

THE 16th DAY OF THE MONTH OF NOVEMBER
COMMEMORATION OF THE HOLY APOSTLE & EVANGELIST MATHEW
AT GREAT VESPERS

After the Introductory Psalm, we chant "Blessed is the man ...", the first antiphon.

On "Lord, I have cried ...", 8 stichera, in Tone IV:

Spec. Mel.: "Called from on high ...":

When He who trieth the hearts of men * perceived thy godly mind, O apostle, * with His divine foreknowledge, * He delivered thee from injustice and the world; * then, making thee a universal light, * and commanding thee to illumine and shine upon * the ends of the whole world, * He manifestly counted thee worthy * to write His divine Gospel. * Him do thou entreat, * that He save and enlighten our souls. (Twice)

When the unoriginate Word * Called thee away from thy tax-booth * to be His disciple, * He cried out to thee, * commanding thee to follow Him * and promising thee a share in His kingdom; * then, O most blessed one, forsaking all things * and abandoning the tumult of the crowd, * thou didst steadfastly follow after him. * And now, O God-seer, * thou art manifestly full of the ineffable vision of Him. * Him do thou beseech, * that He save and enlighten our souls. (Twice)

Of old the prophets' clear vision * perceived thee to be a holy stone, * rolling upon the earth * and crushing the snares of the deceiver; * and the hypostatic Wisdom, O most wise one, * made thee a light to the world * and a preacher of righteousness and truth, * radiant with the beams * of the three-sunned Light, O most honored one. * Him do thou entreat, * that He save and enlighten our souls. (Twice)

O servant of the all-divine Wisdom, * when the unapproachable Light came in the flesh * as was His will, * dispelling the gloom of ignorance, * then, summoned, thou didst follow * His life-bearing commands, * being a keeper thereof in manner past understanding, * a beacon of the Church, * and a dwelling-place of Christ, O Matthew. * Him do thou beseech, * that He save and enlighten our souls.

Thou wast shown * to burn up deception * with a tongue of fire, * O Matthew most lauded and all-wise, * receiving the advent of the Comforter, * Who maketh thee radiant by His essence; * hence, thou hast astonished the every thought * of those who listen to thy words, * relating to men the mighty works of the Almighty. * And now thy sound hath gone forth into all the earth, * O divinely inspired one. * Him do thou entreat, * that He take pity on all who hymn thee.

Glory ..., in Tone IV:

When Christ called thee to heavenly discipleship, thou didst diligently follow Him, O God-pleaser, casting aside without hesitation every exercise of earthly care; for, receiving with goodly submission an understanding worthy of the heavenly kingdom, thou didst put aside a base life and vain glory. And having been made an evangelist out of a publican, thou wast shown to be a light to those in darkness and a guide to salvation for the lost. And no\y thou art a most fervent intercessor for the whole world and the saving protector of those who honor thee, O Matthew.

Now & ever ..., Dogmaticon, in the same tone:

The Prophet David, the forefather of God, for thy sake giveth voice beforehand in psalmody concerning thee, unto Him Who in thee accomplished mighty works, saying: The Queen stood at Thy right hand, for God Whose good pleasure it was to become incarnate of thee without father showed thee, His Mother, to be the mediator of life, that He might renew His image which had become corrupt through the passions; and having found the sheep which had strayed among the mountains and become lost, He taketh it upon His shoulders and bringeth it to His Father; and Christ, Who is possessed of great and rich mercy, in accordance with His will, uniteth it with the hosts of heaven, and saveth the world, O Theotokos.

Entrance. Prokimenon of the day. Three Readings:

READING FROM THE FIRST EPISTLE GENERAL OF PETER [1 :1-2:6]

Peter, an apostle of Jesus Christ, To the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia, elect according to the foreknowledge of God the Father, through sanctification of the Spirit, unto obedience and sprinkling of the blood of Jesus Christ: Grace unto you, and peace, be multiplied. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation ready to be revealed in the last time. Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations: that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ: whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory: receiving the end of your faith, even the salvation of your souls. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you:

searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things, which are now reported unto you by them that have preached the gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. Wherefore gird up the loins of your mind, be sober, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ; as obedient children, not fashioning yourselves according to the former lusts in your ignorance: but as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy; for I am holy. And if ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear: forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers; but with the precious blood of Christ, as 'Of a lamb without blemish and without spot: who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory; that your faith and hope might be in God. Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently: being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. For all flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as newborn babes, desire the sincere milk of the word, that ye may grow thereby: if so be ye have tasted that the Lord is gracious. To whom coming, as unto a living stone, disallowed indeed of men, but chosen of God, and precious, ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Zion a chief corner stone, elect, precious, and he that believeth on him shall not be confounded.

READING FROM THE FIRST EPISTLE GENERAL OF PETER [2:21-3:9]

Beloved, Christ also suffered for us, leaving us an example, that ye should follow his steps: who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously: who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness: by whose stripes

ye were healed: For ye were as sheep going astray; but are now returned unto the Shepherd and Bishop of your souls. Likewise, ye wives, be in subjection to your own husbands; that, if any obey not the word, they also may without the word be won by the conversation of the wives; while they behold your chaste conversation coupled with fear. Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on or apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. For after this manner in the old time the holy women also, who trusted in God, adorned themselves, being in subjection unto their own husbands: even as Sarah obeyed Abraham, calling him lord: whose daughters ye are, as long as ye do well, and are not afraid with any amazement. Likewise, ye husbands, dwell with them according to knowledge, giving honor unto the wife, as unto the weaker vessel, and as being heirs together of the grace of life; that your prayers be not hindered. Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous: not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.

READING FROM THE FIRST EPISTLE GENERAL OF PETER [4:1-11]

Beloved, forasmuch as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind: for he that hath suffered in the flesh hath ceased from sin; that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revelings, banquetings, and abominable idolatries: wherein they think it strange that ye run not with them to the same excess of riot, speaking evil of you: who shall give account to him that is ready to judge the quick and the dead. For, for this cause was the gospel preached also to them that are dead, that they might be judged according to men in the flesh, but live according to God in the spirit. But the end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins. Use hospitality one to another without grudging. As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified through Jesus Christ: to whom be praise and dominion for ever and ever. Amen.

If the pastor so desire, a Litia may be chanted: the sticheron of the temple, and these stichera of the apostle, in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...":

With the rod of grace, * O right wondrous one, * thou didst draw men from the abyss of vanity, * submitting to the precepts of thy Teacher, * Who wholly enlightened thine understanding * and showed thee forth as an honored apostle * and a divine proclaimer of His unapproachable Divinity, * O most blessed Matthew.

The effulgence of the Spirit * descended upon thee in the guise of fire, * and made of thee a divine habitation, O blessed one, * who quickly drivest off the gloom of ungodliness * and enlightenest the world * with the splendor of thy most wise words, * O blessed one, * thou proclaimer of the mysteries of God, * adornment of the apostles * and beholder of Christ.

Having illumined with the lightning flashes of thy preaching * those who sit in the darkness of unbelief, * O glorious one, * thou didst show them forth as children of our God and Master * by their faith. * Thou didst emulate His sufferings and death * and didst become a heir to His glory, * in that thou art a wise proclaimer of God, * a disciple of truth.

Glory ..., in Tone II:

Forsaking earthly things, thou didst follow after Christ, signed with the inspiration of the Holy Spirit and sent by Him to the gentiles who were perishing, to turn men to the light of the knowledge of God, O Apostle Matthew. And, having completed the struggles of thy divine suffering and divers torments, thou didst commit thy soul to Christ. Him do thou entreat, O most blessed one, that He grant us great mercy.

Now & ever ..., Theotokion:

All my hope do I place in thee, O Mother of God: keep me under thy protection.

At the Aposticha, these stichera, in Tone IV:

Spec. Mel.: "Thou hast given a sign ...":

With the trumpet of thy words * thou didst summon men * to the knowledge of God, O ever-lauded one; * and, having driven the assemblies of the deceived from the earth, * thou didst guide the faithful to one unity of mind. * and prayest now * that those who ever celebrate * thine honored memory with faith * may be delivered from corruption and misfortunes.

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

Christ our God, * Who armed thee with the fiery tongue * of the Holy Spirit * showed thee forth, O apostle, * as a mighty opponent of falsehood, * wherewith thou hast received the splendid honors of grace. * Him do thou entreat, * that those who with faith ever celebrate thine honored memory * be delivered from corruption and misfortunes.

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

Penetrating the depths of the Spirit, O apostle, * thou didst grasp inexhaustible riches, * and drawing forth abundant grace therefrom, * thou hast evangelically bestowed it upon all of us. * And now thou prayest, * that those who with faith ever celebrate * thine honored memory * be delivered from corruption and misfortune.

Glory ..., in Tone VI:

Like a high-flying eagle thou didst most gloriously soar from the depths of evil to the uttermost heights, O most lauded Matthew; for thou didst follow in the steps of Christ Who hath covered the heavens with virtue and filled the whole earth with His knowledge. Thou didst show thyself to be an ardent emulator of Him, proclaiming His glad tidings that peace, life and salvation are given to those who piously submitted to the precepts of God. Do thou likewise guide us thereto who please the Creator and call thee blessed.

Now & ever ..., Theotokion, in the same tone:

Christ the Lord, my Creator and Deliverer, Who cameth forth from thy womb, O all-pure one, and robed Himself in me, hath freed Adam from the curse. Wherefore, like the angel do we unceasingly cry out to thee, O most pure one, who art truly the Mother of God and Virgin: Rejoice! Rejoice, O Mistress, thou intercession, protection and salvation of our souls!

Troparion, in Tone III:

O holy apostle and evangelist Matthew, entreat the merciful God, that He grant unto our souls remission of transgressions.

Or this troparion, in the same tone:

Zealously following Christ the Master, Who in His goodness appeared to men on earth, and called thee from thy tax-booth, thou wast shown to be a chosen apostle and a clarion-voiced proclaimer of the Gospel to the whole world. Wherefore, we honor thy precious memory, O divinely eloquent Matthew. Entreat the merciful God, that He granteth remission of sins unto our souls.

Glory ..., Now & ever ..., Theotokion:

We hymn thee who hast mediated the salvation of our race, O Virgin Theotokos; for thy Son and our God, accepting suffering on the Cross in the flesh He had received of thee, hath delivered us from corruption, in that He is the lover of mankind.

AT MATINS

At "God is the Lord ...", the Troparion of the evangelist in Tone III:

O holy apostle and evangelist Matthew, entreat the merciful God, that He grant unto our souls remission of transgressions. (Twice)

Glory ..., Now & ever ..., the Theotokion.

We hymn thee who hast mediated the salvation of our race, O Virgin Theotokos; for thy Son and our God, accepting suffering on the Cross in the flesh He had received of thee, hath delivered us from corruption, in that He is the lover of mankind.

After the first chanting of the Psalter, this Sedalion, in Tone I:

Spec. Mel.: "Thy tomb, O Savior ...":

The exceeding most wise Matthew, who was first to record the Gospel of Christ and illumined all creation under the sun, the excellent initiate of the mysteries of Christ, who is now honored with sacred hymns, doth beg forgiveness of sins for those who honor him with love. (Twice)

Glory ..., Now & ever ..., Theotokion:

All of us who flee with love to thy goodness know thee truly to be the Mother of God, who even after giving birth wast shown to be Virgin; for thee do we sinners have as our intercessor, thee, the only most immaculate one, have we acquired as our salvation amid perils.

After the second chanting of the Psalter, this Sedalion, in Tone III:

Spec. Mel.: "Of the divine Faith ...":

Resplendent with works of the right Faith, thou didst extinguish all false religion; and as an insuperable victor thou hast proclaimed the Gospel unto all and hast richly adorned all the Churches, O Apostle Matthew, entreat Christ God, that He grant us great mercy. (Twice)

Glory ..., Now & ever ..., Theotokion:

Without separating Himself from the divine Essence, the one Lord becometh incarnate in thy womb, and, though He becometh man, He remained God, preserving thee, His Mother, a most immaculate Virgin even after giving birth, as thou wast before birthgiving. Him do thou earnestly entreat, that He grant us great mercy.

After the Polyeleos, this magnification: We magnify thee, O Mathew, apostle of Christ, and we honor the pains and labors wherewith thou didst struggle in the proclamation of the Gospel of Christ.

Selected Psalm:

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

B: The heavens shall confess Thy wonders, O Lord.

Glory ..., Now and ever ...Alleluia ..., Glory to Thee, O God. (Thrice)

After the Polyeleos, this Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Truly the sound of thy wise words hath gone forth to all the ends of the earth, O most lauded apostle of the Lord, for thou didst manifestly preach to all the vision of God, and didst bring the nations from ignorance to understanding. Wherefore, having dispelled the darkness of idolatry, thou hast shone forth the light of knowledge upon those who sit in darkness, O most praised Matthew. Entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love. (Twice)

Glory ..., Now & ever ..., Theotokion:

All of us, the generations of men, bless thee, the Virgin who, alone among women, gavest birth without seed to God in the flesh; for the fire of the Godhead dwelt within thee, and thou hast nourished the Creator and Lord with milk, as a babe. Wherefore, we, the generation of angels and men, glorify thine all-holy birthgiving as is meet, and cry out to thee together: entreat Christ God, that He grant remission of offenses unto those who with faith worship thine all-holy birthgiving.

Song of Ascents, the first Antiphon of Tone IV:

Prokimenon, in Tone IV: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

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

"Let every breath praise the Lord!"

THE GOSPEL ACCORDING TO ST. JOHN [21:15-25]

So when they had dined, Jesus saith to Simon Peter, Simon, son of Jona, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jona, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jona, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. Verily, verily, I say unto thee, when thou wast young, thou girdest thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. This spake he, signifying by what death he should glorify God. And when he had spoken this, he saith unto him, follow me. Then Peter, turning about, seeth the disciple whom Jesus loved following; which also

leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? Peter seeing him saith to Jesus, Lord, and what shall this man do? Jesus saith unto him, if I will that he tarry till I come, what is that to thee? follow thou me. Then went this saying abroad among the brethren, that that disciple should not die: yet Jesus said not unto him, He shall not die; but, If I will that he tarry till I come, what is that to thee? This is the disciple which testifieth of these things, and wrote these things: and we know that his testimony is true. And there are also many other things which Jesus did, the which, if they should be written every one, I suppose that even the world itself could not contain the books that should be written. Amen.

After Psalm 50, this sticheron, in Tone VI:

Let us clap our hands in hymnody, O ye faithful, in memory of the honored Apostle and Evangelist Matthew; for, casting away the yoke and gold of his publican's booth, he followed after Christ and becometh a preacher of the divine Gospel. Hence, as the prophet saith, his sound hath gone forth into all the world, and he prayeth that our souls be saved.

Canon of Supplication to the Theotokos [the Paraklisis], with 6 troparia; and that of the apostle, with 8 troparia, the composition of Theophanes, in Tone IV

ODE I

Irmos: I will open my mouth, and it will be filled with the Spirit; and I will utter discourse unto the Queen and Mother. I shall be seen keeping splendid festival, and, rejoicing, I will hymn her wonders.

O most glorious Matthew, servant of Christ, richly bestow upon me the grace with abideth within thee, that I may cry out, splendidly proclaiming, and, rejoicing, may hymn thy wonders.

Thou didst utterly abandon the tumult of earthly things; for, having hearkened to the voice of the incarnate Word, thou wast shown to be a steward and God-pleasing herald of His grace.

As an eye-witness and servant of the shining Word of the pre-eternal Father, O apostle, thou didst go forth, proclaiming the glad tidings of His coming to all the nations.

Theotokion: Thou didst announce the glad tidings of the destruction of death, the abolishment of corruption and the manifestation of life, O wise one; for, having conceived the Unapproachable One in her womb, the Virgin hath restored the world.

Katavasia: I will open my mouth ...

ODE III

Irmos: O Theotokos, thou living and abundant fountain, in thy divine glory establish those who hymn thee and have spiritually formed themselves into a choir, and vouchsafe unto them crowns of glory.

O Word of God, thou hast shown Thine apostles forth as beacons of life which drive away the gloom of ungodliness and illumine the whole world with Thy divine glory, O Master.

Having armed the most valiant Matthew with Thine armor, O Savior, thou hast made him mightier than the tormenters and hast shown him to be the destroyer of the deception of idolatry, O Master Who lovest mankind.

The sound of thy fiery tongue consumed the temples of the demons, O divinely inspired Matthew, thou instrument of the Comforter, through whom Christ, the hypostatic Life of all, is proclaimed.

Theotokion: The clarion of theology which soundeth forth mightily hath illumined the divinely wise Matthew to proclaim to the people the Effulgence of the Trinity and the incarnation of the Word from thee, O all-pure one, in manner past understanding.

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Truly the sound of thy wise words hath gone forth to all the ends of the earth, O most lauded apostle of the Lord, for thou, didst manifestly preach to all the vision of God, and didst bring the nations from ignorance to understanding. Wherefore, having dispelled the darkness of idolatry, thou hast shone forth the light of knowledge upon those who sit in darkness, O most praised Matthew. Entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love.

Glory ..., in the same tone & melody:

O apostle of the Lord, we all praise thee as the lamp and disciple of the Light, an eyewitness of the divine Word; for, spreading thy nets of grace, by thy command thou didst ensnare reason-endowed fish. Wherefore, through the power of the Spirit thou hast entrapped the nations, who are now guided by faith, O most lauded initiate of the mysteries of heaven. Entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love.

Now & ever ..., Theotokion:

In that thou art the most immaculate Bride of the Creator, the Mother of the Deliverer who knewest not wedlock, the receptacle of the Comforter, O all-hymned one, haste thou to deliver me, who am the vile abode of iniquity and in mind am the plaything of the demons, from their wickedness, and make of me a radiant dwelling-place of the virtues, O luminous and incorrupt one. Drive from me the cloud of the passions and vouchsafe that I may partake of the never-waning light of the Most High, through thy supplications.

ODE IV

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

Taught by Thy hypostatic Word, O God, the God-seeing disciple destroyed worldly wisdom, crying aloud unto Thee: Glory to Thy power, O Lord!

What manner of praise can we offer unto thee who wast blessed by Christ, O divinely eloquent one? For no man is able to describe in words, the grace which hath blossomed forth in thee, O right wondrous one.

Looking upon thine undefiled and pure mind as a lamp placed on a lofty stand, shining upon those in darkness, O divinely manifest one, the Most High hath set thee before all.

Theotokion: **O** blessed and most lauded Maiden, thou hast elevated slain human nature, in that, in manner surpassing nature, thou gavest birth to the might of the Most High, as Matthew hath taught.

ODE V

Irmos: **All things were filled with awe at thy divine glory; for thou, O Virgin who knewest not wedlock, didst contain within thy womb Him Who is God over all, and thou gavest birth to the timeless Son, bestowing peace upon all who hymn thee.**

Receiving the grace of the most Holy Spirit, thou wast shown to be a divine habitation, in godly manner teaching the light of divine knowledge and being entrusted with the task of committing to writing the dogmas of Christ, as a chosen eye-witness of God.

Thy tongue was the pen of the Paraclete, Who giveth speedy deliverance unto those who acknowledge His dominion and doth breathe heavenly understanding into the souls of the wise, O most honored Matthew.

Christ sent thee to the world shining with miracles and the grace of healing, trampling upon the might of the demons and enlightening the souls of all the faithful who hymn thee, the preacher of the world.

Theotokion: **O** Virgin, thou gavest birth to the pre-eternal son Who clothed Himself in human nature and hath saved it from corruption in His utter goodness, as the divinely eloquent one said in his teaching; and thou didst remain a Virgin.

ODE VI

Irmos: **I have come unto the depths of the sea, and the tempest of my manifold sins hath engulfed me; yet, as Thou art God, lead up my life from corruption, O greatly Merciful One.**

By Thine omnipotent might, O Maker of all, the divinely eloquent and most excellent Matthew was transformed from a publican into an evangelist, in that he followed Thee.

By the spiritually nourishing words of thy glad tidings, O most blessed Matthew, a multitude of the gentiles are lifted up and directed to the lofty summit of the virtues.

With the divinely woven nets of the disciple Matthew are assemblies of the faithful ever drawn up, guided to the knowledge of Thee, O our Benefactor.

Theotokion: O most immaculate one, the most excellent Matthew announceth glad tidings, describing thee as the Virgin who gaveth birth without seed and corruption unto Him Who fashioned all things.

Kontakion, in Tone IV: Spec. Mel.: "Having been lifted up ...":

Casting off the yoke of thy publican's office, thou didst shoulder the yoke of righteousness and wast shown to be a most excellent merchant, bringing in the wisdom from on high as riches. Wherefore, thou didst preach the Word of truth and hast uplifted the souls of the despondent, describing the hour of judgment.

Ikos: The tyranny of the enemy oppresseth me constantly and seizeth all the seed of my soul, O Matthew, friend of Christ; yet, providing me with the seed of thy prayers, render me fruitful to serve thee, and show me to be if only the least of those who hymn thee and a recounter of thy many and great corrections, for, forsaking all things for the love of Christ without hesitation, thou didst ardently follow after Him Who called thee, being the first evangelist in the world, describing the hour of judgment.

ODE VII

Irmos: The divinely wise ones refused to worship a created thing rather than the Creator, but manfully trampling the threat of the fire underfoot, they rejoiced, chanting: **O all-hymned Lord and God of our fathers, blessed art Thou!**

Thou wast a divine image of the primal effulgence, as a disciple set afire by His splendors; and, chanting to Him, thou didst say: **O all-hymned Lord and God of our fathers, blessed art Thou!**

As servant of the Word, O most blessed one, thou hast made thine abode in the divine mansions where Christ abideth, as the one all-divine Lord and God of all the fathers promised thee.

Infirmities are banished and a multitude of demons are forced to flee by the gifts of the divine Spirit which are in thee, wherein thou didst chant: **O all-hymned Lord and God of our fathers, blessed art Thou!**

Theotokion: With thy divine words, O apostle, thou didst describe the all-hymned Virgin who gaveth birth to the Creator. To Him do we all chant: **O all-hymned Lord and God of our fathers, blessed art Thou!**

ODE VIII

Irmos: The birthgiving of the Theotokos saved the pious youths in the furnace, then in figure, but now in deed, and it moveth all the world to chant to Thee: Hymn the Lord, O ye works, and exalt Him supremely for all ages!

Deified by the mighty forces within Thee and by ordination and nature, O Master, the most sacred Matthew prevailed upon the whole world to chant to Thee: Hymn the Lord, ye works, and exalt Him supremely for all ages!

The Word sent the theologian forth like lightning to the whole world, driving away the darkness and enlightening the nations with the dogmas of theology. Wherefore, he chanted: Hymn the Lord, ye works, and exalt Him supremely for all ages!

With pure discourse and mind did God converse with thee; for when thou didst rid thyself of mire, thou didst draw nigh and associate with Him, O glorious one. Wherefore, thou dost chant: Hymn the Lord, ye works, and exalt Him supremely for all ages!

Theotokion: The Word willed to become incarnate for the good of men; for the Lord passed through the portal of virginity and showed her forth as the Theotokos. Wherefore, we cry out: Hymn the Lord, ye works, and exalt Him supremely for all ages!

ODE IX

Irmos: Let every earthborn man leap up, 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, thou pure Ever-virgin!

Thou didst receive the divine diadem of noetic beauty, O apostle, and wast adorned with the most magnificent crown of the kingdom by the right hand of the Almighty, O wise one. And thou dost shine, standing with the angels before the throne of Christ the Master, O most blessed one.

Thou didst receive the tree of life as is meet, O preacher of the living God, having spread the glad tidings of life, the visitation of God to the world; for thou didst not permit thy mind to become corrupt through the tree of knowledge, remaining an unshaken and immovable foundation of the Church, O most blessed one.

In godly manner didst thou adorn the Church, the Bride of Christ, with thy Gospel as with a diadem, O divinely blessed one, and now it splendidly celebrateth thy divine memory, pray thou, O Apostle Matthew, that it be delivered from every evil circumstance and cruel misfortune.

Theotokion: Without leaving the bosom of the unoriginate Father, the unoriginate Word becometh incarnate of thee, O pure and most lauded one, wholly clothing Himself in human guise and accepting its traits, as Matthew writeth, proclaiming the glad tidings.

Exapostilarion: Spec. Mel.: "He hath visited us ...":

The God-pleasing Matthew, the glorious recorder of the Gospel of Christ, hath related divine wonders unto us. Honoring him with love, let us chant unto him melodiously.

Glory ..., another Exapostilarion:

Having wisely cast off the yoke of thy publican's office, thou didst follow Christ, O divinely wise Matthew; and following wondrously in His steps, thou didst obtain a share of His kingdom and glory through communion with Him, and wast an initiate of ineffable mysteries.

Now & ever ..., Theotokion:

O Virgin Theotokos, lift up thy most holy hands, wherewith thou didst hold the Creator, in supplication to Him for us, that He deliver us from all the temptations of the devil and vouchsafe that we may receive His good things in the world to come, O most hymned one.

On the Praises; 4 stichera, in Tone IV:

Spec. Mel.: "Thou hast given a sign ...":

Thou didst shine forth, O apostle, * as luminous as the sun, with the rays of the Spirit, * and hast illumined the whole world * with the knowledge of God, O blessed one. * And thou hast dispelled the gloom of polytheism, * O most wise Matthew." * Wherefore, we celebrate today * thine all-radiant and right wondrous solemnity * as a well-spring of sanctification. Twice

Seated on the heights of divine knowledge, O apostle, * thou didst receive the effulgence of the Spirit, * which appeared to thee in the guise of a tongue of fire; * and thou didst manifestly consume * all the tinder of the impiety of ungodliness. * Wherefore, we honor thee * as an apostle and herald of God, * celebrating thy holy festival today.

Thou didst thunder forth * sacred and saving teachings * unto the whole world, O most wise Matthew, * hast cleansed all creation of the madness of idolatry, * and illumined the people * with the splendors of the Gospel. * and, having destroyed the pagan temples * by means of grace, * thou didst. raise up churches to the glory of God.

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

Abandoning the yoke of injustice and casting away the gold of usury, thou didst make haste to the yoke of righteousness and dost grasp inexhaustible wealth like an able merchant, trading transitory things for what is everlasting and corruptible things for what abideth. For, having acquired the divinely lustrous pearl of great price, thou didst wisely leave to Caesar the things which keep men below; and having obediently followed after Christ, the King of all, thou didst enrich all creation with the divine words of the Gospel, O wise one. O all-excellent Matthew, beg thou now that salvation and great mercy be given to those who honor thee.

Now & ever ..., Theotokion:

Save thy servants from misfortunes, O Virgin Theotokos, for after God it is to thee that we flee, as to an indestructible rampart and intercession.

Great Doxology. Litanies. Dismissal.

AT LITURGY

On the Beatitudes, 8 troparia: 4 from Ode III and 4 from Ode VI of the canon of the evangelist.

O Word of God, thou hast shown Thine apostles forth as beacons of life which drive away the gloom of ungodliness and illumine the whole world with Thy divine glory, O Master. (Twice)

Having armed the most valiant Matthew with Thine armor, O Savior, thou hast made him mightier than the tormenters and hast shown him to be the destroyer of the deception of idolatry, O Master Who lovest mankind.

The sound of thy fiery tongue consumed the temples of the demons, O divinely inspired Matthew, thou instrument of the Comforter, through whom Christ, the hypostatic Life of all, is proclaimed.

By Thine omnipotent might, O Maker of all, the divinely eloquent and most excellent Matthew was transformed from a publican into an evangelist, in that he followed Thee.

By the spiritually nourishing words of thy glad tidings, O most blessed Matthew, a multitude of the gentiles are lifted up and directed to the lofty summit of the virtues.

With the divinely woven nets of the disciple Matthew are assemblies of the faithful ever drawn up, guided to the knowledge of Thee, O our Benefactor.

Theotokion: O most immaculate one, the most excellent Matthew announceth glad tidings, describing thee as the Virgin who gaveth birth without seed and corruption unto Him Who fashioned all things.

Troparion, in Tone III:

O holy apostle and evangelist Matthew, entreat the merciful God, that He grant unto our souls remission of transgressions.

Or this troparion, in the same tone:

Zealously following Christ the Master, Who in His goodness appeared to men on earth, and called thee from thy tax-booth, thou wast shown to be a chosen apostle and a clarion-voiced proclaimer of the Gospel to the whole world. Wherefore, we honor thy precious memory, O divinely eloquent Matthew. Entreat the merciful God, that He granteth remission of sins unto our souls.

Theotokion, in the same tone:

We hymn thee who hast mediated the salvation of our race, O Virgin Theotokos; for thy Son and our God, accepting suffering on the Cross in the flesh He had received of thee, hath delivered us from corruption, in that He is the lover of mankind.

Kontakion, in Tone IV:

Casting off the yoke of thy publican's office, thou didst shoulder the yoke of righteousness and wast shown to be a most excellent merchant, bringing in the wisdom from on high as riches. Wherefore, thou didst preach the Word of truth and hast uplifted the souls of the despondent, describing the hour of judgment.

Prokimenon, in Tone VIII: Their sound hath gone forth into all the earth, and their words unto the ends of the world.

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

EPISTLE TO THE CORINTHIANS, §111 [I COR. 4: 9-16]

Brethren: For I think that God hath set forth us the apostles last, as it were appointed to death: for we are made a spectacle unto the world, and to angels, and to men. We are fools for Christ's sake, but ye are wise in Christ; we are weak, but ye are strong; ye are honorable, but we are despised. Even unto this present hour we both hunger, and thirst, and are naked, and are buffeted, and have no certain dwelling place; and labor, working with our own hands: being reviled, we bless; being persecuted, we suffer it: being defamed, we entreat: we are made as the filth of the world, and are the off scouring of all things unto this day. I-write not these things to shame you, but as my beloved sons I warn you. For though ye have ten thousand instructors in Christ, yet have ye not many fathers: for in Christ Jesus I have begotten you through the gospel. Wherefore I beseech you, be ye followers of me.

Alleluia, in Tone I: The heavens shall confess Thy wonders, O Lord, and Thy truth in the congregation of saints.

Stichos: God is glorified in the council of the saints.

GOSPEL ACCORDING TO MATHEW, §30 [9: 9-13]

At that time, Jesus passed forth and saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard that, he said unto them, They that be whole need not a physician, but they that are sick. But go ye and learn what that meaneth, I will have mercy, and not sacrifice: for I am not come to call the righteous, but sinners to repentance.

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