

Ecclesiastical New Year - Menaion
Troparion
Pages 2 - 4

1

September 1st - 6th
Indiction, Theotokos and
Righteous Simeon The Stylite

Vespers - Menaion
Pages 5 - 20

September 8th
Nativity of our Lady

After the Sunset Psalm recite "Blessed is the man...", three (3) Psalms only. Then on "O Lord, to thee have I cried..." the Verses and Idiomelons are sung as on pages 5 through 11 of this book.

Then "Glory and Both Now" followed by repeating Idiomelon 1 as on pages 12 through 13 of this book.

Now the readings as on pages 284 through 286 in the "Divine Prayers & Services" by Nassar.

Follow Vespers as in the Vesper Service Book to the Aposticha. Then sing the Aposticha in Tone 4 as on pages 14 through 17 of this book.

Then sing the "Glory and Both Now" in Tone 8 followed by the Doxastikon as on pages 17 through 19 of this book.

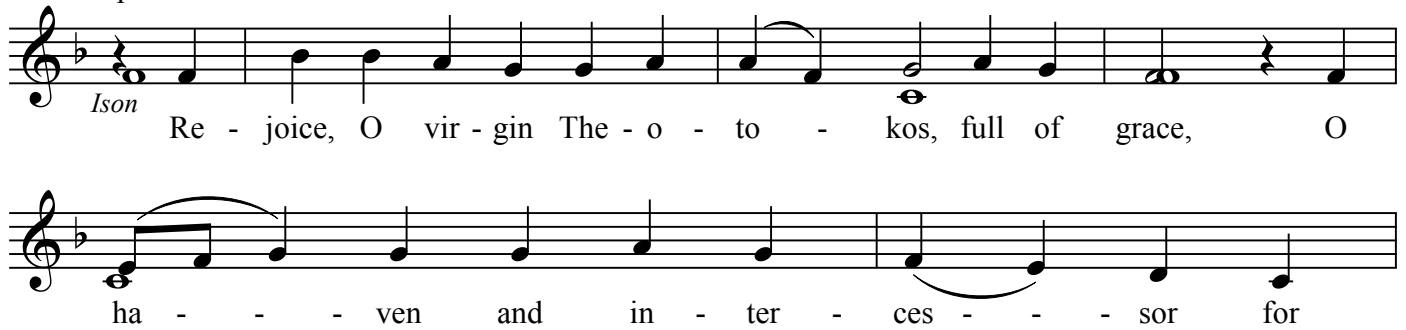
Then sing the Troparion of the Feast three (3) times in Tone 4 and follow the instructions on the bottom of page 20.

Troparion of the Indiction - Tone 2

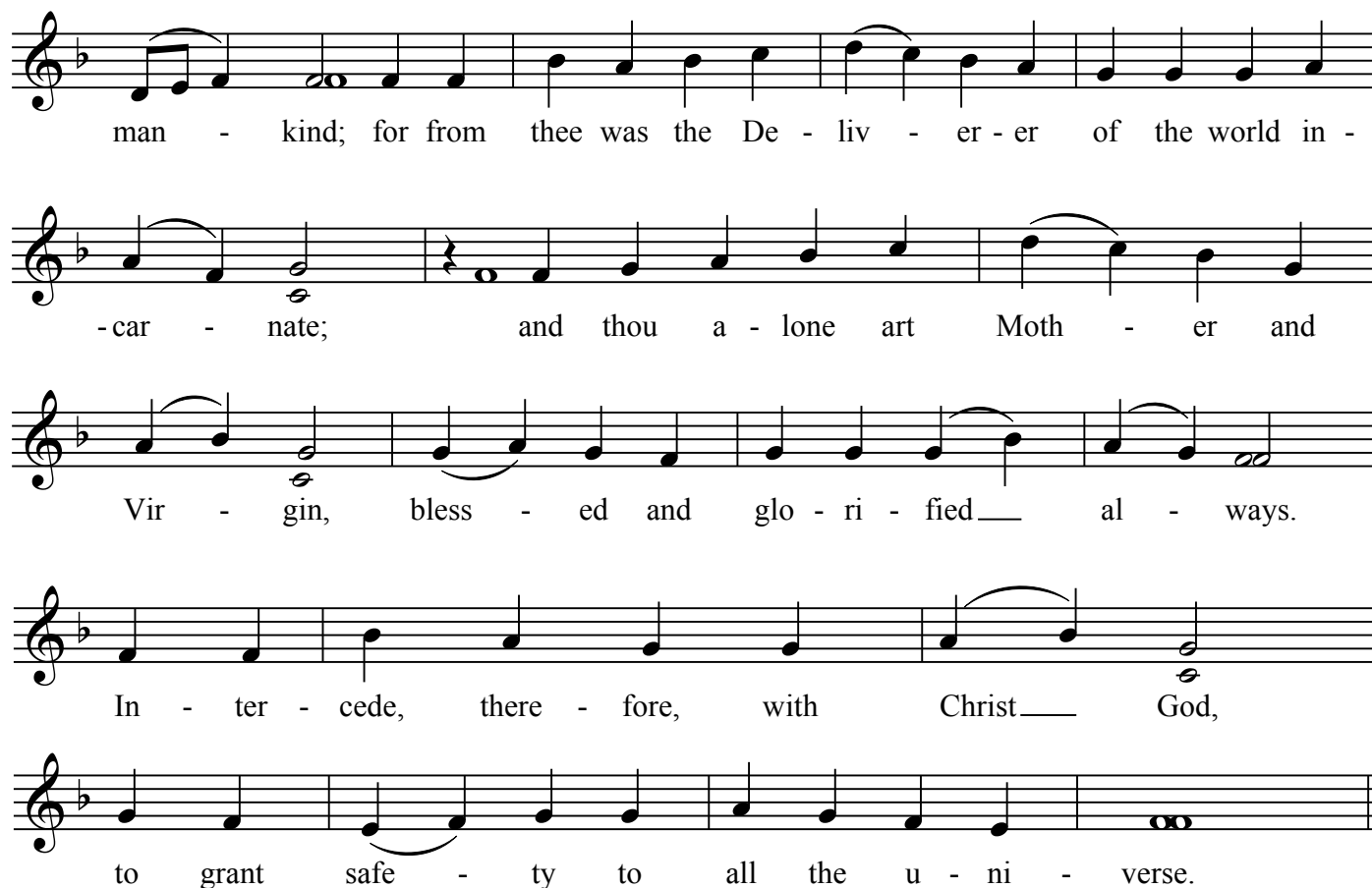


Ison
O thou Cre - a - - - tor of the whole - u - ni - verse,
who - - - didst ap - point - - - times by thine own - - - pow - er, bless the
crown - - - of this year with thy good - ness, O Lord.
Pre - serve in safe - ty thy kings and thy cit - y,
by thē in - ter - ces - sions of the The - o -
- to - kos, and save - - - us.

Troparion of the Theotokos - Tone 7

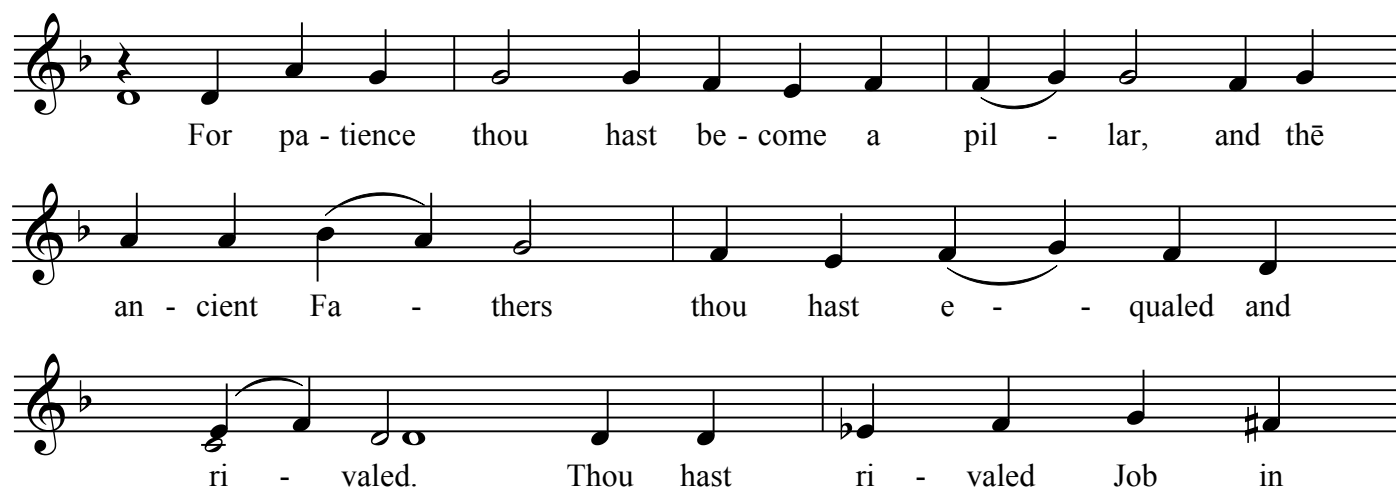


Ison
Re - joice, O vir - gin The - o - to - kos, full of grace, O
ha - - - ven and in - ter - ces - - - sor for



man - kind; for from thee was the De - liv - er - er of the world in -
- car - nate; and thou a - lone art Moth - er and
Vir - gin, bless - ed and glo - ri - fied al - ways.
In - ter - cede, there - fore, with Christ God,
to grant safe - ty to all the u - ni - verse.

A Memorial of the Righteous Simeon the Stylite - Tone 1



For pa - tience thou hast be - come a pil - lar, and thē
an - cient Fa - thers thou hast e - - qualed and
ri - valed. Thou hast ri - valed Job in

suf - fer - ings, Jo - seph in temp - ta - tions, and the
life of thē in - cor - po - re - als, while yet
thou wast in the flesh. There - fore, O our
right - eous Fa - ther Sim - e - on, in - ter - cede with
Christ God to save our souls.

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.

Idiomelon 1



To - day hath God who sit - teth on no - et - ic thrones



pre - pared him - self a ho - ly throne on earth.



He who hath es - tab - lished the heav - ens in



wis - dom hath, by his love to man - kind,



made a liv - ing heav - en; for from a bar - ren



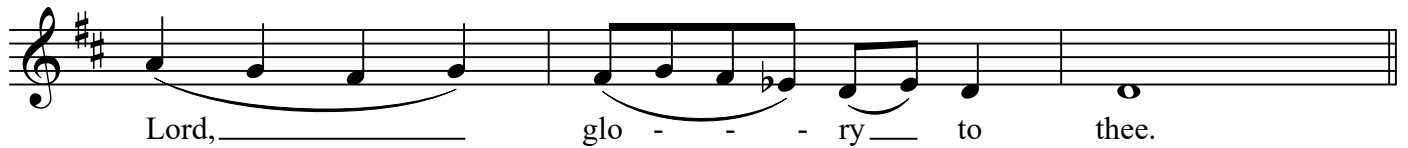
stem he hath brought forth his Moth - er,



a life - bear - ing branch. Thou God of



won - ders and Hope of the hope - less, O



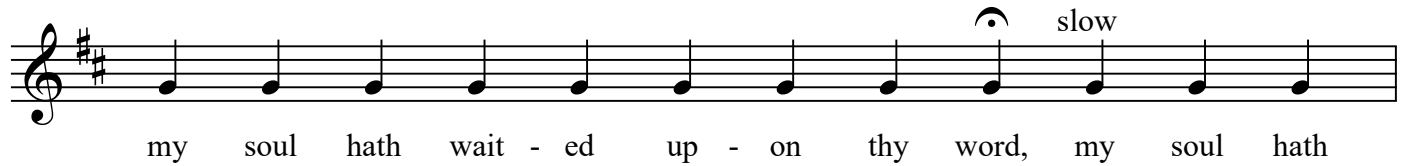
Lord, _____ glo - - - ry to thee.

Verse 2 - fast

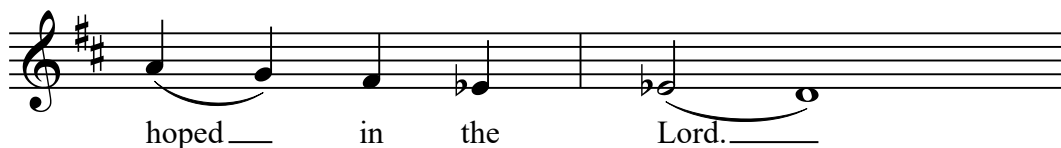


Be - cause of thy name have I wait - ed for thee O Lord,

slow



my soul hath wait - ed up - on thy word, my soul hath

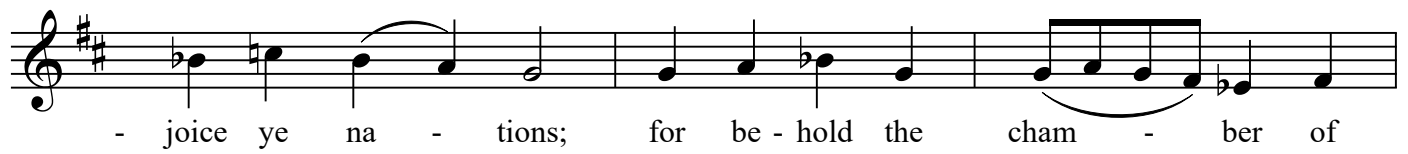


hoped in the Lord.

Idiomelon 2



This is the day of the Lord; where - fore, re -



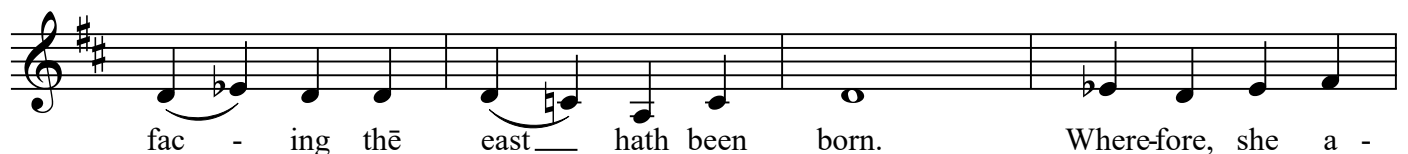
- joice ye na - tions; for be - hold the cham - ber of



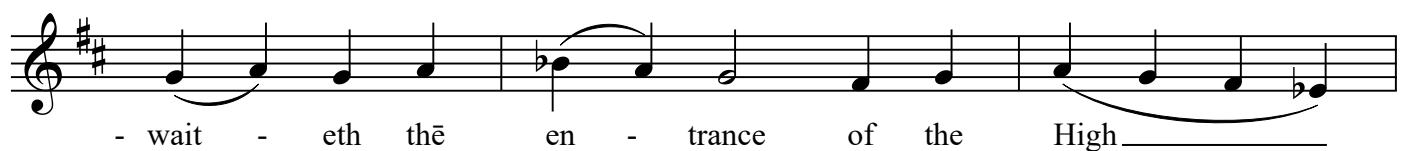
Light, the scroll of the Word of life



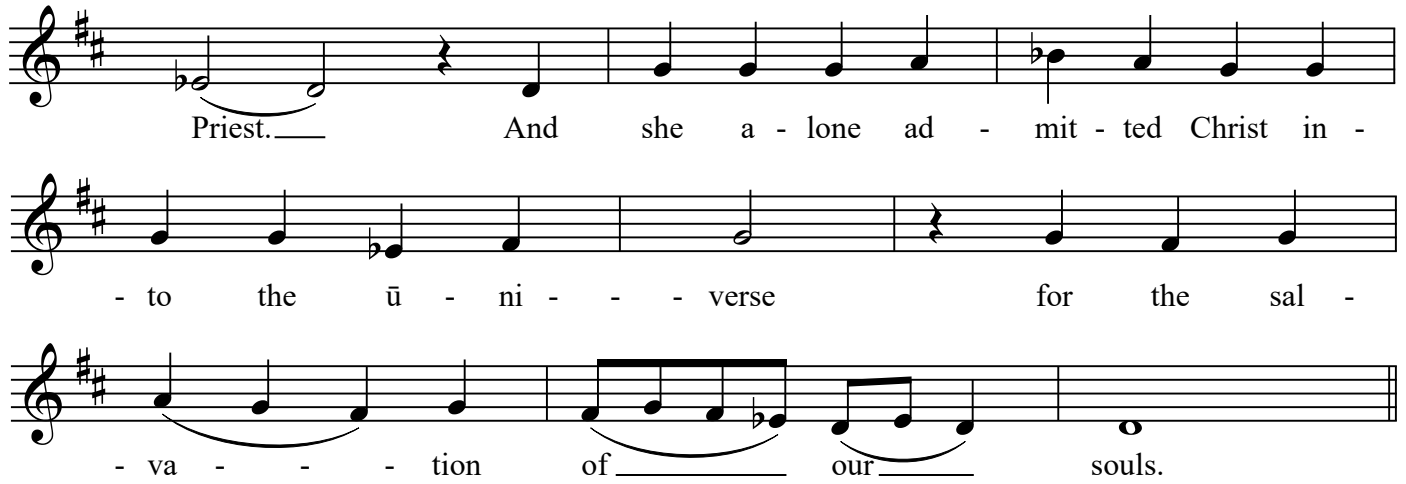
hath come forth from the womb; the gate



fac - ing thē east hath been born. Wherefore, she a -



- wait - eth thē en - trance of the High



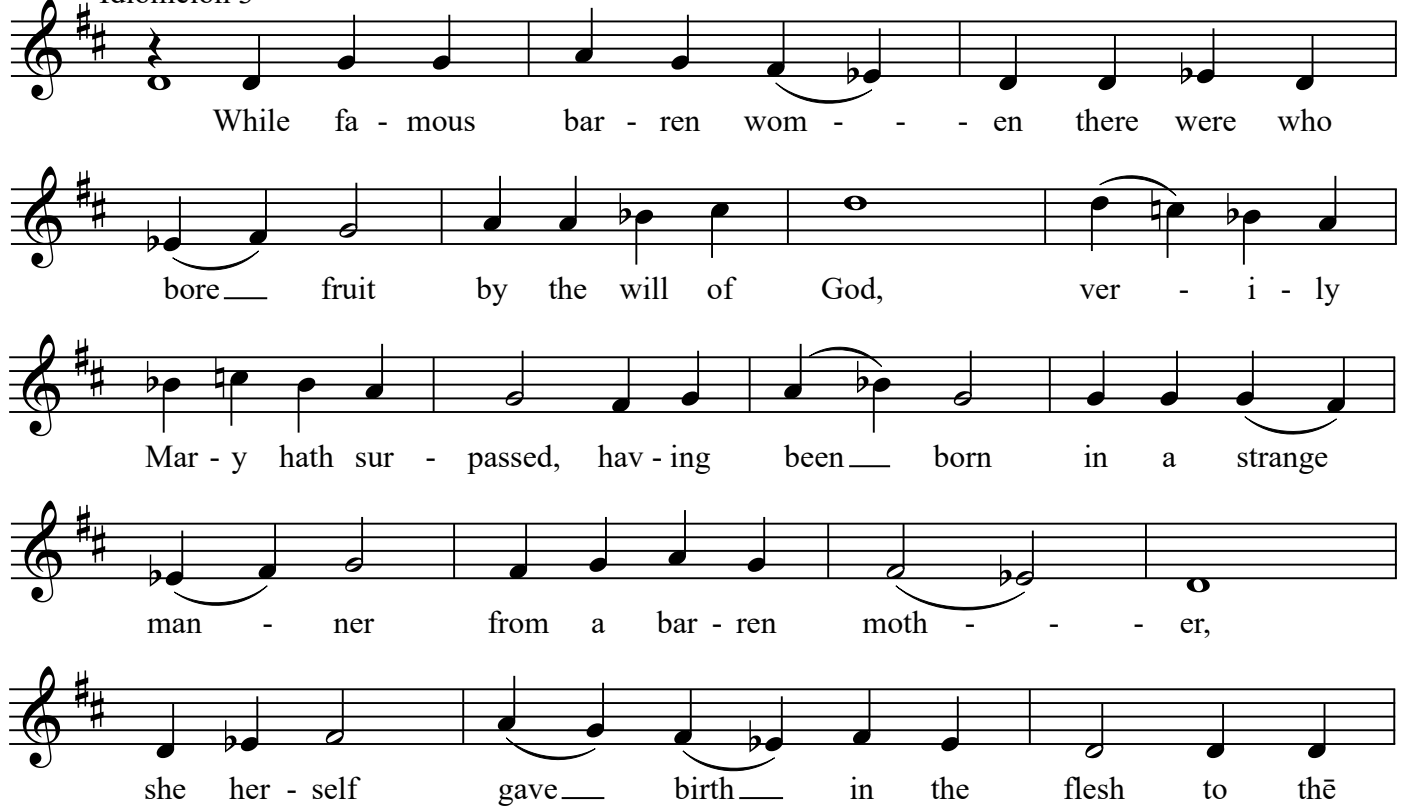
Priest.____ And she a - lone ad - mit - ted Christ in -
- to the ū - ni - - - verse for the sal -
- va - - - tion of _____ our _____ souls.

Verse 3 - fast



From the morn - ing watch un - til night, from the morn - ing watch, let
^{slow}
Is - ra - el trust _____ in the Lord. _____

Idiomelon 3



While fa - mous bar - ren wom - - - en there were who
bore _____ fruit by the will of God, ver - i - ly
Mar - y hath sur - passed, hav - ing been _____ born in a strange
man - ner from a bar - ren moth - - - er,
she her - self gave _____ birth _____ in the flesh to thē

End of all, from a seed-less womb in a tran - scen - dent
man - - - - ner. And she a - lone is the door of thē
on - ly Son of God through which he passed and
which he left ___ closed, pro - vid - ing all with
wis - dom, as he him - self ___ knew, and brought sal -
- va - - - tion to all ___ man - - - kind.

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.

Idiomelon 4

To - day the bar - ren gates are o - pened, and there com - eth

forth the di - vine, and the vir - gin - al
gate. To - day hath grace _____ be - gun to give _____
fruit, _____ show - ing forth _____ to the world the The - o - to - - -
- kos, _____ through whom thē earth - ly and the
heav en ly be - ings ū - nite for the sal -
- va - - - - tion of _____ our _____ souls.

Verse 5 - fast

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

Idiomelon 5

To - day the glad tid - ings go forth _____ to the
world. To - day sweet fra - grance is waft - ed forth, fore -
- tell - ing the glad tid - ings of sal - va - - - - tion; and the

bar - ren - ness of our na - ture hath been ū - nit - ed;
for the bar - ren one hath be - come a moth - er to the one who re -
- mained a Vir - gin af - ter giv - ing birth to the Cre - a - tor;
from whom com - eth the God in na - ture,
tak - ing a for - eign na - ture and work - ing sal -
- va - tion in the flesh for the lost,
Christ, the Lov - er of man - kind, and the De -
- liv - er - er of our souls.
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 6

To - day Anne the bar - ren giv - eth birth to the
Maid - en of God, fore - chos - en from all gen - er -
- a - tions as a dwell - ing place for Christ
God, King of all and Cre - a - tor of
all, for the ful - fill - ment of his di - vine dis - pen -
- sa - tion, through which the cre - a - tion of
us earth - ly be - ings was re - newed, and
we our - selves were re - newed from cor - rup - tion to
life im - mor - tal.
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.

To - day hath God who sit - teth on no - et - ic thrones

pre - pared him - self a ho - ly throne on earth.

He who hath es - tab - lished the heav - ens in

wis - dom hath, by his love to man - kind, made a liv - ing

heav - en; for from a bar - - ren stem he hath

brought forth his Moth - er, a life - bear - ing branch.

Thou God of won - ders and Hope of the hope - less, O



After the Daily Prokeimenon, read the OT Prophecies in the "Divine Prayers & Services" by Nassar, pages 284 - 286, and after the usual Petitions, the Aposticha in Tone 4 as on the following pages.

Idiomelon 1

The joy___ of the whole___ world hath shone forth to us
from the two___ right - eous ones, Jo - a - chim and Anne.
Ver - i - ly thē all - ex - tolled Vir - gin,
who be-cause of her sur-pass-ing pu - ri - ty be - came a liv - ing
tem - ple of God, and a - lone is known as
tru - ly The - o - to - - - kos. Where-fore, by her in - ter -
ces - sions, O Christ___ God, send forth safe - ty to the
world, and to our souls the Great___ Mer - cy.

Stichos

Hear - ken, O daugh - ter and con - sid - - - er.

Idiomelon 2

To - day, O Vir - gin, thou hast been born a most no - ble

child from the right - eous ones, Jo - a - chim and Anne, as

an - gels fore - told, O par - a - dise and throne of God, O

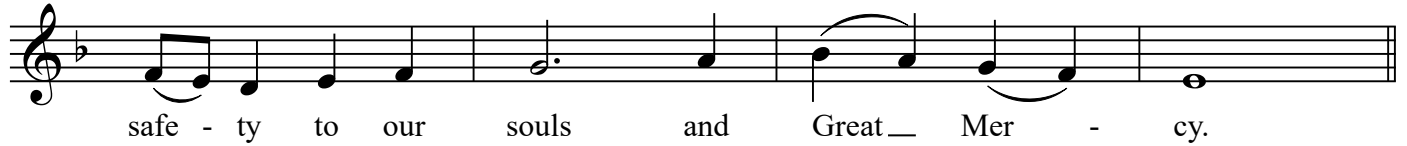
ves - sel of pu - ri - ty who - went be - fore and pro - claimed

joy un - to all the world, O cause of our life and an - ni - hi -

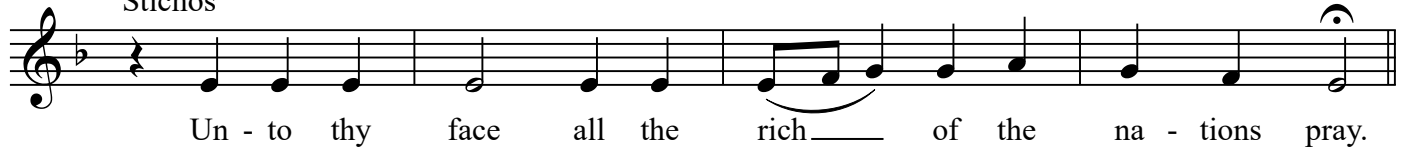
- la - tion of the curse, and the be - stow - al of

bless - - - ing. Where - fore, O Maid - - - en,

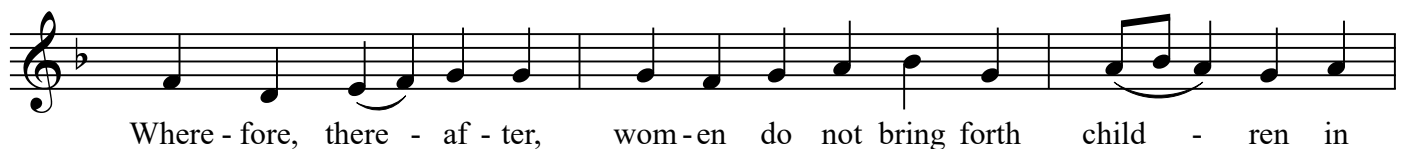
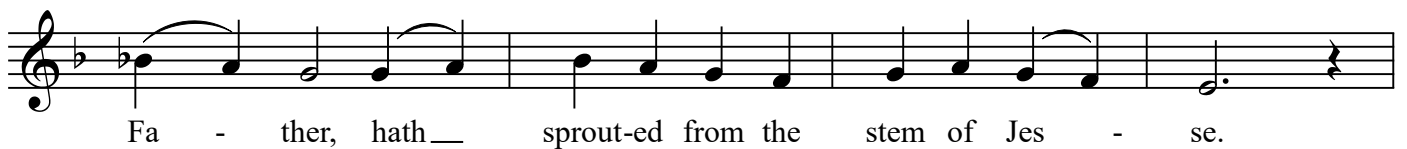
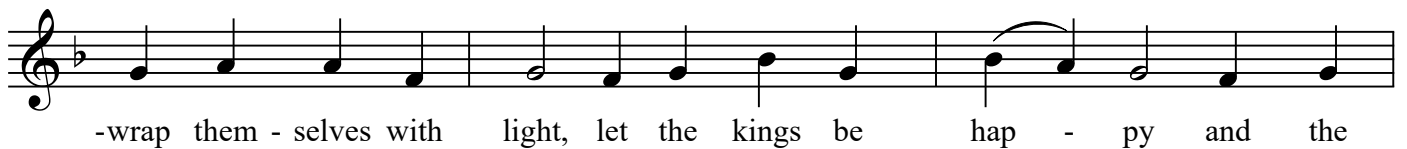
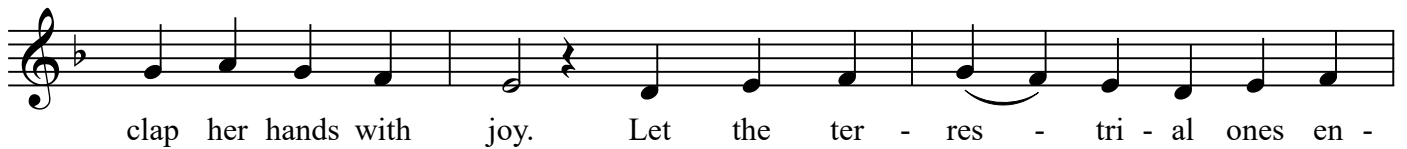
called - forth from God, seek, through thy - birth - giv - ing,

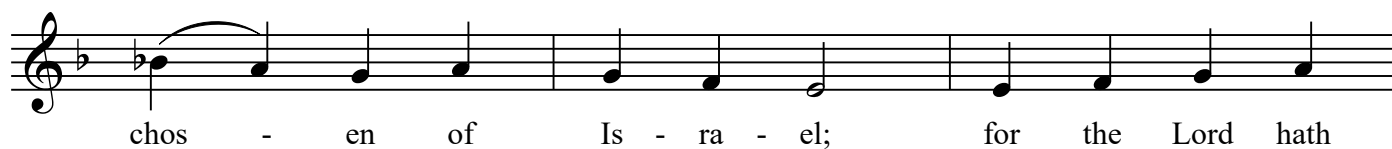
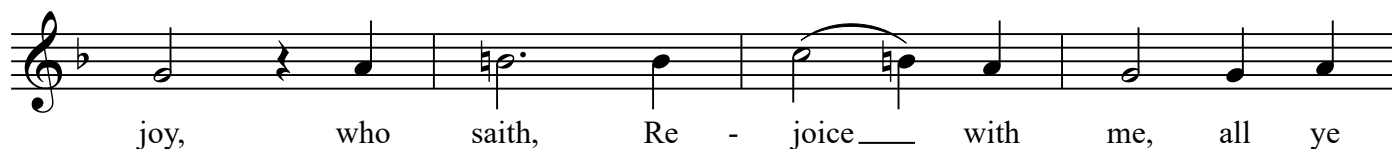
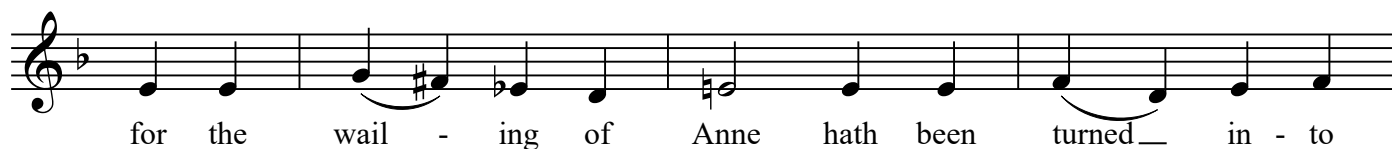


Stichos



Idiomelon 3





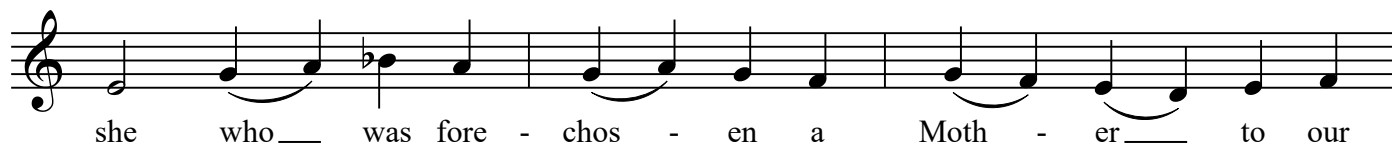
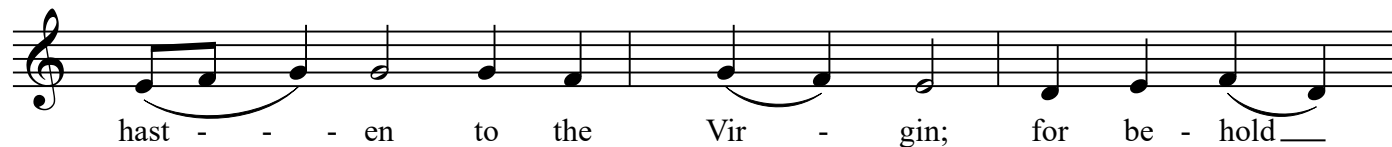
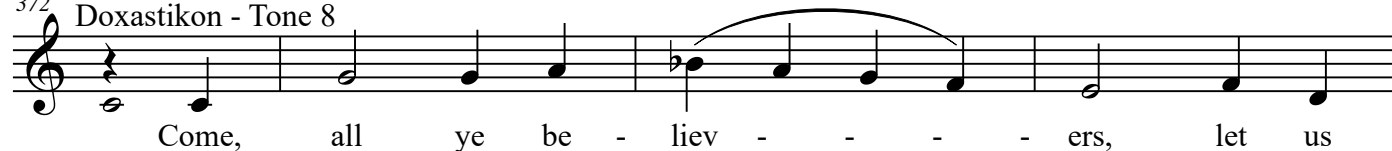
Glory - Tone 8

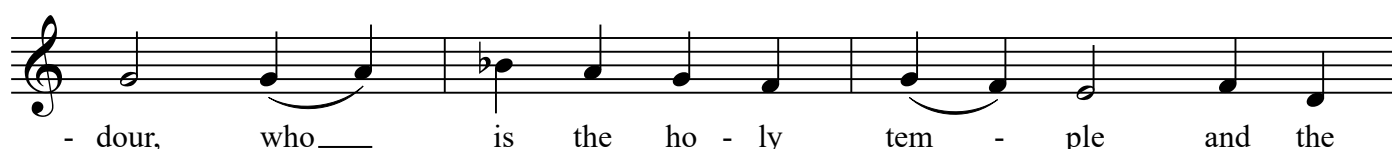
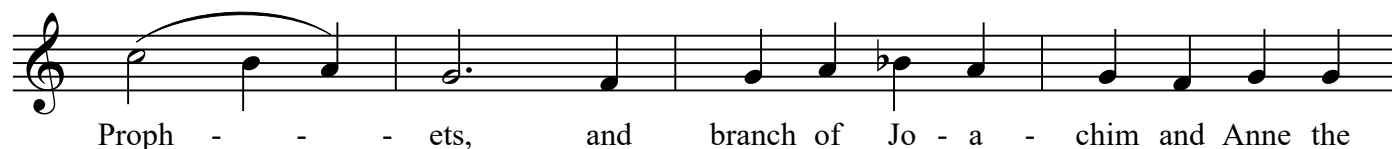
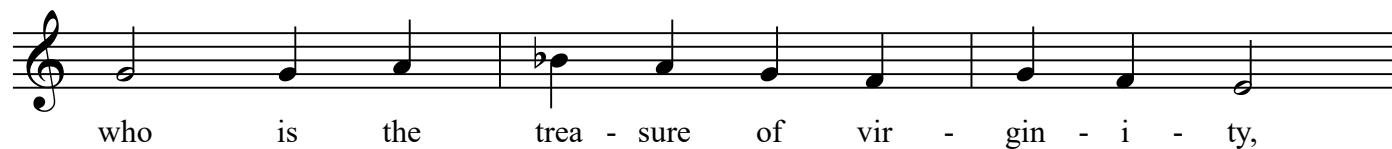
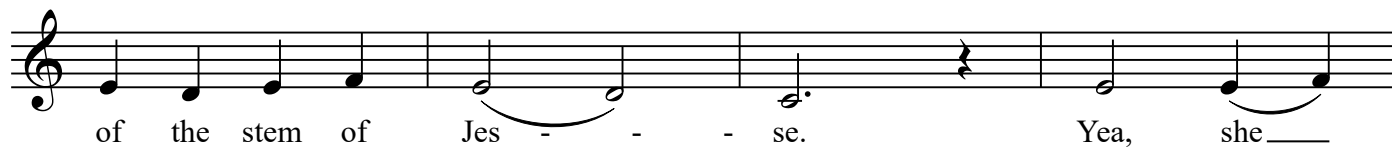


Both now



³⁷² Doxastikon - Tone 8





stay of vir - gin - i - ty and the king - ly cham - ber, through whom the
strange__ myst' - - - ry of the ūn - ion of the two__
Na - tures of Christ have come a - bout, whom we
wor - ship, prais - - - ing the blame - less na -
- tiv - i - ty of the Vir - gin.

Troparion - Tone 4: Sing three times

Ison Thy na - tiv - i - ty, O The - o - to - kos,
hath pro - claimed joy to the whole_ ū - ni - verse; for from
thee did shine forth the Sun of jus - - - tice,
Christ_____ our God, an - nul - ling the curse, and be -
- stow-ing the bless - ing, a - bol - ish - ing death and
grant - ing us life___ ev - er - last - - - ing.

*Read or Intone "Glory to the Father and to the Son and to the Holy Spirit" and repeat the above Troparion.
Then, Read or Intone "Both now and ever, and unto ages of ages. Amen" and repeat the above Troparion,
ending with the Final ending below.*

Final ending

grant - ing us life___ ev - er - last - - - ing.

After reading the Kathismata on pages 288 and 289 of the "Divine Prayers & Services" by Nassar, sing the Anabathmoi as on pages 63 and 64 of the "Matins Byzantine Project" by Kazan. Then, sing the Prokeimenon as on page 22 of this book.

Then the Matins Gospel and Psalm 50, then sing the "Glory" as on page 67 of the "Matins Byzantine Project" (the first 8 lines), then the "Have mercy..." as on page 22a of this book, and the Idiomelon on the same page.

Now sing the Katabasias as on pages 23 thru 28 of this book. Instead of "O thou, who art more honorable..." sing the Ninth Ode in Tone 8 as on pages 28 through 31 of this book.

Now sing the "Glory and Both now" as on pages 32 and 33.

Then sing the Exaposteilarion as on pages 34 and 35 of this book.

Now sing The Praises in Tone 1 as on pages 36 through 40 of this book.

Now the "Glory and Both now" in Tone 6 as on pages 41 and 42 of this book.

DIVINE LITURGY - MENAION
Pages 43 Through 45

SEPTEMBER 8
Nativity of our Lady

SECOND ANTIPHON

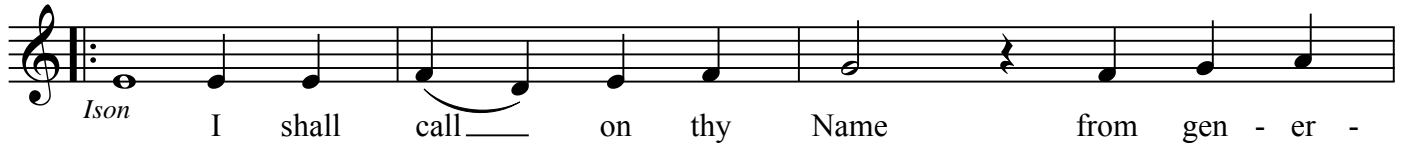
Page 43

KONTAKION Tone 4

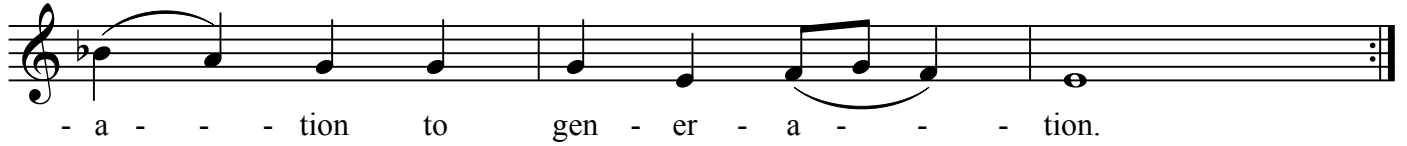
Page 42 and 43

AND ON ESPECIALLY (Theotokos Hymn)

Page 45




Ison I shall call on thy Name from gen - er -




- a - - - tion to gen - er - a - - - - tion.


Verse



My heart hath poured forth a good word.

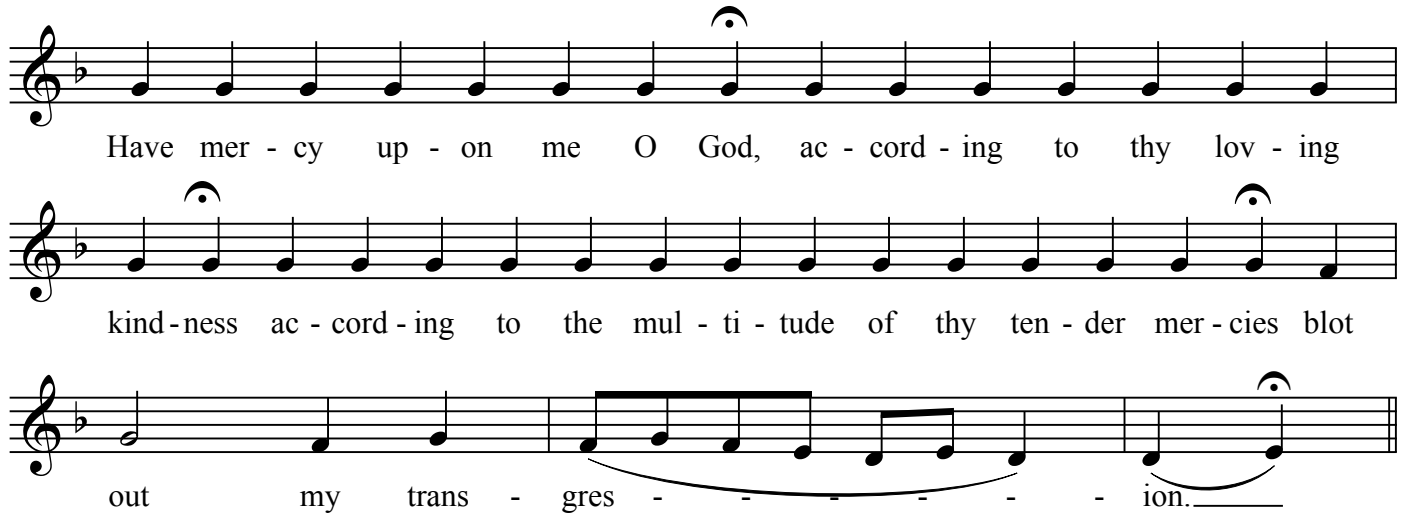


I shall call on the Name from gen - er -



- a - - - tion to gen - er - a - - - - tion.

Then the Matins Gospel and Psalm 50, the "Glory" as on Page 67 of the Matins Byzantine Project (8 lines) the "Have mercy..." as on the next page, followed by the Idiomelon also on the next page.



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 - - - ion.

Idiomelon - Tone 4



The joy___ of the whole world hath shone forth to us
from the two___ right - eous ones, Jo - a - chim and Anne,
Ver - i - ly, thē all - ex - tolled___ Vir - gin, who be - cause of
her sur - pass - ing pu - ri - ty be - came a liv - ing tem -
- ple of God, and a - lone is known as tru - ly The - o - to - kos.
Where - fore, by her in - ter - ces - sions, O Christ God, send forth
safe - ty to the world, and to our souls the Great Mer - cy.

Katabasias

Tone 8
Ode 1

Ison

Ver - i - ly, Mos - - es hav - ing - struck with his rod___ hor - i -
-zon - tal - ly, cleav - ing the Red___ Sea and
caus - ing Is - ra - el to cross___ on foot, then hav - ing
struck it trans - verse - ly bring - ing it to - geth - er ov - er
Phar - oah and his char - i - ots, did trace the Cross,___ thus sym - bol -
-iz - ing___ that in - vin - ci - ble wea - pon. Where - fore, do we
praise___ Christ our___ God,___ for that he hath been glo - ri - fied.

Ode 3

The rod is tak - en as a sym - bol of the mys - ter - y; for by its
bud - ding, it des - ig - nat - - eth the Priest. But now the
tree of the Cross___ hath blos - somed forth with might and




stead - fast - ness to the hith - er - to___ bar - ren Church.

Ode 4



I have heard,___ O___ Lord, of the mys - ter - y of



thy___ dis - pen - sa - tion, and have con - tem - plat - ed thy



works. Wherefore, have I glo - ri - fied thy___ God - head.

Ode 5



O thou___ thrice - bless - - ed Tree, where - on the




Lord Christ the King___ was stretched, and through which___ he who was be -



-guiled___ by the tree___ fell, hav - ing been be - guiled by thee by the



God___ that was nailed up - on___ thee in___ the flesh, who



grant - - - eth safe - ty to___ our___ souls.

Ode 6

When Jo - nah in the bel - ly of the whale did
stretch forth his hands in the form of a cross,
he did fore - shad - ow clear - ly the pas - sion
of sal - va - tion; and when he came out on the third
day, he did sym - bol - ize the world - trans - cend - ing Res - ur -
-rec - tion of Christ, nailed up - on thee in the flesh, and il - lu - mi -
-nat - ing the world by his third day Res - ur - rec - tion.

Ode 7

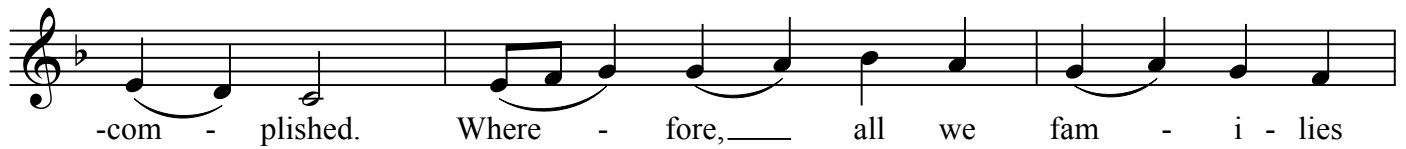
The mad com - mand of the in - fi - del tyr - ant hath
shak - en the na - tions, breath - ing forth threats and blas - phem - ies
loathed of God. But the three youths were not ter - ri - fied by the

bes - - - tial ter - - - ror, nor the con - sum - ing fire; for
be'ng to - geth - - er a - midst the fire___ blown___ forth by a
dew - y breeze, they were sing - - - ing: O thou ex -
-ceed - ing - ly praised, bless - ed art thou, God___ of our fa - thers.

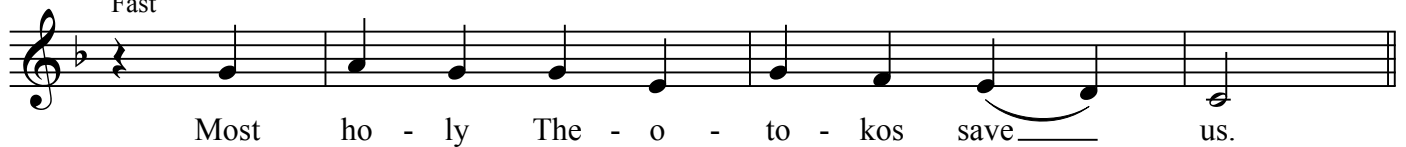
Ode 8

We praise, we bless, and we wor - ship the Lord.
O ye youths, e - qual in num - - - - ber to the
Trin - i - ty, bless the Fa - ther, the God Cre - a - tor;
praise the Word which___ did___ con - de - scend and
turn the fire___ to a dew - y breeze; and ex - alt more and
more thē all - ho - ly Spir - it, who giv - - - eth
life to all for - ev - er more.

*Instead of "O thou, who art more honorable,..."
sing the Ninth Ode in Tone 8 as below.*

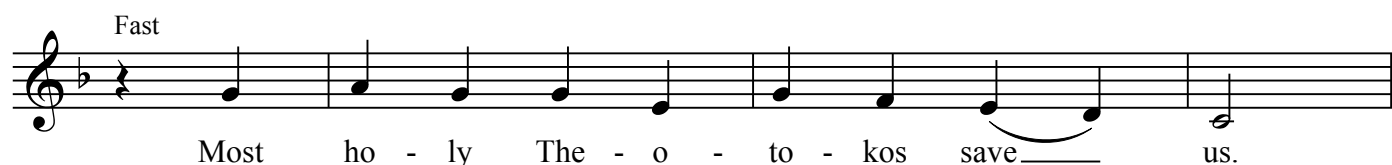
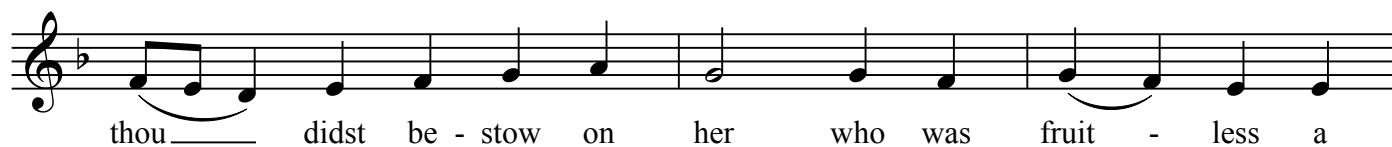


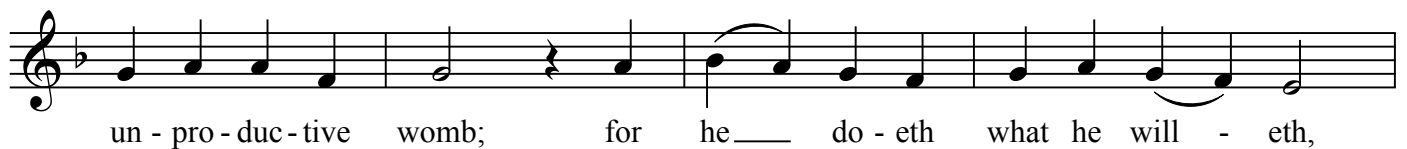
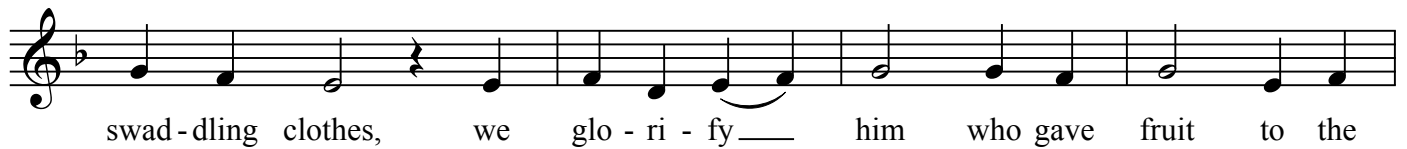
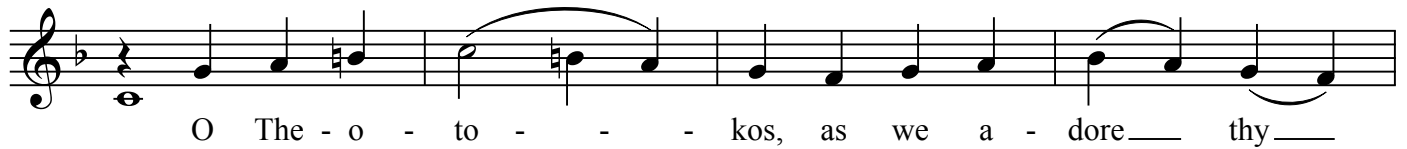
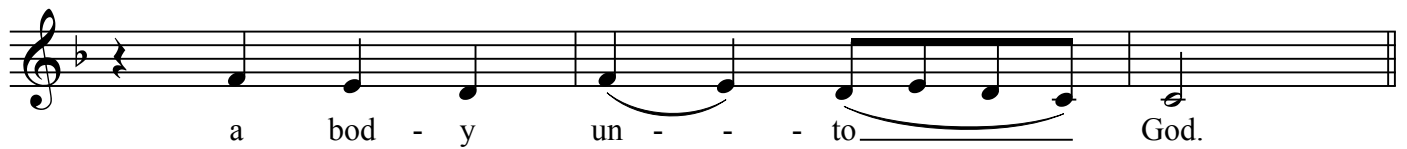
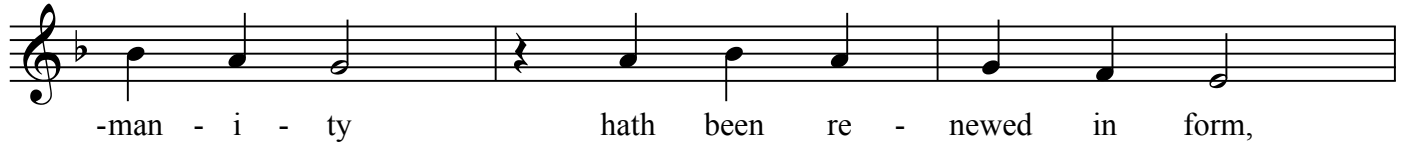
Fast

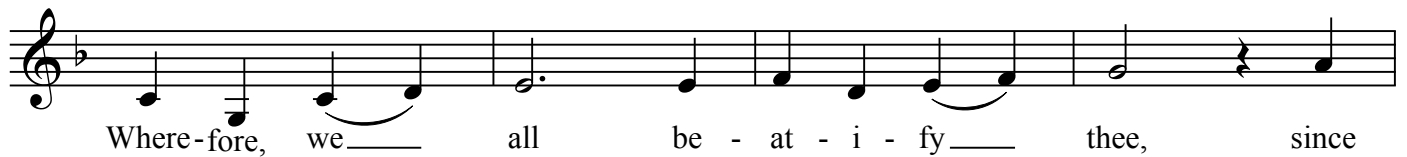
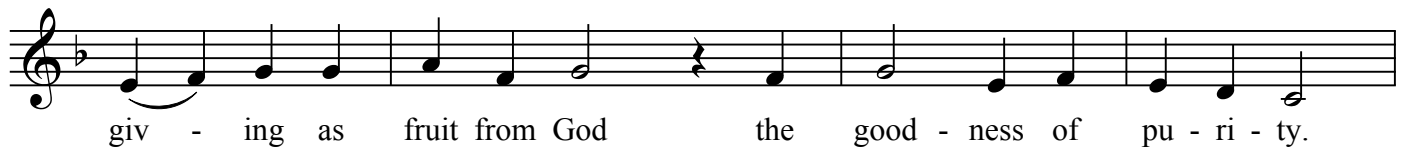
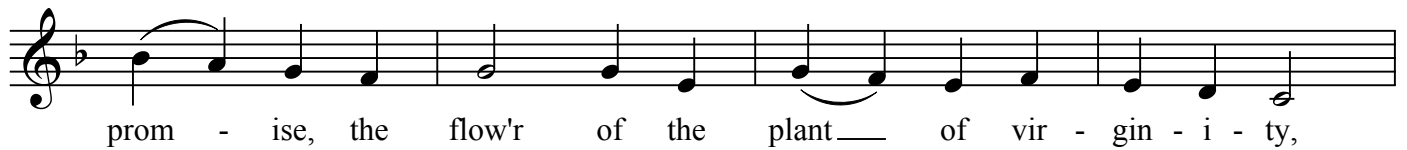
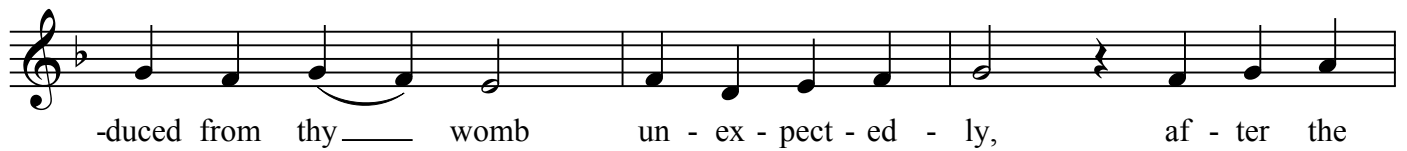
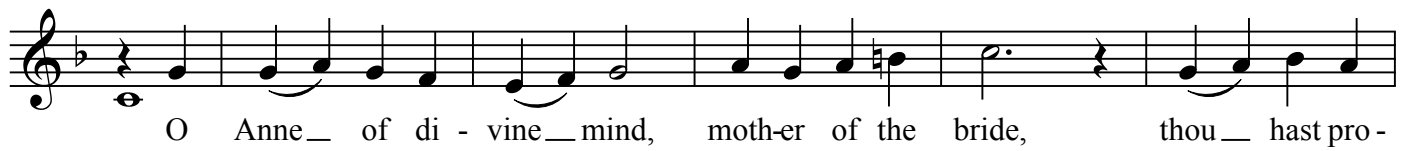
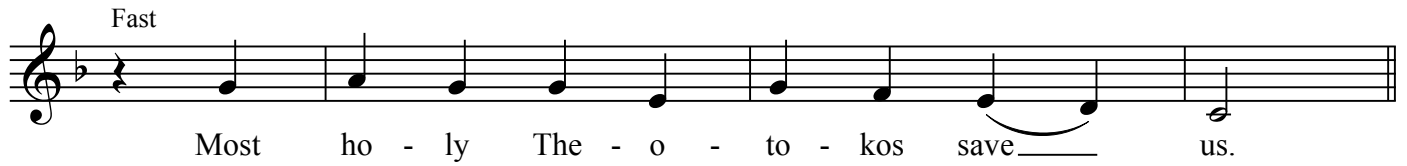


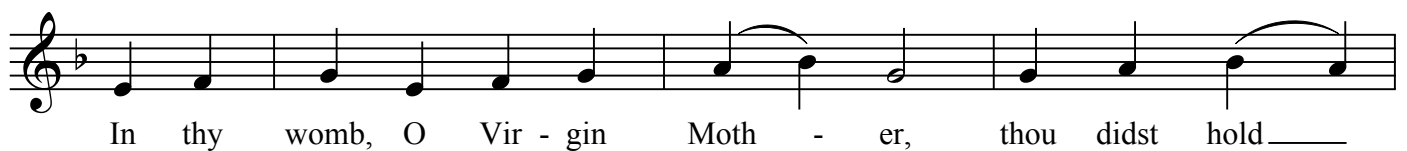
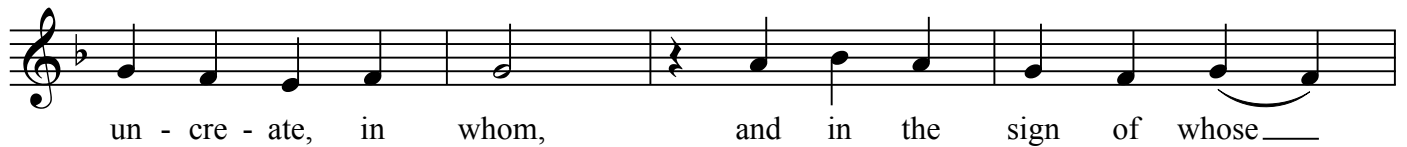
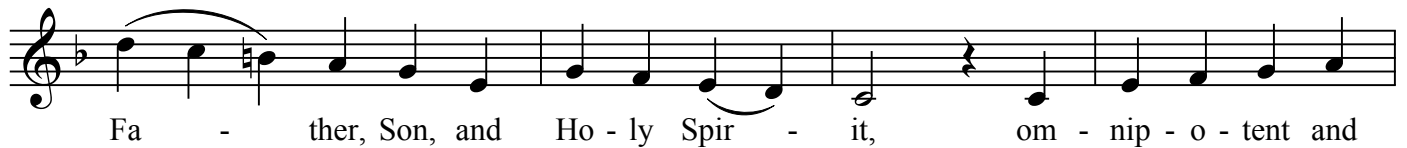
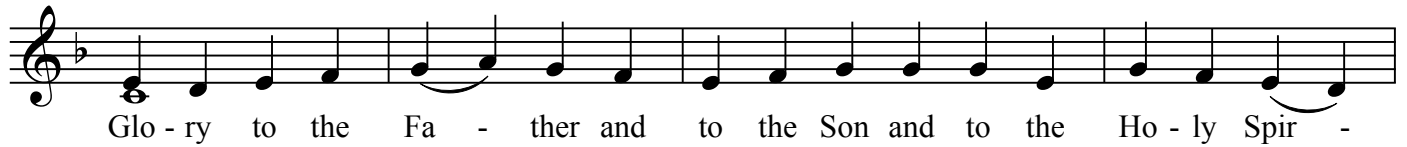
Slower

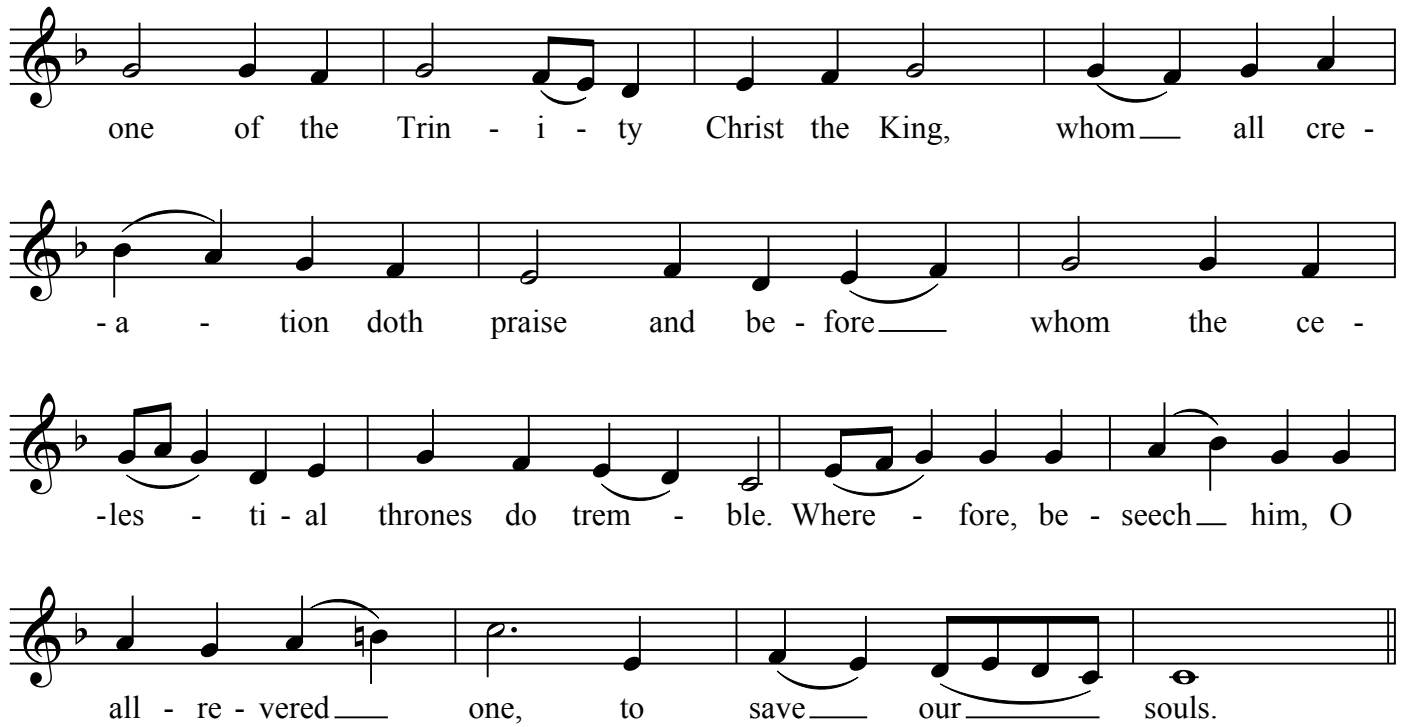






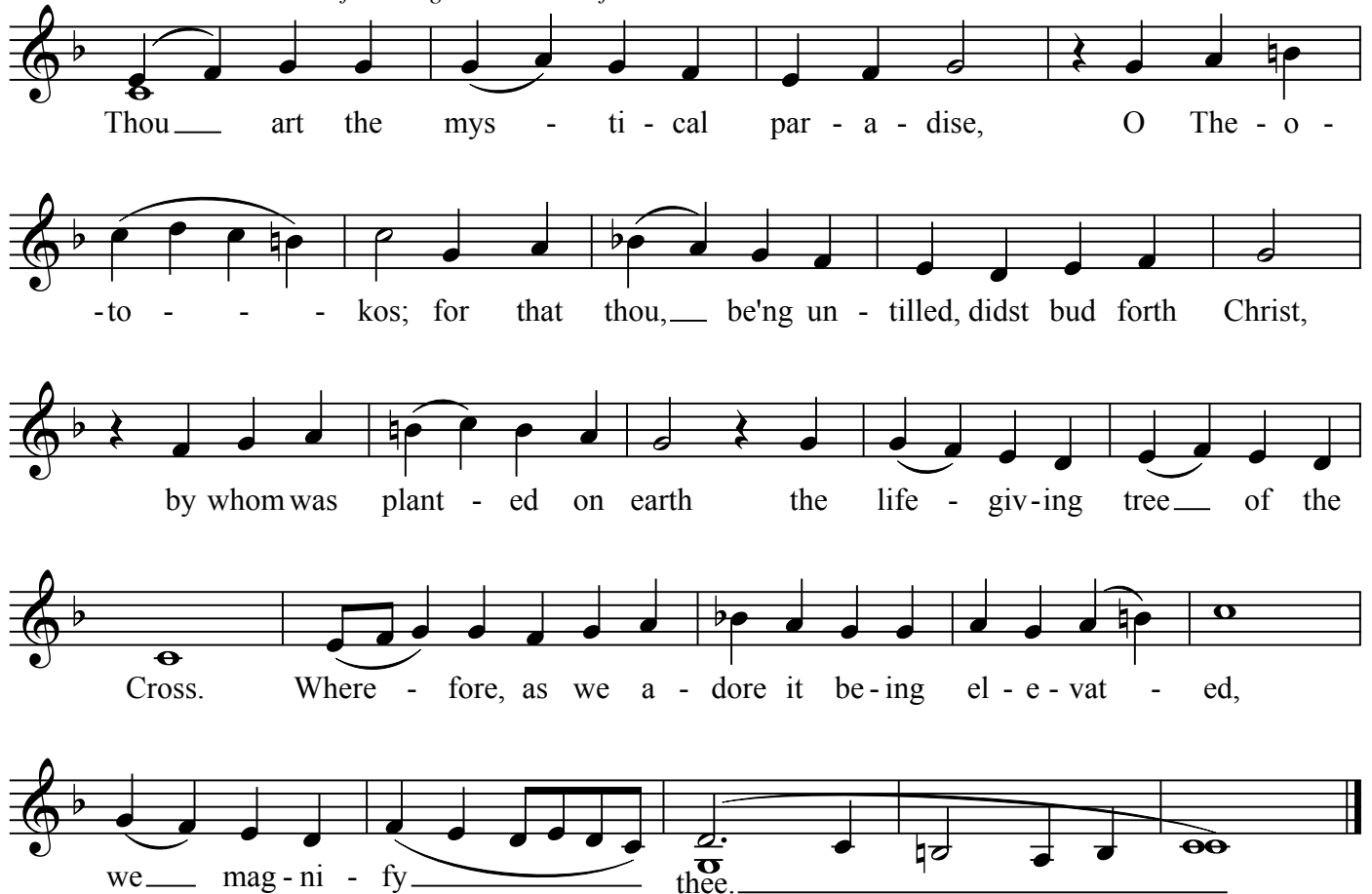






one of the Trin - i - ty Christ the King, whom — all cre -
- a - tion doth praise and be - fore — whom the ce -
- les - ti - al thrones do trem - ble. Where - fore, be - seech — him, O
all - re - vered — one, to save — our — souls.

Then conclude with the following 9th Heirmos of the Cross



Thou — art the mys - ti - cal par - a - dise, O The - o -
- to - - - kos; for that thou, — be'ng un - tilled, didst bud forth Christ,
by whom was plant - ed on earth the life - giv - ing tree — of the
Cross. Where - fore, as we a - dore it be - ing el - e - vat - ed,
we — mag - ni - fy — thee.

EXAPOSTEILARION
To the melody: *Hearken, ye women*

Ison O Maid - en Mar - - - y, who - - -
dilst - - - give birth - - - to God, thē un - wed - - ded
bride, the whole ū - ni - verse re - joic - eth to - day - - at thy - -
birth, through which - - - thou didst - - - un - do the dis -
-grace of thy par - ents' sad bar - ren - ness, and the
first - - - curse - - - of Eve at birth - giv - ing.


SECOND EXAPOSTEILARION

Be re - newed, O A - dam, and be mag - ni -
-fied, O Eve, and ye Proph - ets ex -
-change glad tid - ings with thē A - pos - tles and the
right - eous ones; for there is ū - ni - ver - - - sal
joy in the world for an - gels and men,
since to - day is born the The - o -
- to - kos from the right - eous ones, Jo - a - chim and Anne.


Praises, Tone 1

Let ev' - ry - thing that hath breath,
praise the Lord. Praise
ye the Lord from the heav - - -
-ens, praise him in the heights. To
thee, O God, is due our song.
Praise ye him, all his an - - -
-gels. Praise ye him, all his hosts. To
thee, O God, is due our song.

Verse 1 - fast



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



fir - - - ma - ment of his pow'r.

Prosimion 1 & 2 - slower
To the melody: *O strange wonder*



O how — strange, how won - der - ful, that the foun - da - tion of



life was born — from a bar - ren one, and grace — hath be -



-gun to give — fruit with splen - - dour. Where - fore, re -



-joice, — Jo - a - chim, for hav - ing be - come a fa - ther




to the The - o - to - kos. Ver - i - ly, there is none like thee of



all — earth - ly par - ents, O God - in - spired — one;



for the tab - er - nac - le of God, the most




ho - ly moun - tain, through thee was be - stowed on us.

Verse 2 - fast




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



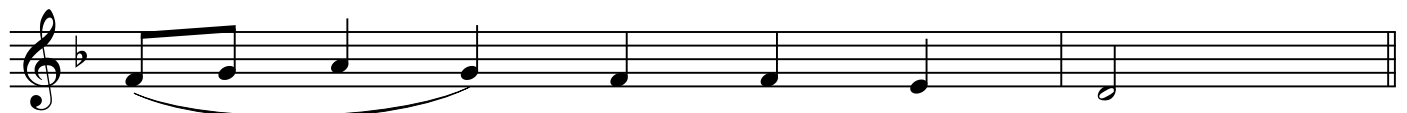
-cord - ing to his ex - cel - lent great - ness.

After singing Verse 2, repeat the previous Prosimion, "O how strange, how wonderful, that the foundation of life..." Then, sing Verse 3 as below.

Verse 3 - fast



Praise him with the sound of the trum - pet, praise him with the




psal - - - - ter - y and harp.

Prosimion 3 - slower




O how strange, how won - der - ful, that the fruit of the

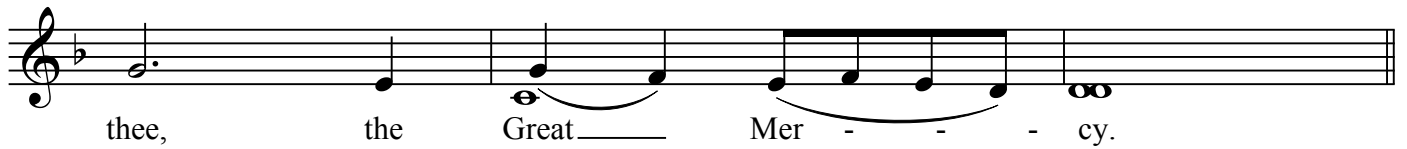
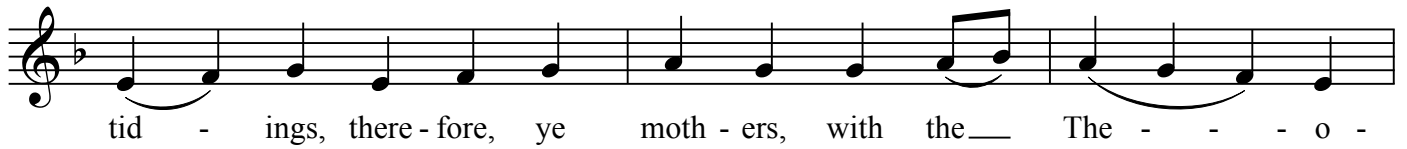


bar - ren one did shine by the di - rec - tion of thē Om -

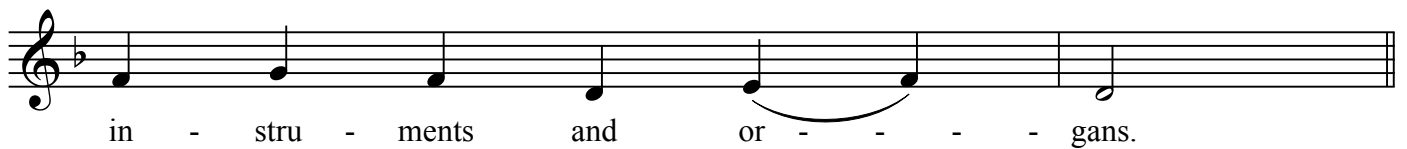
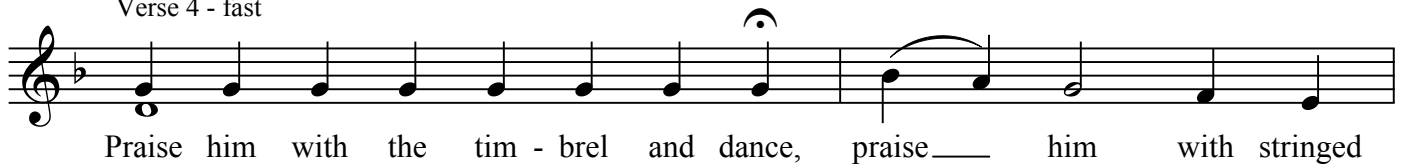
544



-nip - o - tent, the Cre - a - tor of all; he who in

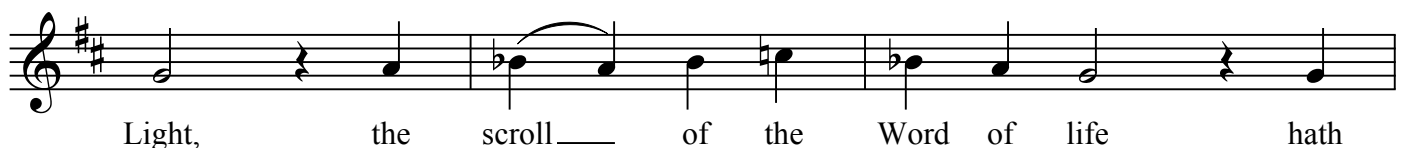
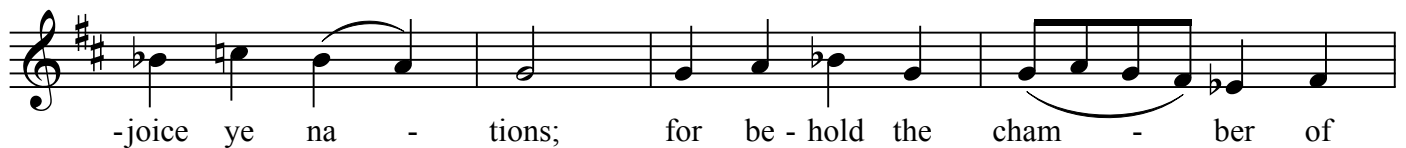
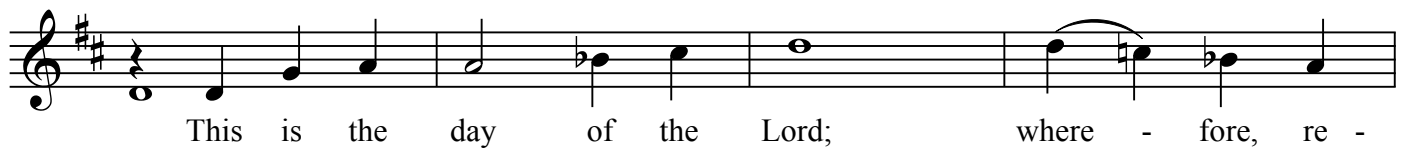
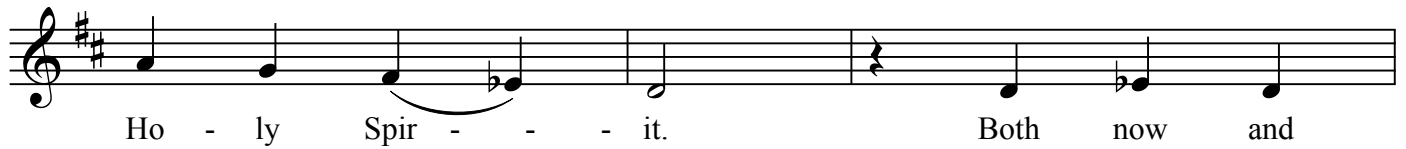
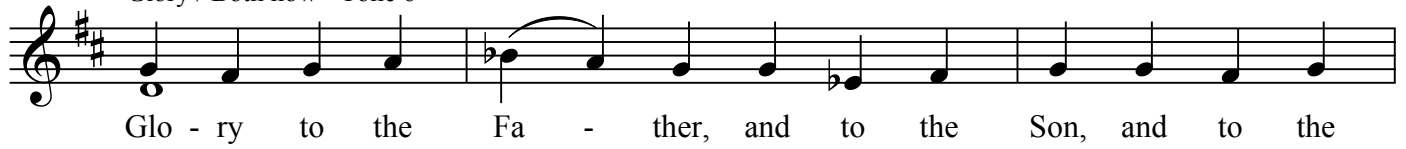


Verse 4 - fast



When the no - ble Anne___ was re - vealed a liv - ing___
pil - lar of pu - ri - ty, a shin - ing ves - sel___
gleam - ing___ with___ grace, she did give___ birth to the true ex -
-em - plar___ of vir - gin - i - ty, the di - vine flow - er which is a
gift to all___ vir - gins and___ lov - - - ers
of vir - gin - i - ty, who ap - prov - eth o - pen - ly the good - ness
of vir - gin - i - ty, and grant - eth to all be -
599
-liev - ers the Great___ Mer - - - cy.

Glory / Both now - Tone 6

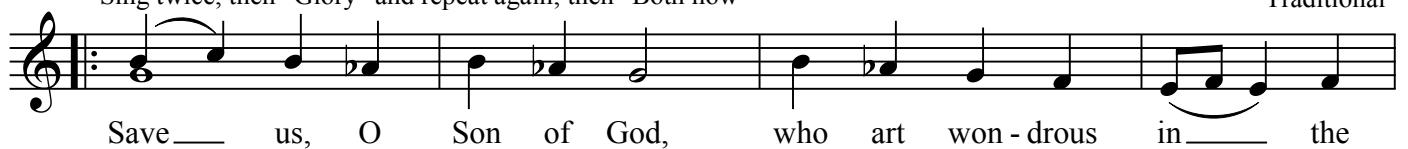


Where - fore, she a - wait - eth thē en - trance of the
High Priest. And she a - lone ad - mit - ted
Christ in - to the un - i - verse for the sal -
-va - - - tion of our souls.

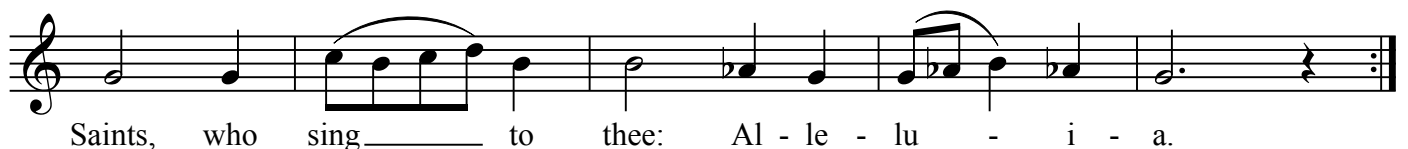
*Then sing the Great Doxology in Tone 6,
as in the Matins Byzantine Project by Kazan, pages 225-228.*

*And instead of "Having risen from the tomb ..."
sing the Troparion of the Nativity of the Theotokos in Tone 4,
as on page 20 of this book.*


Sing twice, then "Glory" and repeat again; then "Both now" Traditional



Save us, O Son of God, who art wondrous in the

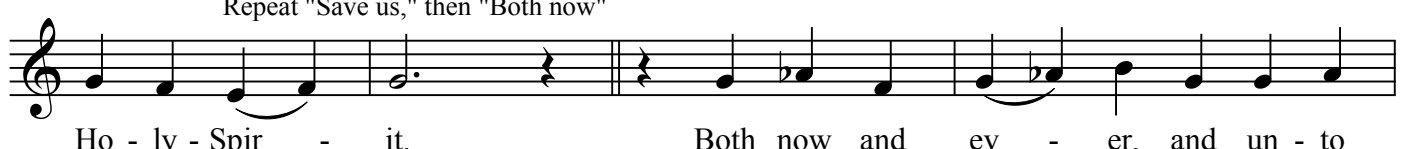


Saints, who sing to thee: Al - le - lu - i - a.




Glo - ry to the Fa - ther, and to the Son, and to the

Repeat "Save us," then "Both now"



Ho - ly - Spir - it. Both now and ev - er, and un - to



a - - - ges of a - - - ges. A - men.

Now sing "Only begotten Son and Word of God who art immortal..."

By thy ho - ly birth - giv - ing, O pure one, Jo - a - chim_ and
Anne were de - liv - ered from the re - proach of bar - ren - ness; and
Ad - am and Eve were de - liv - ered from the cor - rup - tion of
death; the peo - ple do cel - e - brate_____ it,
hav - ing been saved from the stain of in - iq - ui - ty,
cry - ing un - to thee, the bar - ren doth give birth to the
The - o - to - kos, who nour - ish - eth our_____ life._____

On Especially... (Tone 8)

Ver - - - i - ly, vir - gin - i - ty, O The - o -
-to - - - - kos, is im - pos - si - - - ble
for__ a moth - er, as birth - giv - ing is im - pos - si - ble
for_____ vir - - - - - gins. Yet in thee
hath the dis - pen - sa - tion of both_____ been_____ ac -
-com - - - plished. Where - fore, all we fam - i -
-lies_____ of__ the earth cease - less - ly bless____
thee_____

If the Feast of the Elevation of the Cross fall on a Monday, where Vespers is served on Sunday evening, the whole First Kathisma of the Psalms is chanted. Otherwise, after the Sunset Psalm, immediately on "O Lord, to thee have I cried," sing the VERSES & PROSOMIA in Tone 6 on the following pages 47 through 52 (top) in this book.

After completing the Verses and Prosomia, sing the "Glory ... Both now ..." in Tone 2 as on pages 52 (bottom) through 54.

Then, after the Daily Prokeimenon, the Prophecies of the Old Testament are read (see "Divine Prayers and Services" by Nassar, pages 295 - 297.

Then, after the usual petitions, sing the Aposticha in Tone 5 as on pages 55 through 59 (top) in this book.

Then sing the "Glory ... Both now ..." in Tone 8 as on pages 59 & 60. Following St. Simeon's Prayer and the Trisagion Prayers, sing the Troparion in Tone 1 three times as on page 61.

Verse 1 - fast



If thou, O Lord, should'st mark in - iq - ui - ties, O Lord, who shall stand?

Slow



For with thee there is for - give - - ness.

Prosimion 1

To the melody: *Having laid up all their hope*



The Cross by its el - e - va - tion call - eth the



whole _____ cre - a - tion to praise the pure Pas -



- sion, the Pas - sion of him who was el - e - vat - ed there -



- on; for hav - ing slain _____ there-up - on _____ him who had _____



slain _____ us, he brought _____ to life us who had been slain,



and a - dorned _____ us and made us worth - y to dwell _____ in the



heav - ens, for thē ex - cess of his good - ness; for he _____ is com - pas - sion - ate.

Where-up - on, with re - joic - - - - ing we ex - alt___ his___

Name and mag-ni - fy his in - fi - nite con - de-scen - sion. ___

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,

Slow

my soul hath hoped___ in the Lord.

*After singing Verse 2, repeat Prosomion 1, "The Cross by its elevation..." on the previous page.
Then sing Verse 3, and Prosomion 2.*

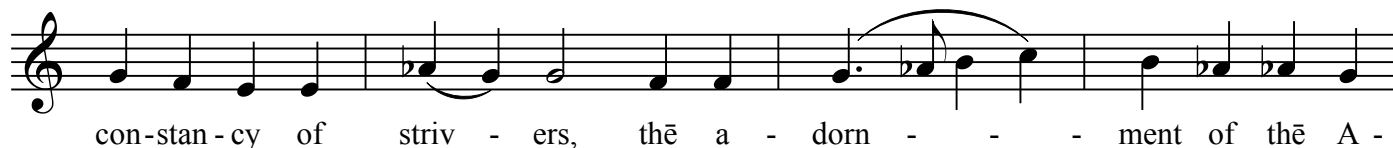
Verse 3 - fast

From the morn - ing watch un - til night,

from the morn - ing watch let Is - ra - el trust in the Lord

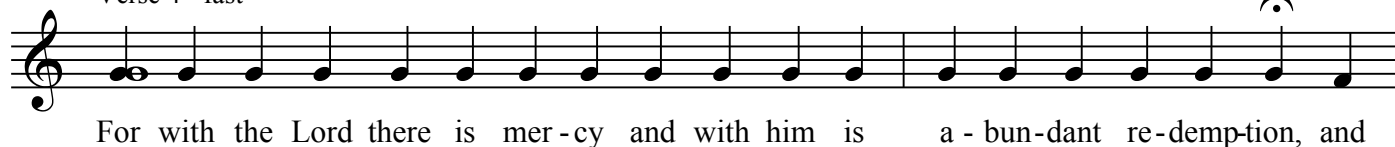
Tone 6

Prosomion 2





Verse 4 - fast



Slow



After singing Verse 4, repeat Prosomion 2, "Verily, Moses foreshadowed thee,..." on the previous page. Then sing Verse 5 and Prosomion 3.

Verse 5 - fast

Slow



Prosomion 3

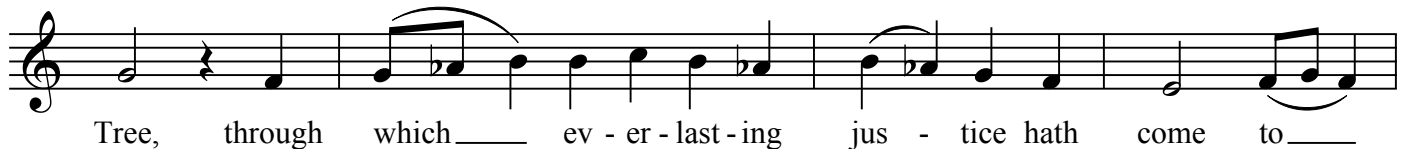
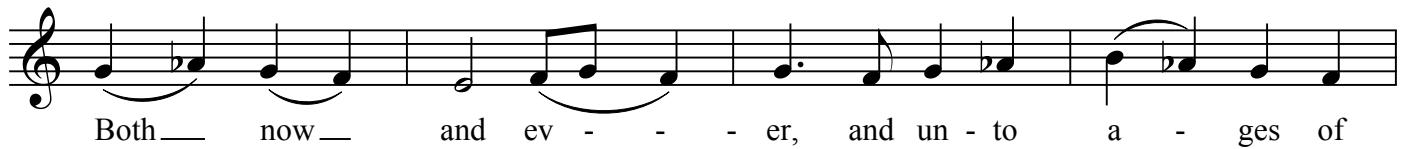
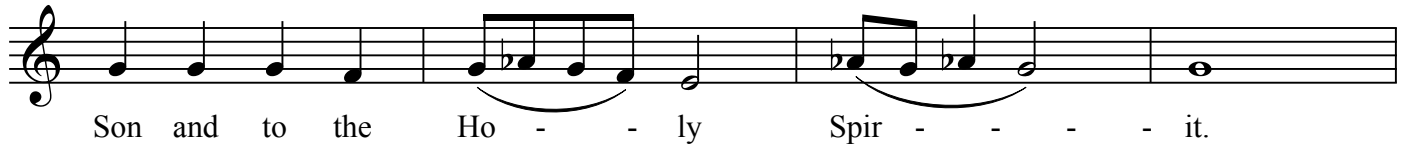
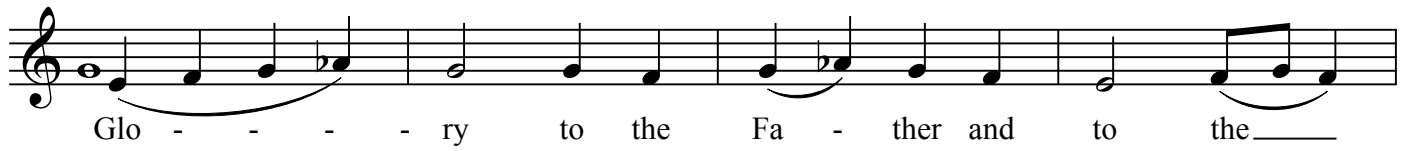


by a di - vine__ sign, those who have been cast a - way
by__ the de - ceit__ of__ food and car - ried__
head - long__ to__ death. Where - fore, we greet__ thee in
faith__ with heart__ and lips, we re - ceive sanc - ti - fi -
- ca - - - - tion, cry - ing: Raise ye up__ Christ__
God, ex - ceed - - - - ing in good - ness, and fall
down to his di - vine__ foot - - - stool.

Verse 6 - fast

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

*After singing Verse 6, repeat Prosomion 3, "O most venerable Cross, ..." on the previous page.
Then sing the "Glory ... Both now ... in Tone 2, on the following page.*



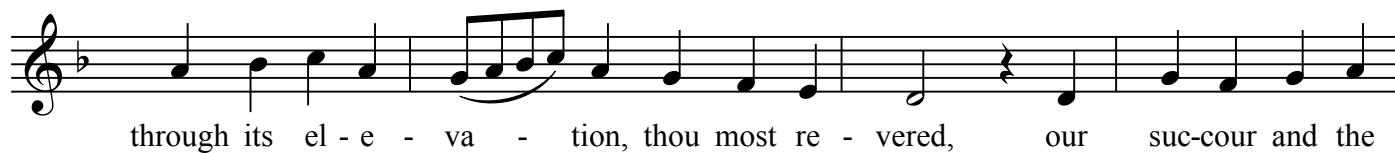
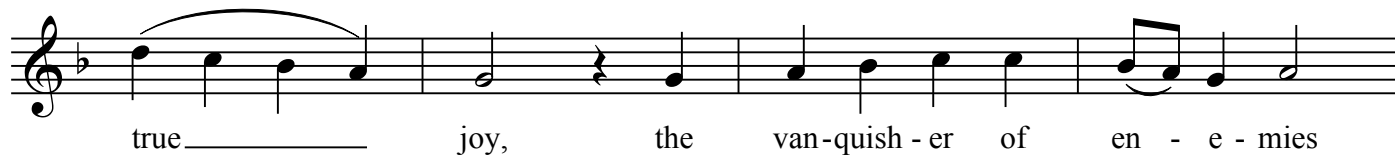
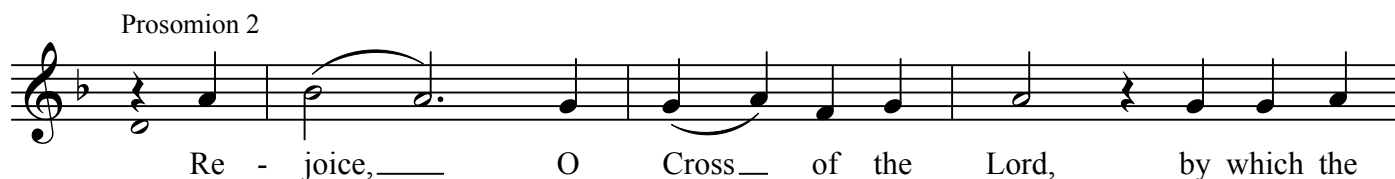
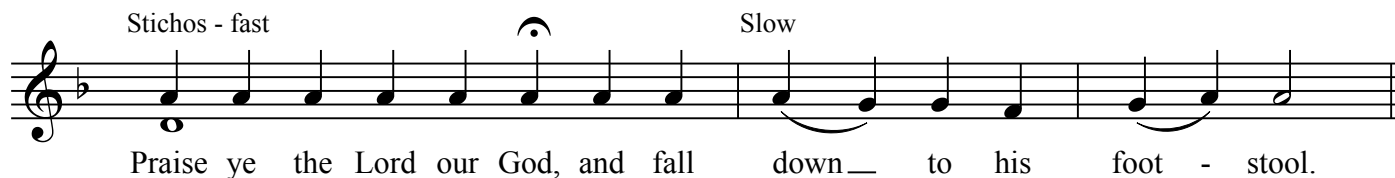
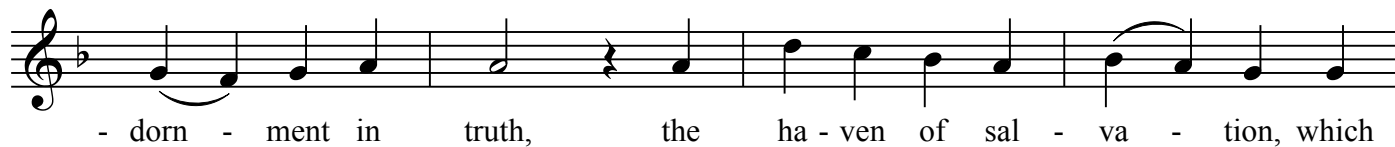
he who like a robber con-fined the king - ly cre -
- a - tion, hath been cast down head - long with an a -
- maz - - - ing fall. And by the blood of
God the ven - om of the ser - pent was
washed a - - - way; and the curse was un -
- done by the right - eous sen - - - tence when the
just One was con - demned un - just - - - ly;
for it is meet that the tree by the Tree be healed,

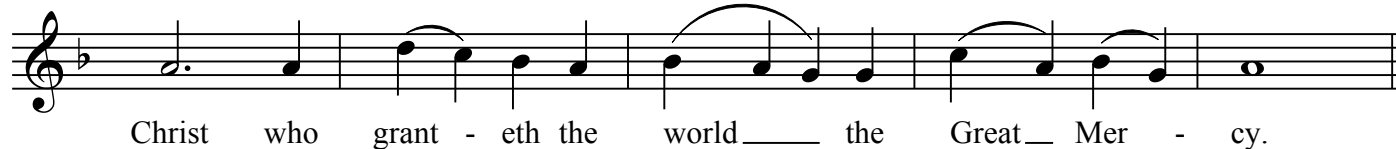
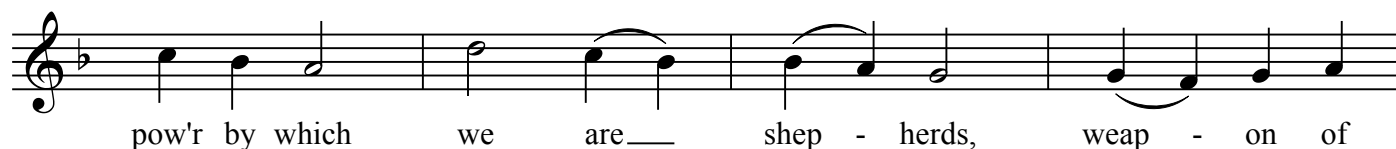
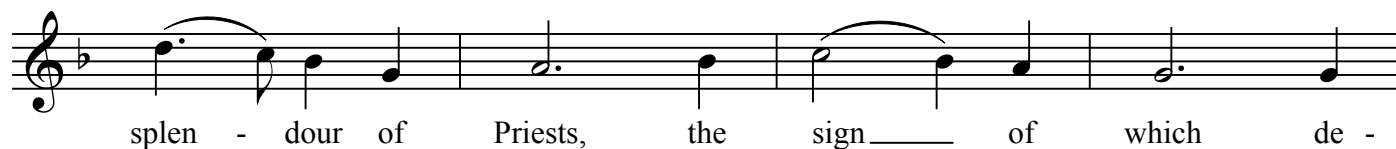
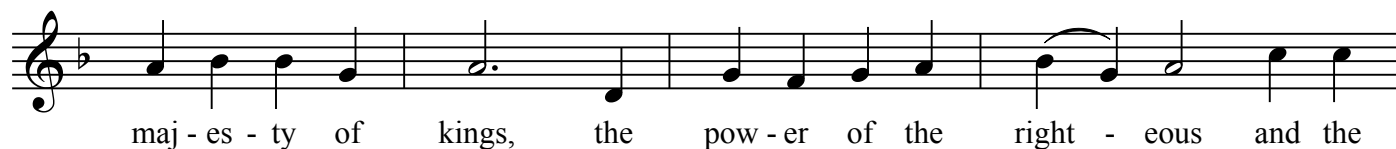
and that by the Pas - sion of the Pas - sion - less the
pas - sion of him who had been con - demned by the
tree should fall a - - - way. But
glo - ry to thy fear - ful dis - pen - sa - tion t'ward us, O
Christ, where - with thou hast saved all, since
thou art good and the Lov - - -
- er of man - - - kind.

Prosomion 1

To the melody: *Rejoice*

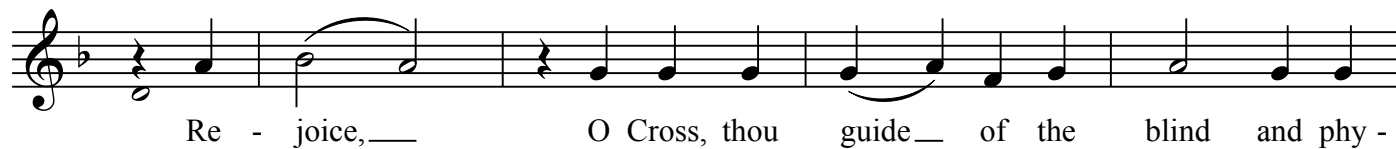
Re - joice, — O life - bear - ing Cross, in - vin - ci - ble
tri - umph of true — wor - ship; O gate — of
par - a - dise, con - stan - cy of be - liev - ers, and wall — of the
Church, through which cor - rup - tion hath van - ished and
been — a - bol - ished, and the pow - er of death hath been
swal - - - lowed, and we have — as - cend - ed from —
earth — to heav - en. Thou art thē un - con - quer - a - ble
weap - on, thē ad - ver - sar - y of Sa - tan,



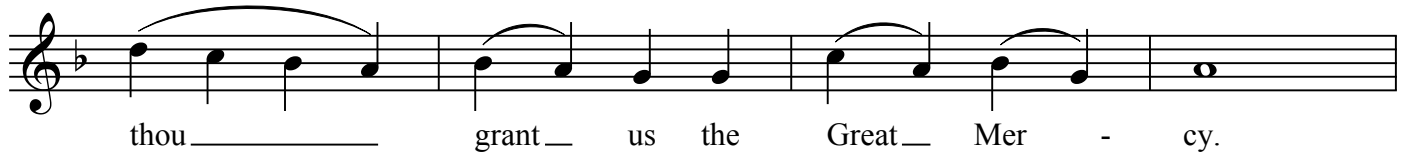


Stichos - fast

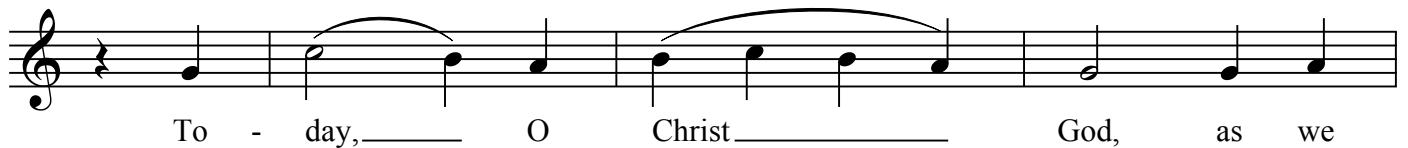
Slow



- si - cian of the sick and res - ur - rec - tion of all the dead, which
did raise us who had fal - - - len__ in cor - rup - tion,
by__ which cor - rup - tion__ hath__ been a - bol - ished and in-cor-
- rup-tion made to flour - ish, and we men have been__ de - i - fied, but
Sa - tan was com - plete - - - ly__ crushed. Where - fore, to -
- day as we be - hold thee el - e - vat - ed in the hands__ of the
High__ Priests, we__ ex - alt__ him who was el - e - vat - ed up -
- on__ thee, and thee we a - dore,__ seek - ing that



Glory / Both Now - Tone 8



Da - vid the sing - er, hav - ing shout - - - ed, com -
- mand - ed ad - o - ra - tion to thy
foot - - - stool, we praise thee
who didst con - sent to be nailed there - on, cry - ing
un - - - to thee with un - wor - - - thy
lips, O Lord, make us
wor - - - thy, with the thief, of
thy king - - - dom.

Troparion - sing 3 times Traditional Antiochian version

Ison O Lord, save thy peo - ple and bless thine in -
- her - i - tance, grant - ing to thy peo - ple vic - t'ry o - ver
all their en - e - mies, and by the pow'r of thy
Cross pre - serv - ing thy com - mon - wealth.

Final Ending

Cross pre - serv - ing thy com - mon - wealth.

Sing the Matins Service, from the Matins Byzantine Project by Kazan, as usual up to "God is the Lord...". Then sing the Troparion, "O Lord, save thy people...", in Tone 1 as on page 61 of this book.

Now read the Kathismata as on page 298 and 299 of "Divine Prayers & Services" by Nassar.

Then sing the Anabathmoi as on page 63 of the Matins Byzantine Project, "From my youth up...", followed by the Prokeimenon in Tone 4 on the top of page 63 of this book: "All the regions of the earth ...".

Continue with pages 65-66 of the Matins Byzantine Project, and after Psalm 50, sing the "Glory..." on the bottom of page 63 of this book, and "O thou tripartite Cross of Christ..." Then sing "Both now..." and repeat "O thou tripartite Cross of Christ...". Continue on page 64 of this book with "Have mercy upon me, O God...", and then sing the Idiomelon in Tone 6 as on the bottom of page 64.

Sing the Katabasiae of the Cross through the Ninth Ode as on pages 65 to 72 of this book.

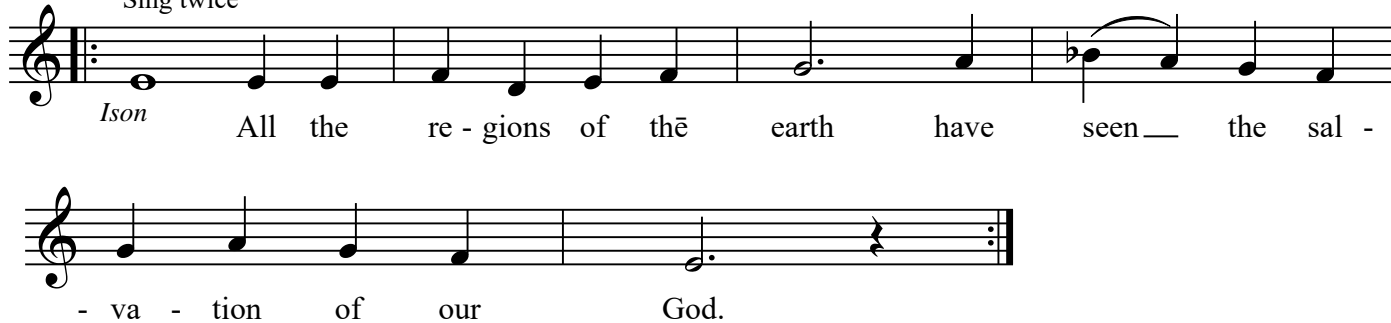
Sing the first Exaposteilarion of the Feast twice, as on page 73 of this book, followed by another Exaposteilarion on pages 73 & 74 of this book.

Then sing the Praises in Tone 8 from page 75 of this book through the top of page 78, followed by the "Glory ... Both Now..." in Tone 6 as on page 78, then "Today arriveth the Cross..." as on page 79.

Then sing the Great Doxology in Tone 6, and follow the Nassar Book on pages 304 and 305 for the Procession of the Cross. The music for the Procession and the Divine Liturgy is as follows:

PROCESSION OF THE CROSS	Pages 80 to 82
THE DIVINE LITURGY	
SECOND ANTIPHON	Page 83
ENTRANCE HYMN	Page 83
KONTAKION	Page 83 to 84
EIRMOS OF THE NINTH ODE	Page 84 to 85
KOINONIKON TONE 8	Page 85 to 86

Sing twice



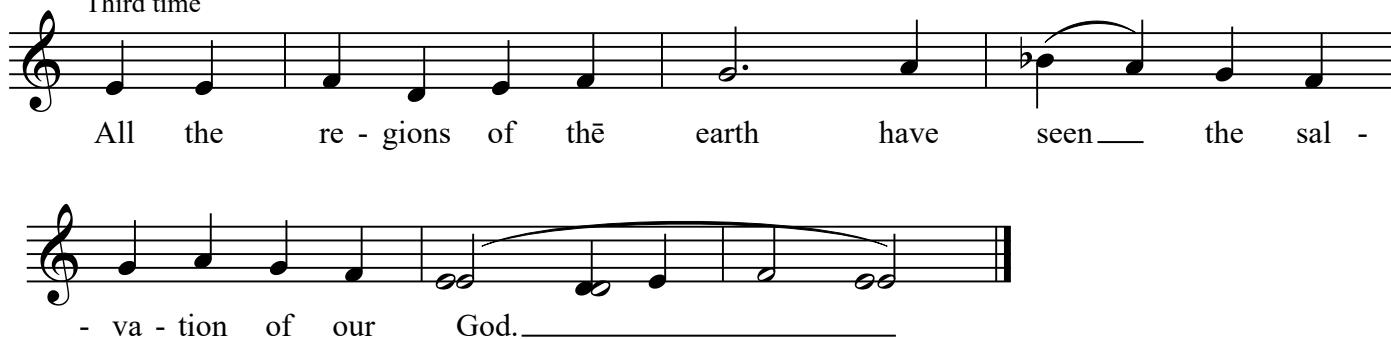
Ison All the re - gions of thē earth have seen — the sal -
- va - tion of our God.

Verse



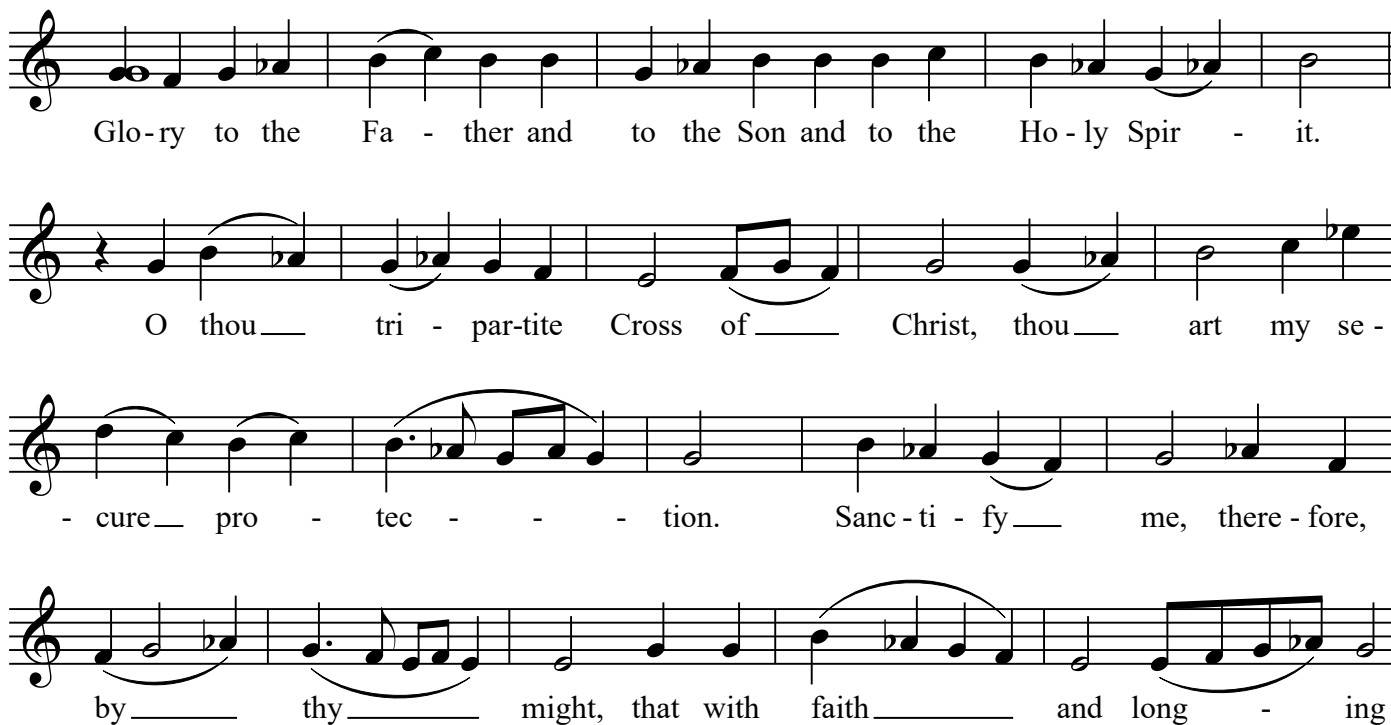
Sing un - to the Lord a new song, for the Lord hath done won - drous things.

Third time



All the re - gions of thē earth have seen — the sal -
- va - tion of our God.

After the reading of Psalm 50, sing the following in Tone 2.



Glo - ry to the Fa - ther and to the Son and to the Ho - ly Spir - it.
O thou — tri - par - tite Cross of — Christ, thou — art my se -
- cure — pro - tec - - - tion. Sanc - ti - fy — me, there - fore,
by — thy — might, that with faith — and long - ing

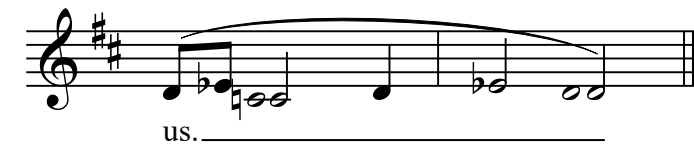


Now repeat "O thou tripartite Cross of Christ...", then "Have mercy..." as below.



Idiomelon Tone 6

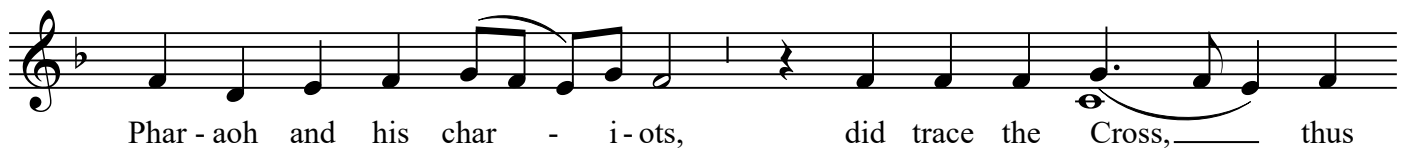
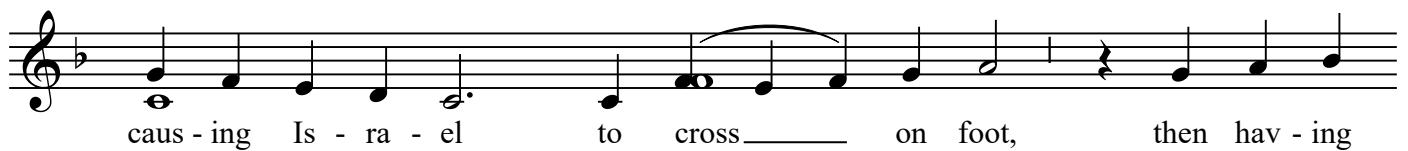
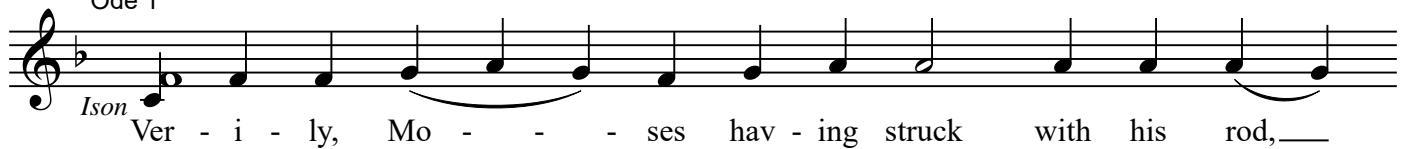


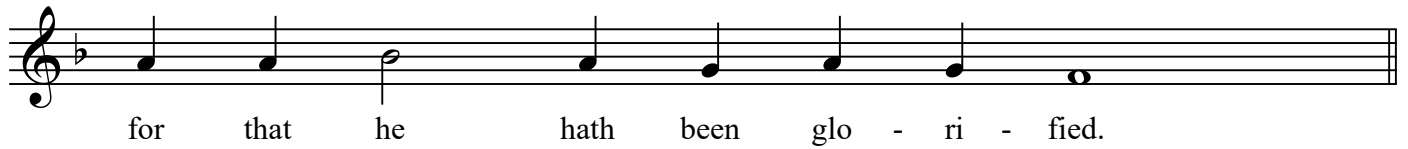


September 14
Elevation of the Cross
Adapted by Christopher Holwey
from the music of Basil Kazan

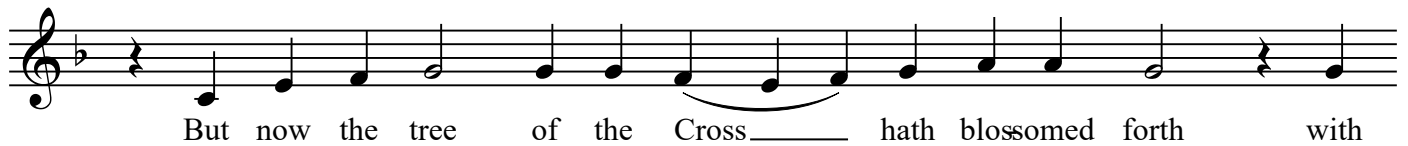
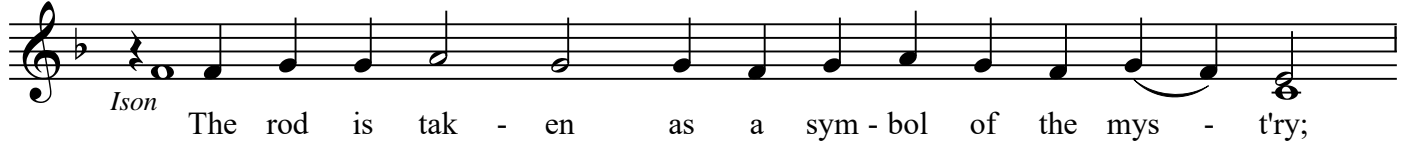
Katabasiae Tone 8

Ode 1

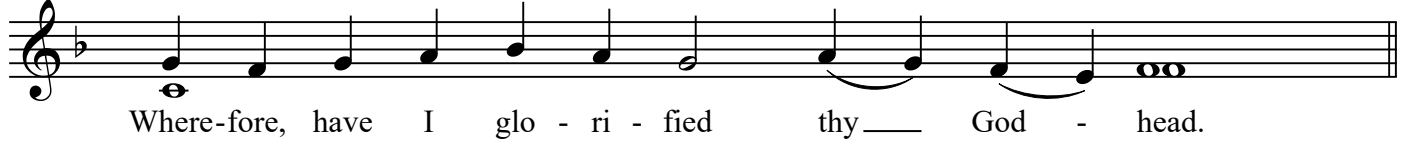
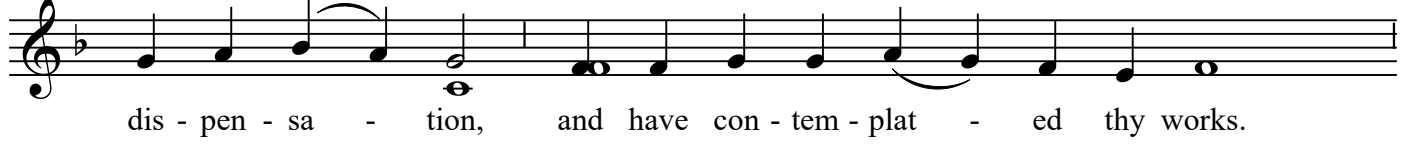
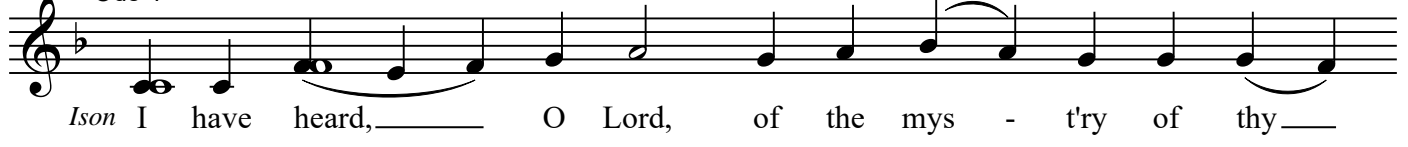




Ode 3



Ode 4



Ode 5

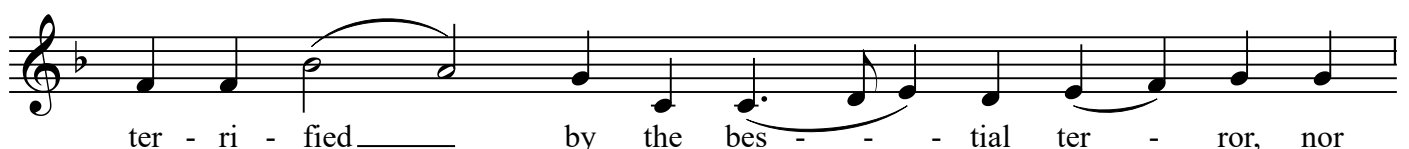
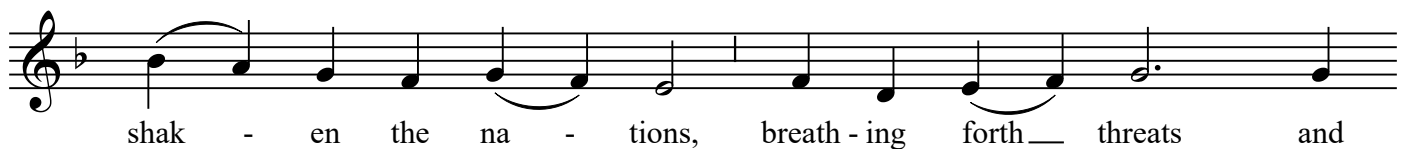
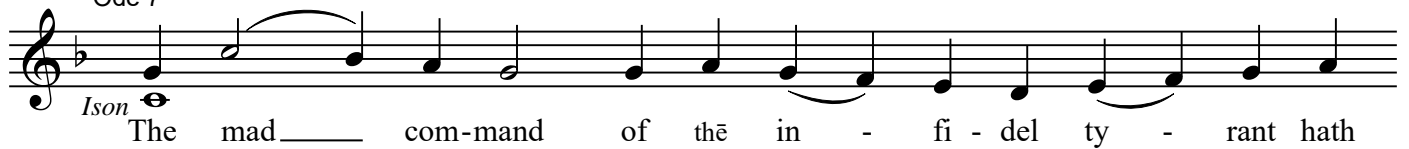
Ison
O thou _____ thrice - bless - ed Tree, where-on the Lord Christ the
King _____ was stretched, and through which _____ he who was be - guiled _____
by the tree _____ fell, hav - ing been be - guiled by thee, by the
God _____ that was nailed up - on _____ thee in _____ the flesh, who
grant - - - eth safe - - - ty to _____ our _____ souls.

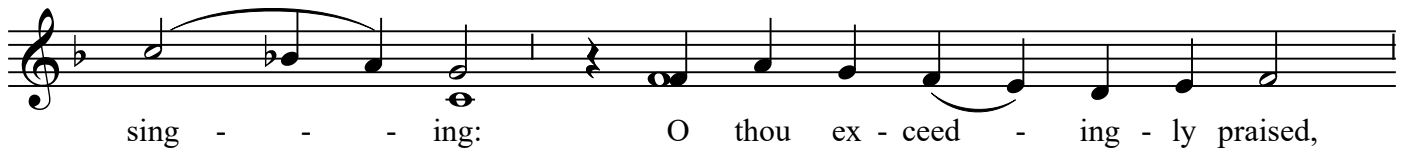
Ode 6

Ison
When Jo - nah in the bel - - - ly of the whale did
stretch _____ forth his hands in the form _____ of _____ a _____ cross,
he did fore-shad - ow clear - ly the pas - sion of sal - va - tion;
and when he came out on the third _____ day, he did sym - bol - ize the

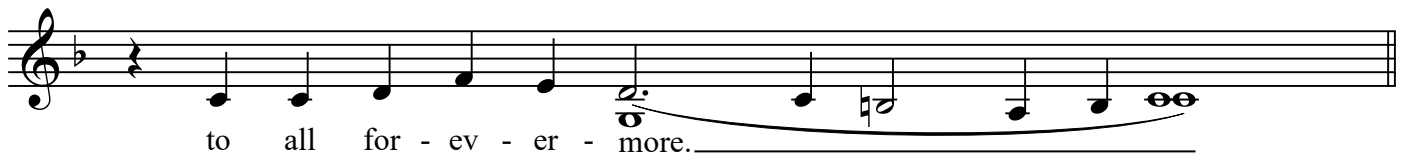
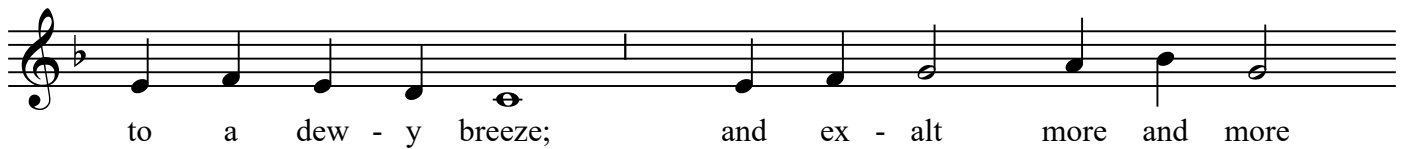
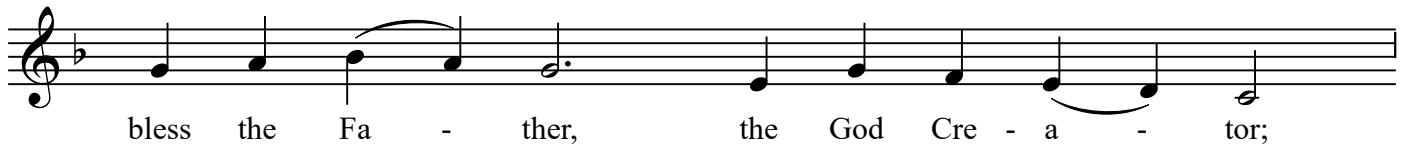
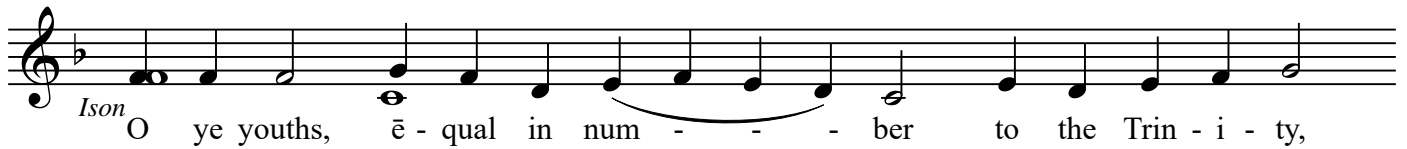


Ode 7





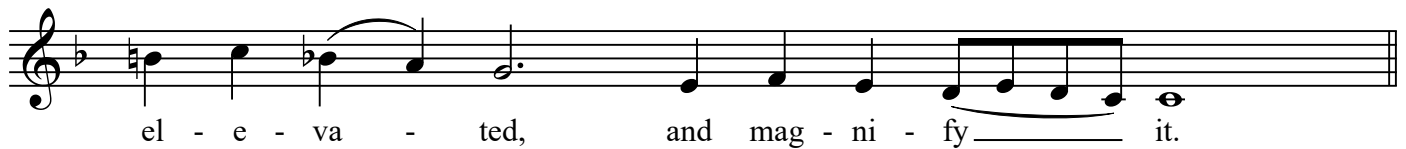
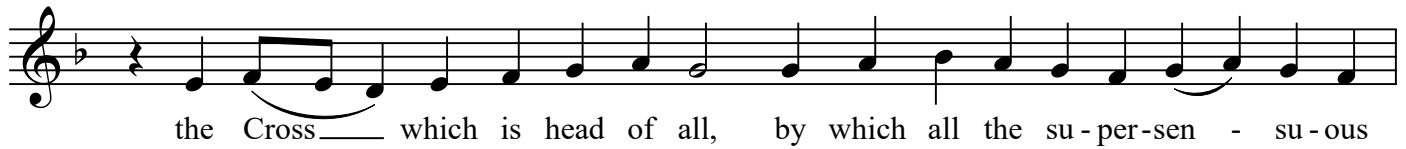
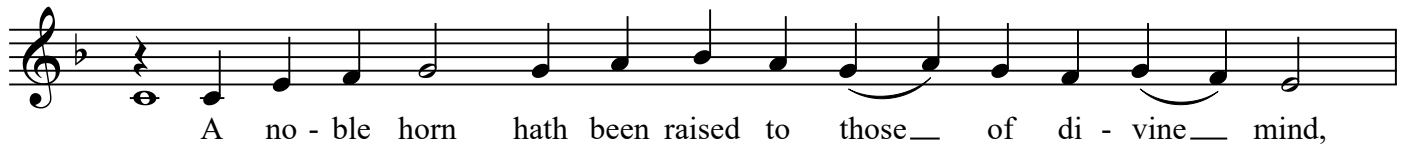
Ode 8



PRIEST: The Theotokos and Mother of the Light let us honor and magnify in song.

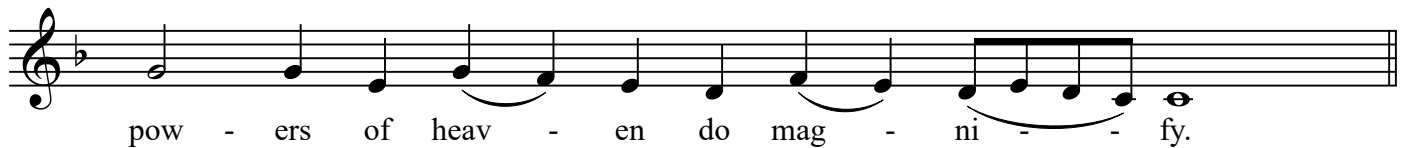
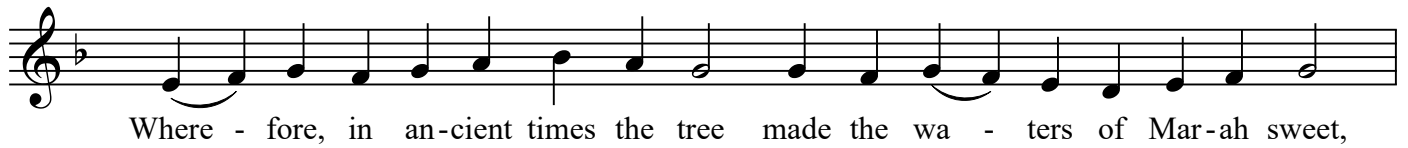
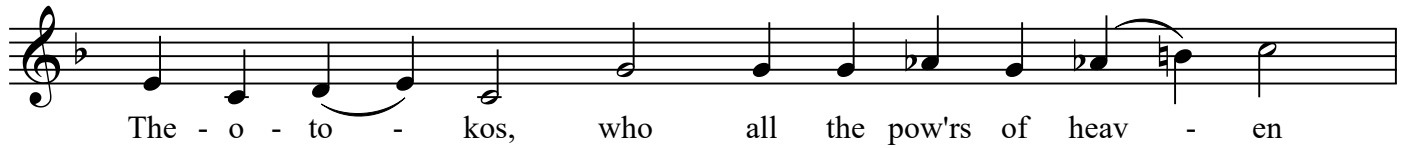
Ode 9

Ison Thou art the mys - ti - cal par - a - dise,
O The - o - to - kos; for that thou,
be - ing un - tilled, didst bud forth Christ, by whom was
plant - ed on earth the life - giv - ing tree of the Cross.
Where - fore, as we a - dore it be - ing el - e - vat - ed,
we mag - ni - fy thee.
Let all the trees of the wood, plant - ed from the be - gin -
ning of time, re - joice; for their na - ture hath been sanc - ti - fied
by the stretch - ing of Christ on the Tree. Where - fore, now,



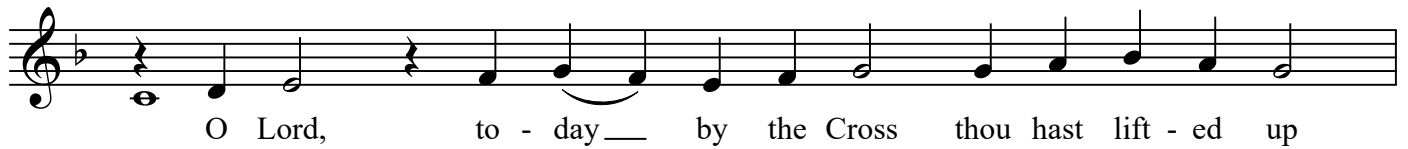
Another Hermos





Chanter (*Intone*): Glory to the Father and to the Son and to the Holy Spirit.

Holwey



er - ror per-verse - ly, the light of thy Cross did lead a-right
all us who be - lieve, and we mag - ni - fy it.

Chanter (*Intone*): Both now and ever, and unto ages of ages. Amen.

Holwey

O Lord, that thou might - est make plain to the world the
sign of thy Cross, a - dored since it is glo - ri - fied
of all, thou didst trace it in the sky, spar - kling with shin - ing light,
an in - vin - ci - ble and per - fect weap - on to the king. Where - fore, all the
pow - ers of the heav - - - ens do mag - ni - fy it.

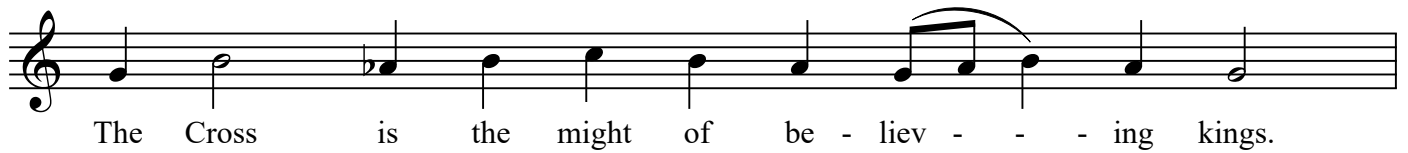
*Then conclude with "Thou art the mystical paradise" (p. 70, top) and
"Verily, death which befell the human race" (p. 71, bottom, using second ending).*

First Exaposteilarion - Tone 2 - Sing Twice

To the Melody: *While thy disciples looked on thee*

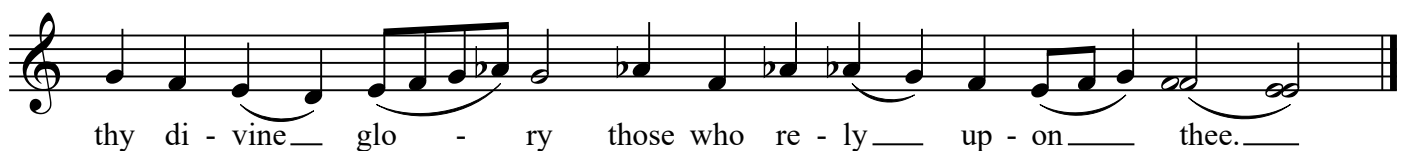
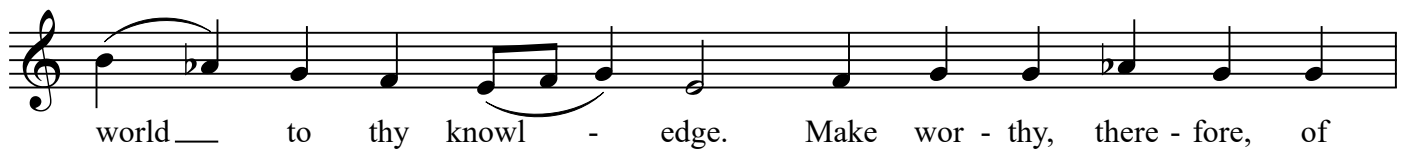
Kazan

Ison The Cross is the pre - serv - er of all the ū - ni - verse.
The Cross is the come - li - ness of the ho - ly Church.



Second Exaposteilarion

To the Melody: *Hearken ye women*



Verse 1

Ison
This glo - ry shall be to all his saints.

Prosomion 1

To the melody: *O strange wonder*

How strange - - ly won - der - ful that the

life - bear - ing plant, thē all - ho - ly and pre - cious Cross, ap -

- pear - eth to - day lift - ed on high; and all quar - ters glo - ri -

- fy it, and all e - vil spir - its trem - ble there - at.

O what a boon grant - ed man - kind! Where - fore,

O Christ God, save, pro - tect and keep our

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

Verse 2 - Fast

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


firm - a - ment of his pow'r.

Slow


Then repeat the above Prosomion 1.

Verse 3 - Fast

Slow



Praise him for his might - y acts, praise — him ac - cord - ing to his



ex - cel - lent great - ness.

Prosimion 3



How strange - - - ly won - der - ful that the



Cross which bore the high One as a clus - ter of grapes full of



life, ap - pear - eth to - day el - e - vat - ed from the earth,



through which we were all — drawn to God, and death was swal -



-lowed un - to the end. O — what a pure — Tree through



which we have re - ceived the non - mort - i - fy - ing food of E -



- den, glo - ri - fy - - - ing Christ.

Verse 4 - Fast

Praise him with the sound of the trum - pet,

Slow

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

Prosimion 4

How strange - ly won - der - ful that the Cross did ap - pear

e - qual - ing heav - en in length and breadth, sanc - ti - fy - ing all

things with di - vine grace, through which bar - bar - i - an

na - tions were con - quered, and the scep - ters of kings were es -

- tab - lished! What a di - vine lad - der o - ver

which we as - cend to the heav - ens, rais - ing with

prais - es the Sav - iour Christ the Lord.

Slow

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.

To-day ar - riv - eth the Cross of the Lord, and be -

- liev - ers re - ceive it ea - ger - ly, ac - quir - ing there - from

heal - ing of soul and bod - y and ev' - ry

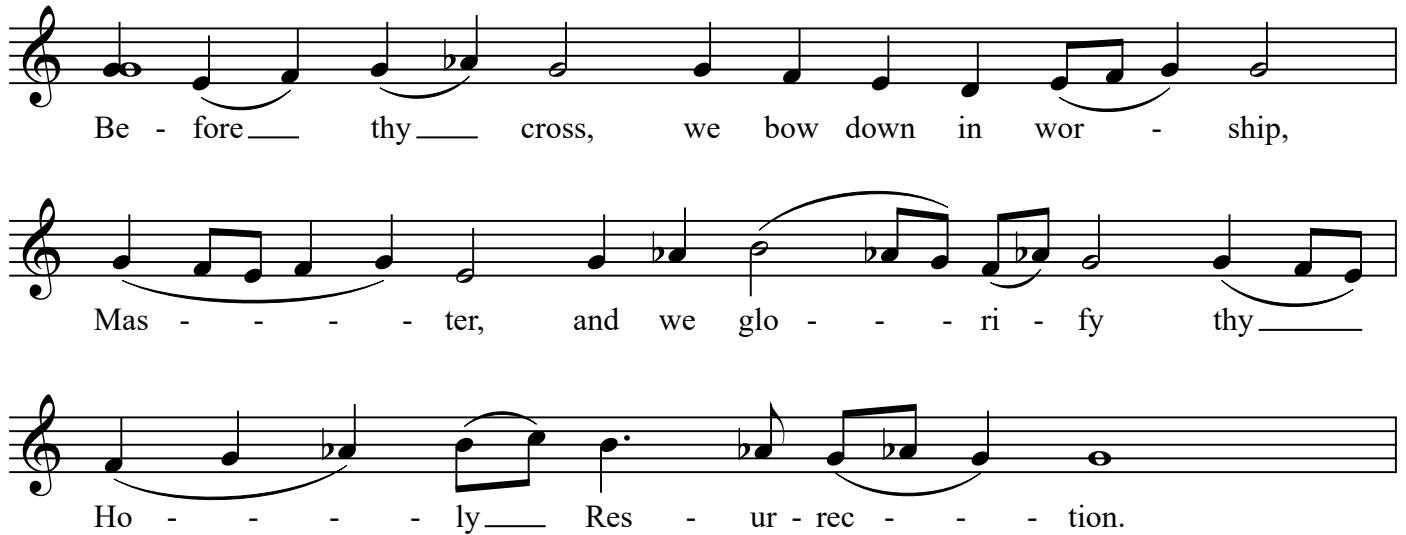
sick - - - ness. Let us, there - fore, wel - come it with joy and

fear: with fear be - cause of sin, be-ing un - wor - - - -
- thy; with joy be - cause of the sal - va - tion which
Christ, who was nailed there-on and who pos - ses - eth the
Great Mer - cy, grant - ed to the world.

*Then, sing the Great Doxology in Tone 6, and follow the rubrics and instructions
in The Divine Prayers & Services by Nassar, pages 304-305.*

After the procession of the Cross, the Priest places the Cross on the Table. He then sings "Before Thy Cross, ..." once. The Choir or Chanter then sings it twice, as they all bow before the Cross each time.

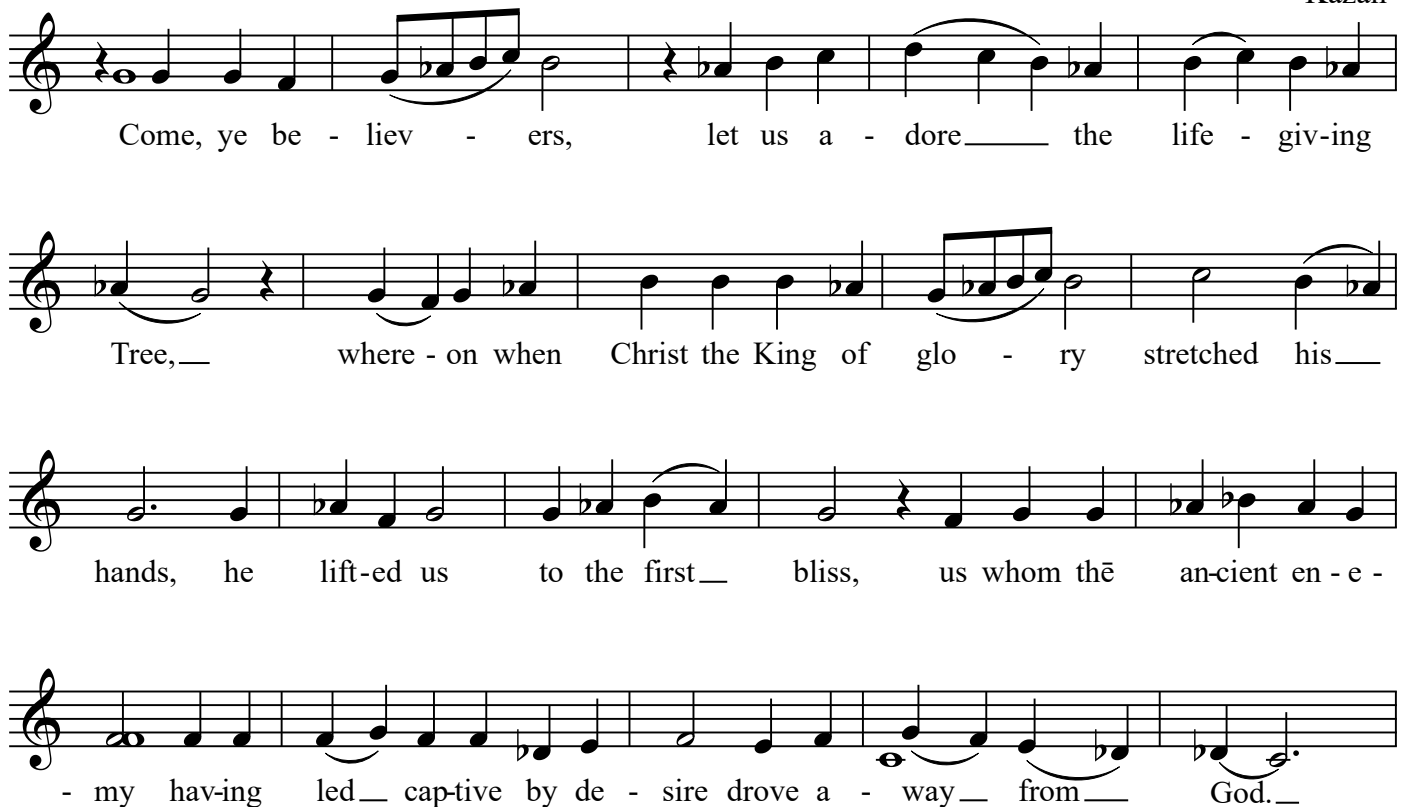
Antiochian Village version



Be - fore thy cross, we bow down in wor - ship,
Mas - - - - - ter, and we glo - - - - - ri - fy thy
Ho - - - - - ly Res - ur - rec - - - - - tion.

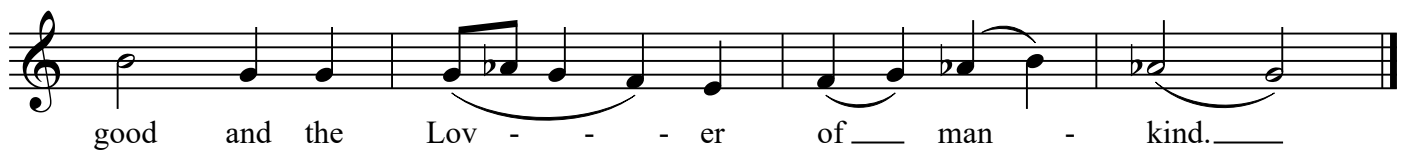
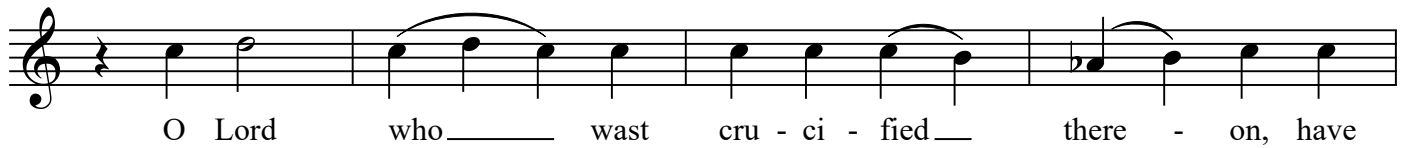
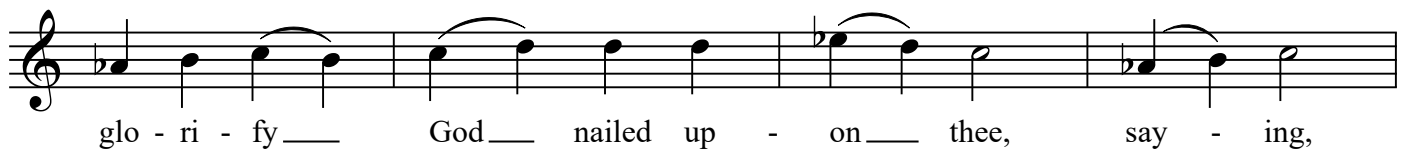
After the Priest distributes the twigs of blossoms or flowers to all the people, the Chanter or Choir will sing the following Idiomelon in Tone 2.

Kazan



Come, ye be - liev - ers, let us a - dore the life - giv - ing
Tree, where - on when Christ the King of glo - ry stretched his
hands, he lift - ed us to the first bliss, us whom the ancient en - e -
my hav - ing led cap - tive by de - sire drove a - way from God.

Come, ye be - liev - ers, let us a - dore the
Tree through which we were made wor - thy to crush the
heads of in - vis - i - ble en - e - - - mies.
Come, all ye na - tions of the earth, let us hon - or with
songs of praise the Cross of the Lord, cry - - - ing,
Peace be up - on thee, O Cross, O per - fec - tion of the re -
- demp - tion of fal - len Ad - - - am; for in thee do our kings of
stead - fast faith glo - ry, since by thy might, they sub - ju -



At the conclusion of the Idiomelon, sing the Troparion of the Feast as on page 61 of this book.

Save us, O Son of God, who wast crucified in the
flesh, as we sing to thee: Alleluia.

*Sing twice, then "Glory", and sing a third time; then "Both now",
and continue with "Only begotten Son and Word of God ..."*

Entrance Hymn

Exalt ye the Lord our God, worship at his
foot-stool for he is holy. Save us, O Son of God,
who wast crucified in the flesh, as we
sing to thee: Alleluia.

Original Melody



Do thou, who of thine___ own good will wast el-e-vat-ed up-on the Cross,



be - stow___ thy___ boun - ties up - on the___ new peo - ple which is



called by thy Name, O Christ_____ our God; make glad with thy_____ might



those who law - ful - ly gov-ern, grant-ing them vic - to - ry o - ver their



ad - ver - sar - ies. May thine aid be a pan - o - ply of peace,



a tro - phy in - vin - ci - ble._____

The Irmos of the Ninth Ode is sung in Tone 8, instead of "It is truly meet..."

Thou art the mys - ti - cal par - a - dise, O

The - o - - to - - - kos; for that thou, be'ng un -

- tilled, didst bud forth Christ, by whom was plant -

- ed on earth the life - giv - ing tree of

the Cross. Where - fore, as we a - dore

it be - ing el - e - vat - ed, we

mag - ni - fy thee.

The light _____ of thy coun - te -
- nance hath been _____ im - pressed, hath been _____ im -
- pressed _____ on _____ us, _____ O _____ Lord.

Verses:

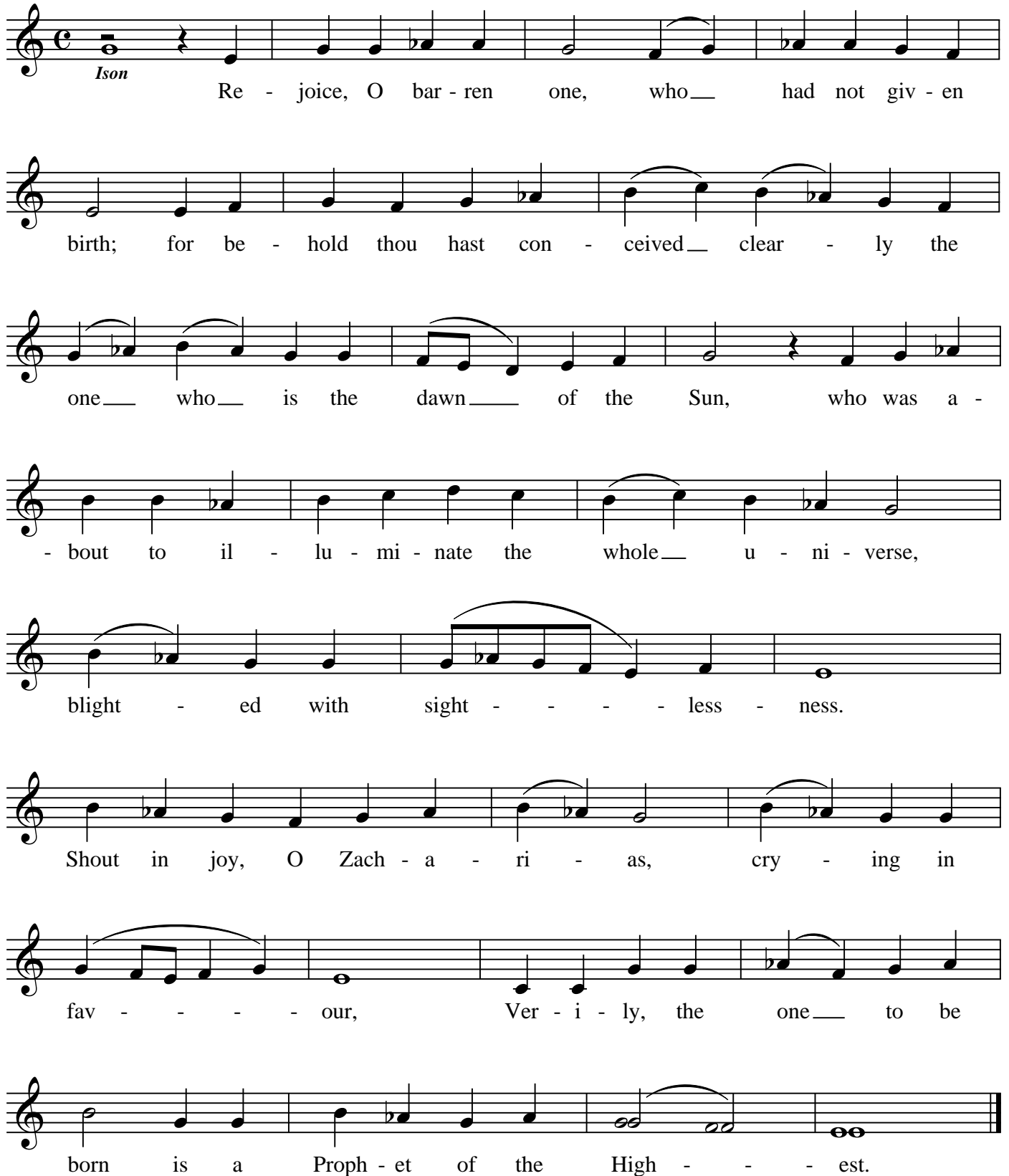
- (1) Thou hast given gladness to my heart. (Psalm 4:7)
- (2) From the fruit of their wheat, wine and oil are they multiplied. (Psalm 4:8)
- (3) In peace in the same place I shall lay me down and sleep. (Psalm 4:9)

Last time only

Kazan

The light _____ of thy coun - te - nance hath
been _____ im - pressed, hath been _____ im - pressed _____
on _____ us, _____ O _____ Lord. _____ Al - le - lu - - - ia. Al - le - lu - - -
- ia. Al - le - lu - - - i - - - a.

Special Melody
"Be Quick to Anticipate"



The musical score is written on a single staff in treble clef with a common time signature (C). It begins with a whole rest followed by a quarter rest, then a series of eighth and quarter notes. The lyrics are: "Re - joice, O bar - ren one, who had not giv - en birth; for be - hold thou hast con - ceived clear - ly the one who is the dawn of the Sun, who was a - bout to il - lu - mi - nate the whole u - ni - verse, blight - ed with sight - - - less - ness. Shout in joy, O Zach - a - ri - as, cry - ing in fav - - - our, Ver - i - ly, the one to be born is a Proph - et of the High - - - est." The word "Ison" is written below the first measure. The score concludes with a double bar line.

Ison
Re - joice, O bar - ren one, who had not giv - en
birth; for be - hold thou hast con - ceived clear - ly the
one who is the dawn of the Sun, who was a -
- bout to il - lu - mi - nate the whole u - ni - verse,
blight - ed with sight - - - less - ness.
Shout in joy, O Zach - a - ri - as, cry - ing in
fav - - - our, Ver - i - ly, the one to be
born is a Proph - et of the High - - - est.

After "O Lord, I have cried...", sing the Verses and Stichera as on pages 89 thru 92.

Then sing "Glory" in Tone 6 as on pages 93 and 94.

Then sing "Both now and ever" in Tone 6 as on pages 94 through 96.

Follow the normal Vesper Service through to the Aposticha; then sing the Aposticha in Tone 1 as on pages 97 through the top of page 99.

Now sing the "Glory and Both now" as on pages 99-102.

Then the Troparion in Tone 4 as on page 103 of this book.

Then "Both now" in Tone 4 as on page 104 of this book.

MATINS - MENAION
PAGES 105 thru 112

SEPTEMBER 24
SAINT THEKLA

Follow the Matins Service as in the Kazan Byzantine Matins Music Book.

(The Kontakion in Tone 3, on page 105, may also be read.)

Sing the Exaposteilarion in Tone 2 as on page 106, and the Theotokion on page 107.

The Praises in Tone 1 as on pages 108 through 113.

The "Glory" as on page 113 and 114.


Instructions on "Both now" on bottom of page 114.

Verse 1 Fast



If thou, O Lord, should'st mark in - iq - ui - ties, O Lord, who shall stand,

Slow



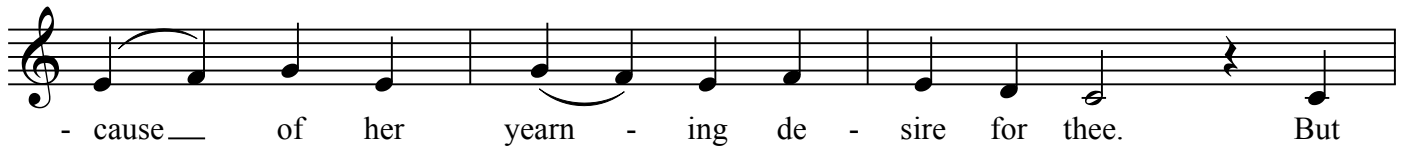
for with thee there is for - give - - - ness.

Stichera 1 & 2

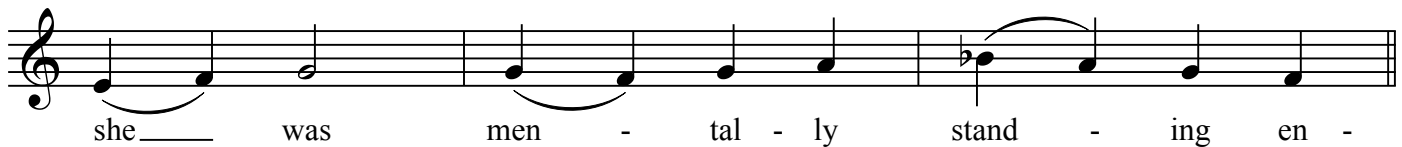
To the melody: *O Lord, though Thou didst stand*



O Lord; Thek - la was riv - et - ed to the win - dow be -



- cause of her yearn - ing de - sire for thee. But



she was men - tal - ly stand - ing en -



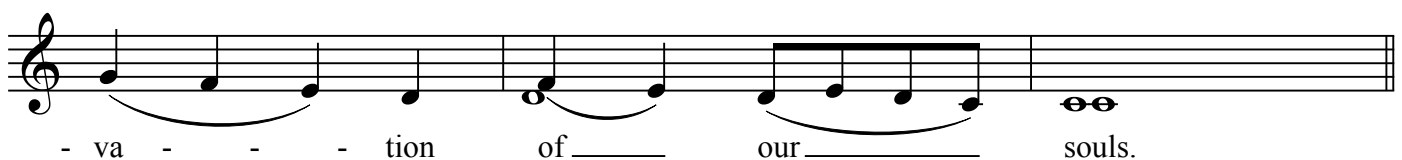
- rap - tured be - fore thy throne on high; be'ng a - mazed at



thy maj - es - ty which can - not be meas - ured; O



thou who in thy love for man - kind wast in - car - nate for the sal -



- va - - - tion of our souls.

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.

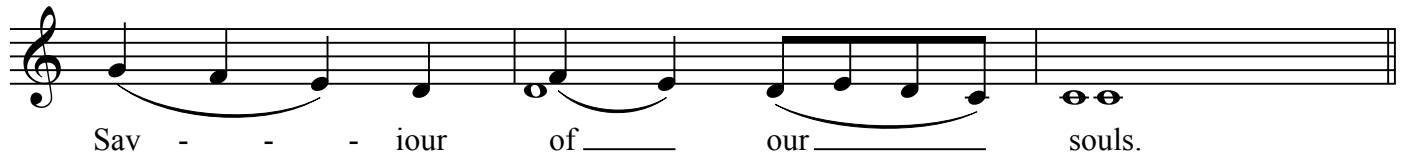
After singing Verse 2 repeat Stichera 1, then sing Verse 3 and continue with Stichera 3.

Verse 3 Fast

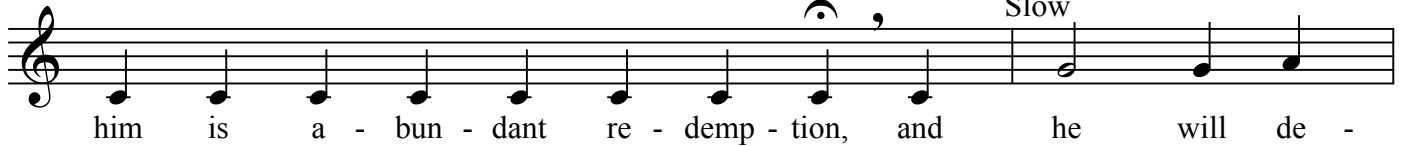
From the morn - ing watch un - til night, from the morn - ing watch, let
Is - ra - el trust _____ in the Lord.

Stichera 3 & 4

O Lord, Thek - la ran af - ter thē A - pos - tles
and she was _____ bound, but she _____ freed her - self from the
chains _____ of con - cern _____ for earth - ly things.
She be - came so tru - ly con - sumed _____ by thy love that
she _____ was bound in ob - li - ga - tion to thee, O

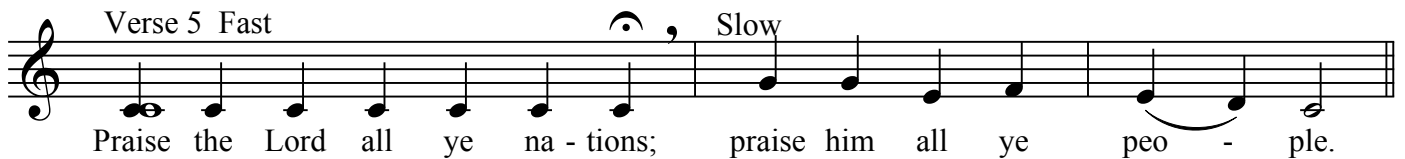


Verse 4 Fast

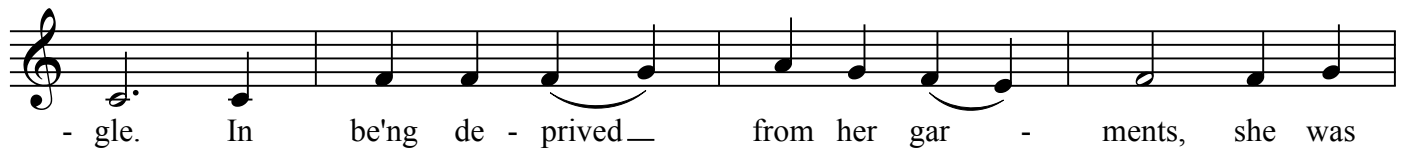
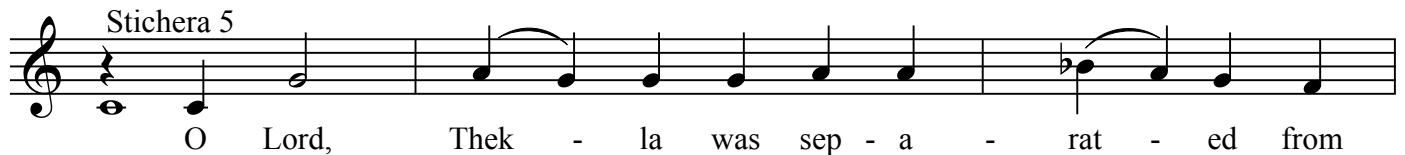


After singing Verse 4, repeat Stichera 3, then continue with Verse 5 and Stichera 5.

Verse 5 Fast



Stichera 5



crowned by thy hand for the struggle on behalf of our souls.

Verse 6 Fast Slow

For his mercy is great t'ward us, and the truth of the Lord endureth forever.

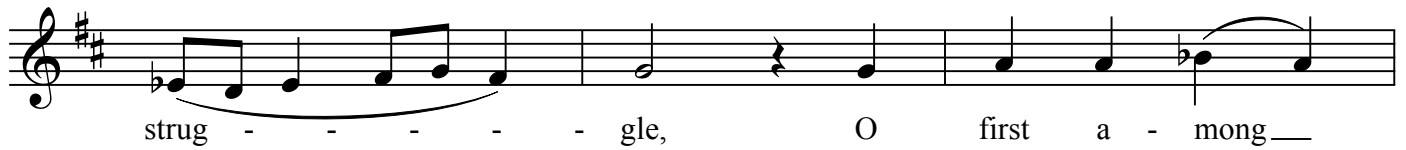
Stichera 6

O Lord, the first of thy women martyrs, the Pure One was compelled into the fire; but she was not burned by it, being bedewed by Thee. And among the many predatory beasts she stayed without harm; being protected by thy hand, O Saviour of our souls.

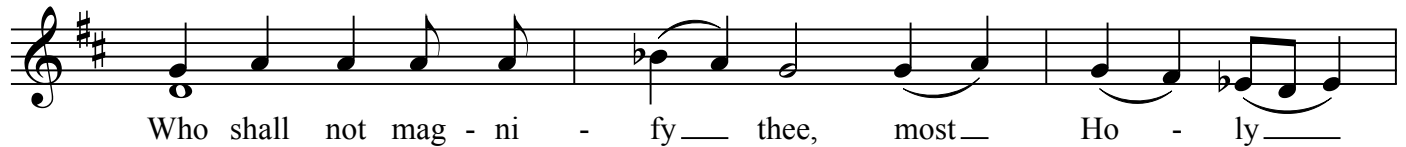
O Glo - - - ry to the Fa - ther and
to the Son and to the Ho - ly Spir - - - it.

Kazan/Holwey

O Thek - la the most bless - - - ed,
thou hast tram - pled thē en - - e - - - my in the
wres-tlings of thy strug - - - gle; crush - ing his
tricks by thy mar - - - tyr - dom. Thou didst es-cape by
run - ning from Tha - my - - - ris and didst be - come a
bride of Christ, thy tru - ly de -
- sired One. Con - fi - dant of
Paul, e - qual to Ste - phen in the



Theotokion Tone 6



birth - giv - - - ing, free of pain___ and tra -
- vail - - - - ing? For thē on - - - ly___
Son ris - ing___ time - less - - - ly from the
Fa - ther, him - self, did come in - car - nate from thee in a
man - ner that___ can - not be___ ex - - plained.
He, who while God___ by___ na - ture, be - came for our sakes
Man___ by___ na - - - - - ture, not di -
- vid - ed in - to___ two per - sons, but known by two
na - tures with - out mix - ture or con - fu - - - - sion.



To him, O no - ble _____ and most bless - ed _____ one, _____



sup - pli - cate _____ that _____ our souls _____
(*plead for the sal - va - - - tion of _____



may _____ be _____ saved. _____
our _____ souls.) _____

**Often, Kazan would change the wording of various hymns for some reason. If you wish to sing the ending as it is in The Divine Prayers and Services by Nassar, use this second verse.*

Prosomion 1

To the melody: *Thou art the joy*

O first a - mong — wom - en mar - tyrs,
E - qual to thē A - pos - tles of un - i - ver - sal re - noun,
Glo - ry of wo - men strug - glers, and beau - ty of vir -
- gins; now I cry — un - to thee: heal my
suf - fer - ings and the wounds of my — soul through thy
pray'rs — which are an - swered by God, and
snatch — me from thē un - dy - ing — flames.

Stichos

Her proc - la - ma - tion hath gone out in - to all thē earth.

Prosomion 2

The di - vine and al - might - y pow'r of Christ put out the
fire by means of clouds which brought rain; — sprink - ling thee with

dew, for thou art faith - ful; and in just - ice burned the
pa - gans. It glo - ri - fied thee in sav - ing thee from
beasts and from be - ing torn by bulls.

Stichos Fast Slow

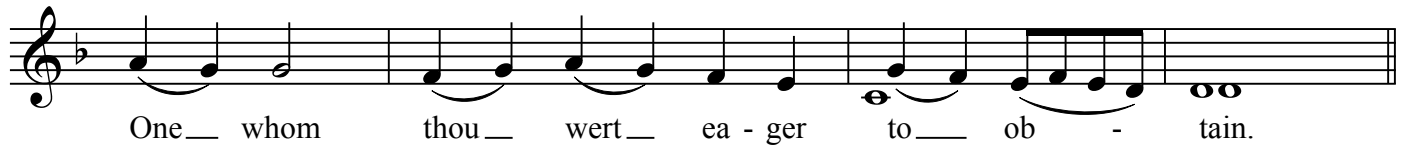
He hath set my feet up - on the rock.

Prosomion 3

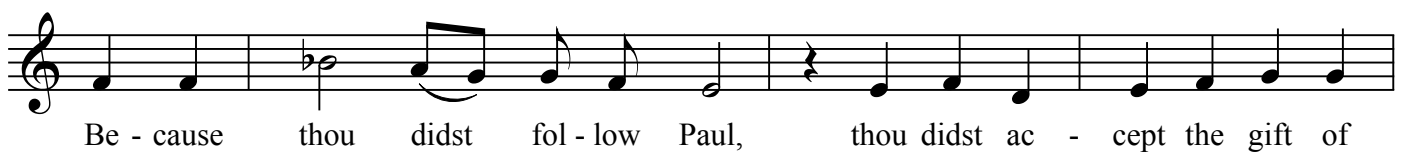
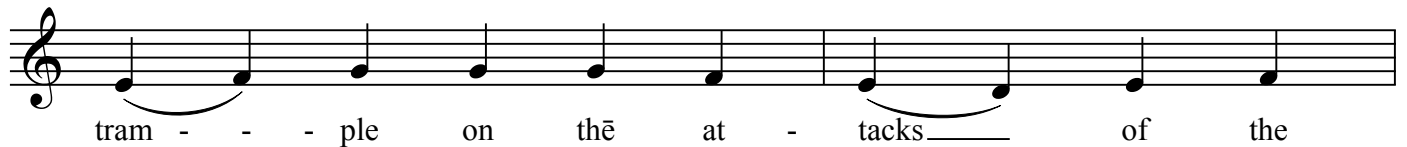
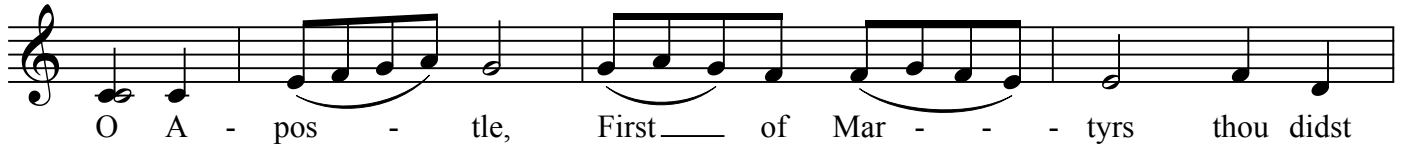
O Thek - la, thou didst yearn for the bride - groom most
pure and all beau - ti - ful in his good - ness.

Thou didst re - ject thy be - trothed fol - low - ing the words of
Paul, who taught of the Church as Bride;

with whom thou didst as - cend to the most joy - ful
goal. And so thou didst be - come be - trothed to the

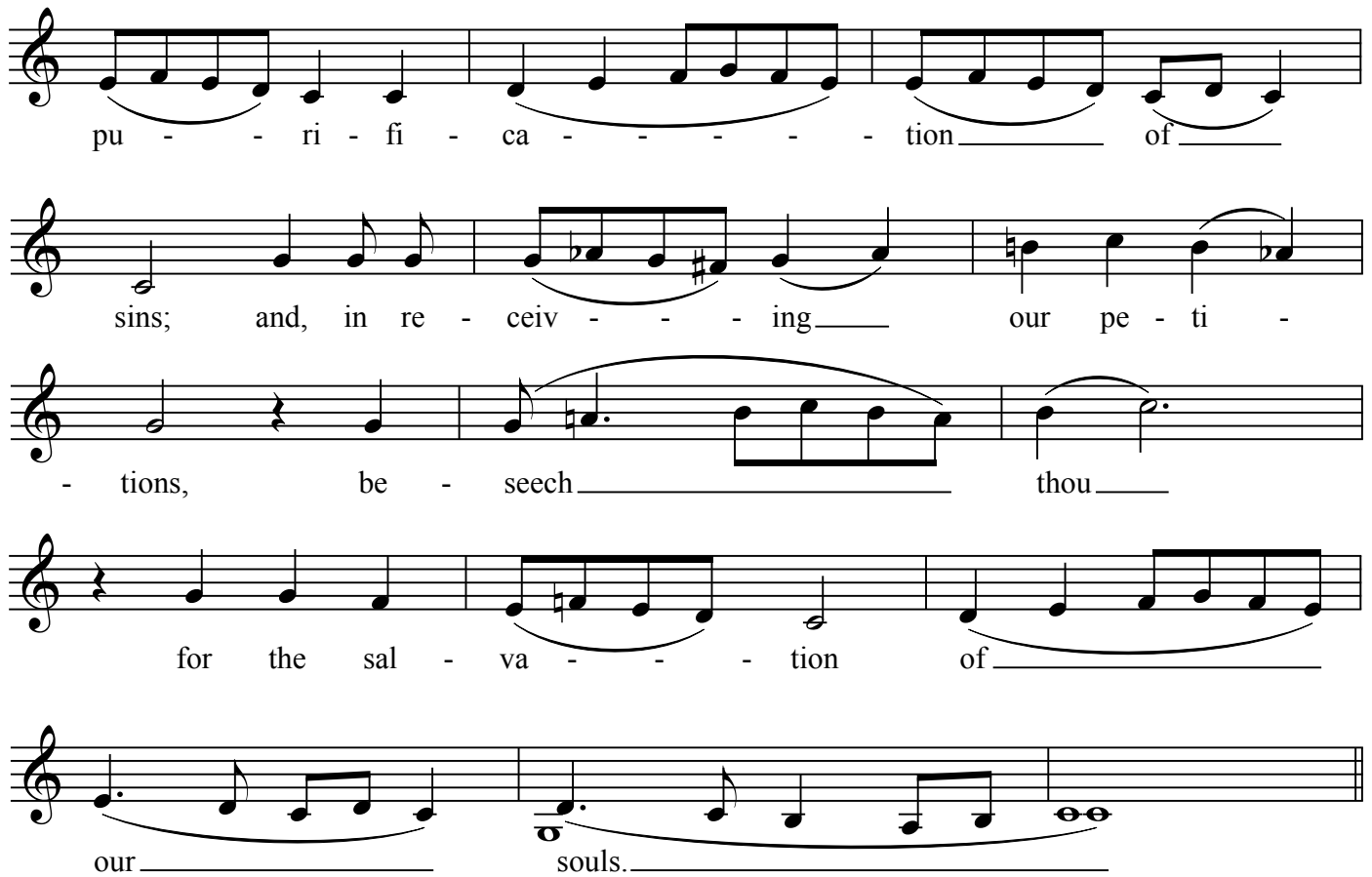


Slow



Heav - - - en; and thou_ didst in - her - it a
crown from the pres - ence of God, thē
au - - - thor of the strug - - - gle.
Thou dost in - - - ter - - - cede in thē
eas - y_ yoke, that for - give - ness of sins be
giv - - - en to those_ who_ keep thy
no - - - ble mem - o - ry_ with_ faith.

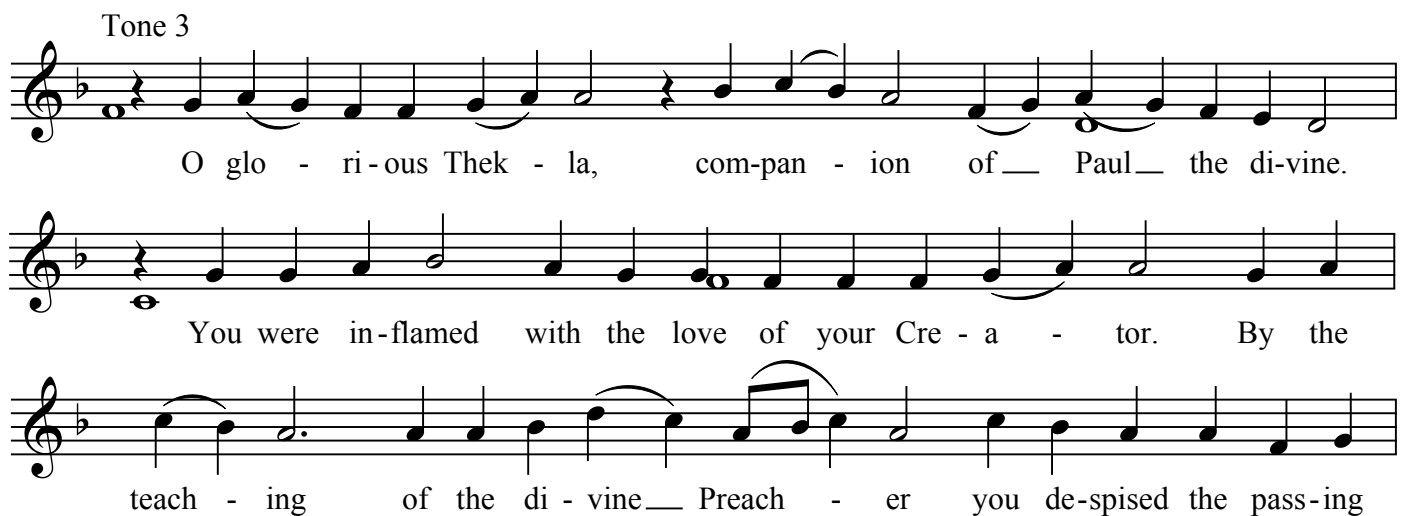
Both now and ev - er, and un - to a - - - ges of
a - - - ges. A - - men.
O Vir - - gin with - - out
groom, blame - - - less One, Moth - er of
the high God; O thou who
didst con - ceive in the flesh
in a way that can - not be ex - plained, re -
- ceive the sup - pli - ca - tions of thy ser -
- vants, O thou who be - stow - est on all the



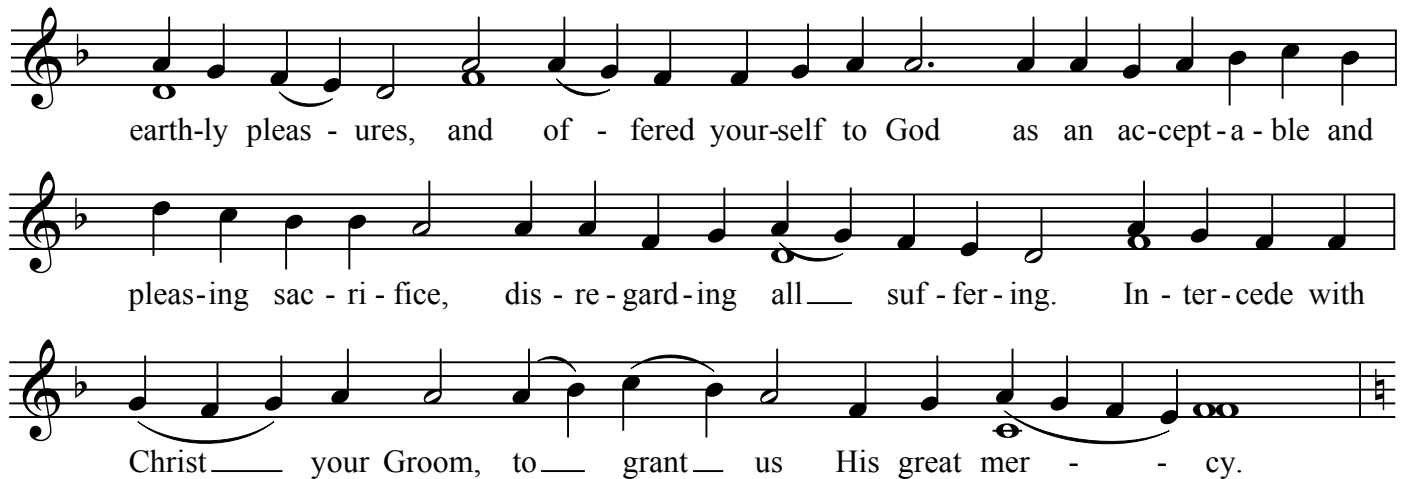
pu - ri - fi - ca - tion of
sins; and, in re - ceiv - ing our pe - ti -
- tions, be - seech thou
for the sal - va - tion of
our souls.

The following is the standard Troparion of St. Thekla sung at the Antiochian Village, and throughout our Archdiocese. It was written by Patriarch Cyril of Constantinople in 1813.

Tone 3



O glo - ri - ous Thek - la, com-pan - ion of Paul the di-vine.
You were in-flamed with the love of your Cre - a - tor. By the
teach - ing of the di - vine Preach - er you de-spised the pass-ing



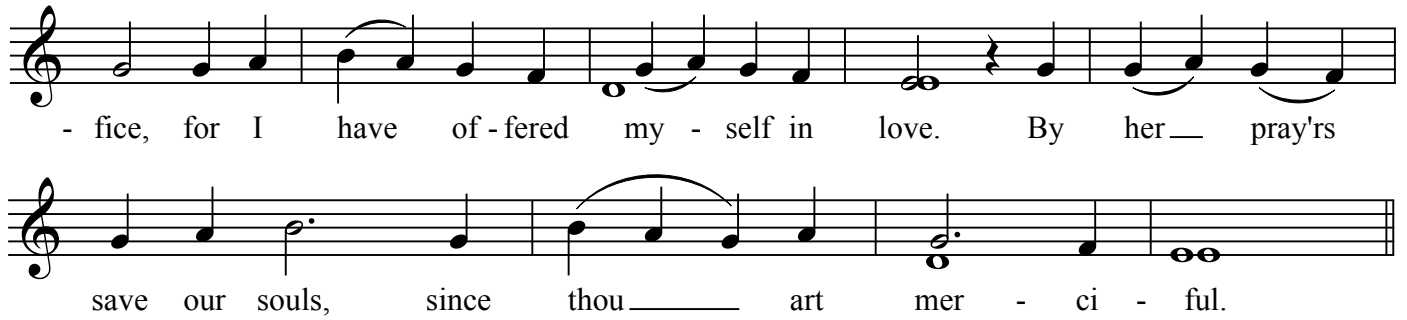
earth-ly pleas - ures, and of - fered your-self to God as an ac-cept-a - ble and
pleas-ing sac - ri - fice, dis - re - gard-ing all — suf - fer - ing. In - ter - cede with
Christ — your Groom, to — grant — us His great mer - - cy.

The following is Kazan's version of the standard Troparion of a Woman Martyr.

Tone 4



Thy Lamb, O Je - sus, cries — out to thee in a
loud — voice: I love thee — O my bride - groom, and in
seek - ing thee, I en - dured — suf - fer - ings
in bap - tis - m, I was cru - ci - fied and bur - ied with thee
suf - fer - ing for thy — sake so that
I may reign with thee, and dy - - ing so that
I may live with thee. Do thou ac - cept — me as a pure — sac - ri -



- fice, for I have of - fered my - self in love. By her — pray'rs
save our souls, since thou — art mer - ci - ful.

Now read or intone "Glory to the Father and to the Son and to the Holy Spirit" and repeat the Troparion as on Page 102 (or 103). After completing that, read or intone "Both now and ever, and unto ages of ages. Amen." Then sing the Theotokion as below.



The mys - t'ry which was hid - den from ev - er -
- last - ing and was un - known of thē an - gels, O
The - o - to - kos, was re - vealed — through thee to
those who dwell up - on — earth, in that God, hav - ing be -
- come in - car - - - nate in un - con - fused —
un - ion, of this own good will, ac - cept - ed the cross for our —
sake, where - by he raised a - gain the first cre - at -
- ed, and hath saved — our souls from death. —

Typically, the Kontakion is not chanted in Orthros, but rather, if it is done, is read along with the Oikos and Synaxarion. It is, however, chanted in the Divine Liturgy as written below.

O Virgin, Thekla, thou dost sparkle with the beauty of virginity; thou art adorned with the crown of martyrdom; and thou wert entrusted with Apostleship; because thou art Glorious. Thou didst change the flame of fire into dew; and the fierceness of the bull thou didst soften with thy prayer. Therefore, thou art the first of the martyrs.

O Vir - gin, Thek - la, thou dost spar - kle with the
beau - ty of vir - gin - i - - - ty; thou art a -
-dorned with the crown of mar - try - dom; and thou wert en -
- trust - ed with A - pos - tle - ship; be - cause thou art
Glo - ri - - ous. Thou didst change the flame of fire in - to
dew; and the fierce - ness of the bull thou didst soft - en with thy
pray'r, There - - - fore, thou art the first of the
mar - - - - tyrs.

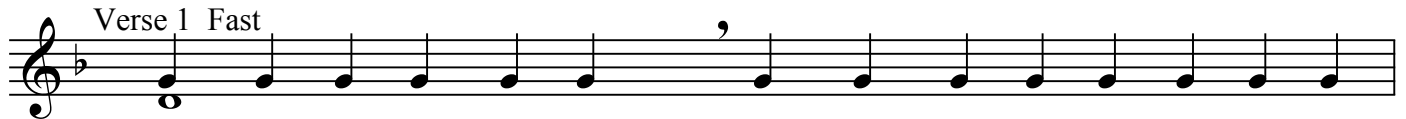


O first of mar - tyrs, Thek - la of man - y
strug - - - gles and e - qual of thē A - pos - - -
- tles, the beau - ti - ful vir - gin: Thou didst hold
stead - fast ly to the di - vine teach - ings of Paul
the di - vine preach - er. Thou didst fol - low
him and kept a - way from thine earth - ly be -
- trothed. Where - fore, thou didst gain from the
pres - ence of Christ
the tri - um - - - phal crown.



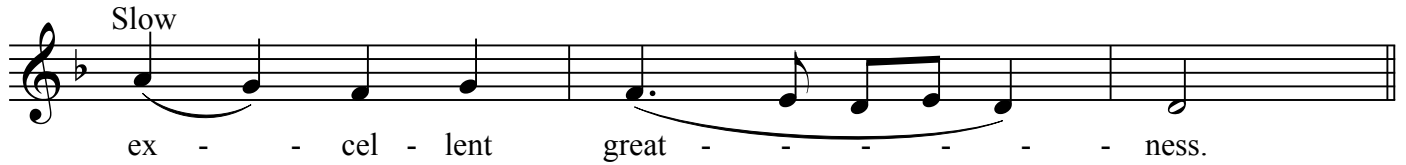
O La - dy: we who are saved in thee con -
- fess that thou art tru - ly the The - o - to - -
- kos. For thou didst give birth in an in - de -
- scrib - a - ble man - ner to Him, who through His
Cross a - bol - ished death; and drew to
Him - self the mul - ti - tude of mar - - -
- tyrs. With them, O Vir - gin,
we do praise thee.

Verse 1 Fast



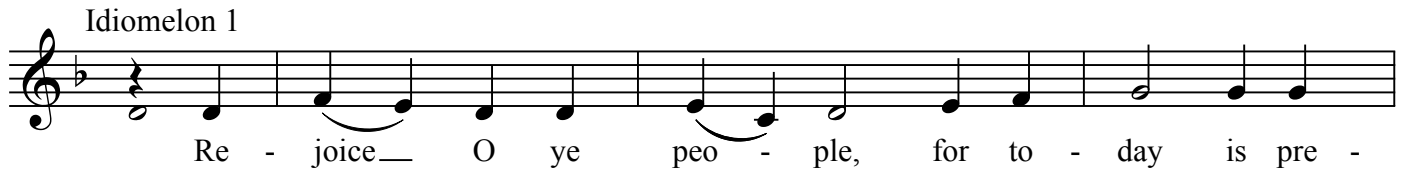
Praise him for his might - y acts, praise him ac - cord - ing to his

Slow



ex - - cel - lent great - - - - - ness.

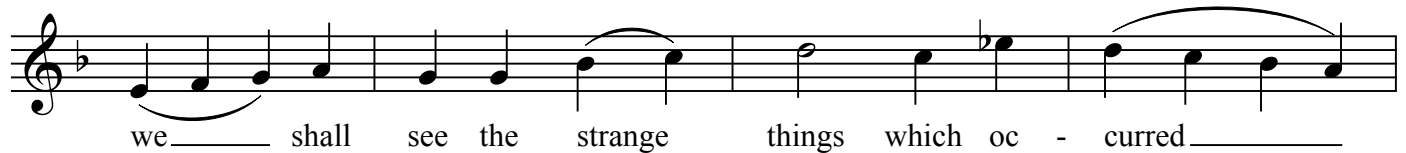
Idiomelon 1



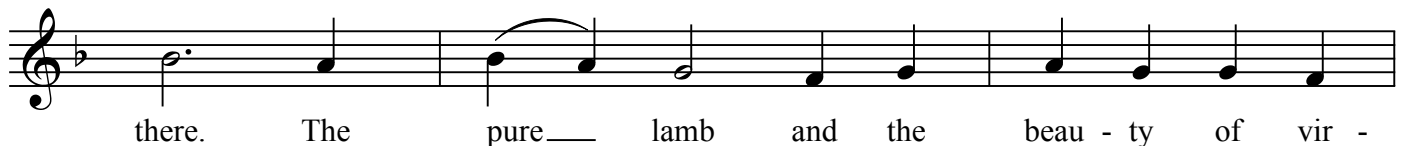
Re - joi - ce — O ye peo - ple, for to - day is pre -



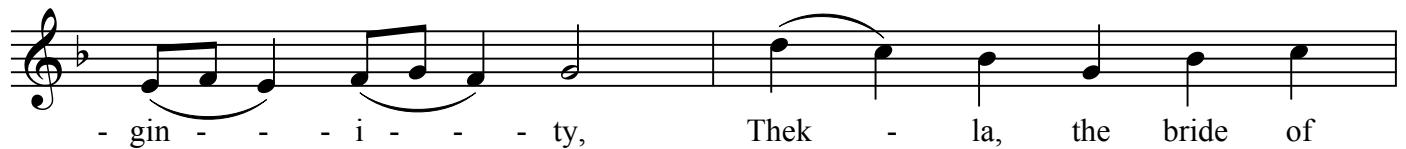
- pared the bat - tle - ground for the strug - - - - - gle; and



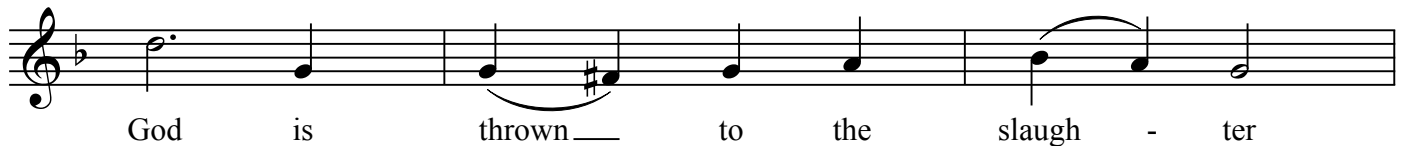
we — shall see the strange things which oc - curred —



there. The pure — lamb and the beau - ty of vir -



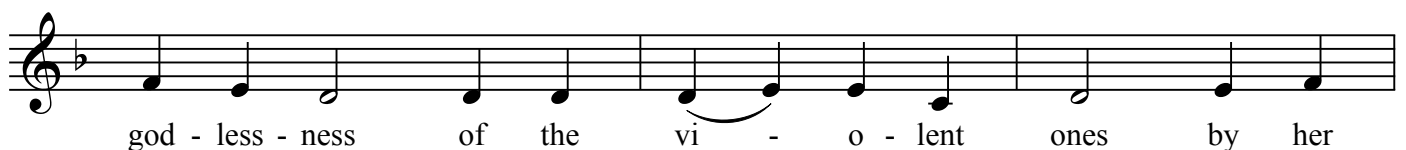
- gin - - - i - - - - ty, Thek - la, the bride of



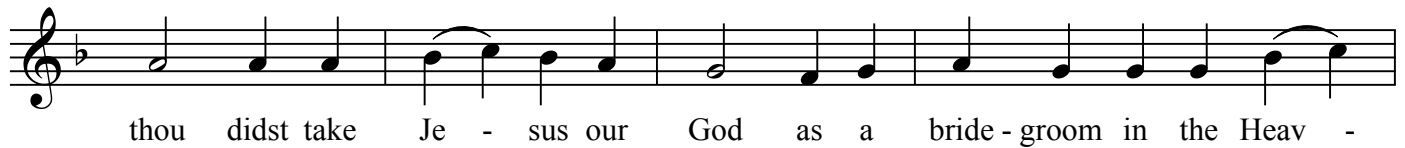
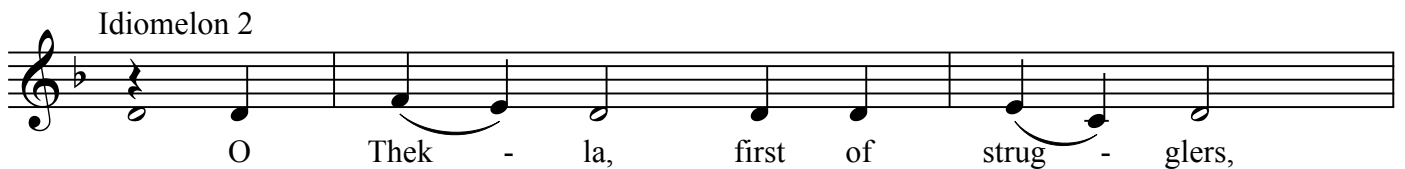
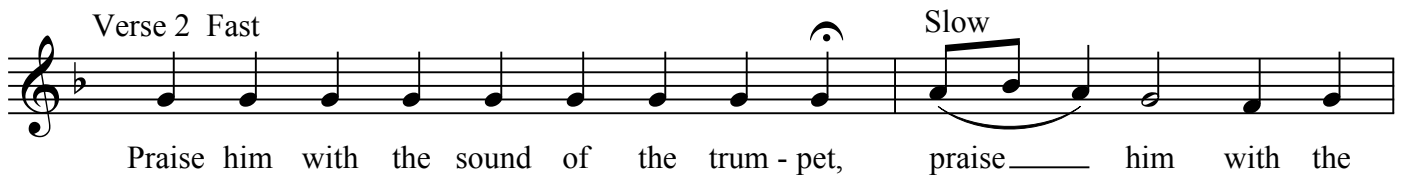
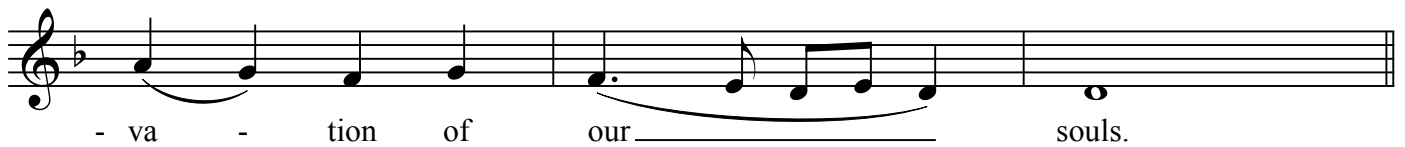
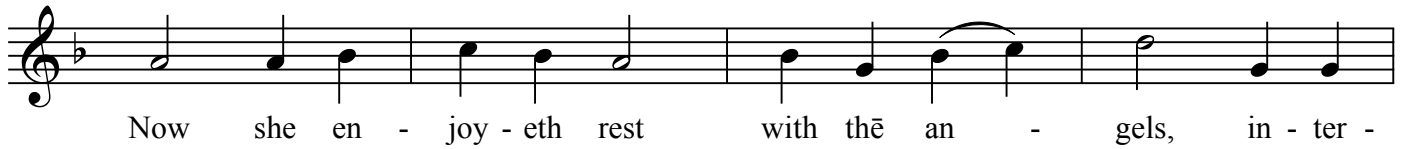
God is thrown — to the slaugh - ter



for the sake of Christ our God; for she thwart - ed the



god - less - ness of the vi - o - lent ones by her



thou didst not suc - cumb to the moth - er's vain__ bab - blings.

Thou didst fol - low Paul, car - ry - ing the sign__ of the

Cross on thy should - ers. Thou wert not a - fraid of

fire; the fierce - ness of the beasts thou__ didst

change to gen - tle - ness. Thou didst kill the seals by thine im -

- mer - sion in Ho - ly bap - tis - m in Christ.

There - fore, thou dost shine__ in the great__ strug - gle.

Thou dost still en - treat the Lord__ fer - vent - ly

for the sake of those who__ keep__ thy__

mem - o - ry in faith__ for - ev - - - er.

Verse 3 Fast - Tone 2

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

Idiomelon 3

O A - pos - tle Thek - la, thou — didst give thy -
- self to thē all - pow - er - ful com - mand, be - ing strength -
- ened in — Christ since thou art the first — of —
strug - - - glers. — Ig - nor - ing earth - ly e -
- mo - tions, thou didst ac - cept the lamp of e -
- ter - nal life. — Thou didst ac - quire a love - ly and se -
- clud - ed spot, and didst set - tle there a flock of wom - en who
found there a door — to e - ter - nal — life.

To - geth - er with them, en - treat _____ for the sal -
- va - tion of our _____ souls.

Verse 4 Fast - Tone 4

Praise him up - on the loud cym - bals, praise him up - on the high
sound-ing cym-bals let ev - 'ry - thing that hath breath__ praise the Lord.

Idiomelon 4

O ye lov - ers of mar - - - tyrs, make__
fes - tive prep - a - ra - tion, for it is time for
strug - gles and thē an - nu - al me - mo - ri - al of the
first__ of the mar - tyrs; in - spir-ing ev - 'ry-one to glo - ri - fy__
God. For Thek - la, the first__ mar - tyr a - mong
wom - en, com - plet - ed her bat - tle - ground of

strug - gle. She ap - pear - eth ap - proach - ing, and
wear - ing the crown, and in - ter - ced - eth with
bold - ness for the sake of our souls.

After completing The Praises, continue as below singing the "Glory" in Tone 4.

Slow
Glo - ry to the Fa - ther and to the Son, and to the
(or stay on D*)
Ho - - - ly Spir - - - it.
O Thek - - - la, thou beau - - - ti - ful
vir - - - gin, first a - mong mar - tyrs of
Christ; thy strug - gle be - yond wom - an - ly en -
- dur - - - ance a - maz - - - eth all

*(*For Tone 4, it is more proper for the ison to stay on D
at the end of this type of phrase, instead of going from D to E.)*

(or stay on D*)

man - - - kind. E - ven the beasts were a -
- mazed, for thou didst not count the fire as
flame, for the sake of Christ thy bride - - -
- groom; but for His sake re - joiced ex - ceed - ing - ly
ev - en in thy suf - - - fer - - -
- ing, and sep - a - rat - - - ed from the
world in or - der to gain the bless - ed - ness of Heav -
- en. In - ter - cede with bold - ness for the
sake of our souls.
Both now and ev - er, and un - to a - ges of a - ges. A - men.

(Sing verse 1 as the normal Theotokion. Sing verse 2 as the Theotokion of the Cross.)

Special Melody: *As one valiant*

HTM*



1. O pure Vir - gin, be - dew my mind with thē All - ho - ly
2. When Thy Moth - er, the blame - less Ewe, saw Thee nailed to the



Spir - it's rains, for thou gav - est birth__ to the Rain-drop, Christ our God,
Cross, O Lord, she was seized with sor - row and strick - en with dis - may;

D



Who with His ten - der com - pas - sions wiped a - way thē im -
and in a - maze - ment, she cried: What is this sight, O be -



- meas - 'ra - ble wick - ed - ness of mor - tal men; O im - mac - u - late
- lov - ed Son? Doth this law - less mul - ti - tude, be - ing hard - ened in



Vir - gin Maid, come dry up the spring of my pas - sions; and by thine
un - be - lief, rec - om - pense Thee thus, af - ter hav - ing en - joyed Thy



in - ter - ces - sions, make me wor - thy of the tor - rent
man - y won - ders? But, O Mas - ter, glo - ry be__ to



of ev - er - liv - - - ing de - light and joy.
Thy con - de - scen - sion, which pas - seth speech.

Now sing the "Great Doxology" in Tone 4 as on Page 215 of the Matins Byzantine Project.

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Kontakion of St. Thekla

O Vir - gin, Thek - la, thou dost spar - kle with the
beau - ty of vir - gin - i - - - ty; thou art a -
-dorned with the crown of mar - try - dom; and thou wert en -
- trust - ed with A - pos - tle - ship; be - cause thou art
Glo - ri - ous. Thou didst change the flame of fire in - to
dew; and the fierce - ness of the bull thou didst soft - en with thy
pray'r, There - fore, thou art the first of the
mar - - - tyrs.