

THE VIGIL SERVICE COMMON TO TWO OR MORE APOSTLES.

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

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

As eyewitnesses and ones who testified * of the incarnation of the Word, * O spiritually rich disciples, Ye are indeed blessed. * For like brilliant flashes of lightning you appeared to the world, * and like noetic mountains * dripping with sweet dew you nourished the faithful; * and like an assembly of eternally-flowing rivers of paradise * you gave unto the Churches of the Gentiles ** divine waters to drink.

Like rays resplendent with the effulgence of the Spirit, * you were sent into the whole world * and wrought therein * an abundance of miracles, * showing yourselves to be ministers of the mysteries of Christ * and godly-written tablets of divine grace * inscribed by God * with the law taught by God, ** O spiritually rich initiates.

The rods of the fishermen * troubled the arrogant philosophers * and put in place the eloquent orators. * For clearly expounding in the gospels * the teachings of Divine wisdom * and the doctrines of grace, * you taught all the beneficial mystery * of participation in eternal delight, ** which is the never-waning glory and delight of the Angels.

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

Rejoice luminous star that hath given birth to the never-setting Sun, * the Daystar that mystically shineth forth; * Rejoice, mind that hath flashed forth the divine light; * Rejoice, O tender ray of most immaculate and resplendent golden light * illumining the ends of the earth, * and revealing unto the faithful * the never-waning uncreated Light.

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!”

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

O ye disciples of the Savior, * enlightening with your declarations * the creation through which ye traversed, * and burning, as if dry twigs, the deceit of the idols * ye delivered the nations from the depths of ignorance, * unto the understanding of things divine * and thereby saved them. * We beseech you to entreat Christ God ** that He be merciful unto us on the day of judgment.

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

Both now ..., in Tone VIII:

In His love for mankind, the King of heaven appeared on earth * and dwelt among men; * for He Who received flesh from the pure Virgin * and cameth forth from her having received human nature, * is the only Son of God, * twofold in nature but not Hypostasis. * Therefore, proclaiming Him to be truly perfect God and perfect man, * we confess Christ our God. * Him do thou beseech, O unwedded Mother, ** that our souls find mercy!

Otherwise, Theotokion: **O** all-pure Virgin Theotokos, * accept the supplications us of thy servants, * and pray without ceasing that we may be granted ** peace and the remission of our sins.

Stavrotheotokion: **O** Lord, when the sun beheld Thee, * who art the Sun of righteousness, * hanging upon the tree of the cross, it hid its rays, * transforming light into darkness, * and the moon did likewise, * while Thy Mother the all-mmaculate Virgin, ** was sorely wounded in the depths of her soul.

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

THE FIRST GENERAL EPISTLE OF ST. PETER (1:3-9)

Brethren: Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, To an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, Who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: Whom having not seen, ye love; in whom, though now ye see (him) not, yet believing, ye rejoice with joy unspeakable and full of glory: Receiving the end of your faith, (even) the salvation of (your) souls..

THE FIRST GENERAL EPISTLE OF ST. PETER (1:13-19)

Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; As obedient children, not fashioning yourselves according to the former lusts in your ignorance: But as he which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of

your sojourning her in fear: Forasmuch as ye know that ye were not redeemed with corruptible things, a silver and gold, from your vain conversation received by tradition from your Fathers; But with the precious blood of Christ, as of a lamb without blemish and without spot:

THE FIRST GENERAL EPISTLE OF ST. PETER (2:11-24)

Dearely beloved, I beseech you as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; Having your conversation honest among the Gentiles: that, whereas they speak against you as evildoers, they may by your good works, which they shall behold, glorify God in the day of visitation. Submit yourselves to every ordinance of man for the Lord's sake: whether it be to the king, as supreme; our unto governors, as unto them that are sent by him for the punishment of evildoers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men: As free, and not using (your) liberty for a cloke of maliciousness, but as the servants of God. Honor all men. Love the brotherhood. Fear God. Honor the king. Servants, be subject to your masters with all fear; not only to the good and gentle, but also to the froward. For this is thankworthy, if a man for conscience toward God endure grief, suffering wrongfully. For what glory (is it), if, when ye be buffeted for your faults, ye shall take it patiently? but if, when ye do well, and suffer for it, ye take it patiently, this (is) acceptable with God. For even hereunto were ye called: because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who did no sin, neither was guile found in his mouth: Who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness.

On the Aposticha, these Stichera, in Tone VI:

Spec. Mel.: "On the third day ...":

O ye disciples of Christ, * theologians and seers of God, * ye were shown to be ministers * of the great mysteries of God, * and having received the grace of healing, ** ye cure the infirmities of all mankind.

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

Ye are great refuges * and shelters for our souls, * and vanquishers of evil spirits, * O Apostles of the Lord * and God-seers; ** wherefore we ever honor you.

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

O ye, blessed Apostles of God, * deliver from every attack * and all machinations of the demons, * and from transgressions * and captivity to the evil one, ** all of those who in faith praise you.

Glory ..., in Tone IV:

Like Vessels well appointed for the ministering of divine things, O Apostles, * you were entrusted with the calling of the Gentiles, * instructing them both by word and deed * in the faith of Christ, * and thereby enlightening all to confess the true divinity of Christ, * the Savior of our souls.

Both now ..., in Tone IV:

If the Celebration be with a Polyeleos, chant the Resurrection Theotokion:

Mercifully regard the supplications of thy servants, * O all-immaculate one, * quelling the cruel uprisings of the demons against us, * delivering us from every sorrow; * for thee alone do we have as a steadfast and sure confirmation, * and having acquired thine intercession; * let not us who call upon thee be put to shame, * O Sovereign Lady. * Hasten thou to answer the entreaties of those who cry out to thee with faith: * Rejoice, thou help, joy and protection of all, ** and the salvation of our souls!

Otherwise, Theotokion: Having thee O Theotokos as our hope and intercession, * we fear not the assaults of the adversary, ** for thou dost save our souls.

Stavrotheotokion: A sword pierced through thy heart, * as Simeon foretold, O most pure Lady, * when thou didst behold Him Who shone forth from thee * ineffably raised up upon the Cross * by the iniquitous ones, as one condemned, * given vinegar and gall to drink, * His side pierced, His hands and feet nailed; * and, lamenting, thou didst exclaim, crying out maternally: ** What is this new mystery, O my Child most sweet?

The Troparion, in Tone III:

O holy Apostles * entreat the Merciful God * that He grant remission of sins * unto our souls.

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

The Dismissal:

AT MATINS

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

O holy Apostles * entreat the Merciful God * that He grant remission of sins ** unto our souls. (Twice).

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

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

Spec. Mel.: “Thy sepulcher O Savior ...”:

The spiritual choir of Apostles * of the Most High God * have been mystically sent forth * being revealed to be physicians to those suffering in servitude, * and invoking the only Thrice-Hypostatic Essence; ** they wisely proclaim the divine incarnation of Emanuel the Lord. (Twice)

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

O Virgin, we hymn thee, the unburnt bush which Moses saw, the mountain of God, the holy cloud, the undefiled tabernacle, the God-pleasing table, the palace of the King Most High, the all-splendid and impassable gate.

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

Spec. Mel.: “Thou hast appeared today ...”

Like unto stars on high, * O Apostles, ye illumine all with resplendent beams of light, * even unto the ends of the earth, * by the instructions of your holy preaching, * O heavenly initiates of the Lord. (Twice)

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

O ye faithful, let us bless the Theotokos, * our helper, the fervent aid of those amid misfortune, ** by whom we have been delivered from foreign bondage.

After the Polyeleos, the Megalynarion: We magnify you, O holy Apostles of Christ, ye who have enlightened the whole world with your teachings and brought all the ends of the Earth unto Christ.

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

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

Spec. Mel.: “Of the Divine ...”:

Ye, divine trumpets of the Comforter, * uttering the inspiring words of salvation, * which ye proclaim unto the world, * awakening those sleeping in the darkness of deceit, * and bringing them into the light of the knowledge of God, * O Apostles of the Divine Light, * entreat Christ God that He save our souls. (Twice)

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

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

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: 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. MATTHEW (9, 36-38; 10, 1-8)

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 ..., in Tone VI:

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

Both now ...,

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, in Tone VI:

The all-honorable feast of the Apostles * hasteneth unto the Church of Christ * for the salvation of us all; * wherefore praising them let us cry: * Rejoice, O ye lamps, blazing forth unto those in darkness * the rays of the spiritual Sun; * Rejoice, O ye Apostles, immutable foundations of divine doctrines, * Ye friends of Christ, and honored vessels. * Come invisibly into our midst ** and grant spiritual gifts to those who with hymns praise your feast.

The Canon. In Tone IV:

ODE I

Irmos: **T**hrough the deep of the Red Sea, * marched dry shod Israel of old, * and by Moses' outstretched hands, * raised in the form of a cross, * the power of Amalek was routed in the wilderness.

Refrain: Holy Apostles of the Lord pray to God for us

Grant unto me O Christ God, as One fervently desiring to hymn the choir of Apostles, and by their intercessions, a ray of the Most holy Spirit and the light of Thy wisdom.

Strengthened with Thy might and grace, and by their unyielding inclination toward Thee O Christ, Thy revered Apostles, who as eyewitnesses of God triumphed over the power of hostile enemies.

Accomplishing healings in Thy name, O Master, thy glorious Apostles have netted the gatherings of the nations with the knowledge of Thee and made them shine with Thy light.

Having learned heavenly wisdom, the most glorious and wise Apostles have clearly made foolish the verbosity of the impious by the brevity of their proclamations.

Theotokion: **O**ne of the most divine Trinity hast thou brought forth, O most pure one, He that appeared from thee, O Virgin and Mother, clothed in our flesh, by the goodwill of the Father and by the working of the Most Holy Spirit.

ODE III

Irmos: **T**hy Church, O Christ, rejoiceth in Thee crying aloud: * Thou, O Lord, art my strength, * my refuge and foundation.

The heralds of Christ, aflame with tongues of fire, proclaimed on earth the divine and honorable doctrines, handing them down unto us.

Thou, O Master, hast shown Thy disciples to be spiritual heavens who declare Thy glory unto all the ends of the world.

Written in the heavens and appearing as companions with Christ, O most wise ones, you now preserve us who with love honor you.

Theotokion: **H**e that dwelleth on high, O most pure one, dwelt among us, for seedlessly taking flesh of thee, He was revealed unto us.

The Sessional Hymn, in Tone VIII:

Spec. Mel.: “Of the Wisdom ...”:

With the net of divine words * you caught the rational fish * bringing them as first-fruits unto our God, * for longing to bear the marks of Christ you have appeared like Him in His passion, * O glorious Apostles; * wherefore having come together we honor your all-festive memorial as is meet, * and with one voice cry out to you: * Intercede with Christ God to grant remission of sins * unto those who with love honor your holy memory.

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

All we, the generations of mankind, * call thee blessed, * in that thou art the Virgin who alone among women * hast given birth without seed unto God in the flesh; * for the fire of the Godhead made its abode within thee, * and thou didst feed the Creator and Lord * with milk as an infant. * Wherefore, we, the race of mankind and of angels, * worthily glorify thine all-holy birthgiving, * and together we cry out to thee: * Entreat Christ God to grant forgiveness of sins ** unto those who with faith worship thine all-holy Offspring.

Stavrotheotokion: **U**pon beholding the Lamb, Shepherd and Redeemer * upon the Cross, * the ewe-lamb exclaimed weeping, bitterly lamenting, and crying aloud: * “The world rejoiceth, having received deliverance through Thee, * but my womb doth burn, beholding Thy crucifixion, * which Thou hast endured in Thy merciful loving-kindness. * O long-suffering Lord, * Thou abyss and inexhaustible well-spring of mercy, * take pity, and grant forgiveness of sins ** unto those who hymn Thy divine sufferings with faith!”

ODE IV

Irmos: **B**eholding Thee, the Sun of righteousness * lifted up upon the cross, * the Church now standeth arrayed and doth worthily cry aloud: * Glory be to Thy power, O Lord!

The sound of the divine proclamations of the Apostles hath passed like a torch of fire throughout the entire inhabited world, burning up the fuel of falsehood, and enlightening the nations of the devout with grace.

The disciples of the Lord, likened to bright lights lit by God, have enlightened the world darkened by the fog of godlessness, with beams of grace and the brightness of their preaching.

O all-famed Apostles, Illumined with the sacred rays of the spiritual Sun, like the sun ye shone forth in the world with the illumination of the divine light, vanquishing the fog of error.

Holding Thy Cross as a staff of strength, O Word, Thine eye-witnesses like horses cutting through the salty sea of life, disturbed the waters of polytheism

Theotokion: **A**dorned with a multihued illumination, thy living heaven O Christ, Thou King of kings, the most pure Virgin hath now been glorified as the Theotokos .

ODE V

Irmos: **T**hou, O Lord, who camest into the world, * art my light, * a holy light turning from the darkness of ignorance * those who sing Thy praises in faith.

O Christ, Thou hast revealed thy divine and most wise servants, to be lights in the midst of the world, declaring Thee, the never-waning Light, unto all.

O Apostles, having practiced every virtue, ye have destroyed the snares of the multi-faceted malice of the demons.

Uttering in tongues of fire, the Apostles made clear unto us the Trinity shining in the Unity of the Godhead.

Theotokion: **W**e offer thee as an invincible weapon against our enemies; For in thee, O Bride of God, we have gained an anchor and the hope of our salvation.

ODE VI

Irmos: **T**he church crieth out unto Thee O Lord, * “I will sacrifice unto Thee with a voice of praise” * having been cleansed of the blood of the demons” * by the blood that for mercy’s sake flowed from Thy side.

Having fortified Thy disciples, O Savior, with wisdom and miracles, Thou didst make them stronger than the babbling Hellenes, whereby they overthrew their falsehoods.

The divine rivers of wisdom have filled with the waters of salvation all the valleys of the Church, having enriched them with streams from the wellsprings of salvation.

Having appeared as living stars, O all-famed Apostles, you have dispersed every dark and gloomy falsehood by the brilliant beams of light radiating from you, illumining all with the light of the knowledge of God.

Theotokion: **H**aving found in thee a dove entirely perfect, liken to a beautiful bright lily and flower of the valleys, the spiritual Bridegroom dwelt within thee.

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

Kontakion, in Tone IV:

O wise Apostles, * appearing as branches on the vine of Christ, * bearing great clusters of virtues * and making the wine of salvation flow forth unto us; * partaking of which we are filled with gladness, * and celebrate your honored memory; * wherefore, O Apostles of the Lord, intercede before Christ our God * that we may be granted great mercy * and the remission of our sins.

The Ikos: **O** god-seers, as disciples of the Master of all, with the net of your prayers snatch my humble soul from the abyss of transgressions, for it hath been ensnared in the nets of the demons. And grant that, passing the rest of my life in well-doing, I may hymn you with love and glorify the unblemished lives you led on earth, for ye Apostles of the Lord have enlightened those in darkness and taught them to honor the Divine Trinity.

ODE VII

Irmos: **I**n the Persian furnace the youths and descendants of Abraham, * burning with a love of piety * rather than by the flame of a fire, * cried out aloud saying: * **Blessed art Thou in the temple of Thy glory, O Lord.**

Thou who by nature wast God before assuming flesh hast made Thy disciples sons, O Most Gracious One, revealing them to be heirs of Thy Father's glory, for Thou, O God and Master, didst deem them worthy to accompany Thee.

Granting unto Thy divine disciples O Word, an outpouring of wisdom, a breadth of heart and an eloquent tongue, Thou didst send them out unto all the nations to preach the Gospel of the Kingdom.

Appearing as luminous clouds of divine light, the Apostles rained life-giving water upon all crying aloud: "Blessed art Thou in the temple of Thy glory, O Lord."

Theotokion: **O** most pure one thou hast appeared unto all mankind to be adorned with divine glory, since thou alone from all eternity, O Mother and Virgin, wast chosen to conceive the Word of God. Blessed art thou among women, O all-immaculate Lady.

ODE VIII

Irmos: **H**aving spread his hands, Daniel closed the lions' jaws * in their den; * while the zealously pious youths, * girded with virtue, * quenched the power of the fire and cried aloud: * **Bless ye the Lord, all ye works of the Lord.**

The divine and most wise choir of the Apostles of Christ, by the fire of the Spirit, burned the tares of the temples of the images of the demons, and having illumined the hearts of the faithful, we cry aloud: “Bless ye the Lord, all ye works of the Lord.”

With one accord let us honor with hymns the Apostles as divine Disciples of Christ who thundered forth for us noetic doctrines, as refuges of the faithful, as common benefactors of mankind, and as servants of the Savior.

Let us honor the all-venerable and spacious vessels of virtues, the first-fruits of mortals, the trumpets of preaching, the streams of incorruptible life, the God-bearing lightning, the wellsprings of healing and the beautiful feet of the Gospel.

Theotokion: **S**o that we may partake of His fullness, The Supreme One emptied Himself for our sake; for He, being immutable, and having entered thy most pure womb without leaving His Father’s bosom, became incarnate; wherefore we all bless thee, O Mary, Bride of God.

ODE IX

Irmos: **A** cornerstone not cut by hand O Virgin, * was cut from thee the unhewn mountain: * even Christ, Who hath joined together the disparate natures; * therefore rejoicing we magnify thee, * O Theotokos.

O God-seers, ye have received from the Master the power to loose the bonds of transgressions, wherefore we beseech you to mercifully cleanse the sins of those who hymn you, that they may be deemed worthy of salvation.

O ye glorious Apostles, having received the full effulgence of the Spirit, Which appeared unto you in the upper room in the fullness of its Divine energies, and initiated thereby into the sublime teachings and dogmas of Christ, ye are now are rightly called blessed.

Unto you His friends who have departed to eternal rest, Christ hath granted unfading crowns and the fullness of the contemplation of God; implore Him now to preserve in the faith all right believing Orthodox Churches.

Theotokion: **W**illing to dwell amongst us in the flesh, He Who hath adorned everything by His word made His abode within thee, having found thee to be the holiest of all, revealing thee to be the true Theotokos, O Virgin Mother.

Exapostilarion, in Tone III:

O come, all ye people! * Let us hymn in divine odes * the Apostles of Christ, * the preachers of faith, ** as those who pray to Christ for our souls.

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

O most holy and pure Lady, who alone knewest not wedlock, our hope and salvation, beseech our God Who assumed flesh from thee, that He save the world from falsehood, evil circumstances and suffering.

On the Praises, the Stichera, in Tone VIII:

Spec. Mel.: “O Lord, though Thou didst stand before the judgment seat ...”:

O Lord, Thou hast illumined Thine Apostles * with the effulgence of the Comforter * and by the enlightenment of the understanding of Thee, O Master * hast set them forth as beacons for the strengthening of the faith; * wherefore we worship Thine inexpressible love for mankind. **(Twice)**

O Lord, by the intercessions of Thine Apostles * Thou hast enclosed Thy flock, * which Thou hast purchased with Thine own precious blood * preserving it unharmed from the temptations of the enemies, * and from enslavement to the adversary, * as thou alone art Compassionate and the Lover of mankind.

You appear together as foundations of the Church, * as goodly stones, * radiating unto the universe the bright light of the knowledge of God, * O divine Apostles, * standing now before the Trinity, * pray ye on behalf of our souls.

Glory ..., in Tone IV:

As winged eagles * ye have traversed the entire earth, * spreading the venerable doctrines of Christ, * and by grace, O all-famed apostles, * tearing out the tares of deception * and producing abundant fruit, * with which ye eternally fill the spiritual granaries, * preserving them in all richness for the Immortal Shepherd.

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

Having thee O Theotokos as our hope and intercession, * we fear not the assaults of the adversary, ** for thou dost save our souls.

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!”

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

Glory ..., in Tone IV:

Like Vessels well appointed for the ministering of divine things, O Apostles, * you were entrusted with the calling of the Gentiles, * instructing them both by word and deed * in the faith of Christ, * and thereby enlightening all to confess the true divinity of Christ, * the Savior of our souls.

Both now ..., Theotokion or Stavrotheotokion:

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

O holy Apostles * entreat the Merciful God * that He grant remission of sins ** unto our souls.

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

The Dismissal:

AT THE LITURGY

Typika and Beatitudes.

The heralds of Christ, aflame with tongues of fire, proclaimed on earth the divine and honorable doctrines, handing them down unto us. (Twice)

Thou, O Master, hast shown Thy disciples to be spiritual heavens who declare Thy glory unto all the ends of the world.

Written in the heavens and appearing as companions with Christ, O most wise ones, you now preserve us who with love honor you.

Having fortified Thy disciples, O Savior, with wisdom and miracles, Thou didst make them stronger than the babbling Hellenes, whereby they overthrew their falsehoods.

The divine rivers of wisdom have filled with the waters of salvation all the valleys of the Church, having enriched them with streams from the wellsprings of salvation.

Having appeared as living stars, O all-famed Apostles, you have dispersed every dark and gloomy falsehood by the brilliant beams of light radiating from you, illumining all with the light of the knowledge of God.

Theotokion: **H**aving found in thee a dove entirely perfect, liken to a beautiful bright lily and flower of the valleys, the spiritual Bridegroom dwelt within thee.

Troparion of the Apostles, in Tone III:

O holy Apostles * entreat the Merciful God * that He grant remission of sins ** unto our souls.

Kontakion of the Apostles, in Tone IV:

O most wise Apostles, * appearing as branches on the vine of Christ, * bearing great clusters of virtues * and making the wine of salvation flow forth unto us; * partaking of which we are filled with gladness, * and celebrate your honored memory; * wherefore, O Apostles of the Lord, intercede before Christ our God ** that we may be granted great mercy * and the remission of our sins.

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 (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: 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. LUKE (10:1-16)

At that time: The Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. Therefore said he unto them, The harvest truly (is) great, but the laborers (are) few: pray ye therefore the Lord of the harvest, that he would send forth laborers into his harvest. Go your ways: behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes: and salute no man by the way. And into whatsoever house ye enter, first say, Peace (be) to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. And in the same house remain, eating and drinking such things as they give: for the laborer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you: And heal the sick that are therein, and say unto them, The kingdom of God is come nigh unto you. But into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city, which cleaveth on us, we do wipe off against you: notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes. But it shall be more tolerable for Tyre and Sidon at the judgment, than for you. And thou, Capernaum, which art exalted to heaven, shalt be thrust down to hell. He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.

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