

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.*

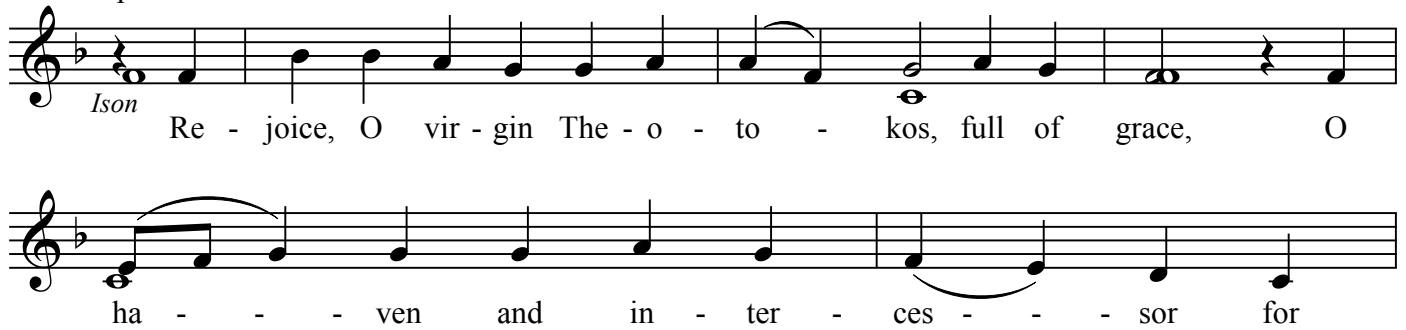
*Then sing the Troparion of the Feast three (3) times in Tone 4 and follow the instructions on the bottom of page 20.*

Troparion of the Indiction - Tone 2

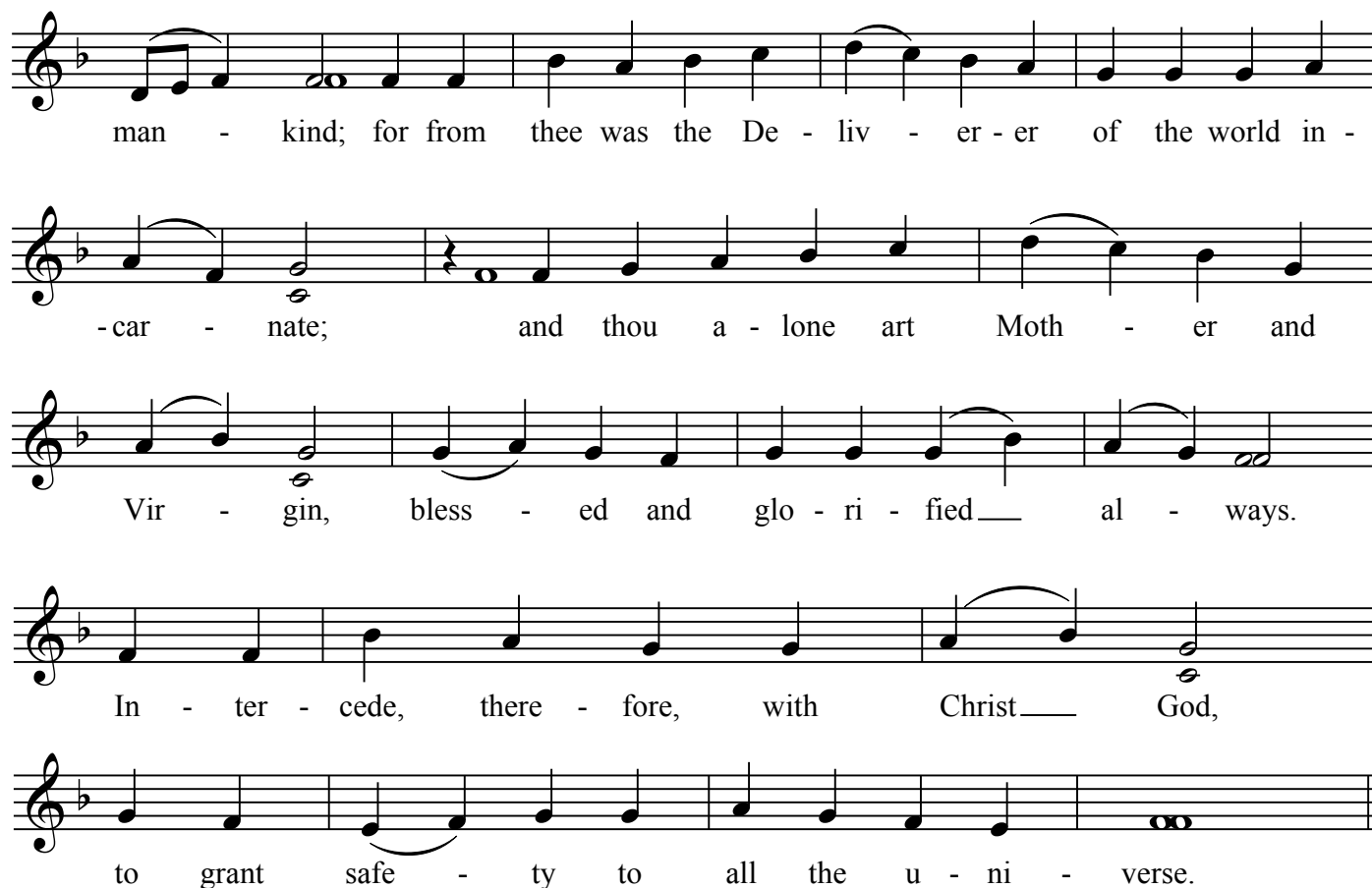


*Ison*  
O thou Cre - a - - - tor of the whole - u - ni - verse,  
who - - - didst ap - point - - - times by thine own - - - pow - er, bless the  
crown - - - of this year with thy good - - - ness, O Lord.  
Pre - serve in safe - ty thy kings and thy cit - y,  
by thē in - ter - ces - sions of the The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

Troparion of the Theotokos - Tone 7

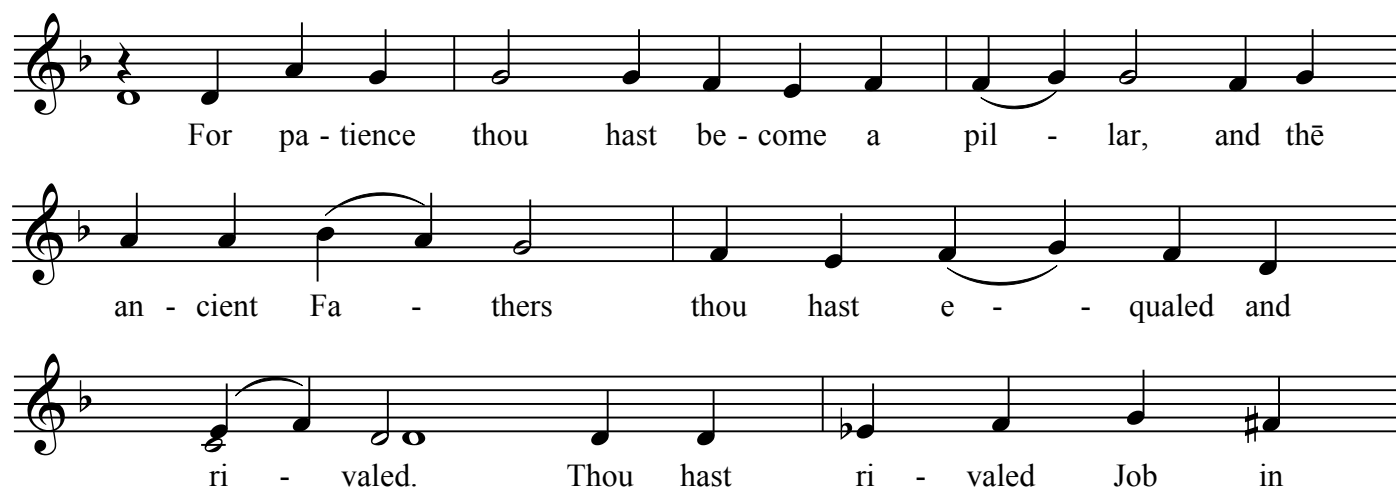


*Ison*  
Re - joice, O vir - gin The - o - to - kos, full of grace, O  
ha - - - ven and in - ter - ces - - - sor for



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



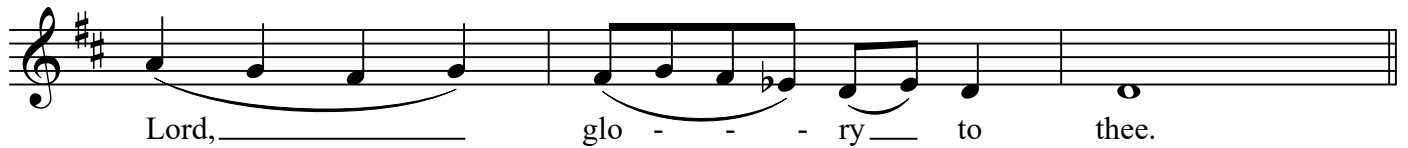
stem he hath brought\_\_\_ forth his Moth - er,



a life - bear - ing branch. Thou\_\_\_ God of



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



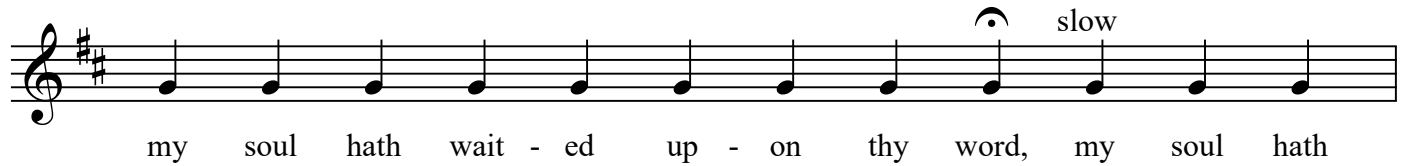
Lord, \_\_\_\_\_ glo - - - ry to thee.

Verse 2 - fast

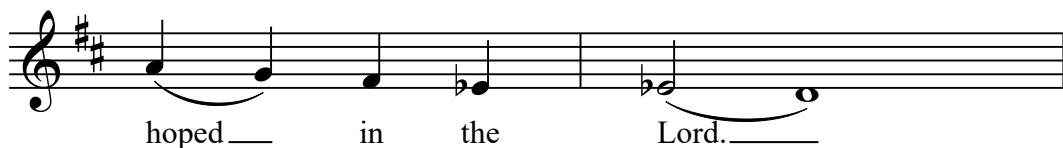


Be - cause of thy name have I wait - ed for thee O Lord,

slow



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

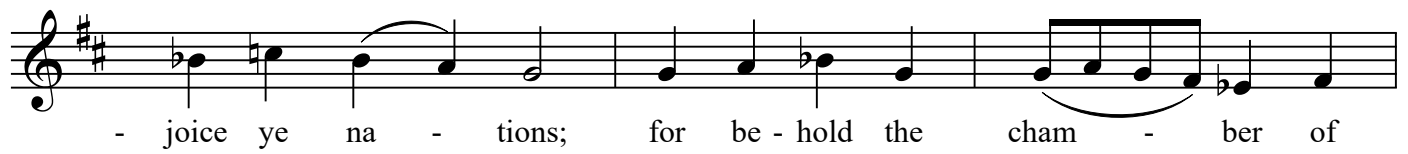


hoped in the Lord.

Idiomelon 2



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



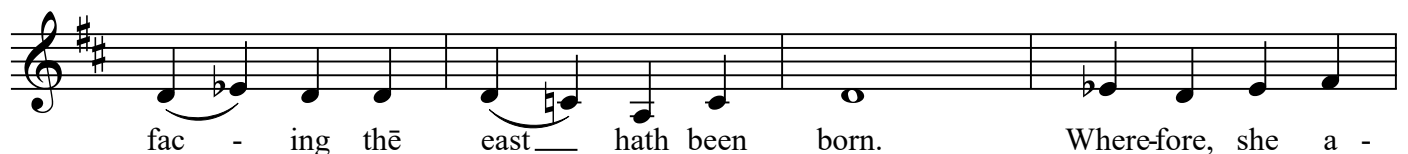
- joice ye na - tions; for be - hold the cham - ber of



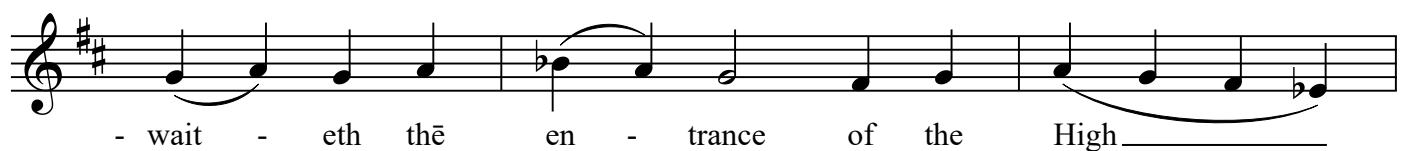
Light, the scroll of the Word of life



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  
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 the

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 -



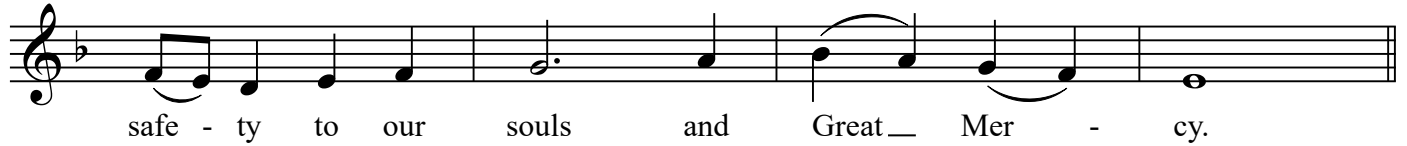
- la - tion of the curse, and the be - stow - al of



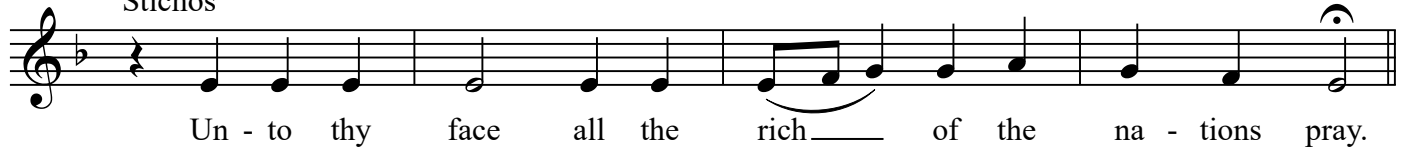
bles - - - ing. Where - fore, O Maid - - - en,



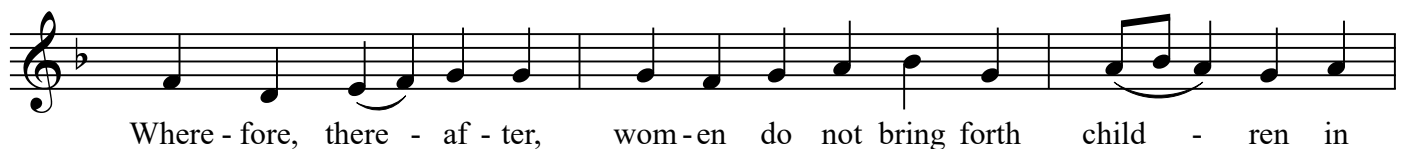
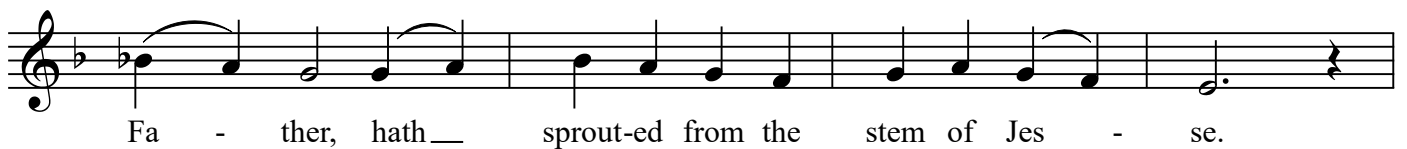
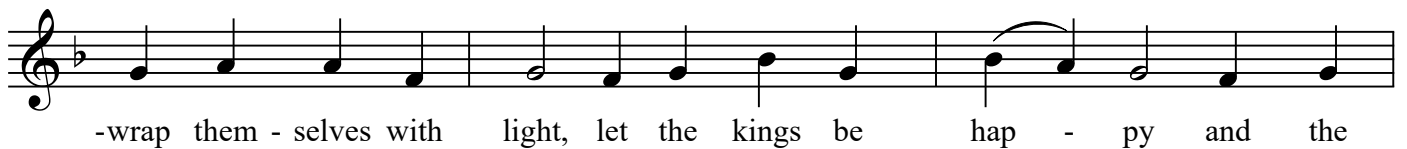
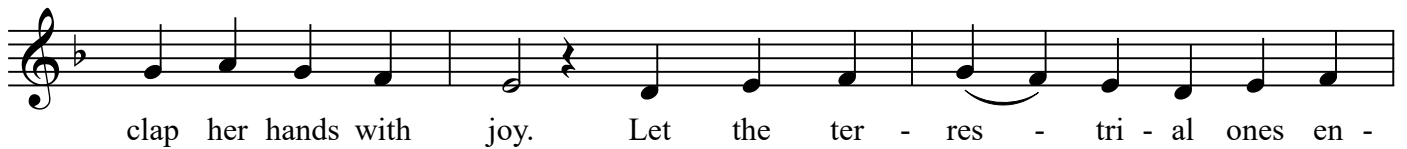
called - forth from God, seek, through thy - birth - giv - ing,

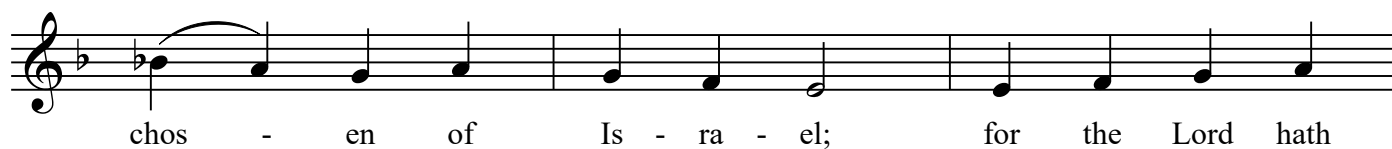
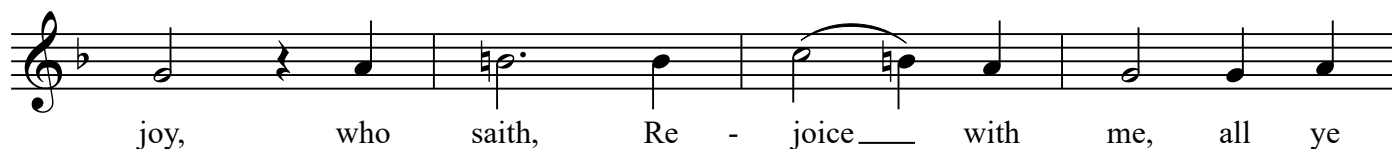
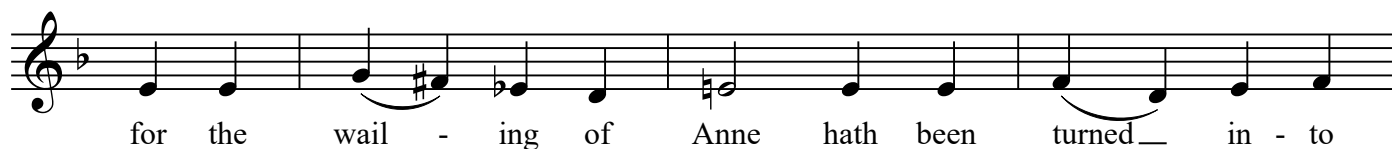


Stichos



Idiomelon 3







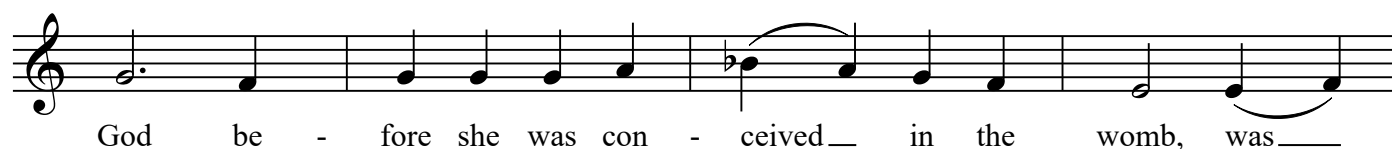
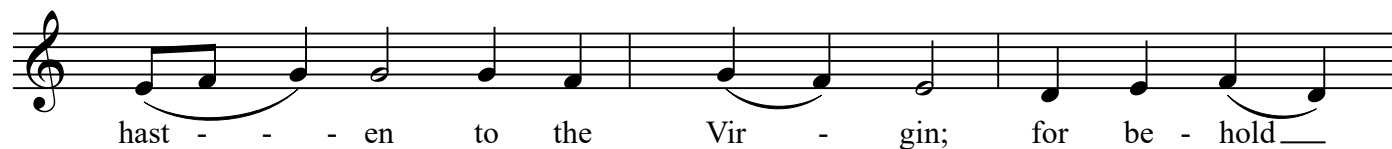
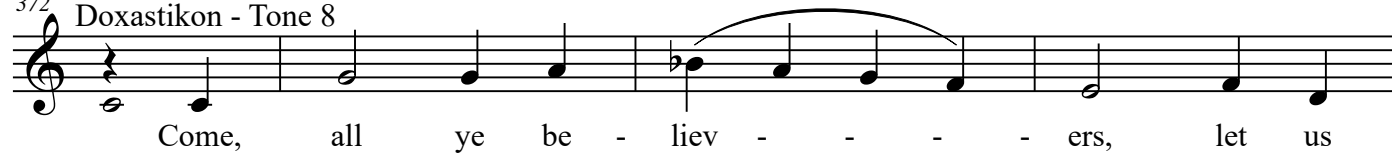
Glory - Tone 8

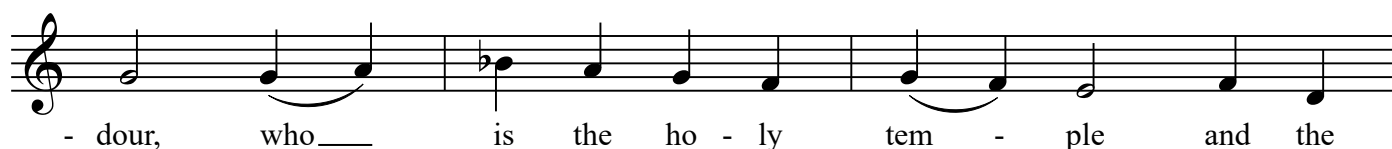
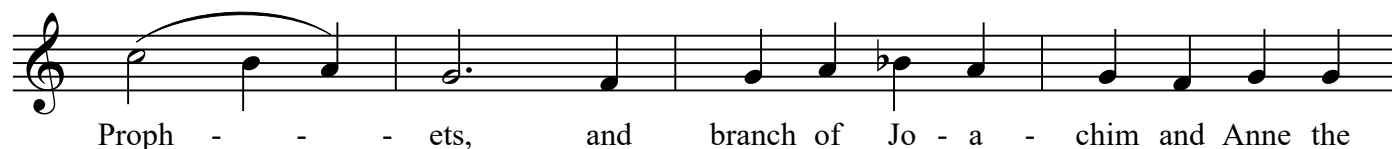
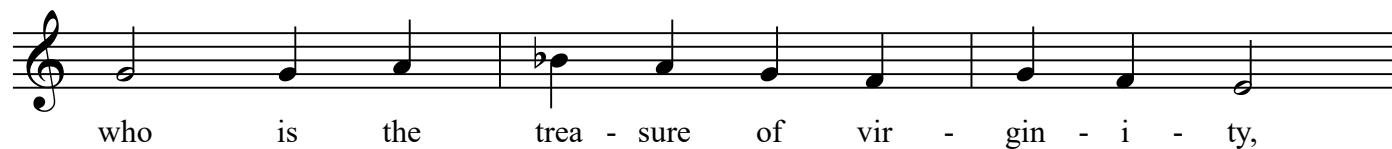
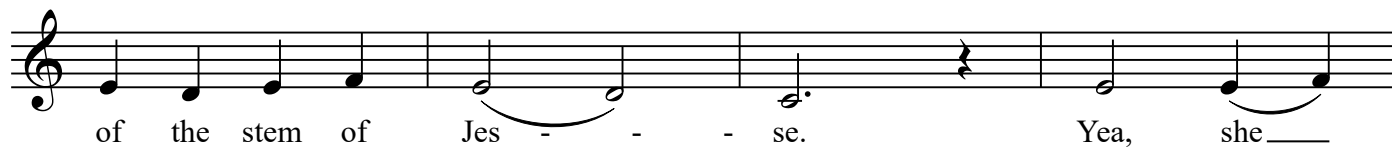


Both now



<sup>372</sup> 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

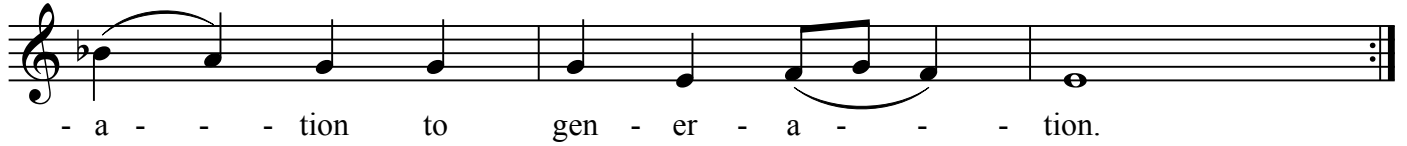
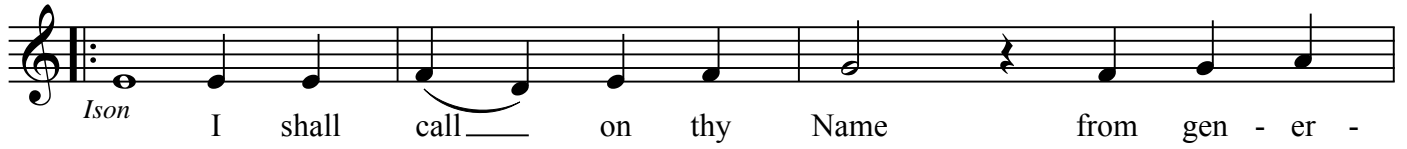
Page 43

KONTAKION Tone 4

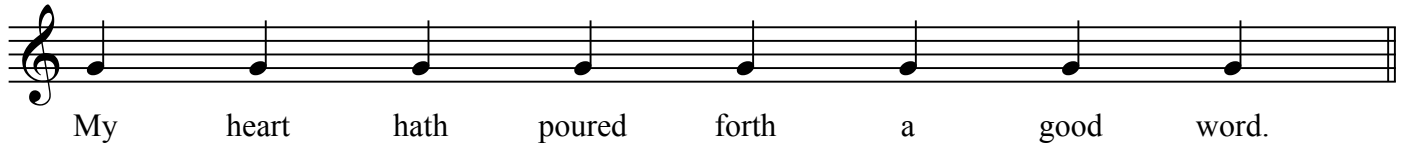
Page 42 and 43

AND ON ESPECIALLY (Theotokos Hymn)

Page 45



Verse



*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 - sions.

Idiomelon - Tone 4

The joy of the whole world hath shone forth to us  
from the two right - ous 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

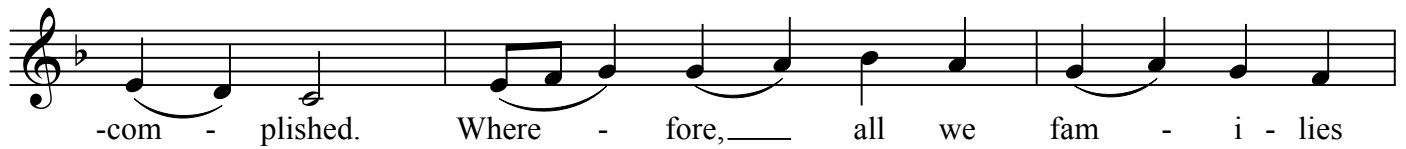
The mad com - mand of the in - fi - del tyr - ant hath  
shak - en the na - tions, breath - ing forth threats and blas - phem - ies  
loathed of God. But the three youths were not ter - ri - fied by the

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.

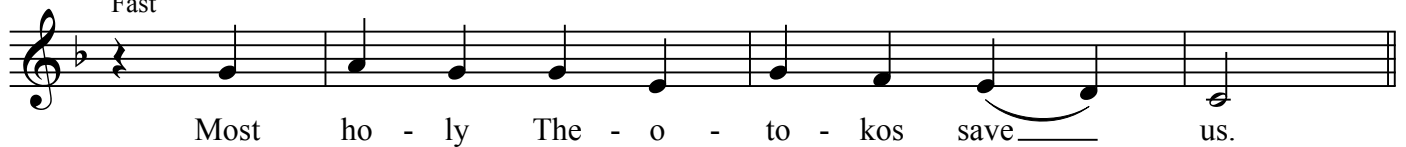
Ode 8

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.*

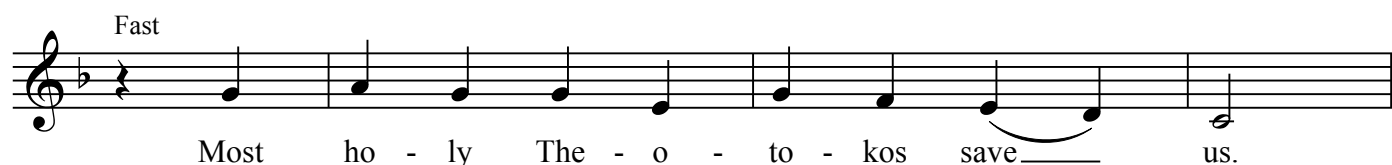
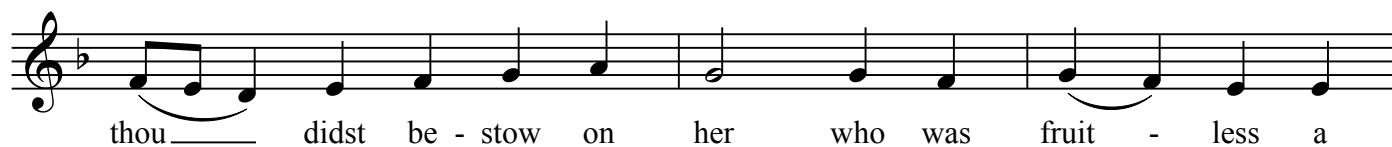


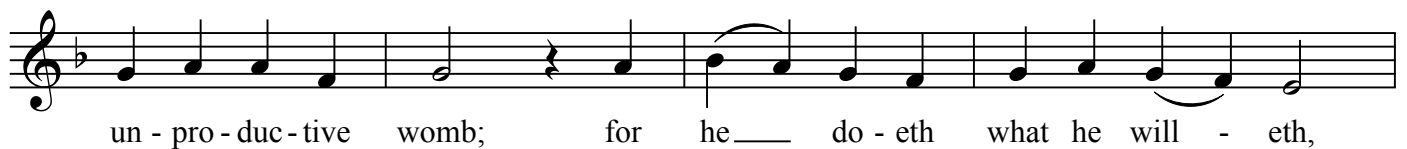
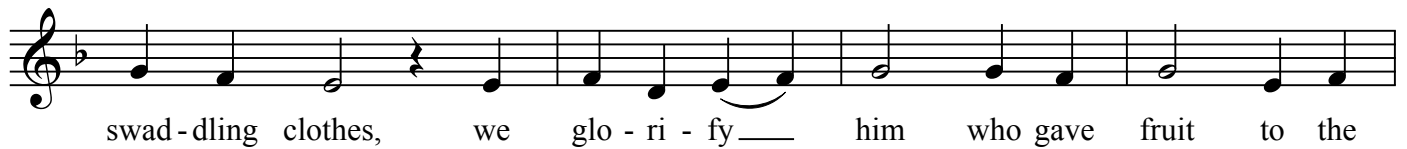
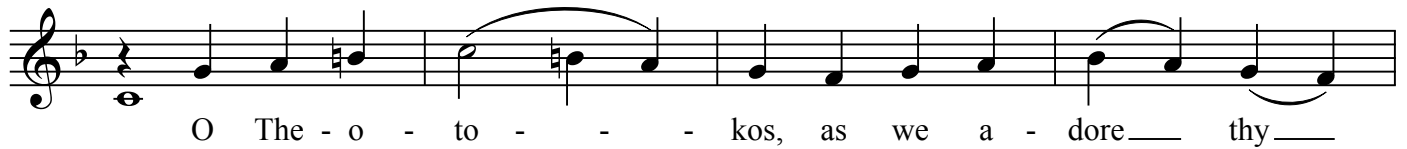
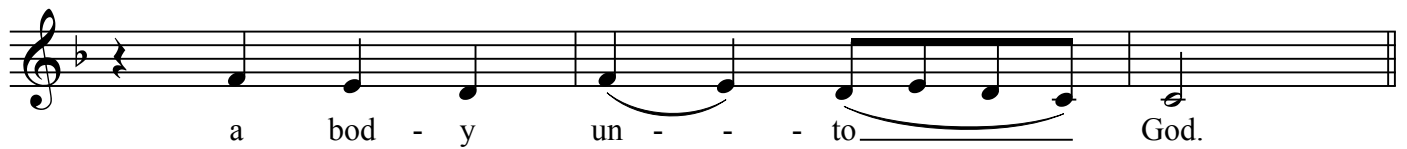
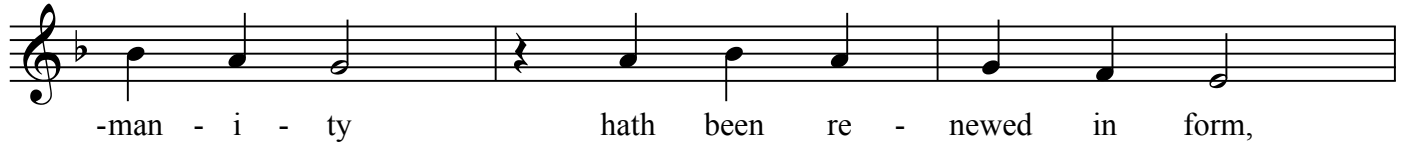
Fast

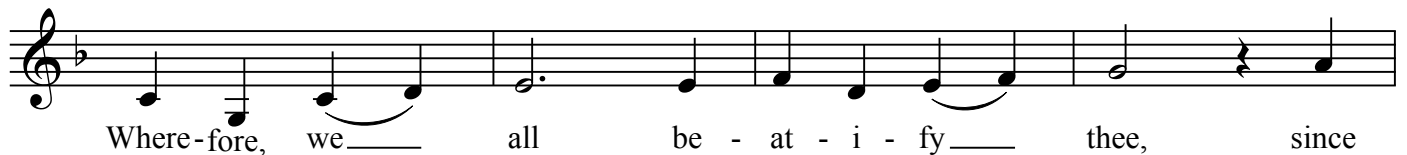
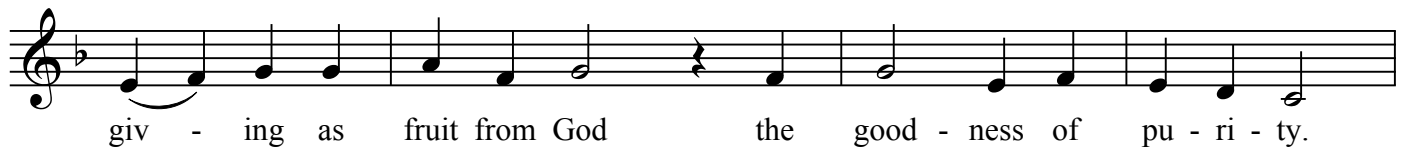
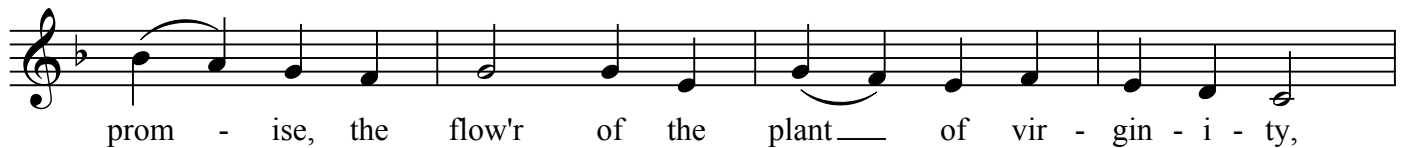
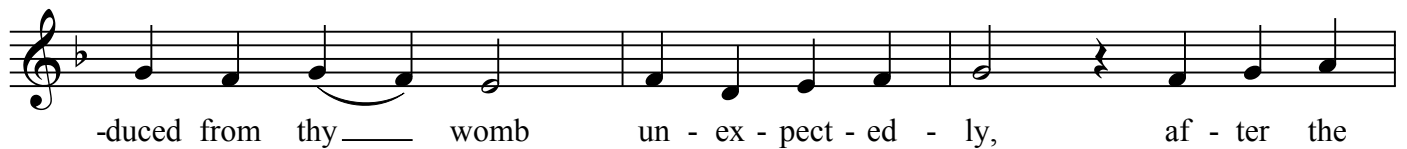
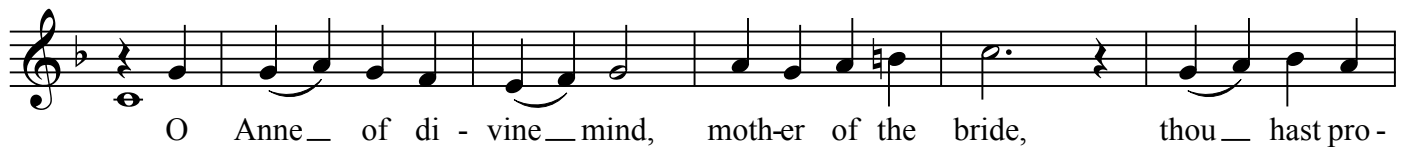


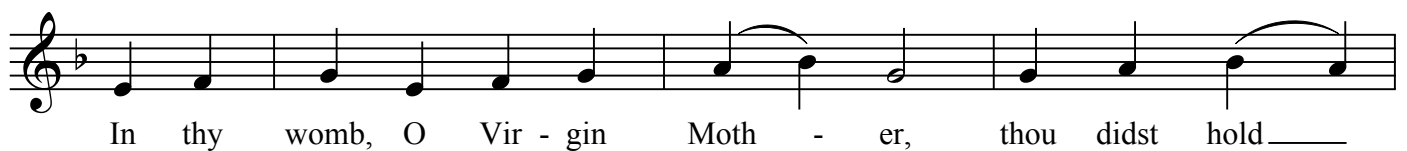
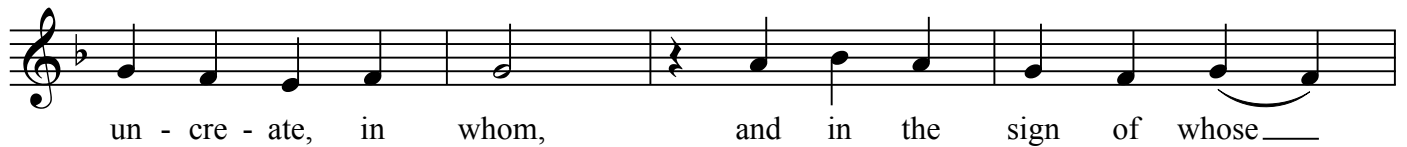
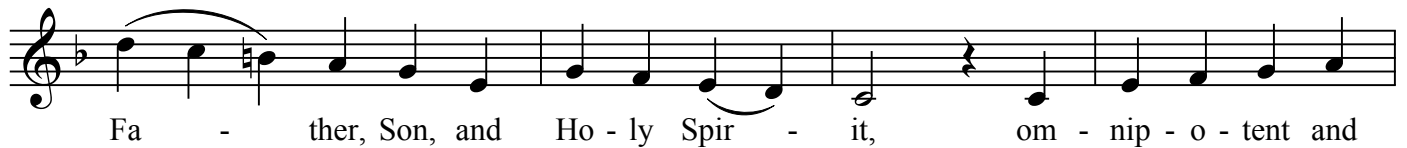
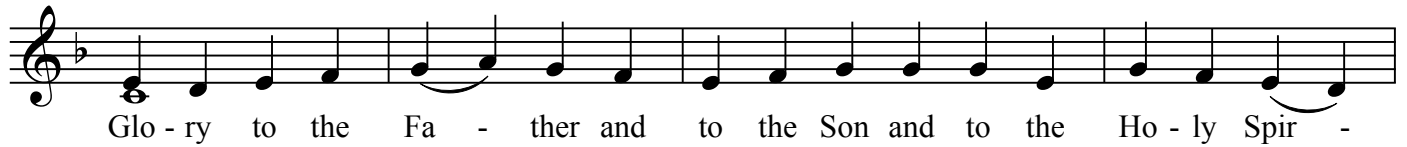
Slower













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 -  
didst - 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 -



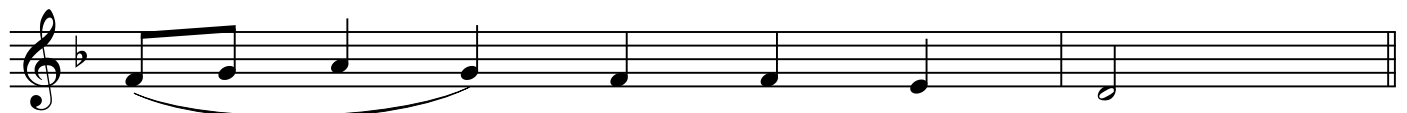
-cord - ing to his ex - cel - lent great - ness.

*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

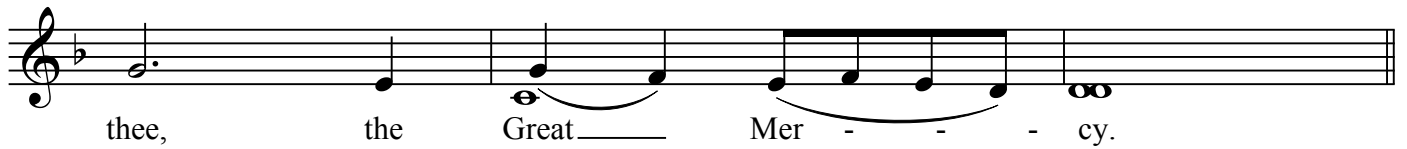
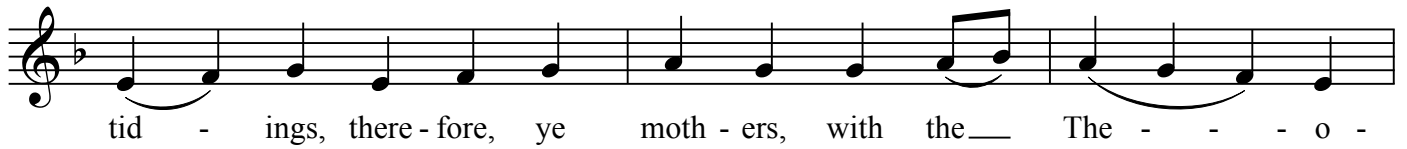


bar - ren one did shine by the di - rec - tion of thē Om -

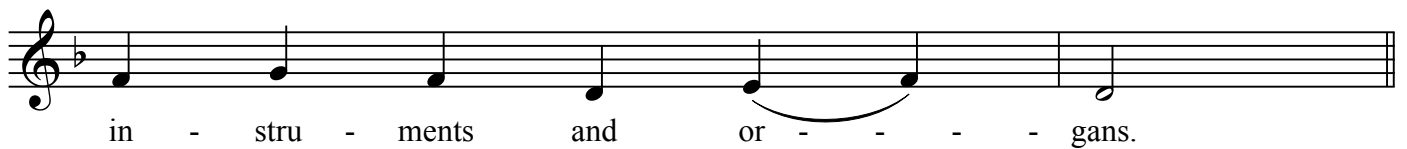
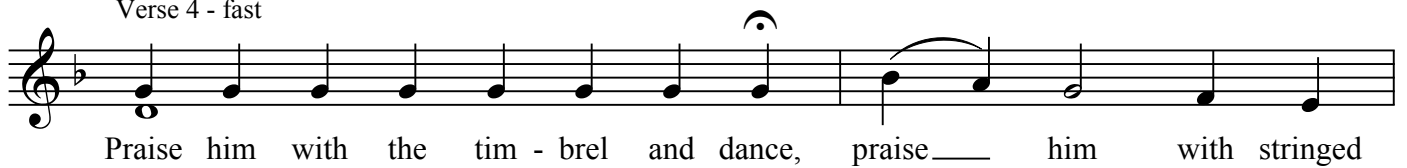
544



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



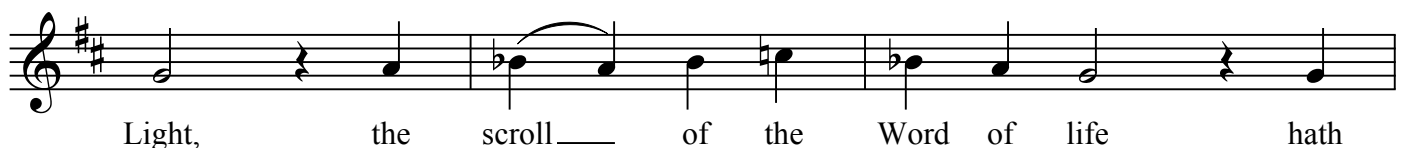
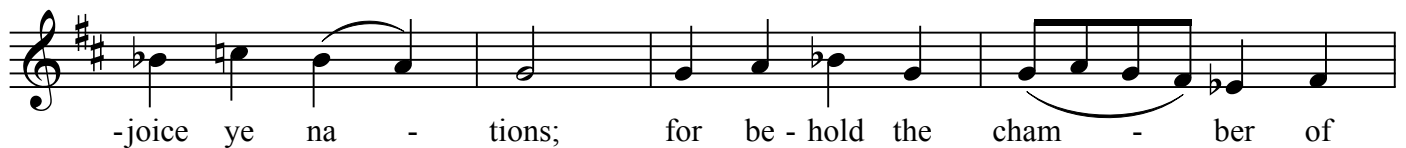
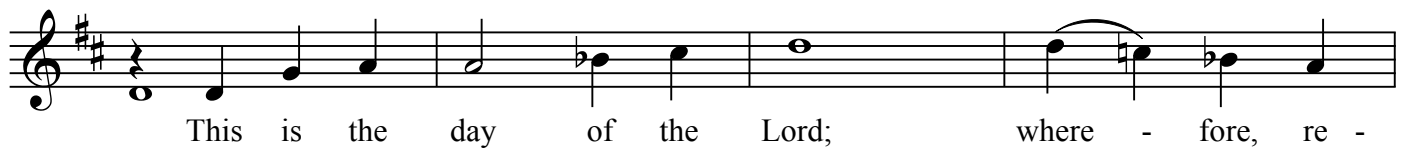
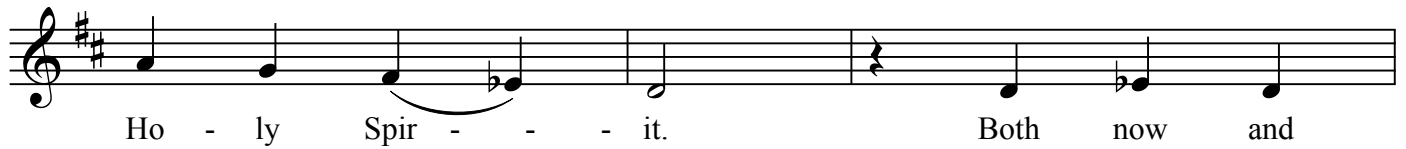
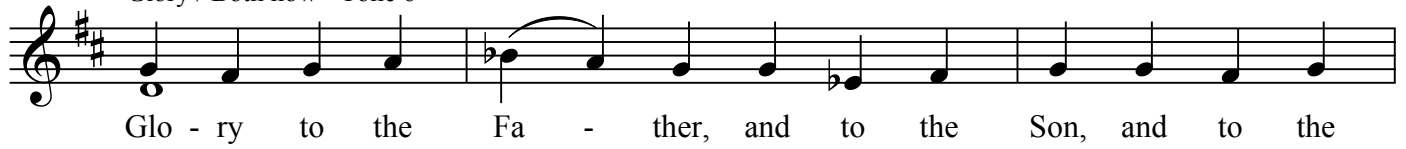
Verse 4 - fast



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

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

Repeat "Save us," then "Both now"

*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,

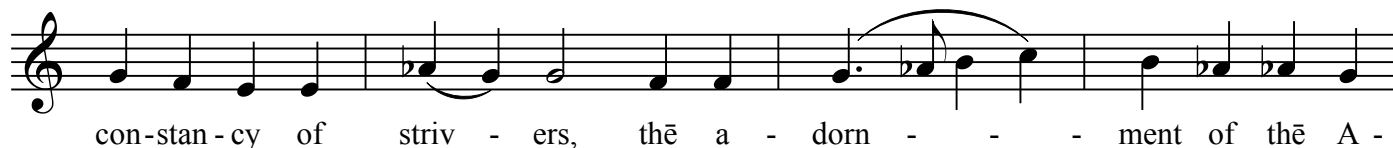


from the morn - ing watch let Is - ra - el trust in the Lord



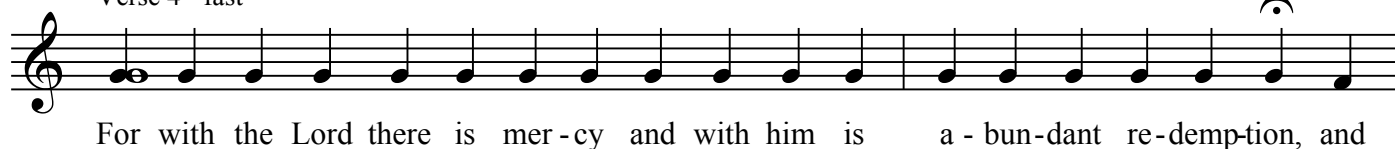
Tone 6

Prosomion 2





Verse 4 - fast



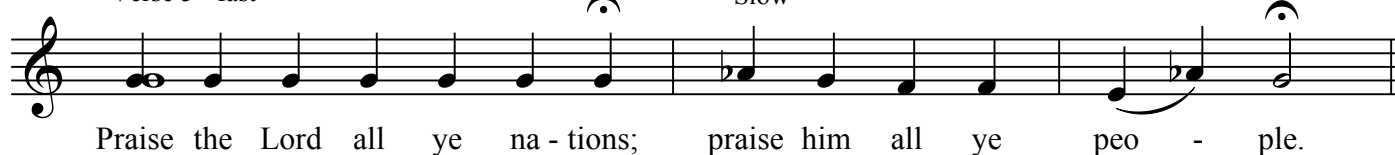
Slow



*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

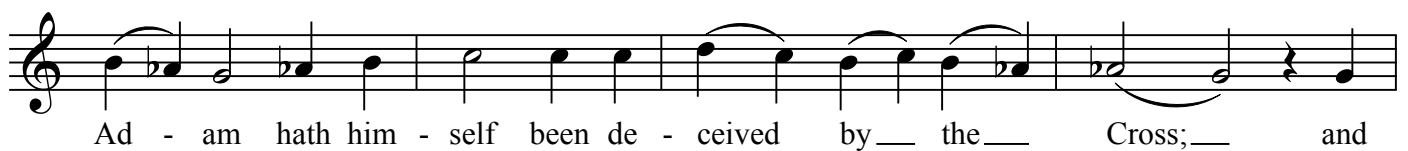
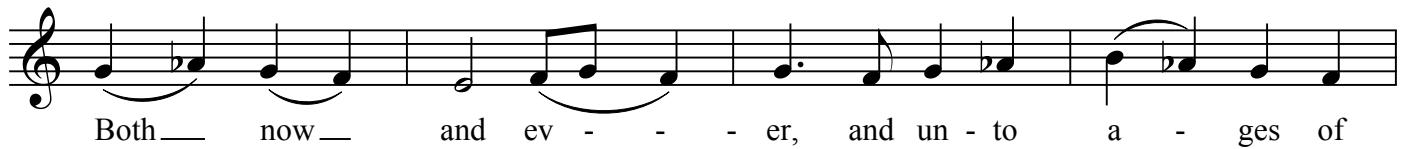
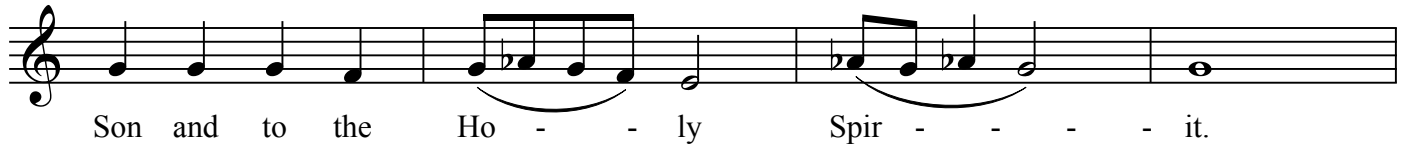
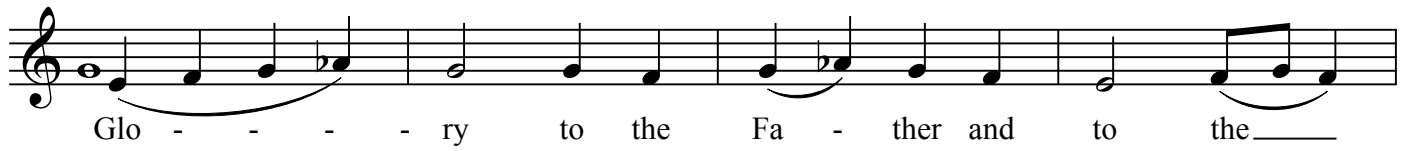


by a di - vine\_\_ sign, those who have been cast a - way  
by\_\_ the de - ceit\_\_ of\_\_ food and car - ried\_\_  
head - long\_\_ to\_\_ death. Where - fore, we greet\_\_ thee in  
faith\_\_ with heart\_\_ and lips, we re - ceive sanc - ti - fi -  
- ca - - - - tion, cry - ing: Raise ye up\_\_ Christ\_\_  
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.*



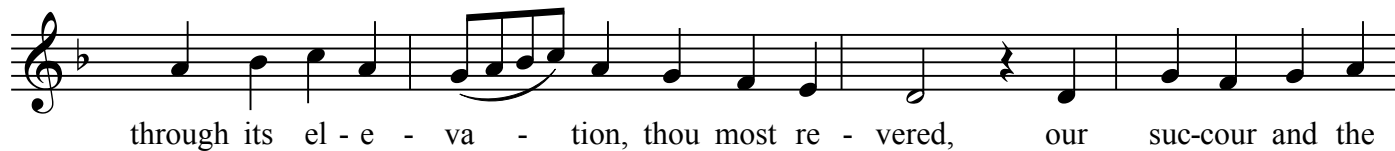
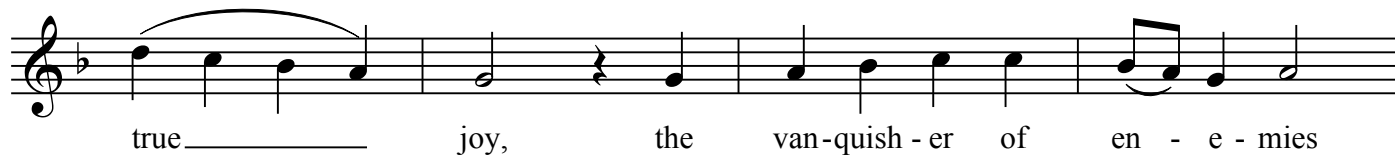
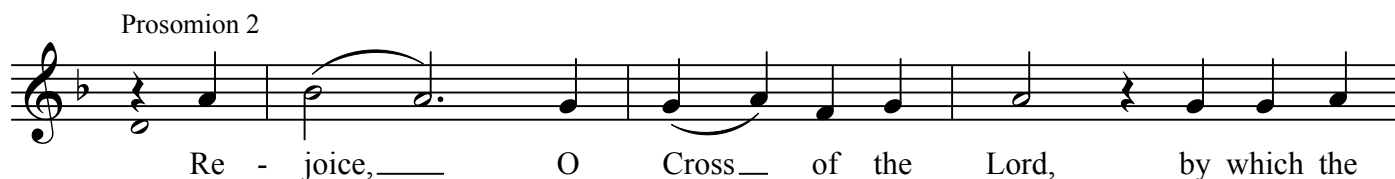
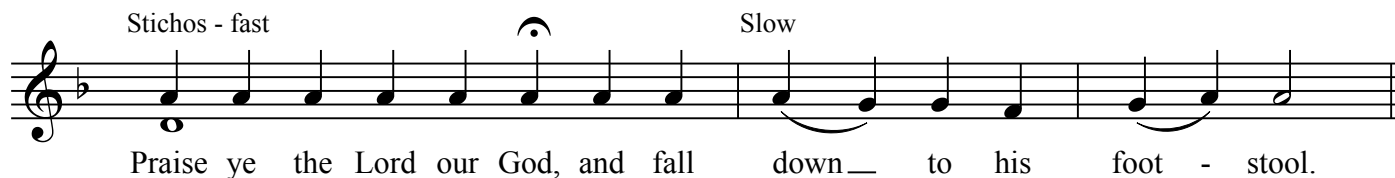
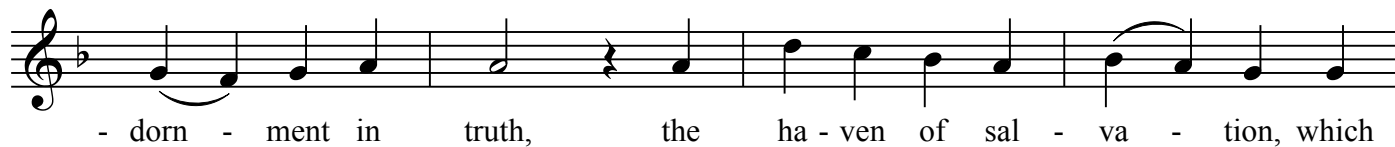
he who like a robber con-fined the king - ly cre -  
- a - tion, hath been cast down head - long with an a -  
- maz - - - ing \_\_\_\_\_ fall. And by the blood of  
God the ven - om of the ser - pent was  
washed a - - - way; and the curse \_\_\_\_\_ was un -  
- done by the right - eous sen - - - tence 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.

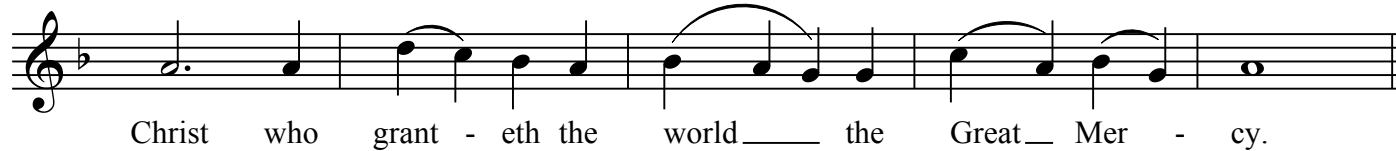
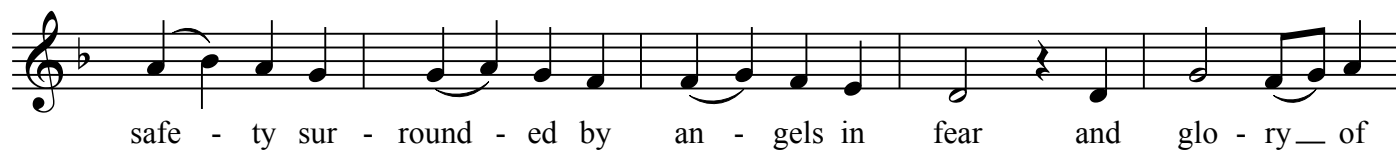
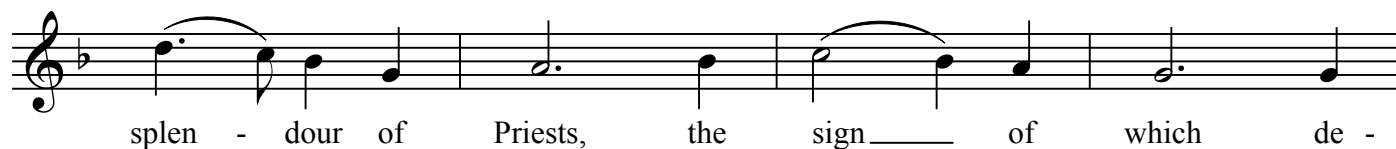
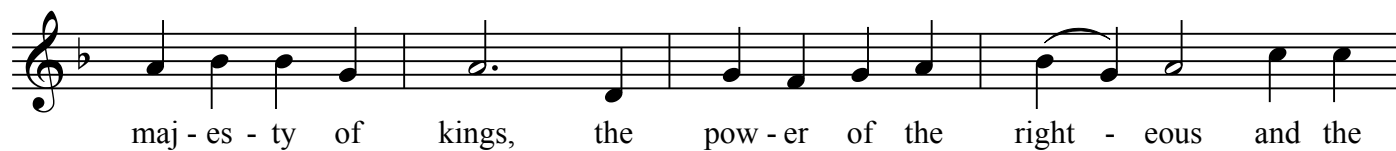
Prosomion 1

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,

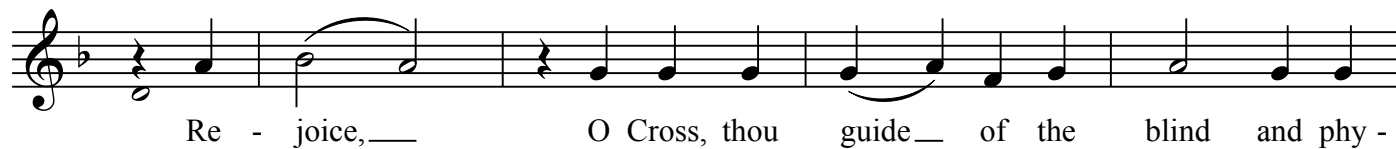






Stichos - fast

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



thou grant us the Great Mer - cy.

Glory / Both Now - Tone 8



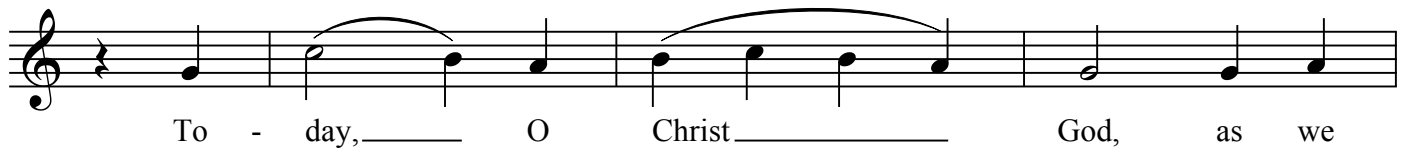
Glo-ry to the Fa - er and to the Son and to the



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



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



To - day, O Christ God, as we



sin - ners ven - er - ate thy prec - ious Cross by



which Mo - ses, hav - ing fore - shad - owed the same in him -



- self, did de - feat Am - a - lek, and

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 Exapostelation of the Feast twice, as on page 73 of this book, followed by another Exapostelation 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



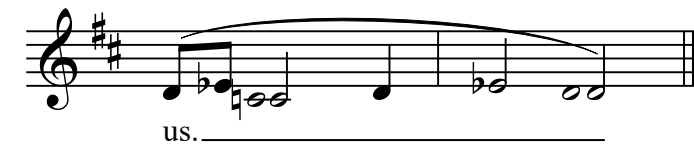
*Now repeat "O thou tripartite Cross of Christ...", then "Have mercy..." as below.*



Idiomelon Tone 6



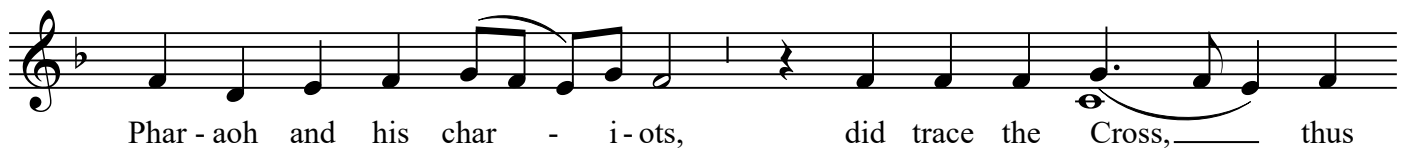
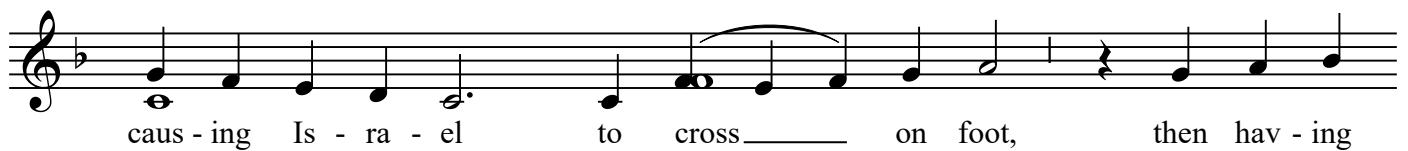
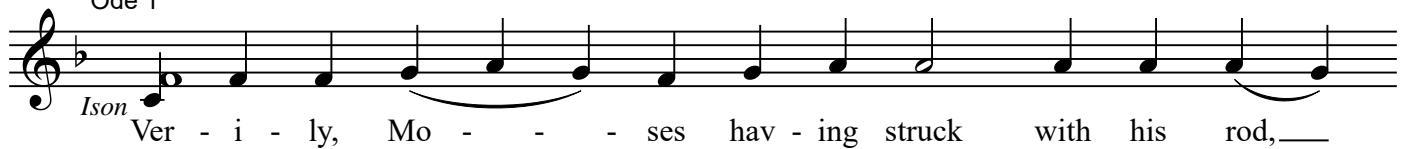


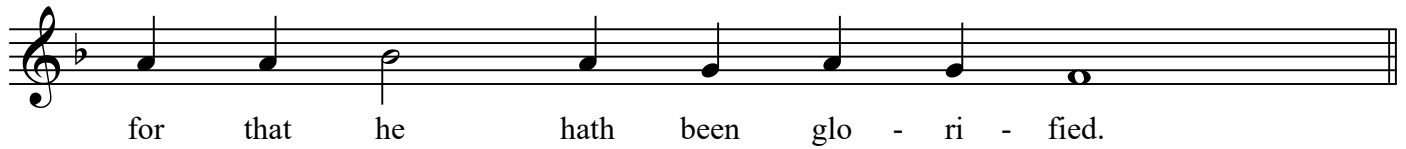


September 14  
Elevation of the Cross  
Adapted by Christopher Holwey  
from the music of Basil Kazan

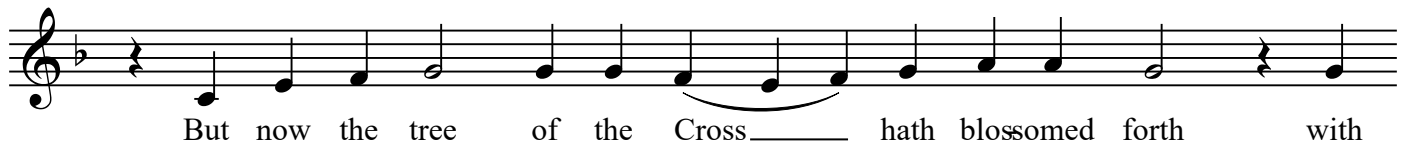
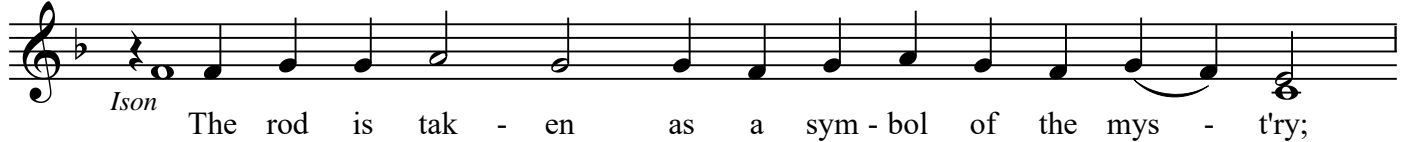
Katabasiae Tone 8

Ode 1

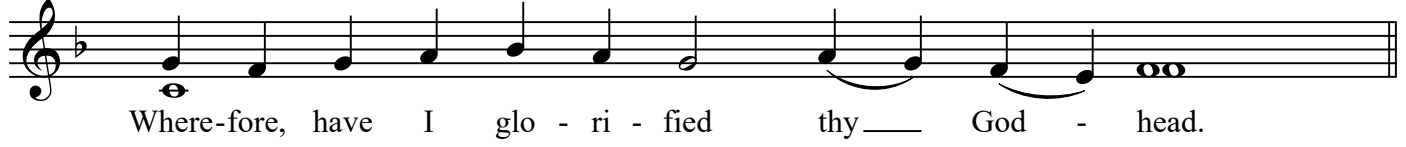
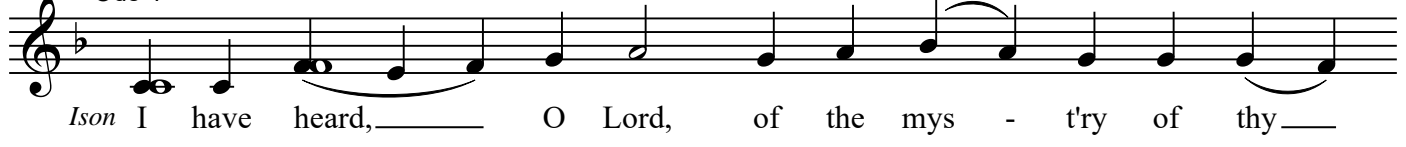




Ode 3



Ode 4



Ode 5

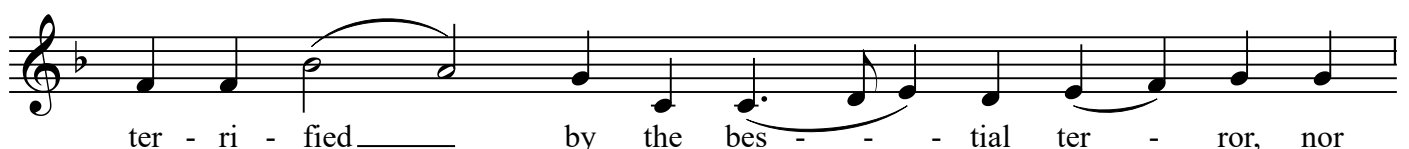
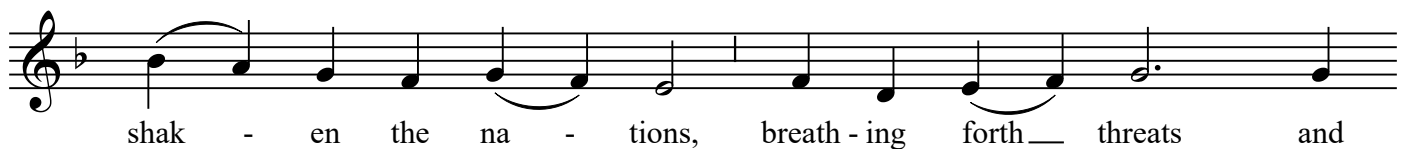
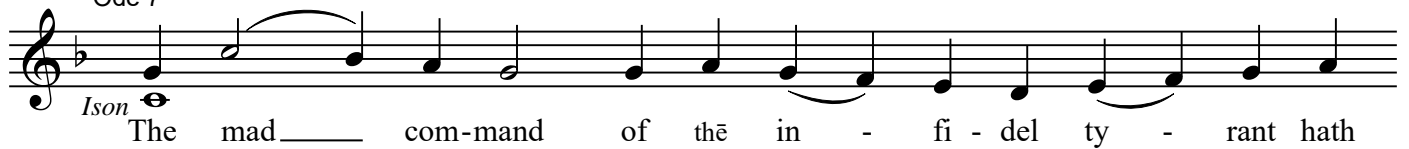
*Ison*  
O thou \_\_\_\_\_ thrice - bless - ed Tree, where-on the Lord Christ the  
King \_\_\_\_\_ was stretched, and through which \_\_\_\_\_ he who was be - guiled \_\_\_\_\_  
by the tree \_\_\_\_\_ fell, hav - ing been be - guiled by thee, by the  
God \_\_\_\_\_ that was nailed up - on \_\_\_\_\_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

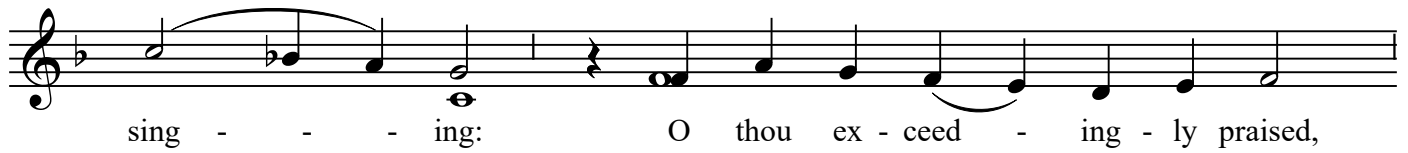
Ode 6

*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

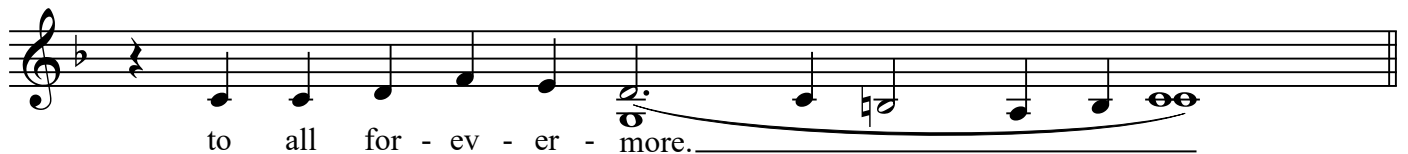
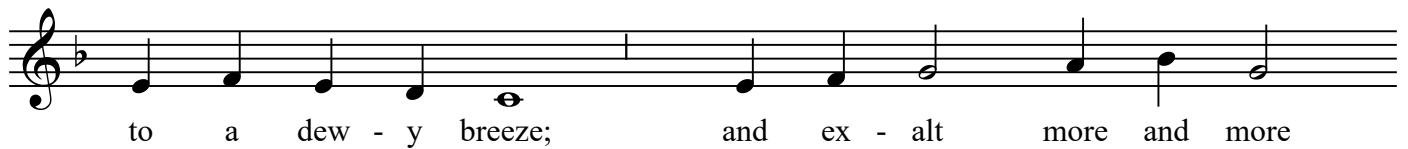
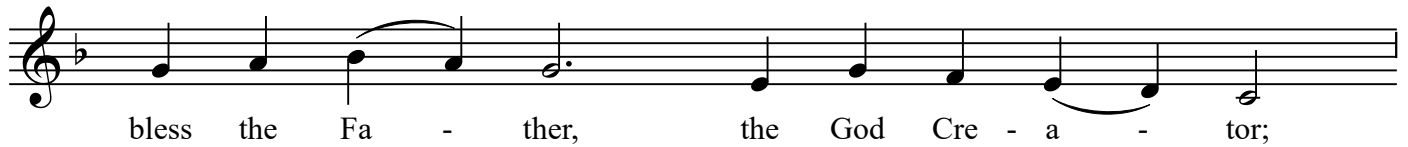


Ode 7





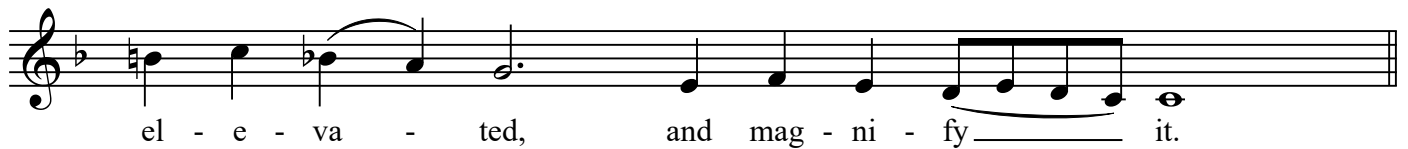
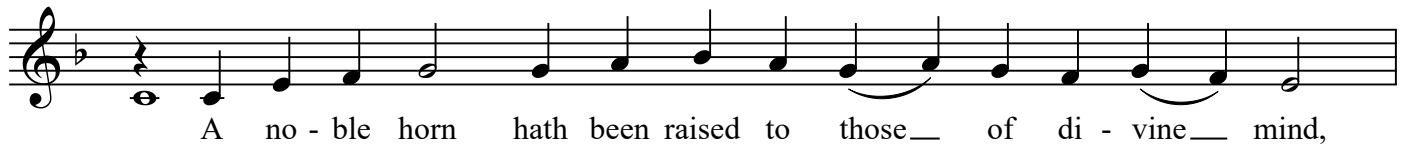
Ode 8



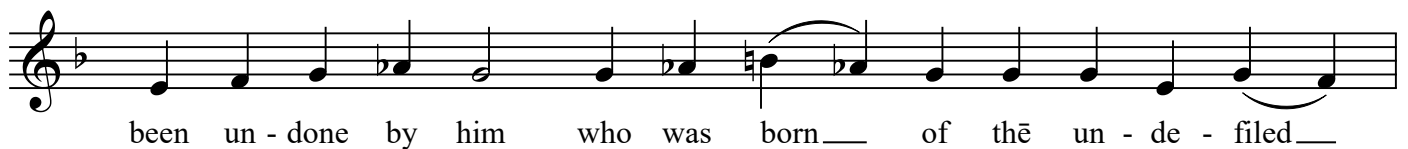
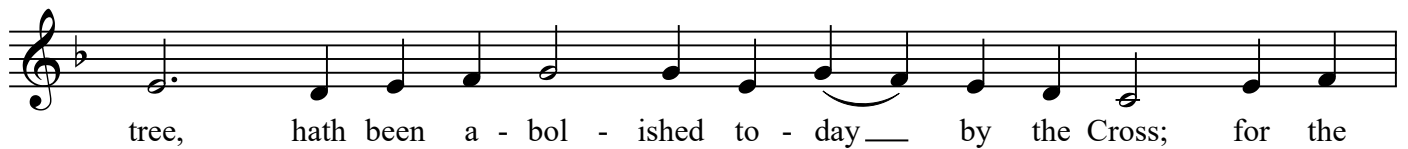
PRIEST: The Theotokos and Mother of the Light let us honor and magnify in song.

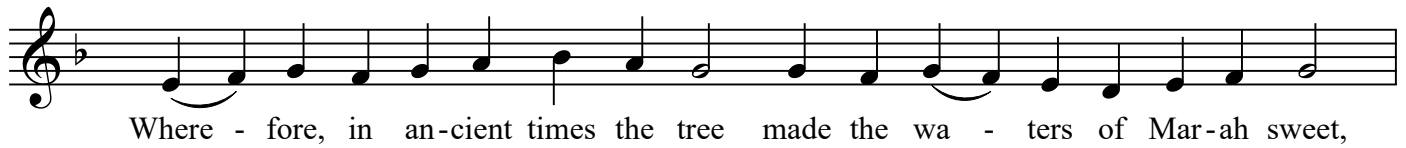
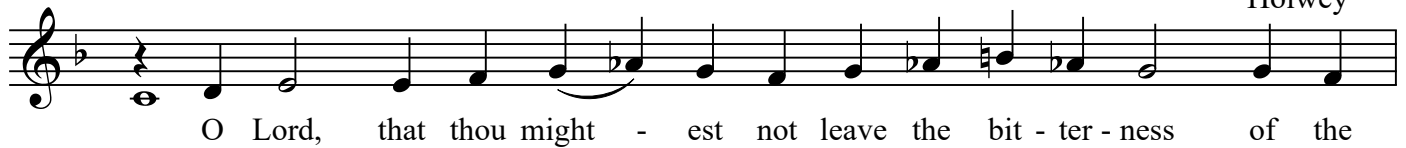
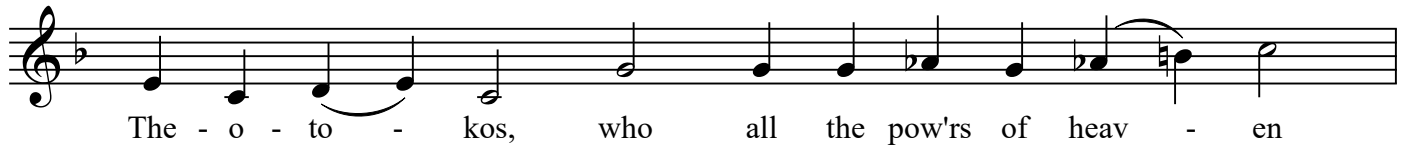
Ode 9

*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,



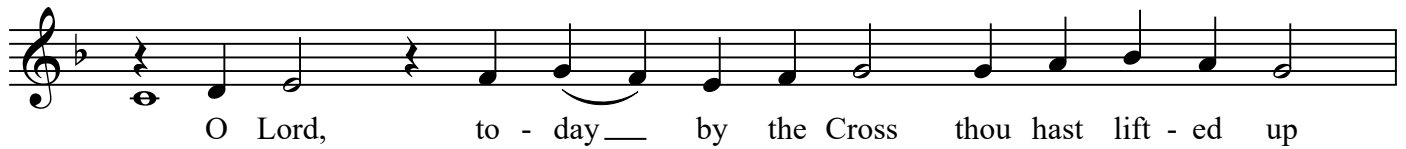
Another Hermos





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.

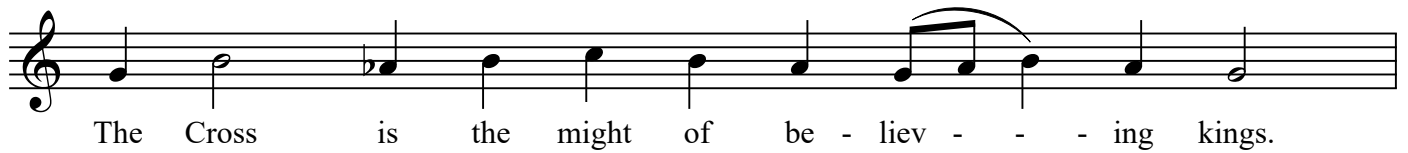
*Then conclude with "Thou art the mystical paradise" (p. 70, top) and  
"Verily, death which befell the human race" (p. 71, bottom, using second ending).*

First Exaposteilarion - Tone 2 - Sing Twice

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

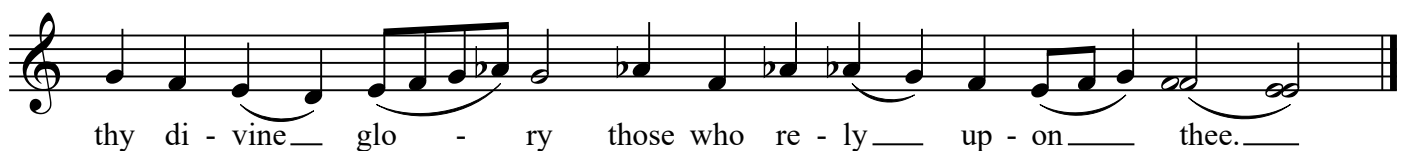
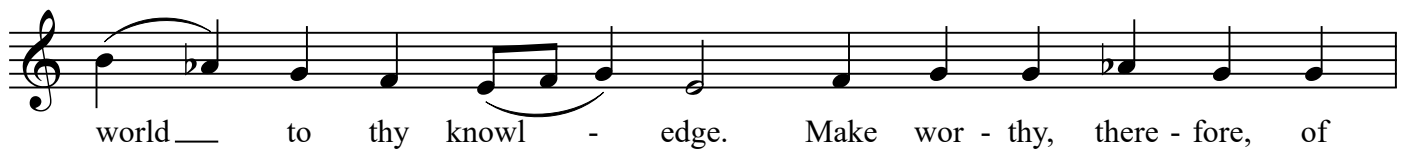
Kazan

*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, *Slow* praise him in the

firm - a - ment of his pow'r.


*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

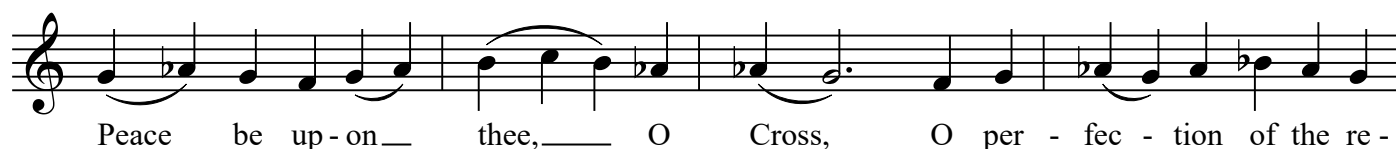
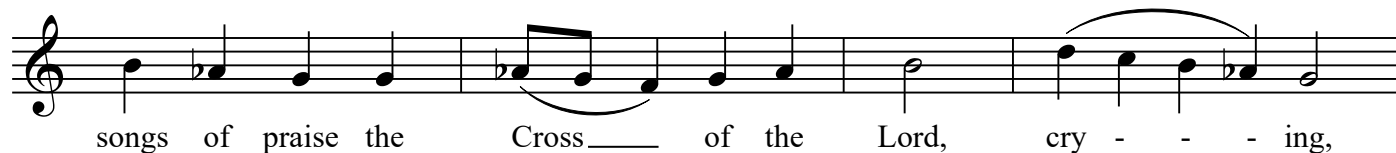
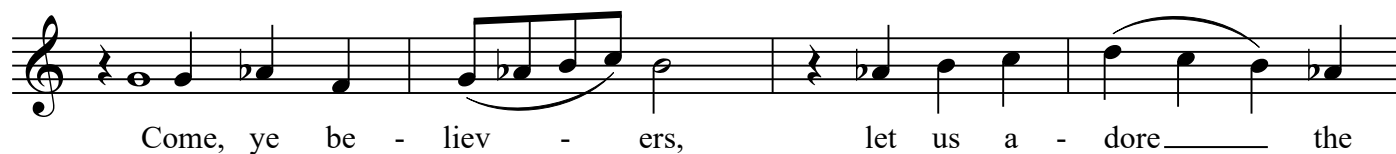
Be - fore — thy — cross, we bow down in wor - ship,  
Mas - - - - ter, and we glo - - - ri - fy thy —  
Ho - - - - ly — Res - ur - rec - - - tion.

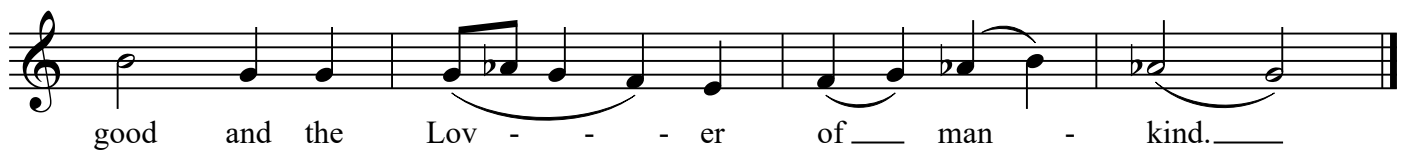
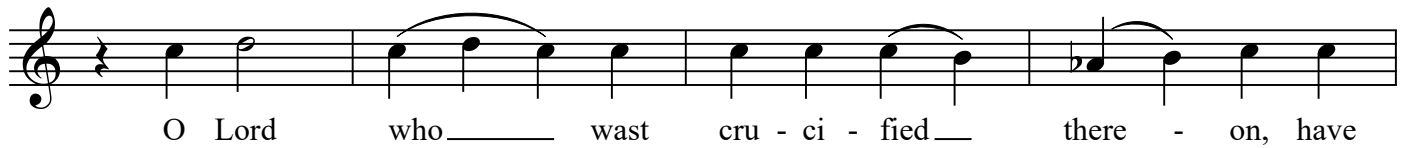
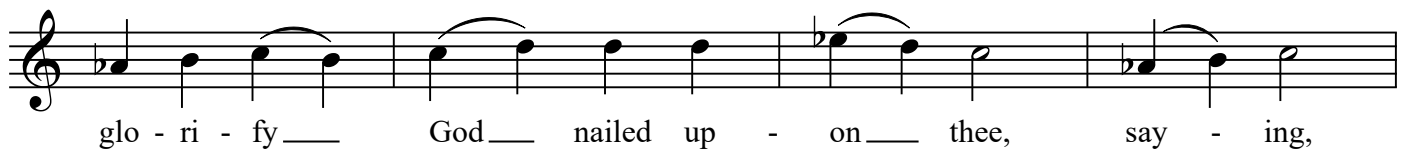
*After the Priest distributes the twigs of blossoms or flowers to all the people, the Chanter or Choir will sing the following Idiomelon in Tone 2.*

Kazan

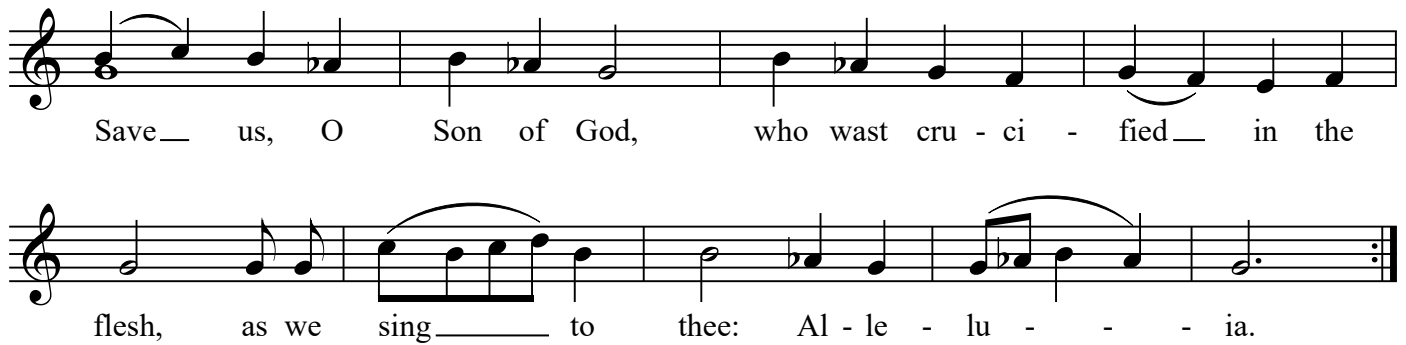
Come, ye be - liev - ers, let us a - dore — the life - giv - ing  
Tree, — where - on when Christ the King of glo - ry stretched his —  
hands, he lift - ed us to the first — bliss, us whom the an - cient en - e -  
- my hav - ing led — cap - tive by de - sire drove a - way — from — God. —







*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:

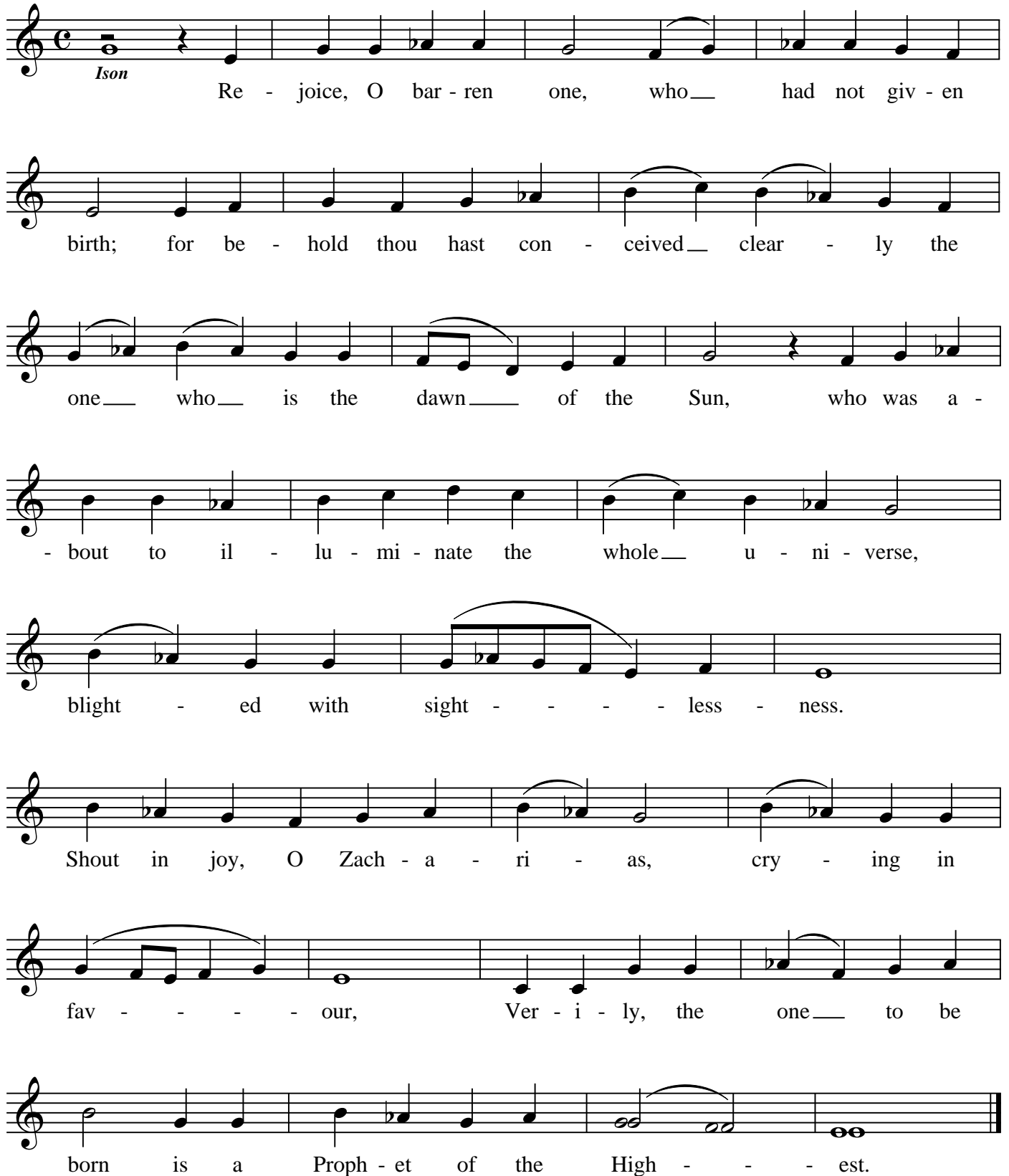
- (1) Thou hast given gladness to my heart. (Psalm 4:7)
- (2) From the fruit of their wheat, wine and oil are they multiplied. (Psalm 4:8)
- (3) In peace in the same place I shall lay me down and sleep. (Psalm 4:9)

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"*



*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.

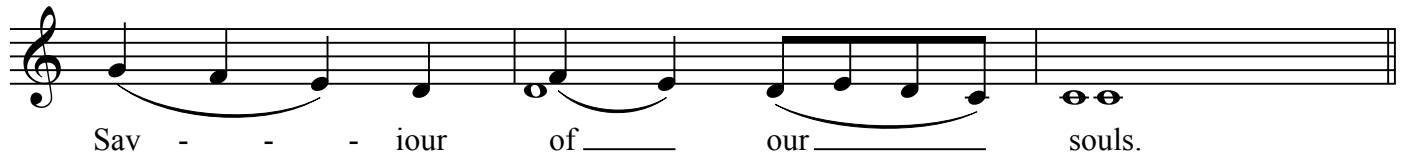
*After singing Verse 2 repeat Stichera 1, then sing Verse 3 and continue with Stichera 3.*

Verse 3 Fast

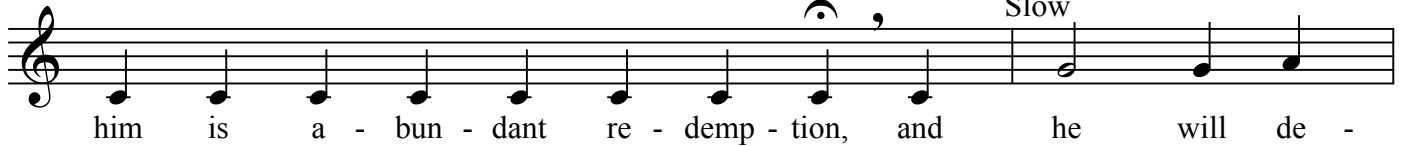
From the morn - ing watch un - til night, from the morn - ing watch, let  
Is - ra - el trust \_\_\_\_\_ in the Lord.

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

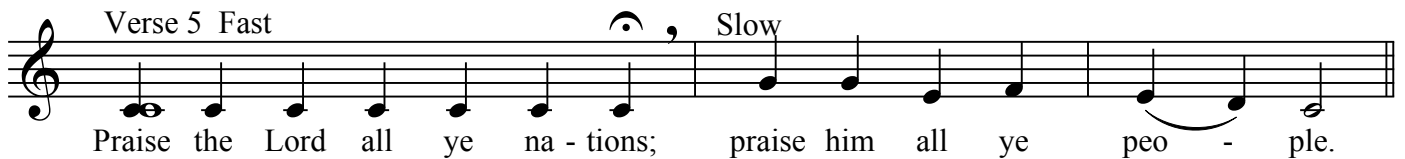


Verse 4 Fast

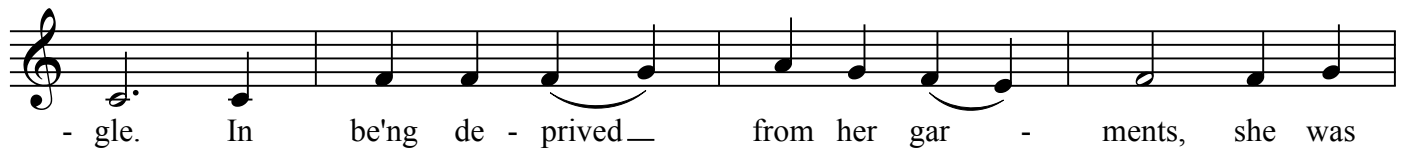
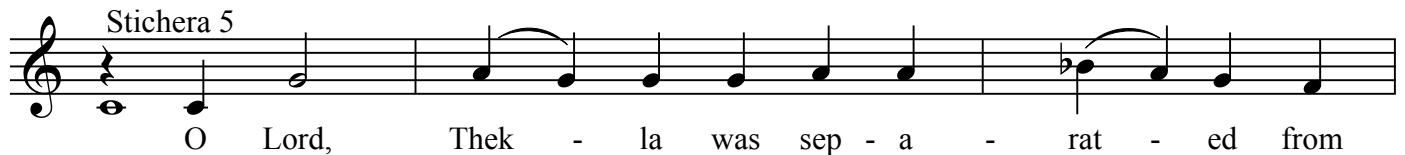


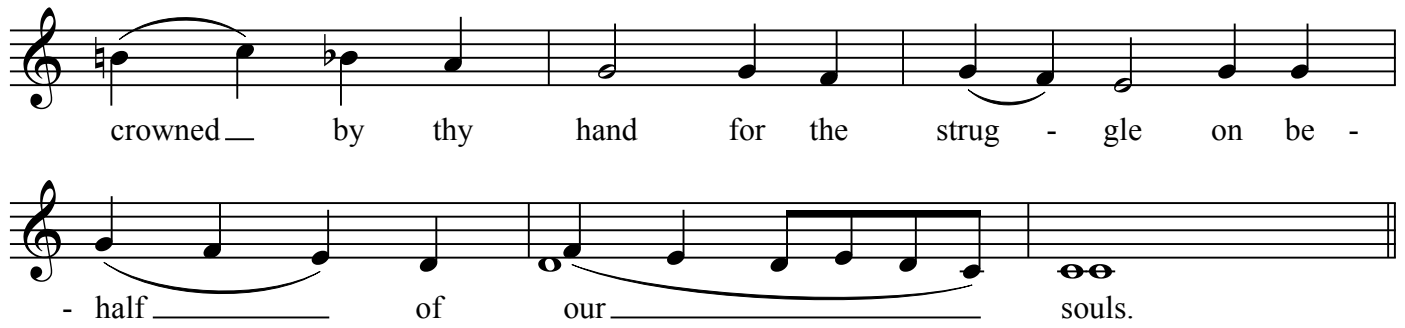
*After singing Verse 4, repeat Stichera 3, then continue with Verse 5 and Stichera 5.*

Verse 5 Fast



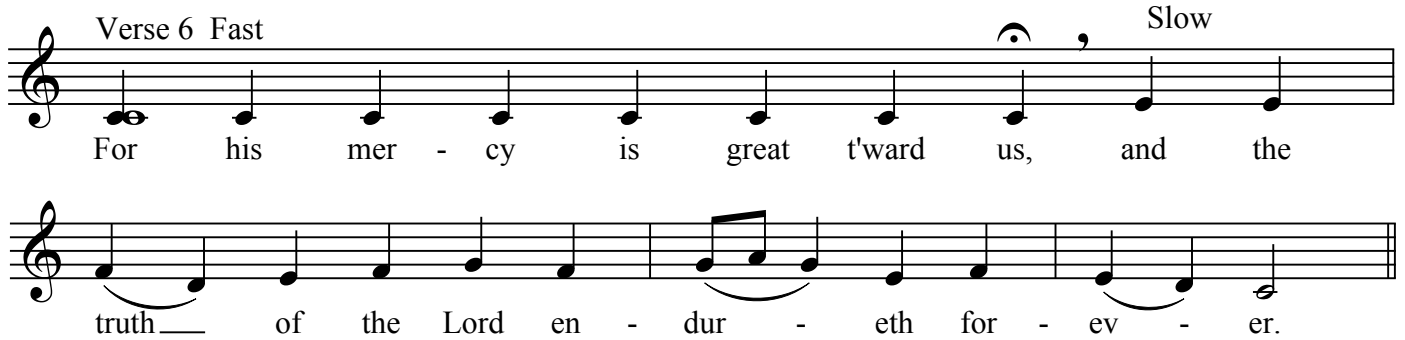
Stichera 5






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.

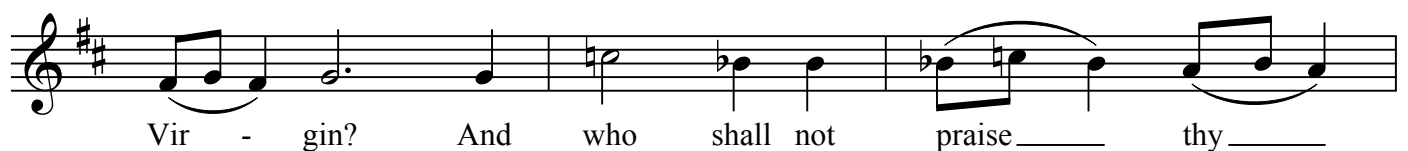
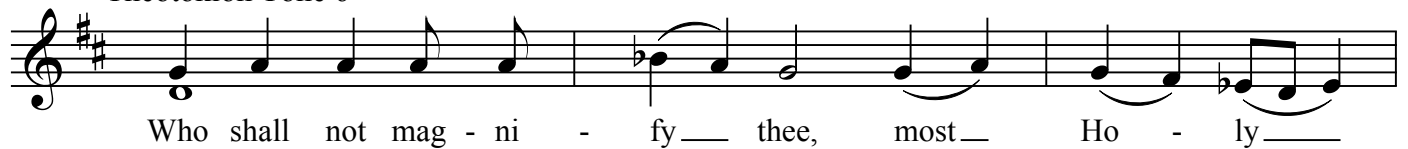
O Glo - - - ry to the Fa - ther and  
to the Son and to the Ho - ly Spir - - - it.

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.

Prosimion 3

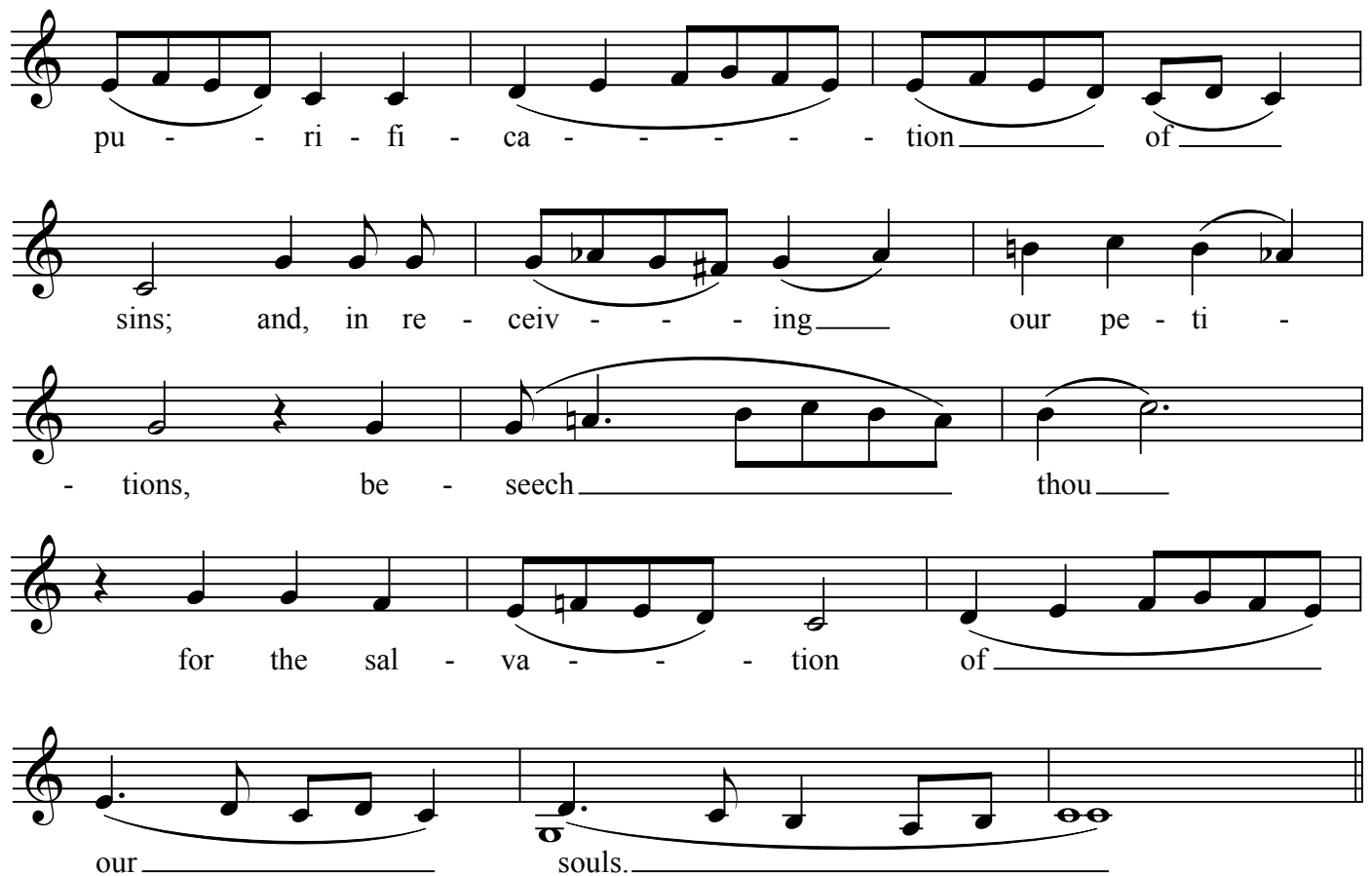
O Thek - la, thou didst yearn for the bride - groom most  
pure and all beau - ti - ful in his good - ness.

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



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.

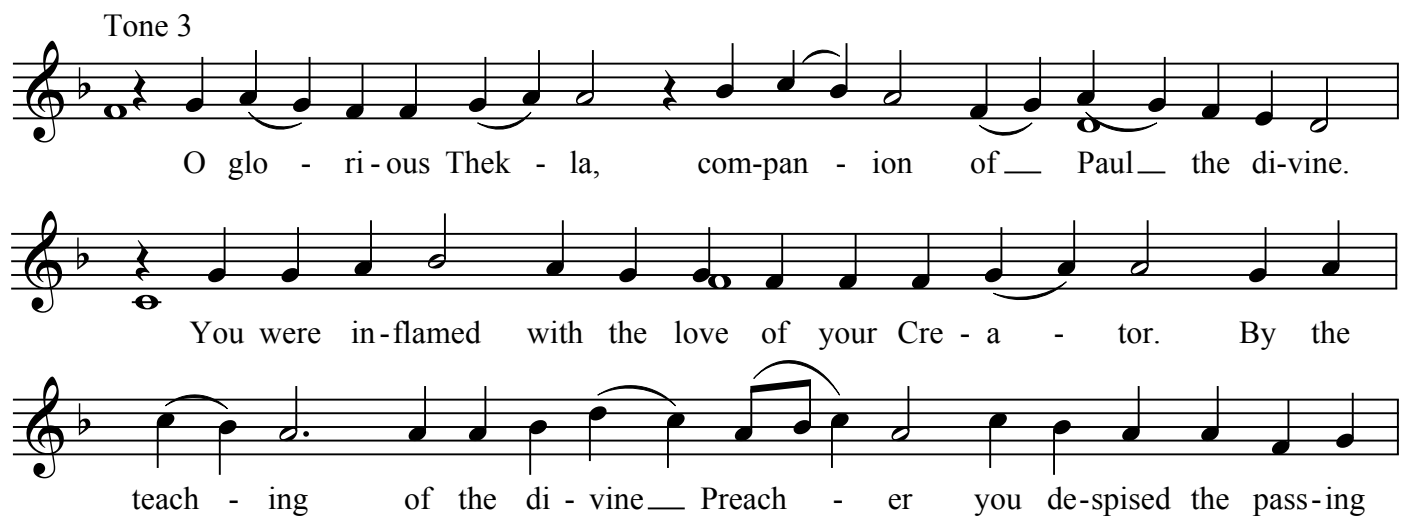
Both now and ev - er, and un - to a - - - ges of  
a - - - ges. A - - - men.  
O Vir - - - gin with - - - out  
groom, blame - - - less One, Moth - er of  
the high God; O thou who  
didst con - ceive in the flesh  
in a way that can - not be ex - plained, re -  
- ceive the sup - pli - ca - tions of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



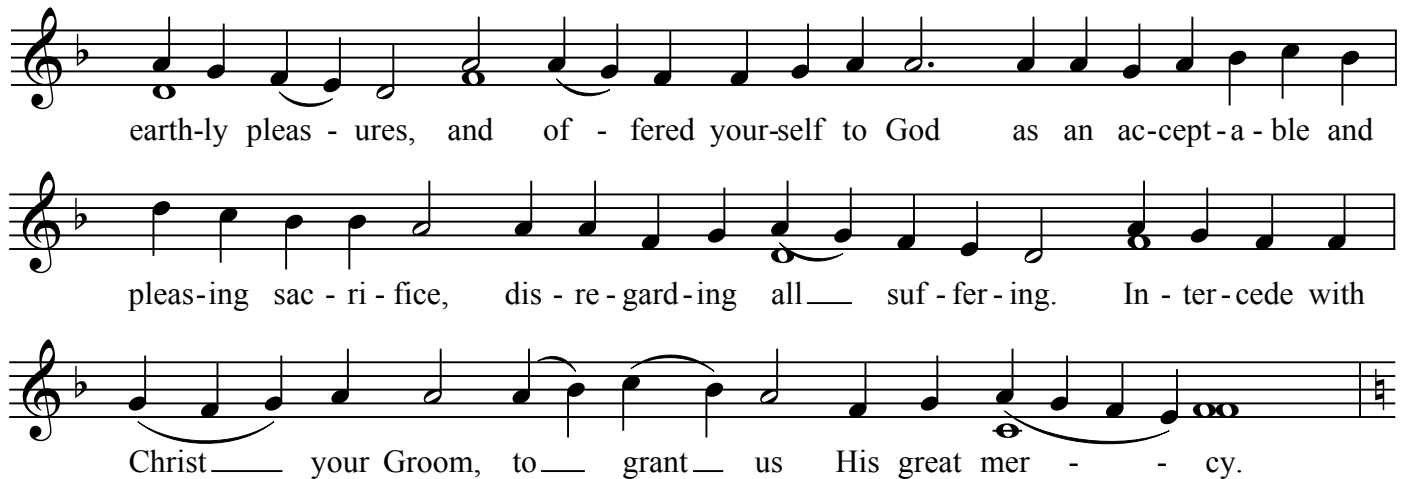
pu - ri - fi - ca - tion of  
sins; and, in re - ceiv - ing our pe - ti -  
- tions, be - seech thou  
for the sal - va - tion of  
our souls.

*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



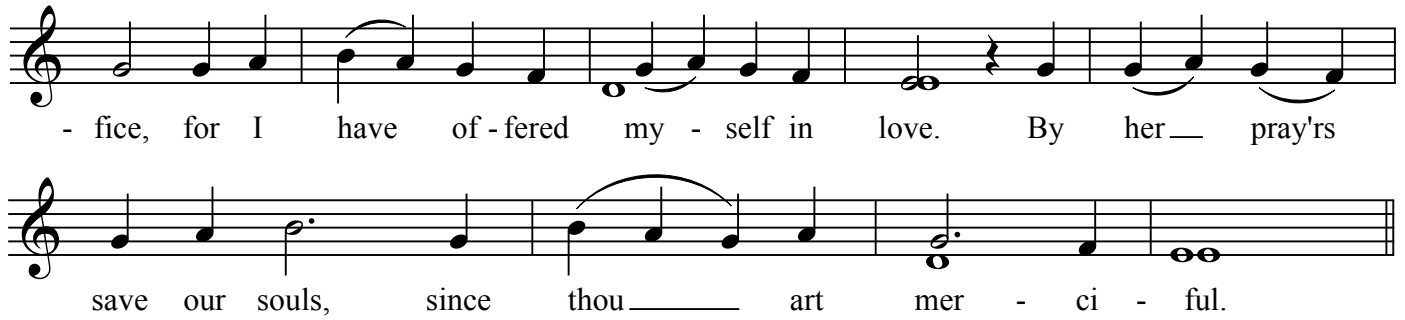
earth-ly pleas - ures, and of - fered your-self to God as an ac-cept-a - ble and  
pleas-ing sac - ri - fice, dis - re - gard-ing all — suf - fer - ing. In - ter - cede with  
Christ — your Groom, to — grant — us His great mer - - cy.

*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.

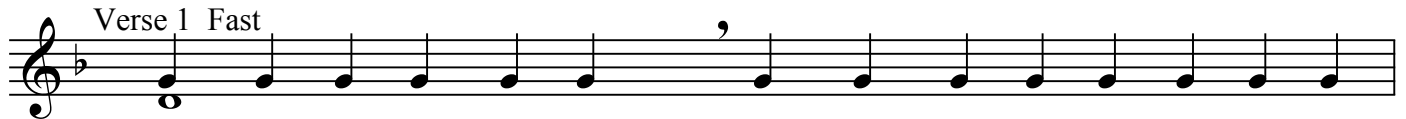
O Vir - gin, Thek - la, thou dost spar - kle with the  
beau - ty of vir - gin - i - - - ty; thou art a -  
-dorned with the crown of mar - try - dom; and thou wert en -  
- trust - ed with A - pos - tle - ship; be - cause thou art  
Glo - ri - - ous. Thou didst change the flame of fire in - to  
dew;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

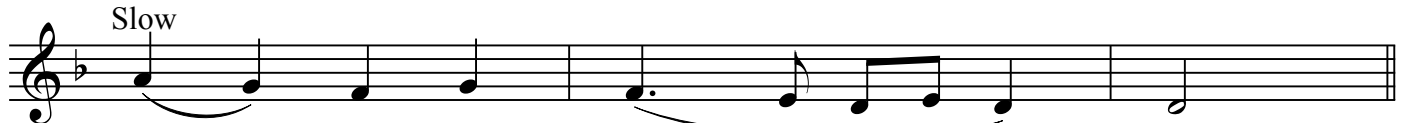
O La - dy: we who are saved in thee con -  
- fess that thou art tru - ly the The - o - to - -  
- kos. For thou didst give birth in an in - de -  
- scrib - a - ble man - ner to Him, who through His  
Cross a - bol - ished death; and drew to  
Him - self the mul - ti - tude of mar - - -  
- tyrs. With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



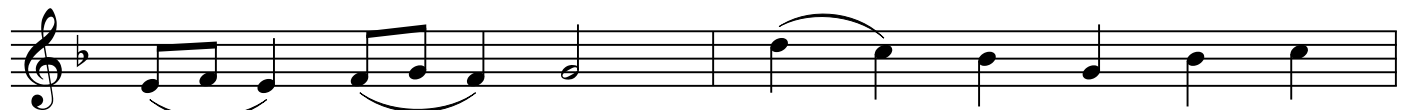
- pared the bat - tle - ground for the strug - - - - - gle; and



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



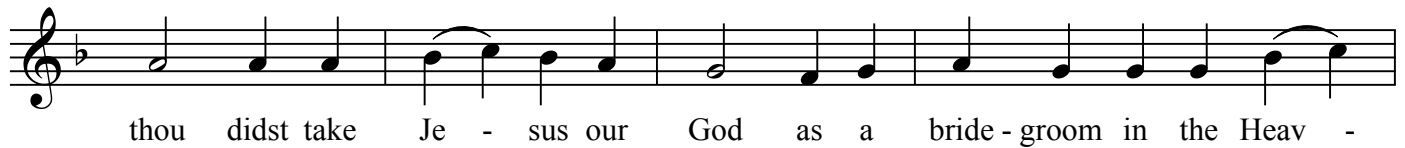
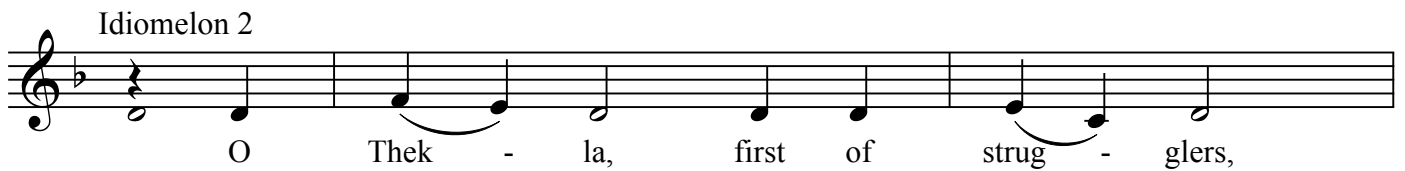
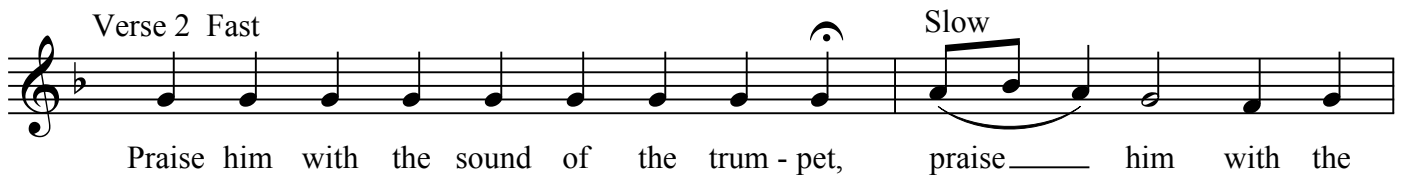
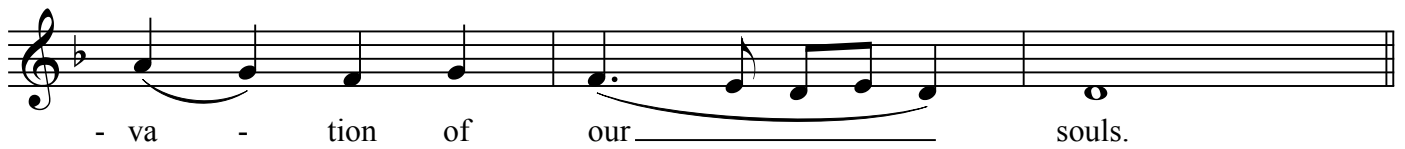
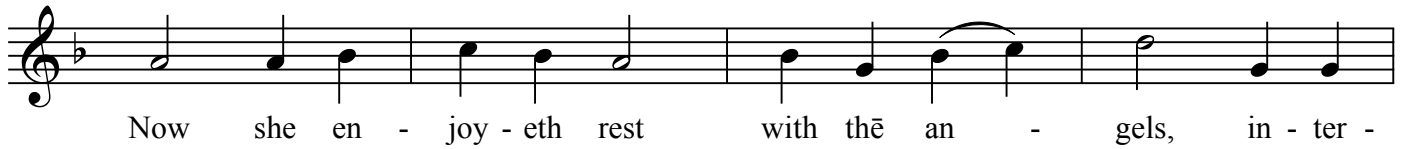
God is thrown — to the slaugh - ter



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;

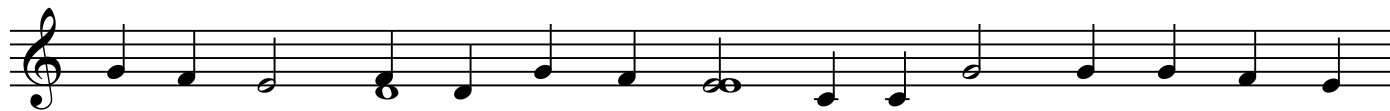
D



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.