

THE GENERAL VIGIL SERVICE TO AN APOSTLE.

On "Lord, I have cried ...", the Stichera, in Tone VIII:

Spec. Mel.: 'What shall we name thee'.

O Apostle what shall we name thee?, * heaven, since thou hast confessed the glory of God ? * a stream, since thou dost mystically give drink unto creation? * a star, that illumines the Church? * a cup which pours forth holy nector? * or true friend of Christ and companion of the Bodiless Powers? * We entreat thee, do thou make supplication that our souls be saved.

O glorious God-seeing Apostle! * Beautiful have become thy feet treading well along the paths of preaching * and making narrow the way of the enemy by the breadth of thy divine knowledge of the Word * who hath appeared in the coarseness of the flesh * and who O radiant one hath selected thee as a most glorious disciple. * Do thou make supplication unto Him that our souls may be saved.

O Godly-spoken Apostle, * thou wast truly sent from Christ * as a luminous arrow wounding our enemies * and manifestly granting unto wounded souls cures; * wherefore we dutifully, * glorify thee and celebrate today thy holy feast. * Do thou ever intercede that our souls be saved.

Glory ..., Now & Ever ..., Theotokion in Tone IV:

To the Theotokos we the sinful and lowly ones, * do we now earnestly hasten; * and we fall down in repentance, * crying out from the depths of our soul: * O Mistress, have compassionate pity and mercy upon us! * Hasten thou, for we are perishing * from the multitude of our transgressions! * Turn not thy servants empty away, ** for thee do we have as our only hope!

The Stavrotheotokion: Upon beholding Thee, * the Lamb and Shepherd, upon the Tree, * the ewe-lamb who bore Thee lamented, * and maternally exclaimed to Thee: * "O most desired Son, * how is it that Thou art suspended upon the tree of the Cross? * How is it that Thine arms and legs are nailed * by the iniquitous ones, O long-suffering Word, ** and that Thou hast shed Thy blood, O Master?"

If an Idiomelion be appointed, Glory ..., in Tone VI:

Divine grace was poured out through thy lips, * O glorious Apostle (*name*), * and thou wast shown to be a lamp of the Church of Christ, * teaching the spiritual sheep * to believe in the Consubstantial Trinity, * and in the One Divinity.

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 the Dogmatic of the Tone for that service]:

Now & Ever ..., in Tone VI:

Who doth not call thee blessed, O all-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 Persons, * but known in two natures without comingling. * Him do thou beseech, O pure and most blessed one, ** that our souls find mercy!

Otherwise, Theotokion: **No** one that fleeth unto thee, O all-pure Virgin Theotokos, * departeth from thee ashamed; * for those that asketh grace of thee, ** ever receiveth a gift for their profitable petition.

Stavrotheotokion: **U**pon seeing Thee crucified, O Christ, * she who gaveth birth unto Thee cried aloud: * "What is this strange mystery that I see, * O my Son How is it that Thou diest?, * suspended upon the Tree, ** O Bestower of life?"

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

THE 1ST GENERAL EPISTLE OF JOHN (3:21 - 4:6)

Beloved, if our heart condemn us not, [then] have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us. Beloved, believe not every spirit, but try the spirits whether they are of God: because many false Prophets are gone out into the world. Hereby know ye the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God: And every spirit that confesseth not that Jesus Christ is come in the flesh is not of God: and this is that [spirit] of antichrist, whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them: because greater is he that is in you, than he that is in the world. They are of the world: therefore speak they of the world, and the world heareth them. We are of God: he that knoweth God heareth us; he that is not of God heareth not us. Hereby know we the spirit of truth, and the spirit of error.

THE 1ST GENERAL EPISTLE OF ST. JOHN, (4, 11-16)

Beloved: if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit. And we have seen and do testify that the Father sent the Son [to be] the Savior of the world. Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.

THE 1ST GENERAL EPISTLE OF ST. JOHN, (4, 20-21 ; 5, 1-5)

Beloved: If a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also. Whosoever believeth that Jesus is the Christ is born of God: and every one that loveth him that begat loveth him also that is begotten of him. By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments: and his commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, [even] our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God.

At the Aposticha, these Stichera: in Tone IV:

Spec. Mel.: 'Thou hast given a sign'.

O Apostle, having obtained * an invincible authority over demons, * and power in the name of Christ * drive thou away the princes of darkness. * Like a sun thou hast passed through the regions of the earth * shining forth enlightenment, * and, O glorious one, instructing all the lands, * preaching Christ's first and saving coming.

Verse: Their sound hath gone forth into all the earth * and their words unto the ends of the world.

Resembling the first grace * and the most essential and divine life, * thou hast shown thyself (name) to be a good man in deed, * and named a son of divine grace. * for on account of the goodness of thy disposition and the purity of thy mind * thou hast appeared unto all to be a sincere disciple of Christ.

Verse: The heavens declare the glory of God, * and the firmament proclaimeth the work of His hands.

O Apostle (name), * through divine inspiration, * and like a well fashioned instrument, * thou hast devoted thyself to the conversion of the Gentiles, * instructing them by word and deed, * in the knowledge of Christ, * enlightening all to confess * the true Divinity of Jesus, the Savior of our souls.

Glory ..., in Tone II:

Leaving earthly cares O Apostle (name), * and having followed Christ, sealed with the breath of the Holy Spirit, * thou wast sent by Him unto the lost nations * to turn mankind unto the light of the knowledge of God, * thereupon, having ended the exploits of thy divine passion * and the suffering of multifarious tortures, * thou didst give thy soul unto Christ; * we beseech thee O all-blessed one to entreat Him, * that He grant unto us great mercy.

Now & Ever ..., in Tone II:

If the celebration be with a Polyeleos, sing the Theotokion of the Resurrection:

O new wonder greater than all the wonders of old! * For who hath ever known a mother to give birth without having known a man, * and to bear on her arm Him Who sustaineth all creation? * Yet it was the will of God to be born. * O all-pure one, who carried Him as an infant in thy embrace * and before Whom thou hast a mother's boldness: * cease not to pray in behalf of those who honor thee, ** that He have compassion and save our souls.

Otherwise, Theotokion: Like a fruitful olive tree, * the Virgin brought Thee forth as the Fruit of life, * bearing unto the world, ** the fruit of rich and great mercy.

Stavrotheotokion: Upon beholding Thee, the Lamb and Shepherd, upon the Tree, * the ewe-lamb who gave birth to Thee * lamented and maternally cried aloud to Thee: * "O my Son most desired, * How is it that Thou art suspended upon the Tree of the Cross, O Long-suffering One? * How have Thy hands and feet * been pierced with nails by the iniquitous, O Word! * And how hast Thou shed Thy blood, O Master?

The Troparion from the Typicon. If there be no Typicon, sing the following:

Troparion, in Tone III:

O holy Apostle (name), * entreat the Merciful God * that He grant remission of sins ** unto our souls.

Theotokion, in Tone III:

We hymn thee who hast mediated the salvation of our race, * O Virgin Theotokos; * for thy Son and our God, * accepting suffering on the Cross in the flesh * He had received of thee, * hath delivered us from corruption, ** in that He is the Lover of mankind.

The Dismissal:

AT MATINS

At "God is the Lord ...", the Troparion in Tone III:

O holy Apostle (name), * entreat the Merciful God * that He grant remission of sins ** unto our souls.

Glory ..., Now & Ever ..., The Theotokion.

We hymn thee who hast mediated the salvation of our race, * O Virgin Theotokos; * for thy Son and our God, * accepting suffering on the Cross in the flesh * He had received of thee, * hath delivered us from corruption, ** in that He is the Lover of mankind.

After the 1st Kathisma, the Sedalion, in Tone II:

Having netted the nations, * the glorious Apostle (name) taught the ends of the earth * to adore Thee O Christ God, * together with the Father and the Holy Spirit; * for which sake do Thou establish Thy Church * and send down unto the faithful Thy blessings, * O Only-merciful One and Lover of mankind. (Twice)

Glory ..., Now & Ever ..., Theotokion in Tone II:

Through thee, O Ever-virgin Theotokos, * we have become partakers of the divine nature; * for thou hast given birth to God incarnate for our sake. ** Wherefore, as is meet we all reverently magnify thee.

After the 2nd Kathisma, the Sedalion, in Tone IV:

Christ the Sun of righteousness * hath emitted thee, O glorious Apostle (name), * as a bright ray illumining all the earth, * and thou dost illumine with thine intercessions and enlightenest with the never-waning Light, * all those who with faith celebrate thy holy memory. (Twice)

Glory ..., Now & Ever ..., Theotokion in Tone II:

Thou hope which can never be put to shame, * of those that put their trust in thee * the only one who, supra-naturally, * hath brought forth Christ our God in the flesh, * with the holy apostles, do thou entreat Him to grant unto all before the end, * cleansing of transgressions and the restoration of our lives.

After Praise ye the name of the Lord, the Megalyarion: We magnify thee, O holy Apostle (name), and honor thy sufferings and pains with which thou hast labored in the preaching of the Gospel of Christ.

Verse: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

After the Polyeleos, the Sedalion: in Tone VIII:

Spec. Mel.: 'Of the wisdom':

With a net of divine words * thou hast caught the spiritual fish, * bearing them unto our God as first-fruits, * and, in thy desire to adorn thyself in the wounds of Christ, * thou didst emulate Him in His passion. * Wherefore, O glorious Apostle, * gathered together today we honor thine all-festive memory as is meet, * and with one voice cry unto thee: * Make entreaty unto Christ our God * that He grant remission of sins unto those who honor thy holy memory with love. (Twice)

Glory ..., Now & Ever ..., Theotokion in Tone VIII:

Let us hymn the heavenly gate and ark, * the all-holy mountain, the cloud of light, the heavenly ladder, * the spiritual Paradise, the redemption of Eve, * the great treasure of the world; * because salvation for the world and forgiveness of ancient offences were wrought in her. * Therefore we cry unto her: * Intercede with thine own Son and God to grant forgiveness of offences ** to those who devoutly worship thine all-holy Offspring.

If not a Resurrection Service, Sing the following:

The Songs of Ascent: Tone IV, First Antiphon:

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 ..., Now & Ever ...,

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 VIII:

The Prokeimenon: Their sound hath gone forth into all the earth * and their words unto the ends of the world.

Verse: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

Let every breath.

THE GOSPEL ACCORDING TO ST. MATHEW (9, 36-38; 10, 1. 5-8)

At that time Jesus: saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest. And when he had called unto [him] his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all

manner of disease. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into [any] city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

After the 50th Psalm:

Glory ..., Tone VI:

Through the prayers of the **Holy Apostle (name)**, * O Merciful One, ** blot out the multitude of our transgressions.

Now & Ever ..., 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.

In Tone VI:

Clearly receiving the grace of the Divine Spirit, * thou, O **(name)**, wast numbered with the sacred choir of the Apostles; * wherefore thou also received the fiery breath that once descended from heaven * in the form of tongues of fire, * with which thou didst burn up the thorny godlessness of the heathens. * Do thou, O preacher, supplicate Christ God * that our souls may be saved.

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 Apostle (name) pray to God for us

Standing on high before the Master Who hath glorified thee, O wondrous Apostle **(name)**, and hath manifestly shown thee to be His disciple, I beseech thee to enlighten my soul that I may hymn thy divine memory.

Christ, righteous in His judgment, hath granted unto thee an abundance of good things, and as the pinnacle of divine gifts hath shown thee to be a God-inspired Apostle, being Himself the Only-righteous One.

Having received the spiritual light that came down from heaven upon thee, O Apostle, thou wast inspired by the Holy fire, burning the deceit of polytheism.

Theotokion: My mortal and corrupt nature hast Thou, O Savior, shown to be immortal and incorrupt. For having dwelt in the womb of the holy most pure Virgin, who knew not wedlock, Thou didst take upon thyself the nature of mankind.

ODE III

Irmos: **T**here is none holy as the Lord, * and none righteous as our God, * Whom the whole of creation hymns: * There is none righteous but Thee, O Lord.

The divine mystery of the incarnation hast thou, O Godly-acceptable Apostle, truly learned, having received from the Savior Himself illumination from above.

The Word Beginningless and Eternal hath abundantly illumined thee His minister with the lustrous brightness of divine grace, O wondrous Apostle (name).

Ablaze with the spiritual dawning, thou, O most glorious Apostle, proceeded forth as a God-inspired radiance sent from Christ. Wherefore, O radiant one, thou hast enlightened the world with thy teaching.

Theotokion: **T**he Prophet foretold of thee, as one likened to a golden candlestick carrying the never-waning Light, Christ our God, Who enlighteneth the world with the rays of His divinity.

The Sedalion, in Tone III:

Spec. Mel.: 'Of the divine'.

With the illumination of the Divine Spirit * thou didst disperse the darkness of polytheism * and enlightened the hearts of the faithful, * loudly proclaiming, O all-wise Apostle (name), the saving commandments, * entreat Christ God to grant us great mercy.

Glory ..., Now & Ever ..., Theotokion in Tone III:

Whither doth each one who is saved, * rightly have recourse; * and to what other such refuge can there be * which doth protect our souls like thee, ** O Theotokos?

Stavrotheotokion: **H**aving obtained the Cross of thy Son as a staff of strength, * O Theotokos, * therewith we cast down the arrogance of the enemy, ** and with love unceasingly magnify thee.

ODE IV

Irmos: **F**rom the overshadowed mountain, * from the only Theotokos, * the Prophet in divine vision * foresaw Thy coming in the flesh, O Word, * and with fear he glorified Thy power.

Being the treasury of all the gifts of the gospel, thou, O all-radiant (name), was found to be full of grace, the light of the world and the salt of the universe.

O wondrous one, turning away from shameful things, thou wast found worthy to behold the immaterial light of the Divinity, Who assumed the form of a man.

As a disciple of the incorruptible Life, do thou, with the life-creating power of the Life-giver, Whose energy thou hast received, slay thou the sin that doth live within us.

Theotokion: **B**eing equal with Thy Father in essence, Thou didst become equal unto man in nature, having taken, O Master, our flesh from the most pure Virgin.

ODE V

Irmos: **T**hou 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.

Thy tongue, O God-seer, became mingled with the spiritual fire which thou didst lovingly receive sitting in the upper chamber.

Living on high as one dwelling in the uppermost abodes, thou, O Apostle (name), hast brought unto us lofty and noble teachings.

Having thy pure mind turned towards God in quietitude, thou didst acquire a pure heart and behold in the flesh, God, Who is incomprehensible for the intellect.

Theotokion: **W**ith thy childbirth, O Virgin, the first law hath ceased, grace hath blossomed, and truth hath shone forth.

ODE VI

Irmos: **O** Thou that putteth on light as a garment * grant me also a robe of light, * O All-merciful Christ, our God.

O glorious Apostle, as a disciple and friend of Christ thou hast zealously worked for the Lord God Almighty.

The Savior hath shown thee to be a selfless worker of divine wonders, having given thee power through the operation of His grace.

O most praiseworthy Apostle of Christ (name), adorned with the divine grace of teaching, thou didst announce unto all the world the universal salvation of God Who is Lord over all.

Theotokion: **L**et the mouths of the wicked be shut, and let their faces be clothed with shame, for they do not count thee, O all-immaculate one; to be the Theotokos.

The Kontakion from the Typicon ; but if there be none, chant the following:

Kontakion, in Tone IV:

Spec. Mel.: 'Thou hast appeared'.

As a most bright star illumining all * with a multitude of thy miracles, * the Church hath for ever acquired thee, * O Apostle (name), * wherefore we cry aloud unto Christ: * Save, O Greatly-merciful One, * those who with faith honor the memory of Thine Apostle.

The Ikos: **O** Lord grant unto me a stream of speech, O thou Who didst create the nature of water, and strengthen my heart, O Compassionate One, for Thou hast established the universe by Thy Word, wherefore enlighten my thoughts, O Thou who putteth on light as a garment, and grant that I may speak and hymn in a manner worthy of the veneration of Thine Apostle, O Greatly-merciful One.

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'.**

Possessing wonderful zeal, thou, O (name), now standing before the throne of the Master crowned as a servant of Christ and teacher of the law of God, dost proclaim: Blessed art Thou, O Lord our God, throughout the ages.

Exulting together with the Word and having been His companion, thou wast made a co-partaker of the Kingdom of the Most High, and dost proclaim: Blessed art Thou, O Lord our God, throughout the ages.

Full of wisdom, and enlightened by grace, adorned with serene beauty, thou, O Divinely speaking holy Apostle, dost proclaim: Blessed art Thou, O Lord our God, throughout the ages.

Theotokion: **T**hrough the false promise of a better life, the serpent of old drove the fore-parents from paradise, and thou, O Mother of God, hast recalled them; blessed is the Fruit of thy womb, O most pure one.

ODE VIII

Irmos: **The instruments of music sounded out in harmony, * and countless multitudes worshipped the image in Dura; * but the three Children, refusing to bow in obeisance, * hymned and glorified the Lord throughout all ages.**

As thy feet appeared beautiful, so also was thy speech comely, which proclaimed the glory of Christ and taught us all to call to Him: 'Hymn the Lord and supremely exalt Him throughout all ages'.

Adorned with brilliant-rayed virtues and emitting the light of a multitude of miracles, thou didst become known unto the people as a blessed seed impelling us to call out: 'Hymn the Lord and supremely exalt Him throughout all ages'.

A holy disciple, well versed in the heavenly mysteries, thou O Apostle, hast passed throughout the universe, teaching openly the word of faith in Christ, and confessing the ineffable grace, whilst exclaiming: 'Hymn the Lord and supremely exalt Him throughout all ages'.

Theotokion: **T**he mind cannot fathom thy child-bearing, O Mother of God, being feeble and incapable of expressing it in words; for having conceived, O Virgin, thou didst give birth unto the very God, Whom we exalt unto all the ages.

ODE IX

Irmos: **Saved by thee, O pure Virgin, * we confess thee to be truly the Theotokos, * and together with the choirs of the bodiless hosts * thee do we magnify.**

Thou hast been revealed to the ends of the world, O Apostle, shining with the divine light. For receiving the spiritual fire, thou hast appeared, O Apostle (**name**), resplendent with light, wherefore we magnify thee.

Giving thyself up entirely unto God, O Divinely revealed one, thou didst become thoroughly mingled with Him. Do thou now entreat Him on behalf of us who with faith and love praise thee.

Celebrating thy memory, O most radiant one, we entreat thee that by thy bold intercession, which thou dost possess as an Apostle of Christ, we be freed from all tribulations, O all-honorable God-seer.

Theotokion: **W**e magnify in hymns the Mediatrix and salvation of all mankind, who hast appeared, and illumined the world with the radiance of her godly purity.

Exapostilarion in Tone III:

Spec. Mel.: 'By the foreseeing Spirit'.

O Virgin Birthgiver of God, thou hast shone forth the Redeemer and Master as the noetic Light of gladness in the world. Wherefore pray thou, that He illumine the eyes of my soul with the light of divine radiance.

Glory ..., Now & Ever ..., Theotokion in Tone III:

Having recalled to myself * the hour of the dreadful trial * I am horrified and frightened * by the multitude of my wicked deeds; * but take compassion on me, O most pure one, * and in thy warm supplications grant unto me salvation; * for whatsoever thou dost will thou can do.

Stavrotheotokion: **U**pon beholding Him Who was born of thee * hanging upon the Tree, O most immaculate one, * thou didst exclaim, crying aloud: * "O my Child most desired, * whither hath the luminous beauty of Thee faded, ** Thou Who hast adorned the human race?"

At the Praises, the Stichera, in Tone IV:

Spec. Mel.: 'As a virtuous'.

With the staff of grace O wondrous one, * thou hast snatched men from the abyss of their vanities, * and having thyself obeyed, O (**name**), the beckoning of thy Teacher, * Who hath in everything * enlightened thine understanding, * thou hast been shown, O all-radiant one, * to be an Apostle and honorable herald * of the incomprehensible Divinity of God. (**Twice**)

O radiant one, * the enlightenment of the Spirit came down upon thee * in the form of fire making thee a divine receptacle, * swiftly driving away the mist of godlessness * and enlightening the world with the splendor of thy most wise speech, * O expounder of mysteries, * ornament of the Apostles, * and eyewitness of Christ.

O glorious one, * with the brilliant flashes of thy preaching * thou hast shown, that for the sake of their faith, * those who sat in the darkness of ignorance * have become sons of the Master and God. * For His passion and death hast thou emulated * becoming an the heir of His glory, * as one wise and Godly-spoken, * and as a disciple of truth.

Glory ..., in Tone II:

O Apostle (**name**); * having given up earthly things * thou hast followed Christ, and been sealed with the breath of the Holy Spirit, * and sent by Him unto the lost nations * to turn men unto the light of the knowledge of God. * Having thereupon ended the exploits of thy divine passion * and of various torments, thou didst give up to Christ thy soul; * do thou ever supplicate Him, * O all-blessed one, * to grant unto us great mercy.

Now & Ever ..., Theotokion in Tone II:

All my trust I place in thee, * O Mother of God, * do thou preserve me * under thy shelter.

Stavrotheotokion: **W**hen the undefiled lamb saw her offspring * as a man willingly dragged to the slaughter, * with weeping she spake saying; * 'Dost Thou now, O Christ my God, strive to make childless * the one who gave birth unto Thee? * Wherefore hast Thou done this to me, * O Redeemer of all? * Nevertheless, I hymn and glorify Thine extreme goodness * O Lover of mankind * which is above both mind and speech'.

The Doxology:

If the service be with the Great Doxology, but not a Resurrection service, the Troparion is sung after the Doxology:

Troparion, in Tone III:

O holy Apostle (**name**), * entreat the Merciful God * that He grant remission of sins * unto our souls

The Dismissal:

AT LITURGY

Typika and Beatitudes.

The divine mystery of the incarnation hast thou, O Godly-acceptable Apostle, truly learned, having received from the Savior Himself illumination from above. (Twice)

The Word Beginningless and Eternal hath abundantly illumined thee His minister with the lustrous brightness of divine grace, O wondrous Apostle (name).

Ablaze with the spiritual dawning, thou, O most glorious Apostle, proceeded forth as a God-inspired radiance sent from Christ. Wherefore, O radiant one, thou hast enlightened the world with thy teaching.

O glorious Apostle, as a disciple and friend of Christ thou hast zealously worked for the Lord God Almighty.

The Savior hath shown thee to be a selfless worker of divine wonders, having given thee power through the operation of His grace.

O most praiseworthy Apostle of Christ (name), adorned with the divine grace of teaching, thou didst announce unto all the world the universal salvation of God Who is Lord over all.

Theotokion: **L**et the mouths of the wicked be shut, and let their faces be clothed with shame, for they do not count thee, O all-immaculate one; to be the Theotokos.

The Troparion and Kontakion appointed by the Typicon. If there be none, chant the following:

Troparion of the Apostle, in Tone III:

O holy Apostle (name), * entreat the Merciful God * that He grant remission of sins * unto our souls.

Kontakion of the Apostle, in Tone IV:

As a most bright star illumining all * with a multitude of thy miracles, * the Church hath for ever acquired thee, * O Apostle (name), * wherefore we cry aloud unto Christ: * Save, O Greatly-merciful One, * those who with faith honor the memory of Thine Apostle.

Prokeimenon, in Tone VIII:

The Prokeimenon: Their sound hath gone forth into all the earth * and their words unto the ends of the world.

Verse: The heavens declare the glory of God, and the firmament proclaimeth the work of His hands.

THE 1st EPISTLE OF ST. PAUL TO THE CORINTHIANS (1 Cor. 4:9-16)

Brethren: I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwellingplace; And labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: Being defamed, we intreat: we are made as the filth of the world, [and are] the offscoring of all things unto this day. I write not these things to shame you, but as my beloved sons I warn [you]. For though ye have ten thousand instructors in Christ, yet [have ye] not many Fathers: for in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me.

Alleluia, in Tone I, [Psalm 88:5, 7] The heavens shall confess thy wonders, O Lord, thy truth in the Church of the saints.

Verse: God, who is glorified in the council of the saints.

THE GOSPEL ACCORDING TO ST. MATHEW (9:36-38, 10:1-8)

At that time: Jesus saw the multitudes, and was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, but the laborers are few; Pray ye therefore the Lord of the harvest, that he will send forth laborers into his harvest. And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles are these; The first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip, and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbaeus, whose surname was Thaddaeus; Simon the Canaanite, and Judas Iscariot, who also betrayed him. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: But go rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

*Communion Verse: Their sound hath gone forth into all the earth * and their words unto the ends of the world.*