

**THE 16th DAY OF THE MONTH OF DECEMBER
COMMEMORATION OF THE HOLY PROPHET HAGGAI
AT VESPERS**

On “Lord, I have cried ...,” 3 Stichera of the holy prophet, in Tone VIII:
Spec. Mel.: “Thy martyrs, O Lord ...”:

Having become a dwelling-place and animate temple of thy Lord through the splendor of thy life and thy sojourn, O most honored one, thou didst raise up to Him Who reigneth over the whole world the inanimate temple which had fallen of old. Him do thou beseech with thy supplications, that He grant great mercy unto all.

Thou wast a vessel of the Spirit, pleasing in luster, receiving effulgence imparted to thee from the heavens; wherefore, thou didst prophesy the deliverance of all men by the Savior. Him do thou beseech with thy supplications, that He grant great mercy unto all.

Bathed in luminous radiance, deemed worthy of vision, and shown to be full of the most pure enlightenment which never waneth, O blessed one, preserve those who hymn thee, entreating the one Lord, that He grant great mercy unto all.

But if Alleluia be chanted at Matins instead of “God is the Lord ...,” we chant the following Stichera of the Theotokos before the foregoing, in the same melody:

Rescue me from the hands of the serpent, the slayer of men, who through deception engageth me in battle, that he might put me utterly to death, O Lady. Crush his jaws, I pray, and destroy his wiles, that, delivered from his claws, I may magnify thy power.

I am a barren tree devoid of the fruit of salvation, O most immaculate one. Wherefore, I tremble at the thought of being cut down, lest wretch that I am, I be cast into the unquenchable fire. For this cause, I fall down before thee: Deliver me therefrom, and show me forth as fruitful, O pure one, by thy mediation before thy Son.

My thoughts are impure, my mouth deceitful, and my deeds defiled. When then shall I do? How shall I meet the Judge? O Virgin Lady, entreat thy Son, Creator and Lord, that He accept my spirit in repentance, in that He alone is compassionate.

Glory ..., Both now ..., Theotokion, in Tone VIII:

Woe is him who hath angered his God! and woe is me for I ever abide in despondency, slothfulness and ignorance! O Virgin and Lady; help me who am darkened, and entreat thy Son and Creator to grant me forgiveness of mine offenses.

Stavrotheotokion: **T**he unblemished heifer, beholding her Bullock * willingly nailed upon the Tree, * cried out aloud, lamenting piteously: * “Woe is me, O my most beloved Child! * How hath the ungrateful assembly of the Jews rewarded Thee, * desiring to leave me childless and bereft of Thee, ** O my most beloved Child?”

AT MATINS

Both canons from the Oktoechos, and of the holy prophet, the acrostic whereof is:
“We sing the divinely given words of Haggai”, by Theophanes, in Tone VII:

ODE I

Irmos: Unto our Immutable God, * Who brought Israel out from the Red Sea, * let us chant a hymn of victory * for He hath been glorified.

Standing before God as a true prophet with divine sight, O blessed one, be thou mindful of those who hymn thine honored memory.

Having set thyself firmly upon the steadfast foundation of the virtues, O divinely blessed one, thou didst build thyself up as an animate temple.

Thy most pure mind which ever gazed at God as far as it was able, O blessed one, was illumined with the gifts of heaven shining from afar.

Theotokion: Having in her womb conceived Thee in the flesh, the Word of God Who wast begotten without mother before time, the Virgin gave birth to Thee, her Son, without a father.

ODE III

Irmos: The Church of Christ hath been confirmed by faith; * wherefore she crieth out unceasingly in hymns, chanting: * Holy art Thou, O Lord! * and my spirit doth hymn Thee!

Having released us from a cruel captivity to the demons by Thy divine power, O Savior, show us forth as Thine honored temples, who cry aloud: Holy art Thou, Who savest our souls!

O prophet, who abidest in the highest and fillest the whole world with sanctity, the temple showeth thee crying aloud: Holy art Thou, Who savest our souls!

The divine Spirit Who sendeth down grace upon all, dwelt in thy heart and taught thee to cry aloud: Holy art Thou, O Lord, Who savest our souls!

Theotokion: He Who is the Lover of mankind, Who wisely fashioned all creation by His word, fashioned Himself into our form through thee, O Theotokos, becoming a man in His loving-kindness.

Sessional Hymn of the holy prophet, in Tone III:

Spec. Mel.: “Of the divine Faith ...”:

Possessed of a mind illumined by the divine Spirit, O all-blessed Prophet Haggai, thou didst foretell the mysteries of God, disclosing the revelation of things to come, and speaking of the fulfillment of things. Entreat Christ God, that He grant us great mercy.

Glory ..., Both now ..., Theotokion, in Tone III:

Without separating Himself from the divine Essence when He took flesh in thy womb, the one Lord remained God though He had become a man; and even after thy birthgiving He preserved thee, His Virgin Mother, as immaculate as thou wast before giving birth. Him do thou earnestly beseech, that He grant us great mercy.

Stavrotheotokion: Thy pure Mother who hath not known wedlock, O Christ, * upon seeing Thee hanging dead upon the Cross, * said, weeping maternally: * How hath the iniquitous and ungrateful synagogue of the Jews repaid Thee, * which hath enjoyed Thy many and great wonders, ** O my Son?

ODE IV

Irmos: I have heard report of Thee, O Lord, * that Thou hast appeared on earth to save us. * Wherefore, we cry aloud: * Glory to Thy power, O Lord!

To Thy prophet, O Christ, Thou didst reveal the Virgin - the animate temple, pleasing to Thee, - from whence Thou didst come. And with him we cry aloud: Glory to Thy power, O Lord!

Thou hast gathered to Thee all the rejected ones, O Lord, freeing us from slavery to the enemy, as the God-pleasing prophet hath said.

The salvation of the nations which would come afterwards didst Thou reveal to Thy prophet, O Christ, who crieth out to Thee: Glory to Thy power, O Lord!

Theotokion: Thou didst turn the curse of Adam into a blessing, O Lady, giving birth to Christ for our sake. To Him do we cry: Glory to Thy power, O Lord!

ODE V

Irmos: I rise at dawn to Thee, * and I cry unto Thee O compassionate Lord: * do Thou illumine my soul, darkened by sins, * with the light of Thy commandments, and guide it!

Grant, O blessed one, that those who celebrate thy radiant memory may become temples of the living God, establishing them on the rock of the dogmas by thy supplications.

In that thou art our Benefactor, O Lord, grant us Thy peace, the peace which edifieth the soul, of which the godly Haggai foretold in the divine Spirit.

Truly great will be the glory of the Church of the incarnate Word Who hath shared human nature, surpassing that of the assembly of Israel of old.

Theotokion: O blessed and exceedingly glorious Mother who knew not a man, impart life to my soul, which hath been slain by sins and buried by mine unrestrained passions.

ODE VI

Irmos: Jonah cried out from the belly of Hades: * Lead my life up from corruption! * And we cry aloud unto Thee: * O almighty Savior, have mercy on us!

Teaching piety to the youth, O blessed one, thou didst erect a sanctified temple to the Master of all, promising an abundance of good things.

O Savior, Thou didst lead us up from far captivity and the uttermost depths, bringing us up to the city on high, in that Thou lovest mankind.

Rejoicing, O prophet, through the illumination of the Spirit thou didst utter beforehand words of action, teaching us piety through justification.

Theotokion: Having of his own will fallen, Adam was expelled from paradise; but the Word Who was incarnate from the Virgin, calleth him back and leadeth him up to delight on high.

ODE VII

Irmos: Cast into the fiery furnace, * the venerable children transformed the fire into dew, * crying aloud thus in hymnody: * Blessed art Thou O Lord, the God of our fathers!

Having purified thy mind, thou didst manifestly receive the effulgence of the Spirit, O prophet, prophesying splendidly and crying aloud: Blessed art Thou, O Lord God of our fathers!

Beholding thee passing through a most sacred life, God appointed thee the prophet of His coming, wherefore thou didst cry aloud unto all: Blessed art Thou, O Lord God of our fathers!

Theotokion: He Who saved the three children in the fiery furnace, having made His abode within thy womb, O Virgin, doth save those who trust in Him and cry aloud: Blessed is the Fruit of thy womb, O all-pure one!

ODE VIII

Irmos: The King of glory, who is alone without beginning, * Before Whom all the powers of heaven stand in awe * and the hosts of angels tremble: * O ye priests praise, and ye people * supremely exalt Him throughout the ages.

We hymn Thee, the Master of all, Whom Haggai, the prophet of divine vision, hath taught us to worship and praise, singing: O ye priests praise! and Ye people supremely exalt Him throughout the ages!

When the beginningless Word appeared in latter times, O prophet of vision divine, thou didst manifestly proclaim Him, crying: O ye priests praise! and Ye people supremely exalt Him throughout the ages!

Theotokion: He Who before was invisible and infinite in essence became finite and visible in thy womb, O all-pure one. To Him do we cry aloud with faith: O ye priests praise! and Ye people supremely exalt Him throughout the ages!

ODE IX

Irmos: **O** all-hymned one, * who art higher in eminence than the heavens: * having seedlessly conceived the beginningless Word * thou hast given birth to the incarnate God for all mankind. * Wherefore, we all magnify thee.

Having tasted divine vision which transcendeth description, thou didst put away earthly cares, O prophet, and worthily standest before our supremely glorious God. Wherefore, all of us, the faithful, call thee blessed.

Thy godly and wondrous life hath shown thee to be an intercessor before God, O blessed and divinely wise one; and thou dwellest eternally with the incorporeal choirs. Wherefore, we all ever call thee blessed.

It was fitting for thee, as a teacher of piety, to be with God and to mingle in His light, O blessed one: Entreat Him now, that He deliver our souls from temptation.

Theotokion: **T**ruly didst thou supra-naturally become the dwelling-place and golden ark of the King of all, having Christ, the only incarnate Bestower of the law, within thee, O Birthgiver of God.