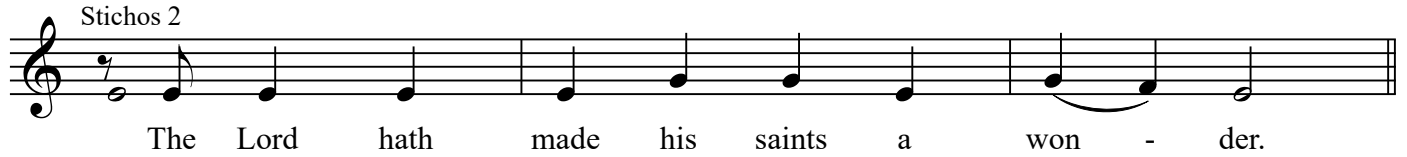
Prosimion 2





Christ our Lord and our God. Where-fore, im -  
- plore thou him to il - lu - mi - nate and save our souls.

Stichos 2

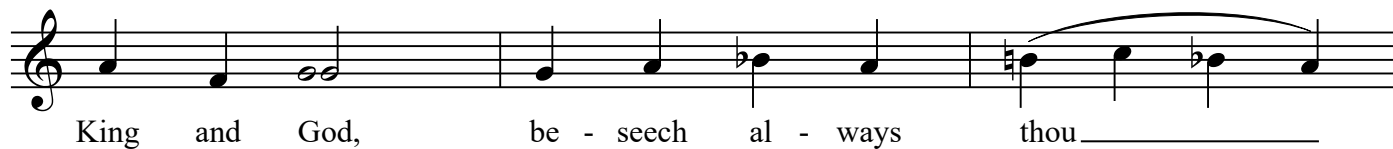
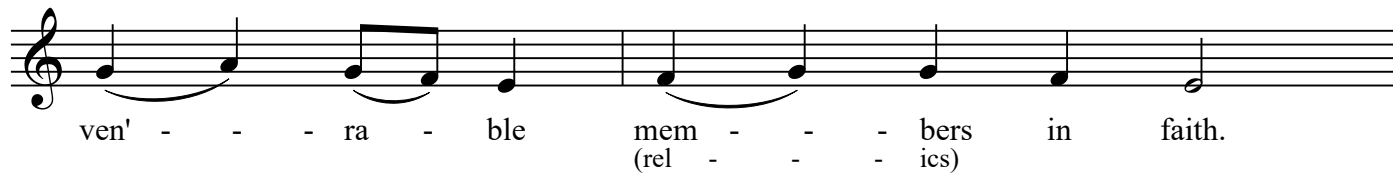


The Lord hath made his saints a won - der.

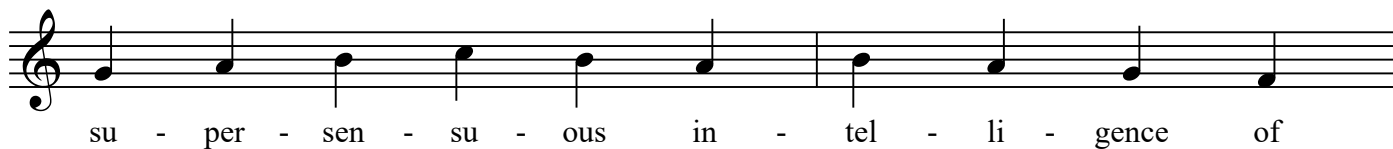
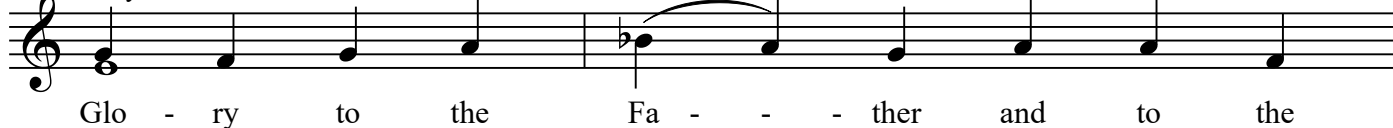
Prosomion 3

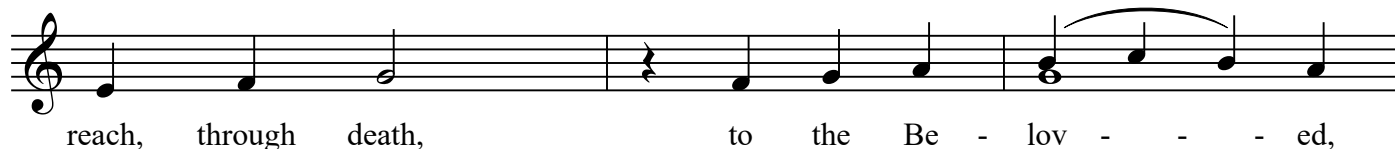
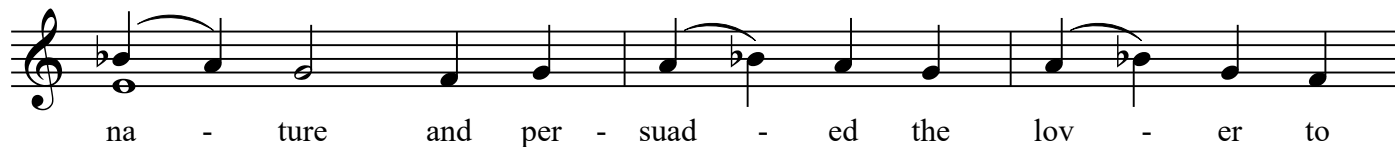
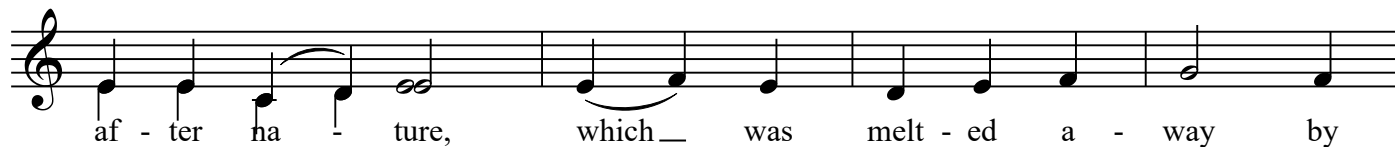
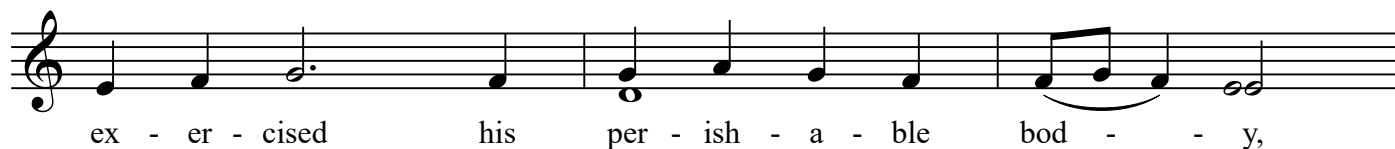
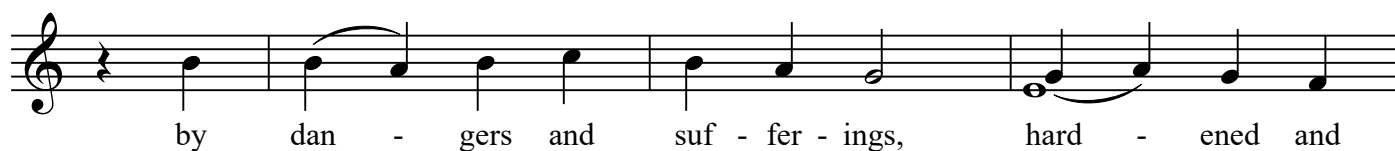
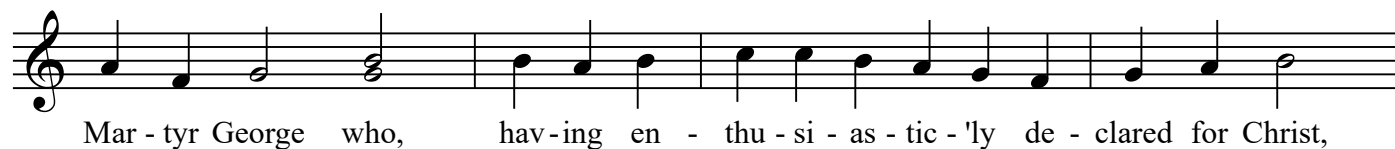


O crown - wear - ing Saint George the Mar - tyr, thou didst make  
light of the man - y in - stru - ments,  
var - i - e - gat - ed tor - ments, and hor - ri - ble  
cut - ting tools, fin - ish ing the course of  
mar - tyr - dom in true wor - ship. Where-fore, with the flow'rs of  
pae - ans we now crown thy most re - splen - dent  
mem - o - ry, kiss - ing and greet - ing thy ho - ly



Glory - Tone 4 - Slow





*And "Both now" from the Pentecostarion.*

*Following St. Simeon's Prayer and the Trisagion Prayers,  
chant the Troparion of St. George (below), "Glory" & "Both now,"  
and that which is according to the Pentecostarion.*

Troparion - Tone 4

Since thou art a lib - er - a - tor and de - liv - er - er of  
cap - tives, a help and suc - cor of the poor and  
need - - y, a heal - ing phy - si - cian of the  
sick, a con - tend - er and fight - - er for  
kings, O great a - mong Mar - tyrs, the  
vict' - - - ry clad \_\_\_ George; in - ter - cede with  
Christ God for the sal - va - tion of our \_\_\_ souls.

Begin Matins as usual, using the Byzantine Matins Project by Kazan.  
Then after "God is the Lord," sing the Troparia, as on page 15 of this book.

Read the Kathismata, as on page 530 of The Divine Prayers and Services by Nassar.

Now sing the Anabathmoi, "From my youth up," as on pages 63 and 64 of the Byzantine Matins Project.

Now sing the Prokeimenon, as on page 16A.

After reading Psalm 50, sing the "Glory," and "Through the intercession," then "Both now," and "Through the intercession," then "Have mercy on me," and the Idiomelon, as on pages 17 and 18 of this book.

Now sing the Katabasiae from Pascha, "Today is the day of Resurrection...."  
But if the Feast falls during Great Lent, we sing "I shall open my mouth....," as on pages 72-80 in the Byzantine Matins Project by Kazan.

Now sing the Exaposteilarion, as on page 19 of this book; then for the week, from the Pentecostarion.

Now sing the Praises in Tone 2, as on page 111 of the Byzantine Matins Project, followed by the Prosomia, as on pages 20-24 of this book

Sing the "Glory," as on pages 25 and 26 of this book.

Now sing "Both now," as on page 181 in the Matins Service Book. But if it be the season of Pascha, sing "It is the day of Resurrection," in Tone 5.

Now the Great Doxology in Tone 5, as on page 220 in the Byzantine Matins Project, and conclude with the "Troparion of St. George," as on page 15 of this book.

For the Divine Liturgy, sing the Antiphons and Entrance Hymn for Pascha (if it be the season), the Troparia, as at Vespers, the Kontakion of Pascha, and "It is truly meet."  
For the Communion Hymn, sing "The just shall be in everlasting remembrance," as on page 27 of this book.

Refrain - Sing twice

*Ison*  
The just shall flour - ish like the palm - tree,  
plant - ed in the house - of the Lord.

Verse

They that are plant - ed in the house of the Lord,  
in the courts of our God they shall blos - som forth.

Sing third time

The just shall flour - ish like the palm tree, plant - ed in the  
house - of the Lord.

Tone 2

Glo - ry to the Fa - ther and to the Son and to the  
Ho - ly Spir - it. Through thē in - ter - ces - sions of the  
vic - to - ry - clad\_\_\_ George, 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 - tudes of our trans-gres - sions.

Fast - Tone 6

Have mer - cy up - on me, O God, ac - cord - ing  
to thy lov - ing kind - ness, ac cord ing to the



Slow



mul - ti - tude of thy ten - der mer - cies, blot  
out my trans - gres - sions.  
To - day the whole ū - ni - verse is il - lu - min - nat - ed by the  
rays of the fight - bear - ing one;  
and the Church of Christ, a - dorned with flow - ers,  
cri - eth un - to thee, say - ing, O  
George, O min - is - ter of Christ and all - fer - vid  
help - er, cease not to in - ter -  
cede with the Lord for our  
sake.

Special melody: *Upon that mount in Galilee*

A joy - ful spring hath ris - en for us,  
the di - vine and ra - di - ant Res - ur - rec - tion of the  
Mas - ter, trans - lat - ing us from  
earth to a heav'n - ly pass - o - ver. And there - with doth  
ra - di - ate the light - giv - ing me - mo - ri - al  
of thē all - hon - ored Mar - tyr George.  
Where - fore let us cel - e - brate it  
with re - joic - ing, that we may be - come  
wor - thy of the di - vine grace from Christ the  
Sav - ior of man - kind.

*First sing the Praises in Tone 2, beginning on page 111 in the Byzantine Matins Project by Kazan*

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

Verse 1 - Fast

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

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

Special melody: *When he took thee*  
Prosimion 1

Come, let us all, cel - e - brat - ing thē all -

- joy - ful and all - fes - tal Feast of the

glo - ri - ous Res - ur - rec - tion, cel - e - brate al - so the

joy - ful an - ni - ver - sa - ry of the Mar - - - tyr George, and

now crown him with ver - - nal flow - ers, of

which he is wor - thy, for he

is un - con - quer - a - ble, that, by his be - seech - ings,

we may at - tain lib-er - a - tion from sins and sor - rows.

Verse 2 - Fast Slow

Praise him for his might - y acts, praise him ac - cord - ing  
to his ex - - - cel - lent great - - - ness.

Prosimion 2

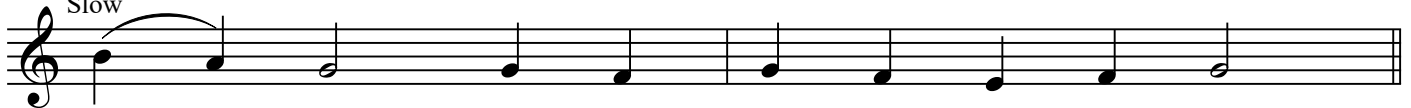
To him who did grant thee the per - fect - ion of  
life, O all - bless - ed George, thou didst of - fer thy - self  
whol - ly as a breath - ing, liv - ing burnt - of - fer - ing, a  
pure and well ac - cept - ed sac - ri - fice. Where - fore,  
thou hast be - come a fer - vid in - ter - ces - sor, O  
Mar - - - tyr, de - liv - er - ing from op - pres - sions  
those who ex - tol thee and call on thee in faith.

Verse 3 - Fast



Praise him with the sound of the trum - pet,

Slow

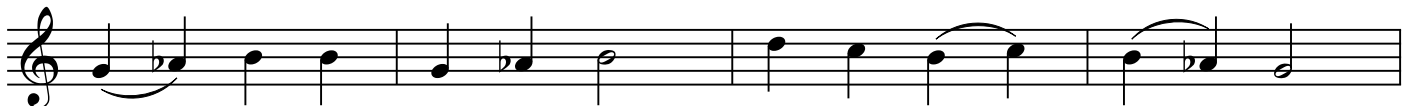


praise — him with the psal - ter - y and harp.

Prosimion 3



When — thou didst dil - i - gent - ly till the



seed — of the ho - ly Word, sown in thy — pure — self,



O — no - ble and bless - ed one, thou didst cul - ti - vate —



it with hard - ships and strug - gles; and



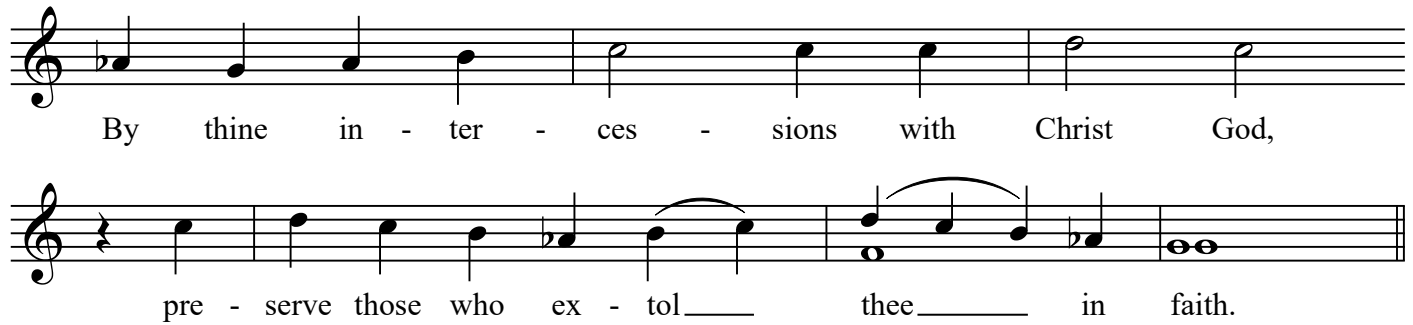
wise - ly hav - ing treas - ured — it in the heav'n - ly



gar - ner, thou didst find — thē im - mor - tal bliss,



where - - - - in thou dost — now de - light.



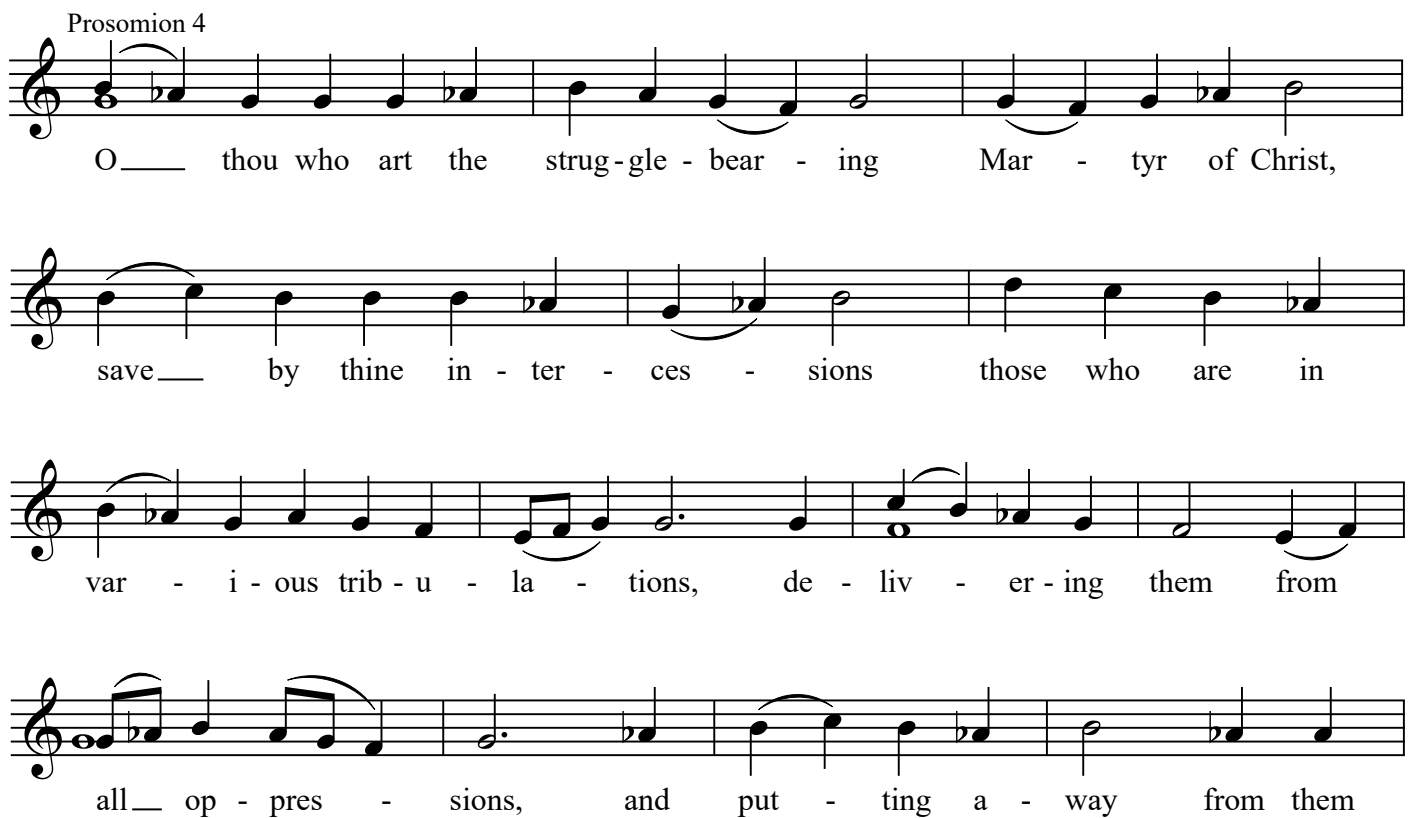
By thine in - ter - ces - sions with Christ God,  
pre - serve those who ex - tol thee in faith.

Verse 4 - Fast



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

Prosimion 4



O thou who art the strug - gle - bear - ing Mar - tyr of Christ,  
save by thine in - ter - ces - sions those who are in  
var - i - ous trib - u - la - tions, de - liv - er - ing them from  
all op - pres - sions, and put - ting a - way from them

e - vil soul - cor - rupt - ing dis - may, seek - ing for us \_\_\_

grace \_\_\_ and mer - - - cy, that,

be - ing de - liv - ered by thine in - ter - ces - sions, we

may all hon - or in joy \_\_\_ thy \_\_\_ sol - emn strug - gles.

Glory - Tone 5

Glo - ry to the Fa - ther and to the Son and to the  
Ho - - - ly Spir - - - - - it.  
Spring hath shown forth; come, let us be  
glad; the Res - ur - rec - tion of Christ  
hath oc - cured; come, let us re - joice  
for the me - mo - ri - al of the strug - gle - bear - ing  
one hath ap - peared un - to those who be - lieve.  
Where - fore, O feast - lov - ers, let us cel - e - brate it  
mys - tic - ly; for this one, be'ng a good sol - dier,  
did pre - vail o - ver the u - surp - - - - ers and



dis - ap - point them be - com - ing an em - u - la - tor of  
Christ in his Pas - sion, not  
pit - y - ing his earth - ly ves - sel.  
Ra - ther did he leave it na - ked as brass, re - ward - ing it with  
tor - ments. Where - fore, let us lift our  
voic - es to him  
cry - ing,  
O strug - gle - bear - er,  
plead for the sal - va - tion of our souls.

*Then sing "Both now" from the Pentecostarion.*

Communion Hymn

The just shall  
be in ev - er - last - - - - ing,  
ev - er - last - - - - ing,  
ev - er - last - ing re - mem - - - - brance.  
Al - le - lu - ia, Al - le - lu - - - - ia,  
Al - le - lu - - - - ia.