

THE 25th DAY OF THE MONTH OF JANUARY
COMMEMORATION OF OUR FATHER AMONG THE SAINTS GREGORY THE
THEOLOGIAN, ARCHBISHOP OF CONSTANTINOPLE

If the superior so desireth, we celebrate a vigil.

AT LITTLE VESPERS

On “Lord, I have cried ...,” 4 Stichera, in Tone IV:

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

With thy divinely eloquent mouth * and thy tongue of godly discourse, * O Gregory the Theologian, * thou didst elucidate Him Who is hymned in the Trinity, * the consubstantial God, * the Father, the Son and the Holy Spirit. * And thou didst evaporate the foolishness and delusion of the pagans, * preaching the truth ** with thy words proclaiming God.

Thy bearing was honorable * and thine appearance reverent, * O sacred Gregory. * Wherefore, we honor thee with joyous hymnody saying: * Rejoice, O noetic star * illumining the ends of the earth * with the splendor of thy most wise words! * Rejoice, trumpet proclaiming to the world ** the commandments of Jesus!

Let us praise the high-sounding instrument, * the many-stringed musical harp, * the sweet-sounding pipes, * the greatest of hierarchs, * the great teacher of the Church of Christ; * and let us chant: * Rejoice, abyss of divine grace! * Rejoice, summit of heavenly understanding, ** O Gregory, thou father of fathers!

With the sling of thy divine words, * O divinely inspired and most glorious one, * thou didst mightily smite Arius like a wolf, * driving him away from the fold of Christ, * O most excellent pastor, * tending and watering thy sheep * on the pasture of the consubstantial Trinity. * Wherefore, we honor thee, ** O Gregory, father of fathers.

Glory ..., in Tone VI:

Assembling, O ye divinely wise, with spiritual praises let us laud the chief among hierarchs, the honor of patriarchs, the initiate of the mysteries of those who see God, the uttermost intelligence of the understanding of Christ; and let us say: Rejoice, fountain of theology, river of wisdom, stream of divine understanding! Rejoice, most radiant star, for thou dost illumine the whole world with thy dogmas! Rejoice, great champion of piety and valiant dispeller of impiety! O all-wise Gregory the theologian, cease thou never to pray to Christ God for those with faith and love celebrate thy divine and god-pleasing memory.

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

O Theotokos, thou art the true vine * that hast budded forth for us the Fruit of life. * Thee do we entreat: ** Pray thou, O Lady, with the holy apostles, that He have mercy upon our souls.

On the Aposticha, these Stichera, in Tone II:

Spec. Mel.: “O house of Ephratha ...”:

Thou wast revealed to be * another son of thunder * by the providence of God, O Gregory, * and a theologian for the world, ** a disciple who leaned upon thy Master’s breast.

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

Like a flash of lightning * hath thy sound gone forth, * illumining the faithful, * and casting down the heretics ** with the thunderous bolts thereof.

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

Fierly is thy mind * and flame-bearing thy mouth, * wherewith * the ungodly teachings of the heretics ** are utterly consumed, O Gregory!

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

The divine Theologian * hath taught us to believe * in the adored Trinity, * the Father, Word and Spirit, ** the one indivisible God.

Both now ..., Theotokion, in the same tone & melody:

Proclaiming the One * of the all-accomplishing Trinity * Who sprang forth from the Virgin, * thou dost close the mouths of the heretics, ** O Gregory.

Troparion of the hierarch, in Tone I:

The shepherd’s pipe of thy theology * vanquished the trumpets of the rhetors; * for having delved into the depths of the Spirit, * the beauties of discourse were added to thee. * O father Gregory, entreat Christ God, ** that our souls be saved.

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

When Gabriel announced to thee, “Rejoice!”, O Virgin, * the Master of all became incarnate within thee, the holy tabernacle, * at his cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, * having borne thy Creator. * Glory to Him Who made His abode within thee! * Glory to Him Who came forth from thee! ** Glory to Him Who hath set us free by thy birthgiving.

AT GREAT VESPERS

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

On “Lord, I have cried ...,” 8 Stichera: 4 in Tone I:

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

O father Gregory, * the grave, the medium of that which is forgotten, * did not silence thy mouth; * for thou hast been shown to be a mouth of theology, * declaring now unto the whole world * the dogmas of piety. * Wherefore, pray thou, that peace and great mercy ** be granted to our souls. (Twice)

O father Gregory, * wisely didst thou turn away * from the hostile and treacherous flesh; * and, mounting a chariot heaven-bound, * drawn by the virtues as by four steeds, * thou didst soar aloft unto ineffable beauty. * Delighting therein, do thou now grant unto our souls ** peace and great mercy.

O father Gregory, * through grace thou wast a faithful mediator * between God and mortals; * and now, having rendered Christ * right mercifully inclined toward us * by thy bold supplications, O venerable one, * cease thou never to entreat the Lord, ** that He grant our souls peace and great mercy.

And 4 Stichera, in Tone II:

Spec. Mel.: “With what wreaths of praise ...”:

Come, let us praise the divinely eloquent Gregory with sacred hymns, for he is the eye of grace, the most wise mouth of the Holy Spirit, the radiant beacon of the whole world, the great catechizer of the Church, the most wondrous stream of theology, the ever-rushing river of divine dogmas, the ever-flowing well-spring of the divine water of incorruption. (Twice)

With spiritual love let us hymn the hierarch today, the peer of the apostles, the champion of piety, the deluge of eloquence, the exceeding sweet torrent of teaching, the fortress of lofty discourse, the mouth of heavenly thunder, the fiery tongue, the treasure of wisdom, the preacher of the Word, the adornment of the faithful.

With fitting hymns let us all praise the theologian, the guardian of the flock of Christ, the hunter of the wolves of evil, the all-wise uprooter of paltry weeds and most wondrous sower of right dogmas, the exceedingly mighty dispeller of heretics, who having in truth increased the talents of Christ by his godly vigilance, as is proper, hast illumined the world with the divine effulgence of his doctrines.

Glory ..., in Tone VIII:

Thy tongue, which is vigilant to teach and which doth resonate in the ears of our hearts, hath roused the souls of the slothful and been found to be a ladder, which by divinely resonant words, doth lead them up from earth to God. Wherefore, O theologian Gregory, cease thou never to pray to Christ, that He save our souls from misfortunes.

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

In His love for mankind, the King of heaven appeared on earth * and dwelt among men; * for He Who received flesh from the pure Virgin * and cameth forth from her having received human nature, * is the only Son of God, * twofold in nature but not Hypostasis. * Therefore, proclaiming Him to be truly perfect God and perfect man, * we confess Christ our God. * Him do thou beseech, O unwedded Mother, ** that our souls find mercy!

Entrance. Prokeimenon of the day. Three Lessons:

A READING FROM PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Hearken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Hearken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit.

A READING FROM PROVERBS

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace: but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast

of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him; so that, living among sinners, he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of lust doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time; for his soul pleased the Lord: therefore hastened He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds: that His grace and mercy is with His saints, and that He doth visit His chosen.

At the Litiya, the Sticheron of the temple, and these Stichera of the saint, the composition of Anatolius, in Tone IV:

Opening thy mouth for the Word of God, thou didst draw forth the wisdom of the Spirit; and, filled with grace, thou didst thunder forth divine teachings, O thrice-blessed Gregory. And, joining the angelic hosts, thou hast proclaimed the indivisible light of the Trinity. Wherefore, illumined by thy divine eloquence, we worship the Trinity which is comprehended in a single Godhead, unto the salvation of our souls.

With thy divinely eloquent tongue of fire, O Gregory, thou didst utterly consume the heretical sophistry of those opposed to God; for having been shown to be a truly divine mouth proclaiming the mighty works of God through the Spirit; thou didst clarify in thy writings the Essence, equal in power, of the Trinity, the hidden mystery, and illumining the earth with the light of the threefold Sun, thou dost ever pray on behalf of our souls.

Glory ..., in Tone IV:

Having cleansed thy body and soul lawfully with divine activities, thou didst transcend the boundaries of theology, teaching the divine mysteries revealed by God, O Gregory; and having entered into the never-setting noetic darkness, thou hast received the inscription of the laws of God of the Trinity's consubstantiality. Wherefore worshipping the Trinity as thou hast taught, we say, chanting: O Unity which is understood in a Trinity, have mercy upon us!

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

Mercifully regard the supplications of thy servants, * O all-immaculate one, * quelling the cruel uprisings of the demons against us, * delivering us from every sorrow; * for thee alone do we have as a steadfast and sure confirmation, * and having acquired thine intercession; * let not us who call upon thee be put to shame, * O Sovereign Lady. * Hasten thou to answer the entreaties of those who cry out to thee with faith: * Rejoice, thou help, joy and protection of all, ** and the salvation of our souls!

On the Aposticha, these Stichera, in Tone V:

Spec. Mel.: “Rejoice ...”:

Rejoice, O well-spring of theology and dwelling-place of the divine vision of the Most High! For, plumbing the abyss of the Most High with thy pious mind, O father, thou hast made clear to all that the Light is a single admixture in three Suns, united by an equality of divinity. And having taught all to adore the all-holy Trinity in three adored Hypostases, by the purity of thy life and the splendor of thy discourse, O divinely inspired one, pray thou that the Trinity send down upon our souls great mercy.

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

With the rays of thy theology thou didst destroy the dark foolishness of heresy; for having issued forth from thy pious mind a spring of effulgence, O theologian, and partaking of the splendors thereof, which are the reward of the divinely wise, thou didst transform thy radiant intellect into the likeness of a mirror, O father, and having received the threefold, indivisible and most luminous light of the Trinity, thou didst abundantly reflect the singular radiance thereof. Pray thou now to the Trinity, that great mercy be granted to our souls.

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

Rejoice, O river of God, ever full of the waters of grace, making glad the city of Christ the King with thy divine words and teachings, O sweet torrent, unfathomable abyss, lawful and renowned guardian of the dogmas of the Church, most ardent champion of the Trinity, instrument of the Holy Spirit, valiant mind, divinely eloquent tongue all telling the depth of the Scriptures! Entreat Christ now, that great mercy be granted to our souls.

Glory ..., in Tone VIII:

Cultivating the hearts of the faithful with thy tongue, O Gregory, in them thou hast grown for God the ever-flourishing fruits of piety, cutting down the tares of heresy at the root, and adorning men’s minds with purity. Wherefore, accepting our praises, O theologian, thou divine harp, vigilant eye, pastor of pastors, hunter of wolves, pray thou earnestly to the Word on behalf of our souls.

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

O unwedded Virgin! * thou who ineffably conceived God in the flesh, * Mother of God Most High: * accept the supplications of thy servants, O all-immaculate one, * granting unto all cleansing of transgressions; * and, accepting now our supplications, ** pray thou that we all be saved.

At the blessing of the loaves, the Troparion of the hierarch, in Tone I:

The shepherd's pipe of thy theology * vanquished the trumpets of the rhetors; * for having delved into the depths of the Spirit, * the beauties of discourse were added to thee. * O father Gregory, entreat Christ God, ** that our souls be saved. (Twice)

And "Virgin Theotokos, rejoice! ...," once

AT MATINS

On “God is the Lord ...,” the Troparion of the hierarch, in Tone I:

The shepherd’s pipe of thy theology * vanquished the trumpets of the rhetors; * for having delved into the depths of the Spirit, * the beauties of discourse were added to thee. * O father Gregory, entreat Christ God, ** that our souls be saved. (Twice)

Glory ..., Both now ..., Theotokion:

When Gabriel announced to thee, “Rejoice!”, O Virgin, * the Master of all became incarnate within thee, the holy tabernacle, * at his cry, as the righteous David said. Thou wast shown to be more spacious than the heavens, * having borne thy Creator. * Glory to Him Who made His abode within thee! * Glory to Him Who came forth from thee! ** Glory to Him Who hath set us free by thy birthgiving.

After the 1st chanting of the Psalter, these Sessional Hymns, in Tone III:

Spec. Mel.: “Of the divine Faith ...”:

Inheriting divine enlightenment, thou didst master the immaterial life, excelling in the same sanctity; for, supra-naturally elucidating the dogmas of the Church, thou didst confirm the Faith with Orthodoxy. O venerable father, entreat Christ God, that He grant us great mercy.

Glory ..., **T**hou wast revealed to be a pillar of the Church and a treasury of piety which cannot be taken away, O theologian Gregory, illumining thy life with dispassion and making plain the dogmas of the Trinity. O venerable father, entreat Christ God, that He grant us great mercy.

Both now ..., Theotokion in Tone III:

Thou wast the divine tabernacle of the Word, O only all-pure Virgin Mother who surpassed the angels in purity. By the divine waters of thy supplications cleanse me who, more than all others, have become dust, defiled by carnal transgressions; and grant me great mercy, O pure one.

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

Spec. Mel.: “The co-beginningless Word ...”:

Vigilant with the word of truth, theologizing the might of the Trinity and casting down the evil and all-iniquitous heresy of Arius, O holy hierarch, as a guardian and champion of piety thou hast illumined those who sit in the darkness of unbelief. (Twice)

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

O all-immaculate one, I beseech thee to quickly heal the greatly painful suffering of my soul and the infirmities of my flesh, and to set aright the errors of my mind. Grant that I may offer up entreaties to the King of all in tranquility of thought, O Theotokos, and beg thou on my behalf the remission of sins.

Polyeleos, and this magnification: We magnify thee, O holy hierarch Gregory, and we honor thy holy memory; for thou dost entreat Christ God on our behalf.

Selected Psalm verse:

A: Hear this, all ye nations; give ear, all ye that inhabit the world.

Glory ..., Both now ..., Alleluia ..., (Thrice).

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

Spec. Mel.: “Of the Wisdom ...”:

Denouncing the deceit of the impious, in a godly manner thou didst disclose the meaning of the Scriptures, issuing forth O right wondrous one dogmas, delighting the hearts of the faithful more than honey; manifestly teaching all to worship the unity of the Godhead in Trinity. Wherefore, setting forth the image of the Savior on an icon O theologian Gregory, thou didst proclaim it to be a token for the honoring of His humanity. Entreat Christ God, that He grant forgiveness of sins to those who lovingly celebrate thy holy memory. **(Twice)**

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

When the Master and Fashioner of all shall come to judge the whole world, do thou number me, the condemned, at His right hand with the sheep; and deliver me, thine unprofitable servant, from the outermost darkness and torment, I pray, that with thanksgiving I may magnify the richness of thy goodness, O all-immaculate one, and cry out to thee, rejoicing: Pray to Christ God, that He grant me remission of sins, for thee do I, thy servant, have as my hope.

Song of Ascents, the first antiphon of Tone IV

Prokeimenon, in Tone IV: My mouth shall speak wisdom, * and the meditation of my heart shall be of understanding.

Verse: Hear this, all ye nations; give ear, all ye that inhabit the world.

Let every breath praise the Lord.

GOSPEL ACCORDING TO JOHN, § 35 (JN. 10:1-8)

The Lord said to the Jews that came to Him: “Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him; for they know not the voice of strangers. This parable spake Jesus unto them; but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them.

After Psalm 50, this Sticheron, in Tone VI:

O venerable, thrice-blessed and most holy father, good pastor and teacher of Christ, the Chief Shepherd, who didst lay down thy life for thy sheep: do thou now, O all-praised Gregory the theologian, by thy supplications make entreaty, that we be granted great mercy.

Canon of the Theotokos, with 6 Troparia, including its Irmos, and two canons of the holy hierarch, with 8 Troparia.

ODE I

Canon of the Theotokos, in Tone VIII:

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

We hymn thee, O most pure Theotokos who, in a manner past nature, hast given birth to the incarnate, transcendent and all-divine Word. O Christ, the Virgin gave birth to Thee, the life-bearing Grape Who pourest forth the sweetness of salvation for the whole world.

O Theotokos, as is meet the race of Adam, exalted to blessedness past understanding through thee, doth glorify thee as is meet.

Canon I of the holy hierarch, the acrostic whereof is: "I hymn the ever-memorable and divinely eloquent Gregory", the composition of Theophanes, in Tone I:

Irmos: Christ is born, render ye glory. * Christ cometh from heaven, meet ye Him. * Christ is on earth, be ye exalted. * O all the earth, sing unto the Lord, * and sing praises in gladness, O ye people, * for He hath been glorified.

Come, ye who love the words of the second Theologian, the pillar of heavenly light, the trumpet of the wisdom of God, and, assembling with love, let us praise him as the preacher of God.

The beginningless Word of the Father, as God Who, with providential power, taketh thought for all things, giveth thee to the Mother Church as a gift, enriching thy mind with wisdom, O blessed one.

Making thy mind master, thou didst restrain the carnal passions; and, as a receptacle of divine effulgence, thou hast enlightened us all to worship the one God in three Hypostases, O Gregory.

Theotokion: The Wisdom of God made for Himself a temple, taking up His abode within Thine all-immaculate womb, O thou who art full of grace; and, having united Himself thereto hypostatically, in a manner past understanding, O pure one, He hath appeared as a man.

Canon II of the holy hierarch, the composition of Cosmas the Monk, in the same tone:

Irmos: Moses the God-seer * declareth praise to Israel; * and Miriam beginneth a hymn of victory * unto the exceedingly wise women: * Let us all chant unto God the 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 all of us, the faithful, unto God.

Once Moses, upon entering the divine darkness, received the divinely inscribed tablets; and thou, upon setting forth a God-pleasing banquet in mind, hast earnestly entreated God.

Theotokion: Desiring, in His compassion, to call back human nature from death and corruption, the supremely divine One dwelt within thy pure womb, O all-immaculate Lady.

Katavasia: The Irmoi of the feast of the Meeting.

ODE III

Canon of the Theotokos

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

By thy supplications, O all-pure one, grant us help, repelling the assaults of evil circumstances.

Thou wast the correction of our first mother Eve, O Theotokos, having given birth for the world to Christ, the Author of life.

Thou dost gird me about with power, O all-pure one, who truly hast given birth in the flesh to God, the hypostatic Power of the Father.

Canon I of the holy hierarch

Irmos: To the Son who was begotten of the Father * without change before all ages, * and in the last times, without seed, was made flesh of the Virgin, * to Christ our God let us cry aloud: * Thou hast raised up our horn, holy art Thou, O Lord.

Possessed of a well-spring of wisdom which unceasingly poureth forth thine all-wise teachings, O all-blessed one, thou didst fill the Church of Christ therewith, and it crieth out to the God of all: Holy art Thou, O Lord!

The trumpet-voiced herald of piety, the far-famed theologian of theology, is set forth as a rich treasure of the vision of God, richly distributing to us the wealth which cannot be taken away.

The orator of fiery spirit, the God-proclaiming flute of grace, right excellently thundering forth with theological inspiration and divinely inspired declaration, hath played for us the hymn of the Essence in three Hypostases.

Theotokion: O Birthgiver of God, Queen of all the creation, cease thou never to entreat Christ, to Whom thou hast given birth for our sake, for the salvation of those on earth, that He save those who hymn thee.

Canon II of the holy hierarch

Irmos: Before the conception of the venerable Samuel, * the sacred mother Hannah solemnly promised him to God, * and doth now chant with us, rejoicing: * My heart hath been established in the Lord!

O venerable father, who even before birth, wast announced by a fitting name while yet in the womb of her who gave thee birth, unto thee do we cry 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; wherefore, in gladness we cry out to thee, Rejoice!

Theotokion: Thou didst set aright the stumbling which Eve, our first mother, made of old, O Virgin Mother, receiving within thyself the Word of the Father Who by His invincible power setteth aright those who have been cast down.

Sessional Hymn, in Tone VIII: Spec. Mel.: “Of the Wisdom ...”:

Opening thy mouth with the word of God, thou didst draw forth wisdom, O preacher of Light, sowing divine wisdom throughout the whole world. And truly establishing dogmas, thou didst show thyself to be a champion of the Faith like Paul. Wherefore, revealed as a fellow citizen with the angels and a converser with them, O blessed Gregory the Theologian, entreat Christ God, that He grant forgiveness of sins unto those who with love celebrate thy holy memory. (Twice)

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

Having fallen with wicked thoughts, I have sunk into the abyss of sin, and, groaning, I cry to thee with all my heart, O all-pure one: Show forth upon me the wonder of thy rich mercy, the unfathomable depth of thy tender compassion and the immeasurable wealth of thy compassions, and grant me repentance and forgiveness of transgressions, that I may cry unto thee with love: Entreat Christ God, that He grant remission of sins unto me, for thee do I, thy servant, have as my hope.

ODE IV

Canon of the Theotokos

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

O Theotokos who hast given rise to the life-creating Grain, O unploughed field of Him Who giveth life to the world, save those who hymn thee.

Enlightened, we all know thee to be the Theotokos, O all-pure one; for thou hast given birth to the Sun of righteousness, O Ever-virgin.

Grant us cleansing of our ignorance, for Thou art without sin; and through the prayers of her who gave Thee birth, grant peace to Thy world, O God.

Canon I of the holy hierarch

Irmos: Rod of the root of Jesse, * and flower that blossomed from his stem, * O Christ, Thou hast sprung from the Virgin. * From the Mountain overshadowed by the forest * Thou hast come, made flesh from her that knew not wedlock, * O God who art not formed from matter. * Glory to Thy power, O Lord.

As an initiate of the mysteries of the Trinity, thou didst enlighten the whole world with the understanding thereof, O wise and venerable one, shining forth rays of the dogmas of thine excellent teaching. And ever instructed thereby, we all piously praise thee.

Receiving the radiant dawn of piety, the splendor of the threefold Sun, within thyself, thou didst shine forth, O father, and with the effulgence of thy wise dogmas thou didst dispel the dark night of evil heresies, illumining the souls of the faithful.

Theologizing from that which is heavenly, O all-blessed father, thou didst piously teach by thy thunderous theology the transcendent Mind, the Source of the Word and the Spirit, having been taught this by Him, in so far as thy mind was cleansed of temporal activity.

Thou didst ascend the mountain of the virtues, having departed from living among things below and abandoned mortal affairs, thou didst receive the dogmas of thy precious theology inscribed by the hand of God, O Gregory, initiate of the divine mysteries.

Theotokion: With understanding thou didst restore fallen Adam, O all-immaculate one, having given birth to hypostatic Life from thy virginal womb, which had been cleansed by the Spirit; and thou didst call him to the most divine and incorrupt food of dispassion, O Lady.

Canon II of the holy hierarch

Irmos: Standing with the wondrous Habbakuk * on thy divine watch, O Gregory, * and recognizing Him Who is seated upon the shoulders of the cherubim, * thou wast a herald of the universal salvation, ever crying aloud: * Glory to Thy power, O Lord!

Emulating the ranks which stand before and nearby God, O all-wise one, thou didst soar far above them in mind attaining unto the most exalted depths of knowledge, bearing unto men from thence the riches which cannot be taken away.

Entering the unapproachable darkness, as if a cave, and beholding the back-parts of God thou didst describe the uncommingled material and immaterial essences, O favorite of Christ, do thou ever entreat Him to be merciful to His servants.

Theotokion: **T**hou wast shown to be the noetic mountain from which was ineffably cut the precious Stone which doth break asunder the image of dark delusion, illumining with the light of grace those who ever cry out with faith: Glory to Thy power, O Lord!

ODE V

Canon of the Theotokos

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

Still thou the unbearable storm of my passions, O thou who hast given birth to God, the Helmsman and Lord.

The ranks of angels and the assemblies of men worship thy birthgiving, O most pure Theotokos.

O unwedded Theotokos Mary, render the hope of our enemies vain, and gladden those who hymn thee.

Canon I of the holy hierarch

Irmos: **As Thou art the God of peace and Father of compassions, * Thou hast sent unto us Thine Angel of great counsel, * granting us peace. * Wherefore guided towards the light of the knowledge of God, * and watching by night we glorify Thee, * O Lover of mankind.**

The divine sound of thy words and the grace of thy divine dogmas hath encompassed the world as fast as a flash of lightning, O Theologian, by theologizing and teaching us to worship the Trinity in a Unity and the Unity in Trinity.

Thou didst desire the wisdom of God, and love the beauty of discourse preferring it to all things beautiful on earth. Wherefore, O all-blessed one, He hath right magnificently adorned thee with a crown of gifts making thee truly a theologian.

Like Moses of old, O divinely eloquent one, thou didst desire to rationally behold Him Who Is, and, protected by a rock, be deemed worthy to see His back-parts, wherefore thou hast studied the unapproachable manifestations of the abyss of divine wisdom.

Theotokion: **H**e Who of old created Eve, thy first mother, from whom thou hast descended, O Birthgiver and Mother of God, as One compassionate and the Master of all He hath manifestly healed and absolved her condemnation and disobedience.

Canon II of the holy hierarch

Irmos: **Of old the seraphim took a burning ember * and with tongs touched it to the lips of Isaiah; * and, purified, he proclaimed unto all: * Learn ye righteousness!**

Having fully approached the fire of the vision of God, O all-blessed Gregory, thou didst insatiably draw forth in purity of mind and soul, as with thine own hand, the co-illuminating light of the Trinity.

Enfolded in the rays of the effulgence of the threefold Sun, and set afire with its radiance, thereby illumining thy mind with divine light, thou hast illuminated all with its radiance.

Theotokion: **R**eceiving Light from Light, the only-begotten and beginningless Word, O Virgin Mother, Thou didst reveal thyself as the portal of the Light, shining forth upon all the Sun of righteousness.

ODE VI

Canon of the Theotokos

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

O Theotokos, we, the faithful, declare thee the temple and ark of God, the animate bridal-chamber and portal of heaven.

Thine Offspring, the Destroyer of idols, O Mary Bride of God, is worshiped as God with the Father and the Spirit.

The Word of God hath shown thee to mortals as the ladder of heaven, O Theotokos; for through thee hath He descended to us.

Canon I of the holy hierarch

Irmos: **The sea monster spat forth Jonah as it had received him, * like a babe from the womb: * while the Word, having dwelt in the Virgin and taken flesh, * came forth from her yet kept her incorrupt. * For being Himself not subject to decay. * He preserved His Mother free from all harm.**

With the streams of thy wise teachings, O all-wise one, thou didst dry up the turbulent mind of Arius, preserving thy flock in peace, afloat like a noetic ark; and therein, by the beauty of thy discourses, hast thou placed the seeds of piety.

With the splendor of the adored Trinity thou dost enrich thy mind, O father, and shining forth like a clear and newly polished mirror, made excellent through abstinence, thou hast been shown to be a God-seer by divine revelations.

Wholly imbued with the radiance of the Spirit, thou wast a most radiant beacon, O father, illumining the ends of the earth with the radiance of thy discourses and adorning the assembly of the faithful with the purity of theology, O Gregory the Theologian.

Thou wast shown to be a new divinely given Samuel, given to God even before thy conception, O all-blessed father, adorned with chastity and purity and invested with the all-holy robes of the priesthood, mediating between the Creator and His creation.

Theotokion: **T**hou wast foreknown to the prophets, O Virgin Mary, Mother and Bride of God, as the pure scroll who received the written Word Who before was uncircumscribable in His divinity; for thou hast ineffably contained in thy womb the Infinite One.

Canon II of the holy hierarch

Irmos: **H**e who by the casting of lots was cast into the sea, * that the vessel might escape the tempest, * was seized by the mouth of the sea monster; * yet, remaining unharmed, Jonah cried aloud: * Let my life proceed forth to Thee, O Christ!

Unencumbered by reason, yet probing the depth of the abyss of God, thou didst draw forth therefrom a pearl for the Master; counting silence as discourse, O most excellent Gregory.

With pure prayer that didst still the raging sea; and, gushing forth a mixture of wondrous words, O Gregory, like dewdrop from heaven thou didst guide the faithful to the Master,.

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

Kontakion of the hierarch, in Tone III: Spec. Mel.: “Today the Virgin ...”:

O glorious one who destroyed the webs of the rhetors’ * with the tongue of thy theology, * adorning the Church with the vesture of theology * woven from on high; * and, adorned therein, it crieth out with us, thy children: * Rejoice, O father Gregory, ** thou uttermost supreme mind of theology!

Ikos: **W**ith the exalted wisdom of thy theology fill thou mine impoverished and passion-plagued mind, that I may hymn thy life, O father; for I cannot offer thee discourse if thou wilt not grant my strength of speech, understanding and wisdom, to bring thee that which is thine own. From thence I shall find a starting-point in the wealth of thy virtues and shall crown thy precious and holy head, crying out with the faithful: Rejoice, O father, thou uttermost mind of theology!

ODE VII

Canon of the Theotokos

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

Incarnate of the Virgin's womb, Thou hast shown Thyself to be our salvation. Wherefore, acknowledging Thy Mother to be the Theotokos, we cry out in an Orthodox manner: O God of our fathers, blessed art Thou!

Thou didst put forth a Rod from the root of Jesse, O all-blessed Virgin, the Fruit which hath budded forth salvation for those who with faith cry to thy Son: O God of our fathers, blessed art Thou!

Through the Theotokos, O hypostatic Wisdom of the Most High, with wisdom and power divinely fill thou all who with faith chant to Thee: O God of our fathers, blessed art Thou!

Canon I of the holy hierarch

Irmos: Scorning the impious decree of the godless one, * the Children brought up together in godliness * feared not the threat of fire, * but standing in the midst of the flames, they sang: * O God of our fathers, blessed art Thou.

All thy desire, sweetness and discourse, O Gregory, was manifestly full of gladness and radiance, filling with sweet fragrance those who chant with faith: O God of our fathers, blessed art Thou!

With an illumined mind thou didst attain unto a well-spring of enlightenment, and, set afire with lightning flashes therefrom, thou didst reduce to ashes the heresy of Eumenius, crying out to the Trinity: O God of our fathers, blessed art Thou!

Releasing the flood-gates of the abyss of thy wise dogmas, and opening up the spring of wisdom, thou didst inundate the begetters of delusion, shining with the eternal light of the threefold Sun.

Theotokion: Descending like dew upon the fleece, the River of peace, the Well-spring of grace, who doth count even the drops of rain, made His abode in thy womb. O God of our fathers, blessed art Thou!

Canon II of the holy hierarch

Irmos: Having passed through the unbearable flame of the furnace * as though it were a bridal-chamber, * the children who for the sake of piety, * were revealed as holy * chanted together, singing the hymn: * O God of our fathers, blessed art Thou!

Standing before the tribunals of the unjust rulers, O Gregory, by thy piety thou didst utterly consume the rushing conflagrations of the heretics' fire which raged cruelly, and didst cry aloud to the Trinity: O God of our fathers, blessed art Thou!

O Gregory who poured forth from thy mouth upon the earth a clear spring of pious dogmas, thou didst show forth the all-holy Trinity, burning up the cruel priestess of Demeter. O God of our fathers, blessed art Thou!

Theotokion: Our forefather was slain like a plant untimely plucked; but thou, O pure and blessed Virgin Birthgiver of God, hath budded forth Life without end, granting him to again dwell in paradise.

ODE VIII

Canon of the Theotokos

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

Quench thou the fiery darts of delusion which the adversaries launch at us, O pure one, that we may hymn thee forever.

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

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

Canon I of the holy hierarch

Irmos: The furnace moist with dew showed forth an image * of a wonder past nature, * for it burned not the youths whom it had received; * neither did the fire of the Godhead consume the Virgin * when it descended into her womb. * Wherefore, chanting, we sing: * Let all creation bless the Lord and supremely exalt Him throughout all ages!

Thou didst piously preach that the Word and the Spirit are co-equal with the Father in grace and sovereignty, recognizing their essential identity and unity. Wherefore, thou didst cry aloud, rejoicing: Let all creation bless the Lord and supremely exalt Him throughout all ages!

Thou wast deemed worthy of the angelic glory, for like an angel thou didst shine forth upon the earth, O all-wise one, assiduously purifying soul, body and mind for the Trinity. And to the Trinity dost thou now chant in gladness: Let all creation bless the Lord and supremely exalt Him throughout all ages!

Rendering the Master merciful by thy supplications, O father, ask for the forgiveness of sins of those who with faith celebrate thy sacred and most festive memorial, whereof with gladness we chant: Let all creation bless the Lord and supremely exalt Him throughout all ages!

Becoming an initiate of the mysteries of the Potentate in three Hypostases and the Godhead in Trinity through mastering the virtues, O all-blessed one, thou wast revealed to be a theologian of the Trinity; and now, rejoicing, thou dost chant: Let all creation bless the Lord and supremely exalt Him throughout all ages!

Theotokion: The rich Word Who is glorified by the hymnody of the archangels impoverished Himself for our sake, choosing thee, the blessed beauty of Jacob, to be His Mother. Wherefore, chanting, we sing: Let all creation bless the Lord and supremely exalt Him throughout all ages!

Canon II of the holy hierarch

Irmos: The youths who refused to defile themselves with food * taken from the king's table * once entered the fire, rejoicing, * and, bedewed amid the flame, * they zealously chanted aloud: * Bless the Lord, ye works of the Lord!

Soaring higher than the flame of Babylon, more afire with piety than it, O father, and showing thyself to be an initiate and preacher of the heavenly mysteries of the Trinity, thou criest out: Bless the Lord, ye works of the Lord!

Easily passing through divers 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!

Theotokion: Thy divine birth giving, O immaculate and pure one, showed thee to be a golden candle-stand; for thou hast shone forth upon the world the unapproachable Light, to Whom we cry: Hymn the Lord, all ye works of the Lord!

ODE IX

Canon of the Theotokos

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

The recollection of thee is full of joy and gladness, pouring forth healings upon those who approach and piously profess thee to be the Theotokos.

With psalms we hymn thee, O joyous one, and we cry aloud: Rejoice! For thou hast poured forth joy upon all.

O Theotokos, thou hast produced thy beautiful Fruit which mediates life, and not corruption, on behalf of those who partake thereof and magnify thee with faith.

Canon I of the holy hierarch

Irmos: The Bush, which burnt without being consumed, * prefigured Thy pure birthgiving, O Theotokos. * Wherefore we now entreat Thee: * quench the raging furnace of temptations that beset us, * that we may unceasingly magnify Thee.

The primal Trinity of Whom thou didst theologize hath granted thee life incorruptible, accepting the struggles, teachings and contentions thou didst make for His sake, O father; and now thou dost stand before Him as a most excellent intercessor for peace.

Illumined with the radiance of the splendor of the threefold Sun which proceedeth from the one Godhead, O Gregory, initiate of sacred mysteries, save those who hymn thee with faith and guide them with the light of the theology of thy dogmas.

Thou didst finish a good race, exerting thyself for the primal Trinity, and, as a theologian, thou hast received deification; and, as is meet, thou hast received the fulfillment of thy godly desire, O goodly adornment of the Churches.

Theotokion: **O** thine awesome wonder! For, giving birth to God the Word, O Virgin Theotokos, thou hast ineffably made manifest a mystery in existence from before all generations and hidden in God from before time began.

Canon II of the holy hierarch

Irmos: **O** thou who hast disclosed the exalted abyss * of the depths of the Godhead, * piously exalting as from a rock, * the mind of the incomprehensible, divine Trinity, * **O all-blessed father. Thee do we magnify.**

O thrice blessed father, who hast pulled apart the threadbare garment of the writings of the law, interpreting for us the divine and mystic beauty of the Scriptures of the divine Spirit therein: thee do we magnify.

Thou hast joined the heavenly choirs, O venerable father; for thou dwellest with them forever. Offer up entreaty to God for thy flock, O all-blessed father, for we magnify thee.

O venerable father, who learned divine things with a divine inspiration surpassing understanding, and thereby mystically brought thyself to union with them, in a way which cannot be learned, through thy boundless desire: thee do we magnify.

Theotokion: **O** pure one, in a manner transcending nature thou didst become a habitation of the Infinity of God, in that thou didst lend flesh unto God; and when He was seedlessly born of thee, He didst not rend thy virginal womb. Thee do we magnify.

Exapostilarion in Tone II:

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

The sword of thy words and its power utterly cut through the tongues of the infidels; for thou didst consume their ungodly innovations like thorny tinder and in godly manner didst teach all to worship the Trinity, O Gregory the Theologian.

Glory ..., Spec. Mel. In Tone II: “With the disciples ...”:

Thou hast taught all to worship the Unity in three Hypostases, the perfect Trinity in one Godhead, O all-wise Theologian, calling the Father Light, the Son Light, and the Holy Spirit likewise Light, teaching that there is one Light, indivisible and unconsumed, explaining that the one God is consubstantial, O blessed Gregory.

Both now ..., Theotokion in Tone II:

With Mary the Virgin Mother of God and Basil the Great, O all-wise one, intercede before the unapproachable Trinity, that peace be granted to the world and victory over heresies to Orthodox hierarchs; and ask now salvation for us who praise thee, O Gregory, hierarch and theologian, orator of the Church.

On the Praises, 4 Stichera, in Tone IV:

Spec. Mel.: “Called from on high ...”:

Cleaving the darkness with thy writing, * by the Spirit didst thou enter into the most exalted Light, * from whence bathed in effulgence, * thou didst enrich all with theology, O all-wise Gregory, * dispelling the dark clouds of heresy * by the brilliance of thy words. * Wherefore, now making thine abode where the voice of those who keep festival is heard, * O converser with the angels, * pray thou unceasingly ** that our souls be saved.

O Gregory, thou second theologian * and initiate of the mysteries of divine splendor, * radiant elucidator of the Trinity * who supra-naturally taught * about the ineffable and divine Essence * and now radiantly delighting in God, * do thou be mindful of those who honor thee, and champion the Church * which thou didst preserve; * for thy discourses have gone forth throughout the ends of the world, * teaching all to glorify ** the consubstantial Trinity.

Cultivating the earth with thy tongue, O divinely eloquent one, * and planting the divine seed in the furrows of men’s hearts, * thou hast enriched with the most exalted theology * all the fullness of the Church. * Whereby, thou hast burned up the tares of heresies * by the fire of the Spirit, * fed with the zeal of divine philosophy, * O father of fathers and pastor of pastors, * word of the faithful, lamp of priests, * glory of the whole world, ** all-blessed Gregory.

Putting thy precious mouth * to the cup of wisdom, O father Gregory, * thou didst draw forth the divine waters of theology * granting it to the faithful in abundance, * staunching the soul-destroying torrent of heresy * which is full of blasphemy. * For the Holy Spirit hath found thee a helmsman * repelling and driving far away, like weak puffs of wind, * the assaults of the impious, * proclaiming aloud the Trinity ** in oneness of Essence.

Glory ..., in Tone I:

O ye children of the Church, with hymns of theology let us name the harp of the Spirit, the victor over heresies, the delight of the Orthodox, the second Theologian, who with dogmas was an eye-witness to the Word, the wise chief shepherd. Thou O Gregory art a good shepherd who hast given thyself for us as a teacher of Christ; joining chorus with Paul and praying on behalf of our souls.

Both now ..., Theotokion.

Great Doxology. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from ODE III, and 4 from ODE VI of the canons of the holy hierarch.

Possessed of a well-spring of wisdom which unceasingly poureth forth thine all-wise teachings, O all-blessed one, thou didst fill the Church of Christ therewith, and it crieth out to the God of all: Holy art Thou, O Lord! (Twice)

The trumpet-voiced herald of piety, the far-famed theologian of theology, is set forth as a rich treasure of the vision of God, richly distributing to us the wealth which cannot be taken away.

The orator of fiery spirit, the God-proclaiming flute of grace, right excellently thundering forth with theological inspiration and divinely inspired declaration, hath played for us the hymn of the Essence in three Hypostases.

Unencumbered by reason, yet probing the depth of the abyss of God, thou didst draw forth therefrom a pearl for the Master; counting silence as discourse, O most excellent Gregory. (Twice)

With pure prayer that didst still the raging sea; and, gushing forth a mixture of wondrous words, O Gregory, like dewdrop from heaven thou didst guide the faithful to the Master.

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

Troparion of the holy hierarch, in Tone I:

The shepherd's pipe of thy theology * vanquished the trumpets of the rhetors; * for having delved into the depths of the Spirit, * the beauties of discourse were added to thee. * O father Gregory, entreat Christ God, ** that our souls be saved.

Kontakion of the holy hierarch, in Tone III:

O glorious one who destroyed the webs of the rhetors' * with the tongue of thy theology, * adorning the Church with the vesture of theology * woven from on high; * and, adorned therein, it crieth out with us, thy children: * Rejoice, O father Gregory, ** thou uttermost supreme mind of theology!

Prokeimenon, in Tone I: My mouth shall speak wisdom, * and the meditation of my heart shall be of understanding.

Verse: Hear this, all ye nations; give ear, all ye that inhabit the world.

THE FIRST EPISTLE TO THE CORINTHIANS §151 (12: 7-11)

Brethren: The manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom; to another the word of

knowledge by the same Spirit; to another faith by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of spirits; to another divers kinds of tongues; to another the interpretation of tongues: but all these worketh that one and selfsame Spirit, dividing to every man severally as he will.

Alleluia, in Tone II: Give heed, O my people, to my law; incline your ear unto the words of my mouth.

Verse: I will open my mouth in parables, I will utter dark sayings which have been from the beginning.

GOSPEL ACCORDING TO ST. JOHN §36 (10:9-16)

The Lord said to the Jews who came to Him: I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.