

THE 10th DAY OF THE MONTH OF APRIL
COMMEMORATION OF THE HOLY HIEROMARTYR GREGORY V, ARCHBISHOP OF
CONSTANTINOPLE, THE NEW ROME, & ECUMENICAL PATRIARCH
AT LITTLE VESPERS

On “Lord, I have cried ...,” 4 Stichera of the holy hieromartyr, in Tone II:

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

Come, ye children of the pious, * let us rejoice * in the most glorious memory * of the chief shepherd, ** rendering glory unto God.

Dance, O city of Odessa, * for thou didst acquire the body * of the godly Gregory, * which divine providence ** most wisely sent to thee.

Ye vile races of the Jews and Moslems, * behold the glory * of the divine patriarch * in the city of Odessa, ** and be ye put to shame.

Thou standest before God * as an intercessor, O patriarch, * that the people of Greece may be saved. * Wherefore, thou didst become the victim ** of the iniquitous.

Glory ..., in Tone I:

O thy valiant and adamant soul, O Gregory, worthy of blessings! For, possessed of steadfast love for God and thy neighbor, thou didst say: “I shall have no rest until I see the Hellenic nation freed from slavery!” Wherefore, set afire by the Holy Spirit, thou didst cause the impious Moslems to separate thee more speedily from this world, and to send thee to thy desired Christ, Whom do thou entreat, that He deliver all our people from bondage.

Both now ..., Doxasticon from the Pentecostarion.

On the Aposticha, the Stichera from the Pentecostarion; and Glory ..., in Tone VIII:

O hieromartyr Gregory, who didst put on Christ the Master: thou didst bear the reward of the divine service of the Gospel of Christ, which was achieved by the shedding of thy blood. Wherefore, becoming a sacrifice of the heavenly Father by the hand of the iniquitous Moslems, thou wast slain, O most sacred one, and wast shown to be a pure martyr for the Faith and thy people. Intercede for us, O blessed struggler.

Both now ..., Doxasticon from the Pentecostarion.

After “Now lettest Thou ...,” the Troparion of the hieromartyr, in Tone VIII:

Blessed art Thou, O Christ our God, * Who hast given strength to the godly patriarch, * sending down upon him Thy grace from on high, ** and through him hast restored the race of the Hellenes to their ancestral glory.

Glory ..., Both now ..., Troparion from the Pentecostarion.

AT GREAT VESPERS

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

On “Lord, I have cried ...,” 8 Stichera of the holy hieromartyr: 3 from the Pentecostarion; and 5 for the hieromartyr, in Tone I:

Spec. Mel.: “Joy of the ranks of heaven ...”:

The prince of iniquity prepared * a gallows of reproach for thee, * O wise Gregory, * but the pious autocrat, beloved of God, * and his retinue, as is meet, ** buried thee in Odessa with great glory. (Twice)

Though thou wast given over to the Jews, * O hieromartyr of Christ, * and wast dragged across the ground for thy love of thy people, * thou dwellest joyously in the highest amid the cherubim, * sending up a hymn of triumph ** to God the Creator. (Twice)

Ye multitudes of the faithful now assembled, * let us celebrate the holy day * on which the godly Patriarch Gregory of New Rome * became a sacrifice for us, * and with a voice of splendor ** let us give thanks unto the Master of all, as is meet.

Glory ..., in Tone I:

Drawn to Odessa from all places in oneness of spirit, the Christ-bearing Orthodox ardently greet thy venerable and renowned body on bended knee, and the powers of heaven on high, going on before with their Master, cry aloud to the multitudes that follow: “Why doth your tongue keep silent, O ye of godly mind? Why doth it not cry out boldly with great voice, exclaiming: ‘Behold, the champion of Greece doth come!’? Lift up your hands and all give thanks to the supreme sacrifice of your father, for through him hath the desired salvation of the Greeks been accomplished. We have not the strength to acclaim him fittingly, nor is it easy to bestow upon him worthy hymnody, for his way of life surpasseth all praise!” Wherefore, O most pure hierarch, with the Virgin Mother of the God-man intercede in the highest before the Master for all, that thy faithful people may be preserved unharmed by tyrants; for, ceaselessly and splendidly magnifying thee, we all set thee before us as our protector.

Both now ..., Doxasticon from the Pentecostarion.

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. Harken 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 THE WISDOM OF SOLOMON

When the righteous is praised, the people will rejoice; for his memory is immortality, because it is known with God, and with men; for his soul pleased the Lord. Love wisdom, therefore, O men, and live; desire her, and ye shall be instructed. For the beginning of her is love and the observation of the law. Honor wisdom, that ye may reign for evermore. I will tell you, and will not hide from you the mysteries of God, for he it is who is the instructor of wisdom, the director of the wise, the master of all understanding and activity. And wisdom teacheth all understanding; for in her is a spirit understanding and holy, the brightness of the everlasting light, and the image of the goodness of God. She maketh friends of God, and prophets; she is more beautiful than the sun, and above all the constellations of the stars; compared with the light, she is found pre-eminent. She hath delivered from pain those who please her, and guided them in right paths, given them knowledge of holy things, defended them from their enemies, and given them a mighty struggle, that they might all know that godliness is stronger than all; vice shall never prevail against wisdom, neither shall judgment pass away without convicting the evil. For they said to themselves, reasoning unrighteously: Let us oppress the righteous man, let us not spare his holiness, neither need we be ashamed of the ancient gray hairs of the aged, for our strength shall be a law unto us; let us lie in wait for the righteous, for he is displeasing to us, opposeth our doings, upbraideth us with our offending the law, and denounceth to our infamy the transgressions of our training. He professeth to have the knowledge of God, and calleth himself the child of the Lord. He is become a reproof to our thoughts, and is grievous even for us to behold; for his life is not like other men's, his ways are of another fashion. We are accounted by him as a mockery, and he avoideth our ways as filth, and pronounceth the end of the just to be blessed. Let us see if his words be true; let us test what things happen to him. Let us examine him with mockery and torture, that we may know his meekness and prove his forbearance. Let us condemn him with a shameful death, for by his own words shall he be visited. Such things did they imagine, and were deceived; for their own wickedness blinded them. As for the mysteries of God, they knew them not, neither thought

they that Thou alone art God, who hast the power of life and death, savest in time of tribulation, and deliverest from all evil, who art compassionate and merciful, givest grace to Thy saints and opposeth the prideful with Thine own arm.

A READING FROM THE PROPHECY OF ISAIAH

Thus saith the Lord: All the nations are gathered together, and princes shall be gathered out of them. Who will declare these things, or who will declare to you things from the beginning? Let them bring forth their witnesses, and be justified; and let them hear, and declare the truth. Be ye My witnesses, and I too am a witness, saith the Lord God, and My servant whom I have chosen; that ye may know, and believe, and understand that I am He. Before Me there was no other God, and after Me there will be none. I am God; and beside Me there is no savior. I have declared and have saved; I have reproached, and there was no strange god among you. Ye are My witnesses, and I am the Lord God, even from the beginning; and there is none that can deliver out of My hands. I will work, and who shall turn it back? Thus saith the Lord God Who redeemeth you, the Holy One of Israel.

At Litiya, these Stichera:

In Tone II: **T**oday Patriarch Gregory doth stand for the nation of the Hellenes before the iniquitous ruler. O ye pious, be not troubled, for his death will deliver the faithful from their yoke, that they may regain their ancient renown.

In Tone III: **T**oday creation beholdeth an awesome and unheard of thing: he who is revered as the common shepherd of the Church of Christ hath been hanged by Ishmael upon a gallows. But look down from above, O Lord, and, refusing to endure the infamy, render unto him twofold retribution.

In Tone IV: **T**he most vile race, the plague on the New Rome, looked on while dragging the body of the venerable one. Yet that which they did to it incurred no shame, just as the sun which shineth everywhere maketh no stain; rather, they show among the nations what ungodly offspring they spawn.

Glory ..., in Tone V:

Come, ye faithful, and with awe let us look upon the majesty of the hand of the Almighty. He whom the iniquitous cast into the waters of the sea safely reached Odessa. The Author of creation strangely dispatched him, and the pious Russians received and buried him fittingly, rending glory to the Creator Who deemed them worthy of such a treasure.

Both now ..., Doxasticon from the Pentecostarion.

On the Aposticha, these Stichera, in Tone V:

Spec. Mel.: "Joy of the ascetics ...":

Rejoice, O hierarch of Christ, most faithful shepherd of all shepherds, who joyously and willingly laid down thy life for thy sheep, as said the God-man. Rejoice,

thou boast of the Greeks, ornament of the piety of the Church, radiant and all-wondrous one who hast been poured forth upon the whole world, much-suffering martyr, incorporeal mortal! Rejoice, thou who didst live in the world, yet didst show forth a life equal to that of the angels, O inextinguishable lamp, who hast delivered Greece from bondage!

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

Exult this day, O splendidly clothed divine city of Constantine, for thou wast truly found worthy after many years to receive Gregory, the champion of piety, on thy widowed throne. Through him hath Greece cast aside its chains, and the ungodly race of Hagar hath been put to shame. He who mocketh all is now cast down to the earth, lamenting unceasingly in utter despair, from which, O my God, do Thou deliver us who with faith worship Thy divine might.

Verse: Thy priests shall be clothed with righteousness, * and Thy righteous shall rejoice.

Lift up thy voice, O homeland of Gregory, and with boasting proclaim to all the world the ineffable virtues of thy most golden offspring, wherein he lived a supra-human life upon the earth, illumining the coarseness of the flesh and revealing the entire unseen inner man, like a beacon outshining many of the venerable, like a sun among sparks, ever delighting in ineffable divine glory.

Glory ..., in Tone IV:

When thou didst stand before the iniquitous ruler and wast condemned by him to the gallows, the powers of heaven fashioned crowns for thee; and when thou wast dragged across the ground by the impious Jews, the angels invisibly placed their wreaths upon thy head, crying out one to another: "Glory to God, Who hath given thee strength, O hierarch!"

Both now ..., Doxasticon from the Pentecostarion.

Troparion of the holy hieromartyr, in Tone VIII:

Blessed art Thou, O Christ our God, * Who hast given strength to the godly patriarch, * sending down upon him Thy grace from on high, ** and through him hast restored the race of the Hellenes to their ancestral glory. (Twice)

Troparion from the Pentecostarion, (Once)

AT MATINS

On “God is the Lord ...,” Troparion from the Pentecostarion (Twice);

Glory ..., that of the holy hieromartyr, in Tone VIII:

Blessed art Thou, O Christ our God, * Who hast given strength to the godly patriarch, * sending down upon him Thy grace from on high, ** and through him hast restored the race of the Hellenes to their ancestral glory. (Once)

Both now ..., that from the Pentecostarion.

After the 1st chanting of the Psalter, the Sessional Hymn, in Tone IV:

Spec. Mel.: “Joseph marveled ...”:

Come, O ye faithful, and let us glorify God today, Who hath delivered us from the yoke of the Moslems and led us back to the glory of our forefathers. For this the divine Gregory, desiring that the race of the Hellenes receive it again, endured to be hanged upon a gallows on this day like a malefactor. Him doth all Greece hymn unceasingly. (Twice)

Glory ..., Both now ..., Sessional Hymn from the Pentecostarion.

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

Spec. Mel.: “That which was secretly commanded ...”:

O city of Odessa, make ready to receive the patriarch whom God doth send to thee; for, from childhood to his last breath, he hath been a true follower of the paths of piety, at whose life the incorporeal choirs marveled and cried out in amazement: “Truly he was a vessel of the Spirit!” (Twice)

Glory ..., Both now ..., Sessional Hymn from the Pentecostarion.

Polyeleos, and this magnification: We magnify thee, O holy hieromartyr Gregory, and we honor thy precious sufferings, which thou didst endure for Christ.

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 ...”:

When the Moslems of old were moved to rage against the pious Greeks, the divinely wise Gregory valiantly cried out: “My countrymen, be of good cheer, be not daunted by the children of the impious, though they persecute us; for the Almighty hath with the pen of decision written; to deliver the Orthodox from their yoke, that the whole world may behold His invincible power and believe on Him as the only Omnipotent One!” (Twice)

Glory ..., Both now ..., Sessional Hymn from the Pentecostarion.

Hymn of Ascent, 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, (MIDPOINT) (10: 1-9)

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. I am the door: by me if any man enter in, he shall be saved, and go in and out, and find pasture.

“Having beheld the resurrection of Christ ...”

And after Psalm 50, this Sticheron, Idiomelon, in Tone II:

Today Patriarch Gregory doth stand for the nation of the Hellenes before the iniquitous ruler. O ye pious, be not troubled, for his death will deliver the faithful from their yoke, that they may regain their ancient renown.

Canon from the Pentecostarion, with 6 Troparia, including the Irmos; and that of the holy hieromartyr, with 6 Troparia, in Tone I:

ODE I

Irmos: Let us all chant a triumphant hymn unto God * Who wrought wondrous miracles * with His upraised arm, * and saved Israel, * for He hath been glorified.

Assembling from all the ends of Greece, O friends, celebrate most joyously with us on the most pure feast of our patriarch.

Thee, O divine Gregory, doth all Greece acknowledge as its champion and savior, crying aloud that, having been sacrificed for us, thou hast delivered her from the tyrants' yoke.

Rejoice greatly, O Erymanthos, thou homeland of the patriarch, on the all-glorious commemoration of thine offspring, for because of him art thou now blessed under the heavens.

Theotokion: O immaculate one, who gavest birth to my Light and redemption, redeem me from darkness and everlasting torment, that, saved, I may hymn thy majesty.

Katavasia: The Irmoi of the canon of Pascha

ODE III

Irmos: Let my heart be established in Thy will O Christ God, * Who hath established a second heaven over the waters, * and founded the earth upon the waters, * O all-powerful One.

O Smyrna and Patmos with Athos, each from thy place, proclaim ye all the inexpressible virtues wherein he shone forth like another radiant sun.

Clothed like Aaron in the most holy vestments of the patriarchs, Gregory was well-pleasing to God as a fulfiller of the Gospel, and as one most ardent he hath been received by Him.

Thy three seatings upon the patriarchal throne truly prefigured prophetically thy three-day hanging, whereby the race of the Greeks hath shaken off their yoke.

Theotokion: The inexorable judgment seat, the unquenchable fire and the dread sentence do I fear, O pure one. Make haste, and save me, thy suppliant, before the end, O good one.

Kontakion & Ikos from the Pentecostarion.

Sessional Hymn, in Tone I: Spec. Mel.: “Thy tomb, O Savior ...”:

Behold, the holy day of the divine feast of the wise patriarch hath shone forth today, and together all the most pious Greeks, the descendants of heroes, joyously celebrate it, for it became the harbinger of our salvation. (Twice)

Glory ..., Both now ..., Sessional Hymn from the Pentecostarion.

ODE IV

Irmos: Foreseeing in the Spirit O Prophet Habbakuk, * the incarnation of the Word, * thou didst proclaim, crying aloud: * When the years draw nigh, Thou shalt be known; * when the season cometh, Thou shalt be shown forth! * Glory to Thy power, O Lord!

Rejoice, O New Rome; and with us do thou also rejoice, O Gregory, for thou hast made splendid the throne of the patriarchs and dost lead us in choir to the divine courts of the Creator. Protect us from invisible and visible foes.

With the senior members of thy synod who suffered with thee, O wise Gregory, do thou offer supplication before the Master on high for those who with faith celebrate thine ever-memorable memory.

Today the angels who took up thy spirit dance in the heavens, and the choirs of the Orthodox who acquired thy sacred relics in Odessa radiantly praise thee with garlands of praise.

Theotokion: O Virgin, most holy and undefiled, with most pure drops of thy compassion cleanse me now who have defiled my body with sins; and extend to me a helping hand, that I may cry: Glory to thee, O pure one, made wondrous by God!

ODE V

Irmos: Shine forth thy radiant and everlasting light * upon us who rise early at dawn, * unto the judgments of Thy commandments, * O Master, Lover of mankind, * Christ our God.

Let all of us, the Orthodox, rejoice today, for on this day our patriarch put the ungodly arrogance of the son of Hagar to shame when he became a sacrifice.

A most faithful shepherd hath the chief shepherd Gregory been shown to be, inheriting the habitations of the firstborn today.

Let us who love the feasts of the Church today with splendor bless the renowned pastor, the fifth Gregory, who hath delivered Greece from the tyrant.

Theotokion: Ever delivered from perils and misfortunes, in thine intercession amid tribulations we have acquired a calm haven and an impregnable rampart.

ODE VI

Irmos: Emulating the Prophet Jonah, I cry aloud: * Free Thou my life from corruption, O Good One; * and save me who crieth out: * O Savior of the world, Glory be to Thee!

Having been hanged upon a gallows, the most wise shepherd of Greece hath cast off the yoke from his people and restored them to their ancient glory.

The lawless tribes of the impious Jews, in dragging the illustrious patriarch across the ground, show what iniquitous forefathers they have.

In the city of Odessa, the emperor beloved of God fittingly buried the champion of the faithful, rendering glory unto the Creator, the three-Sunned Godhead.

Theotokion: By thy supplications free from all temptations and spiritual dangers us who flee to thee, O all-hymned Mother of Christ God.

Kontakion of the holy hieromartyr, in Tone IV:

Spec. Mel.: “Thou hast appeared ...”:

All the true children of Greece, * assembling today in the city of Odessa, ** now splendidly celebrate Gregory the patriarch with divine hymnody.

Ikos: Desiring that the people of Greece attain again to the glory of their ancestors, at the hands of the impious race the patriarch endured hanging upon a gallows as a malefactor, though he was innocent. But the autocrat, the scion of piety, receiving him in the city of Odessa, buried him with fitting honors. Wherefore, delivered by him from their harsh yoke, let the Greeks, assembling today on his feast, now radiantly celebrate with divine hymnody.

ODE VII

Irmos: The furnace became bedewed, O Savior, * and the children dancing, chanted: * O God of our fathers, blessed art Thou!

Dancing, the angels waited on high when thou, with forbearance, wast hanged from the gallows, O divinely wise Gregory.

The ranks of martyrs rejoiced to see thy spirit ascending on high in triumph, O all-blessed Gregory.

“The godly patriarch now approacheth!” they shouted in the heavens; “Be ye lifted up, O gates, that we may all receive him!”

Theotokion: Intercede before Him Whom thou didst bear as Lord, in that He is merciful, O thou who by nature art the Theotokos, that He save the souls of those who hymn thee.

ODE VIII

Irmos: Him of whom the angels and all the hosts of heaven are in awe * as their Lord and Creator, * ye priests hymn, ye children praise, * ye peoples bless and supremely exalt * throughout all ages.

Let us now go together through the city of Odessa, O ye Greeks, that we may rejoice exceedingly on the most pure feast of the chief shepherd, rendering thanks unto God.

Having lived an angelic life upon the earth, the godly Gregory hath now made his abode in the heavens and, crowned with an ever-verdant wreath, doth truly delight in glory

Thy body, to which the godly autocrat gave fitting burial in the city of Odessa, is preserved by thine intercessions, O wise Gregory, for thou art the champion of Greece.

Theotokion: Raise me up from the abyss of evils and wage war on the enemies who fight against me, devouring my soul with unseemly pleasures, O pure one; and surrender it not to them, but, taking pity, save it.

ODE IX

Irmos: The light-bearing cloud upon whom * the beginningless Master of all descended from heaven, * like the dew upon the fleece, * and of whom He was incarnate, * becoming a man for our sake, * let us all magnify as the pure Mother of God.

Send down now thy blessing from on high upon the rulers of the nation, O all-blessed one, that they may ever shepherd in peace the pious Christ-bearing people, for whom thou wast condemned to die upon the wood of the gallows.

Upon those who now would fain subjugate Greece let thy curse not be slow to fall, O wise one, that, living under it in this age and in that which is to come, they may be fittingly punished as enemies of the devout.

O illustrious patriarch, ask thou that timely forgiveness of many sins be granted even to me, who venerate thee, that, saved, I may hymn the one indivisible God in three Hypostases: the Father, the Son and the Holy Spirit.

Theotokion: **O** pure and all-blameless one who gavest birth to the Light, illumine me who am darkened by all the assaults of the evil one and all manner of evil, and who have angered God; and guide me toward good works, in that thou art the cause of all good things.

Exapostilarion: Spec. Mel.: “Thou hast visited us ...”:

Let us, the faithful, give glory to the one God in three Hypostases, the King of all, Who hath delivered us through the hanging of the godly patriarch. **(Twice)**

Glory ..., Both now ..., Exapostilarion from the Pentecostarion.

On the Praises, 6 Stichera: 3 from the Pentecostarion.

And 3 for the holy hieromartyr, in Tone IV:

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

Thou wast fittingly called passion-bearer, O blessed Gregory, for the Master, in that He is good, foreordained thee to be a godly shepherd for His Church. Then didst thou receive the greatly radiant splendor of the Paraclete, through Whom thou didst illumine thy flock and wast rewarded as His most diligent steward. Intercede before Him, that He save and restore thy nation.

Consumed by perfect love when heavenly desire inflamed thy soul, O most sacred father, as one most eager to set forth, thou didst exclaim the memorable words: “I am the servant of the Creator, and for this am I slain by the hands of the iniquitous, that, in a word, I may be shown to be a most trustworthy steward of our God.” Him do thou entreat, that He save and deliver our nation.

Thou wast crucified with Christ, O hieromartyr, when thou didst cry forth the divinely inspired words: “My race hath fallen, and therefore I greatly desire to raise it up!” Wherefore, O Gregory, like Moses thou didst hasten from the land of the Hellenes to the Imperial City, and with the diadem of martyrdom thou wast adorned, passing on to Christ, Whom do thou entreat, that He save and raise up our people.

Glory ..., in Tone I:

Come, O ye faithful, let us bless Gregory, the ecumenical patriarch, who courageously contested for piety, saying: Rejoice, O adamant soul and most valiant man of God! Rejoice, O shepherd who gavest thyself for thy flock! Rejoice, O boast of Greece and gladness of the Orthodox! Intercede fervently for our people.

Both now ..., Doxasticon from the Pentecostarion.

Great Doxology. Litanies. Dismissal.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from the appointed ode of the canon from the Pentecostarion; and 4 from ODE VI of the canon of the holy hieromartyr:

Having been hanged upon a gallows, the most wise shepherd of Greece hath cast off the yoke from his people and restored them to their ancient glory.

The lawless tribes of the impious Jews, in dragging the illustrious patriarch across the ground, show what iniquitous forefathers they have.

In the city of Odessa, the emperor beloved of God fittingly buried the champion of the faithful, rendering glory unto the Creator, the three-Sunned Godhead.

Theotokion: **B**y thy supplications free from all temptations and spiritual dangers us who flee to thee, O all-hymned Mother of Christ God.

Troparion of the holy hieromartyr, in Tone VIII:

Blessed art Thou, O Christ our God, * Who hast given strength to the godly patriarch, * sending down upon him Thy grace from on high, ** and through him hast restored the race of the Hellenes to their ancestral glory.

Kontakion of the holy hieromartyr, in Tone IV:

All the true children of Greece, * assembling today in the city of Odessa, ** now splendidly celebrate Gregory the patriarch with divine hymnody.

Prokeimenon, in Tone I: The saints shall boast in glory, * and they shall rejoice upon their beds.

Verse: Sing unto the Lord a new song; His praise is in the church of the saints.

EPISTLE TO THE HEBREWS, § 334 (13: 7-16)

Brethren: Remember them which have the rule over you, who have spoken unto you the word of God: whose faith follow, considering the end of their conversation. Jesus Christ the same yesterday, and today, and for ever. Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace; not with meats, which have not profited those who have been occupied therein. We have an altar, whereof they have no right to eat which serve the tabernacle. For the bodies of those beasts, whose blood is brought into the sanctuary by the high priest for sin, are burned without the camp. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate. Let us go forth therefore unto him without the camp, bearing his reproach. For here have we no continuing city, but we seek one to come. By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not: for with such sacrifices God is well pleased.

Alleluia, in Tone II: Thy priests shall be clothed with righteousness, and Thy righteous shall rejoice.

Verse: For the Lord hath elected Sion, He hath chosen her to be a habitation for Himself.

GOSPEL ACCORDING TO LUKE, § 67 (12: 32-40)

The Lord said: Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also. Let your loins be girded about, and your lights burning; And ye yourselves like unto men that wait for their lord, when he will return from the wedding; that when he cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the lord when he cometh shall find watching: verily I say unto you, that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the good-man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not.

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