

THE 13th DAY OF THE MONTH OF JULY
THE SYNAXIS OF THE HOLY ARCHANGEL GABRIEL
COMMEMORATION OF OUR VENERABLE FATHER STEPHEN THE SABBAITE
AT VESPERS

On “Lord, I have cried ...,” these Stichera: 3 for the archangel, in Tone IV:

Spec. Mel.: “Thou hast given a sign ...”:

The pre-eternal Mind * hath by divine communion * fashioned of thee a secondary luminary * who enlightenest the whole universe, O Gabriel, * revealing unto us * the truly great and divine mystery which was from all ages: * of Him Who assumed flesh in the Virgin’s womb * and, though incorporeal, became a man, ** that He might save mankind.

Standing before the throne of the three-Sunned Godhead, * and richly radiant with divine splendors, * unceasingly emanating therefrom, * do thou deliver from the gloom of the passions * us who with joy form a chorus on earth * and praise thee, O Gabriel, * thou supreme commander; * and illumine us with enlightenment, ** O intercessor for our souls.

Cast down the insolence of the Hagarenes * who at times descend upon thy flock; * heal thou the schisms of the Church; * still the tempest of our boundless temptations; * and from misfortunes and evil circumstances do thou deliver us * who honor thee with love * and have recourse to thy protection, * O Gabriel, thou supreme commander, ** and intercessor for our souls.

And 3 Stichera of the venerable one, in Tone VIII:

Spec. Mel.: “O most glorious wonder ...”:

O our God-bearing father Stephen, * having splendidly strengthened thy mind with divine wisdom, * with love of wisdom thou didst restrain, * all the powers of the soul with righteousness, * and thine anger with manliness, * and thy desire with chastity; * rendering thy soul a comely chariot of the virtues; * and, seated thereon, ** thou didst ascend, rejoicing, to the heights, O glorious one.

O divinely eloquent father Stephen, * thou didst fortify thy mind with theology, * bearing thy wrath as a spear * aimed at the blasphemous heretics, * O venerable and blessed one, * and yearning for heavenly sustenance, * thou wast deemed worthy to partake thereof, O glorious one, * standing now before the throne ** of the King and Ruler of all.

O divinely eloquent father Stephen, * having hedged thy mind with temperance, * thou didst ascend on high * to the Cause of all things. * Having quelled the turmoil of the world * and stilled the tumult thereof, * thou wast made steadfast in purity of mind, O most wise one, * by Him Who is truly the ultimate Desire, ** O divinely wise and venerable one.

Glory ..., the composition of Byzantius, in Tone VI:

Rejoice with us, O all ye ranks of the angels, for your commander and our helper, the great archangel, appearing today in his most honored temple, doth bestow sanctification. Wherefore, raising hymnody as is meet, we cry out to him: protect us beneath the shelter of thy wings, O great archangel Gabriel.

Both now ..., Theotokion, or this Stavrotheotokion, in Tone VI:

Spec. Mel.: “On the third day ...”:

Stavrotheotokion: Upon seeing Thee hanging upon the Cross * the all-pure one weeping, cried aloud with a mother’s grief: * ‘O my Son and my God, O my sweetest Child, ** how dost Thou endure this shameful suffering?’

On the Aposticha, the Stichera from the Oktoechos, then:

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

The composition of John the Monk: As captain, champion and foremost leader of the angels, O supreme commander, from all want and tribulation, infirmity and grievous offenses do thou free those who hymn thee with faith and entreat thee, O glorious one, who, as one immaterial, dost clearly behold the Immaterial One and art illumined with the unapproachable light of the Master’s glory. For in His love for mankind He received flesh from the Virgin for our sake, desiring to save our race.

Troparion of the holy archangel, in Tone IV:

O supreme commander of the heavenly hosts, * we entreat thee unworthy as we are, * that by thy prayers, thou wilt encompass us * with the protection of the wings of thine immaterial glory * preserving us who fall down before thee and earnestly cry aloud: * deliver us from all misfortunes, ** for thou art the commander of the hosts on high.

AT MATINS

One canon from the Oktoechos, with 4 Troparia, including its Irmos;
The canon of the archangel, with 6 Troparia;
And that of the venerable Stephen, with 4 Troparia.

ODE I

Canon of the archangel, the composition of Joseph, the acrostic whereof is:
“I praise Gabriel as all-honorable”, in Tone IV:

Irmos: I shall open my mouth, * and be filled with the Spirit, * and utter discourse to the Queen and Mother; * and be seen radiantly keeping festival, * joyfully praising her wonders.

O archangel of the Lord, I entreat thee, as thou art light by partaking immaterially in the ultimate Light; do thou illumine my mind by thy prayers, that I may hymn thee.

In gladness let us form a godly choir today, honoring the foremost of the incorporeal intelligences, who announced the ineffable Joy which for the good of the world came thereto.

Having thee, O Gabriel, as a great intercessor and helper before God, and as a rampart and confirmation, we who love thee praise thee, and are delivered from misfortunes and the assaults of the serpent.

Theotokion: When Gabriel beheld thee, the pure and all-immaculate one, he cried out in splendor unto thee, O Lady: Rejoice, thou who hast not known wedlock, thou salvation of mankind and the boast and praise of the angels!

Canon of the venerable one, in Tone II:

Irmos: In the deep of old the infinite Power overwhelmed Pharaoh's whole army. * But the Incarnate Word annihilated pernicious sin. * Exceedingly glorious is the Lord, * for gloriously hath He been glorified.

In debt to thee for thy teaching, O most blessed one, plaiting a wreath of praises we offer it to thee in return. By thy prayers, O most noetically rich father, grant me the grace of spirit, showing thyself to be merciful.

The most pernicious assaults of the passions didst thou quell, O father, possessed of the divine wisdom of the Word; for thou wast beneficent and right eloquent, meek and humble, and crowned by the Word with wisdom and knowledge, O Stephen.

In a sacred manner thou didst adorn thyself with understanding and the active working of grace, O divinely eloquent father Stephen, desiring the crown of the glory of Christ; and thou wast not amiss in thy desire, O most blessed one.

Manifestly didst thou lay hold of chastity, extreme meekness and lofty humility, O God-bearer; and, exalted thereby, through the activity of thy works and thy vision, thou didst present thyself before the Lord, rejoicing, and didst receive an imperishable crown.

Theotokion: O pure one, thou hast been revealed to be more exalted than all creatures, visible and invisible; for thou hast given birth unto the Creator, in that it was His good pleasure to assume flesh in thy womb. Him do thou now entreat with boldness, that He save those who hymn thee.

ODE III

Canon of the archangel

Irmos: O Theotokos, thou living and plentiful fount, * establish in spiritual fellowship those who sing hymns to thee, * and in thy divine glory * grant them crowns of glory.

O Gabriel, in that thou art truly immaterial and illumined immaterially through partaking of the immaterial Light, thou art seen to be a secondary luminary, ever enlightening the material mortals who hymn thee.

O thou who art great among the angels, thou hast been deemed worthy of renown, having disclosed unto us the great mystery whereby we who honor thee have been caught up to the most exalted heights.

From heaven dost thou ever appear unto all who seek thee with love, stilling the tempest of temptations and tribulations which rage against them, O Gabriel, thou supreme commander.

Theotokion: Giving utterance unto the mystery which had been hidden from all ages, Gabriel once cried out to thee, O Maiden: Rejoice, thou palace of God, wherein making His abode He hath deified all mankind, in that He is full of loving-kindness!

Canon of the venerable one

Irmos: The desert of the barren Church of the nations * blossomed like a lily * at Thy coming, O Lord, * therein hath my heart been established

Like the sun thy most splendid life hath shone forth throughout the world, O God-bearing Stephen, illumining those who approach thee with faith and love.

The ends of the earth are illumined by thy teachings, O venerable one, for thou didst shine forth like a beacon upon the Church of Christ, wherein my heart hath been established, O God-bearer.

Thou didst maintain thy soul un-enlaved by the passions and the pleasures of the flesh, O honored God-bearer Stephen. Wherefore, we now praise thee as is meet.

Theotokion: In thy purity thou hast been revealed to be like a lily amid thorns, O Lady, radiant in the splendors of thy virginity, O most pure Theotokos.

Kontakion of the holy archangel, in Tone II:

O wise Gabriel, thou leader of the angels, * minister of the glory of God * and divine champion of the world, * who dost behold the glory of God in the heavens, * and bestow grace upon the earth; * save and preserve those who cry out to thee: ** Be thou thyself our helper, and none shall prevail against us!

Sessional Hymn of the holy archangel, in Tone IV,

Spec. Mel.: “Having been lifted up ...”:

Thou art foremost among the incorporeal ministers of God, O glorious Gabriel, for to thee was entrusted the dread mystery of the ineffable birth giving of the holy Virgin, which was commanded immemorially, when thou didst exclaim to her: Rejoice, O joyous one! Wherefore as is meet, we the faithful ever bless thee with gladness.

Glory ..., Sessional Hymn of the venerable one, in Tone III:

Spec. Mel.: “Awed by the beauty of thy virginity ...”:

The amendment of thy life doth truly serve as a light to the feet of those who emulate thee with faith, O father Stephen. Wherefore, by thy supplications do thou ever save from all imprisonment those who bless thee with love, entreating Christ, O blessed, right wondrous and venerable one.

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

As an uncultivated vine, O Virgin, * thou didst sprout forth the most comely Cluster of grapes * Which poureth forth upon us the wine of salvation * making glad the souls and bodies of all. * Wherefore, ever blessing thee as the cause of good things, * with the angel we cry out to thee: ** Rejoice, O thou who art full of grace!

Stavrotheotokion: **T**hy pure unwedded Mother, O Christ, * upon seeing Thee hanging dead upon the Cross, * said, weeping maternally: * “How hath the iniquitous and thankless council of the Jews * repaid Thy many and great wonders, O my Son, * Thou Who hast filled them with Thy gifts? ** I hymn Thy divine condescension!”

ODE IV

Canon of the archangel

Irmos: **P**erceiving the profound counsel of God, * that the incarnation of Thee the Most High, * will be from a Virgin, * the Prophet Habbakuk cried aloud: * **G**lory to Thy power, O Lord!

Of old, by communion with God O right wondrous Gabriel, thou didst stand enlightening the Prophet Daniel, having expounded manifestations of incomprehensible things through the Spirit.

With mouths of clay we joyously praise thee who art fiery by nature. From the fire which burneth everlastingly do thou rescue us by thy divine mediations, O Gabriel.

Arroyed in divine vesture which shineth with unapproachable glory more brightly than the sun, O supreme commander of God’s servants, thou dost stand in gladness before the King of heaven.

Theotokion: **G**abriel, understanding through the Spirit that thou art wholly pure, O all-immaculate one, manifestly cried out to thee: Rejoice, thou who art the deliverance from the primal curse, and the restoration of the forefathers!

Canon of the venerable one

Irmos: From a Virgin didst Thou come forth, not as an ambassador, * nor as an Angel, * but the very Lord himself incarnate, * and didst save me, the whole man; * wherefore I cry unto Thee: * Glory to Thy power, O Lord!

Thou, O Stephen, wast the crown of monastics, adorned with the virtues as with precious stones; for thou art truly seen to be a divinely joyous adornment, O blessed one.

Thou didst hold divine wisdom in veneration, O God-bearer; wherefore, Wisdom hath made thee radiant with crowns of spiritual gifts, bestowing eternal glory upon thee, O most honored father.

By the splendor of thy demeanor and the nature of thy goodness thou didst live a fitting life, O venerable Stephen; wherefore, thou hast become accessible unto all, O all-blessed and most wondrous one.

Theotokion: Eve offered me the fruit of mortality, but thou, O most pure one, giving birth to Life hypostatic, hast straightway set our life aright. Wherefore, I cry out to thee: Rejoice, O Ever-virgin!

ODE V

Canon of the archangel

Irmos: All creation stands in awe of thy divine glory; * for thou, O Virgin who hast not known wedlock, * didst contain within thy womb the God of all, * and gave birth to the timeless Son, * bestowing peace, upon all who hymn thee.

Made radiant by communing with the primordial Mind, thou art seen to be a secondary luminary, crying aloud with the countless ranks of the angels: Holy is the Father, the Accomplisher of all things, the co-beginningless Son, and the Spirit Who is enthroned with them!

Fiery is thine aspect, most wondrous thy beauty, and great is thy glory, astonishing every mind, O Gabriel, great leader of the incorporeal hosts of God, thou adornment of all who hymn thee with faith.

When of old the godly Zacharias beheld thee standing nearby at the hour of censuring, he fell mute; for he did not believe the strange proclamation made by thee, O Gabriel, thou supreme commander.

Theotokion: As thou wast a temple of sanctification, O most immaculate one, at the cry of the archangel thou hast given birth unto the Most holy God Who resteth in the saints, Who sanctifieth all, rescuing them from evils.

Canon of the venerable one

Irmos: **O Christ God Thou art a mediator between God and man; * for by Thee, O Master, * we have been led from the night of ignorance, * to Thy Father, the Source of light.**

With desire for dispassion didst thou quell the assaults of the passions, O God-bearing Stephen; and with visions and good works thou didst enlighten the state of thy soul, O father.

With a pure mind and spiritual writings didst thou converse, O divinely eloquent Stephen, gathering a divine wealth of visions and deeds, O venerable father.

Plumbing the abyss of wisdom, O Stephen, thou didst attain to the discovery of that which is right profitable; and for thine efforts thou didst acquire the precious pearl of knowledge, O most blessed one.

Theotokion: **L**o! in a manner surpassing all telling thou didst contain Christ God within thy womb, O most pure Theotokos; and the Prophet Isaiah cried aloud, saying: Thou hast given birth unto Him Who is above our essence, O Birthgiver of God!

ODE VI

Canon of the archangel

Irmos: **Celebrating the divine and solemn feast * of the Mother of God * O ye divinely wise, * let us come, clapping our hands, * and glorify God who was born of her.**

Earthly tongues cannot honor thee, the radiant and heavenly intelligence, most splendidly illumined with divine radiance in a manner past understanding and all telling.

O greatly splendid beam of the Sun, leader of the fiery ministers, by thy radiant entreaties to the Master rescue those who hymn thee from the darkness of the passions.

Confound the counsels of the heathen; confirm the Orthodox Faith; and abolish the divisions of the Church, by thy supplications to the Creator of all, O archangel.

Theotokion: **O**bedient to the divine words of Gabriel, O pure one, thou hast given birth in the flesh unto the beginningless Word Who hath delivered the world from madness.

Canon of the venerable one

Irmos: **Whirled about in the abyss of sin, * I appeal to the unfathomable abyss of Thy compassion: * Raise me up from corruption, O God.**

Thou hast been shown to be a most radiant beacon for the whole world, illumining with the brilliance of thy words those who with faith and love have recourse unto thee, O father Stephen.

Thou didst pass thy blessed life lulling thy senses to sleep and setting thyself beyond the tumult of the world; and didst thereby draw nigh unto God, O Stephen.

Crowned with the virtues, O most wise Stephen, thou hast now been crowned as with a most comely crown, having gained rule over the passions, O most eminent one.

Theotokion: **I**n a manner transcending nature, thou hast given birth, O Virgin, and hast remained a virgin forever, having revealed the true divinity of thy Son and God.

Kontakion of the holy archangel, in Tone II:

Spec. Mel.: “The steadfast ...”:

Supreme commander of God, minister of His divine glory, * leader of the angels and instructor of mankind: * ask for us great mercy and that which is profitable, * in that thou art the supreme commander ** of the incorporeal hosts.

Ikos: O Immortal One Who lovest mankind, in Thy Scriptures Thou didst say, that a multitude of angels rejoice in heaven over one repentant sinner. Wherefore, O Thou Who alone art sinless and knowest the hearts of all, we who are amid transgression ever dare to entreat Thee, in that Thou art compassionate: Have pity and send down compunction upon us, even though we are unworthy; and grant us forgiveness, for the supreme commander of the incorporeal hosts doth beseech Thee on behalf of us all.

ODE VII

Canon of the Archangel

Irmos: Refusing to worship created things * in place of the Creator, * the divinely wise youths bravely trampled down the threatening fire * and rejoicing they sang aloud: * O supremely hymned Lord and God of our Fathers, Blessed art Thou.

Thou didst announce the birth of John unto Zacharias, O glorious one, when he once stood within the temple of God and chanted unto our Redeemer and God: Blessed art Thou, O supremely hymned Lord and God of our fathers!

The most glorious magnificence of thy temple, O Gabriel, doth most splendidly sanctify the souls of the faithful and impel them to cry aloud: Blessed art Thou, O supremely hymned Lord and God of our fathers!

Mystically enlightened by communing with the primordial Light, O supreme commander, thou art seen to be truly a secondary luminary, and dost ever illumine those who sing: Blessed art Thou, O supremely hymned Lord and God of our fathers!

Theotokion: Gabriel, the supreme commander, was sent to announce joy unto thee, O pure Virgin Mother, for whose sake grief hath ceased, the curse hath truly lost its force, and blessing hath blossomed forth for the faithful throughout the ages.

Canon of the venerable one

Irmos: **The godless order of the lawless tyrant * fanned the roaring flame; * but Christ bedewed the God-fearing children with the Spirit, * therefore He is blessed and supremely exalted.**

Shining forth with the grace of the Spirit, O venerable one, the words of thy teachings emit a sweet fragrance; for honoring the one Godhead in three Hypostases, and hymning the incarnation of the Word, thou dost render us fragrant, O most noetically rich father.

With purity of mind and splendor of knowledge thou didst pass thy life, O divinely wise one; and with purity of body and the splendor of virginity thou didst show thyself to be an offering to the Almighty Who seeth all things.

As thy discourse appeared seasoned with salt, O most wondrous one, so did thy life shine forth radiantly with grace, wherefore, rejoicing in Christ, thou hast made thine abode in the mansions of heaven, standing before Him now with boldness.

Theotokion: **D**irecting my life, O most pure one, do thou guide it to thy calm haven, O thou who hast given birth to the Wellspring of blessing Who bestoweth an abundance of goodness upon all the faithful.

ODE VIII

Canon of the archangel

Irmos: **The Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath now been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him throughout all ages.**

With sacred utterances the priestly people hymn thee in gladness, for thou didst announce unto the Virgin, O archangel, the Word, the Cause of all, Who became incarnate for our sake, becoming one of us.

Uniting thyself immaterially to the great and primordial Mind, O archangel, with thy fiery mouth thou dost chant the awesome hymn which all the angelic choirs sing: Hymn the Lord, O ye works, and supremely exalt Him throughout all ages!

Manifestly adorned with divine splendor, thou dost traverse the heavens and the earth, carrying out the wishes of Christ, the God of all, O Gabriel, thou leader of angels and beauty of those who ever praise thee with faith.

The Word, wishing to associate Himself hypostatically, in the flesh, with mankind, had thee go before Him and prepare a sanctified palace for Him, O sacred Gabriel, chanting: Hymn the Lord and supremely exalt Him throughout all ages!

Theotokion: **L**et us hymn the blessed Virgin as the beautiful throne of the King, for she is more eminent than all other creatures, having alone brought into the world the Transcendent One Who hath deified mankind through the supra-natural union of His ineffable and wondrous birthgiving.

Canon of the venerable one

Irmos: In Babylon, the activity of the fire was once divided, * for, by the command of God it consumed the Chaldeans, * but bedewed the faithful, who chant: * Bless ye the Lord, all ye works of the Lord!

In accordance with the meaning of thy name, Christ, the Bestower of life, placed a splendid crown upon thy head, O Stephen; for thou didst shine forth in deeds and visions, and wast revealed to be one who crieth aloud: Bless the Lord, all ye works of the Lord!

Having transcended all that is sensual, O most blessed one, thou didst draw nigh to the primordial Mind in purity of soul, wearing a crown because of the splendor of thy life, O Stephen, and crying aloud: Bless the Lord, all ye works of the Lord!

With eager desire thou didst follow after the God-bearing Sabbas, O most blessed Stephen, emulating his godly life through the splendor of thy life, O all-famed one, thus being a truly worthy disciple of him.

Theotokion: The dispassionate Mind hath united Himself to a human mind in thy womb, O most pure one, and He Who transcendeth time hath come under time through the coarseness of the flesh. Wherefore, with faith and love we glorify thee, the Theotokos.

ODE IX

Canon of the archangel

Irmos: Let every mortal born on earth, * radiant with light, in spirit leap for joy; * and let the host of the angelic powers * celebrate and honor the holy feast of the Mother of God, * and let them cry aloud: * Rejoice! O all-blessed Theotokos, * thou pure Ever-Virgin.

Ministering before the throne of grace, illumined with splendor which passeth understanding, edified in sacred manner, beholding the Light and enlightening those who honor thee with faith, O sacred Gabriel, supreme commander, thou dost intercede for us in an awesome manner.

Like the heavens adorned with stars, thou dost appear resplendent with divine splendors; and, like a general, thou dost hold a most radiant staff in thy hands, going about the whole universe fulfilling the will of the Master and ever rescuing the faithful from evil circumstances.

Still thou the cruel storm of the barbarians which ever riseth up against thy servants, and heal thou the breaches within the Church; grant deliverance from transgressions unto those who hymn thee and victories to our Orthodox hierarchs over all heresies, through thy fervent intercession, O Gabriel.

O most good and most glorious twain, Michael and Gabriel, who stand before the throne of the glory of God: ask forgiveness of sins and release from evils for all, in that ye are our intercessors and in all emulate the goodness of the Master.

Theotokion: **T**he light of grace shone forth through thy birthgiving illumining the whole world and destroying the princes of darkness, O most pure Birthgiver of God, thou boast of the angels and salvation of all those who praise thee with unceasing hymnody.

Canon of the venerable one

Irmos: **T**he Son of the Beginningless Father, God and Lord, * hath appeared to us incarnate of a Virgin, * to enlighten those in darkness, * and to gather the dispersed; * therefore the all-hymned Theotokos do we magnify

O most honored and blessed Stephen, who delightest now in a pure manner, receiving the sustenance which transcendeth understanding where the assemblies of the saints join chorus in the praise of God; in thy mediation draw unto thyself those who now hymn thee.

Rejoicing, thou hast passed over to the ultimate Desire, to Him Who alone is blessedness itself, to the highest Beauty, to the Life which in truth never ageth, to the never-waning Light, O God-bearing father Stephen.

In the assemblies of monks thou didst shine forth like the sun, sanctified from thine earliest childhood, O Stephen most sweet; emitting the virtues of thy life like beams, O our God-bearing and venerable father.

Theotokion: **P**erceiving from afar with prophetic eyes, the prophets clearly proclaimed thee who wast to become the Mother of the Creator and Master of all. Wherefore, we confess thee to be the Theotokos, O all-hymned one.

Exapostilarion: Spec. Mel.: "Thou hast visited us ...":

O supreme commander of God, arraying thyself in thy sheltering wings, protect me who have recourse unto thee, deliver me from the wicked interrogators when I depart this life, and save me by thine entreaties.

Theotokion: **G**od hath given thee to us, O pure one, as a refuge, strength and aid amid our tribulations and evil circumstances. Wherefore, deliver us all from our misfortunes.

On the Aposticha, the Stichera from the Oktoechos; and Glory ..., in Tone V:

Where thy grace doth cast its shadow, O archangel, thence is the power of the devil driven away; for the fallen morning-star cannot bear to look upon thy light. Wherefore, we entreat thee: quench thou the fiery darts which he doth loose at us, delivering us from his temptations by thy mediation, O right laudable Gabriel, thou supreme commander.

Both now ..., Theotokion, or this Stavrotheotokion, in Tone V:

Of old, the Virgin Mother, the all-blessed Maiden, beholding the Lamb, her Son, lifted up upon the Cross, cried out, weeping: “Woe is me, O my Son! How is it that Thou diest Who art in essence God immortal?”

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from the Oktoechos, and 4 from ODE III of the canon of the archangel.

O Gabriel, in that thou art truly immaterial and illumined immaterially through partaking of the immaterial Light, thou art seen to be a secondary luminary, ever enlightening the material mortals who hymn thee.

O thou who art great among the angels, thou hast been deemed worthy of renown, having disclosed unto us the great mystery whereby we who honor thee have been caught up to the most exalted heights.

From heaven dost thou ever appear unto all who seek thee with love, stilling the tempest of temptations and tribulations which rage against them, O Gabriel, thou supreme commander.

Theotokion: Giving utterance unto the mystery which had been hidden from all ages, Gabriel once cried out to thee, O Maiden: Rejoice, thou palace of God, wherein making His abode He hath deified all mankind, in that He is full of loving-kindness!

Troparion of the archangel, in Tone IV:

O supreme commander of the heavenly hosts, * we entreat thee unworthy as we are, * that by thy prayers, thou wilt encompass us * with the protection of the wings of thine immaterial glory * preserving us who fall down before thee and earnestly cry aloud: * deliver us from all misfortunes, ** for thou art the commander of the hosts on high.

ODE III, Kontakion of the archangel, in Tone II:

O wise Gabriel, thou leader of the angels, * minister of the glory of God * and divine champion of the world, * who dost behold the glory of God in the heavens, * and bestow grace upon the earth; * save and preserve those who cry out to thee: ** Be thou thyself our helper, and none shall prevail against us!

ODE VI, Kontakion of the archangel, in Tone II:

Supreme commander of God, minister of His divine glory, * leader of the angels and instructor of mankind: * ask for us great mercy and that which is profitable, * in that thou art the supreme commander** of the incorporeal hosts.

Prokeimenon, in Tone IV: He 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.

EPISTLE TO THE HEBREWS, § 305 (HEB. 2:2-10)

Brethren: For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; how shall we escape, if we neglect so great a 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 honor, 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 honor; 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 the Lord, all ye His angels; praise Him, all ye His hosts.

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

GOSPEL ACCORDING TO LUKE, § 51 (LK. 10:16-21)

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.

Communion Verse: He maketh His angels spirits, and His ministers a flame of fire.