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

Beloved in Christ:

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

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

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

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

Your Father in Christ,

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

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

“The disciples were first called Christians in Antioch” (Acts 11: 26)
To all who read these letters

GREETINGS IN THE LORD JESUS CHRIST

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

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

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

Metropolitan PHILIP
Primate
Antiochian Orthodox Christian Archdiocese of North America

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

"... the Disciples were called Christians first in Antioch!" ACTS 11:26
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INFORMATION ON THE "MENAION"

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

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

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

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

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

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

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

Raymond J. George
Dept. of Sacred Music
Greetings to you all in the Name of our Lord Jesus Christ!

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

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

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

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

Yours in Christ,

Christopher Holwey
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.
The Indiction, Memorial To The Theotokos
Basil Kazan

Troparion of the Indiction - Tone 2

O thou Creator of the whole universe,
who didst appoint times by thine own power, bless the

The Indiction, Memorial To The Theotokos
Basil Kazan

Troparion of the Indiction - Tone 2

O thou Creator of the whole universe,
who didst appoint times by thine own power, bless the
crown of this year with thy goodness, O Lord.

Troparion of the Theotokos - Tone 7

Rejoice, O virgin Theotokos, full of grace, O

Antiochian Orthodox Christian Archdiocese, 4/11/13, Rev 2, DA, CAH
man kind; for from thee was the Deliverer of the world incarnate; and thou alone art Mother and Virgin, blessed and glorified always.

Intercede, therefore, with Christ God, to grant safety to all the universe.

A Memorial of the Righteous Simeon the Stylite - Tone 1

For patience thou hast become a pillar, and the ancient Fathers thou hast equaled and rivaled. Thou hast rivaled Job in
sufferings, Joseph in temptations, and the life of the incorporeals, while yet thou wast in the flesh. Therefore, O our righteous Father Simeon, intercede with Christ God to save our souls.
If thou, O Lord, should'st mark iniquities, O Lord, who shall stand, for with thee there is forgiveness.

Today hath God who sitteth on nectic thrones prepared himself a holy throne on earth.

He who hath established the heavens in wisdom hath, by his love to mankind, made a living heaven; for from a barren stem he hath brought forth his Mother, a life-bearing branch. Thou God of wonders and Hope of the hopeless, O
Lord, glory to thee.

Because of thy name have I waited for thee O Lord, my soul hath waited upon thy word, my soul hath hoped in the Lord.

This is the day of the Lord; therefore, rejoice ye nations; for behold the chamber of Light, the scroll of the Word of life hath come forth from the womb; the gate facing the east hath been born. Wherefore, she awaits the entrance of the High...
Priest. And she alone admitted Christ into the universe for the salvation of our souls.

Verse 3 - fast
From the morning watch until night, from the morning watch, let Israel trust in the Lord.

Idiomelon 3
While famous barren women there were who bore fruit by the will of God, truly Mary hath surpassed, having been born in a strange manner from a barren mother, she herself gave birth in the flesh to the
End of all, from a seed-less womb in a transcendent manner. And she alone is the door of the only Son of God through which he passed and which he left closed, providing all with wisdom, as he himself knew, and brought salvation to all mankind.

For with the Lord there is mercy, and with him is abundant redemption, and he will deliver Israel from all his iniquities.

Today the barren gates are opened, and there cometh
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 the earth-ly and the
heav-en-ly be-ings ū-nite for the sal-
va-tion of____ our____ souls.

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

Verse 5 - fast

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
barrenness of our nature hath been united;
for the barren one hath become a mother to the one who remained a Virgin after giving birth to the Creator;
from whom cometh the God in nature,
taking a foreign nature and working salvation in the flesh for the lost,
Christ, the Lover of mankind, and the Deliverer of our souls.
For his mercy is great 'ward us, and the truth of the Lord endureth for ever.
Today Anne the barren giveth birth to the
Maiden of God, forechosen from all generations as a dwelling place for Christ

God, King of all and Creator of all, for the fulfillment of his divine dispensation, through which the creation of us earthly beings was renewed, and we ourselves were renewed from corruption to life immortal.

Glorify to the Father and
to the Son and to the Holy Spirit.

Both now and ever, and unto ages of ages. Amen.

Today hath God who sitteth on noetic thrones prepared himself a holy throne on earth.

He who hath established the heavens in wisdom hath, by his love to mankind, made a living heaven; for from a barren stem he hath brought forth his Mother, a life-bearing branch.

Thou God of wonders and Hope of the hopeless, O
Lord, ______ glory ______ to thee.

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-rity be-came a liv-ing tem-ple of God, and a-lone is known as tru-ly The-o-tos-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

Hearken, O daughter and consider.

Idiomelon 2

Today, O Virgin, thou hast been born a most noble child from the righteous ones, Joachim and Anne, as angels foretold, O paradise and throne of God, O vessel of purity who went before and proclaimed joy unto all the world, O cause of our life and annihilation of the curse, and the bestowal of blessing. Wherefore, O Maiden, called forth from God, seek, through thy birthgiving,
safe - ty to our souls and Great _ Mer - cy.

Un - to thy face all the rich__ of the na - tions pray.

Ver - i - ly, Anne the bar - ren, the fruit - less, doth to - day

clap her hands with joy. Let the ter - res - tri - al ones en -

wrap them - selves with light, let the kings be hap - py and the

Priests re - joice with bless - ings; let the whole__ world_

cel - e - brate; for be - hold the queen, the blame-less bride__ of the

Fa - ther, hath__ sprout-ed from the stem of Jes - se.

Where - fore, there - af - ter, wom - en do not bring forth child - ren in
sorrow; for joy hath blossomed forth, and life shall dwell in the world, and the offerings of Joachim shall no more be rejected; for the wailing of Anne hath been turned into joy, who saith, Rejoice with me, all ye chosen of Israel; for the Lord hath given me the living palace of his divine glory for universal joy and gladness, and for the salvation of our souls.
Glory to the Father and to the Son and to the Holy Spirit.

Both now and ever, and unto ages of ages. Amen.

Come, all ye believers, let us hasten to the Virgin; for behold she who was forechosen a Mother to our God before she was conceived in the womb, was
of the stem of Jesse. Yea, she who is the treasure of virginity,

the budding rod of Aaron, the gospel of the Prophets, and branch of Joachim and Anne the righteous ones, is now given birth.

Verily, the world hath been renewed by her. She is born, and the Church shall be adorned in her splendour, who is the holy temple and the

Antiochian Orthodox Christian Archdiocese, 9/9/15, Rev 4, DA, CAH
stay of virginity and the kingly chamber, through whom the

strange mystery of the union of the two

Natures of Christ have come about, whom we

worship, praising the blameless nativity of the Virgin.
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.
I shall call on thy Name from generation to generation.

My heart hath poured forth a good word.

I shall call on the Name from generation to generation.

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 mercy upon me O God, according to thy loving kindness according to the multitude of thy tender mercies blot out my transgression.

The joy of the whole world hath shone forth to us from the two righteous ones, Joachim and Anne,

Verily, the all-exalted Virgin, who because of her surpassing purity became a living temple of God, and alone is known as truly Theotokos.

Wherefore, by her intercessions, O Christ God, send forth safety to the world, and to our souls the Great Mercy.
Verily, Moses having struck with his rod horizontally, cleaving the Red Sea and causing Israel to cross on foot, then having struck it transversely bringing it together over Pharoh and his chariots, did trace the Cross, thus symbolizing that invincible weapon. Wherefore, do we praise Christ our God, for that he hath been glorified.

The rod is taken as a symbol of the mystery; for by its budding, it designeth the Priest. But now the tree of the Cross hath blossomed forth with might and
steadfastness to the hither to barren Church.

Ode 4

I have heard, O Lord, of the mystery of thy dispensation, and have contemplated thy works. Wherefore, have I glorified thy Godhead.

Ode 5

O thou thrice-blessed Tree, whereon the Lord Christ the King was stretched, and through which he who was beguiled by the tree fell, having been beguiled by thee by the God that was nailed upon thee in the flesh, who granteth safety to our souls.
When Jonah in the belly of the whale did stretch forth his hands in the form of a cross, he did forebode clearly the passion of salvation; and when he came out on the third day, he did symbolize the world-transcending Resurrection of Christ, nailed upon thee in the flesh, and illuminating the world by his third day Resurrection.

The mad command of the infidel tyrant hath shaken the nations, breathing forth threats and blasphemies loathed of God. But the three youths were not terrified by the
bestial terror, nor the consuming fire; for 

be'ng togeth - 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 the al - 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 of the Second Canon in Tone 8 as below.

Magnification

Verily, virginity, O Theotokos, is impossible for a mother, as birth-giving is impossible for virgins. Yet in thee hath the dispensation of both been accomplished. Wherefore, all we families of the earth ceaselessly bless thee.

Magnification

Thou hast achieved, O Theotokos, the promise of the birth-giving as worthy of thy purity; for
thou didst bestow on her who was fruitless a

flourishing fruit from God. Wherefore, we

nations of the earth ceaselessly bless thee.

Magnification

Magnify, O my soul, the Virgin Mary, born of a barren womb.

Slower

Verily, O undefiled one, the

prophecy of the cri er hath been fulfilled; for he

said, I shall raise the fallen tabernacle of the

noble David, which was foredesigned in
thee, O thou in whom all the sod of humanity hath been renewed in form, a body unto God.

Magnification

Magnify, O my soul, the Virgin Mary, born of a barren womb.

O Theotokos, as we adore thy swaddling clothes, we glorify him who gave fruit to the barren; who in a strange way opened an unproductive womb; for he doeth what he willeth,
since he is God ruling over all.

Magnify, O my soul, the Virgin Mary, born of a barren womb.

O Anna of divine mind, mother of the bride, thou hast produced from thy womb unexpectedly, after the promise, the flow'r of the plant of virginity, giving as fruit from God the goodness of purity.

Wherefore, we all beautify thee, since thou art the origin of our life.
Glo-ry to the Fa-ther and to the Son and to the Ho-ly Spir-it. It is im-pos-si-ble for those who have not the law to glo-ri-fy the e-ter-nal Tri-ni-ty,
Fa-ther, Son, and Ho-ly Spir-it, om-nip-o-tent and un-cre-ate, in whom, and in the sign of whose
might, the whole world is es-tab-lished.
Both now and ev-er, and un-to a-ges of a-ges. A-men.
In thy womb, O Vir-gin Moth-er, thou didst hold
Then conclude with the following 9th Heirmos of the Cross

Thou art the mystical paradise, O Theotokos; for that thou, being untiled, didst bud forth Christ, by whom was planted on earth the life-giving tree of the Cross. Wherefore, as we adore it being elevated, we magnify thee.
EXAPOSTEILARION

To the melody: Harken, ye women

O Maid - en Mar - r - i - y, who didst give birth to God, the un - wed - ded bride, the whole un - i - verse re - joic - eth to - day at thy birth, through which thou didst undo the dis - grace of thy par - ents' sad bar - ren - ness, and the first curse of Eve at birth - giv - ing.
Be renewed, O Adam, and be magnified, O Eve, and ye Prophets exchange glad tidings with the Apostles and the righteous ones; for there is universal joy in the world for angels and men, since today is born the Theotokos from the righteous ones, Joachim and Anne.
Let every thing that hath breath, praise the Lord. Praise ye the Lord from the heavens, praise him in the heights. To thee, O God, is due our song.

Praise ye him, all his angels. Praise ye him, all his hosts. To thee, O God, is due our song.

Antiochian Orthodox Christian Archdiocese, 8/21/17, Rev 3, DA, CAH
Verse 1 - fast

Praise God in his sanctuary, praise him in the firmament of his pow'r.

Prosomion 1 & 2 - slower

To the melody: O strange wonder

O how strange, how wonderful, that the foundation of life was born from a barren one, and grace hath begun to give fruit with splendour. Wherefore, rejoice, Joachim, for having become a father to the Theotokos. Verily, there is none like thee of all earthly parents, O God-inspired one;
Verse 2 - fast

Praise him for his mighty acts, praise him according to his excellent greatness.

After singing Verse 2, repeat the previous Prosomion, "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 trumpet, praise him with the psalter and harp.

Prosomion 3 - slower

O how strange, how wonderful, that the fruit of the barren one did shine by the direction of the Omnipotent, the Creator of all; he who in...
good and righteous steadfastness did loosen the barrenness of the world. Exchange glad tidings, therefore, ye mothers, with the Theotokos: Hail, O full of grace, the Lord is with thee, who granteth the world, through thee, the Great Mercy.

Verse 4 - fast

Praise him with the timbrel and dance, praise him with stringed instruments and organs.
When the noble Anne was revealed a living pillar of purity, a shining vessel gleaming with grace, she did give birth to the true exemplar of virginity, the divine flower which is a gift to all virgins and lovers of virginity, who approveth openly the goodness of virginity, and granteth to all believers the Great Mercy.
Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen.

This is the day of the Lord; therefore, rejoice ye nations; for behold the chamber of Light, the scroll of the Word of life hath come forth from the womb; the gate facing the east hath been born.

Antiochian Orthodox Christian Archdiocese, 8/21/17, Rev 3, DA, CAH
Wherefore, she waiteth the entrance of the High Priest. And she alone admitted Christ into the universe for the salvation 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.
Save us, O Son of God, who art wondrous in the Saints, who sing to thee: Alleluia.

Glory to the Father, and to the Son, and to the Holy Spirit. Both now and ever, and unto ages of ages. Amen.

Now sing "Only begotten Son and Word of God who art immortal..."
By thy holy birth-giving, O pure one, Joa-chim and Anne were delivered from the reproach of barrenness; and Adam and Eve were delivered from the corruption of death; the people do celebrate it, having been saved from the stain of iniquity, crying unto thee, the barren doth give birth to the Theotokos, who nourisheth our life.
Ver - i - ly, vir - gin - i - ty, O The o - to - 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.

Antiochian Orthodox Christian Archdiocese, 8/21/17, Rev 3, DA, CAH
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 iniquities, O Lord, who shall stand?

Slow

For with thee there is forgiveness.

Prosomion 1

To the melody: Having laid up all their hope

The Cross by its elevation calleth the whole creation to praise the pure Passion, the Passion of him who was elevated thereon; for having slain upon him who had slain us, he brought to life us who had been slain, and adorned us and made us worthy to dwell in the heavens, for the excess of his goodness; for he is compassionate.

Antiochian Orthodox Christian Archdiocese, 11/6/10, Rev1, DA, CAH
Verse 2 - fast

Because of thy name have I waited for thee, O Lord;
my soul hath waited upon 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 morning watch until night,
from the morning watch let Israel trust in the Lord

Aria Vespers - Menaion
Verses and Prosomia
Tone 6

After singing Verse 2, repeat Prosomion 1, "The Cross by its elevation..." on the previous page. Then sing Verse 3, and Prosomion 2.
Verily, Moses fore-shadowed thee, O precious Cross, when he lifted up his hands and conquered the stubborn Amalek, O pride of believers and constancy of strivers, the adornment of the Apostles, the succour of the righteous, and the salvation of all the upright. Therefore, creation, behold ing thee elevated re-
- joic-eth and cele-bra-teth, glor-i fy-ing Christ, who through thee united the sep’ra-bles, in his in-fi-nite good-ness.

Verse 4 - fast

For with the Lord there is mer-cy and with him is a-bun-dant re-dep-tion, and he will de-liv-er Is-ra-el from all his in-qui-ties.

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

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

Prosomion 3

O most ven-er-a-ble Cross, sur-round-ed in joy by the ranks of an-gels, by thine ele-va-tion to-day thou dost raise,
Verse 6 - fast

For his mercy is great t'ward us,

and the truth of the Lord endur-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.
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.

Come, all ye na - tions, let us a - dore____ the bless - ed

Tree, through which____ ev - er - last - ing jus - tice hath come to____

pass; for he who by the tree did de - ceive the first____

Ad - am hath him - self been de - ceived by____ the____ Cross;____ and
he who like a robber confined 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 Passion of the Passion-less the passion of him who had been condemned by the tree should fall away. But glory to thy fearful dispensation t'ward us, O Christ, where-with thou hast saved all, since thou art good and the Lover of mankind.
Rejoice, O life-bearing Cross, invincible

triumph of true worship; O gate of

paradise, constancy of believers, and wall of the

Church, through which corruption hath vanished and

been abolished, and the power of death hath been

swallowed, and we have ascended from

earth to heaven. Thou art the unconquerable

weapon, the adversary of Satan,
since thou art the glory of the Martyrs and righteous ones, their adornment in truth, the haven of salvation, which grant eth the world the Great Mercy.

Praise ye the Lord our God, and fall down to his footstool.

Rejoice, O Cross of the Lord, by which the human race hath been absolved from the curse, which is the sign of true joy, the vanquisher of enemies through its elevation, thou most revered, our succour and the
majesty of kings, the power of the righteous and the splendour of Priests, the sign of which delivers from tribulation, O staff of power by which we are shepherds, weapon of safety surrounded by angels in fear and glory of Christ who granteth the world the Great Mercy.

As for God, he is our King before the ages.

Rejoice, O Cross, thou guide of the blind and phy-
sisician of the sick and resurrection of all the dead, which
did raise us who had fallen in corruption,
by which corruption hath been abolished and incor-
ruption made to flourish, and we men have been deified, but
Satan was completely crushed. Wherefore, to-
day as we behold thee elevated in the hands of the
High Priests, we exalt him who was elevated up-
on thee, and thee we adore, seeking that

Antiochian Orthodox Christian Archdiocese, 4/13/13, Rev 2, DA, CAH
thou grant us the Great Mercy.

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


To-day, O Christ God, as we

sin-ners ven-er ate thy pre-cious Cross by

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

self, did de-feat Am-a-lek, and
David the singer, having shouted, commanded adoration to thy
footstool, we praise thee
who didst consent to be nailed thereon, crying unto thee with unworthy
lips, O Lord, make us
worthy, with the thief, of thy kingdom.

Vespers - Menaion
The Aposticha
Glory/Both Now - Tone 8

September 14
Elevation of the Cross
Basil Kazan

Antiochian Orthodox Christian Archdiocese, 4/13/13, Rev 2, DA, CAH
Troparion - sing 3 times

Traditional Antiochian version

Ison  O  Lord, save thy people and bless thine inheritance, granting to thy people victory over all their enemies, and by the power of thy Cross preserving thy commonwealth.

Final Ending

Cross preserving thy commonwealth.
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

All the regions of the earth have seen the salvation of our God.

Verse

Sing unto the Lord a new song, for the Lord hath done wondrous things.

Third time

All the regions of the earth have seen the salvation of our God.

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

Glory to the Father and to the Son and to the Holy Spirit.

O thou tripartite Cross of Christ, thou art my secure protection. Sanctify me, therefore, by thy might, that with faith and longing

Antiochian Orthodox Christian Archdiocese, 11/12/15, Rev 6, DA, CAH
Now repeat "O thou tripartite Cross of Christ...", then "Have mercy..." as below.

Have mercy upon me O God according to thy loving kindness according to the multitude of thy tender mercies blot out my transgression.

Isos O Cross of Christ, O hope of Christians, and guide of the lost; O haven of the winter-locked; O vic'try in war and security of the
Verily, Moses having struck with his rod,

horizontally, cleaving the Red Sea and
causing Israel to cross on foot, then having

struck it transversely bringing it together over

Pharaoh and his chariots, did trace the Cross, thus

symbolizing that invincible weapon.
Wherefore, do we praise Christ our God,
for that he hath been glorified.

Ode 3

The rod is taken as a symbol of the mystery;
for by its budding, it designateth the Priest.

But now the tree of the Cross hath blossomed forth with
might and steadfastness to the hitherto barren Church.

Ode 4

I have heard, O Lord, of the mystery of thy dispensation, and have contemplated thy works.

Wherefore, have I glorified thy Godhead.
Ode 5

Ison

O thou thrice-blessed Tree, on which the Lord Christ the King was stretched, and through which he who was beguiled by the tree fell, having been beguiled by thee, by the God that was nailed upon thee in the flesh, who granteth safety to our souls.

Ode 6

Ison

When Jonah in the belly of the whale did stretch forth his hands in the form of a cross, he did foreshadow clearly the passion of salvation; and when he came out on the third day, he did symbolize the
world-transcending Resurrection of Christ, nailed upon thee in the flesh, and illuminating the world by his third day Resurrection.

The mad command of the infidel tyrant hath shaken the nations, breathing forth threats and blasphemies loathed of God. But the three youths were not terrified by the bestial terror, nor the consuming fire; for being together amidst the fire blown forth by a dewy breeze, they were

Antiochian Orthodox Christian Archdiocese, 8/29/17, Rev 7, DA, CAH
sing - ing: O thou ex - ceed - ing - ly praised,

bless - ed art thou, God of our fa - thers.

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

O ye youth, 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

the - all - ho - ly Spir - it, who give - - eth life

to all for - ev - er - more.
PRIEST: The Theotokos and Mother of the Light let us honor and magnify in song.

Magnify, O my soul, the most precious Cross of the Lord.

Ode 9

Thou art the mystical paradise,

O Theotokos; for that thou,

being un-tilled, didst bud forth Christ, by whom was

planted on earth the life-giving tree of the Cross.

Therefore, as we adore it being elevated,

we magnify thee.

Magnify, O my soul, the most precious Cross of the Lord.

Let all the trees of the wood, planted from the beginning of time, rejoice; for their nature hath been sanctified.
by the stretching of Christ on the Tree. Wherefore, now, we worship him, lifted up, and magnify him.

Magnify, O my soul, the most precious Cross of the Lord.

A noble horn hath been raised to those of divine mind, the Cross which is head of all, by which all the super-sensuous horns of sinners are crushed. Wherefore now, we adore it elevated, and magnify it.

Magnify, O my soul, the Elevation of the life-giving Cross of the Lord.

Verily, death which fell the human race by eating from the tree, hath been abolished today by the Cross; for the curse of the first Mother and all her descendants hath

Antiochian Orthodox Christian Archdiocese, 8/29/17, Rev 7, DA, CAH
been undone by him who was born of the undefiled

The otokos, who all the pow'rs of heaven

First time only  Last time only
do magnify.  do magnify.

Magnify, O my soul, the Elevation of the life-giving Cross of the Lord.

O Lord, that thou mightest not leave the bitterness of the

tree abolished, thou didst remove it completely by the Cross.

Wherefore, in ancient times the tree made the waters of Marah sweet,

anticipating the act of the Cross, whom all the

pow'rs of heaven do magnify.

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

O Lord, today by the Cross thou hast lifted up

us who are immersed continually in the darkness of our
first parent; for as nature fell aforetime into error perversely, the light of thy Cross did lead a-right all us who believe, and we magnify it.

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

O Lord, that thou mightest make plain to the world the sign of thy Cross, adored since it is glorified of all, thou didst trace it in the sky, sparkling with shining light, an invincible and perfect weapon to the king. Wherefore, all the powers of the heavens do magnify 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 Exaposteiliarion - Tone 2 - Sing Twice
To the Melody: While thy disciples looked on thee

The Cross is the preserver of all the universe.

The Cross is the comeliness of the holy Church.
The Cross is the might of believing kings.

The Cross is the steadfastness of believers. The Cross is the glory of the angels and the sting of Satan.

Second Exaposteilarion
To the Melody: *Hearken ye women*

Today the Cross is elevated and the world is sanctified;

for thou who sittest with the Father and the Holy Spirit,

when thou didst stretch thy hands thereon, didst draw the whole world to thy knowledge. Make worthy, therefore, of thy divine glory those who rely upon thee.
This glory shall be to all his saints.

How strangely wonderful that the life-bearing plant, the holy and precious Cross, appears today lifted on high; and all quarters glorify it, and all evil spirits tremble thereat.

O what a boon granted mankind! Therefore,

O Christ God, save, protect and keep our souls for thou alone art compassionate.

Verse 2 - Fast

Praise God in his sanctuary, praise him in the firmament of his pow'r.

Then repeat the above Prosomion 1.
Praise him for his mighty acts, praise him according to his excellent greatness.

How strangely wonderful that the Cross which bore the high One as a cluster of grapes full of life, appear eth to day elevated from the earth, through which we were all drawn to God, and death was swallowed unto the end. O what a pure Tree through which we have received the non-mortifying food of Eden, glorifying Christ.
Praise him with the sound of the trumpet,

praise him with the psalter y and harp.

How strangely wonderful that the Cross did appear
equaling heaven in length and breadth, sanctifying all

things with divine grace, through which barbarian nations were conquered, and the scepters of kings were established! What a divine ladder over which we ascend to the heavens, raising with praises the Saviour Christ the Lord.
Matins - Menaion
Glory/Both Now Tone 6

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
Then, sing the Great Doxology in Tone 6, and follow the rubrics and instructions 
in The Divine Prayers & Services by Nassar; pages 304-305.
Before thy cross, we bow down in worship,

Master, and we glorify thy

Holy Resurrection.

Antiochian Village version

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.

Kazan

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.
Tree through which we were made worthy to crush the heads of invisible enemies.

Come, all ye nations of the earth, let us honor with songs of praise the Cross of the Lord, crying,

Peace be upon thee, O Cross, O perfection of the redemption of fallen Adam; for in thee do our kings of steadfast faith glory, since by thy might, they subjugate the barbarian people mightily.
Wherefore, as we Christians greet thee in fear, we glorify God nailed upon thee, saying,

O Lord who wast crucified thereon, have mercy upon us, since thou art good and the Lover of mankind.

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: Allelulia.

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

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: Allelulia.
Do thou, who of thine own good will wast elevated upon the Cross,

de-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-fu-ly gov-ern, grant-ing them vic-to-ry o-ver their

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

a tro-phy in-vin-ci-ble.
The Ihimos of the Ninth Ode is sung in Tone 8, instead of "It is truly meet..."

Thou art the mystical paradise, O

The o-tot-kos; for that thou, being un-

tilled, didst bud forth Christ, by whom was plant-
ed on earth the life-giving tree of

the Cross. Wherefore, as we adore,

it being elevated, we

magnify thee.

Antiochian Orthodox Christian Archdiocese, 8/29/17, Rev 7, DA, CAH
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)
Rejoice, O barren one, who had not given birth; for behold thou hast conceived clearly the one who is the dawn of the Sun, who was about to illuminate the whole universe, blighted with sightlessness.

Shout in joy, O Zacharias, crying in favour, Verily, the one to be born is a Prophet of the Highest.
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.

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 iniquities, O Lord, who shall stand,

for with thee there is forgiveness.

Stichera 1 & 2

To the melody: O Lord, though Thou didst stand

O Lord; Thekla was riveted to the window because of her yearning desire for thee. But

she was mentally standing entranced before thy throne on high; being amazed at thy majesty which cannot be measured; O

thou who in thy love for mankind wast incarnate for the salvation of our souls.
Vespers - Menaion  
Verses and Stichera  
Tone 8  
Verse 2 Fast  

Because of thy name have I waited for thee O Lord, my soul hath waited upon 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 morning watch until night, from the morning watch, let Israel trust in the Lord.

Stichera 3 & 4  

O Lord, Thekla ran after the Apostles and she was bound, but she freed herself from the chains of concern for earthly things. She became so truly consumed by thy love that she was bound in obligation to thee, O

Antiochian Orthodox Christian Archdiocese, 4/17/13, Rev 1, DA, CAH
Saviour of our souls.

For with the Lord there is mercy, and with him is abundant redemption, and he will deliver Israel from all his iniquities.

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

Praise the Lord all ye nations; praise him all ye people.

O Lord, Thekla was separated from her teacher unwillingly, but she found thee contending with her at the time of struggle. In being deprived from her garments, she was veiled by thy glory. Then she was

Verses and Stichera

Tone 8

Fast

Slow

September 24
Saint Thekla
Basil Kazan

Antiochian Orthodox Christian Archdiocese, 4/17/13, Rev 1, DA, CAH
crowned by thy hand for the struggle on behalf of our souls.

Verse 6 Fast

For his mercy is great t’ward us, and the truth of the Lord endur-eth for- ev-er.

Stichera 6

O Lord, the first of thy wom-en mar-tyrs, the Pure One was com-pelled into the fire; but she was not burned by it, be’ng be-dewed by Thee.

And among the man-y pre-da-tory beasts she stayed without harm; be’ng pro-tect-ed by thy hand, O Sav-iour of our souls.
O Glory to the Father and to the Son and to the Holy Spirit.

O Thekla the most blessed,

thou hast trampled the enemy in the wrestlings of thy struggle; crushing his tricks by thy martyrdom. Thou didst escape by running from Thymyris and didst become a bride of Christ, thy truly desired One. Confidant of Paul, equal to Stephen in the

Antiochian Orthodox Christian Archdiocese, 4/17/13, Rev 1, DA, CAH
struggle, O first among women martyrs of Christ:

Therefore, thou hast boldness with him; save our souls from dangers; we who keep thy memory most joyfully as a most high feast day.

Both now and ever, and unto ages of ages. Amen.

Who shall not magnify thee, most Holy Virgin? And who shall not praise thy...
Birth-giving, free of pain and travail? For the only Son rising timeless from the Father, himself, did come incarnate from thee in a manner that cannot be explained.

He, who while God by nature, became for our sakes Man by nature, not divided into two persons, but known by two natures without mixture or confusion.
To him, O noble and most blessed one,

supplicate that our souls

(*plead for the salvation 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.
first among women martyrs,

Equal to the Apostles of universal renoun,

Glory of women strugglers, and beauty of virgins; now I cry unto thee: heal my sufferings and the wounds of my soul through thy pray'rs which are answered by God, and snatch me from the undying flames.

Her proclamation hath gone into all the earth.

The divine and almighty pow'r of Christ put out the fire by means of clouds which brought rain; sprinkling 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.

He hath set my feet up-on the rock.

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
One whom thou wert eager to obtain.

Glory to the Father and to the Son and to the Holy Spirit.

O Apostle, First of Martyrs thou didst trample on the attacks of the лиasons. Thou didst embarrass Thymyris and didst follow the Bridegroom crying out: O Christ, I ran after thy fragrance.

Because thou didst follow Paul, thou didst accept the gift of
Heav - en; and thou didst in - her - it a
crown from the pres - ence of God, the
au - thor of the strug - gle.
Thou dost in - ter - cede in the
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 ever, and unto ages of ages. Amen.

O Virgin without groom, blameless One, Mother of the high God; O thou who didst conceive in the flesh in a way that cannot be explained, receive the supplications of thy servants, O thou who bestowest on all the

Antiochian Orthodox Christian Archdiocese, 4/17/13, Rev 1, DA, CAH
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 8**

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 glorious Thekla, companion of Paul the divine.

You were inflamed with the love of your Creator. By the teaching of the divine Preacher you despised the passing
earthly pleasures, and offered your self to God as an acceptable and pleasing sacrifice, disregarding all suffering. Intercede with Christ your Groom, to grant us His great mercy.

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

Thy Lamb, O Jesus, cries out to thee in a loud voice: I love thee O my bridegroom, and in seeking thee, I endured sufferings in baptism, I was crucified and buried with thee suffering for thy sake so that I may reign with thee, and dying so that I may live with thee. Do thou accept me as a pure sacrifice.
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.

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 myst'ry which was hid - den from ev - er - last - ing and was un - known of the 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 first of martyrs, Thekla of many struggles and equal of the Apostles, the beautiful virgin: Thou didst hold steadfastly to the divine teachings of Paul the divine preacher. Thou didst follow him and kept away from thine earthly betrothed. Therefore, thou didst gain from the presence of Christ the triumphal crown.
O Lady: we who are saved in thee confess that thou art truly the Theotokos. For thou didst give birth in an inscrutable manner to Him, who through His Cross abolished death; and drew to Himself the multitude of martyrs. With them, O Virgin, we do praise thee.
Praise him for his mighty acts, praise him according to his excellent greatness.

Rejoice, O ye people, for today is prepared the battleground for the struggle; and we shall see the strange things which occurred there. The pure lamb and the beauty of virginity, Thekla, the bride of God is thrown to the slaughter for the sake of Christ our God; for she thwarted the godlessness of the violent ones by her
Now she enjoyeth rest with the angels, interceding with the Savior for the salvation of our souls.

Verse 2 Fast
Praise him with the sound of the trumpet, praise him with the psalter and harp.

Idiomelon 2
O Thekla, first of strugglers,
thou didst take Jesus our God as a bridegroom in the Heavens, bejeweling thine earthly bridegroom and betrothed. For the sake of thine intelligence,
Thou didst not succumb to thy mother's vain babblings.

Thou didst follow Paul, carrying the sign of the Cross on thy shoulders. Thou wast not afraid of fire; the fierceness of the beasts thou didst change to gentleness. Thou didst kill the seals by thine immersion in Holy baptism in Christ.

Therefore, thou dost shine in the great struggle.

Thou dost still entreat the Lord fervently for the sake of those who keep thy memory in faith forever.
Praise him with the timbrel and dance, praise him
with the stringed instruments and organs.

O Apostle Thekla, thou didst give thyself to the
all powerful command of God, being strengthened in Christ since thou art the first of strugglers.
Ignoring earthly emotions, thou didst accept the lamp of eternal life. Thou didst acquire a lovely and secluded spot, and didst settle there a flock of women who found there a door to eternal life.
Together with them, entreat for the salvation of our souls.

Verse 4 Fast - Tone 4
Praise him upon the loud cymbals, praise him upon the high sound-ing cymbals let ev-rything that hath breath praise the Lord.

Idiomelon 4
O ye lovers of martyrs, make festive preparation, for it is time for struggles and the annual memorial of the first of the martyrs; inspiring ev'ryone to glori-fy God. For Thek-la, the first martyr among wom-en, completed her battle-ground of
After completing The Praises, continue as below singing the "Glory" in Tone 4.

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

*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.*
man-kind. Even the beasts were amazed, for thou didst not count the fire as flame, for the sake of Christ thy bride-groom; but for His sake rejoiced exceedingly even in thy suffering, and separated from the world in order to gain the blessedness of Heaven. Intercede with boldness for the sake of our souls. Both now and ever, and unto ages of ages. Amen.
(Sing verse 1 as the normal Theotokion. Sing verse 2 as the Theotokion of the Cross.)

Special Melody: As one valiant

1. O pure Vir - gin, be - dew my mind with the All - holy
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;

Who with His ten - der com - pas - sions wiped a - way the 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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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 pray'r, Therefore, thou art the first of the martyrs.