

The 25th Day of January

✦ **Commemoration of our Father among the Saints Gregory the Theologian, Archbishop of Constantinople.**

Note: A Vigil is served in his temple or at the discretion of the Rector.

Small Vespers

At “Lord, I call...,” 4 stichera, in Tone 4: *To the melody, “As one valiant among the martyrs....”*

O Gregory the Theologian, /
With thy divinely eloquent mouth and tongue of godly report, /
Thou didst teach the world of Him who is praised in Trinity, /
The One consubstantial God, /
Father, Son and Holy Spirit. /
Thus thou didst destroy the foolish delusions of the pagans, ///
Preaching the truth with the words of thy lips and proclaiming God.

O holy father Gregory, /
Thy bearing was honorable and thy demeanor true /
And we honor thee with joyful songs of praise
And we cry out to thee: /
Rejoice, O noetic star illuminating the ends of the earth /
Rejoice, O trumpet proclaiming the commandments and teachings of Jesus Christ ///
With the splendor of thy sacred words!

Let us praise the greatest of all hierarchs /
The clear-sounding instrument of the Spirit /
The many stringed and musical harp /
Sounding with the sweetest melodies; /
The great teacher of the Church of Christ, /
And let us cry out to him: /
Rejoice, O never-ending fountain of divine grace! /
Rejoice, O summit of heavenly understanding! ///
Rejoice, O father of fathers, Gregory!

With the weapon of thy divine words, /
O divinely-inspired and all-glorious father Gregory, /
Thou didst smite the wolf named Arius /
Driving him away from the sheep in the fold of Christ /

And tending to them like a good pastor /
Thou didst water them in the pasture of the consubstantial Trinity. ///
Therefore, we honor thee, O blessed father Gregory!

Glory..., in Tone 6 :

Come, O ye divine assembly of the faithful, /
And let us praise the chief among hierarchs, /
The glory of all the patriarchs of the Church, /
The initiate of the mysteries of the eye-witnesses of God, /
A possessor of the true wisdom of the understanding of Christ, saying: /
Rejoice, O fountain of theology /
Rejoice, O river of wisdom! /
Rejoice, O stream of divine understanding! /
Rejoice, most radiant star illuming the world with the dogmatic teachings! /
Rejoice, great champion of piety and valiant destroyer of impiety! /
O wise Gregory the theologian /
Never cease to pray to Christ our God /
For those who with faith and love ///
Celebrate thy divine and God-pleasing memory.

Now and ever..., Theotokion, in the same Tone:

O Theotokos, thou art the true vine /
Who didst bud forth for us the Fruit of Life: /
We pray thee, O Lady, intercede together with the holy apostles, ///
That He will have mercy on our souls.

At the Aposticha, these stichera, in Tone 2: To the melody, "O house of Ephratha..."

By the providence of God /
Wast thou revealed as another son of thunder, /
O disciple who leaned upon thy Master's breast, /
And theologian for the whole world, ///
O blessed father Gregory, /

Verse: My mouth shall speak wisdom and the meditation of my heart shall be understanding.

Thy proclamation hath gone forth into the world /
With the thunderous flash of lightning /
Casting down the prideful heretics ///

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And illumining all the faithful.

Verse: The mouth of the righteous shall meditate wisdom and his tongue shall speak of judgment.

Fiery is thy mind /
And flame-bearing is thy mouth, /
With which the ungodly teachings of the heretics ///
Are utterly consumed, O father Gregory!

Glory..., in the same Tone: (and melody)

The divine theologian Gregory /
hath taught us to believe in the adored Trinity, /
The One indivisible God — ///
Father, Word and Holy Spirit!

Now and ever..., Theotokion, in Tone 2:

Proclaiming the One of the All-accomplishing Trinity /
Who sprang forth from the Virgin, /
Thou dost close the mouths of the heretics, ///
O blessèd father Gregory.

The Troparion of the Saint, in Tone 1:

The sweet and melodic teachings of thy pastoral theology /
Have overcome the noise of the philosophers; /
For God hath granted thee the power of penetrating spiritual depths /
And the gift of literary eloquence. /
O Gregory, our father, intercede with Christ our God ///
That He may save our souls.

Glory..., now and ever..., Theotokion:

When Gabriel greeted thee, O Virgin, /
He cried out like the righteous David, /
For in thee, O sacred ark, was the Master of all made flesh /
And thy womb became more spacious than the heavens /
For thou didst bear thy Creator. /
Glory to Him who dwelt in thee! /
Glory to Him who came forth from thee! ///
Glory to Him who freed us by being born of thee!

Vespers

After the Introductory Psalm, “Blessèd is the man...,” the first Kathisma.

At “Lord, I call...,” 8 stichera:

4 stichera, in Tone 1: *To the melody, “O all-praised martyrs....”*

O father Gregory /

The silence of the grave is unable to silence thy lips /

For by revealing thyself as the mouth of theology /

The whole world is instructed in the dogmas of piety /

Now thou art praying before Christ God ///

That He grant our souls peace and great mercy. *(twice)*

O father Gregory /

Wisely you disregarded the flesh whose comfort is filled with deceit. /

Seated on the four-horse chariot of the virtues, /

And rising to heaven, /

Thou didst fix thy gaze on the One who is ineffably Good ///

Ever praying that our souls be granted peace and great mercy.

O father Gregory /

Thou wast ever a faithful intercessor between God and man /

And now thou dost entreat the favor of the greatly merciful Lord /

That He show His compassion on us. /

Cease not to pray for us, O ven’rable one, ///

That He grant our souls peace and great mercy.

And 4 stichera, in the Tone 2: *To the melody, “With what crowns of praise”*

Come, and with sacred hymns let us praise Gregory /

Who preached the Word of God, /

He is the eye of grace and the all-wise mouth of the Holy Spirit; /

The bright lamp of the universe;

The great Catechism of the Holy Church; /

The glory of Orthodoxy; /

The wondrous stream of theology, overflowing with divine doctrines, ///

And ever-flowing fountain of the divine waters of incorruption. *(twice)*

Let us praise today with spiritual love /

The holy hierarch of one character with the apostles; /

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The champion of piety, the wellspring of eloquence; /
The river flowing with the sweet stream of wisdom; /
The fortress against pride and hypocrisy; /
The thunderous mouth of heaven, the fiery tongue, the treasury of wisdom, ///
The preacher of the Word and the enrichment of the faithful.

With what worthy songs can we praise the Theologian? /
The guardian of the flock of Christ, /
The hunter of the ravenous wolves, /
The gardener, weeding the thorns and wondrously sowing dogmas of righteousness, /
Ardently driving away those espousing heresy, /
Boldly increasing the talents given him by Christ, ///
Enlightening the world by the brightness of divine teachings.

Glory..., in Tone 8 :

Thy forceful tongue, eager to teach, sounds in the ears of our hearts /
And raises our slothful souls, /
And through thy divine words we find before us the stairway to God in heaven. /
Therefore, O Theologian Gregory, ///
Cease not entreating Christ that He save our souls from all danger and misfortune.

Now and ever..., Dogmatic Theotokion, in Tone 8:

The King of heaven, in His love for man, /
Appeared on earth and dwelt among men /
For He received flesh from the pure Virgin. /
And after assuming it, He was born of her. /
The One Son, two natures in One Person, /
So proclaiming Him as the perfect man /
By proclaiming Him as the perfect God, /
Let us confess to Christ our Lord, ///
Entreat Him, O Virgin Mother, to have mercy on our souls.

Or Dogmatic Theotokion in the Tone of the Week if a Resurrection service.

The Entrance and the Prokeimenon of the day.

Three Readings:

The Reading from Proverbs (Composite 2, from Chapters 10 and 8)

^{10:7}**T**he memory of the just is blessed, and ⁶the blessing of the Lord is upon the head of the righteous. ¹³Blessed is the man that hath found wisdom, and the man that knoweth discernment. ¹⁴For it is better to traffick in her than in treasures of gold and silver. ¹⁵She is more precious than precious stones; and nothing that is precious is equal to her worth. ¹⁶For length of days and years of life are in her right hand, and in her left hand are riches and glory; out of her mouth proceedeth righteousness, and on her tongue she carrieth law and mercy. ^{8:32}Now therefore hearken unto me, O my son, for I will speak of solemn things. Blessed are they that keep my ways; ³⁵For mine outgoings are the outgoings of life, and in them is prepared the favor of the Lord. ⁴“Therefore, O men, do I exhort you,

and I lift up my voice unto the sons of men. ¹²For I, Wisdom, have dwelt with counsel and have called upon ... understanding. ¹⁴Counsel is mine and safety; prudence is mine, strength also is mine. ¹⁷I love them that love me, and those that seek me shall find grace.^{8:5}O ye simple, understand subtlety, and ye that are untaught, take heart. ⁶Hearken unto me, for I will speak of solemn things and bring forth that which is right out of my lips. ⁷For my throat shall speak truth, and false lips are an abomination in my sight. ⁸All the words of my mouth are with righteousness; there is nothing contrary or perverse in them. ⁹They are all plain to them that understand and upright to them that find knowledge. I shall instruct you in truth, so that your hope will be in the Lord and you shall be filled with the Spirit.

The Reading from Proverbs (10:31-11:12)

^{10:31}**T**he mouth of the righteous bringeth forth wisdom, but the tongue of the unjust shall perish. ³²The lips of the righteous bring forth grace, but the mouth of the ungodly is perverse. ^{11:1}False balances are an abomination to the Lord, but a just weight is acceptable to Him. ²Wheresoever pride entereth, there will be also dishonor, but the mouth of the humble meditateth wisdom. ³When a righteous man dieth, he leaveth regret, but the destruction of the ungodly is hard at hand, and bringeth joy. ⁴The integrity of the righteous shall guide them, but the perverseness of

transgressors shall destroy them. ^{4a}Riches shall not profit in the day of wrath, but righteousness delivereth from death. ⁵The virtue of the righteous makes straight their paths, but unrighteousness leadeth to deceit. ⁶The righteousness of the upright delivereth them, but transgressors are caught in their own destruction. ⁷When the righteous dieth, his hope perisheth not, but the boast of the ungodly perisheth. ⁸A righteous man escapeth from a snare, but the ungodly man is delivered up in his place. ⁹A hypocrite with his mouth destroyeth his neighbor, but through

knowledge shall the righteous be delivered. ¹⁰In the prosperity of the righteous a city doth prosper, ¹¹but it is overthrown by the mouth of the ungodly.

¹²A man that is void of understanding despiseth his neighbor, but a man of understanding holdeth his peace.

The Reading from the Wisdom of Solomon (4:7-15)

^{4:7} **T**he righteous man, though he die early yet shall he be at rest. ⁸For old age is not honored for length of time, nor is it measured by number of years; ⁹but wisdom is gray hair for men, and a blameless life is ripe old age. ¹⁰There was one who pleased God and was so beloved of Him, that while living among sinners he was taken up. ¹¹He was caught up lest evil change his understanding or guile deceive his soul. ¹²For the fascination of wickedness

obscures that which is good, and roving desire perverts the innocent mind. ¹³Being so perfected in a short time, he fulfilled long years; ¹⁴for his soul was pleasing to the Lord, therefore He took him quickly from the midst of wickedness. ¹⁵Yet this the peoples saw and did not understand, neither did they take such a thing to heart, that God's grace and mercy are upon His holy ones, and He hath care for His elect.

At the Litya, the sticheron of the temple, and these stichera of the Saint, in Tone 4: (by Anatolius)

Opening thy mouth with the Word of God /
Thou didst invoke the Wisdom of the Spirit, /
Being thus filled with grace, thou didst thunder forth with teachings divine, /
O thrice blessed Gregory. /
And having joined together with the angelic hosts /
Thou didst proclaim the Triune light of the undivided Trinity, /
Therefore, illumined by the eloquence of thy divine words ///
We worship the Trinity in One Godhead unto the salvation of our souls.

With the divine eloquence of thy fiery tongue, O Gregory, /
Thou didst incinerate the teachings of those espoused to heresy. /
Shining forth and proclaiming the greatness of God, /
Thy words flashed with the light of the ineffable Co-equal Essence of Trinity /
Illuminating the whole earth with splendor of the Three-fold Sun, ///
Ceaselessly praying on behalf of our souls.

Glory..., in the same Tone:

Having cleansed thyself in body and spirit /
In accordance with the commandments of the Law, /
Thou didst transcend the boundaries of theology /

And wast made an initiate of the divine mysteries, /
Wherein thou didst learn the divinely-inscribed Law of the indivisible Trinity. /
So, worshipping the God in Trinity as thou hast taught us, O Gregory, ///
We sing: O Triune God, who art One in Trinity, have mercy on us!

Now and ever..., Theotokion, in the same Tone:

Look down, O all-pure Virgin /
Upon the supplications of thy servants; /
Thou dost crush the savage assaults that beset us, /
And dost calm all our distress, /
Thou art the only steadfast support that we know. /
Suffer us not, O our Lady, to be put to shame, /
We who have found an intercessor in thee and who call upon thee /
Speedily hearken to the entreaties of those who cry to thee in faith: /
Rejoice, O our Lady, thou help and joy, ///
Protection and salvation of our souls.

At the Aposticha, these stichera, in Tone 5: To the melody, "Rejoice..."

Rejoice, O fountain of theology /
And habitation of the divine vision of God Most-high /
For with superior insight and piety, O blessed father, /
Thou didst clearly explain how the three-fold Sun shines with one Light /
United in one Essence and one Godhead. /
So through the purity of thy life and the brightness of thy teachings /
Thou hast taught us to worship the All-holy Trinity /
Of Three Persons, One in Essence, O divinely-inspired one, ///
Beseech Him now to send great mercy on our souls.

Verse: My mouth shall speak wisdom and the meditation of my heart shall be understanding.

With the light-bearing rays of thy theology /
Thou hast dispelled the dark unbelief of heresy, /
And having beheld the Fountain of illumination in the piety of thy thoughts, /
O speaker of the Word of God, /
Thou didst wisely partake of the Light that is ever streaming from it; /
And fashioning thyself to shine like a mirror /
Thy words sparkled with the undivided Light of the Triune Godhead, /
And were brilliantly projected upon all from within thee. ///
Beseech the Trinity now to send great mercy on our souls.

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Verse: The mouth of the righteous shall meditate wisdom and his tongue shall speak of judgment.

Rejoice, thou river of God /
Ever-flowing with the waters of grace, /
Making glad the city of Christ the King /
With thy divine words and thy teachings. /
O deep stream of unfathomable sweetness; /
O vigilant guardian of the dogmas of the Law; /
O fervent champion of the Trinity; /
O instrument of the Holy Spirit; /
Courageous mind and melodious tongue explaining the depths of the Scriptures, ///
Beseech Christ now to send great mercy on our souls.

Glory..., in Tone 8:

Cultivating the hearts of the faithful with the force of thy words, O Gregory, /
And pruning away all the thorns of heresy /
And adorning their understanding with purity, /
Thou hast brought a pious and fruitful harvest to God. /
Therefore, receive our praise, O theologian, /
Thou divine instrument, and our vigilant guardian, /
Pastor of pastors, and hunter of the ravenous wolves, ///
Earnestly beseech the Word on behalf of our souls.

Now and ever..., Theotokion, in the same Tone:

O Virgin unwedded, O Mother of God on high /
Thou hast ineffably conceived God in the flesh /
And being beyond reproach, thou hast granted us all purification of our
transgressions. /
Accept the supplications of thy servants /
And do thou, who now receives our entreaties ///
Pray for us all to be saved.

After the blessing of the loaves, the Troparion of the Saint, in Tone 1:

The Troparion of the Saint, in Tone 1:

The sweet and melodic teachings of thy pastoral theology /
Have overcome the noise of the philosophers; /
For God hath granted thee the power of penetrating spiritual depths /
And the gift of literary eloquence. /

O Gregory, our father, intercede with Christ our God ///
That He may save our souls.

And the Theotokion: “Rejoice, O Virgin Theotokos...” *(once)*

Matins

At “God is the Lord...” the Troparion of the Saint, twice; Glory..., now and ever..., and, the Theotokion, in Tone 1:

When Gabriel greeted thee, O Virgin, /
He cried out like the righteous David, /
For in thee, O sacred ark, was the Master of all made flesh /
And thy womb became more spacious than the heavens /
For thou didst bear thy Creator. /
Glory to Him who dwelt in thee! /
Glory to Him who came forth from thee! ///
Glory to Him who freed us by being born of thee!

After the 1st Kathisma, the Sessional Hymn, in Tone 3: *To the melody, “The faith divine...”*

Having inherited divine enlightenment /
Thou hast perfected the knowledge of the spiritual life /
And surpassed all in the excellence of thine inspired priesthood /
Thou didst wondrously explain the dogmas of the Church /
And strengthened the Faith with the orthodoxy of thy teachings /
O venerable father Gregory, ///
Beseech Christ-God to grant us great mercy. *(twice)*

Glory..., in the same Tone: *(and melody)*

Thou wast a pillar of the Church, /
O Gregory the Theologian, /
Having enlightened thy life by defeating the passions /
And explaining the dogmas of the Trinity, /
Thou wast revealed as a treasury of riches that cannot be stolen away. /
O venerable father Gregory, ///
Beseech Christ-God to grant us great mercy.

Now and ever..., Theotokion, in the same Tone:

Thou art the divine tabernacle of the Word, /
O only most-pure Virgin Mother of God /

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Surpassing even the angels in thy purity. /
Cleanse me with the waters of thy tears, O Lady, /
For more than any others I am dust, defiled by my transgressions ///
And grant me thy great mercy, O pure one.

After the 2nd Kathisma, the Sessional Hymn, in Tone 5: To the melody: The co-unoriginate Word...

Bravely proclaiming the word of truth /
And declaring the dominion of the Trinity, /
Thou hast cast down the erroneous and sinful heresy of Arius, /
O holy hierarch Gregory, /
And as a guardian and champion of piety ///
Thou hast illumined those sitting in the shadow of unbelief. (twice)

Glory..., now and ever..., Theotokion, in the same Tone:

Speedily ease the painful suffering of my soul /
And heal the infirmities of my flesh; /
And set aright the errors of my judgments. /
O most-immaculate Lady! /
Vouchsafe that I may offer my supplications to the King of all /
In peace and tranquility of mind, ///
And entreat Him for the remission of my sins, O Mother of God.

Polyeley and Magnification:

We magnify thee, // O holy Gregory the Theologian, / and we honor thine afflictions and trials / whereby thou didst labor for the Gospel of Christ.

Selected Psalm verses:

Hear this, all nations! Give ear, all inhabitants of the earth!

My mouth shall speak wisdom and the meditation of my heart shall be understanding.

After the Polyeley, the Sessional Hymn, in Tone 8: Special melody: "Of Wisdom..."

When thou didst denounce the deceptions of the impious /
Thou didst rightly disclose the meaning of the Scriptures /
Setting the doctrines that delight the faithful more than honey, /
Teaching all to worship the unity of the Godhead in Trinity. /
And thou didst reveal an icon of the Savior, O wondrous one, /
For veneration as a sign of His humanity, /

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O Gregory, thou speaker of the Word of God, /
Entreat Christ God that He grant the remission of sins ///
To those who lovingly celebrate thy memory. *(twice)*

Glory..., now and ever..., Theotokion in the same Tone: *(and melody)*

When the Master and Creator of all shall come to judge the earth /
Rescue me, thine unprofitable servant, /
From the awaiting darkness and torment /
And number me, the condemned wretch, at His right hand with the sheep, /
That I may magnify the richness of thy mercies, O most-pure Lady, /
And that I may cry out with rejoicing to thee: /
Entreat thy Son Christ our God /
That He may grant me remission of my sins, ///
For I, thy servant, have placed my only hope in thee.

Now we read from the Life of the Saint.

1st Antiphon of the 4th Tone (The Song of Ascents), “From my youth....”

Prokeimenon, in Tone 4:

My mouth shall speak wisdom and the meditation of my heart shall be understanding.
Verse: **H**ear this, all nations! Give ear, all inhabitants of the earth!

Let every breath praise the Lord! ...

Gospel: (35) John 10:1-8.

After Psalm 50 (51), the post-Gospel sticheron, to the Saint, in Tone 6:

O all-venerable, thrice-blessèd and holy father, /
Thou good pastor and preacher of the Chief Shepherd, Christ, /
Like Him, thou didst lay down thy life for thy sheep, /
So now, O all-laudable Gregory the Theologian, ///
Through thy prayers entreat Him to grant us great mercy.

The Canon

**One Canon of the Mother of God, with 6 Troparia, including the Irmos; and
two Canons of the Saint, with 8 Troparia:**

Ode 1

Canon of the Mother of God, Tone 8:

*Irmos: Let us sing a song unto the Lord, who led His people across the Red Sea:
for He alone is glorified.*

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Refrain: Most Holy Theotokos, save us!

We praise thee, O all-pure Mother of God, who in a manner past all understanding, gavest birth in the flesh to the eternal and transcendent Word.

The Virgin gave thee birth, O Christ, who like a ripe cluster of grapes pours forth the sweetness of Salvation upon all the earth.

The race of Adam rightly glorifies thee, O Mother of God, for thou didst truly exalt our human nature in a manner past all understanding.

First Canon of the Holy Hierarch, Tone 1,

having the acrostic, *"I praise the ever-memorable and divinely eloquent Gregory,"*

by Theophanes

Irmos: (from the first canon of the Nativity of Christ) Christ is born, glorify Him! Christ is from heaven, receive Him! Christ is on earth, be lifted up: sing to the Lord, all the earth, and praise Him with joy, all people; for He hath been glorified!

Refrain: Holy Hierarch Gregory, pray unto God for us!

Come, and having gathered together as lovers of his words, let us praise Gregory the second theologian, as a pillar of heavenly light, the trumpet of the Wisdom of God, and the preacher of the Word.

The unoriginate and loving Word of the Father, hath, in His providence as God, enriched thy mind with grace and given thee as a gift to the Mother Church, O blessed one.

Emulating the mind of the Master, thou didst restrain the passions of the flesh, and thus becoming the receptacle of the divine radiance, thou didst enlighten all to worship the One God in three Persons, O Gregory.

Theotokion: **The** Wisdom of God made for Himself a temple in thine all-chase womb, O blessed one, and more than the mind can comprehend, was hypostatically joined, O Pure one, revealing Himself as man.

Second Canon of the Holy Hierarch, in the same Tone,

by the Monk Cosmos

Irmos: Moses, the eye-witness of God declareth praise to Israel, and Miriam begins to sing a song of victory to the wise women: Let us sing to God, our Redeemer

Thou didst stand, offering up in sacrifice the Blood divinely shed for our passions, which hath delivered the first-born Adam; and now, O all-wise Gregory, do thou reconcile us all, the faithful, unto God.

In ancient times, Moses entered the divine darkness and received the divinely inscribed tablets of the Law; and thou, serving a noetic and God-pleasing banquet,

dost earnestly entreat God for us all.

Theotokion: **D**esiring, in His compassion, to recall human nature from death and corruption, the divine and holy Lord dwelt within thy pure womb, O all-immaculate Lady.

Katavasia: From the Meeting of the Lord.

Ode 3

Canon of the Mother of God

Irmos: **T**hou art the strength of those who flee to Thee, O Lord; Thou art the Light to those that sit in darkness; and my Spirit praises Thee.

Grant us thy help, O most-pure Lady, and through thy supplications, cast away from us every evil assault and circumstance.

By giving birth to the Savior of the world and to the Author of life Himself, thou didst correct the error of Eve, our first mother, O Theotokos.

Gird me about with power, O most-pure one, for thou hast truly given birth to God in the flesh, the hypostatic power of the Father.

First Canon of the Holy Hierarch

Irmos: **T**o the Son who before all time was born immortal of the Father, and in these latter days became incarnate without seed of the Virgin. Let us cry out to Christ our God: Thou, who hast raised our horn, Holy art Thou, O Lord!

The Church of Christ has thee as a well-spring of wisdom ceaselessly pouring forth a stream of thine all-wise teachings, O blessed one; and having satisfied the thirst of all thou dost cry out to God: Holy art Thou, O Lord!

Thou art a great-voiced and illustrious preacher of piety, O theologian of theologian, offering to us the great treasure of thy vision of God; and we richly share in these, thy riches that cannot be taken away.

O inspired and fiery-tongued orator proclaiming the grace of God, rightly thundering forth with thine excellent and divinely-inspired theology; sing for us a hymn of praise honoring the One Essence in Three Persons!

Theotokion: **O** Mother of God and Queen of all creation, cease not to entreat Christ the Savior who was born of thee, for the salvation of us on earth who sing thy praises.

Second Canon of the Holy Hierarch

Irmos: **B**efore the conception of the venerable Samuel, Hanna, the blessed, solemnly promised to God, and now sings with us, rejoicing: My heart is established in the Lord!

O venerable father, who even before birth, wast announced by a fitting name while yet thy mother's womb, we cry out unto thee with all our soul: Rejoice! O most wise

sacred hierarch.

O champion of the faithful, thou wast revealed as having chosen godly purity and chastity as thy spouse and companion, even before thou wast able to incline to wickedness. Therefore, we cry out to thee: Rejoice!

Theotokion: **T**hou didst set aright the ancient error of our first mother, Eve, O Virgin Mother, receiving within thyself the Word of the Father, who by His invincible power doth set aright all those who have been cast down.

Katavasia.

Sessional Hymn in Tone 8: To the melody "Of Wisdom...."

Opening thy mouth with the Word of God /
Thou didst proclaim divine wisdom to all; /
And becoming a preacher of the Light /
Thou didst instill the light of divine knowledge to the world; /
Thou didst firmly instill the doctrines of the Church /
And, like Paul, wast revealed as a champ'ion of the Faith, /
Now thou art a fellow citizen of heaven and a converser with the angels. /
And we pray thee, O blessed theologian Gregory /
To entreat Christ our God for us, ///
That He may grant remission of sins to those who lovingly celebrate thy holy
memory. *(twice)*

Glory..., now and ever..., Theotokion in the same Tone:

Though I crawl under the weight of my wicked thoughts /
And have fallen into the abyss of sin, /
I cry to thee in the groaning of my heart: /
Show thy wondrous mercy upon me, O pure Lady, /
And the unfathomable depth of thy loving-kindness /
And incalculable wealth of thy bounty,
And grant me repentance and the forgiveness of my transgressions /
So that I may cry out to thee with love: /
Entreat Christ God that He grant me the remission of my sins. ///
For I, thy servant, have placed my only hope in thee.

Ode 4

Canon of the Mother of God

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

O Mother of God, save us who praise thee, for the life-giving Staff of wheat hath been sown in untouched meadow of thy virginal womb and giveth life to the world.

Being so enlightened, we all know thee to be truly Theotokos, for the Sun of Righteousness hath shone forth from thee, O Ever-virgin Lady.

Cleanse Thou, our ignorant transgressions, O only sinless One, and grant peace to the world, through the prayers of her who gave Thee birth, O God.

First Canon of the Holy Hierarch

Irmos: Rod of the stem of Jesse and flower that budded forth from a Virgin, O Most-lauded Christ. From the mountain covered with darkness Thou art come, made flesh from her that knew no wedlock. O God who art not formed from matter, Glory to Thy might, O Lord!

Being an initiate of the mysteries of the Trinity, thou didst enlighten the universe with Its Wisdom, O most-wise one, illumining all with the bright rays of thy dogmatic teachings. Therefore, being so enlightened, we praise thee, O venerable father Gregory.

Accepting within thyself the radiant dawn of piety shining with the splendor of the three-fold Sun, thou didst drive away the darkness of wicked heresies with thy dogmatic teachings, O father, enlightening the souls of all the faithful.

Having first cleansed thy mind of all material cares, O father, thou didst piously teach us with a loud thundering voice of thy theology, by which we are instructed that the pre-eternal Wisdom of Him who is everlasting, is the Source of the Word and the Spirit.

Having departed this life and leaving behind all earthly cares, thou didst ascend to the heights of virtue, O Gregory, where, thou didst receive from the hand of God a scroll inscribed with the dogmas of thy precious theology, O thou initiate in the mysteries divine.

Theotokion: **T**hou hast indeed restored the fallen Adam, O all-immaculate Lady, having given birth to hypostatic Life from thy virginal womb, which had been cleansed by the Spirit; and thou didst call him to the divine and incorrupt banquet of dispassion, O Lady.

Second Canon of the Holy Hierarch

Irmos: Standing vigil with the wondrous prophet Habakkuk, O Gregory, and recognizing Him who sitteth upon the shoulders of the cherubim, thou wast a herald of the universal salvation and didst cry aloud: Glory to Thy power, O Lord!

Emulating the ranks which stand before and near to God, O all-wise one, thou didst soar high above them attaining the most exalted heights of knowledge, and from

there, thou didst bear to mankind the true riches which can never be taken away.

Entering the unapproachable darkness, as if a cave, and like Moses, glimpsing only the back of God, thou didst describe the un-commingled material and immaterial essences, O favorite of Christ. Do thou ever entreat Him to be merciful to us, His servants.

Theotokion: **T**hou wast shown to be the mystical mountain, O Lady from which the precious Stone was ineffably hewn, which crushes the dark images of enchantment with the luminous grace enlightening all who sing: Glory to Thy power, O Lord!

Ode 5

Canon of the Mother of God

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

Still the unbearable storm of my passions, O thou who gavest birth to Christ, our Helmsman and our Lord.

The ranks of angels and the assemblies of men all worship Him who was born of thee, O all-pure Theotokos.

O unwedded Theotokos Mary, bring to naught the wishes of the enemies, and gladden the hearts of those who praise thee.

First Canon of the Holy Hierarch

Irmos: **O** God of peace and Father of mercies, Thou hast sent to us the angel of great counsel who grants us peace. So we are guided to the light of the knowledge of God, waking early in the night, we praise Thee, O Lover of man!

The words of thy divine pronouncements and the grace of thy divine dogmatic teachings, flew around the world with the speed of lightning, O theologian Gregory, teaching us to worship the Trinity in Unity and the Unity in Trinity.

Thou didst truly desire to attain to the Wisdom of God and thou didst cherish the goodness of His words, having preferred them above all the beautiful things on earth. Therefore, O blessed one, God hath beautifully adorned thee with a crown of gifts and made thee a speaker of the words of God.

Like Moses in the days of old, didst thou desire to behold the unseen God *Who Is*, and being accounted worthy, thou didst behold His back while being protected by a rock. Thou hast truly attained a glimpse of the foreknowledge of the depths of Wisdom divine.

Theotokion: **H**e who of old created Eve, thy first mother, from whom thou art descended, O Birthgiver and Mother of God, hath, as the one and compassionate

Master of all, healed and absolved her condemnation and disobedience.

Second Canon of the Holy Hierarch

Irmos: In ancient times a seraph took a burning ember with tongs and touched it to the lips of Isaiah the prophet, and being thus purified, he proclaimed to all: Learn righteousness, all ye people!

Having bravely approached the fire of the vision of God, O all-blessed Gregory, thou didst sate thyself, as with thine own hand, and in purity of mind and soul, on the co-illuminating Light of the Holy Trinity.

Enfolded in the brilliant rays of the Threefold Sun, and set afire with its radiance, thus illuminating thy mind with divine light, thou hast illuminated all on earth with its radiance, O father Gregory.

Theotokion: **R**eceiving Light from Light, the Only-begotten Unoriginate Word of the Father, O Virgin Mother, thou art clearly the portal of Light from which the Sun of Righteousness shines forth upon all.

Ode 6

Canon of the Mother of God

Irmos: **G**rant me a robe of light, O Thou who clothes Thyself with light as with a garment, O greatly merciful Christ our God.

We the faithful declare that thou art the temple and the ark of God, the living bridal-chamber and the gate of heaven, O Mother of God.

O Mary, bride of God, Christ thy Son, the destroyer of idolatry, who was borne of thee, is God worshipped together with the Father and the Spirit.

The Word of God hath revealed thee, O Theotokos, to be the ladder leading to heaven, for through thee, He hath descended to us on earth.

First Canon of the Holy Hierarch

Irmos: The sea-monster cast out Jonah unharmed as it had received him like a babe from the womb. And when the Word came to dwell in the Virgin, and was made flesh, He came forth preserving her uncorrupt; for He Himself was not subject to decay, so He kept His Mother free from harm.

Thou didst dry out the cloudy and murky mind of Arius with the streams of thy wise teachings, O most-wise one, preserving thy flock undrowned, as in a mystical ark, floating on the waters of tranquility, planting in their minds the seeds of piety through the goodness of thy words.

In order to enrich thy mind with the precious radiance of the Holy Trinity, thou didst fashion it anew through thine abstinence into a highly-polished mirror, and

didst reveal thyself as one who has seen God in a divine manifestation.

Wholly imbued with the radiance of the Spirit, thou wast a shining beacon, O father, illuminating all the ends of the earth with the light of thy words, and adorning the joyful assembly of the faithful with the purity of thy theology, O Gregory, thou speaker of the words of God.

Thou wast revealed as a new Samuel, given by God, even before thy conception, to be given to God, O most-blessèd father. Thou wast adorned in chastity and purity, and vested in the sacred robes of the priesthood, and being thus confirmed, thou dost ever mediate between the Creator and His creation.

Theotokion: **T**hou wast pre-figured by the prophets in days of old, O Virgin Mary, Mother and Bride of God, for they beheld thee as new scroll receiving on its parchment the written Word of the indescribable God. For indeed, the uncontainable God was ineffably contained within thy womb.

Second Canon of the Holy Hierarch

Irmos: *He who was casting lots was cast into the sea that the vessel might escape the tempest, and he was seized by the mouth of the sea monster, yet Jonah remained unharmed and he cried aloud: Raise up my life unto Thee, O Christ!*

Freely probing the depths of the knowledge of God, thou didst draw forth from there a pearl for the Master; counting silence as discourse, O most excellent Gregory.

With pure prayer, thou didst still the raging of the sea; and, gushing forth with wondrous words, O Gregory, like the dew dropping from heaven, thou didst guide the faithful to the Master.

Theotokion: **T**he mystery of thine ineffable birthgiving is unfathomable to us mortals, O Virgin Mother of God; for, having given birth to the Creator of all, thou hast remained a virgin.

Katavasia.

The Kontakion of the Saint, in Tone 3: To the melody: "Today the Virgin..."

O glorious Gregory /

Thy theological knowledge has solved the problems raised by the philosophers /

Thou hast robed the Church with true theology inspired from above. /

The Church puts on this robe and she cries out with us, thy children ///

Rejoice, O father of great theological wisdom

Ikos: Fill my impoverished and passion-plagued life with the wisdom of thy theological teachings, that I may sing the praises of thy life and deeds, O father, for I cannot offer thee a single word of praise without thy granting me a portion of thy

power of speech, and wisdom, and understanding, that I may bring as an offering a portion of them back to thee. And may I also garner for myself a small portion of thy rich virtues with which to fashion a crown for thine honorable and holy head, that I may sing together with all the faithful: Rejoice, O supreme theological mind founded in the words of God!

Ode 7

Canon of the Mother of God

***Irmos:** Long ago in Babylon, the children of Judæa by their faith in the Trinity trod down the flames of the furnace, singing: Blessèd art Thou, O God of our fathers!*

Being incarnate of the Virgin's womb, Thou hast come to us for our Salvation. Therefore, we acknowledge Thy Mother as the Theotokos, and we cry out to thee in an Orthodox manner: Blessèd art Thou, O God of our fathers!

Thou didst raise a Staff from the root of Jesse, O all-blessèd Virgin, from which thy Son hath blossomed forth as the Fruit of Salvation unto those who sing to Him with faith: Blessèd art Thou, O God of our fathers!

***Theotokion:** Fill us all with the knowledge and divine power of three-fold Wisdom of the Most-high through the prayers of the Theotokos, who sing to Thee with faith: Blessèd art Thou, O God of our fathers!*

First Canon of the Holy Hierarch

***Irmos:** The children brought up together in godliness, despising the unrighteous command, were not afraid of the threat of fire, but standing in the midst of the flames they sang: Blessèd art Thou, O God of our fathers!*

Thy words are truly the height of our sweetest desires, O Gregory, for they fill with sublime joy and gladness all those who sing with faith: Blessèd art Thou, O God of our fathers!

Thou didst reach the very Spring of enlightenment through the power of thy enlightened mind, O Gregory and being infused with its radiant light, thou didst incinerate the prideful heresy of Eunomius, crying out to the Holy Trinity: Blessèd art Thou, O God of our fathers!

Thou didst reveal the depths of thy theological dogmas and didst open the floodgates of Wisdom, thus drowning the authors of temptations while shining with the eternal light of the three-fold Sun.

***Theotokion:** Descending like dew upon the fleece, the River of grace and the Source of all Good things, who knoweth the number of raindrops as they fall, hath come to dwell within thy womb. Blessèd art Thou, O God of our fathers!*

Second Canon of the Holy Hierarch

***Irmos:** Having passed unharmed through the unbearable flames in the fiery furnace as though it were a bridal chamber, the three holy youths with one voice sang the hymn: Blessèd art Thou, O Lord, God of our fathers!*

Standing before the tribunals of the unjust rulers, O Gregory, thou didst piously and utterly douse the cruel and raging fire of the heretics' conflagrations, and didst cry aloud to the Trinity: Blessèd art Thou, O God of our fathers!

O Gregory, from whose mouth poured forth the clear spring of pious dogmas upon the earth, thou didst reveal to all the All-holy Trinity, and thus, burned up the cruel priestess of Demeter. Blessèd art Thou, O God of our fathers!

***Theotokion:** Our forefather Adam was slain like a plant that was harvested before its time; but thou, O pure and blessèd Virgin Birthgiver of God, hath budded forth Life Eternal, thus granting him to again dwell in paradise.*

Ode 8

Canon of the Mother of God

***Irmos:** The King of heaven whom the hosts of heaven magnify, we praise and exalt throughout all ages.*

Quench the fiery arrows of deception which the enemy launches at us, O pure one, that we may praise and exalt thee throughout all ages.

Thou gavest birth to God the Word, our Creator and our Savior, in a manner beyond nature, O Virgin; therefore we praise and exalt thee throughout all ages.

***Theotokion:** The unapproachable Light who had taken up His abode in thee, O Virgin, hath shown thee to be golden-rayed lamp illumining all unto all ages.*

First Canon of the Holy Hierarch

***Irmos:** The furnace moist with dew was a wonder beyond nature. For it burned not the children whom it had received, just as the fire of the Godhead consumed not the Virgin's womb when it entered there. So, let us raise the song, let the whole creation bless the Lord, and exalt Him above all forever.*

Piously didst thou preach that the Word and Spirit are equal the Father in kingship and in grace knowing their essential and natural identity and unity. Therefore, thou dost cry out with joy: Let the whole creation bless the Lord, sing and exalt Him above all forever!

Thou wast found worthy to attain the glory of the angels, for like an angel thou didst shine forth upon the earth, O most-wise one, the Trinity having cleansed thy soul, and body and thy thoughts. Now thou art ever singing its praise with joy: Let the whole creation bless the Lord, sing and exalt Him above all forever!

Having assured us of the Master's mercy through thy prayers, O father, entreat Him now to grant remission of sins for those who with faith are celebrating thy sacred and all-festive memory as we sing: Let the whole creation bless the Lord, sing and exalt Him above all forever!

Thou didst become an initiate into the mystery of the three-fold unity of the One Godhead in Trinity through thy practice of the virtues, O blessed one, and thou wast revealed to be a theologian of the Holy Trinity; and now, rejoicing thou dist cry: Let the whole creation bless the Lord, sing and exalt Him above all forever!

Theotokion: **T**he most-rich and precious Word, who is ever glorified by the archangels, made Himself poor for our sake by taking upon Himself our nature through thee, the chosen and blessed beauty of Jacob. Therefore we all sing: Let the whole creation bless the Lord, sing and exalt Him above all forever!

Second Canon of the Holy Hierarch

Irmos: *The youths refused to defile themselves with food taken from the king's table, and entering the fire, rejoicing and bedewed amidst the flame, zealously they sang aloud: Bless the Lord, O ye works of the Lord!*

Soaring higher than the flames of Babylon, O father, being more afire with piety than it, thou didst show thyself to be an initiate and preacher of the heavenly mysteries of the Trinity, and didst cry aloud: Bless the Lord, O ye works of the Lord!

Passing through manifold dangers, and quenching the fire of the iron furnace, O father, thou didst soar aloft to heaven, crying: Bless the Lord, all ye works of the Lord!

Let us bless the Father and the Son and the Holy Spirit, the Lord.

Theotokion: **T**hy divine birth giving, O immaculate and pure Lady, revealed thee to be a golden candlestand; for thou didst shine forth to the world with the unapproachable Light, to whom we cry and sing: Praise the Lord, all ye works of the Lord!

We praise, bless and worship the Lord singing and exalting Him throughout all ages!

Katavasia.

Ode 9

Canon of the Mother of God

Irmos: **S**aved through thee, O most-pure Theotokos, we confess thee to be truly the Mother of our God, and together with the angels we magnify thee.

Thou dost fill our minds with joy and gladness, for thou dost grant healing to all

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who approach thee with faith, piously professing thee as the Theotokos.

With psalms we praise thee, O joyous Lady, and we cry to thee, Rejoice! For thou hast given to us the Joy of all.

O Theotokos, thou hast raised for us the Fruit of thy womb come to mediate not for the corruption, but to grant eternal life to those who taste of it and glorify thee with faith.

First Canon of the Holy Hierarch

Irmos: The burning bush that was not consumed was an image of thy child-bearing; quench for us now the raging furnace of temptations we pray, O Mother of God, that we may unceasingly magnify thee.

The life-creating Trinity, of whom thou didst teach, hath granted thee incorruptible life for all the labor, suffering and struggles thou didst endure for its sake, O father. And standing now before the Trinity, thou dost offer most-excellent prayers on behalf of the world.

Being illumined with the thrice-radiant brightness of the One Godhead, O initiate of the sacred mysteries, Gregory, save those who with faith sing thy praises, for thou art a lamp unto their feet, lighting their way through thy theological teachings.

Thou hast completed the good course having struggled for the life-creating Trinity, and now thou dost commune with God as a speaker of His words, O theologian Gregory. Rightly didst thou receive the fulfillment of thy heart's desire, O great adornment of Church!

Theotokion: **O** awesome wonder! Thou, O Virgin Mother of God, hast given birth to God the Word, and ineffably revealed the Mystery hidden before the ages, who before the ages, was hidden in God, the Creator of all!

Second Canon of the Holy Hierarch

Irmos: Thou hast piously disclosed to us the depths of the Divine Trinity, revealing the hidden mind of the incomprehensible, Godhead. Therefore, we magnify thee, O all-blessèd father Gregory!

O thrice blessèd father, thou hast pulled apart the threadbare garment of the writings of the Law, and interpreted for us the divine and mystic beauty of the Scriptures of the divine Spirit. Therefore, we magnify thee, O blessèd father Gregory!

Thou hast joined the heavenly choirs, O venerable father; and dost dwell with them now forever offering thy supplications before to God on behalf of thy flock. Therefore, we magnify thee, O blessèd father Gregory!

Thou hast learned of the holy things through a divine inspiration surpassing all understanding, and thereby, thou hast brought thyself to an ineffable and mystical

union with them. Therefore, we magnify thee, O blessed father Gregory!

Theotokion: Thou didst become a habitation of the Infinite God, in a manner transcending nature and by this, thou didst lend thy flesh to God; and when He was born of thee without seed He didst not rend thy virginal womb. Therefore, we magnify thee, O most-pure Lady!

Katavasia.

The Exapostilarion of the Saint:

The sharp and powerful blade of thy words has cut off the tongues of the faithless heretics, and as tinder, thou didst burn down their godless innovations, rightly teaching all to worship the Trinity, O theologian Gregory.

Glory...,

Teaching all to worship the Unity in three Hypostases, the perfect Trinity in One Godhead, thou didst call the Father—Light, the Son—Light, and the Holy Spirit—Light, O most-wise and blessed theologian Gregory, plainly teaching there is but One Light, indivisible and unconsumed—the One consubstantial God.

Now and ever..., Theotokion:

Intercede, O most-wise father, together with Mary, the Virgin Mother of God and Saint Basil the Great, before the unapproachable Trinity, that peace may be granted to the world, and that Orthodox hierarchs may prevail in victory over all heresies! Intercede now for the salvation of those who praise thee, O father Gregory, hierarch and theologian, the mouth of wisdom of the Church.

At the Praises, 4 stichera, in Tone 4: *To the melody, “Called from on high....”*

Cleaving the darkness with thy writings, /
 In spirit thou didst enter into presence of the Light Most High, /
There thou wast bathed in its luminous glory /
 And wast imbued with the knowledge of theology, /
 Becoming thyself a beacon of the Church, O most-wise Gregory. /
 Thou didst disperse the gloomy clouds of heresy /
 With the bright words of thy teachings, /
 And now thou dwellest in the mansions with those rejoicing, ///
 Ever praying with the angels that our souls may be saved.

O Gregory, thou second theologian, /
 And initiate of the mysteries of divine splendor, /
Wonderfully didst thou describe the Trinity /

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And its ineffable and pre-eternal divine Essence; /
Now, delighting in the very radiance of God /
Remember those who honor thee /
And be the champion of the Church which thou hast gathered, /
For thy proclamation has gone out into all the earth ///
Teaching all to glorify the consubstantial Trinity.

Tilling the pasture of the faithful /
With the plow of thine eloquence, O Gregory, /
And planting the seed of God in the furrows of our hearts, /
Thou hast enriched the whole body of the Church /
With thy most-precious theology; /
Thou hast burned up the weeds of heresy /
With the fire of the Spirit /
Fed with the fervor of the divine love of Wisdom, /
O father of fathers and pastor of pastors /
Word of the faithful and the illumination of priests, /
The glory of the whole world, ///
O most-blessèd Gregory.

Putting thine honorable lips to the cup of wisdom, /
Thou didst drink the water of the divine words of God /
And in turn hast given divine theology abundantly to the faithful, /
O our father Gregory; /
Thou hast stopped the soul-destroying torrent of heresy /
And its flood of blasphemy; /
For the Holy Spirit hath found thee as an able helmsman /
To repel and drive away the stormy winds of godless deception ///
By proclaiming the One essence of the Holy Trinity!

Glory..., in Tone 1:

Let us, the children of the Holy Church /
Praise with songs composed with godly words /
The musical instrument of the Spirit, the victor over heresies, /
The delight of the Orthodox faithful; /
The second theologian, called by that name /
Who was revealed through his dogmatic teachings as an eye-witness of the Word; /
The wise archpastor and good shepherd, /
Who gave of himself as Christ hath given Himself for us; /
Who now, together with the apostle Paul, ///

Entreats Christ on behalf of our souls.

Now and ever..., Theotokion.

The Great Doxology, and the Dismissal.

Liturgy

At the Beatitudes, 8 Troparia: 3 from the Third Ode of the first Canon of the Saint, and 5 from the Sixth Ode of that Canon.

- 1.** The Church of Christ has thee as a well-spring of wisdom ceaselessly pouring forth a stream of thine all-wise teachings, O blessed one; and having satisfied the thirst of all thou dost cry out to God: Holy art Thou, O Lord!
- 2.** Thou art a great-voiced and illustrious preacher of piety, O theologian of theologian, offering to us the great treasure of thy vision of God; and we richly share in these, thy riches that cannot be taken away.
- 3.** O inspired and fiery-tongued orator proclaiming the grace of God, rightly thundering forth with thine excellent and divinely-inspired theology; sing for us a hymn of praise honoring the One Essence in Three Persons!
- 4.** Thou didst dry out the cloudy and murky mind of Arius with the streams of thy wise teachings, O most-wise one, preserving thy flock undrowned, as in a mystical ark, floating on the waters of tranquility, planting in their minds the seeds of piety through the goodness of thy words.
- 5.** In order to enrich thy mind with the precious radiance of the Holy Trinity, thou didst fashion it anew through thine abstinence into a highly-polished mirror, and didst reveal thyself as one who has seen God in a divine manifestation.
- 6.** Wholly imbued with the radiance of the Spirit, thou wast a shining beacon, O father, illuminating all the ends of the earth with the light of thy words, and adorning the joyful assembly of the faithful with the purity of thy theology, O Gregory, thou speaker of the words of God.
- 7.** Thou wast revealed as a new Samuel, given by God, even before thy conception, to be given to God, O most-blessed father. Thou wast adorned in chastity and purity, and vested in the sacred robes of the priesthood, and being thus confirmed, thou dost ever mediate between the Creator and His creation.
- 8. Theotokion:** Thou wast pre-figured by the prophets in days of old, O Virgin Mary, Mother and Bride of God, for they beheld thee as new scroll receiving on its parchment the written Word of the indescribable God. For indeed, the uncontainable

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God was ineffably contained within thy womb.

The Troparion of Saint Gregory, in Tone 1:

The sweet and melodic teachings of thy pastoral theology /
Have overcome the noise of the philosophers; /
For God hath granted thee the power of penetrating spiritual depths /
And the gift of literary eloquence. /
O Gregory, our father, intercede with Christ our God ///
That He may save our souls.

The Kontakion of Saint Gregory, in Tone 3: *To the melody: "Today the Virgin..."*

O glorious Gregory /
Thy theological knowledge has solved the problems raised by the philosophers /
Thou hast robed the Church with true theology inspired from above. /
The Church puts on this robe and she cries out with us, thy children ///
Rejoice, O father of great theological wisdom.

The Prokeimenon, in Tone 1: My mouth shall speak wisdom and the meditation of my heart shall be understanding. *Verse:* Hear this, all nations! Give ear, all inhabitants of the earth!

The Epistle: (151) Cor. 12:7-11

The Alleluia, in Tone 2: Give heed, O my people, to my law. *Verse:* Incline your ears to the words of my mouth.

The Gospel: (36) John 10:9-16

Communion Hymn: The righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings. Alleluia....

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