

**THE 16th DAY OF THE MONTH OF DECEMBER
COMMEMORATION OF THE HOLY PROPHET HAGGAI
AT VESPERS**

On "Lord, I have cried ...", these stichera, in Tone VIII:
Spec. Mel.: "Thy martyrs, O Lord ...":

Having become a dwelling-place and animate temple of thy Lord through the splendor of thy life and thy sojourn, O most honored one, thou didst raise up to Him Who reigneth over the whole world the inanimate temple which had fallen of old. Him do thou beseech with thy supplications, that He grant great mercy unto all.

Thou wast a vessel of the Spirit, pleasing in luster, receiving effulgence imparted to thee from the heavens; wherefore, thou didst prophesy the deliverance of all men by the Savior. Him do thou beseech with thy supplications, that He grant great mercy unto all.

Bathed in luminous radiance, vouchsafed vision, and shown to be full of the most pure enlightenment which never waneth, O blessed one, preserve those who hymn thee, entreating the one Lord, that He grant great mercy unto all.

But if Alleluia is to be chanted at Matins instead of "God is the Lord ...", the following stichera of the Theotokos are chanted before the foregoing stichera, in the same tone & melody:

Rescue me from the hands of the serpent, the slayer of men, who through deception engageth me in battle, that he might put me utterly to death, O Mistress. Crush his jaws, I pray, and destroy his wiles, that, delivered from his claws, I may magnify thy power.

I am a barren tree devoid of the fruit of salvation, O most immaculate one. Wherefore, I tremble at the thought of being cut down, lest wretch that I am, I be cast into the unquenchable fire. For this cause, I fall down before thee: Deliver me therefrom, and show me forth as fruitful, O pure one, by thy mediation before thy Son.

My thoughts are impure, my mouth deceitful, and my deeds defiled. When then shall I do? How shall I meet the Judge? O Virgin Mistress, entreat thy Son, Creator and Lord, that He accept my spirit in repentance, in that He alone is compassionate.

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

Alas! Woe is me, who have angered my God, remaining in ignorance, despondency and slothfulness, as I have! O Virgin Mistress, help me who am benighted, and entreat thy Son and Creator, that He grant me forgiveness of mine offenses.

Stavrotheotokion:

Beholding her Bullock nailed to the Tree of His own will, the heifer cried out, lamenting bitterly: "Woe is me, O most beloved Child! How hath the ungrateful assembly of the Jews rewarded Thee, desiring to leave me bereft of Thee, O most Beloved?"

AT MATINS

Both canons from the Oktoechos, and of the prophet, the acrostic whereof is: "We sing the divinely given words of Haggai", a composition of Theophanes, in Tone VII:

ODE I

Irmos: Let us chant a hymn of victory unto God, Who led Israel to freedom through the Red Sea, for He hath been glorified.

Standing before God as a true prophet with divine sight, O blessed one, be thou mindful of those who hymn thine honored memory.

Having set thyself firmly upon the steadfast foundation of the virtues, O divinely blessed one, thou didst build thyself up as an animate temple.

Thy most pure mind which ever gazed at God as far as it was able, O blessed one, was illumined with the gifts of heaven shining from afar.

Theotokion: Having in her womb conceived Thee in the flesh, the Word of God Who wast begotten without mother before time, the Virgin gave birth to Thee, her Son, without father.

ODE III

Irmos: The Church of Christ hath been made steadfast through faith; for it unceasingly crieth out in hymns, chanting: Holy art Thou, O Lord! My spirit doth hymn Thee!

Having released us from cruel captivity to the demons by divine power, O Savior, show us forth as Thine honored temples, who cry aloud: Holy art Thou, Who savest our souls!

O prophet, who abidest in the highest and fillest the whole world with sanctity, the temple showeth thee to cry aloud: Holy art Thou, Who savest our souls!

The divine Spirit Who sendeth down grace upon all dwelt in thy heart and taught thee to cry: Holy art Thou, O Lord, Who savest our souls!

Theotokion: He Who loveth mankind, Who wisely fashioned all creation by His word, fashioned Himself into our form through thee, O Theotokos, becoming man in His lovingkindness.

Sedalion, in Tone III: Spec. Mel.: "Of the divine Faith ...":

Possessed of a mind illumined by the divine Spirit, O most blessed Prophet Haggai, thou didst foretell the mysteries of God, disclosing the revelation of things to come, and speaking of the fulfillment of things. Entreat Christ God, that He grant us great mercy.

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

Without separating Thyself from the divine Essence when He took flesh in thy womb, the one Lord remained God when He became man, preserving thee, His Virgin Mother, immaculate even after giving birth, as thou wast before birth giving. Him do thou earnestly beseech, that He grant us great mercy.

Stavrotheotokion: The unblemished ewe-lamb of the Word, the incorrupt Virgin Mother, beholding Him Who had sprung forth from her without pain suspended upon the Cross, cried aloud, lamenting maternally: "Woe is me, O my Child! How is it that Thou sufferest of Thine own will, desiring to deliver man from the indignity of the passions?"

ODE IV

Irmos: I have heard report of Thee, O Lord, for Thou hast appeared upon the earth to save us. Wherefore, we cry: Glory to Thy power, O Lord!

To Thy prophet, O Christ, Thou didst reveal the animate temple, pleasing to Thee, which came forth from the Virgin. And with him we cry: Glory to Thy power, O Lord!

Thou hast gathered to Thee all the rejected ones, O Lord, freeing us from slavery to the enemy, as the God-pleasing prophet saith.

The salvation of the nations which would come afterwards didst Thou reveal to Thy prophet, O Christ, who crieth out to Thee: Glory to Thy power, O Lord!

Theotokion: Thou didst turn the curse of Adam into a blessing, O Mistress, giving birth to Christ for us. To Him do we cry: Glory to Thy power, O Lord!

ODE V

Irmos: I rise early and cry to Thee, O compassionate Lord: Having illumined my soul, which hath been darkened by sins, by the light of Thy commandments, guide and direct it.

Vouchsafe that those who celebrate thy splendid fear may become temples of the living God, O blessed one, establishing them on the rock of the dogmas by thy supplications.

In that thou art our Benefactor, O Lord, grant us Thy peace, the peace which is for edification of the soul, which the godly Haggai foretold in the divine Spirit.

Truly great will be the glory of the Church of the incarnate Word Who hath shared the nature of men, surpassing that of the assembly of Israel of old.

Theotokion: O blessed and all-glorious Mother who knewest not man, impart life to my soul, which hath been slain by sins and buried by mine unrestrained passions.

ODE VI

Irmos: Jonah cried forth out of the belly of Hades: Lead up my life from corruption! And we cry out to Thee: O almighty Savior, have mercy on us!

Teaching piety to the youth, O blessed one, thou didst erect a sanctified temple to the Master of all, promising an abundance of good things.

O Savior, Thou didst lead man up from far captivity and the uttermost depths, and hast brought him up to the city on high, in that Thou lovest mankind.

Rejoicing, O prophet, through the illumination of the Spirit thou didst utter beforehand words of action and hast taught us piety through justification.

Theotokion: Having fallen through his will, Adam was expelled from paradise; but the Word Who was incarnate of the Virgin calleth him back and leadeth him up to delight on high.

ODE VII

Irmos: Cast into the fiery furnace, the venerable children transformed the fire into dew, crying out thus in hymnody: Blessed art Thou, O Lord God of our fathers!

Having purified thy mind, thou didst manifestly receive the effulgence of the Spirit, O prophet, prophesying splendidly and crying aloud: Blessed art Thou, O Lord God of our fathers!

Beholding thee passing through a most sacred life, God appointed thee the prophet of His coming, and thou criest unto all: Blessed art Thou, O Lord God of our fathers!

Theotokion: He Who saved the three children in the fiery furnace, having made His abode within thy womb, O Virgin, saveth those who trust in Him and cry aloud: Blessed is the Fruit of thy womb, O most pure one!

ODE VIII

Irmos: The only unoriginate King of glory, Whom the hosts of heaven bless, and before Whom the ranks of angels tremble, do ye hymn, O ye priests, and exalt supremely, O ye people!

We hymn Thee, the Master of all, Whom Haggai, the prophet of divine vision, hath taught us to worship and praise, singing: Hymn Him, O ye priests! Ye people, exalt Him supremely forever!

When the unoriginate Word appeared in latter times, O prophet of vision divine, thou didst manifestly proclaim Him, crying: Hymn Him, O ye priests! Ye people, exalt Him supremely forever!

Theotokion: He Who before was invisible and infinite in essence became finite and visible in thy womb, O most pure one. To Him do we cry out with faith: Hymn Him, O ye priests! Ye people, exalt Him supremely forever!

ODE IX

Irmos: O most hymned one, who art more exalted than the heavens, without seed thou didst conceive the unoriginate Word and gavest birth for men to God incarnate; wherefore, we all magnify thee.

Having tasted divine vision which transcendeth description, thou didst put away earthly cares, O prophet, and hast worthily stood before our all-glorious God. Wherefore, all of us, the faithful, call thee blessed.

Thy godly and wondrous life hath shown thee to be an intercessor before God, O blessed and divinely wise one; and thou dwellest eternally with the incorporeal choirs. Wherefore, we all ever call thee blessed.

It was fitting for thee, as a teacher of piety, to be with God and to mingle in His light, O blessed one: Entreat Him now, that He deliver our souls from temptation.

Theotokion: **T**ruly thou didst supernaturally become the dwelling-place and golden ark of the King of all, having Christ, the only incarnate Bestower of the law, within thee, O Theotokos.