

THE 14th DAY OF THE MONTH OF NOVEMBER
COMMEMORATION OF OUR FATHER AMONG THE SAINTS GREGORY PALAMAS,
ARCHBISHOP OF THESSALONICA, THE WONDERWORKER
AT GREAT VESPERS

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

On “Lord, I have cried ...,” 6 Stichera of the holy hierarch: 3 in Tone V:

Spec. Mel.: “O venerable father ...”:

O venerable father, sacred Gregory, thou didst spring forth as a branch from a God -loving and splendid root, and wast seen to be like a tree planted well by streams of divine waters, which of old poured forth the fruits of immortality, amazing every ear with thy divine activity, discourse and character, an orator among orators, most wise in the knowledge of God, entreating Christ, ever thirsting for Christ, ascending from divine glory to glory and from power to truly incorrupt power.

O venerable father, right wondrous Gregory, having forsaken those things that are transitory and drag one down, and loving those things which are incorrupt and heavenly, thou didst leave behind fleeting riches, O wise one, holding poverty to be lasting wealth; and having purified the eyes of thy soul with abstinence, tears and much weeping, thou wast shown to be a splendid vessel of the Spirit, wholly full of His grace. Ask thou that He grant that effulgence and that glory to those who worship the one God, the almighty Trinity.

O venerable father, most sacred Gregory, having sharpened the sword of thy discourse with the Spirit, thou didst become as fire for the ranks of those who waged war upon God, felling and burning down their blasphemies like lightning falling from on high, but guiding all the faithful to the divine radiance of the threefold Sun, enlightened by Whom thou wast shown to be a secondary luminary co-enthroned and numbered with the preeminent theologians, with whom thou art praised and with whom thou abidest. And now pray that unity, peace and great mercy be granted to the Church.

And 3 Stichera, in Tone IV:

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

Assembling together, * with songs we hymn thee as is meet: * the inextinguishable lamp, * the never-waning effulgence * which saveth those who sail the seas, * the calm and tranquil haven of grace; * and we pray: from noetic tempests deliver the Church * by thy supplications, ** for thou didst manfully contend on its behalf.

O Gregory, thou spiritual breath of the voice of the Word, * unquenchable and fiery tongue of theology, * who by grace hath splendidly consumed * the vile assembly of the heretics: * we pray that we who hymn thee * in Orthodox manner * may by thine entreaties * be delivered from the imposition ** of the enemies' commands.

O father Gregory, Christ hath placed thee * as a radiant lamp for the Church, * as one who first shone forth in labors and inner stillness, * and with the Spirit thundered forth * readily understandable and profound writings, * and by thy supplications, * discourses and the power of miracles * hast illumined the whole world, ** making firm those who were not steadfast.

Glory ..., in Tone IV:

Having adorned thy discourse with wisdom and blameless virtue, O most wise Gregory, in both thou wast wholly beautiful, noetically adorning and gladdening the people with thy God proclaiming words, extending to them the one Godhead of the Trinity; wherefore, having trampled alien heresy underfoot with Thine exceedingly glorious teachings, thou didst raise up the might of the Faith in the end. Standing before Christ with His immaterial ministers, ask thou peace and great mercy for our souls.

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

Prophet David, the ancestor of God, * spoke of thee in psalmody unto Him Who hath accomplished great things in thee. * For God was well pleased without father to become a man from thee, * the Queen who standeth at His right hand, * and He - the source of life - showed thee to be His mother, * that He might renew His own image, corrupted by the passions. * Having found the lost sheep wandering on the mountain * He hath laid it upon his shoulders, * that He may bring it to his Father; * and in accordance with His own will * unite it to the heavenly Powers * and thus, O Theotokos, save the world, ** Christ, Who is richly and abundantly merciful.

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. Harken 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.

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 them that 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 bethought 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 opposest the prideful with Thine own arm.

On the Aposticha, in Tone V:

Spec. Mel.: "Rejoice ...":

Rejoice, O father, thou beacon of Orthodoxy, radiant sun of the Church, boast of monastics and standard of the Church, excellent teacher of goodly works, holy hierarch Gregory, abode of wisdom and understanding, instrument of the Spirit for those near and far away, inspired composer of hymnody, mouth of the Lord, who led the worthy away from unworthiness! Entreat Christ, that He send down upon our souls peace and great mercy.

Verse: Precious in the sight of the Lord * is the death of His saints.

Rejoice, O Gregory, thou exalted intelligence, beholder of mysteries, vessel of the Spirit bestowed upon us, radiant lamp, splendor of divine effulgence, mighty and honorable abode of love, who art truly meek, simple and guileless, revelation and manifestation of the Scriptures, sea of divine understandings, unfathomable abyss of the teaching of the Word of God! Entreat Christ, that He send down upon our souls peace and great mercy.

Verse: Blessed is the man that feareth the Lord; * in His commandments shall he greatly delight.

Rejoice, O holy hierarch Gregory, thou abyss of theology, steadfast rule of Orthodoxy for exalting the one exalted essence of the Trinity in a single will and activity, the simple, omnipotent and uncreated Godhead, thou who by the timeless grace of the Spirit didst put to shame those who reject deification, O mouth of theologians, glory of the divine fathers who art numbered among them, beacon of the Church, who by thy supplications dost grant us great mercy!

Glory ..., in Tone IV:

Having set thy life aright in godly manner, O divinely revealed Gregory, thou didst adorn thine activity with vision; for having loved wisdom with divine desire, thou wast enriched with grace by the mouth of the Spirit, exuding the sweetness of thy words like honey from-the honeycomb, and ever gladdening the Church of Christ with divine understanding. Wherefore, dwelling in the heavens with the holy hierarchs, pray thou unceasingly for us who celebrate thy memory.

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 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!

At the blessing of the Loaves, the Troparion of the holy hierarch, in Tone VIII:

O wonderworker Gregory, instructor in Orthodoxy, * adornment of holy hierarchs, invincible champion of theologians, * great boast of Thessalonica, and preacher of grace: ** entreat Christ God, that our souls be saved. (Twice)

And “Virgin Theotokos, rejoice ...,” (Once).

But if a vigil is not served, then after the Troparion:

Glory ..., Both now ..., Theotokion, in the same tone:

O Good One, Who for our sake wast born of the Virgin * and, having endured crucifixion, cast down death by death, * and as God revealed the resurrection: * disdain not that which Thou hast fashioned with Thine own hand. * Show forth Thy love for mankind, O Merciful One; * Accept the supplications of the Theotokos who bore Thee, ** and save Thy despairing people, O our Savior!

The dismissal.

AT MATINS

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

O wonderworker Gregory, instructor in Orthodoxy, * adornment of holy hierarchs, invincible champion of theologians, * great boast of Thessalonica, and preacher of grace: ** entreat Christ God, that our souls be saved. (Twice)

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

O Good One, Who for our sake wast born of the Virgin * and, having endured crucifixion, cast down death by death, * and as God revealed the resurrection: * disdain not that which Thou hast fashioned with Thine own hand. * Show forth Thy love for mankind, O Merciful One; * Accept the supplications of the Theotokos who bore Thee, ** and save Thy despairing people, O our Savior!

After the 1st chanting of the Psalter, the Sessional hymn, in Tone I:

Spec. Mel.: “Thy tomb, O Savior ...”:

Let us hymn the great Gregory, the godly hierarch of Christ, the pillar of fire and cloud of light who in the Spirit goeth before the new Israel by day and leadeth them to the noetic land of peace, to the city of the firstborn in Christ.

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

All the fullness of the Godhead dwelt within thee, O pure Lady, and, as Paul hath said, deified all the nature of corruptible mankind. Thou wast the beginning of such grace, and art the saving guidance of those who honor thee with faith and love.

After the 2nd chanting of the Psalter, Sessional hymn, in the same melody:

Having cleansed thy spirit well with torrents of thy tears, thou didst noetically receive divine grace, O right wondrous one. And in a manner transcending nature was deemed worthy to participate in the divinity of the Word Whom thou didst preach as one and uncreated, O divinely wise Gregory.

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

O most splendid vessel of the noetic Light, dispel the darkness of my heart and ease the most burdensome yoke of the passions, I pray, guiding me to the paths of repentance, and vouchsafing me the light which is to come, O all-blessed Lady.

Polyeleos, and this magnification: We magnify thee, O holy hierarch Gregory, and we rumor 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 ..., Glory to Thee, O God. (Thrice)

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

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

Forsaking transitory things - the royal court, thy friends and kinsmen, O most wise father Gregory, thou didst acquire those things which are abiding and constant, O blessed one; and brought all thy household and kin to the Master of all as an honorable whole burnt offering; and guided thus thou didst dedicate thy soul, mind and body to God. O Gregory, earnestly pray to Him with vision and activity, that He grant remission of offenses unto those who with love celebrate thy holy memory.

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

Having put on thy flesh, in that He is good, O Lady, the Master deified the servant's guise which He had assumed, and, uniting Himself to its substance and filling all of its nature with the Spirit, He made the assemblies of the saints by grace. Wherefore, we cry out to thee, accepting thee, who wast filled with the Spirit, as the first cause of ineffable works, and we hymn thee with all our soul: Rejoice, O beginning of our salvation! Rejoice, O release from offenses for those who with faith worship thine Offspring!

Song of ascents, the first antiphon of Tone IV:

Prokeimenon, in Tone IV: Precious in the sight of the Lord * is the death of His saints.

Verse: What shall I render unto the Lord for all that He hath rendered unto me?

Let every breath praise the Lord.

GOSPEL ACCORDING TO JOHN, § 35(JN. 9: 39-10: 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 shall go in and out, and find pasture."

After Psalm 50, this Sticheron, in Tone VI:

With hymns of praise let us honor the preacher of true piety, the most radiant star of the Church, the splendid luminary of Thessalonica, the disciple of the Light and friend of Christ, who soweth the divine word of piety in the hearts of all the faithful, who granteth salvation unto all and prayeth earnestly unto the Lord, that our souls find mercy.

Canon of supplication to the Theotokos, with 6 Troparia, including the Irmos; and that of the holy hierarch, the composition of Patriarch Philotheus, in Tone I:

ODE I

Irmos: Thy victorious right arm, * in a manner befitting God, * hath been glorified in strength, O Immortal One; * for in its infinite strength it shattered the enemy, * fashioning anew a path for the Israelites through the deep.

Having set thy mouth and mind on the Wellspring of gifts and spiritual wisdom, O most glorious one, thou wast revealed to be an abyss of grace. Grant thou a drop thereof unto me who hymn thee, O father.

Thou wast beyond nature a rule and law for monastic life, the divine mouth of theologians, holy hierarchs and teachers; wherefore, assembling together, we weave hymnody for thee.

Thou wast revealed to be another Jeremiah, from his mother's womb, known to be wholly inclined toward the Creator, wholly sanctified, O God-bearer; wherefore, thy mouth received the words of God.

Standing before the throne of God with the angels, O God-seer Gregory, thou dost now manifestly receive the unapproachable radiance. Pray that we may be released from the darkness of sin, we beseech thee.

Theotokion: **D**esiring to behold the Light Who shone forth from thy womb, O Birthgiver of God, Gregory set thee before the Creator as his advocate, and through thee hath received the grace he desired.

ODE III

Irmos: Thou alone knowest the weakness of human nature * and in compassion hast assumed its form; * do Thou gird me with power from on high, * that I may cry unto Thee: * Holy is the animate temple of Thine ineffable glory, O Lover of mankind!

Thou didst consider worldly wisdom to be foolishness, O most wise one, and didst love the foolishness of the Cross; and taking it upon thy shoulder, thou didst show, as Paul said, that by foolishness the wisdom of this world is overcome.

Fleeing men, O father, with all thy soul thou didst love poverty, humility, want and un-acquisitiveness; wherefore, thou wast driven into the wilderness, and ever, in the fragrance of thy peace, thou didst cry out unto Christ: I hasten after Thee!

With all manner of ascetic feats and weeping thou didst mortify the old, corruptible man, O most wise one, cleansing thyself thoroughly with fountains of tears; and by thy manner of life receiving again thine ancient beauty in Christ, and clothing thyself in the new man.

O ye multitudes of monks, together with those standing here today, all ye priests and benefactors, with beauteous voices and divine words let us praise Gregory, our common teacher, who hath adorned us with his works and discourses.

Theotokion: **H**aving through the intercession of the Mother of God beheld the radiance of the Spirit which thou desired, thou art now thereby more brilliantly illumined. Pray thou that the darkness of the passions within us may be replaced with the light of grace.

Sessional Hymn of the holy hierarch, in Tone VIII:

Spec. Mel.: “Of the Wisdom ...”:

By abstinence, weeping and prayer, by spiritual activity, poverty and thorough washing with tears, thou didst purify thy heart, O Gregory; and, wholly caught up, thou wast united to Christ in spirit. Wherefore, like Paul, having heard ineffable things and become a chosen vessel, thou didst bear the name of Christ, and didst exaltedly preach the one, simple and uncreated Godhead, to Whom do thou never cease to pray, that thy flock may be saved.

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

O compassionate Word of God, Who in the beginning brought the things of nature into being out of non-existence, and Who by Thy hand honored with thine image mankind who corrupted it through the deception of the serpent, but Thou didst set it aright by Thy precious Cross, and by assuming the flesh sanctifying all nature by Thy Holy Spirit. O Master Christ our God, through the supplications of Thy Mother, grant remission of offenses unto those who with faith worship Thy might.

ODE IV

Irmos: **P**erceiving thee with prophetic eyes * as the mountain overshadowed by the grace of God, * Habbakuk proclaimed that the Holy One of Israel * would come forth from thee, * for our salvation and restoration.

Having wounded the moonless night and darkness of the passions with the staff of prayer, as Moses did to Egypt, thou didst hasten supra-naturally to divine vision, and became for us a law-giver.

Having ascended the divine heights of the virtues, as the friends and disciples of Christ on Tabor, O father Gregory, thou didst behold Him revealing His natural and divine glory; and, deified, thou wast shown to be like another sun.

O God-seer Gregory, having become an initiate of the mysteries of the Godhead and a partaker of ineffable things, thou dost articulate the mystery of theology, declaring God to be One and uncreated in power and nature, and composed of three Hypostases.

Theotokion: **W**ith sacred discourses thou didst hymn her who gave birth to the ineffable Word of God and with splendor proclaimed the mystery of the incarnation. And the Church doth now beg her to preserve it un-beset by storms.

ODE V

Irmos: **O** Hou hast shone upon us with the radiance * of Thy coming **O** Christ, * and illumined the ends of the world with Thy Cross, * enlighten with the light of thine understanding * the hearts of those who with right worship hymn Thee.

The great Mind, the ineffable Abyss of wisdom, found thee, O God-bearer, to be an abode of intelligence friendly toward Him; and He hath given thee to the Church as an instrument of understanding and wisdom.

Shining thee forth as a brilliant ray first on Athos, O Gregory, God bestowed thee upon the splendid city, sanctifying and paternally setting thee forth through the divine activity of His light.

Having found thee to be a divine gift from God and an inexhaustible treasure, the mighty capital of Thessaly calleth its neighbors to partake of thy words and miracles, O blessed one.

O ye who desire Gregory's struggle and his words of grace, offering hymnody now unto him let us beseech him through whose prayer the Creator and Master is moved to mercy for all.

Theotokion: **H**e Who enlightened the vast expanse of the earth with the radiance of the sun hath been revealed to be a never-setting Sun amid the darkness, O Virgin. Him do thou entreat, that He deliver us from the darkness of evil and sin, O Lady.

ODE VI

Irmos: **T**he 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.

O Gregory, thy deified life hath truly been seen by the faithful as a rule of virtue, thy discourse and precepts as a guide to piety, whereby they judge their own fruitfulness or barrenness, proclaiming the one almighty and uncreated God.

Thou hast been shown to us as great, O Gregory, piously preaching the one Godhead in three Hypostases but a single Essence and power, in all ways simple and uncreated; and thou didst mightily put to shame all who foolishly say that the Godhead is created.

Thou dost denounce the thought of the mindless Acindynus, as thou didst that of Barlaam before; for, enamored of the myths of the ancient Greeks, they made the Godhead into a creature, and like the Jews dishonored the dignity of the Son of God.

Having produced rules of precepts and brilliant discourses, whereby thou didst open the minds of the honored theologians to the Spirit, O Gregory, by thy supplications preserve the Church of Christ unshaken, and deliver it from all heresy.

Theotokion: **T**hou hast been shown to be more exalted than the throne of the cherubim and all the celestial hosts, and every rank of heaven, O Lady, for thou wast the ineffable throne of the divine Being of God. In that He is thy Son, move Him to have mercy on me who hymn thee with faith.

Kontakion of the holy hierarch, in Tone VIII:

Spec. Mel.: “To thee, the champion leader ...”:

O divinely eloquent Gregory, together we hymn thee, * the sacred and divine instrument of wisdom, the brilliant trumpet of theology. * And as a mind standing before the primal Mind, O father, guide thou our mind unto Him, ** that we may cry: Rejoice, O preacher of grace!

Ikos: **T**hou didst appear on earth as an angel, proclaiming the divine tidings of ineffable things unto corruptible men; for, living with the mind and body of a man but with the voice of the incorporeal beings, O divinely eloquent one, thou didst amaze and cause them to cry out to thee such things as these: Rejoice, thou for whose sake the Light was proclaimed; Rejoice, thou for whose sake the darkness was dispelled! Rejoice, herald of the uncreated Godhead; Rejoice, thou who truly denounced the foolish teaching that the Essence of God is created! Rejoice, surpassing height who spake of the Essence of God; Rejoice, depth which the eyes cannot easily plumb, who told of spiritual activity! Rejoice, for thy words concerning the glory of God were good; Rejoice, for thou didst reject the reasoning of the wicked! Rejoice, luminary who hast shown us the Sun; Rejoice, vessel and receptacle of the divine Food! Rejoice, thou through whom the truth shineth forth; Rejoice, thou by whom delusion hath been cast into darkness! Rejoice, O preacher of grace!

ODE VII

Irmos: **We** the faithful perceive thee, O Theotokos, * to be a noetic furnace; * for as He, the supremely exalted One, * saved the three children, * so hath He wholly refashioned fallen humanity, in thy womb, * O Thou praised and supremely glorified God of our fathers.

Those held captive by deception are unable to gaze directly upon the bright lightning of thy precepts and divine and awesome words, for these are like the voice of thunder, O father, and like blind men the mindless ones, wandering about, now sense them to be walls, as it is written.

Night is void of light for the disobedient; but now the one Light hath dawned, the kingdom of the glory of God, which the Lover of mankind revealed on Tabor to the initiates of His mysteries, O Gregory. And having partaken sufficiently thereof, thou dost now join in fellowship with those who have pleased God.

Having put to shame those who impiously blaspheme against grace, divine inner stillness and prayer, and who vilely mock ineffable deification, thou didst drive them far from the divine fold, which thou dost ever preserve by thine entreaties.

Theotokion: Come thou now unto our aid, O Lady, our common salvation, accepting the supplications of Gregory, lulling to sleep the passions of our souls and bodies, and speedily releasing us from general tumult and corruption.

ODE VIII

Irmos: In the furnace as in a fiery smelter * the Israelite children shone more brightly than gold * with the beauty of godliness, * as they exclaimed: Bless the Lord all ye works of the Lord, * hymn and supremely exalt Him throughout all ages.

O father, thou hast been shown to be wholly radiant, sweet, upright, and meek, pouring forth for those who approach thee with faith the sweet and divine beverage of thy discourses, which gladdeneth the hearts of all the pious, giving drink to the senses of the souls of the infirm.

Finding thy mind and tongue to be truly noble, and thine instruction, words and heart purified, the Wisdom of God made His abode within thee, O father, which having become united, revealed thee to be wondrous to all the world.

The might of piety showed forth the Hebrew children as unharmed in the furnace, O most wise one; and emulating them, thou didst restrain the flame of impiety in the midst of the furnace of temptations, valiantly hymning the Master and utterly consuming those who persecuted thee.

Thou didst drown the noetic Pharaoh in the torrents of thy tears and engulfed the whole noetic army of Egypt; ascending the mountain of dispassion, and driving from there the hordes of the enemy by the power of the Spirit, as did Moses the great.

Theotokion: The splendid preacher of grace, the theologian of the Spirit given through thee to the world, O pure Theotokos, celebrating now with discourses, as a faithful servant assembleth all choirs to chant hymns and songs unto thee, glorifying thy memory.

ODE IX

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.

Standing before the throne of the beginningless and three-Sunned Godhead, and filled to sufficiency through spiritual activity with the grace which thou didst hymn, as a fellow laborer be thou mindful of thy friends, who now commemorate thee.

Thou didst find the reward for thine efforts, O father - the beginningless kingdom of God - which thou didst piously preach on earth; and thou didst receive the three-stranded wreath of divine confession, priesthood and inner stillness.

Thou hast been revealed to be the boast of monastics, a godly theologian and a renowned standard for the priesthood; wherefore, divine grace hath bestowed miracles upon thee, confirming thy words.

Having departed O most glorious one, thou hast left behind the laws of praise and the struggle of thy discourses, both while living on earth and after departing the body, yet do thou most especially accept this meager hymnody, and by thy supplications grant the petitions of those who desire thee.

Theotokion: Thine honored servant Gregory was the tongue of theology, for the word of thy dread Offspring, the Deity Who appeared for our sake and took flesh from thee, was well-pleased to make His abode in him.

Exapostilarion of the holy hierarch:

Spec. Mel.: “With the disciples ...”:

Rejoice, glory of the fathers, voice of theologians, tabernacle of inward stillness, dwelling-place of wisdom, greatest of teachers, deep ocean of the Word. Rejoice, thou who hast practiced virtues of the active life and ascended to the heights of contemplation; Rejoice, healer of man’s sickness. Rejoice, shrine of the Spirit; Rejoice, father who though dead art still alive.

Both now ..., Theotokion:

O Lady, Queen of all and above all, higher than all the heavenly hosts, stretch out thy regal hand and preserve the world; bless the priests that liturgize in thine honor and forgive those monastics who entreat thy prayers. Grant peace to all people who dwell in thy courts. Strengthen those in war during the time of battle. Protect this thy holy city. Deem us worthy to see the heavenly Kingdom and the gates of Paradise, when at the Second Coming the Judge shall sit on His dread throne to judge all the earth, O Queen of the angels.

On the Aposticha, 4 Stichera of the holy hierarch, in Tone I:

Spec. Mel.: “Joy of the heavenly hosts ...”:

In the world thou hast lived a life of blessedness, * and now in heaven thou dost rejoice in the assembly of the blessed; * because thou wast meek, thou dwellest in the land * that the meek inherit, O Bishop Gregory. * God has made thee rich in the grace of working miracles, ** which thou dost bestow on those who honor thee.
(Twice)

O blessed saint, thou hast planted the dogmas of Orthodoxy * and cut down the thorns of heresy. * With thy words thou hast watered the seed of the Faith, * making it grow, * and as an active husbandman thou hast brought to God ** ears of wheat increased an hundredfold.

The glory of thy blameless life, O blessed saint, * amazed both angels and mankind. * With steadfast purpose thou hast labored in the ascetic life, * and shown thyself to be a worthy hierarch * and minister of God, ** and His true friend.

Glory ..., in Tone IV:

Having adorned thy discourse with wisdom and blameless virtue, O most wise Gregory, in both thou wast wholly beautiful, noetically adorning and gladdening the people with thy God proclaiming words, extending to them the (doctrine of the) one Godhead of the Trinity; wherefore, having trampled alien heresy underfoot with Thine exceedingly glorious teachings, thou didst raise up the might of the Faith in the end. Standing before Christ with His immaterial ministers, ask thou peace and great mercy for our souls.

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

The Son and Word of God, begotten of the Father before the ages without a mother, hast thou borne in these later days, incarnate of thy pure blood, without the aid of a man. Him do thou entreat O Birthgiver of God, that we be granted the remission of sins before the end.

Great Doxology, Troparion, Litanies, and the Dismissal. First Hour

AT LITURGY

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

Thou didst consider worldly wisdom to be foolishness, O most wise one, and didst love the foolishness of the Cross; and taking it upon thy shoulder, thou didst show, as Paul said, that by foolishness the wisdom of this world is overcome.

Fleeing men, O father, with all thy soul thou didst love poverty, humility, want and un-acquisitiveness; wherefore, thou wast driven into the wilderness, and ever, in the fragrance of thy peace, thou didst cry out unto Christ: I hasten after Thee!

With all manner of ascetic feats and weeping thou didst mortify the old, corruptible man, O most wise one, cleansing thyself thoroughly with fountains of tears; and by thy manner of life receiving again thine ancient beauty in Christ, and clothing thyself in the new man.

O ye multitudes of monks, together with those standing here today, all ye priests and benefactors, with beauteous voices and divine words let us praise Gregory, our common teacher, who hath adorned us with his works and discourses.

O Gregory, thy deified life hath truly been seen by the faithful as a rule of virtue, thy discourse and precepts as a guide to piety, whereby they judge their own fruitfulness or barrenness, proclaiming the one almighty and uncreated God.

Thou hast been shown to us as great, O Gregory, piously preaching the one Godhead in three Hypostases but a single Essence and power, in all ways simple and uncreated; and thou didst mightily put to shame all who foolishly say that the Godhead is created.

Thou dost denounce the thought of the mindless Acindynus, as thou didst that of Barlaam before; for, enamored of the myths of the ancient Greeks, they made the Godhead into a creature, and like the Jews dishonored the dignity of the Son of God.

Theotokion: **T**hou hast been shown to be more exalted than the throne of the cherubim and all the celestial hosts, and every rank of heaven, O Lady, for thou wast the ineffable throne of the divine Being of God. In that He is thy Son, move Him to have mercy on me who hymn thee with faith.

Troparion of the holy hierarch, in Tone VIII:

O wonderworker Gregory, instructor in Orthodoxy, * adornment of holy hierarchs, invincible champion of theologians, * great boast of Thessalonica, and preacher of grace: ** entreat Christ God, that our souls be saved.

Kontakion of the holy hierarch, in Tone VIII:

O divinely eloquent Gregory, together we hymn thee, * the sacred and divine instrument of wisdom, the brilliant trumpet of theology. * And as a mind standing before the primal Mind, O father, guide thou our mind unto Him, ** that we may cry: Rejoice, O preacher of grace!

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

Verse: The law of his God is in his heart, and his steps shall not be tripped.

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.