

THE GENERAL VIGIL SERVICE TO A PROPHET.

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

Spec. Mel.: “Called from above ...”:

Having received, in the purity of thy mind, * inspiration from the effulgent and exceedingly divine light, * thou wast revealed to be a divine oracle of the Spirit, * and a blessed prophet, * conveying that which was unveiled unto thee by Him, * O all-honored (name), * declaring unto all peoples the salvation that was to be bestowed * by the kingdom of Christ; ** do thou entreat Him to save and enlighten our souls.

Thou, O God-inspired (name), * hath shone forth worthily with the vision of God * and prophetic understanding, * wherefore honored with grace, * thou wast deemed worthy of divine blessedness, * possessing now great boldness towards the exceedingly good One * and great compassion towards us, * cease not to pray on behalf of those who with faith praise thee * and honor thee as a god-declaring, venerable and acceptable prophet of God, * that we may be delivered from all misfortunes ** and that our souls be saved.

Thy Prophet (name) O Immortal One * hast been revealed to be like a light cloud sprinkling forth the waters of eternal life, * richly endowed with the most holy Spirit, * Which is one in essence with both Thee, the Father almighty, * and with Thy Son * Who shone forth from Thine essence; * Sending him forth Thou hast, through him, * foretold the saving revelation of Christ God, ** and announced the mystery of salvation unto all the Nations.

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

In that I have fallen, accursed, * into the abyss of many falls * through my despondency and slothfulness, wretch that I am, * I am now held fast by doubt and despair. * Be a help and cleansing to me * and salvation, O most pure one, * bestowing upon me thy most compassionate consolation. * Thee do I beseech, * and to thee do I pray; * and I fall down and cry out to thee with faith: * Let me not utterly become ** a joy to the deceiver!

Stavrotheotokion: “**L**ament not for Me, O Mother, * beholding Me thy Son and God hanging upon the Tree, * Who hath suspended the earth upon the waters unsupported, * and hath fashioned all creation; * for I shall arise and be glorified, * and shall crush the kingdoms of Hades with strength; * destroying its power * and delivering those in bondage * from its wickedness, * for I am compassionate; * and I shall bring them to My Father, ** in that I am the Lover of mankind.”

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

O Prophet and great herald of Christ, * thou who art never separated from the throne of glory, * ever present with all those who suffer; * thou dost ever minister from on high, blessing all the inhabited world * wherefore thou art ever glorified throughout all the world; ** pray thou that our souls be cleansed.

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

Both now ..., in Tone VI:

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

Otherwise, Theotokion: Like the Archangel, * let us the faithful hymn the bridal-chamber of heaven, * the portal truly sealed: * Rejoice, for whose sake hath budded forth unto us Christ the Savior of all, * the Bestower of life and God! * With thine arm O Lady * cast down the tyrants, our godless foes, * O most pure one, ** O thou hope of Christians!

Stavrotheotokion: Upon seeing Thee crucified, O Christ, * she who gaveth birth to 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. The Prokeimenon of the day. The Three Lessons, if appointed.

A READING FROM THE WISDOM OF SOLOMON

The souls of the righteous are in the hands of God, and there shall no torment touch them. In the sight of the unwise they seemed to die, and their departure is taken for misery, and their going from us to be utter destruction, but they are in peace. For though they be punished in the sight of men, yet is their hope full of immortality. And having been a little chastised, they shall be greatly rewarded, for God proved them and found them worthy for Himself. As gold in the furnace hath He tried them, and received them as a burnt offering. And in the time of their visitation they shall shine, and run to and fro like sparks among the stubble. They shall judge the nations and have dominion over the people, and their Lord shall reign for ever. They that put their trust in Him shall understand the truth; and such as be faithful in love shall abide with Him; for grace and mercy is to His saints and visitation for His elect.

A READING FROM THE WISDOM OF SOLOMON

The righteous live unto the ages; their reward is also with the Lord, and the care of them is with the most High. Therefore shall they receive a glorious kingdom and a beautiful crown from the Lord's hand, for with His right hand shall He cover them, and with His arm shall He protect them. He shall take to Him His jealousy for

complete armor, and make the creature His weapon for the revenge of His enemies. He shall put on righteousness as a breastplate and true judgment instead of an helmet. He shall take holiness for an invincible shield. His severe wrath shall He sharpen for a sword, and the world shall fight with Him against the unwise. Then shall the right-arming thunderbolts go abroad, and from the clouds, as from a well-drawn bow, shall they fly to the mark. And from the hailstones full of wrath and cast as out of a sin Tone bow the cities shall fall down, and the water of the sea shall rage against them, and the floods shall cruelly drown them. Yea, a mighty wind shall stand up against them, and like a storm shall blow them away; thus iniquity shall lay waste the whole earth, and ill dealing shall overthrow the Thrones of the mighty. Hear therefore, O ye kings, and understand; learn ye that be judges of the ends of the earth. Give ear, ye that rule the people and glory in the multitude of nations, for power is given you of the Lord and sovereignty from the Highest.

A READING FROM THE WISDOM OF SOLOMON

The righteous man if he happen to die early shall be at rest, and the dying righteous man shall bring judgment unto the wicked living, for they will see the end of the righteous one and will not understand what is destined for him. And the Lord will hurl the wicked down voiceless and will remove them from their foundations, and they shall pass away unto the last in sorrow and their memory shall vanish, for they shall come in dread unto the realization of their sins, and their transgressions shall convict them to their faces. Then the righteous man will stand up in great boldness before those who offended him and despised his works. At the sight of him they will be agitated with great fear and will feel astonished at his glorious salvation; for, repenting and sighing from the oppression of the spirit, they shall speak within themselves, saying: this is he whom we laughed at and held in scorn; we were so foolish as to account his life as madness and his end dishonorable; how, then, is he now numbered unto the sons of God and his lot is cast among the holy? We have therefore wandered away from the right path, and the light of truth hath not illumined us, and the sun hath not shone unto us; we were full of the wicked ways and perdition, and walked in the unpassable paths, but did not comprehend God's ways.

On the Aposticha, these Stichera, in Tone II:

Spec. Mel.: "When from the tree ...":

Having found the purity of thy mind, * O Prophet (name), * to be manifestly like a resplendent mirror, * which through thee illumineth the world * with the brightness of the knowledge of God, * enlightening us with knowledge of the divine mysteries * and of the grace that was to be bestowed * upon all mankind, ** O most wondrous one.

Verse: Thou art a priest for ever, * after the order of Melchisedek.

Being the mouth of God, * thou hast openly reproved evil-doers, * sentencing them to their inevitable judgment, * O most noetically rich (name), * while following the righteous teachings of God's decrees; * wherefore beholding the fulfillment * of thy most wise declarations, * we worthily praise thee in hymns, ** O blessed one.

Verse: Moses and Aaron among His priests, * and Samuel among them that call upon His name

Standing before the throne of the Master, * satiated with the ineffable and divine glory, * permeated with light, * perceiving things above this world, * do thou, O God-inspired Prophet (name), * remember those who in faith honor thee, * praying, O favored of God, * that they be granted the salvation of their souls, ** and the remission of their sins.

Glory ..., in Tone I:

The glorious and honorable Prophets, * through communion and grace, * and as a gift of God, * became partakers of the attributes inherent to the first-formed image of God, * for the Lord enlighteneth with His brightness ** those who please Him.

Both now ..., in Tone I:

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

Behold, the prophecy of Isaiah hath been fulfilled, * for a Virgin hath given birth, * and after giving birth hath remained a Virgin as before. * For it was God who was born from her; * therefore He began nature anew. * O Mother of God, disdain not the supplications of thy servants, * which are offered unto thee in thy temple; * since thou didst bear the Compassionate one in thine embrace, ** have pity on thy servants, and beseech Him that our souls be saved.

Otherwise, Theotokion: Joy of the ranks of heaven, * and mighty intercession for mankind on earth, * O most-pure Virgin: * save us who have recourse unto thee, * for in thee, after God, have we placed our hope, ** O Theotokos.

Stavrotheotokion: “A sword hath pierced me, O my Son,” * said the Virgin upon seeing Christ hung upon the Tree, * “my heart hath been rent O Lord, * as Simeon once foretold to me. * But arise, I pray Thee, O immortal One, ** and glorify Thy Mother and handmaiden.”

The Troparion from the Typikon; but if there be none, chant the following:

Troparion of the Prophet, in Tone II:

Celebrating the memory of Thy Prophet (name), O Lord, * through him we entreat Thee: ** Save Thou our souls!

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

The Dismissal:

AT MATINS

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

Celebrating the memory of Thy Prophet (name), O Lord, * through him we entreat Thee: ** Save Thou our souls! (Twice)

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

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

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

Enlightened by the Divine Spirit, * thou didst prophesy concerning the incarnation of the Word, * O divinely God-inspired (name); * wherefore we glorify thee as a Prophet * and celebrate thy memory today, * exclaiming unto thee with one voice, ** O wise one, entreat Christ God to save our souls.

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

Byond all recounting and telling is the divine mystery * which hath taken place in thee, O divinely joyous Lady, * for in conceiving, thou hast brought forth the Uncircumscribed One * clothed in flesh from thy most pure blood; * ever entreat Him O pure one, as thy Son, ** that our souls be saved.

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

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

As a divine instrument of the Comforter, * ever manifestly prompted by His grace, * O blessed Prophet (name); * thou hast foretold the manifestation of things unknown, * illumining those who with faith have recourse unto thee, * O glorious (name); * entreat Christ God, that we be granted great mercy. (Twice)

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

The prophets preached, the apostles taught, * the martyrs confessed, and we believe, * that thou art truly the Theotokos; ** wherefore, we glorify thine ineffable birthgiving.

After the Polyelos, the Megalynarion: We magnify thee, O Prophet of God (name), and honor thy holy memory, for thou dost pray for us unto Christ our God.

Verse: Blessed is the man that feareth the Lord, in His commandments shall he greatly delight.

After the Polyelos the Sessional Hymn, in Tone VI:

Spec. Mel.: “The gates of compassion ...”:

Having cleared thy mind from all corruption * O all-wise one, * transforming it into a reflection of the Divinity, * thou didst become receptive to illumination by the divine Spirit, * wherefore with joy thou hast departed * unto the source of thine illumination, ** O divine Prophet (name). (Twice)

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

The Son and Word of God, * begotten of the Father before the ages without a mother, * hast thou borne in these later days, * incarnate of thy pure blood, * without the aid of a man. * Him do thou entreat O Birthgiver of God, ** that we be granted the remission of sins before the end.

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: Thou art a priest for ever * after the order of Melchisedek.

Verse: The Lord said unto my Lord: Sit Thou at My right hand, until I make Thine enemies the footstool of Thy feet.

Let every breath.

THE GOSPEL ACCORDING TO ST. MATHEW (23, 29-39).

Jesus spake unto the Jews that had come to Him saying: Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the Prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our Fathers, we would not have been partakers with them in the blood of the Prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the Prophets. Fill ye up then the measure of your Fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you Prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the Prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

After the 50th Psalm:

Glory ..., in Tone VI:

Through the prayers of the prophet of God (name), * 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:

O Prophet and great herald of Christ, * thou who art never separated from the throne of glory, * ever present with all those who suffer; * thou dost ever minister from on high, blessing all the inhabited world * wherefore thou art ever glorified throughout all the world; * pray thou that our souls be cleansed.

The Canon, in Tone VI:

ODE I

Irmos: When Israel walked on foot in the sea as on dry land, * on seeing their pursuer Pharaoh drowned, * they cried: * Let us sing to God * a song of victory.

Refrain: Holy Prophet of God (name) pray to God for us

We beseech thee, O Prophet, standing before the throne of God, ever intercede that we who in faith hymn thine honored memory be granted illumination.

Thou wast revealed as a divine repository of the illuminations and gifts of the divine Spirit, O all-wise (name); wherefore rejoicing we the faithful glorify thee.

Standing before God the Savior as a Prophet, do thou boldly entreat Him that those who, by the inspiration of God, glorify thee, may be enlightened in the faith.

Theotokion: The rays of the Sun which hath shone forth from thy holy womb, O Lady, brilliantly illumine the whole earth; therewith enlightened, we honor thee as the Mother of God.

ODE III

Irmos: There is none as holy as Thou, * O Lord my God, * who hast exalted the horn of Thy faithful O good One, * and strengthened us upon the rock * of Thy confession.

He who as God seeth all things, hath clearly revealed to thee in a godly manner, O blessed and right wondrous one, the knowledge and understanding of those things which shall come to pass.

With devout boldness, and upright mind, O blessed one, thou didst submit thyself to the Divine Spirit, and become receptive to its divine inspirations.

Like a stream of mysterious waters flowing from a deep abyss thou wast a herald of God's gifts of the Spirit.

Theotokion: **B**ehold, with faith all generations call thee blessed, since thou hast supra-naturally brought forth in the flesh, and in time, the pre-eternal Word and yet remained a Virgin.

The Sessional Hymn, in Tone VI:

Spec. Mel.: "The gates of compassion ...":

Having cleared thy mind from all corruption * O all-wise one, * transforming it into a reflection of the divine, * thou didst become receptive to illumination by the Divine spirit, * wherefore with joy thou hast departed * unto the wellspring of thine illumination, ** O divine Prophet **(name)**.

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

Let us unceasingly hymn with our hearts * and our tongues, * the most glorious Theotokos, * who is exceedingly holier than the holy Angels, * confessing her to be the Mother of God, * since she hath truly borne God incarnate ** and unceasingly intercedes for our souls.

Stavrotheotokion: **O** come, let us all hymn the One Who was crucified for us, * Whom Mary beheld on the tree and lamented: * "Even though Thou dost suffer crucifixion, ** Thou art my Son and my God."

ODE IV

Irmos: **Christ is my power, * my God and my Lord, * the holy Church divinely singeth, * crying with a pure mind, * keeping festival in the Lord.**

The Lord of all hath appeared unto us, according to thy prophecy, O glorious one, summoning all to the intimate knowledge of Himself and hath thereby freed us from slavery.

Enlightened by grace, thou hast prophesied saying: "It behooves those who follow the faith and adore the Lord, to gather under one yoke and thus serve the Lord."

Being a Prophet, ever enlightened by the effulgence of the light of grace, do thou, O glorious one, enlighten us who with love hymn thee.

Theotokion: **O** Mary, all-pure! vanquish the agitation of the passions in my soul and subdue the tempest of temptations, for thou, O Mother and Virgin, hast given birth to the Wellspring of dispassion.

ODE V

Irmos: **Illumine with Thy divine light, I pray, O Good One, * the souls of those who with love rise early to pray to Thee, * that they may know Thee, O Word of God, * as the true God, * Who recalleth us from the darkness of sin.**

By thine intercessions O blessed and glorious Prophet, turn me from unrighteousness to virtue, and deliver me from slavery to the passions, guiding me to light of pious deeds.

Having illumined thy soul with deeds of virtue, thou hast shown it to be receptive to illumination by the Divine Spirit, from Whom thou wast also enriched with the grace of prophecy.

Having led a pure life, thou wast revealed to be a divine Prophet, and a vessel of the Holy Spirit; wherefore thou wast deemed worthy to behold Him Who is noetically comprehended.

Theotokion: **T**he prophetic utterances heralded thy birthgiving in a multitude of symbols, O most pure one, and we having beheld their fulfillment, proclaim thee to be in truth the Mother of God.

ODE VI

Irmos: **B**eholding the sea of life surging with the tempest of temptations, * I run to Thy calm haven, and cry to Thee: * Raise up my life from corruption, * O greatly Merciful One.

Having received the effulgence of the Spirit, O glorious one, thy divinely inspired prophecies, as if in a mirror, have foretold things to come as though things present.

Thy King is come, rejoice, O Zion, and exult beholding Him, Who hath enlightened the world with the brightness of His Divinity, putting to shame the deceit of the demons.

By the power of the divine Spirit, O Prophet, thou hast seen images of future blessed events, as if in the mirror of a splendid soul.

Theotokion: **H**e that is the Only-begotten Son of the Father, became united to corruptible flesh within thy womb, one issuing forth from two without corruption and preserving thy virginity pure and unharmed, O all-hymned one.

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

Kontakion of the prophet, in Tone IV:

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

Thy pure heart, enlightened by the Spirit, * became the dwelling place of most splendid prophecy; * for thou dost behold things afar off * as though they were near. * Wherefore, we honor thee, ** O blessed and glorious Prophet (**name**).

Ikos: **A**dorned with the grace of prophesy, comprehending things to come, O most noetically rich (**name**), Thou wast taught of the Spirit in a godly manner, foretelling the coming of Christ and the fruitful calling of the Gentiles; wherefore we celebrate thine honored memory and with love hymn thee, glorifying thee in faith and calling unto thee, O glorious one: unceasingly entreat Christ God on behalf of us all.

ODE VII

Irmos: An Angel made the furnace bedew the holy Children. * But the command of God consumed the Chaldeans * and prevailed upon the tyrant to cry: * O God of our fathers, blessed art Thou.

O Prophet, thy feast hath dawned upon the world, like the sun, illumining with the grace of thy prophecy all those who with one accord, in faith chant: “O God of our fathers, blessed art Thou.”

Revealed as a most abundant and light cloud, O blessed one, thou hast besprinkled us with the salvific dew of the knowledge of God, from the wellsprings of salvation, wherefore we cry aloud: “O God of our fathers, blessed art Thou.”

Enlightened by God, the Prophets foretold the significance of things to come, and in a godly wise manner proclaimed the coming of the pre-eternal Word, unto Whom we sing: “O God of our fathers, blessed art Thou.”

Theotokion: **T**he Word, Who of old brought all into existence by his divine activity, wishing to recall mankind, O pure one, came and dwelt within thy womb, O blessed one, who hath given birth to God in the flesh.

ODE VIII

Irmos: Thou didst make flame bedew the holy children, * and didst burn the sacrifice of a righteous man with water. * For Thou alone, O Christ, dost do all as Thou willest, * Thee do we supremely exalt throughout all ages.

Having given thyself entirely to the Almighty, thou didst mystically learn His providence, thereby reproaching the Gentiles, wherefore we hymn Thee, O god-inspired Prophet.

Bring unto God a hymn of supplication, O thou who art blessed of God, for those who hymn thee, and subdue the tempest of temptations, that we may hymn thee, O god-inspired Prophet.

Thou hast appeared like a fire before those sitting in darkness, and in a divinely-wise manner illumined with the divine light those who with faith hymn the Lord throughout all ages.

Theotokion: **B**y given birth unto the Giver of life, God and Lord, thou, O most holy one, hast put an end to the destruction of death which hath slain all without restraint; wherefore we hymn thee throughout all ages.

ODE IX

Irmos: It is impossible for mankind to see God * upon Whom the orders of Angels dare not gaze; * but through thee, O all-pure one, * did the Word Incarnate appear to mankind * and with Heavenly Hosts * Him we magnify and thee we call blessed.

Having made thy dwelling in the land of the meek, thou dost behold the splendor of the angels, O all-wise Prophet of God (**name**), being meek and resplendent with grace; wherefore we the faithful rejoicing, glorify thee.

Clearly beholding the fulfillment of thy prophecies, O most glorious one, we are in awe beholding the grace given to thee, and amazed by the purity of thy mind, and the vision of God in thy soul.

Thou, O Prophet (**name**), having made thine abode where the angelic orders, the Prophets and patriarchs, the heavenly choirs, and the effulgent venerable ones dwell; thou dost now joyfully exult with them; entreat thou the Lord that those who with faith praise thee be saved.

Theotokion: There hath been none from generations past that have ever been as blessed as thee, O all-immaculate Mother of God; for thou alone among all woman art incomparably more pure and holy; wherefore thou didst receive God incarnate within thee.

Exapostilarion in Tone III:

All the Prophets rejoice and joyfully exult * celebrating thy feast day, O divinely-wise one, * participating in delight and thy godly glory; * do thou intercede together with them * that those who hymn thee be saved.

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

With the sprinkling of thy tender compassion, * O pure one, * cleanse the pollution of my soul, * and grant, O Maiden, that I may unceasingly pour forth tears ** which wither the streams of my passions.

On the Praises, these Stichera, in Tone VIII:

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

The Divine Spirit hath been poured out * upon us the faithful, * as thou, O honored (**name**), moved by Him, * didst prophesy, * and thereby open unto us * revelations of divine mysteries, * and those who receive this activity prophesize, * being illumined by both the divine effulgence ** and divine grace. (**Twice**)

The wondrous Prophet (**name**), * cometh forth from Thy house O Master, * filled with godly messages, * and like a wellspring nourishing our souls, * trickling down to us the divine sweetness, * sweetening our thoughts, * he was revealed to be wondrous in the fullness of the Spirit * and carried aloft by his virtues ** he hath reached the divine heights of heaven.

Through thy prophetic boldness * and noetic nearness to God, * thou, O (**name**), beheld heavenly visions, * entreat Him to be merciful to us * who in faith celebrate thy memory, * O glorious one, * that we be granted great mercy, * and the remission of our sins, ** and partake of the delights of heaven.

Glory ..., in Tone IV:

Rejoicing and exulting in the Lord God thy Savior, * O god-inspired and glorious one, * thou hast received the effulgence of the Immortal One, * noetically illumining thee with the light proceeding from God, * do thou, by thine intercessions, * deliver us who in faith celebrate thine all-festive memory, ** from all temptations and afflictions.

Both now ..., Theotokion in Tone IV:

Deliver us from our needs, * O Mother of Christ God, * thou who hast given birth to the Creator of all, * that we all may cry out to thee: ** Rejoice, O thou who alone art the intercessor for our souls!

Stavrotheotokion: **O** most immaculate Virgin, * Mother of Christ God, * a sword pierced thy most holy soul * when thou didst behold thy Son and God * crucified of His own will. * Him do thou never cease to entreat, O blessed one, ** that He grant us the forgiveness of our transgressions.

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

Glory ..., in Tone I:

The glorious and honorable Prophets, * through communion and grace, * and as a gift of God, * became partakers of the attributes inherent to the first-formed image of God, * for the Lord enlighteneth with His brightness ** those who please Him.

Both now ..., Theotokion or Stavrotheotokion:

After Our Father ..., the Troparion of the Prophet, in Tone II:

Celebrating the memory of Thy Prophet (**name**), O Lord, * through him we entreat Thee: ** Save Thou our souls!

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

The Dismissal:

AT LITURGY

Typika and Beatitudes.

He who as God seeth all things, hath clearly revealed to thee in a godly manner, O blessed and right wondrous one, the knowledge and understanding of those things which shall come to pass.

With devout boldness, and upright mind, O blessed one, thou didst submit thyself to the Divine Spirit, and become receptive to its divine inspirations.

Like a stream of mysterious waters flowing from a deep abyss thou wast a herald of God's gifts of the Spirit.

Having received the effulgence of the Spirit, O glorious one, thy divinely inspired prophecies, as if in a mirror, have foretold things to come as though things present.

Thy King is come, rejoice, O Zion, and exult beholding Him, Who hath enlightened the world with the brightness of His Divinity, putting to shame the deceit of the demons.

By the power of the divine Spirit, O Prophet, thou hast seen images of future blessed events, as if in the mirror of a splendid soul.

Theotokion: **H**e that is the Only-begotten Son of the Father, became united to corruptible flesh within thy womb, one issuing forth from two without corruption and preserving thy virginity pure and unharmed, O all-hymned one.

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

Troparion of the Prophet, in Tone II:

Celebrating the memory of Thy Prophet (name), O Lord, * through him we entreat Thee: ** Save Thou our souls!

Kontakion of the Prophet, in Tone IV:

Thy pure heart, enlightened by the Spirit, * became the dwelling place of most splendid prophecy; * for thou didst behold things afar off * as though they were near. * Wherefore, we honor thee, ** O blessed and glorious Prophet (name).

Prokeimenon, in Tone IV:

The Prokeimenon: **Thou art a priest for ever * after the order of Melchisedek.**

Verse: **The Lord said unto my Lord: Sit Thou at My right hand, until I make Thine enemies the footstool of Thy feet.**

THE FIRST EPISTLE TO THE CORINTHIANS (14:20-25)

Brethren: be not children in understanding: howbeit in malice be ye children, but in understanding be men. In the law it is written, With men of other tongues and other lips will I speak unto this people; and yet for all that will they not hear me, saith the Lord. Wherefore tongues are for a sign, not to them that believe, but to them that

believe not: but prophesying serveth not for them that believe not, but for them which believe. If therefore the whole church be come together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad? But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest; and so falling down on his face he will worship God, and report that God is in you of a truth.

Alleluia, in Tone V: Moses and Aaron among His priests, and Samuel among them that call upon His name.

Verse: A light hath dawned for the righteous man, and gladness for the upright of heart.

THE GOSPEL ACCORDING TO ST. MATHEW (23:29-39)

The Lord said: Woe unto you, scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate. For I say unto you, Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.