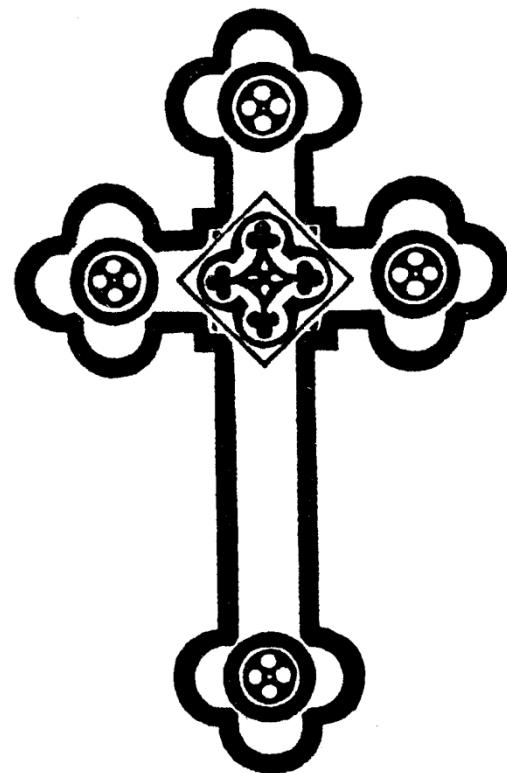


# *Mentation*

## September



Third Edition, September, 2017

His Eminence  
The Most Reverend  
Metropolitan JOSEPH



Archbishop of New York and  
Metropolitan of  
All North America

## ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE OF NORTH AMERICA

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

Beloved in Christ:

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

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

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

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

Your Father in Christ,

+JOSEPH

Archbishop of New York and Metropolitan of all North America

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

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

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

MOST REVEREND  
METROPOLITAN PHILIP  
PRIMATE

RIGHT REVEREND BISHOP ANTOUN  
AUXILIARY

RIGHT REVEREND BISHOP BASIL  
AUXILIARY

MOST REVEREND  
ARCHBISHOP MICHAEL, AUXILIARY  
2656 PEMBERTON DRIVE  
TOLEDO, OHIO 43606  
(419) 535-1390



## Antiochian Orthodox Christian Archdiocese

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

To all who read these letters

### GREETINGS IN THE LORD JESUS CHRIST

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

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

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

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.

**Copyright 1993**

**by ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE  
of NORTH AMERICA**

**All Rights Reserved**

## 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.

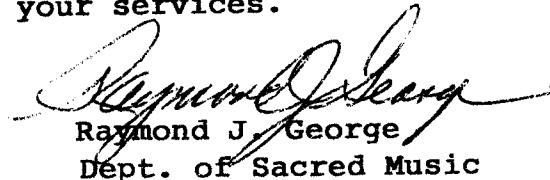
The pages have been numbered in the top center to allow room on the left and right corners to identify the contents of each page. In the upper right corner you will find the date of the Service and the Name of the Service. For example it would say January 6 and underneath "The Epiphany".

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. Exaposteilarion, Aposticha or the Glory etc. Along with that each page is identified "MENAION" in case it becomes detached from the work it can be identified.

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

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

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



Raymond J. George  
Dept. of Sacred Music



## THE SELF-RULED ANTIOCHIAN ORTHODOX CHRISTIAN ARCHDIOCESE OF NORTH AMERICA

### DEPARTMENT OF SACRED MUSIC PAUL JABARA, CHAIRMAN

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

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

December 17, 2015

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

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

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

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

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

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

Yours in Christ,

Christopher Holwey

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 the 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 Styliste - 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



for with thee there is for - give - ness.

Idiomelon 1



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 -  
joyce 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 the east hath been born.  
Where-fore, she a -  
wait - eth the en - trance of the High.

Vespers - Menaion  
Verses and Idiomela  
Tone 6

7

September 8  
Nativity Of Our Lady  
Basil Kazan

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

Verse 3 - fast

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

Idiomelon 3

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

End of all, from a seed-less womb in a tran - scen - dent  
man - - - ner. And she a - lone is the door of the  
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.

slow

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

Idiomelon 4

The musical notation consists of eight staves of music in G major, 2/4 time. The notes are primarily quarter notes and eighth notes. The lyrics are written below each staff. The first seven staves represent the main hymn, while the last staff represents an idiomelon.

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.  
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

The musical notation consists of ten staves of Gregorian chant in G major (two sharps) and common time. The notes are primarily quarter notes with various rhythmic patterns indicated by beams and ties. The lyrics are written below each staff, corresponding to the musical phrases. The notation uses black note heads on white stems.

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

Lord, glo - ry 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 the all ex - tolled Vir - - gin, who be-cause of her sur-pass-ing pu - ri - ty be - came a liv - ing tem - ple of God, and a - lone is known as tru - ly The - o - to - - kos. Where-fore, by her in - ter - ces - sions, O Christ\_\_ God, send forth safe - ty to the world, and to our souls the Great Mer - - cy.

Stichos

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

Idiomelon 2

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

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

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

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

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

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

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

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

safe - ty to our souls and Great Mer - cy.

Stichos

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

Idiomelon 3

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

sor - row; for joy \_\_\_\_\_ hath blos - somed forth, and

life \_\_\_\_\_ shall dwell in the world, and the

of - fer - ings of Jo - a - chim shall no more be re - ject - ed;

for the wail - ing of Anne hath been turned in - to

joy, who saith, Re - joice \_\_\_\_\_ with me, all ye

chos - en of Is - ra - el; for the Lord hath

giv - en me the liv - ing pal - ace of his div - ine glo -

- ry for u - ni - ver - sal joy and glad - ness,

and for the sal - va - tion of our \_\_\_\_ souls.

Glory - Tone 8

Musical notation for the Glory hymn in Tone 8. The lyrics are: Glo - ry to the Fa - ther and to \_\_\_\_\_. the \_\_\_\_\_. Son and to the Ho - ly \_\_\_\_\_. Spir - it.

Both now

Musical notation for the Both now hymn. The lyrics are: Both now and ev - er, and un - to a - ges of a - ges. A - men.

<sup>372</sup> Doxastikon - Tone 8

Musical notation for the Doxastikon in Tone 8. The lyrics are: Come, all ye be - liev - ers, let us hast - - en to the Vir - gin; for be - hold she who\_\_ was fore - chos - en a Moth - er\_\_ to our God be - fore she was con - ceived\_\_ in the womb, was\_\_

of the stem of Jes - - - se. Yea, she —

who is the trea - sure of vir - - gin - i - ty,

the bud - ding rod\_\_ of Aa - - ron, the gos - pel of the

Proph - - - - - ets, and branch of Jo - a - - chim and Anne the

right - eous ones, is now\_\_ giv - - en birth.

Ver - i - ly, the world\_\_ hath\_\_ been re - newed by her. ☺

She is born, and the Church shall be a - - dorned in her\_\_ splen - -

- dour, who\_\_ is the ho - ly tem - - ple and the

ves\_\_ sel of the God - - - - head, the

stay of vir - gin - i - ty and the king - ly cham - ber, through whom the  
strange\_\_ myst' - - - ry of the un - 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 \_\_ ü - 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

The musical notation consists of two staves of music in G clef. The first staff begins with a single note labeled "Ison". The lyrics for the first section are: "I shall call \_\_\_\_ on thy Name from gen - er - - a - - - tion." The second staff continues the melody and concludes with the lyrics: "to gen - er - a - - - tion." A bracket labeled "Verse" spans both staves. The third staff begins with a single note, and the lyrics are: "My heart hath poured forth a good word." The fourth staff begins with a single note, and the lyrics are: "I shall call \_\_\_\_ on the Name from gen - er - - a - - - tion." The music concludes with a melodic flourish.

*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.*

Idiomelon

Tone 4

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

kind - ness ac - cord - ing to the mul - ti - tude of thy ten - der mer - cies blot

out my trans - gres - ion.

**Idiomelon - Tone 4**

The joy— of the whole world hath shone forth to us

from the two — right - eous ones, Jo - a - chim and Anne,

Ver - i - ly, the 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.

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, breathing forth threats and blas - phe-mies loathed of God. But the three youths were not ter - ri - fied by the

Music for Matins - Menaion, Katabasiae, Tone 8, page 27. The music consists of four staves of Gregorian chant notation in G clef, with lyrics in English. The lyrics are:

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

Music for Ode 8. The music consists of nine staves of Gregorian chant notation in G clef, with lyrics in English. The lyrics are:

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 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 of the Second Canon in Tone 8 as below.*

Magnification

Mag - ni - fy, O my soul, the Vir-gin Mar - y, born\_ of a bar-ren womb.

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.

Magnification

Mag - ni - fy, O my soul, the Vir-gin Mar - y, born\_ of a bar-ren womb.

Thou hast a - chieved,O The - o - to - - kos, the pro-mise of the

birth - giv - ing as worth - y of thy pu - ri - ty; for

thou didst be - stow on her who was fruit - less a

flour - ish - ing fruit from God. Where - fore, we

na - tions of the earth cease - less - ly bless thee.

Magnification

Mag - ni - fy, O my soul, the Vir-gin Mar - y, born \_ of a bar-ren womb.

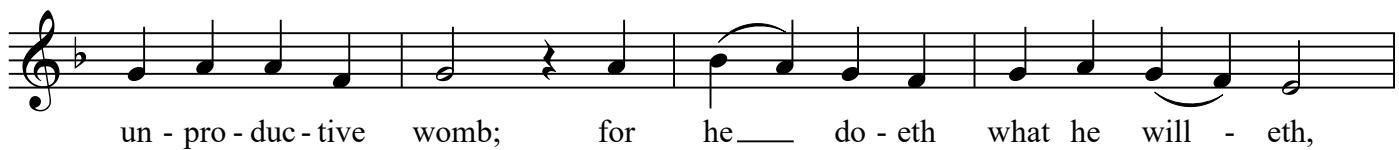
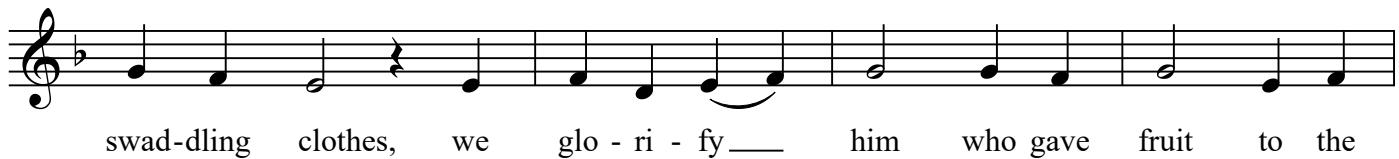
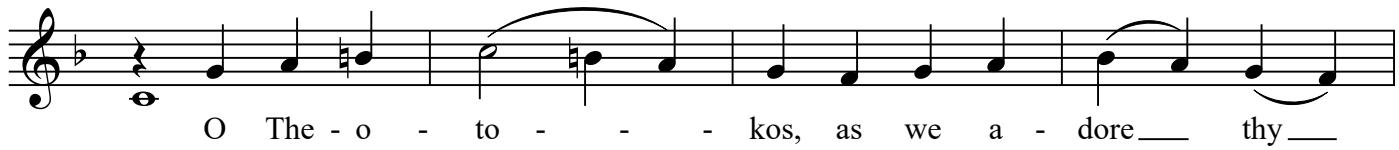
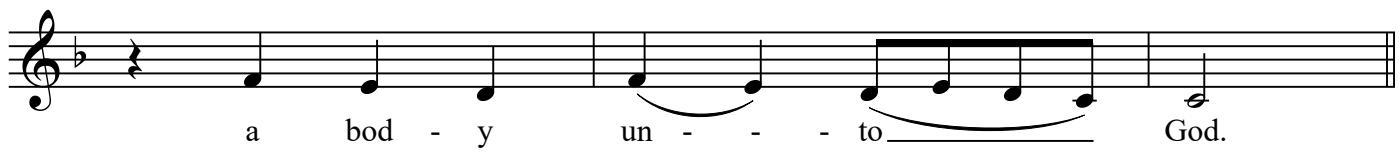
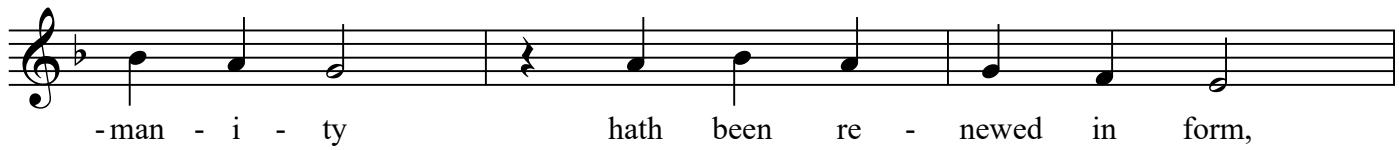
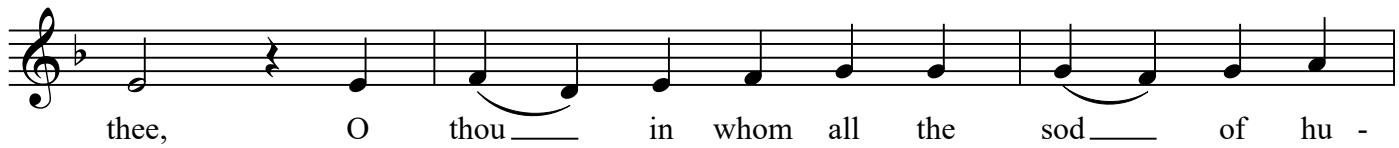
Slower

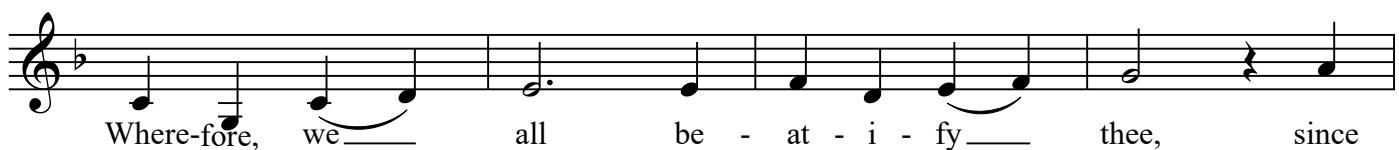
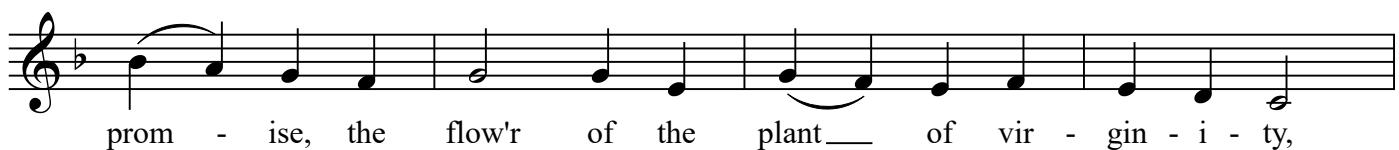
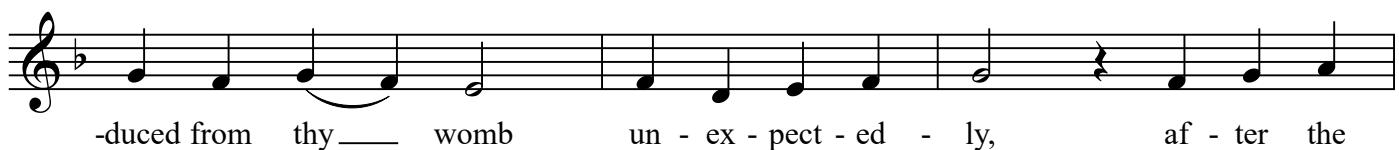
Ver - i - ly, O un - de - filed one, the

proph - e - cy of the cri - er hath been ful - filled; for he

said, I shall raise the fal - len tab - er - nac - le of the

no - bles Da - - vid, which was fore - de - signed in





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 thē e - ter - nal Trin - i - 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\_\_\_\_

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: *Harken, ye women*

The musical notation consists of five staves of music in G clef, common time, with various note heads and stems. The lyrics are written below each staff, aligned with the notes. The first staff begins with 'Ison' and includes 'O Maid - en \_\_\_\_'. The second staff continues with 'Mar - - - - y, who \_\_\_\_'. The third staff begins with 'didst \_\_\_\_ give birth \_\_\_\_ to God, the un - wed - ded'. The fourth staff begins with 'bride, the whole u - ni-verse re - joic - eth to - day \_\_\_\_ at thy \_\_\_\_'. The fifth staff begins with 'birth, through which \_\_\_\_ thou didst \_\_\_\_ un - do the dis -'. The sixth staff begins with '-grace of thy par - ents' sad bar - ren - ness, and the'. The seventh staff begins with 'first \_\_\_\_ curse \_\_\_\_ of Eve at birth - giv - ing \_\_\_\_'.

Ison O Maid - en \_\_\_\_ Mar - - - - y, who \_\_\_\_  
didst \_\_\_\_ give birth \_\_\_\_ to God, the un - wed - ded  
bride, the whole u - 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.

Prosomion 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 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 trum - pet, praise him with the

psal - - - - - ter - - y and harp.

Prosomion 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 the Om -

553

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

The musical notation consists of five staves of music in G clef, common time, and a key signature of one flat. The lyrics are written below each staff, aligned with the notes. The music features various note values including quarter notes, eighth notes, and sixteenth notes, with several melodic lines and harmonic progressions.

good and right - eous    stead - fast - ness    did    loos - - - en    the -  
bar - - ren - ness \_\_\_\_ of the world.    Ex - change glad \_\_\_\_  
tid - - ings, there - fore, ye moth - ers, with the - The - - - o -  
- to - - - kos:    Hail, \_\_\_\_ O full \_\_\_\_ of grace, \_\_\_\_ the  
Lord \_\_\_\_ is with thee, who \_\_\_\_ grant - eth the world, through  
thee, the Great \_\_\_\_ Mer - - - cy.

Verse 4 - fast

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

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

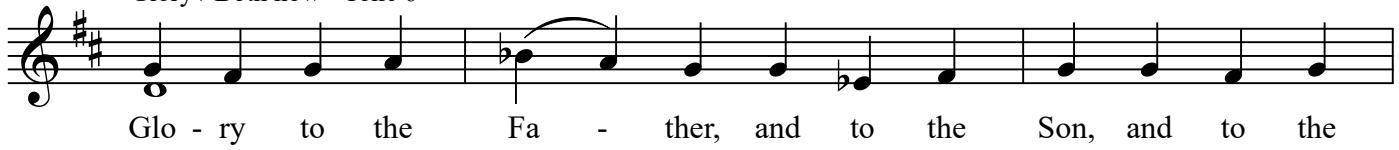
gift to all vir - - gins and lov - - - ers

of vir - gin - i - ty, who ap - prov - eth o - pen - ly the good-ness

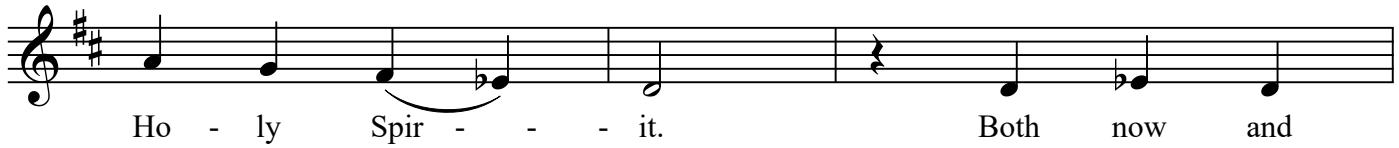
of vir - gin - i - ty, and grant - eth to all be -

608 - liev - - ers the Great Mer - - - cy.

Glory / Both now - Tone 6



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



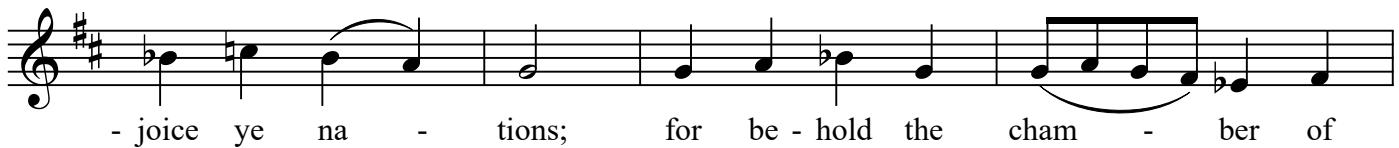
Ho - ly Spir - it. Both now and



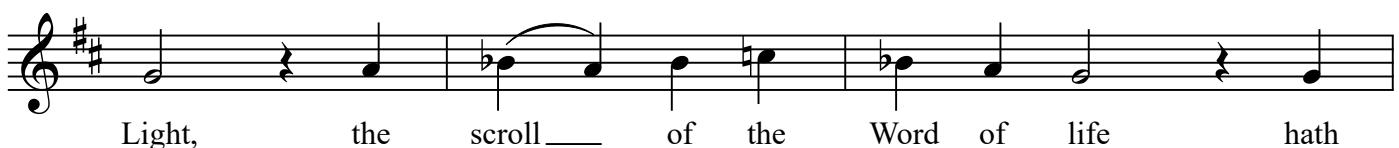
ev - er, and un - to - a - ges of a - ges. A - men.



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 the 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 un - i - verse for the sal -  
- va - - - tion of our souls.

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

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

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

Traditional

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

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

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

Repeat "Save us," then "Both now"

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

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

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

By thy ho - ly birth - giv - ing, O pure one, Jo - a - chim and

Anne were de - liv - ered from the re - proach of bar - ren - ness; and

Ad - am and Eve were de - liv - ered from the cor -rup - tion of

death; the peo - ple do cel - e - brate\_\_\_\_ it,

hav - ing been saved from the stain of in - iq - ui - ty,

cry - ing un - to thee, the bar - ren doth give birth to the

The - o - to - kos, who nour - ish - eth our\_\_\_\_ life.\_\_\_\_\_

On Especially... (Tone 8)

The musical score consists of eight staves of Gregorian chant notation in common time, Treble clef, and a key signature of one sharp (F#). The lyrics are written below each staff. The notation includes various note values (eighth and sixteenth notes), rests, and slurs. The lyrics are as follows:

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



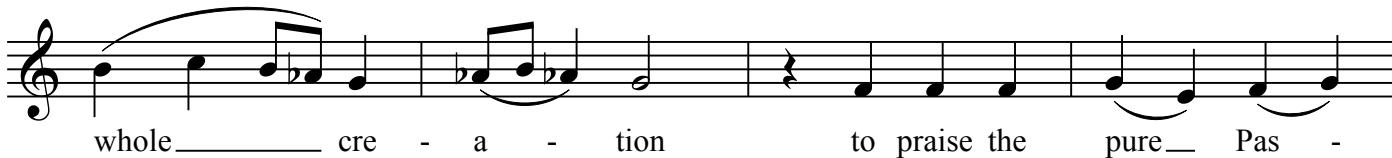
For with thee there is for - give - - ness.

Prosomion 1

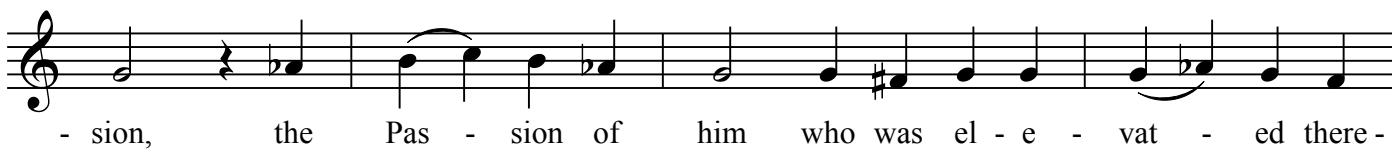
To the melody: *Having laid up all their hope*



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



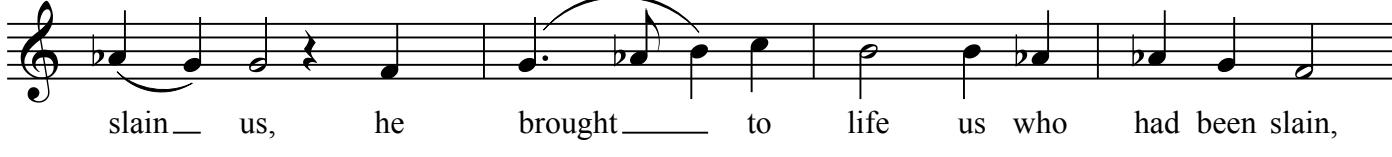
whole \_\_\_\_\_ cre - a - tion to praise the pure Pas -



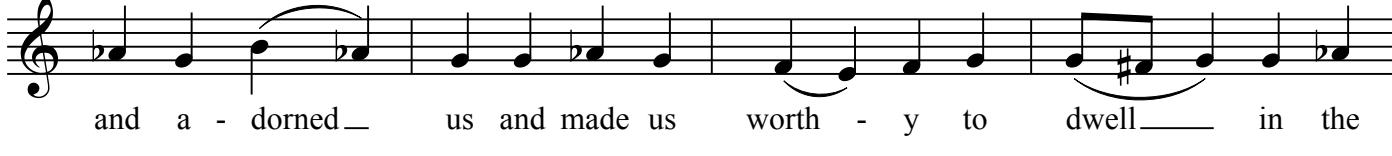
- sion, the Pas - sion of him who was el - e - vat - ed there -



- 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 the 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

Ver - i - ly, Mo - ses fore - shad - owed thee, \_\_\_\_\_ O

pre - cious Cross, when he lift - ed up his hands and con - quered the

stub - born Am - a - lek, O pride of be - liev - ers and

con - stan - cy of striv - ers, the a - dor - - - - ment of the A -

- pos - tles, the suc - cour of the right - eous, and the sal -

- va - - tion of all the up - right. Where - fore, cre -

- a - - tion, be - hold - ing thee el - e - - vat - ed re -

- joic - eth and cel - e - bra - - - - teth, glo - - - ri - fy - ing

Christ, who through thee ū - nit - ed 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 - demp - tion, and

Slow

he will de - liv - er Is - ra - el from all his in - iq - ui - 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\_ vener - a - ble Cross, sur - round - ed in\_ joy by the

ranks of an - gels, by thine el - e - va - tion to - day thou dost raise,

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,

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.

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 rob - ber 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.

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 the un - con-quer - a - ble

weap - on, the ad - ver - sar - y of Sa - tan,

since thou art the glo - ry of the Mar - tyrs and right-eous ones, their a -

- don - - ment in truth, the ha - ven of sal - va - - tion, which

grant - eth the world the Great Mer - - - cy.

Stichos - fast Slow

Praise ye the Lord our God, and fall down to his foot - stool.

Prosomion 2

Re - joyce, O Cross of the Lord, by which the

hu-man race hath been ab - solved from the curse, which is the sign of

true joy, the van-quish - er of en - e - mies

through its el - e - va - - tion, thou most re - vered, our suc-cour and the



- 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-corp-

- 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 Exapostilarion of the Feast twice, as on page 73 of this book, followed by another Exapostilarion 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.*

Glory 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

I may a-dore and glo-ri-fy thee.

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

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

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-sion.

Idiomelon Tone 6

Ison O Cross of Christ, O hope of Christians, and guide of the lost; O haven of the winter-locked; O victory in war and se-cu-ri-ty of the

ū - ni - verse; O phy - si - cian of the sick and re-sur rec - tion

of \_\_\_\_ the \_\_\_\_ dead, have mer - cy up - on \_\_\_\_

us.

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

Katabasiae Tone 8

Ode 1

Ison  
Ver - i - ly, Mo - - - - ses 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 o - ver

Phar - aoh and his char - - i - ots, did trace the Cross, \_\_\_\_ thus

sym - bol - iz - ing that in - vin - ci - ble weap - on.

Where - fore, do we praise Christ \_\_\_\_\_ our God,

for that he hath been glo - ri - fied.

Ode 3

Ison The rod is tak - en as a sym - bol of the mys - t'ry;

for by its bud - ding, it des - ig - nat - eth the Priest.

But now the tree of the Cross \_\_\_\_\_ hath blossomed forth with

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

Ode 4

Ison I have heard, \_\_\_\_\_ O Lord, of the mys - t'ry of thy \_\_\_\_\_

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

Where-fore, have I glo - ri - fied thy \_\_\_\_\_ God - head.

Ode 5

Ison      O thou \_\_\_\_ thrice - bless - ed Tree,      on which 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

world - tran - scand - 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

Ison The mad com-mand of the in - fi - del ty - rant hath

shak - en the na - tions, breath - ing forth threats and

blas - phe - mies 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 - ing 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.

Ison O ye youths, ē - 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 give - - - eth life

to all for - ev - er - more.

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

Musical notation for the first part of the hymn, featuring a single melodic line on a staff. The lyrics are: Mag - ni - fy, O my soul, the most\_ pre- cious Cross of the Lord.

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.

Musical notation for the third part of the hymn, featuring a single melodic line on a staff. The lyrics are: Mag - ni - fy, O my soul, the most\_ pre- cious Cross of the Lord.

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,

we wor - ship him, lift - ed up, and mag - ni - fy him.

Mag - ni - fy, O my soul, the most pre-cious Cross of the Lord.

A no - ble horn hath been raised to those of di - vine\_ mind,

the Cross\_ which is head of all, by which all the su - per - sen - su - ous

horns of sin - ners are crushed. Where-fore now, we a - dore\_ it\_

el - e - va - - ted, and mag - ni - fy it.

Mag - ni - fy, O my soul, the El - e - va-tion of the life - giv-ing Cross of the Lord.

Another Heirmos

Ver - i - ly, death which be - fell the hu - man race by eat - ing from the

tree, hath been a - bol - ished to - day\_ by the Cross; for the

curse of the first Moth - er and all her de - scend - ants hath

been un - done by him who was born of the un - de - filed  
The - o - to - kos, who all the pow'rs of heav - en  
*First time only*                           *Last time only*  
do mag - ni - fy.                           do mag - ni - fy.

Mag - ni - fy, O my soul, the El - e - va-tion of the life - giv-ing Cross of the Lord.

Holwey  
O Lord, that thou might - est not leave the bit - ter - ness of the  
tree a - bol - ished, thou didst re - move it com-plete - ly by the Cross.

Where - fore, in an - cient times the tree made the wa - ters of Mar - ah sweet,  
an - tic - i - pat - ing the act of the Cross, whom all the  
pow - ers of heav - en do mag - ni - fy.

Chanter (*Intone*): Glory to the Father and to the Son and to the Holy Spirit.                           Holwey  
O Lord, to - day by the Cross thou hast lift - ed up  
us who are im - mersed con - tin - ual - ly in the dark - ness of our

first par - ent; for as na - ture fell a - fore - time in - to  
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 Exapostilarion - 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.

The Cross is the might of be - liev - - - ing kings.  
The Cross is the stead - fast - ness of be - liev - - - ers. The Cross is the  
glo - ry of the an - - gels and the sting of Sa - - tan.\_\_\_\_

Second Exapostiliarion  
To the Melody: *Harken ye women*

To - day the Cross is el - e - vat - ed and the world is sanc - ti - fied;  
for thou who sit - teth with the Fa - ther and the Ho - ly Spir - it,  
when thou didst stretch thy hands\_\_\_\_ there - on, didst draw the whole  
world\_\_\_\_ to thy knowl - edge. Make wor - thy, there - fore, of  
thy di - vine\_\_\_\_ glo - ry those who re - ly\_\_\_\_ up - on\_\_\_\_ thee.\_\_\_\_

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, the 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

Slow

Praise God in his sanc - tu - ar - y, 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.

Prosomion 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.

Prosomion 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

The musical notation consists of four staves of music in G major (two sharps) and common time. The lyrics are integrated into the music, with each staff containing a portion of the text. The first staff starts with "fear: with fear be - cause of sin, be-ing un - wor - - -". The second staff continues with "- thy; with joy be - cause of the sal - va - - tion which". The third staff begins with "Christ, who was nailed there - on and who pos - ses - eth the". The fourth staff concludes with "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 thē an- cien t en - e -  
my hav-ing led cap-tive by de - sire drove a - way from God.  
Come, ye be - liev - ers, let us a - dore the

Tree — through which we were — made wor - - thy to crush the

heads of in - vis - i - ble en - e - - - mies.

Come, all ye — na - tions of — thē — earth, let us hon - - or with

songs of praise the Cross — of the Lord, cry - - - ing,

Peace be up - on thee, O Cross, O per - fec - tion of the re -

-demp - tion of fal - len Ad - - - am; for in thee do our kings of

stead - fast faith glo - - ry, since by thy — might, they sub - ju -

- gate the bar - bar - i - an peo - ple might - - i - ly.

Where - fore, as we Chris - tians greet thee \_\_\_\_\_ in fear, we

glo - ri - fy \_\_\_\_\_ God \_\_ nailed up - on \_\_\_ thee, say - ing,

O Lord who \_\_\_\_\_ wast cru - ci - fied \_\_\_ there - on, have

mer - cy up - on \_\_\_\_\_ us, since thou \_\_\_\_\_ art

good and the Lov - - - er of \_\_\_ man - kind. \_\_\_\_\_

*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: Al - le - lu - ia.

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

Entrance Hymn

Ex - alt ye the Lord our God, wor - ship at his

foot - stool for he is ho - ly. Save us, O Son of God,

who wast cru - ci - fied in the flesh, as we

sing to thee: Al - le - lu - ia.

Original Melody

The musical notation consists of five staves of music for a single voice. The first staff begins with a treble clef and a common time signature. The lyrics for this staff are: "Do thou, who of thine own good will wast el - e-vat - ed up - on the Cross," followed by a repeat sign. The second staff continues with the lyrics: "be - stow thy boun - ties up - on the new peo - ple which is". The third staff begins with a repeat sign and the lyrics: "called by thy Name, O Christ our God; make glad with thy might". The fourth staff begins with a repeat sign and the lyrics: "those who law - ful - ly gov-ern, grant-ing them vic - to - ry o - ver their". The fifth staff begins with a repeat sign and the lyrics: "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..."*

The musical notation consists of seven staves of Gregorian chant in common time, treble clef, and a key signature of one sharp (F#). The lyrics are as follows:

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. \_\_\_\_\_

Kazan/Holwey

The light of thy coun - te -  
- nance hath been im - pressed,  
- 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 - ia.

Special Melody  
*"Be Quick to Anticipate"*

The musical score consists of seven staves of music in common time, treble clef, and a key signature of one flat. The lyrics are written below each staff. The first staff begins with a note labeled 'Ison'. The music features various note values including eighth and sixteenth notes, with several melodic lines and harmonic progressions. The lyrics describe the birth and mission of John the Baptist.

Ison

Re - joyce, 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,  
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  
Slow  
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  
Slow  
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

Sav - - - iour of \_\_\_\_\_ our \_\_\_\_\_ souls.

Verse 4 Fast

For with the Lord there is mer - cy, and with Slow him is a - bun - dant re - demp - tion, and he will de - - - liv - er Is - ra - el from all\_\_\_\_\_ his in - iq - ui - ties.

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

Verse 5 Fast      Slow

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

Stichera 5

O Lord, Thek - la was sep - a - rat - ed from her\_\_\_\_ tea - - cher un - - will - ing - ly, but she found\_\_ thee con - - tend - - ing with her at the time of strug - - gle. In be'ng de - prived\_\_ from her gar - - ments, she was veiled\_\_ by thy glo - - ry. Then she\_\_\_\_\_ was

The musical notation consists of eight staves of Gregorian chant notation on a treble clef staff. The lyrics are written below each staff. The first two staves are for the main hymn, followed by a section labeled "Verse 6 Fast" with a "Slow" instruction. The remaining six staves are for the "Stichera 6". The lyrics are as follows:

crowned — by thy hand for the strug - gle on be -  
- half \_\_\_\_\_ 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.

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

And a - mong the man - y pred - a - to - ry beasts  
she stayed with - out harm; be'ng pro - tect - ed by thy

hand, O Sav - - iour 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 the 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

strug - - - gle, O first a - mong \_\_  
wom en mar - - - tyrs of Christ: \_\_  
There-fore, thou hast bold - ness with him; save our souls from  
dan - gers; we who keep thy mem - o - ry most  
joy - ful - ly as a most high feast day.  
Both now and ev - - - er, and un - to  
a - ges of a - ges. A - - - men.

Theotokion Tone 6

Who shall not mag - ni - fy thee, most Ho - - ly  
Vir - - gin? And who shall not praise thy

birth - giv - - - ing, free of pain\_\_\_\_ and tra -

- vail - - - - ing? For the 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.\_\_\_\_ 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 the earth.

Prosomion 2

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

dew, for thou art faith - ful; and in just - ice burned the  
pa - gans. It glo - ri - fied\_\_ thee in sav - ing thee from

beasts and from be - ing\_\_ torn\_\_ by\_\_ bulls.

Stichos Fast

Slow

He hath set my feet up - on the rock.

Prosomion 3

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

Thou\_\_ didst re - ject thy be-trothed fol - low - ing the words of

Paul, who\_\_ taught\_\_ of the Church as Bride;

with whom thou didst as - cend to the most\_\_ joy - ful

goal. And so thou\_\_ didst be - come be - trothed to the

One\_\_ whom thou\_\_ wert\_\_ ea - ger to\_\_ ob - - tain.

Slow

Glo - ry to the Fa - - ther and to\_\_ the\_\_ Son and

to\_\_ the Ho - ly Spir - - it.

O A - - pos - - tle, First\_\_ of Mar - - tyrs thou didst

tram - - ple on the at - - tackts of the

li - - ons. Thou\_\_ didst em - - bar - - rass Tha -

- my - - - - ris and didst fol - - -

- low the Bride - - groom cry - ing out: O Christ, I

ran af - ter thy\_\_ fra - - - - grance.

Be - cause thou didst fol - low Paul, thou didst ac - - cept the gift of

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 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 Vir - gin, Thek - la, thou d - ost 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 martyrs, Thekla of many  
struggles and equal of the Apos-  
tles, 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 be-  
trothed. Wherefore, thou didst gain from the  
presence of Christ  
the triumphal 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 - joyce 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 slaug - - ter

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

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

faith in the Trin - - i - - ty.

Now she en - joy - eth rest with the an - gels, in - ter -

-ceed - ing with the Sav - - ior for the sal -

- va - - tion of our souls.

Verse 2 Fast

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

Slow

psal - - - ter - y and harp.

Idiomelon 2

O Thek - la, first of strug - glers,

thou didst take Je - sus our God as a bride - groom in the Heav -

- ens, be - lit - - - tling thine earth - ly

bride - groom and be - trothed. For the sake of thine in - tel - li-gence,

thou didst not suc - cumb to thy moth - er's vain\_\_\_\_ bab - blings.

Thou didst fol - low Paul, car - ry - ing the sign\_\_\_\_ of the

Cross on thy should - ers. Thou wast 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

Slow

Praise him with the tim - brel and dance, praise him

with the stringed - instruments and or - gans.

Idiomelon 3

O A - pos - tle Thek - la, thou didst give thy - self to the

208

all - pow - er - ful com - mand of God, 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.

Slow

Idiomelon 4

O ye lov - ers of mar - - tyrs, make \_\_\_\_\_

fes - tive prep - a - ra - tion, for it is time for

strug - gles and the 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 - ced - 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 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.

\*(This "Both now" is used with permission. Text & music copyright, 2005. Holy Transfiguration Monastery, Brookline, MA.)

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.