

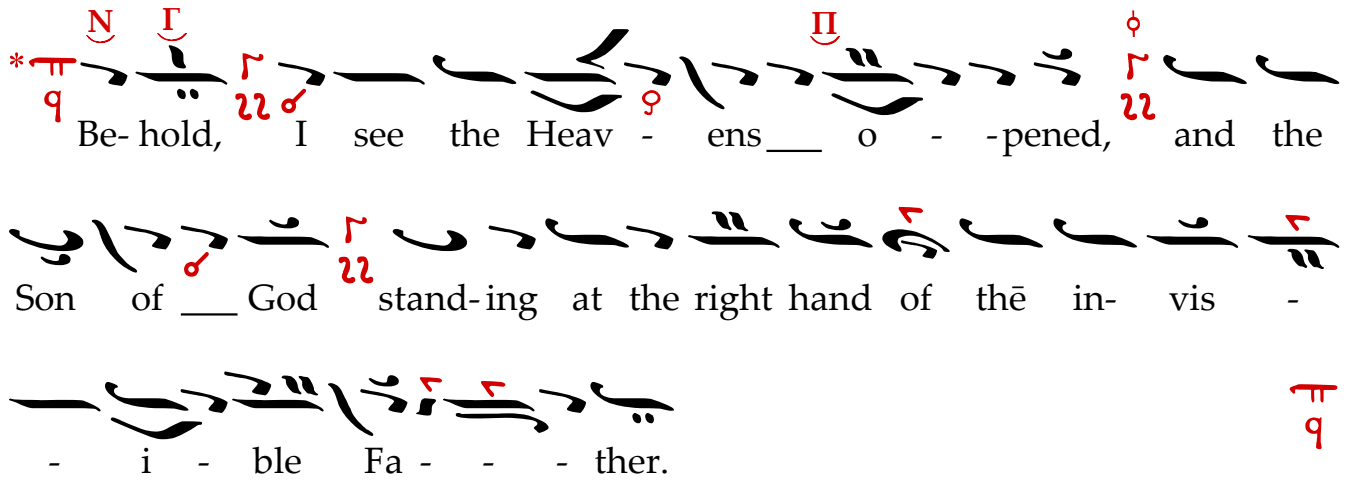
# SAINT STEPHEN THE FIRST MARTYR AND DEACON

DECEMBER 27TH  
AT THE PRAISES - 1ST IDIOMELON

*Mode 4̇ Πα*


W<sup>Π</sup>ith spir - it - ual flow - - ers,<sup>π 9</sup> let us the faith - ful  
plait a <sup>Π</sup> crown<sup>π 9</sup> wor - thy of a prize - win - ner <sup>π 9</sup> for <sup>Π</sup> Ste -  
phen,<sup>22</sup> the first <sup>π 9</sup> to <sup>π 9</sup> con - - tend; <sup>π 9</sup> for he it  
is that pre - pared the way <sup>π 9</sup> for the Mar - - tyrs,<sup>N</sup> and <sup>π 9</sup> with  
joy <sup>Π</sup> he <sup>π 9</sup> cried: <sup>π 9</sup> Be - hold, I see the Heav  
- ens <sup>22</sup> o - pened,<sup>Γ</sup> and the Son <sup>π 9</sup> of <sup>π 9</sup> God <sup>22</sup> stand - ing  
at the right hand of the in - vis - - i - ble Fa - -  
- ther. <sup>π 9</sup>

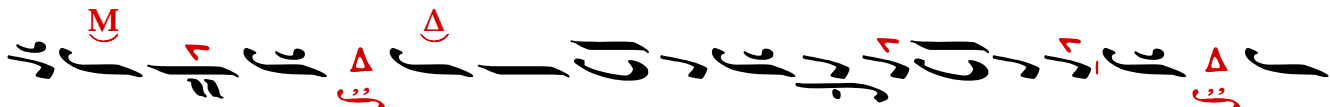
*Alternate line:*



  
 \* Be- hold, I see the Heav - ens\_\_ o - -pened, and the
   
 Son of \_\_ God stand-ing at the right hand of the in- vis -
   
 - i - ble Fa - - - ther.


## 2ND IDIOMELON


Mode 


  
 Thou hast clad thy - self in \_\_\_\_\_ ho - li - ness, O bless - -


  
 -ed Ste - phen, thou First Mar - tyr and First\_ Dea - - con, thou


  
 fel - low com - mu - ni - cant with \_\_\_\_\_ the\_ An - - - gels.


  
 Be - seech and in - ter - - - cede with the sin - less Lord and


  
 Sav - iour in \_\_ our \_\_\_\_\_ be - - - half.

## 3RD IDIOMELON

Mode 

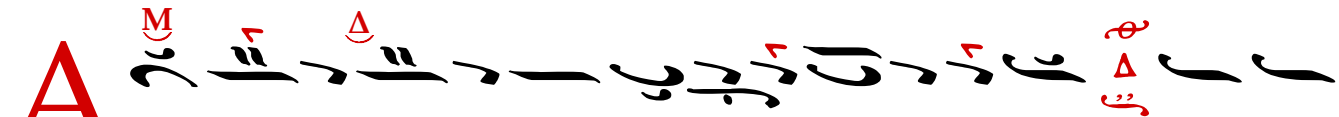





**B** e - ing first a - mong Dea - cons, thou wast al - so \_ shown\_   
 to \_ be the first a - mong Mar - tyrs, O all - ho - - ly   
 Ste - phen. For thou be - cam - est a path \_\_\_\_\_ for   
 \_ the \_\_\_\_\_ Saints, and ledd - est man - y - y Mar - - - tyrs   
 un - to \_\_\_\_\_ the \_\_\_\_\_ Lord. There - - - fore, Heav -   
 en was o - pened un - to \_\_\_\_\_ thee and God \_\_\_\_\_ ap -   
 peared \_\_\_\_\_ to \_\_\_\_\_ thee. Do thou en - treat \_ Him that   
 our \_\_\_\_\_ souls \_\_\_\_\_ be \_\_\_\_\_ saved.

*Alternate beginning:*

**B** e - ing first a - mong \_\_\_\_\_ Dea - - cons,

## 4TH IDIOMELON

Mode 

  
**A** s is \_ meet, let us hon-our \_ Ste - - phen, the First  
  
 Dea - con and \_ First \_ Mar- - - tyr, the no - ble ser - -  
  
 -vant \_ of \_ Christ. For while stand - ing in the midst \_  
  
 of \_ the trans - gres - - - - - sors, he saw  
  
 the \_ Son stand - ing \_ at \_ the Fa - ther's right \_  
  
 hand.

5TH IDIOMELON

Mode  $\frac{4}{2}$  IIIa

O glo - ri-ous Ste - - phen, cit - i - zen of Heav -  
 - en and bless - ed ser - - vant of Christ,  
 of - fer in - ter - ces - sion in be - half of our  
 souls.

## 6TH IDIOMELOON

Mode  $\frac{4}{2}$  Πα

S te - - - - - phen, the good first - fruit of \_\_  
 the \_\_\_\_\_ Mar - - - - - tyrs, who was full of \_\_ grace  
 and \_\_\_\_\_ pow - - er, who wrought signs \_\_\_\_\_ and \_\_ might - y \_\_  
 won - - ders a - mong the \_\_ peo - - ple, was stoned \_\_\_\_\_ by \_\_  
 the \_\_\_\_\_ law - - - - - less. But he shone \_\_\_\_\_ like \_\_  
 an an - - - - - gel, and saw at the right hand of \_\_ pow - -  
 er the glo - - ry of \_\_ Thee Who wast in - car - - nate  
 for \_\_ our \_\_\_\_\_ sakes; and he\_ was tak - en \_\_\_\_\_ up  
 \_\_\_\_\_ in - to the Heav - ens \_\_\_\_\_ by \_\_\_\_\_ the Spir - - it  
 \_\_\_\_\_ of \_\_\_\_\_ grace. And as he dwell - - - eth \_\_\_\_\_ with the

choirs \_\_\_\_\_ of thē \_\_\_\_\_ An - - gels, \_\_\_\_\_ he in- ter-  
 ced - eth that \_\_\_\_\_ our \_\_\_\_\_ souls \_\_\_\_\_ be \_\_\_\_\_ saved.

*Alternate line:*

he in- ter- ced - eth that \_\_\_\_\_ our souls be \_\_\_\_\_ saved. \_\_\_\_\_

*Mode  $\frac{4}{2}$   $\overset{\circ}{\Pi}\alpha$*


*Alternate beginning:*

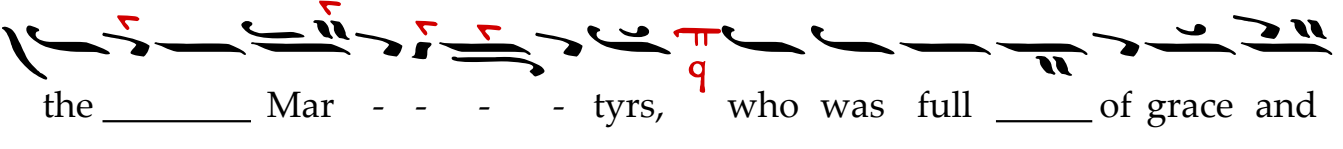
**S**te - - - - phen, the good first-fruit of the Mar -  
 -tyrs, who was full \_\_\_\_\_ of grace and pow - - - er, who  
 wrought signs and might-y \_\_\_\_\_ won - - ders a-mong the peo - ple, was  
 stoned by the \_\_\_\_\_ law - - - - less.

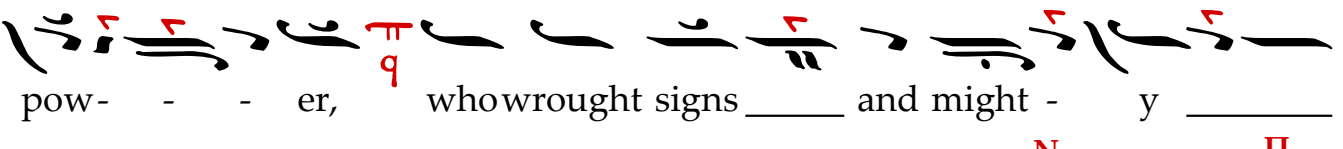


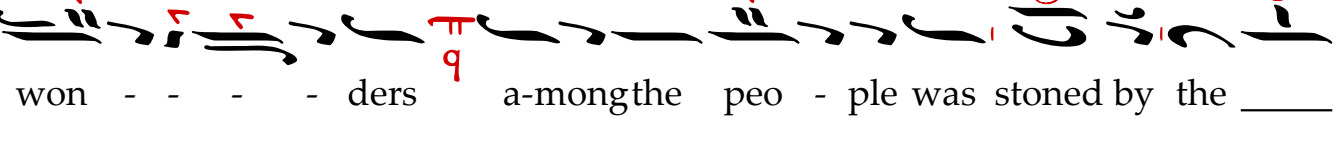
*Another, somewhat radical, alternate beginning:*


Mode  $\frac{4}{2}$   $\overset{\circ}{\Pi}\alpha$


  
 te - - - - - phen, the good first - fruit of \_


  
 the \_\_\_\_\_ Mar - - - - - tyrs, who was full \_\_\_\_\_ of grace and

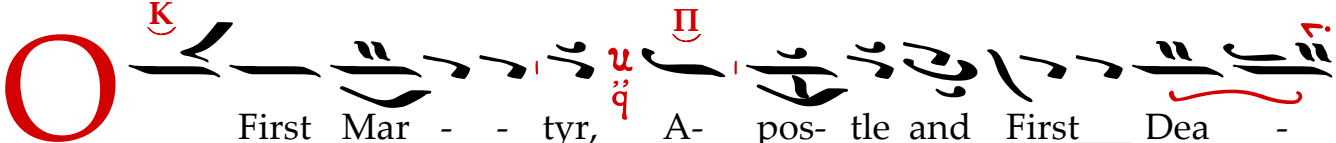

  
 pow- - - - er, who wrought signs \_\_\_\_\_ and might - y \_\_\_\_\_



  
 won - - - - - ders a-mong the peo - ple was stoned by the \_\_\_\_\_

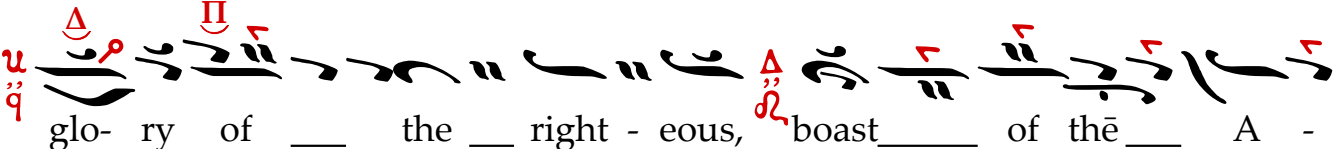

  
 law - - - - - less.

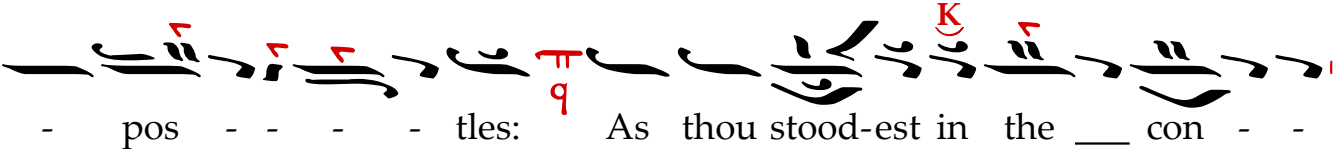
## DOXASTIKON AT THE PRAISES

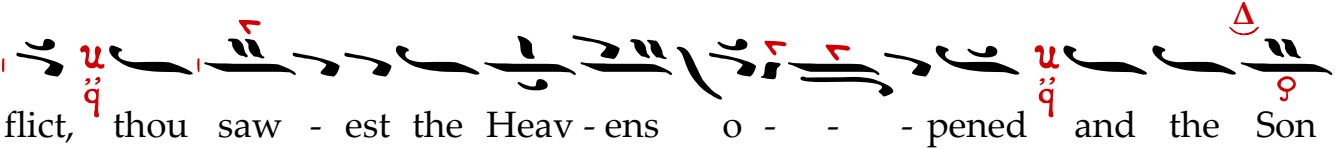
*Mode ᾠ̇IIIa*

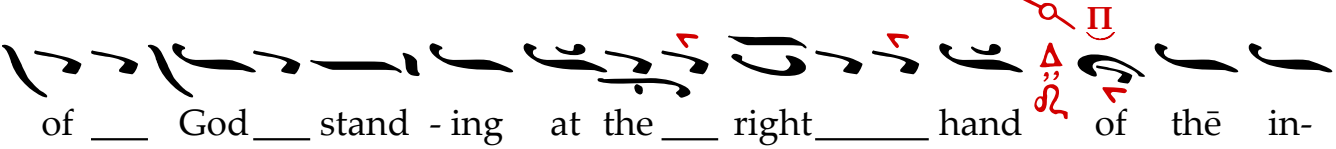

  
 First Mar - - tyr, A- pos- tle and First\_\_ Dea -



  
 - - con, gate - way of \_\_ the \_\_\_\_\_ Mar - - - - tyr,



  
 glo- ry of \_\_ the \_\_ right - eous, boast\_\_\_\_ of the\_\_ A -

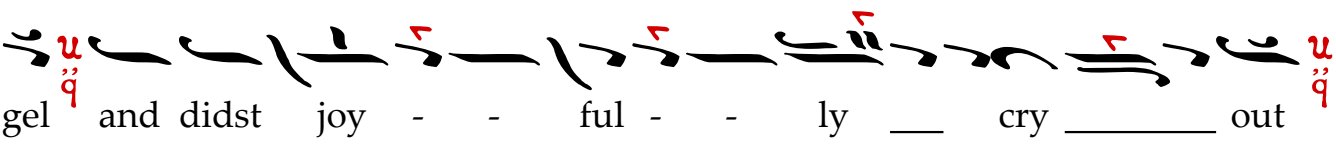

  
 - pos - - - - tles: As thou stood-est in the \_\_ con - -

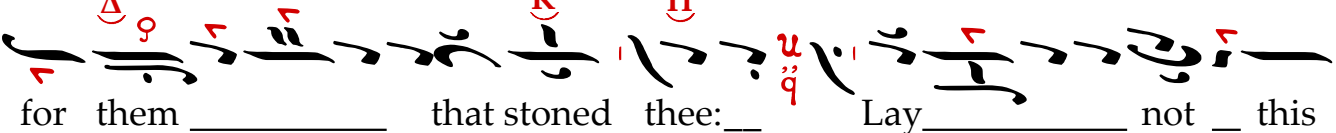

  
 flict, thou saw - est the Heav - ens o - - - - pened and the Son



  
 of \_\_ God\_\_ stand - ing at the \_\_ right\_\_\_\_ hand of the in-



  
 vis - - i - - ble Fa - - - ther. Where - -


  
 fore,\_\_ thou shon - est in coun-te - nance as an \_\_ an - -


  
 gel and didst joy - - ful - - ly \_\_ cry \_\_\_\_\_ out


  
 for them \_\_\_\_\_ that stoned thee: \_\_ Lay \_\_\_\_\_ not \_\_ this


 sin \_\_\_\_\_ to \_\_\_\_\_ their \_\_\_\_\_ charge. \_\_\_\_\_ And now, do


 thou \_\_\_\_\_ ask \_\_\_\_\_ that they \_\_\_\_\_ who ac - claim \_\_\_\_\_ thee


 \_\_\_\_\_ with \_\_\_\_\_ love \_\_\_\_\_ be grant-ed for - give - - ness of sins and


 \_\_\_\_\_ great mer - - cy.



## "BOTH NOW" - FOR THE FEAST

*Mode ᾠ̇IIIa*

I n - com - pre - hen - si - ble is the \_\_ mys - ter - y which is ac -  
 com - plished in Beth - - le - hem \_\_ to - - day! He that  
 is in - vis - i - ble, \_\_ is \_\_ seen; \_\_ the Flesh - less re -  
 ceiv - - - eth \_\_\_\_\_ flesh; the Word as - sum - eth \_\_ sub - -  
 stance; and He Who Is, be - com - eth \_\_ what He \_\_\_\_\_  
 \_\_\_\_\_ was \_\_\_\_\_ not. In a cave, a \_\_ Vir - gin bring - eth  
 forth \_\_\_\_\_ a \_\_\_\_\_ new - born \_\_\_\_\_ Babe that is the \_\_  
 Fash - ion - er \_\_ of na - - - ture. A man - ger por -  
 tray - eth a heav - - - en - ly \_\_ throne; cat - tle be - come an \_\_  
 im - - age of the ar - rays \_\_ of \_\_ the Cher - - -

u - - - bim. <sup>π q</sup> Shep- herds <sup>κ</sup> mar - - vel, <sup>u q</sup> Wise \_\_\_\_\_ Men

\_\_\_\_\_ bring \_\_\_\_\_ gifts, <sup>π</sup> and An - - gels \_\_\_\_\_ sing prais - - - es,

say - - - ing: <sup>π q</sup> Glo- ry to God in \_\_\_\_\_ the \_\_\_\_\_ high -

est, <sup>v' 22</sup> and on earth \_\_\_\_\_ peace; <sup>u q</sup> for Em- ma- nu - el, <sup>Δ 22</sup> \_\_\_\_\_

with- out suf - fer- ing \_\_\_\_\_ change, <sup>Δ 22</sup> \_\_\_\_\_ hath been well pleased \_\_\_\_\_ to

be \_\_\_\_\_ with men. <sup>π q</sup> \_\_\_\_\_

*Alternate line:*

\* <sup>v' 22</sup> and on earth, \_\_\_\_\_ peace, <sup>u q</sup> \_\_\_\_\_

DOXASTIKON AT THE APOSTICHA OF THE PRAISES

Mode  $\overset{\Delta}{\text{N}} \overset{\text{N}}{\text{N}} \overset{\text{N}}{\text{N}}$

**R**  $\overset{\Delta}{\text{N}}$  e - j o i c e \_\_\_\_\_ in the \_\_\_\_\_ Lord,  $\overset{\text{N}}{\text{N}}$  O c r o w n - b e a r -

$\overset{\text{N}}{\text{N}}$  - i n g \_\_\_\_\_ S t e - - p h e n,  $\overset{\text{N}}{\text{N}}$  i m - i - t a - - t o r o f t h e \_\_\_\_\_

M a s - - - t e r;  $\overset{\text{N}}{\text{N}}$  f o r \_\_\_\_\_ t h o u \_\_\_\_\_ b e - c a m - - - e s t  $\overset{\text{N}}{\text{N}}$  t h e

F i r s t M a r - t y r o f \_\_\_\_\_ C h r i s t o u r \_\_\_\_\_ K i n g,  $\overset{\Delta}{\text{N}}$  a n d d i d s t d e - s t r o y \_\_\_\_\_ t h e \_\_\_\_\_

e r - - - r o r  $\overset{\text{N}}{\text{N}}$  o f t h e l a w - - - l e s s \_\_\_\_\_ J e w s.  $\overset{\text{N}}{\text{N}}$  I n - t e r -

c e d e w i t h t h e L o r d i n o u r \_\_\_\_\_ b e - - - h a l f.  $\overset{\text{N}}{\text{N}}$

## ANOTHER SETTING

*Mode  $\hat{\pi}\hat{\sigma}\hat{\eta}$   $\hat{N}\hat{\eta}$* 

**R** e - jice \_\_\_\_\_ in the \_\_\_\_\_ Lord, \_\_\_\_\_ O crown-bearing \_\_\_\_\_

Ste - - phen, im- i - ta - tor of the \_\_\_\_\_ Mas

- - - ter; for thou be - cam - - est the First Mar

- - tyr of Christ \_\_\_\_\_ our \_\_\_\_\_ King, and didst de- stroy

thē \_\_\_\_\_ er - - ror of the law- less \_\_\_\_\_ Jews. \_\_\_\_\_ In - ter - cede

with the Lord in our \_\_\_\_\_ be - - - half.

 $\hat{v}$   
 $\hat{\sigma}$

"BOTH NOW" - FOR THE FEAST

*Mode* ᾠδὴ Νη

**A** mar-vel-lous mys-ter - y is be-stowed  
 this day: all na - ture is made new,  
 and God be- com - - - eth man. That which  
 He was, He hath re - mained; and that which He  
 was not, He hath tak - - - en un - to Him - - - self,  
 suf-fer- ing nei-ther min - gling nor di - - -  
 vi - - - sion.

*Alternate beginning:*

**A** mar-vel-lous mys - te - ry is be - stowed this  
 day.