

THE 8th DAY OF THE MONTH OF NOVEMBER

SYNAXIS OF THE ARCHANGEL MICHAEL, COMMANDER OF THE HEAVENLY HOST, AND THE ARCHANGELS GABRIEL, RAPHAEL, URIEL, SALAPHIEL, JEGUDIEL, AND BARACHIEL, TOGETHER WITH THE ANGELS, THRONES, DOMINIONS, PRINCIPALITIES, AUTHORITIES, POWERS, SIX-WINGED SERAPHIM, MANY EYED CHERUBIM AND THE OTHER BODILESS POWERS

If the temple be dedicated to St. Michael and all Angels, or if the pastor so desireth, a vigil is served.

AT LITTLE VESPERS

On “Lord, I have cried ...,” 4 Stichera of the holy angels, in Tone I

Spec. Mel.: “O all-praised martyrs ...”:

O ye incorporeal angels * that stand before the throne of God, * luminous with the brilliance therefrom * and everlastingly shining with radiance: * being secondary luminaries, * entreat Christ, * that He grant unto our souls ** peace and great mercy.
(Twice)

O immortal messengers * of the truly incorruptible Life, * ye all-blessed ones that received life * from the first Life: * ye have become holy beholders of the eternal Wisdom, * full of light, * and reflecting lamps ** shown forth as is meet.

O ye archangels and angels, * principalities, thrones, * dominions, six-winged seraphim, * and divine, many-eyed cherubim, * instruments of wisdom, * virtues and powers most divine: * pray ye to Christ, that He grant our souls ** peace and great mercy.

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

Commander of the angelic choirs, standing in the heavens before the throne of the three-sunned Godhead, and richly illumined with the divine rays of light which are ceaselessly emitted therefrom: deliver from the darkness of the passions us on earth who joyously chant the thrice-holy hymn, and enlighten us with radiance, O Michael, supreme commander, intercessor for our souls.

On the Aposticha, these Stichera, in Tone VI:

Spec. Mel.: “On the third day ...”:

The angelic hosts, O Christ, * which stand before Thy throne, * pray for the human race. * Wherefore, at their entreaties, * do Thou cast down the audacity of the pagans, ** bestowing peace upon all the faithful.

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

O ye ranks of angels, * that ever hold chorus * about the throne of the King of all: * preserve us * who with faith call upon you, ** and deliver us all from torment.

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

The Father, Who is God over all, * brought forth the only Word and the Spirit, * and the hosts * of heavenly intelligences, * formless and immaterial, ** that hymn His three-sunned glory.

Glory ..., Both now ..., Theotokion, in the same melody:

Rejoice, O Virgin Theotokos! * we cry to thee * in company with Gabriel: * for, having received the first Joy * from on high, ** thou hast filled us all with joy.

Troparion of the holy angels, in Tone IV:

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

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

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

AT GREAT VESPERS

We chant “Blessed is the man ...,” the first Antiphon

On “Lord, I have cried ...,” 8 Stichera of the holy angels, 4 in Tone IV:

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

Revealing thyself as a most radiant intercessor * before the three-sunned Godhead, * O Michael, supreme commander, * with the heavenly hosts dost thou cry out, rejoicing: * Holy art Thou, O Father! * Holy art Thou, O co-beginningless Word! * Holy also art Thou, O Holy Spirit! * One glory, one Kingdom, one nature, ** one Godhead and power. (Twice)

Thy visage is fiery, * and thy beauty wondrous, * O Michael, chief among the angels! * For in thine immaterial nature * thou dost traverse the ends of the earth, * fulfilling the commands of the Creator of all, * acknowledged as mighty in thy strength, * making thy temple a wellspring of healings, ** honored in thy holy calling.

Thou hast made Thine angels spirits, * as hath been written, * and Thy ministers a flame of fire, O Lord. * And Thou hast appointed Michael supreme commander, * pre-eminent among the ranks * of Thine archangels, * who is obedient to Thy commands, O Word, * and with fear doth utter the thrice-holy hymn ** unto Thy glory.

And 4 Stichera, in Tone IV:

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

The pre-eternal Mind * appointed thee as a secondary light, O Gabriel, * which hath illumined all the universe * with divine communications, * revealing to us the truly divine and great mystery * which was hidden from before the ages, * of Him Who, though incorporeal, * was incarnate in the Virgin's womb, and became man, ** that He might save man. (Twice)

Standing before the throne of the three-sunned Godhead, * and richly illumined by the rays of divine light * which are ceaselessly emitted therefrom, * deliver from the darkness of the passions * those who on earth joyously join chorus * and praise thee, * illumining them with thy radiance, * O Gabriel, supreme commander, ** intercessor for our souls.

Set at naught the fury of the Hagarenes * who often descend upon thy flock. * Cause thou schisms in the Church to cease. * Quell the tempest of countless temptations. * From misfortune and tribulation * deliver those who honor thee with love * and take refuge under thy protection, * O Gabriel, supreme commander, ** intercessor for our souls.

Glory ..., in Tone VI:

Rejoice with us, all ye captains of the angels, for your chief and our intercessor, the great supreme commander, appearing today in his honored temple, doth most gloriously sanctify it. Wherefore, singing praises as is meet, we cry out to him: Protect us in the shelter of thy wings, O most magnificent Archangel Michael.

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

Rejoice with us, all ye choirs of virgins, for our intercessor and mediatrix, our protection and great refuge, doth comfort the sorrowful today in her honored and divine temple. Wherefore, singing her praises as is meet, we cry out: Protect us by thy divine intercession, O most pure Lady Theotokos.

Entrance. Prokeimenon of the Day. Three Lessons:

READING FROM THE BOOK OF JOSHUA

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

READING FROM THE BOOK OF JUDGES

And it came to pass in those days, that the hand of Midian prevailed against Israel: and because of the Midianites the children of Israel made them the dens which are in the mountains, and caves, and strongholds. And it came to pass, when the children of Israel cried unto the Lord because of the Midianites, there came an angel of the Lord, and sat under an oak which was in Ophrah, that pertained unto Joash the Abiezrite: and his son Gideon threshed wheat by the winepress, to hide it from the Midianites. And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valor. And Gideon said unto him, O my Lord, if the Lord be with us, why then is all this befallen us? and where be all his miracle which our fathers told us of, saying, Did not the Lord bring us up from Egypt? but now the Lord hath forsaken us and delivered us into the hands O the Midianites. And the Lord looked upon him, and said: Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee? And he said unto him, O my Lord, wherewith shall I save Israel? behold, my family is poor in Manasseh, and I am the least in my father's house. And the Lord said unto him: Surely I will be with thee, and thou shalt smite the Midianites as one man. And he said unto him: If now I have found grace in thy sight, then show me a sign that thou talkest with me. Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou come again. And Gideon went in, and made ready a kid, and unleavened cakes of an ephod of flour, the flesh he put in a basket, and he put the broth in a pot, and brought it out unto him under the oak, and presented it. And the angel of God said unto him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out the broth. And he did so. Then the angel of the Lord put forth the end of the staff that was in his hand, and touched the flesh and the

unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. Then the angel of the Lord departed out of his sight. And when Gideon perceived that he was an angel of the Lord, Gideon said, Alas, O Lord God! for because I have seen an angel of the Lord face to face. And the Lord said unto him: Peace be unto thee; fear not; thou shalt not die. Then Gideon built an altar there unto the Lord, and called it Jehovah-shalom: unto this day it is yet in Ophrah of the Abiezrites.

READING FROM THE BOOK OF THE PROPHET ISAIAH

Thus saith the Lord: Let the whole earth break forth into singing. Yea, the fir trees rejoice at thee, and the cedars of Lebanon, saying: Since thou art laid down, no feller is come up against us. Hell from beneath is moved for thee to meet thee at thy coming: it stirreth up the dead for thee, even all the chief ones of the earth; it hath raised up from their thrones all the kings of the nations. All they shall speak and say unto thee, Art thou also become weak as we? art thou become like unto us? Thy pomp is brought down to the grave, and the noise of thy viols: the worm is spread under thee, and the worms cover thee. How art thou fallen from heaven, O Lucifer, son of the morning! how art thou cut down to the ground, which didst weaken the nations! For thou hast said in thine heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit. They that see thee shall narrowly look upon thee, and consider thee, saying: Is this the man that made the earth to tremble, that did shake kingdoms; that made the world as a wilderness, and destroyed the cities thereof; that opened not the house of his prisoners? All the kings of the nations, even all of them, lie in glory, everyone in his own house. But thou art cast out of thy grave like an abominable branch, and as the raiment of those that are slain, thrust through with a sword, that go down to the stones of the pit; as a carcass trodden under feet. Thou shalt not be joined with them in burial, because thou hast destroyed thy land, and slain thy people: the seed of evildoers shall never be renowned.

At the Litiya, the Sticheron of the temple, and these Stichera, in Tone I:

The composition of Cyprian: **O** supreme commander of the noetic powers that stand unceasingly before the throne of the Master: pray ye to the Lord, that He grant peace to the world and great mercy to our souls.

The composition of Arsenius: **M**ichael, preeminent among the divine ranks, commander of the hosts on high, who ever walketh with us and preserveth us all from every assault of the devil, hath today summoned us to a festival. Come, therefore, ye who love the feasts of the Church and Christ, and taking up the flowers of the virtues, with pure thoughts and an upright conscience let us honor the assembly of the archangel; for, standing unceasingly before God, chanting the thrice-holy hymn, he ever prayeth that our souls be saved.

The composition of the Studite: O ye supreme commanders, who govern the immaterial noetic hosts, and shed light upon the whole universe with rays of three-sunned glory: with ever chanting voices ye sing the thrice-holy hymn. Wherefore, pray ye that our souls be saved.

Another composition of Arsenius: O ye noetic beings, divine and incorporeal, which surround the immaterial throne, with lips of flame ye chant the thrice-holy hymn to God the Ruler: Holy is God, the beginningless Father! Holy is the Mighty One, the co-beginningless Son! Holy is the Immortal One, the Spirit one in essence, Who with the Father and the Son is glorified.

The composition of Anatolius: With incorporeal lips and noetic mouths the ranks of the angels offer unceasing hymnody to Thine unapproachable Divinity, O Lord, and the pure intelligences and ministers of Thy glory, and with them Michael the incorporeal and Gabriel the exceeding magnificent, praise Thee, O Lord. And the supreme commanders of the angels, pre-eminent among the powers on high, have today become our hosts, commanding us to chant the hymn of hymns unto Thine unapproachable glory, O Lover of mankind, which they entreat unceasingly on behalf of our souls.

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

With lips of fire the cherubim hymn Thee, O Christ God, and with incorporeal mouths the choir of the archangels continually glorify Thee: And Michael, the commander of the hosts on high, doth unceasingly offer a hymn of victory to Thy glory; for he hath lighted our way to a radiant festival today, that, with lips of clay, we may fittingly give utterance with psalmody to the thrice-holy hymn of praise, for all things have been filled with Thy praise, and therefore Thou dost grant the world great mercy.

On the Aposticha, these Stichera, in Tone I:

Spec. Mel.: “Joy of the ranks of heaven ...”:

Keeping festival in the world angelically, * let us chant a hymn * to God Who is seated upon the throne of glory: * Holy art Thou, O heavenly Father! * Holy art Thou, O Word co-everlasting! ** Holy also art Thou, O all-holy Spirit!

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

Pre-eminent with great boldness among those of heaven, * and standing in glory before the dread throne, * O Michael, supreme commander, * beholder of ineffable things, by thy supplications * save us who are in need, misfortune and temptation, ** we beseech thee.

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

Thou art the first among the incorporeal angels, * the minister of God's divine radiance, * a beholder and initiate of the mystery, * O Michael, supreme commander: * save us who piously honor thee each year ** and who hymn the Trinity with faith.

Glory ..., Both now ..., the composition of John the Monk, in Tone VIII:

O supreme commander, in that thou art the captain and champion, the princely leader of the angels, from all want and sorrow, infirmity and grievous sin do thou free those who faithfully hymn and entreat thee, O glorious one; for as thou art immaterial, thou dost manifestly behold the Immaterial One, and art illumined thereby with the unapproachable light of the Master's glory; He Who, in His love for mankind, took flesh from the Virgin for our sake, wishing to save mankind.

Troparion of the holy angels, in Tone IV:

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

“Virgin Theotokos, rejoice ...,” (Once).

But if a vigil is not served, then after the Troparion:

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

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

AT MATINS

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

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

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

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

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

Spec. Mel.: “Thy tomb, O Savior ...”:

Standing ever before the dread throne, illumined with the brilliant rays of the three--sunned Godhead, dispelling the gloom of sin, enlighten us who celebrate your assembly with splendor; and pray ye earnestly that we be delivered from misfortune, O most radiant intercessors.

Glory ..., in Tone I: Spec. Mel.: “The choir of angels ...”:

The choir of angels, having the divine Michael as supreme commander, doth offer hymnody with him unto the Holy Trinity, for the Creator of all, by a word, did bring forth out of non-existence the host of the fiery ranks.

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

O most holy Virgin, hope of Christians, with the hosts on high do thou unceasingly beseech God to Whom, in a manner surpassing understanding and all telling, thou hast given birth, that He grant forgiveness of all our sins and correction of life unto those who with faith and love ever glorify thee.

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

Spec. Mel.: “When Thou didst descend ...”:

Thou hast been revealed as foremost among the legions of the angels, O Michael, supreme commander. Unceasingly entreat the King Most High to cast down the pride of tyrants here below. And as thou hast boldness at the fiery throne, pray for us, thy servants, without ceasing.

Glory ..., in Tone IV:

Spec. Mel.: “Go thou quickly before “:

The cherubim and seraphim, the many-eyed hosts of ministering archangels, together with the virtues, thrones, dominions, angels, powers and principalities, entreat Thee, our Creator, God and Master, that Thou disdain not the supplication of sinful people, O Thou greatly merciful God.

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

O all-immaculate Virgin * who hast given birth to the transcendent God: * do thou unceasingly entreat Him with the incorporeal ones, * that He grant forgiveness of transgressions * and correction of life before the end, * to us who, as is meet, hymn thee with faith and love, ** O thou who alone art all-hymned.

After the Polyeleos, the Megalynarion of the Bodiless Hosts: We magnify you, O archangels and angels, and all the hosts, cherubim and seraphim, which glorify the Lord.

Or this Megalynarion: We magnify you, O archangels and angels, principalities, virtues, thrones, dominions, powers, cherubim and awesome seraphim, who glorify the Lord.

The Selected Psalm:

A: I will confess Thee, O Lord, with my whole heart; I will tell of all Thy wonders.

Glory ..., Both now ..., Alleluia ..., Glory to Thee, O God. (Thrice)

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

Having worthily become, at the command of thy Creator, the master of the ranks of heaven and minister of divine glory, thou art a saving mediator for Christians, watching over those who are on earth with thine immaterial glory. Wherefore, we all praise thee as is meet, hymning thy divine festivity today. O Michael, supreme commander, entreat Christ God to grant remission of sins unto those who with love celebrate thy holy feast.

Glory ..., in Tone IV:

Spec. Mel.: “Go thou quickly before ...”:

The ranks of angels stand with fear before Thy throne, O Master, Christ God, and, ever illumined with rays therefrom, they unceasingly chant to thee a hymn of victory. Through their sacred prayers do Thou grant peace to the world and great mercy to our souls.

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

O pure, all-immaculate one who knewest not a man, who alone hast given birth within time to the timeless Son and Word of God, with the holy and honored patriarchs, the martyrs, prophets and the venerable, entreat Him, that He grant us purification and great mercy.

Song of Ascents, in Tone IV, the first Antiphon.

Prokeimenon, in Tone IV: He maketh His angels spirits, * and His ministers a flame of fire.

Verse: Praise the Lord, O my soul; O Lord my God, Thou art become exceeding glorious.

Let every breath praise the Lord.

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

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

After Psalm 50: Glory ..., Through the prayers of the archangels ...,

Both now ..., Through the prayers of the Theotokos ...,

This Sticheron, in Tone VI:

Thine angels, O Christ, standing in fear before the throne of majesty, ever illumined by Thine effulgence, Thy chanters of hymns on high, and the ministers of Thy counsel sent down by Thee from on high, bestow illumination upon our souls.

Canon of the Theotokos, in Tone VIII, with 6 Troparia, including the Irmos, which is chanted twice; and two canons of the bodiless ones, with a total of 8 Troparia, also in Tone VIII.

ODE I

Canon of the Theotokos

Irmos: Let us sing unto the Lord, * who led His people through the Red Sea: * for He alone hath gloriously been glorified.

Immaculate Mother of God, who hast given birth beyond nature to the incarnate and eternal Word, we sing thy praises.

The Virgin hath given birth unto Thee, O Christ, the cluster of grapes from whence drippeth the life-bearing sweetness of the world's salvation.

The race of Adam, having now been raised to blessedness beyond all telling, doth fittingly glorify thee, O Theotokos.

Canon I of the bodiless hosts, the acrostic whereof is: “O ye divinely wise, let us solemnize praise to the assembly of the incorporeal ones ...,” the composition of John the Monk, of Damascus, in Tone VIII:

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

Ye faithful let us all hymn the uncreated Trinity, Who doth govern all the immaterial ranks of the heavenly choirs, crying aloud: Holy, holy, holy art Thou, O Almighty God!

O Creator of the angels, Thou didst set as a beginning to Thy creations the immaterial essence which doth surround Thy most honored throne that it might cry out to Thee: Holy, holy, holy art Thou, O Almighty God!

Rejoice, O Gabriel, initiate of the mystery of the incarnation of God, and Michael, foremost among the immaterial ranks, who unceasingly cry out: Holy, holy, holy art Thou, O Almighty God!

Theotokion: I tremble before the mystery of Thy condescension, O Christ; for, God in essence, Thou didst deign to be born from the Virgin as a man, that Thou mightest save the world from slavery to the enemy.

Canon II of the bodiless hosts, also by John of Damascus, in Tone VIII:

Irmos: The wonderworking staff of Moses, * striking and dividing the sea in the figure of a cross, * once drowned Pharaoh the pursuing charioteer, * while it saved the fleeing people of Israel * as they fled on foot, * chanting a hymn unto God.

Come ye, and, joining chorus, let us praise the noetic choirs of the incorporeal ranks, for they are divine ministers who unceasingly pray for our salvation and rejoice over our repentance.

The chief captains of the angels, chosen before others, the valiant commanders, the incorporeal intelligences, today arise for the celebration of the feast of their radiant memory. With them we also rejoice, offering a hymn to the Trinity.

O ye people, with spiritual joy let us be glad today with the angels, for Gabriel again announceth glad tidings: the union of the Churches and the destruction of all adverse heresies, in the commemoration of the supreme commanders.

Theotokion: O most pure one, through the Holy Spirit thou hast given birth unto the Word of the Father, Who transcending nature made His abode within thee, being of two natures and wills, yet immutably one in hypostasis; and Whose countenance we venerate.

Katavasia: I will open my mouth ...,

ODE III

Canon of the Theotokos

Irmos: **O Lord, thou art the confirmation of those who flee to Thee, * Thou art the Light of those in darkness, * and my spirit doth hymn Thee.**

Grant help unto me by thine intercessions, O all-pure one, by warding off the assaults of dreaded dangers.

When thou, O Theotokos, didst give birth to the prince of life on behalf of all the world, Thou didst become the restoration of our foremother Eve.

By thy power grant me life, O all-pure one, who hath truly given birth to God in the flesh, the hypostatic power of the Father.

Canon I of the bodiless hosts

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

With strength, O Immortal One, hast Thou appointed the mighty ones who fulfill Thine all-holy will, ever standing before Thee in the highest.

O Christ, accept those who pray on our behalf, the commanders of the angels, initiates of the mystery of Thine incarnation and Thine honored Resurrection.

Thou hast appointed angels as guardians for all mankind, in that Thou art compassionate; and Thou hast shown forth the ministers of the salvation of Thy favored ones.

Theotokion: **O** Bride of God, thou hast ineffably conceived the Lord and Savior, Who delivereth from evil those who call upon thee in truth.

Canon II of the bodiless hosts

Irmos: **O Lord, thou art the confirmation of those who flee to Thee, * Thou art the Light of those in darkness, * and my spirit doth hymn Thee.**

O Michael, chief captain, foremost among the angels, as a secondary luminary of the Trinity hast thou revealed thyself to those who faithfully praise thee.

Having proclaimed the coming of God in the flesh, Gabriel faithfully filled the whole world with the effulgence of divine grace.

O ever-hymned couple, radiant and immaterial pair, show forth the light of God upon those who faithfully celebrate your memory.

Theotokion: **O** pure one, Isaiah hymned thine Offspring, Who transcendeth nature; and I too sing, that I may obtain His cleansing.

Sessional Hymn, in Tone VIII:

Spec. Mel.: “That which was commanded ...”:

O ye captains of the heavenly hosts, foremost among those who are enthroned on high, and awesome in divine glory, O Michael and Gabriel, supreme commanders, chief captains of the angels, and all ye bodiless ones, ministers of the Master: praying unceasingly on behalf of the world, ask for the remission of the sins we have committed, and that we may find mercy and grace on the day of Judgment. (Twice)

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

O pure and blessed one, who art full of divine grace, out of the compassion of thy tender compassion, with the hosts on high, the archangels and all the bodiless powers, unceasingly entreat Him Who was born from thee, that, before the end, He mercifully grant us forgiveness of sins and correction of life, that we may find mercy.

ODE IV

Canon of the Theotokos

Irmos: **O** Lord, I have heard the mystery of Thy dispensation; * I have considered Thy works, * and I have glorified Thy Divinity.

O Theotokos, thou art the un-ploughed land that brought forth the ear of corn which granteth life unto the world, do thou save those who sing thy praises.

All we who have been enlightened know thee, O all-pure one, to be the Mother of God, for thou, O Ever-Virgin, didst bear the Sun of righteousness.

Grant us the pardon of our offences, as thou alone art without sin, and grant peace unto thy world, O God, by the supplications of her who hath given birth to Thee.

Canon I of the bodiless hosts

Irmos: **Thou** didst mount Thy steeds O Lord, * Thine apostles, * and taking their bridles in Thy hands, * Thy chariot became salvation unto those who sing with faith: * Glory to Thy power, O Lord!

Thou didst mount the angels like steeds, O Lover of mankind, and taking their bridles in Thy hand, Thy chariot became salvation unto those who unceasingly cry aloud: Glory to Thy power, O Lord!

Thy virtue covereth the angels, O Lover of mankind, and with Thy divine, glorious praise, O Beginningless One, filleth the ends of the earth, which cry out with them: Glory to Thy power, O Lord!

Thou didst go forth unto the salvation of Thy people, O compassionate Christ, summoning Thy friends, the powers; and Thy coming hath been gladness unto all who faithfully cry aloud: Glory to Thy power, O Lord!

Theotokion: **Thou** hast been supra-naturally revealed to be both Virgin and Mother, O all-pure one; for thou hast given birth to Christ, both God and man, to Whom the ranks of the angels cry out with fear: Glory to Thy power, O Lord!

Canon II of the bodiless hosts

Irmos: **Thou**, O Lord, art my strength and Thou art my power, * Thou art my God and Thou art my joy, * Thou Who, while never leaving the bosom of Thy Father, * hast visited our poverty. * Therefore with the Prophet Habbakuk I cry unto Thee, * 'Glory to Thy power, O Lover of mankind!'

In Jericho of old the great Michael, supreme commander of the hosts of the Lord and chief among the bodiless ones, appeared unto Joshua, son of Nun, who was waging war, and he gave them victory, fighting for him; and the servant of God, receiving power from him, conquering them with the spear by which the enemy was captured.

Once the great Gabriel, the truly divine archangel, chief among the bodiless hosts, appeared, bearing the glad tidings of a child to Zechariah the priest. Wherefore, the voice of the Word, who was born John, restoreth the voice of prophecy to his own father.

All the ends of the earth rejoice today with exceeding joy, O God, celebrating the honored memory of Thine archangels, the divine Michael and Gabriel of divine wisdom. And together with them all the ranks of angels rejoice, for by their protection the world is preserved.

Theotokion: **T**hou alone didst remain pure after giving birth, and only thou hast been shown to be without husband, O thou that with milk didst nourish the true Word of the Father, Who through the Holy Spirit assumed our form, that of a servant, O Virgin Theotokos. And venerating the divine likeness of His countenance, Him do we honor.

ODE V

Canon of the Theotokos

Irmos: **R**ising early we cry to Thee, O Lord; * save us, for Thou art our God, * and we know none other besides Thee.

Calm the stormy tempest of my passions, O thou who hast given birth to God, my guide and my Lord.

The ranks of Angels and the companies of mortals worship thine Offspring, O Immaculate Theotokos.

O Mary Theotokos thou who without bridegroom hast brought to naught the expectations of our enemies, bring joy to those who hymn thy praises.

Canon I of the bodiless hosts

Irmos: **G**uide me out of the night of ignorance * with the light of Thine understanding, O Lord, * for I am lost on the path that ensnares the soul, * and direct me to the way of Thy commandments.

Borne up to the heights by inexorable longing for Thee, O Christ, Thou ultimate of all desires, the angelic powers unceasingly glorify Thee.

Thou hast made Thine angels noetic by nature and incorrupt by Thy grace, that they may hymn Thy majesty, O Christ, having fashioned them according to Thine image, O Unapproachable One.

Through their nearness to Thee, O Christ, Thou hast kept Thy servants un-inclined towards evil, for Thou art the Source of all goodness, and Thou doest good unto those who serve Thee as is meet.

Theotokion: **E**nlive my soul which hath been slain by vile passions, O all-immaculate one, for thou hast given birth unto the Preserver of life, and direct it to the path of eternal and blessed life.

Canon II of the bodiless hosts

Irmos: **O** Light never-waning, * why hast Thou turned Thy face from me * and why hath the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.

When, of old, Balaam the prophet refused to submit to the ineffable and divine wonders of God, an angel appeared to his donkey at the crossroads and strangely denounced him, showing his irrational animal to be unnaturally rational.

When Peter had been arrested and languished in prison, an angel of God appeared, delivering him from the hands of Herod, from bonds and death. Wherefore, come ye, let us all honor the wise angels as divine protectors of our souls.

O angels and archangels, ye divine powers of God, by your ever-offered supplications to God put an end to the uproar of battles, heresies in the Church and all temptations, and maintain us in peace.

Theotokion: **W**e know Thee to be the God of creation: One in two natures, two actions and wills, though uncommingled, the Son of God Who took flesh from a woman, whose image depicted in Icons we venerate.

ODE VI

Canon of the Theotokos

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

O Theotokos, we the faithful proclaim thee to be the Temple and Ark, the living Bridal Chamber of God, and the gate of heaven.

Mary, bride of God, thine Offspring, Who hath become the destroyer of wooden idols, is worshipped together with the Father and the Spirit.

The Word of God revealed thee to mortal mankind to be a heavenly ladder, for through thee He descended to us.

Canon I of the bodiless hosts

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

By Thy Word, **O** Lord, Thou didst in a godly manner bring the heavenly beings, the immortal hosts, out of non-existence, making them luminous.

Honored initiates of the mysteries of the praise of God have ye been, **O** incorporeal ones, citizens of heaven, truly divine tabernacles, who serve the Creator as is meet.

Thee, **O** beginningless Son of God, do the noetic ranks of the bodiless ones unceasingly praise and glorify as the Creator and Fashioner of all things.

Theotokion: **O** most pure one, thou hast been deemed worthy to cradle in thine embrace Him Who eternally sitteth with the Father in the highest. Render Him merciful unto us, thy servants, **O** pure one.

Canon II of the bodiless hosts

Irmos: Cleanse me, O Savior, * for many are mine iniquities; * lead me up from the abyss of evils I pray Thee, * for unto Thee have I cried, * and Thou hast hearkened unto me, * O God of my salvation.

Taking flight in mind away from material corruption, let us with fear honor the immaterial ones who are bodiless like flames of fire and light, chanting hymns unto them with lips of clay.

Calm the tempests of the passions, O archangels, and quell all revolts against the Faith, for ye are the holy and fiery chief commanders of the Trinity.

O captains Michael and Gabriel, ye chief commanders and archangels of God, leaders of the bodiless ones, preserve us from all heresies by your protection.

Theotokion: **O** Christ, being incorporeal in that Thou art God, Thou didst manifest Thyself incarnate from the womb of her who knew not a man, and, as man, thou wast a bearer of our flesh, Whose likeness we honor, O ye faithful.

Kontakion of the holy angels, in Tone II:

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

Ikos: **I**n Thy Scriptures, O immortal Lover of mankind, Thou didst say that a multitude of angels rejoiceth in heaven over one man that repenteth. Wherefore, O-Sinless One, Who alone knowest the hearts of all people, amid our transgressions we ever make bold to beseech Thee to have compassion and send down compunction upon us, unworthy though we be, granting us forgiveness, O Master; in that Thou art compassionate, for the supreme commanders of the bodiless host entreat Thee on behalf of us all.

ODE VII

Canon of the Theotokos

Irmos: **T**he Children of Judaea, * who of old came to dwell in Babylon, * trampled underfoot the flame of the furnace * through their faith in the Trinity, * as they sang: 'O God of our fathers, blessed art Thou.'

For our salvation Thou didst appear incarnate from a virginal womb, and knowing Thy Mother to be the one who gave birth to God, we cry with thanksgiving, 'Blessed are Thou O God of our Fathers!'

O Virgin, thou art the all-blessed rod from Jesse's root, blossoming with a salvific fruit for those who with faith cry to thy Son, 'Blessed are Thou O God of our Fathers!'

O Hypostatic Wisdom of the Most High, through the Theotokos fill with wisdom and divine power all those who sing to Thee in faith, 'Blessed are Thou O God of our Fathers!'

Canon I of the bodiless hosts

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

O Compassionate One, Thou didst reveal the immaterial essence of Thine angels to be light, for they are unceasingly filled with Thine ineffable light, crying aloud: Blessed art Thou, O God, throughout the ages!

The myriads of ministering angels cannot endure to behold the sight of the Countenance before which they unceasingly stand, crying aloud: Blessed art Thou, O God, throughout the ages!

Thou didst create the nature of the angels by Thy hypostatic Word, and having sanctified it by the divine Spirit, O God, Thou didst teach it to bless the Trinity throughout all ages.

Trinitarian: **Mindful of the three hypostases, we glorify the un-circumscribed essence of the Father, the Son and the Spirit, crying aloud: Blessed art Thou, O God, throughout the ages!**

Canon II of the bodiless hosts

Irmos: **The Children of Judaea, * who of old came to dwell in Babylon, * trampled underfoot the flame of the furnace * through their faith in the Trinity, * as they sang: 'O God of our fathers, blessed art Thou.'**

Come ye, O human race, and with the choirs of the bodiless ones let us worship, celebrating on this auspicious day the memory of the wise archangels of Christ, singing: Holy, holy, holy art Thou, O God of our fathers!

Of old, Abraham the God-seer, and the glorious Lot, gave shelter to the angels, in that they were hospitable, and they found fellowship with the angels, crying: Holy, holy, holy art Thou, O God of our fathers!

To the valiant Manóah and the most wise Tobit appeared the angels who give rewards for the struggles of life as is meet; and once the Angel of the children quenched the flame in the fiery furnace.

Theotokion: **All that is ours by nature didst Thou take from the Virgin, except change, O Jesus, and with the fathers we proclaim Thee to be of two natures, but One in hypostasis; and, depicting the visage thereof, we faithfully venerate it.**

ODE VIII

Canon of the Theotokos

Irmos: **The King of heaven, * Who is glorified by the hosts of angels, * let us praise and supremely exalt throughout all ages.**

Do thou quench the seductive and fiery darts of those who are our enemies, that we may hymn thee, O pure Maiden, throughout all ages.

In a manner surpassing nature, O Virgin, thou hast given birth to God the Word, the Creator and Savior; therefore we hymn thee throughout all ages.

The unapproachable Light, Who made His abode within thee, O Virgin, hath shown thee to be a radiant golden lamp throughout all ages.

Canon I of the bodiless hosts

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

Let us emulate the life of the angels and wing our thoughts to the heights, and with them let us immaterially chant unto the Lord, hymning and supremely exalting Him throughout all ages!

The angels, heavenly members of the chorus which doth surround the throne of glory and ever dance about God, hymn and supremely exalt Him throughout all ages!

Trinitarian: The Trinity, which unceasingly maketh its ministers a flame of immaterial fire in the highest and doth show forth its angels as spirits, let us worship and glorify throughout all ages.

Theotokion: Him before Whom myriads of angels and archangels stand in trepidation wast thou deemed worthy to bear in thine arms, O Theotokos, pray thou that those who glorify Him may be saved throughout all ages.

Canon II of the bodiless hosts

Irmos: In his wrath the Chaldean Tyrant made the furnace blaze, * with heat fanned sevenfold for the servants of God; * but when he perceived that they had been saved by a greater power * he cried aloud to the Creator and Redeemer; * 'ye children bless, ye priests praise, * ye people, supremely exalt Him throughout all ages'.

Michael the archangel is chief among the angels; but with him Gabriel is also radiantly glorified as the initiate of the mystery of grace, the honored one who obtained the consent of the Virgin, the champion leader of the bodiless ones; and they both proclaim joy unto those who cry: O ye people, exalt Christ supremely throughout all ages!

Ezekiel, beholding the ranks of angels in their divers forms, proclaimed, prophesying: 'Among them six-winged seraphim stood in intercession, and many-eyed cherubim surrounded them; and with them I saw most radiant archangels glorifying Christ throughout all ages'.

How the dread coming of Thy second Judgment will be was foretold by Daniel in revelation: 'The thrones were set, and the Ancient One sat, and He let in the myriads of angels who stand with fear and cry out with incessant voices to the Trinity throughout all ages'.

Theotokion: The Word, Who is consubstantial with the Father and the Spirit, of His own will manifested Himself from the Virgin is like unto us, not mingling one with the other of the two natures of His awesome union. For He showed Himself to be One and the Same in both, in two natures, and one hypostasis. And now we bow down before the image of His likeness.

ODE IX

Canon of the Theotokos

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

We are filled with joy and gladness at the thought of thee, overflowing with healing for those who approach thee and devoutly proclaim thee to be the Mother of God.

With psalms we sing thy praises, O thou who art Full of grace, and never silent, we ceaselessly offer thee our praises; for thou art a fount of rejoicing for all.

Fair is thy fruit, O Theotokos, for those who partake of it, it is incorruption, and for those who magnify thee with faith, it is life.

Canon I of the bodiless hosts

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

O Christ, Who hast ineffably united those who are in heaven with those who are on earth, and made one Church of angels and mortals, Thee do we unceasingly magnify.

O ye angels and archangels, thrones, virtues and dominions, principalities and powers, cherubim and seraphim: pray ye with the Theotokos on behalf of the world.

O Michael and Gabriel, who are shown to be leaders of all, visit those who with love honor your most festive memory and faithfully cry aloud: Save us from all evil circumstances!

Theotokion: Rejoice, O holy bride of God! Rejoice, thou that didst give birth unto the Light of the world for the faithful! Rejoice, rampart and shelter of us all! Do thou unceasingly entreat God on our behalf, for He is our Benefactor.

Canon II of the bodiless hosts

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

Ye have shown yourselves to be champions for the infirm, for those who sail the sea and those who are in need, O Michael and Gabriel, first among the bodiless hosts.

O Gabriel, in that thou dost hold chorus with the divine powers and thrones, and art the champion leader of the angels and an initiate of the mysteries of God, pray thou to the Savior for us.

In that ye are the protectors of the world and commanders of the hosts on high, entreat ye the Savior on our behalf.

Theotokion: Together we glorify thee, O Theotokos, for thou dost save us from the passions and dost fulfill those of our supplications which are to our benefit.

Exapostilarion of the holy angels:

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

O Michael, chief captain, from the Father of lights thou didst receive command of the fiery servants. Wherefore, thou dost have the radiant brilliance of His glory, standing before His most honored throne as first among the immaterial ranks.

Glory ..., Spec. Mel.: “With the disciples ...”:

O most glorious Michael, divine supreme commander, who standest before God, leader of the immaterial powers, archangels and angels, dominions, thrones and principalities: standing before the unbearable throne, protect, keep, preserve and save all who with faith honor thee as the intercessor for the world.

Both now ..., Theotokion:

Thou art more honorable than the glorious cherubim, O all-hymned one, and more glorious beyond compare than the awesome seraphim, and more holy than all the holy angels, O most pure one; for thou didst ineffably give birth in the flesh to the Creator of all, O Theotokos. Him do thou entreat, that He grant remission of transgressions unto thy servants.

On the Praises, 4 Stichera of the holy angels, 3 in Tone I:

Spec. Mel.: “Joy of the ranks of heaven ...”:

O Michael, chief commander, * with fear we hymn thee * as first captain of the heavenly ranks, * mighty intercessor, protector * and deliverer of men on earth; ** and we pray that thou deliver us from every deadly pestilence.

As chief captain of the divine hosts of heaven * thou dost today summon the choirs of mankind * to hold one radiant festival with the angels, * that of their divine synaxis, * and with them to chant ** the thrice-holy hymn unto God.

O Michael, divine intellect, * do thou keep and protect all throughout life * us that with faith flee beneath the shelter of thy divine wings; * and at the dreaded hour of our death, O archangel, * do thou stand forth ** as a most gracious helper for us all.

And the composition of Ephraim of Karyes, in Tone IV:

O supreme commanders, three-sunned rays made luminous by light divine, ye enlighten the immaterial legions; shown forth as light with splendid brightness in the highest, ye shine forth the fire of the unapproachable Godhead in the world. Wherefore, with lips of flame ye unceasingly chant the thrice-holy hymn: Holy, holy, holy art Thou, O our God! Glory be to Thee!

Glory ..., in Tone V:

Where thy grace doth overshadow, O archangel, the power of the devil is driven off, for the fallen Morning Star cannot bear to behold thy light. Wherefore, we beseech thee, by thy mediation quench thou his fiery darts which are hurled at us, delivering us from his temptations, O right praiseworthy supreme commander Michael.

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

We, the faithful bless thee, O Virgin Theotokos, and we glorify thee as is meet, for thou art the impregnable city, the impassable rampart, the steadfast intercessor and refuge of our souls.

Great Doxology. Troparia. Dismissal. First Hour

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III of the first canon of the holy angels, and 4 from ODE VI of the second canon of the angels.

With strength, O Immortal One, hast Thou appointed the mighty ones who fulfill Thine all-holy will, ever standing before Thee in the highest. (Twice)

O Christ, accept those who pray on our behalf, the commanders of the angels, initiates of the mystery of Thine incarnation and Thine honored Resurrection.

Thou hast appointed angels as guardians for all mankind, in that Thou art compassionate; and Thou hast shown forth the ministers of the salvation of Thy favored ones.

Taking flight in mind away from material corruption, let us with fear honor the immaterial ones who are bodiless like flames of fire and light, chanting hymns unto them with lips of clay.

Calm the tempests of the passions, O archangels, and quell all revolts against the Faith, for ye are the holy and fiery chief commanders of the Trinity.

O captains Michael and Gabriel, ye chief commanders and archangels of God, leaders of the bodiless ones, preserve us from all heresies by your protection.

Theotokion: O Christ, being incorporeal in that Thou art God, Thou didst manifest Thyself incarnate from the womb of her who knew not a man, and, as man, thou wast a bearer of our flesh, Whose likeness we honor, O ye faithful.

Troparion of the holy angels, in Tone IV:

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

Kontakion of the holy angels, in Tone II:

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

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

Brethren: 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 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 II: Praise Him, 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.

THE GOSPEL ACCORDING TO ST. LUKE(10:16-21)

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

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