

THE VIGIL SERVICE COMMON TO THE HOLY ANGELS AND OTHER BODILESS POWERS.

On “Lord, I have cried ...,” the Stichera, in Tone IV:

Spec. Mel.: “As one valiant among the martyrs ...”:

O ye Angels, supreme leaders of the bodiless powers, * most illustrious servants of the thrice-illuminating Divinity, * whom with the powers above, * ye joyfully praise exclaiming: * Holy art Thou, O Father, * Holy art Thou, O Beginningless Word, * Holy art Thou also, O Holy Spirit, * one glory, one kingdom and nature, ** one Divinity and power.

O Michael and Gabriel, fiery is your appearance, * as are your virtues wondrous, * ye are the first among the Angels, * for in your immaterial nature ye traverse the ends of the universe, * executing the commands of the Creator of all, * acknowledged as powerful in strength, * rendering temples dedicated to you, * and venerated on account of your holy calling ** sources of healing for all.

As hath been written O Lord: * “Thou makest, Thyne angels spirits and Thy ministers a flame of fire”, * so hast Thou shown to be pre-eminent * among the angelic orders * Thyne Archangel Michael * together with Thy supreme commander Gabriel, * who at Thy behest, obey Thee O Word, * chanting the Trisagion hymn, ** and with fear, proclaim Thy Glory.

Glory ..., in Tone VI:

Rejoice with us, all ye angelic orders, * for today your Leaders and our intercessors, * the great commanders, * gloriously appear in their honorable temple blessing us. * Wherefore hymning them as is meet we cry aloud: * Shelter us within the shadow of your wings, * O ye Supreme Leaders of the bodiless hosts.

If the Celebration be with a Polyeleos, and not a Resurrection Service, sing the following Dogmatic in Tone VI (If the service is a Resurrection service sing in the Tone of the Dogmatic for that service):

Both now ..., in Tone VI:

Who doth not call thee blessed, O most holy Virgin? * Who will not hymn thy most pure birthgiving? * For the only-begotten Son Who hath shone forth timelessly from the Father, * came forth, ineffably incarnate, from thee, O pure one; * By nature he is God, by nature for our sakes, he hath become a man * not divided into two Hypostases, * but known in two natures without commingling. * Him do thou beseech, O pure and most blessed one, ** that our souls find mercy!

Otherwise, the Theotokion: **Rejoice** with us, all ye choirs of virgins, * for our intercessor and mediatrix, our shelter and great refuge, * hath today in her honorable and divine temple * comforted the afflicted; * wherefore, dutifully hymning her, let us cry: * “Shelter us within thy divine intercessions, ** O most pure Theotokos, Sovereign Lady.”

The Entrance. The Prokeimenon of the day. The Three Lessons, if appointed.

THE READING IS FROM JOSHUA THE SON OF NUN (5, 13-15).

It came to pass, when Joshua was by Jericho, that he lifted up his eyes and looked, and, behold, there stood a man over against him with his sword drawn in his hand; and Joshua went up to him and said unto him: Art thou for us, or for our adversaries? And he said, As Commander of the host of the Lord am I now come. And Joshua fell on his face to the earth, and said unto Him: What saith my Lord unto His servant? And the Commander of the Lord's host said unto Joshua: Loose thy shoe from off thy foot; for the place whereon thou standest is holy. And Joshua did so.

THE READING IS FROM THE BOOK OF JUDGES (6, 2. 7. 11-24).

It came to pass in those days that the hand of Midian prevailed against the children of Israel, and they cried unto the Lord God. And there came an Angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite ; and his son Gideon threshed wheat by the wine-press to hide it from the Midianites. And the Angel of the Lord appeared unto him, and said unto him: The Lord is with thee, thou mighty man of valor. And Gideon said unto him: O, my Lord, if the Lord be with us, why then is all this befallen us ? and where be all the miracles which our Fathers told us of, saying: Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us, and delivered us into the hands of the Midianites. And the Lord looked upon him and said: Go in this thy might, and thou shalt save Israel from the hand of the Midianites, and, behold, I have sent thee. And Gideon said unto Him: O my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least of my Father's house. And the Lord said unto him: Surely I will be with thee, and thou shalt smite the Midianites as one man. And Gideon said unto Him: If now I have found grace in Thy sight, then shew me a sign that Thou talkest with me. Depart not hence, until I come unto Thee, and bring forth my present and set it before Thee. And the Angel of the Lord said unto him: It is I and I will tarry until thou come again. And Gideon went in, and made ready a kid and unleavened cakes of an ephah of flour: the flesh he put in a basket, and he put the broth in a pot, and brought it out unto Him under the oak and worshipped Him. And the Angel of the Lord said unto him: Take the flesh and the unleavened cakes and lay them upon this rock and pour out the broth. And he did so. Then the Angel of the Lord put forth the end of the staff that was in His hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the Angel of the Lord departed out of his sight. And when Gideon perceived that He was an Angel of the Lord, Gideon said: Alas, O Lord God! for because I have seen an Angel of the Lord face to face. And the Lord said unto him: Peace be unto thee, fear not; thou shalt not die. Then Gideon built an altar there unto the Lord and called it Jehovah-shalom even unto this day.

THE READING IS FROM THE PROPHET ISAIAH (14, 7-20).

Thus saith the Lord: Let the whole earth break forth into singing; yea, let the fir trees rejoice at thee, and let the cedars of Lebanon say: Since thou art laid down, no fitter has come up against us. Hell beneath is vexed at meeting thee, at thy coming; it stirreth up all the giants against thee, even the chief ones of the earth; it hath raised up from their Thrones all the kings of the nations. All they shall speak and say unto thee: Art thou also become weak as we? art thou become like unto us? Thy pomp is brought down to the grave, and all thy noise; the worm is spread under thee and the worms cover thee. Thou art fallen from heaven, O Aurora, shining in the morning. Thou art broken down against the ground, thou which didst weaken the nations! For thou hast said in thy heart: I will ascend into heaven, I will exalt my throne above the stars of heaven, I will sit also upon the high mount in the midst of mountains that are in the north; I will ascend above the heights of the clouds, I will be like the Most High. Yet thou shalt be brought down to hell, to the foundations of the earth. They that see thee shall wonder and say of thee: This is the man that made the earth to tremble, that did shake kingdoms, that made the universe a wilderness, and destroyed the cities thereof, that loosed not his prisoners into their houses. All the kings of the nations lie in glory, yea every one in his own house, but thou shalt be cast out of thy grave like an abomination of the dead, with those dead that are slain, thrust through with a sword, that go down to the pit. As the raiment steeped in blood cannot be clean, so also thou wiltst not be clean, for thou hast destroyed My laws and slain My people, and thou shalt never be renowned.

On the Aposticha, these Stichera: in Tone I:

O ye commanders of the spiritual hosts, * ever standing before the throne of the most high, * entreat the Lord to grant peace to the world ** and to our souls great mercy.

Verse: He maketh His Angels spirits * and His ministers a flame of fire:

The Leader of the powers on high, * Michael, first among the celestial hierarchies, * ever accompanying us and preserving us from every attack of the devil, * hath called us today unto this feast. * Wherefore let us come, O ye lovers of feasts and ye lovers of Christ, * taking with us the flowers of the virtues, * and with pure thoughts and an ever-clear conscience, * let us reverence the assembly of Archangels, * for standing before God and ever chanting the Trisagion hymn, ** they pray that our souls may be saved.

Verse: Praise Him, all ye His Angels, * praise Him, all ye His hosts.

O ye commanders of the spiritual hosts, * standing before the immaterial Godhead, * with the radiance of the thrice-illuminating glory, * ye illumine the universe, * and with unceasing voices chant the Trisagion hymn; ** wherefore pray ye that our souls may be saved.

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

As the defenders and commanders of the Angels, * O Supreme Leaders, * deliver from every necessity and tribulation, * and from wickedness and transgressions * those who hymn and beseech you, O glorious ones, * since, as bodiless hosts, ye ever behold the Immaterial One, * illumined with the unapproachable light of the glory of the Most High; * for out of love for mankind and for our sake He hath assumed flesh from the Virgin, * in His desire to save the race of mankind.

The Troparion, in Tone IV:

O supreme commanders of the heavenly hosts, * we entreat you unworthy as we are, * that by your prayers, you will encompass us * with the protection of the wings of your immaterial glory * preserving us who fall down before you and earnestly cry aloud: * deliver us from all misfortunes, ** for ye are the commanders of the hosts on high.

Glory ..., Both now ..., Theotokion or Stavrotheotokion:

The Dismissal:

AT MATINS

On “God is the Lord ...,” the Troparion, in Tone IV:

O supreme commanders of the heavenly hosts, * we entreat you unworthy as we are, * that by your prayers, you will encompass us * with the protection of the wings of your immaterial glory * preserving us who fall down before you and earnestly cry aloud: * deliver us from all misfortunes, ** for ye are the commanders of the hosts on high. (Twice)

Glory ..., Both now ..., Theotokion or Stavrotheotokion:

After the 1st chanting of the Psalter, the Sessional Hymn, in Tone VI:

The angelic hosts standing before Thy throne, O Christ, * ever pray for the race of mankind; * do Thou therefore grant peace unto all through their intercessions, * and by their prayers subdue the insolence of our enemies. (Twice)

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

O Theotokos, who at the sound of the archangel’s voice conceived in thy womb the Word, Who with the Father and the Spirit is equally beginningless, thou hast been revealed to be more exalted than the cherubim, seraphim and thrones.

After the 2nd chanting of the Psalter, the Sessional Hymn, in Tone VI:

Ever rejoicing around the throne of the King of all, * O ye orders of Angels, * preserve us who in faith invoke your intercessions, * and deliver us from sufferings. (Twice)

Glory ..., Both now ..., Theotokion:

O Ever-Virgin Rejoice! * for thou art the door which opened unto God, * Who having ineffably entered therein, * issued forth from thence.

After the Polyeleos, the Megalyntarion: We magnify you, O Archangels and Angels and all the heavenly hosts, Cherubim and Seraphim, who glorify the Lord.

Another: We magnify you, O Archangels, Angels, Principalities, Authorities, Thrones, Dominions, Powers, Cherubim and fearful Seraphim who glorify the Lord.

Verse: I will sing unto the Lord throughout my life, I will chant to my God for as long as I have my being.

After the Polyeleos, the Sessional Hymn, in Tone VI:

O ye, splendid Angels of God * standing before the divine throne of grace, * and having received true humility and illumination from the divine light, * with all the noetic lovers of mankind, * you look down upon us who suffer from the malicious

persecution of the prince of this world * and thus sleep in darkness. * Come then, O ye Archangels, to our assistance * and deliver us from the snares of our enemy, the originator of evil, * for unto the shelter of your wings, O all-famed ones, ** do we all have recourse. (Twice)

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

O all-good Birthgiver of God * thou art the hope, the shelter and the refuge of those who put their trust in thee, * intercessor for the world, * do thou, together with the bodiless ones, * ever entreat the man-befriending God Whom thou hast brought forth, * O most blessed one, ** that He may deliver our souls from all that threatens us.

If of Polyeleos rank, and not a Resurrection Service, chant the following:

The Song of Ascents: The first antiphon, in Tone IV:

From my youth * do many passions war against me; * but do Thou Thyself defend ** and save me, O my Savior.

Ye haters of Zion * shall be shamed by the Lord; * for like grass, by the fire ** shall ye be withered.

Glory ..., Both now ...,

In the Holy Spirit, * every soul is quickened, * and, through cleansing, is exalted ** and made radiant by the Triple Unity in a hidden sacred manner.

Prokeimenon, in Tone IV:

The Prokeimenon: Who maketh His Angels spirits * and His ministers a flame of fire.

Verse: Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly.

Let every breath.

THE HOLY GOSPEL ACCORDING TO ST. LUKE (Lk. 10, 16-21)

The Lord said unto his Disciples: He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy name. And he said unto them, I beheld Satan as lightning fall from heaven. Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you. Notwithstanding in this rejoice not, that the spirits are subject unto you; but rather rejoice, because your names are written in heaven. In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so, Father; for so it seemed good in thy sight.

After the 50th Psalm:

Glory ..., in Tone VI:

Through the prayers of the Bodiless Hosts * O Merciful One, ** blot out the multitude of our transgressions.

Both now ..., in Tone VI:

Through the prayers of the Theotokos, * O Merciful One, ** blot out the multitude of our transgressions.

Have mercy on me, O God, * according to Thy great mercy; * and according to the multitude of Thy compassions, ** blot out my transgressions.

Then the Sessional Hymn, For One Angel, in Tone VI:

As the chief defender and leader of Angels, * do thou, O Supreme Commander (name), * deliver from every want and every tribulation, * from wickedness and from mortal sins * those that hymn thee and implore thee, O glorious one, * since, as One bodiless, thou dost behold the Immaterial One * and art therefore illumined with the unapproachable light of the glory of the Most High; * for out of love for mankind and for our sake He hath taken flesh from the Virgin, ** in His desire to save the race of mankind.

Or for many, in Tone VI:

Thine Angels, O Christ, * stand in fear before the throne of thy majesty * and with the outpouring of Thy light * are ever illumined, * The heavenly cantors and ministers of Thy commands * who are ever sent by Thee, ** enlightening our souls.

The Canon, in Tone VIII:

ODE I

Irmos: Let us, O ye people, send up a hymn * unto our wondrous God * Who hath freed Israel from bondage, * chanting a hymn of victory * and crying aloud: * We sing unto Thee, O only Master.

Refrain: Holy Angels and Archangels pray to God for us

Refrain (for one): Holy Archangel (name) pray to God for us

Let us, O ye faithful, hymn the uncreated Trinity that ruleth over all the immaterial orders of the heavenly choirs, who worship Him exclaiming: Holy, Holy, Holy art Thou, O God Almighty.

At the beginning of creation, Thou, the Fashioner of Angels, established the bodiless hosts which surround Thy most precious throne, and exclaim unto Thee: Holy, Holy, Holy art Thou, O God Almighty.

Rejoice, O Gabriel, witness of the mystery of God's incarnation, and thou O Michael, foremost among the orders of the immaterial ones, who cry unceasingly: Holy, Holy, Holy art Thou, O God Almighty.

Theotokion: I tremble before the mystery of Thy condescension, O Christ, for being God by nature, Thou wast pleased to be born of a Virgin as man, that Thou mayest save the world from enslavement to the enemy.

ODE III

Irmos: Thy fear, O Lord, do Thou plant * in the hearts of Thy servants * and be Thou the confirmation of us * who in truth call upon Thee.

In strength hast Thou, O Immortal One, established the mighty ones who perform Thy most holy will, and who above, ever stand before Thee.

Do Thou, O Christ, ever harken unto the supplications of the Supreme Leaders of the Angels, the initiates of Thine incarnation and august awakening, who ever intercede for us.

As One truly Compassionate Thou hast established the Angels as guardians of mankind and showing them to be, O Christ, ministers of salvation unto Thy holy ones.

Theotokion: Ineffably hast thou, O Bride of God, conceived the Lord and Savior Who doth deliver from all dangers, those who invoke thee in truth.

The Sessional Hymn, in Tone VIII:

Spec. Mel.: "That which was mystically commanded ...":

O ye ministers of the Most High, * Leaders of the celestial beings * standing first before the highest and dreadful throne of the divine glory, * Michael and Gabriel, * Supreme Leaders of the Angels, * together with all the bodiless hosts. * We beseech you who unceasingly pray on behalf of the world, * that by your supplications, * we may obtain the remission of our sins, * and empowered with mercy and grace, * may greet you in the day of judgment. **(Twice)**

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

I have fallen into the abyss of wicked despondency, and vexation on account of the multitude of my wicked and impure deeds, and am now stuck fast in despair. O Sovereign Lady Theotokos, by thy compassion save me, in that thou art the help and salvific cleansing of sinners.

The Stavrotheotokion: Behold, O pure one, * Him who took flesh from thy pure blood * and who beyond all understanding was born from thee, * hanging upon the tree in the midst of malefactors, * thy heart was pained, and with maternal lamentations thou didst cry aloud: * "Woe is me, O my sweetest child!" * Yet I hymn Thy compassion, * for how ineffable is Thy divine condescension ** by which Thou hast granted restoration and life unto Thy creation!.

ODE IV

Irmos: Like unto One that mounts a steed, * Thou O Lord, hast taken in Thy hands * the reins of Thine angels * and thus commanding them, hast become * the salvation of those who sing in faith: * Glory to Thy power, O Lord.

Thy virtue, O Lover of mankind, overshadows the Angels and fills the ends of the world with Thy glorious and divine praise, and with them we cry unto Thee, O Beginningless One: Glory to Thy power O Lord. (Twice)

O compassionate One, Thou didst come forth for the salvation of Thy people, O Christ, and by Thy power didst call them friends, wherefore Thine appearance bringeth great joy unto those who cry unto Thee in faith proclaiming: Glory to Thy power, O Lord.

Theotokion: As a Virgin and Mother thou, O most pure one, hast appeared supernatural, since thou hast brought forth Christ as both God and man, to Whom the angelic orders cry out with fear: Glory to Thy power, O Lord.

ODE V

Irmos: Thou hast enlightened * with the knowledge of God * the ends of the universe * that lay in the night of ignorance, * do Thou also, O Lord, illumine me * with the dawning of Thy love for mankind.

Carried by an eternal immutable celestial desire to serve Thee in the highest, O Christ, Thou summit of all desire, the angelic hosts unceasingly glorify Thee.

O Christ, Thou hast made those who hymn Thy majesty spiritual by nature and incorruptible by Thy grace, fashioning Thine Angels after the divine image, O Incomprehensible One.

O Christ, Thou hast preserved Thy servants from inclinations to evil by keeping them close to Thee. For being the Source of true goodness, Thou dost embellish with goodness those who worthily serve Thee.

Theotokion: Do Thou, O all-immaculate one, who hast brought forth the Giver of life, revive my soul deadened with vile passions and set me upon the path to eternal and blessed life.

ODE VI

Irmos: Thou O Lord, didst place Jonah alone within the sea monster. * Do Thou save me, * who am ensnared in the nets of the enemy, * as thou didst save him from corruption.

In a Divine manner hast Thou O Lord, by Thy word, brought out of nothingness into being, the heavenly immortal hosts, rendering them radiant.

Ye have become, O bodiless ones, honorable initiates of the praise of God, and dwellers of the heavenly and truly Divine tabernacle, worthily serving the Creator.

Thee, O truly beginningless Son of God, do the spiritual orders of the bodiless Ones unceasingly praise and glorify as the Creator and Fashioner of all things.

Theotokion: Thou O most pure one, wast deemed worthy to hold in thine arms Him Who from eternity sitteth on the right hand of the Father. Do thou therefore incline Him to grant unto thy servants, O pure one, mercy.

The Kontakion, in Tone II:

Supreme Leaders of God's armies and ministers of the divine glory, * princes of the bodiless Angels and guides of men, * ask ye for that which is beneficial for us, and for great mercy, * as Supreme Leaders of the Bodiless Hosts.

The Ikos: In Thy writings, O Lover of mankind, Thou hast said there is great joy among the Angels in heaven over the repentance of a sinner, O Immortal One. Wherefore we that are snared in sins always boldly implore Thee, the only Sinless One and Searcher of hearts, as One abounding in mercy, to show compassion and send down upon us, the unworthy Ones, Thy compunction, granting unto us pardon, and to hearken unto the intercession of the Commanders of the bodiless ones who without ceasing, O Master, make intercession for us all before Thee.

ODE VII

Irmos: The Hebrew children in the furnace * boldly trampled upon the flames, * changing the fire into dew, they cried aloud: * "Blessed art Thou, O Lord our God, throughout the ages."

O Compassionate One, Thou hast revealed the immaterial nature of Thine Angels to be luminous, and ever imbued with the ineffable divine light, as they cry unto Thee: Blessed art Thou, O Lord God, unto the ages.

Ever before Thee stand a myriad host of Angels serving Thee, unable to endure the noetic vision of Thy countenance they unceasingly cry unto Thee: Blessed art Thou, O Lord our God, throughout the ages.

Trinitarion: By Thy Hypostatic Word Thou hast created the many ranks of Angels and having sanctified them with the divine Spirit, Thou hast taught them to cry, O God we bless the Trinity, throughout the ages.

Trinitarion: Contemplating the three Hypostases, we glorify the unbounded nature of the Father, Son, and Holy Spirit, crying aloud: Blessed art Thou, O Lord God, throughout the ages.

ODE VIII

Irmos: Glorified in the holy mountain, * the Lord revealed the mystery of the Ever-Virgin unto Moses * in the flames of the burning bush: * praise ye and supremely exalt Him throughout all ages.

Let us emulate the life of the Angels and directing our thoughts on high, let us, together with the Angels, chant with understanding; praise ye the Lord and supremely exalt Him throughout all ages.

Ever surrounding the throne of Glory, in ceaseless motion before God as participants of the joy of Heaven, the Angels proclaim; praise ye the Lord and supremely exalt Him throughout all ages.

Trinitarion: **L**et us bow down and magnify the Trinity, Who maketh a flame of immaterial fire those who without ceasing serve on high, and the Angels whom He hath made spirits chanting; praise ye the Lord and supremely exalt Him throughout all ages

Theotokion: **T**hou wast made worthy O Theotokos to carry in thine arms Him before Whom tremble a myriad of Angels and Archangels in the heavens; do thou therefore entreat Him that those who magnify Him throughout all the ages may be saved.

ODE IX

Irmos: **T**hou hast passed the limits of nature, * having conceived the Maker and the Lord, * and didst become a door of salvation * unto the world; * wherefore we unceasingly magnify thee, O Theotokos.

O Thou, Who hast ineffably united the things of earth with the those in Heaven, and by the Angels and mankind perfected one Church, O Christ, Thee do we unceasingly magnify.

O ye Angels and Archangels, Thrones, Authorities and Dominions, Principalities and Powers, and ye Cherubim and Seraphim, together with the Theotokos, we beseech you to ceaselessly intercede on behalf of the world.

Showing yourselves as the protectors of all, O Michael and Gabriel, we beseech you to visit those who lovingly honor your all-festive memory, and to deliver from every misfortune those who in faith sing your praises.

Theotokion: **R**ejoice, O holy Bride of God! Rejoice thou who brought forth unto the faithful the Light of the world; Rejoice! rampart and protection of all! We beseech thee as our benefactor to unceasingly intercede for us unto God.

Exapostilarion, in Tone III:

Spec. Mel.: “By the spirit in the sanctuary ...”:

O Michael, Supreme Commander of the fiery ministers, * thou hast obtained from the Father a place foremost among the celestial hosts; * wherefore also possessing the brightness of His glory, * thou art the fist among the immaterial ranks of angels, surrounding His most pure throne.

Glory ..., Both now ..., Theotokion:

The ranks of the bodiless hosts honor thy birth, * for thou alone hast filled those born on earth with joy; * wherefore we the faithful glorify thee, * the most immaculate one, * magnifying in hymns thee * who hast kindled for those in darkness ** the never-waning light of the morning-star.

On the Praises, 4 Stichera, in Tone II:

O ye spiritual beings, * divine and incorporeal! * surrounding the immaterial throne of glory, * with flaming lips ye chant the Trisagion hymn * unto God the Ruler: * Holy God, the beginningless Father, * Holy Mighty the Son co-beginningless, * Holy Immortal-Spirit of the same essence, ** glorified together with the Father and the Son. (Twice)

With immaterial lips and spiritual mouths * the orders of the Angels offer unceasing praise * unto Thine unapproachable Godhead, O Lord; * and the pure minds and ministers of Thy glory praise Thee, O Lord; * with whom Michael the bodiless one and Gabriel the greatly resplendent one, * foremost commanders of the angelic powers on high, * are our instructors, * enjoining us to chant hymns unto Thine unapproachable glory, O Lover of mankind; * before Whom they also unceasingly make entreaties on behalf of our souls.

In Tone IV:

O Christ God, with lips of fire the Cherubim hymn Thee, * and with immaterial mouths the choir of Archangels unceasingly magnify Thee, * and Michael, the Supreme Leader of the powers on high, * unceasingly offereth hymns of victory unto Thy glory, * He it is who hath enlightened us this day, * that on the occasion of this bright festival * we may worthily chant with our mortal lips the Trisagion hymn, * filling everything with Thy praise ** for Thou grantest unto the world Thy great mercy!

Glory ..., in Tone V:

O Archangel, wherever thy grace overshadoweth, * the power of the devil is driven away, * for the fallen morning star cannot bear to see thy light. * Wherefore we entreat thee to extinguish with thine intercessions * the fire-bearing arrows which he directs against us, * delivering us from his temptations, ** O worthily praised Supreme Commander (name).

Both now ..., Theotokion in Tone V:

We bless thee, O Virgin Theotokos, * and we, the faithful, glorify thee as is meet, * thou unassailable city, * impregnable rampart, ** and steadfast intercession and refuge of our souls.

Stavrotheotokion: Upon seeing her Lamb hastening to the slaughter * the Ewe-lamb eagerly followed Him crying aloud: * “Whence goest Thou, O my sweetest Child? * O most beloved Jesus, * sinless Lord, rich in mercy, * O longsuffering Christ, * why dost Thou so swiftly and so fearlessly proceed? * Speak to me Thy handmaiden, * O my well-beloved Son: * pass not by me, Thy Mother, without a word, * O all-compassionate God, ** who grantest the world great mercy.”

The great Doxology: If a small Doxology is read, the following is chanted after the Aposticha:

Glory ..., in Tone IV:

Supreme Leaders of the Heavenly Hosts, * we implore you that by your prayers you will encircle us, * unworthy as we are, * with the protection of the wings of your immaterial glory * and guard us who fall down before you and fervently cry: * deliver us from dangers, ** for you are the commanders of the powers above.

Both now ..., Theotokion in Tone IV:

O Theotokos, Queen of all, * thou praise of the Orthodox: * cast down the proud arrogance of the heretics, * and put to shame the countenances of those * who neither bow down before nor honor thy precious image, ** O most pure one.

Stavrotheotokion: **T**he most pure one, * beholding Christ, the lover of mankind, crucified, * His side pierced by a lance, * cried out, lamenting: * “What is this, O my Son? * How have these thankless people rewarded Thee * for the good things Thou hast done for them? * Dost Thou hasten to leave me childless, O most Beloved? ** I marvel, O Compassionate One, at Thy voluntary crucifixion!”

After Our Father ..., Troparion, in Tone IV:

O supreme commanders of the heavenly hosts, * we entreat you unworthy as we are, * that by your prayers, you will encompass us * with the protection of the wings of your immaterial glory * preserving us who fall down before you and earnestly cry aloud: * deliver us from all misfortunes, ** for ye are the commanders of the hosts on high.

Glory ..., Both now ..., Theotokion or Stavrotheotokion:

The Dismissal:

AT LITURGY

Typika and the Beatitudes.

In strength hast Thou, O Immortal One, established the mighty ones who perform Thy most holy will, and who above, ever stand before Thee. (Twice)

Do Thou, O Christ, ever harken unto the supplications of the Supreme Leaders of the Angels, the initiates of Thine incarnation and august awakening, who ever intercede for us.

As One truly Compassionate Thou hast established the Angels as guardians of mankind and showing them to be, O Christ, ministers of salvation unto Thy holy ones.

In a Divine manner hast Thou O Lord, by Thy word, brought out of nothingness into being, the heavenly immortal hosts, rendering them radiant. (Twice)

Ye have become, O bodiless ones, honorable initiates of the praise of God, and dwellers of the heavenly and truly Divine tabernacle, worthily serving the Creator.

Theotokion: Thou O most pure one, wast deemed worthy to hold in thine arms Him Who from eternity sitteth on the right hand of the Father. Do thou therefore incline Him to grant unto thy servants, O pure one, mercy.

The Troparion and Kontakion from the Typicon, but if there be none in the Typicon, chant the following:

Troparion, in Tone IV:

O supreme commanders of the heavenly hosts, * we entreat you unworthy as we are, * that by your prayers, you will encompass us * with the protection of the wings of your immaterial glory * preserving us who fall down before you and earnestly cry aloud: * deliver us from all misfortunes, ** for ye are the commanders of the hosts on high.

Kontakion, in Tone II:

Supreme Leaders of God's armies and ministers of the divine glory, * princes of the bodiless Angels and guides of men, * ask ye for that which is beneficial for us, and for great mercy, * as Supreme Leaders of the Bodiless Hosts.

Prokeimenon, in Tone IV:

The Prokeimenon: Who maketh His Angels spirits * and His ministers a flame of fire.

Verse: Bless the Lord, O my soul; O Lord my God, Thou hast been magnified exceedingly.

THE EPISTLE OF ST. PAUL TO THE HEBREWS (2: 2-10)

Brethren: if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompence of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will? For unto the angels hath he not put in subjection the world to come, whereof we speak. But one in a certain place testified, saying, What is man, that thou art mindful of him? or the son of man that thou visitest him? Thou madest him a little lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him. But we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour; that he by the grace of God should taste death for every man. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings.

Alleluia, in Tone V: Praise Him, all ye His angels; praise Him all ye His hosts.

Verse: For He spoke and they came to be; He commanded, and they were created.

THE GOSPEL ACCORDING TO ST. MATTHEW (13:24-30, 36-43)

The Lord spake the following parable saying: The kingdom of heaven is likened unto a man which sowed good seed in his field: But while men slept, his enemy came and sowed tares among the wheat, and went his way. But when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy hath done this. The servants said unto him, Wilt thou then that we go and gather them up? But he said, Nay; lest while ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them: but gather the wheat into my barn Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. He answered and said unto them, He that soweth the good seed is the Son of man; The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked one; The enemy that sowed them is the devil; the harvest is the end of the world; and the reapers are the angels. As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of

man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.

Communion Verse: Who maketh His Angels spirits * and His ministers flames of fire.