

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 - privéed 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.____
our souls.)____

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

Prosomion 1

To the melody: *Thou art the joy*

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

Stichos

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

The musical notation consists of five staves of music in G clef, common time, and a key signature of one sharp. The lyrics are written below each staff:

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

The musical notation consists of three staves of music in G clef, common time, and a key signature of one flat. The lyrics are written below each staff:

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,

The musical notation consists of ten staves of music in G clef, common time, and a key signature of one flat. The lyrics are written below each staff. The music features various note values including eighth and sixteenth notes, with several melodic phrases separated by fermatas.

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 in - stru - ments and or - gans.

Idiomelon 3

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

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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.

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Kontakion of St. Thekla

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