

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

At "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, * and revealest unto us * the truly great and divine mystery which was from of old: * of Him Who becometh incarnate in the Virgin's womb * and, though incorporeal, becometh man, * that He might save mankind.

Standing before the throne of the three-Sunned Godhead, * and shining richly with the divine splendors * which unceasingly emanate 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, * intercessor for our souls.

And 3 stichera for the venerable one, in Tone VIII:

Spec. Mel.: "O all-glorious wonder ...":

O our God-bearing father Stephen, * having splendidly strengthened thy mind with wisdom divine, * with love of wisdom thou didst restrain * all the power of the soul with righteousness, * thy wrath with manliness, * and thy desire with chastity; * and thou didst make 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 thou didst yearn for heavenly sustenance. * And, vouchsafed to partake thereof, O glorious one, * thou didst stand before the throne * of the King and Ruler of all.

O divinely eloquent father Stephen, * having hedged thy mind all round with temperance, * thou didst ascend on high * to the Cause of all things; * thou didst quell the turmoil of the world * and didst still the tumult thereof; * thou wast made steadfast in purity of mind, a 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 with the shelter of thy wings, O great archangel Gabriel.

Now & ever ..., Theotokion, or this Stavrotheotokion:

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

The all-pure one, when she beheld Thee hanging upon the Cross, cried out, lamenting maternally: "O my Son and my God, my Child most sweet! How is it that Thou dost endure disgraceful suffering?"

At the Aposticha, the stichera from the Oktoechos; and Glory ..., Now & ever ...;

The composition of John the Monk, in Tone VIII:

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 thou art 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 for our sake from the Virgin, desiring to save our race.

Troparion, in Tone IV:

O supreme commander of the hosts of heaven, unworthy though we are, we ever entreat thee, that, by thy supplications, thou protect us with the shelter of the wings of thine immaterial glory, preserving us who earnestly fall down and cry aloud: Deliver us from misfortunes, in that thou art the commander of the hosts on high.

AT MATINS

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

ODE I

Canon to 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 with the Spirit will it be filled; and I shall utter discourse unto the Queen and Mother, and shall appear radiantly keeping festival; and rejoicing I shall hymn her wonders.

O archangel of the Lord, I entreat thee, who art become divine and immaterial light through partaking immaterially in the ultimate Light; by thy prayers illumine my mind, 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 cameth into the world for the good thereof.

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

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

Canon of the venerable one, in Tone II:

Irmos: The power of the Almighty once engulfed the whole army of Pharaoh in the deep, and the incarnate Word hath destroyed pernicious sin. Most glorious is the Lord, for gloriously hath He been glorified!

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

The most pernicious assault 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 sacred manner didst thou 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 all 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 shown to be more exalted than all creatures, visible and invisible; for thou gavest birth unto the Creator, in that it was His good pleasure to become incarnate 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 abundant fountain, in thy divine glory establish those who hymn thee, and spiritually form themselves into a divine choir, and vouchsafe unto 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 men who hymn thee.

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

From heaven hast thou appeared unto all who ever seek thee with love, and hast stilled the tempest of temptations and tribulations which hath raged against us, O Gabriel, thou supreme commander.

Theotokion: **G**iving utterance unto the mystery which had been hidden from of old, Gabriel once cried out to thee, O Maiden: Rejoice, thou palace of God, wherein making His abode He hath deified all men, in that He is full of lovingkindness!

Canon of the Venerable One

Irmos: **T**he desert hath blossomed forth like a lily at Thy coming, O Lord, even the barren church of the gentiles; and therein hath my heart been established.

Like the sun hath thy most splendid life shone forth in the world, O God-bearing Stephen, and it hath illumined 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.

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

Theotokion: In thy purity thou hast been shown to be like a lily amid thorns, O Mistress, radiant in the splendors of thy virginity, O all-pure Theotokos.

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 beholdest the glory of God in the heavens and bestowest grace on earth; save and preserve those who cry out to thee: Be thou thyself our helper, and no one will prevail against us!

Sedalion of the 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. And thou didst exclaim to her: Rejoice, O joyous one! Wherefore, we, the faithful, ever bless thee with gladness as is meet.

Glory ..., Sedalion 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.

Now & ever ..., Theotokion:

In that thou art a never-cultivated vine, O Virgin, thou didst give rise unto the most comely Cluster, Who poureth forth upon us the wine of salvation which maketh 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: Thy pure Mother who kneweth not wedlock, O Christ, beholding thee hanging upon the Cross, said, weeping maternally: "What hath the iniquitous and ungrateful synagogue of the Jews rendered unto Thee, which enjoyed Thy many and great gifts, O my Son? I hymn Thy divine condescension!"

ODE IV

Canon of the Archangel

Irmos: Perceiving the unfathomable counsel of God, the incarnation from the Virgin of Thee, the Most High, the Prophet Habbakuk cried out: Glory to Thy power, O Lord!

O right wondrous Gabriel, thou didst stand of old through divinely appointed communion, enlightening the Prophet Daniel and expounding the manifestation 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.

Arrayed 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: Gabriel, understanding through the Spirit that thou art wholly pure, O all-immaculate one, manifestly cried out to thee: Rejoice, thou deliverance from the curse, O restoration of the forefathers!

Canon of the Venerable One

Irmos: Thou camest forth from the Virgin, O Lord, not as a mediator or an angel, but Thyself, incarnate; and Thou hast saved me, the whole man. Wherefore, I cry out to 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 art become accessible unto all, O most blessed and all-wondrous one.

Theotokion: Eve offered me the fruit of mortality, but thou, O all-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 things are filled with awe at thy divine glory, for thou, O Virgin who hast not known wedlock, didst have within thy womb Him Who is God over all, and didst give birth to the timeless Son, granting peace unto all that 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 equally unoriginate 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 which thou didst make, O Gabriel, thou supreme commander.

Theotokion: As thou wast a temple of sanctification, O all-immaculate one, at the cry of the archangel thou gavest birth unto the All-holy God Who resteth in the saints, Who sanctifieth all and rescueth them from evils.

Canon of the Venerable One

Irmos: Thou hast become a Mediator between God and man, O Christ God; for through Thee, O Master, have we been led out of the darkness of ignorance, unto Thy Father, the Origin 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; and thou didst assemble a divine wealth of visions and deeds, O venerable father.

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

Theotokion: Lo! in manner surpassing recounting didst thou contain Christ God within thy womb, O all-pure Theotokos; and the Prophet Isaiah cried aloud, saying: Thou hast given birth unto Him Who is above our essence, O Theotokos!

ODE VI

Canon of the Archangel

Irmos: Celebrating this divine and most honored festival of the Mother of God, come, ye divinely wise, let us clap 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 splendor in manner past understanding and recounting.

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: Obedient to the divine words of Gabriel, O pure one, thou gavest birth in the flesh unto the all-unoriginate Word Who delivereth the world from insanity.

Canon of the Venerable One

Irmos: Whirled about in the abyss of sin, I call upon the unfathomable abyss, of Thy lovingkindness: Lead me up from corruption, O Lord!

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

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

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

Theotokion: In manner transcending nature, thou gavest birth, O Virgin, and remainest a virgin forever, having made manifest the true divinity of thy Son and God.

Kontakion of the archangel, in Tone II: Spec. Mel.: "The steadfast ...":

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

Ikos: In Thy Scriptures Thou didst say, O Immortal One Who lovest mankind, that a multitude of angels rejoice in heaven over one repentant man. Wherefore, O Thou Who alone art sinless and knowest the hearts of men, 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 in behalf of us all.

ODE VII

Canon of the Archangel

Irmos: The divinely wise youths worshipped not a creation rather than the Creator, but, manfully trampling the threat of the fire underfoot, they rejoiced, chanting: Blessed art Thou, the all-hymned Lord and God of our fathers!

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 Deliverer and God: Blessed art Thou, O all-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 doth impel them to cry aloud: Blessed art Thou, O all-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 all-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 forever.

Canon of the Venerable One

Irmos: The command of the iniquitous tyrant, opposed to God, raised up a lofty flame; but Christ spread a spiritual dew upon the godly youths. Blessed is He, and most glorious!

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 Persons, and hymning the incarnation of the Word, thou dost render us fragrant, O thou who art most rich.

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: Directing my life, O all-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 birthgiving of the Theotokos saved the pious children in the furnace - then in figure, but now in deed - and moveth the whole world to chant to Thee: Hymn the Lord, O ye works, and exalt Him supremely for 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 was incarnate for our sake and becometh 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 exalt Him supremely for 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 men, had thee go before Him and prepare a sanctified palace for Him, O sacred Gabriel, chanting: Hymn the Lord and exalt Him supremely for all ages!

Theotokion: Let us hymn the blessed Virgin as the beautiful throne of the King, her who is more eminent than all other creatures, who alone brought into the world the Transcendent One Who hath deified men through the supernal union of His ineffable and wondrous birthgiving.

Canon of the Venerable One

Irmos: Once, in Babylon, the fiery furnace divided its activity; for it consumed the Chaldeans at the command of God, but it bedewed the faithful, who chanted: Bless ye the Lord, O 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 shown to be one who crieth aloud: Bless the Lord, all ye works of the Lord!

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

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

Theotokion: **T**he dispassionate Mind doth unite Himself to a human mind in thy womb, O all-pure one, and He Who transcendeth time cometh 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: **L**et every earthborn man leap for joy, enlightened by the Spirit, and let the nature of the incorporeal intelligences keep festival, honoring the sacred feast of the Mother of God, and let them cry aloud: **Rejoice, O most blessed Theotokos, 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 in awesome manner.

As the heaven adorned with stars dost thou appear resplendent with divine splendors; and, like a general, thou dost hold a most radiant staff in thy hands and goest 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 all-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 and hath illumined the whole world and destroyed the princes of darkness, O all-pure Theotokos, thou boast of the angels and salvation of all men who praise thee with unceasing hymnody.

Canon of the Venerable One

Irmos: **O**ur God and Lord, the Son of the unoriginate Father, hath appeared to us incarnate of the Virgin, to enlighten the benighted and to gather the dispersed. Wherefore, we magnify the all-hymned Theotokos.

O all-honored and blessed Stephen, who delightest now in a pure manner and receivest 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; and thou didst emit the virtues of thy life like a ray, 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:

God 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.

At 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.

Now & ever ..., Theotokion, or this Stavrotheotokion:

Of old, the Virgin Mother, the most 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 men who hymn thee.

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

From heaven hast thou appeared unto all who ever seek thee with love, and hast stilled the tempest of temptations and tribulations which hath raged against us, O Gabriel, thou supreme commander.

Theotokion: **G**iving utterance unto the mystery which had been hidden from of old, Gabriel once cried out to thee, O Maiden: Rejoice, thou palace of God, wherein making His abode He hath deified all men, in that He is full of lovingkindness!

Troparion, in Tone IV:

O supreme commander of the hosts of heaven, unworthy though we are, we ever entreat thee, that, by thy supplications, thou protect us with the shelter of the wings of thine immaterial glory, preserving us who earnestly fall down and cry aloud: Deliver us from misfortunes, in that thou art the commander of the hosts on high.

Kontakion of the archangel, in Tone II:

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

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

Stichos: 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: Praised the Lord, all ye His angels; praise Him, all ye His hosts.

Stichos: 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.