

THE SECOND SUNDAY IN LENT
COMMEMORATION OF THE HOLY HIERARCH GREGORY PALAMAS
AT VESPERS

On “Lord I have cried ...,” 10 Stichera: 6 Resurrection Stichera.

And 4 Stichera from the Triodion, in Tone II:

With what hymns of praise shall we sing in honor of the holy hierarch? * He is the trumpet of theology, * the fiery-inspired tongue of grace, * the honorable vessel of the Spirit, * the unshaken pillar of the Church, * the beautification of the inhabited earth, * the river of wisdom, the candlestick of the Light, ** the clear star that renders bright the whole of creation. (Twice)

With what chant shall we crown the holy hierarch * as with flowers? * He is the champion of piety and the adversary of ungodliness, * the fervent protector of the Faith, * the great guide and teacher, * the all-beauteous harp of the Spirit, * the radiantly golden-tongued one, * a fountain flowing with the waters of healing for the faithful, ** the great and right-wondrous Gregory.

With what words shall we who dwell on earth * praise the archpaster? * He is the teacher of the Church, * the preacher of the divine light, * the initiate of the heavenly mysteries of the Trinity, * the beautification of the monastic life, * renowned alike in action and in contemplation, * the glory of Thessalonica; * The co-dweller in heaven ** with the divine and most glorious Martyr and myrrh-gusher Demetrius.

Glory ..., in Tone VI:

O thrice-blessed venerable saint, * most holy father, * good shepherd and disciple of Christ the Chief Shepherd, * having laid down thy life for thy sheep. * we ask of thee, O Gregory our god-bearing father, ** by thy prayers, may great mercy be granted to our souls.

Both now ..., Dogmatic Theotokion, in the Tone of the week.

Then “O Joyous Light ...”:

The Prokeimenon: “The Lord is King ...,” with its verses.

The Resurrection Aposticha, in the Tone of the week. Then:

Glory from the Triodion..., in Tone VIII:

Thy tongue, spiritually healthy in teaching, * rings in the ears of our heart * awakening the souls of the slothful, * and thy divinely inspired words, * are found to be a ladder ascending from earth to God. * Wherefore O Gregory, wonder of Thessaly, * cease not pray to Christ that we who honor thee ** may be illumined with the divine light.

Both now ..., in Tone VIII:

○ 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.

“Now lettest Thou Thy servant depart ...,” Trisagion. Then, in Tone IV:

○ Theotokos and Virgin, rejoice, * O Mary, full of grace; the Lord is with thee; * blessed art thou among women, * and blessed is the Fruit of thy womb, * for thou hast borne the Savior of our souls. (Thrice)

Blessed be the Name of the Lord, and the rest.

AT MATINS

On “God is the Lord ...,” the Resurrection Troparion, (Twice)

Glory ..., Troparion for the Saint, in Tone VIII

The light of Orthodoxy, support and teacher of the Church, * glory of monastics and invincible protector of theologians, * O wonderworker Gregory praise of Thessalonica and preacher of grace, ** pray thou without ceasing that our souls be saved.

Both now ..., in Tone VIII:

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 and 2nd readings from the Psalter, The Sessional Hymns of the Resurrection, in the Tone of the week:

Then the Resurrectional Verses: (THE EVLOGITARIA)

Blessed art Thou, O Lord, * teach me Thy statutes; and the rest.

Then the small Litany and the Sessional Hymn, in the Tone of the week. The Hymns of Ascent, and Prokeimenon, in the Tone of the week: Let every breath ..., The Sunday Resurrection Gospel.

Having beheld the Resurrection of Christ ...,

Psalm 50. Then the following Hymns of compunction, in Tone VIII:

Glory ..., **T**he gates of repentance, do Thou open unto me, O Giver of Life, * for early in the morning my spirit seeketh Thy holy temple, * bearing the temple of my body all defiled. * But as One who art compassionate * cleanse it by Thy loving-kindness and mercy.

Both now ..., **G**uide me on the paths of salvation, O Theotokos: * for I have polluted my soul with shameful deeds * and wasted all my life in slothfulness. * but by thine intercessions * do thou deliver me from all impurity.

In Tone VI:

Have mercy upon me, O God, * according to Thy great mercy: * and according to the multitude of Thy compassion * blot out my transgressions.

In Tone VIII: As I the wretched one ponder the multitude of evil deeds I have done, * I tremble for fear of the dread day of judgment. * But trusting in Thy compassionate mercy, * like David do I cry unto Thee: * “Have mercy upon me, O God, according to Thy great mercy.”

After which: “O God, save Thy people ...,” and the canons:

ODE I

The appointed canons from the Oktoechos. Then:

The first canon from the Triodion, in Tone VIII:

Irmos: The wonderworking staff of Moses ...,

Refrain: Have mercy on me, O God, have mercy on me.

Shedding fervent tears, with the words of the Prodigal we fall down before Thee O God and Father of all, saying: “We have sinned, departing far from Thee, we have made ourselves the slaves of prodigality; do Thou accept our repentance.”

Refrain: Have mercy on me, O God, have mercy on me.

I have wasted the royal birthright Thou didst confer upon me, by becoming, a man for my sake O Word: and I have been bitterly condemned to feed swine, with my taste for things sinful. But do Thou spare me, O Savior, in Thy compassion.

Refrain: Have mercy on me, O God, have mercy on me.

I kneel before Thee, as did the Prodigal Son of old, O Lord and Master: do Thou run out to meet me and receive me, and taking me in Thine embrace grant me the tokens of Thy salvation. Instead of a hired servant, O Lover of mankind, make me once again thy son.

Refrain: Most Holy Theotokos save us.

Theotokion: Human nature was granted to be worthy of God’s revelation through thee, O blessed joyous one, for thou art the only mediator, O Virgin, between God and man; meet it is that we glorify thee, since thou art the Mother of God.

That of the holy hierarch, in Tone IV:

Irmos: I shall open my mouth ...,

Refrain: Holy Hierarch Father Gregory, pray to God for us.

O divine orators, and chosen theologians, all ye tongues inspired by God, come and unite together, that ye may rightly sing in praise of the herald of the Spirit. the divine Gregory,

Refrain: Holy Hierarch Father Gregory, pray to God for us.

The pillar of the Faith, the champion of the Church, let us praise the great Gregory, the most tireless shepherd of Thessalonica, the true glory of the episcopate.

Glory ..., **F**rom childhood thou didst desire the higher life of perfection, O father, and from thy youth thou didst love wisdom, showing thyself to be a true follower and companion of thy namesake Gregory the Theologian.

Both now ..., **O** all-immaculate one, be thou to me a path in life, guiding me to the divine dwelling-place. For I have wandered astray and stumbled into the pit of evil: do thou lead me back from this by thine intercessions.

Katavasia in Tone IV: I shall open my mouth, * and be filled with the Spirit, * and utter discourse to the Queen and Mother; * and be seen radiantly keeping festival, * joyfully praising her wonders.

ODE III

The appointed canons from the Oktoechos. Then:

The first canon from the Triodion:

Irmos: O Christ strengthen me on the rock ...,

Refrain: Have mercy on me, O God, have mercy on me.

I am filled with fear when I consider my actions, and how far I have departed from Thee, wasting thy wealth in prodigal desires, wherefore in repentance I cry to Thee, my Father and God: “I have sinned, do Thou save me.”

Refrain: Have mercy on me, O God, have mercy on me.

Sinning on earth, I am in fear of heaven; for it will be my accuser, O Word, when all shall stand before Thee and submit to Thy righteous judgment.

Refrain: Have mercy on me, O God, have mercy on me.

I fed myself on dark and defiled thoughts when I left thee, O Savior, and went into a far country to live prodigally; but now I cry: “I have sinned against Thee, I have sinned; save me, who fleeth to Thy tender mercy.”

Refrain: Most Holy Theotokos save us.

Theotokion: Adam's nature was rendered godlike, O Virgin: For from thy womb God hath assumed flesh; by which we were freed from the ancient condemnation, having been deceived of old by the hope of becoming gods.

That of the holy hierarch, in Tone IV:

Irmos: O Theotokos, thou living and plentiful fount ...,

Refrain: Holy Hierarch Father Gregory, pray to God for us.

Holding fast to the harp of thy divinely inspired teaching, we flee from every innovation of the heretics, and we slay all of them with thy holy writings, O Gregory.

Refrain: Holy Hierarch Father Gregory, pray to God for us.

The foolish wisdom of the heretics hast thou destroyed O blessed one, bearing the hypostatic Wisdom of God in thy heart, by which thou didst triumphantly defeat their putrid innovations.

Glory ..., O most wise one, thou didst put to death every carnal desire of the flesh, and through thine ascetic activities enlivened the activity of thy soul, and by this thou hast been revealed to be a divine instrument of theology.

Both now ..., With full knowledge and by mine own free choice, I have eagerly desired a shameful and prodigal life; but do thou bind my heart with divine love by thy holy intercessions, O Virgin and Bride of God.

Katavasia: O Theotokos, thou living and plentiful fount, * establish in spiritual fellowship those who sing hymns to thee, * and in thy divine glory * grant them crowns of glory.

Kontakion of the Triodion, in Tone IV:

The season of virtuous action is now upon us, * the Judge is at the door. Let us arise and observe the Fast, * offering tears of compunction, and with almsgiving let us cry aloud: * We have sinned more than there be grains of sand in the sea; * but, do Thou spare us O creator of all, ** that we may receive crowns of incorruption.

Sessional Hymn of the holy hierarch, in Tone IV:

Thou didst burn up the deceptions of the heretics, and didst well elucidate the Orthodox faith, thereby enlightening all the world; showing thyself to be triumphantly victorious, a pillar of the Church and a true hierarch; cease not to intercede before Christ, that we all be saved.

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

Theotokion: Quickly receive our prayers, O Lady, and bring them to thy Son and God, O all-immaculate Sovereign Lady; extinguish the blasphemies of the evil-tongued heretics; bring to naught their devices, and cast down the impudence of the ungodly who make war against thy servants, O most pure One.

ODE IV

The appointed canons from the Oktoechos. Then:

The first canon from the Triodion:

Irmos: Thou, O Lord, art my strength ...,

Refrain: Have mercy on me, O God, have mercy on me.

The wealth of Thy fatherly commandments which Thou hast granted me, I have wasted in living a life of sensual pleasure; I, the wretched one, am now poor, stripped of my former divine gifts, wherefore, I repent and confess; turn not away from me, O Master and Lord.

Refrain: Have mercy on me, O God, have mercy on me.

Graciously hast Thou taken upon Thyself my poverty, I who of old, was exiled far from Thee, assuming my human nature within Thyself, and sanctifying me O Lover of mankind; Thy divine body O Word, is my calling to be joyous.

Refrain: Have mercy on me, O God, have mercy on me.

With unceasing tears, may we be delivered from the everlasting torments that God hath prepared for the evil spirits, let us cry like the Prodigal: We have sinned against Thee, O Father, but do Thou accept us all, for we take refuge in Thy mercy.

Refrain: Most Holy Theotokos save us.

Theotokion: The Word, Who is co-beginningless with the Father and the Spirit, hath been born from a Virgin who knew not a man, yet without undergoing change, remaining what He was, yet preserving for ever what He hath taken from us; for He is one Son in two natures, preserving the essence of each.

That of the holy hierarch, in Tone IV:

Irmos: Seated in glory ...,

Refrain: Holy Hierarch Father Gregory, pray to God for us.

Thou hast opened thy mouth, O wise father, and preached the divine Wisdom which thou hast ever learnt in thy heart; and which showed Balaam to be vainly lacking in understanding and foolish.

Refrain: Holy Hierarch Father Gregory, pray to God for us.

Thou hast set beneath the earth, O most sweetest Sun, in accordance with the laws of nature, but in the morning thou shalt rise again with Christ, the Sun that knoweth no evening, Who doth watch over all by thine intercessions.

Glory ..., **T**he grace of God hath been manifest in thee, O blessed one, the great glory and strong support of the Orthodox, the good shepherd, and second Theologian, and brave guardian of thy flock.

Both now ..., **O**pen the ears of my soul, O Mother of God, for thou hast given birth to the Lord who once opened the ears of the deaf; enable us to hear the Word of God and keep it.

Katavasia: **H**e who sitteth in glory upon the throne of the Godhead, * Jesus the true God, * is come in a swift cloud * and with His sinless hands he hath saved those who cry: * Glory to Thy power, O Christ.

ODE V

The appointed canons from the Oktoechos. Then:

The first canon from the Triodion:

Irmos: **O** never-setting Light ...,

Refrain: Have mercy on me, O God, have mercy on me.

Having rejected the wealth and divine gifts conferred upon me, I have come to a country cursed by a famine of the gifts of life; but, O Father, for the sake of Thy tender compassion, restore to me the glory and the joy that of old was once mine.

Refrain: Have mercy on me, O God, have mercy on me.

Let us who have spent our life in prodigal living, take up the resolve of the Prodigal, and with undoubting faith and a compunctionate heart, flee to the merciful Father, that we may receive the remission of our sins.

Refrain: Have mercy on me, O God, have mercy on me.

Tarry not, O my soul, dwelling exiled in a far country, but run swiftly to thy God and Father confessing thy sins; that thou mayest receive forgiveness for the wicked things thou hast done, having wasted thy life in vanity.

Refrain: Most Holy Theotokos save us.

Theotokion: Thou art a noetic cloud of light, bearing within thee the Sun of righteousness. O most-holy Virgin, Who hath dispelled the dark ignorance of idolatry, and hath enlightened us with the light of true knowledge.

That of the holy hierarch, in Tone IV:

Irmos: All creation stands in awe of thy divine glory ...,

Refrain: Holy Hierarch Father Gregory, pray to God for us.

With the sickle of thy words and with thy holy writings thou didst cut down the thorns of heresy, and spit out the tares of falsehood, sowing the seeds of Holy Orthodoxy, O archpaster Gregory.

Refrain: Holy Hierarch Father Gregory, pray to God for us.

O all-wise one, thy words and sacred writings are to those who draw near to them; a heavenly dew, honey from the rock, the bread of angels, nourishing food, and sweetness, O Gregory, thou fount of living water.

Glory ..., The earth and sea acknowledge thee to be their common teacher, a holy pillar of Orthodoxy, and a sacred and honorable armory of divine dogmas, a most wise and saintly theologian, and a companion and equal to the apostles.

Both now ..., With the waters of compunction wash the filth from my heart, O immaculate one, and bestow upon me an image of repentance through thy holy prayers to our compassionate God, Whom thou didst ineffably bear.

Katavasia: All creation stands in awe of thy divine glory; * for thou, O Virgin who hast not known wedlock, * didst contain within thy womb the God of all, * and gave birth to the timeless Son, * bestowing peace, upon all who hymn thee.

ODE VI

The appointed canons from the Oktoechos. Then:

The first canon from the Triodion:

Irmos: Have mercy upon me O Savior ...,

Refrain: Have mercy on me, O God, have mercy on me.

I was Thy younger son, and wasted the wealth Thou gavest me, withdrawing far from Thee into an iniquitous life; and am now deprived of Thy blessings, O Lover of mankind. I come To Thee, O my Father and God, asking forgiveness.

Refrain: Have mercy on me, O God, have mercy on me.

I have been rewarded to dwell in a cruel exile, and am condemned to feed swine, for I have wasted the riches that Thou graciously gavest me; and I am stripped of everything. But since Thou art my God, have compassion upon me.

Refrain: Have mercy on me, O God, have mercy on me.

Having sinned, I have no boldness, O Lover of mankind, to look up to heights of heaven, nor call myself Thy son, prodigal that I am. But do Thou Who hast boundless mercy, be quick to have compassion upon me.

Refrain: Most Holy Theotokos save us.

Theotokion: Beyond description is thy childbearing, and ineffable is the manner of thy birth-giving, O Virgin maiden, for transcending understanding thou hast given birth to God, and yet preserved thy virginity inviolate. Wherefore, as is meet, we all glorify thee as in truth, the very Theotokos.

That of the holy hierarch, in Tone IV:

Irmos: : As we celebrate this sacred and solemn feast ...,

Refrain: Holy Hierarch Father Gregory, pray to God for us.

The vain innovations and language of foolish Balaam were shattered by the words, teachings, and sharp-minded understanding of the most wise Emperor and of thee, O Gregory.

Refrain: Holy Hierarch Father Gregory, pray to God for us.

The divine harp of the Spirit, the trumpet that plainly proclaimed the divine mysteries, the ruling archpaster of Thessalonica, the theologizing tongue, let us honor in hymns.

Glory ..., **A**s once the people were led by a pillar of fire, likewise thou hast burnt up the enemies of the Faith, and illumined the congregation of the faithful, O divinely wise Gregory our father.

Both now ..., **B**e unto me, O all-holy Lady, quietness and a haven of consolation; lead me into the safe harbor of divine refuge, calming the tempest of my passions.

Katavasia: **A**s we celebrate this sacred and solemn feast of the Theotokos , * let us come, clapping our hands, * O people of the Lord, * and give glory to God who was born of her.

Kontakion of the holy hierarch, in Tone VIII:

Holy and divine instrument of the highest wisdom, * joyful trumpet of theology, * with one accord we sing thy praises, O Gregory thou divinely inspired one. * But since thy mind standest before the original Mind, ** guide our minds to Him, O father, * that we may cry to thee: Rejoice, thou preacher of grace.

Ikos: Thou hast appeared on earth as an angelic messenger, proclaiming unto mortal men the mysteries of God. Endowed with a human mind and flesh, yet speaking with the voice of the bodiless powers, thou hast filled us with amazement, O divinely inspired saint, impelling us to cry aloud to thee: Rejoice, For through thee darkness is dispelled: Rejoice, For through thee light hath returned. Rejoice, Messenger of the uncreated Godhead: Rejoice, Reprover of created folly. Rejoice, Height impossible to climb, that telleth us of God's nature: Rejoice, Depth hard to fathom, that speaks of His energy. Rejoice, For thou hast rightly proclaimed God's glory: Rejoice, For thou hast denounced the opinions of the wicked. Rejoice, Torch that reveals the Sun: Rejoice, Cup filled with nectar. Rejoice, For through thee truth hath shone forth: Rejoice, For through thee falsehood hath been plunged in darkness. Rejoice, Preacher of grace!

SYNAXARION READING

Verse: Now is the truly great preacher of the Radiant Light ...,

Verse: Led by the Source of Light to the never-setting Light.

This son of the divine and never-setting Light was a true man of God indeed, and a wondrous servant and minister of the divine mysteries, having been born in the imperial city (Constantinople) of most radiant and glorious parents. Through his virtue and instruction he desired to adorn not only the outer of mankind according to the senses, but also much of the unseen inner being. When he was yet quite young, his father died. His mother, brothers and sisters raised him and instructed him in morals, catechism and sacred scripture, and sent him to teachers of worldly wisdom, from whom he learned well. Cleverly combining his learning with a natural zeal, he soon became skilled in verbal arts. At the age of twenty, regarding all earthly things as inferior and passing dreams, he sought recourse to God the Author and Giver of all wisdom, to consecrate his entire self to God through a perfect life. Hence he disclosed his great love for God, his pious intentions and burning desire to his mother, and he found that for a long she too had been desirous of this and rejoiced at his decision. And straightway gathering her children his mother said with joy, "Behold, I and the children God has given me!" And she disclosed to them the intent of the great Gregory, asking if it seemed to them to be good. And he with words of instruction soon convinced them all in earnestness to follow him in his love and withdrawal from life. Distributing then his earthly possessions to the poor according to the teachings of the Gospel, and cheerfully abandoning human love, earthly honor and the approbation of men, he followed after Christ. Placing his mother and sisters in a convent, he and his brothers went to the sacred Mount Athos, where he convinced his brothers to stay in different monasteries, so that they would have no time to be together, thereby perfecting their life in

God. He himself became obedient to a wondrous man named Nicodemus who had consecrated his life of silence to God alone. Learning from him through actions every precept and every virtue, through a mystical revelation there he received the protection of the all pure Theotokos, an invincible help in all things. After Nicodemus' parting from this life to God, having lived for several years in the Great Lavra most zealously with perfection of thought and a love of silence, Gregory left the Lavra and embraced the wilderness. Increasing ever in love and always desiring to be with God, he dedicated himself to a life of utmost severity, strengthening his reasoning with earnest attention, raising his thoughts to God, practicing prayer at all times, meditating on divine things, and leading an excellent life. With the help of God he overcame the attacks of demons, and cleansing his soul with fountains of tears at all night vigils, he became a chosen vessel of the gifts of the Spirit of God, and often had visions of the Godhead. Wondrously, because of the commencement of attacks of the Ishmaelites on Thessalonica, he retreated to the summit skete, and was constrained to speak with several of the citizenry. Having led a diligent life, for he was no longer young, and having cleansed his body and soul entirely, at God's command, he received the great anointing to the priesthood, and like an angel, becoming transcendent in the celebration of the sacred mysteries, so that all who observed him were moved. He was truly great and was recognized as a bearer of the Spirit by those who lived godly lives, revealing himself to those who witnessed the following outward signs: He had authority over demons and was able to release those possessed from their wiles and deceit. He could change barren trees into fruitful ones. He foresaw things to come, and was blessed with other gifts and fruits of the Divine Spirit. For when it lies within our power to act upon the virtues, then we are not able to fall into temptation. Without the virtues there can be no perfection or appearance of faith in God (for, he says, action and passion descending together perfects a man in goodness after God), but frequent falls into various temptations, made this man great, so that he is shown to be perfect to all. And what mind can think on this further? What more can be said? First the licentious wiles of the evil contender. And then the lies and slanders of the new theomachists were directed at him. In all twenty-three years he endured much anger and affliction. For the Italian beast, Varlaam of Calabria, philosophized in a worldly manner, and through the vanity of his philosophy (for he thought to know everything) he mounted a fierce attack against Christ's Church, against our faith and against those who openly professed it. For the grace of the Father, the Son and the Holy Spirit is one and the light of the age to come, as also the righteous shine like the sun, as Christ Himself demonstrated beforehand in splendor on the mountain. And simply he erroneously taught that

all the power and action of the Godhead in three hypostases and all differences there might be in the divine nature were created, and those who piously believed that the divine Light was uncreated, and all His power and action, as not to one new of that which is naturally in God, through his rhetoric and widespread letters, he called bitheists and polytheists, as the Jews, Savelius and Arius call us. For the sake of these the divine Gregory, as a defender of piety and most glorious intercessor, fought before everyone and was reviled. He was sent by the Church to Constantinople, and he went. And when the most divine emperor Andronicus, fourth after the Paleologos, sought to defend the faith, a sacred council was assembled. And when Varlaam appeared with his previously mentioned impious teachings and his accusations against piety, the great Gregory, filled with the Spirit of God and clothed with invincible power from on high, stopped his mouth from speaking against God and disgraced him utterly. With words of spiritual fire and documents he burned Varlaam's heresies like brushwood to ashes. Wherefore unable to endure the shame, the enemy of piety ran back to Italy, whence he came. Immediately after this the council exposed his great harm, and with arguments to the contrary dispersed his compositions. But those who had partaken of these ideas did not cease their struggle against God's Church. For this cause through the great urging of the sacred council, the emperor himself, and most importantly the command of God, Gregory was persuaded to ascend the bishop's throne, and was appointed the pastor of the sacred Church in Thessalonica. Wherefore he bravely and steadfastly accomplished great deeds in behalf of the Orthodox Faith. But many evil heirs of Acindinus and Varlaam appeared, fierce beasts born of ferociousness, as well as their teachings and compositions, not once, not twice, not three times, but many times in great quantity, and not during the reign of one emperor or patriarch but during three successive reigns and an equal number of patriarchates and many councils, which through divinely inspired words and writings, countered them in many ways, and eventually overcame them completely. And some persist, having no regard for the High Court, shamelessly attacking the saints who triumphed over them. Such were in short Gregory's victories over the impious. Then God, in an ineffable manner, sent the teacher to the East. He was sent as the elder from Thessalonika to Constantinople to make peace between two quarreling emperors. But he was seized by the Haggarenes and for an entire year was made to travel in suffering from place to place, from city to city, fearlessly preaching the Gospel of Christ. And he affirmed and convinced them in their faith, entreating them to remain steadfast, confirming with divine wisdom those who were wavering in the faith or could not understand or asked questions about the previous events, and freely granting healing to those who asked it. To those who

did not believe, to wretched apostates, to those who had followed them and those who cast aspersions on our teachings about the incarnate providence of our Lord and God, or the veneration of the precious Cross and the holy icons he spoke many times without hesitation. He spoke also of Mohammed and answered many other questions which they put to him. Some wondered in themselves, others were angered and put forth their hands and would have made him a martyr, if not for God's plan and the promise of money to be gained from his ransom. So he was spared. Then the great saint was freed by the lovers of Christ, and this bloodless martyr returned once more in joy to his flock. In addition to the other many and great gifts and preeminent qualities, which he had, he was also adorned with the wounds of Christ, bearing also in himself Christ's, according to Paul. Let us describe him; these were his characteristics. Along with his excellence he was meek and humble. (We do not speak here of God and divine matters, for he was quite a defender of these.) He did not remember evil and was good-natured, desiring to return good for evil. He never quarreled. He was always patient and magnanimous in the face of adversity. He was above vanity and sensuality. He was always temperate and not extravagant in all personal necessities, and for all that time he was not ill. He endured quietly and silently, always graciously, to the limits of what was done to him, so that all would see him as reasonable, attentive and keen witted. And consequently he never allowed his eyes to be void of tears, but sympathized with a flow of tears. And so like a martyr from the beginning to the end he struggled against demons and the passions, driving heretics far the Christ's Church, defining the Orthodox Faith through his words and compositions, and by them as with a seal sealing all divinely inspired writing, for his life and word became a seal of the life and words of the saints. He tended his flock for thirteen years more in the godly manner of the Apostles, and having adorned them with his moral teachings, he guided them to the heavenly sheepfold. And having served all Orthodox, both those who lived during his time and those yet to be born, he was translated to the higher life, having lived sixty-three years in all. And he commended his spirit into the hands of God, leaving his body to his flock, as a special portion and a precious treasure, enlightened and glorified at the end.

For every day Christ benefits with wonders those who come near in faith
and grants healing of many diseases,
many of whom tell of their cures.
Through His prayers, O God,
have mercy on us. Amen.

ODE VII

The appointed canons from the Oktoechos. Then:

The first canon from the Triodion:

Irmos: The fire in Babylon once stood in awe ...,

Refrain: Have mercy on me, O God, have mercy on me.

I lack the boldness to call myself Thy son, O man-befriending Father; but I beseech Thee that I may be as one of Thy hired servants. Reject me not who doth cry out to Thee: O God of our fathers, blessed art Thou.

Refrain: Have mercy on me, O God, have mercy on me.

We have defiled our former life by this present life, and have thereby lost our former nobility. But let us hasten to our only Father and God, and with fervent repentance, let us receive salvation.

Refrain: Have mercy on me, O God, have mercy on me.

Cruel is the citizen whom I, the wretched one, am condemned to serve; the hunger which I endure, while feeding the swine, is severe and insufferable. But I beseech Thee, O Savior, cause me to turn back, and have mercy on me.

Refrain: Most Holy Theotokos save us.

Theotokion: Our nature which was once deadened, hast thou restored to life, O Virgin Theotokos, who alone didst bear Life; wherefore we the faithful acknowledge the salvation wrought by thee, who in the flesh didst give birth to the God of our fathers.

That of the holy hierarch, in Tone IV:

Irmos: The Holy Children bravely trampled ...,

Refrain: Holy Hierarch Father Gregory, pray to God for us.

Those who study thy words of instruction and thy writings, O Gregory, are initiated into the knowledge of God, and filled with the noetic Wisdom of God; they theologize concerning His uncreated grace and energy.

Refrain: Holy Hierarch Father Gregory, pray to God for us.

The sword and the bow of the heretics, didst Thou destroy, O great Hierarch along with the pride of Balaam, and all the power of heresy, as the web of a spider is torn apart by a stone.

Glory ..., The faith of the pious hath been sealed by thy words and dogmas; and the boldness of heresy hath ceased, O Gregory, bringing to an end the suppression of Orthodoxy, and the might of the heretics.

Both now ..., We truly believe that thou art a fount of water, from which we, withered by the sickness of the passions, draw forth the divine water of salvation, wherefore we cry aloud, O all-pure one; “blessed is the fruit of thy womb.”

Katavasia: Refusing to worship created things * in place of the Creator, * the divinely wise youths bravely trampled down the threatening fire * and rejoicing they sang aloud: * O supremely hymned Lord and God of our Fathers, Blessed art Thou.

ODE VIII

The appointed canons from the Oktoechos. Then:

The first canon from the Triodion:

Irmos: In his wrath the Chaldean Tyrant ...

Refrain: Have mercy on me, O God, have mercy on me.

We who believe in Thee know the wealth of Thy great and boundless compassion, O Master. Wherefore we fervently bow down before Thee with the Prodigal, receive us who have sinned and flee to Thee for refuge, for there is no sin, O compassionate One, that can overcome Thy love for mankind.

Refrain: Have mercy on me, O God, have mercy on me.

For the sake of compassion, Thou didst humble Thyself, O Master, and draw near to Thy fallen sons. For in Thy love for mankind Thou dost go out to meet the fallen, and embracing and kissing them Thou hast granted them salvation: And if one reproacheth Thee for this, as One merciful, Thou art not angered with him, since Thou lovest mankind.

Refrain: Have mercy on me, O God, have mercy on me.

Most fearful will be the judgment passed upon me, O Master; for though I see that Thou art longsuffering and a Lover of mankind, I flee not to Thee nor call upon Thee with the words of the Prodigal, instead I pass the course of my life in slothfulness; be Thou merciful to me, and save me from condemnation, O compassionate One, for the sake of my penitence.

Refrain: Let us bless Father, Son, and Holy Spirit, the Lord!

We glorify not three Gods but one Godhead; in very truth we honor three Hypostases, the Father unbegotten, the Son begotten from the Father, and the Holy Spirit proceeding from the Father. One God in Three; and with faith we glorify each with the title of God.

Refrain: Most Holy Theotokos save us.

Theotokion: **F**rom the multitude of tribulations that beset me, O all-immaculate One, and the tempest of sorrows that overwhelm me, do thou, by thine intercessions, deliver me to the calm haven of salvation, and from all dangers save me, as thou art a fervent protector, that I may worthily glorify thee as the Theotokos throughout all ages.

That of the holy hierarchy, in Tone IV:

Irmos: The offspring of the Theotokos ...,

Refrain: Holy Hierarch Father Gregory, pray to God for us.

Thou standest now before the throne of the all-merciful One, one in likeness to the Theologians, and as one their equal, O all-wise Gregory, hierarch of Thessalonica, glory of the episcopate, adorned with the dignity of the high priesthood, ever serving God.

Refrain: Holy Hierarch Father Gregory, pray to God for us.

Knowing the purity of thine understanding, even before thy conception in the womb; God clearly revealed to the faithful Emperor that thou wouldst be an invincible champion of the Church; wherefore, by canonical consecration, thou wast sealed with the chrism of the high priesthood.

Refrain: Let us bless Father, Son, Holy Spirit, the Lord!

Thou didst clearly defeat and vanquish the faction of Akindynos, by the wisdom of thy teaching O glorious Gregory, Bishop of Thessalonica, and as smoke vanisheth, so didst thou vanquish their putrid foolishness by the thunderous voice of thy divine theology.

Both now ..., In thy womb, O Virgin, didst the Word of God, in His extreme goodness, restore the nature of man, which had been crushed beneath the passions, wholly renewing and sanctifying it. Wherefore being saved by thee, we glorify thee throughout all ages.

Refrain: We praise, we bless, we worship the Lord, praising and supremely exalting Him throughout all ages.

Katavasia: The offspring of the Theotokos * saved the Holy Children in the furnace. * He who was then prefigured hath now been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him throughout all ages

And then we chant the Hymn of the most holy Theotokos (the Magnificat)

ODE IX

The appointed canons from the Oktoechos. Then:

The first canon from the Triodion:

Irmos: Heaven stood amazed ...,

Refrain: Have mercy on me, O God, have mercy on me.

For my sake, Thou hast sacrificed the fatted calf, fill Thou now my thirsty soul with joy and gladness: I who was once lost, do Thou receive again. I who was once dead, do Thou Lead back to life, and having placed the divine robe of salvation upon me, clothe me with incorruption.

Refrain: Have mercy on me, O God, have mercy on me.

O ye souls which have wandered far from God, and are deprived of the divine gifts, come and with fervor turn back like the Prodigal and cry: O good Father Who art in the heavens, we have all sinned against Thee; do Thou be merciful to us and save us, for unto Thy mercy do we flee for refuge.

Refrain: Have mercy on me, O God, have mercy on me.

Since Thou art abundantly rich in compassion, loathe me not O Lord, O Lord, I have wasted my wealth in a multitude of pleasures, but fleeing to Thee, I cry aloud with the voice of the Prodigal: "I have sinned against Thee, do Thou save me who now flees to Thy mercy.

Refrain: Most Holy Theotokos save us.

Theotokion: I thy servant, have thee as my haven of salvation, and guide and protection; since thou art good, do thou entreat God, that I may be delivered from all tribulations and temptations, O Lady, for with love, I have placed all my hope in thee

That of the holy hierarch, in Tone IV:

Irmos: Let every mortal born on earth ... ,

Refrain: Holy Hierarch Father Gregory, pray to God for us.

A mirror divine wast thou, O Gregory, for in accordance with the divine image, thou hast kept thyself undefiled; and manfully establishing thy mind as master over the passions of the flesh, thou hast attained to that which is in accordance with God's likeness. Wherefore thou hast become the most glorious dwelling-place of the Holy Trinity.

Refrain: Holy Hierarch Father Gregory, pray to God for us.

Like an inspired winged angel, thou didst come to the aid of the pious Emperor, as one completely filled with the Holy Spirit, fighting against the vain-minded Balaam, who in his madness unjustly spake against the God of heaven; Wherefore thou didst justly gain the victory over him.

Glory ..., Wholly filled with heavenly wisdom, thou didst shine forth upon the world as light, teaching the dogmas of Orthodoxy. Befriending thyself to and loving Wisdom, O most wise one, thou didst conceive the fear of God within thyself, giving birth to the words of the Spirit.

Both now ..., We and all the faithful with one accord offer to thee a hymn of thanksgiving, for thou hast freed us from the ancient curse, O Birthgiver of God; by which we have gained through thee God's blessing, salvation, enlightenment and mercy, and eternal joy.

Katavasia: Let every mortal born on earth, * radiant with light, in spirit leap for joy; * and let the host of the angelic powers * celebrate and honor the holy feast of the Mother of God, * and let them cry aloud: * Rejoice! O all-blessed Theotokos, * thou pure Ever-Virgin.

The small litany:

Then, "Holy is our God ...": (Thrice)

Exapostilarion for the Resurrection Gospel of the week, then:

Glory ..., of the holy hierarch, in Tone III:

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 the 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 ..., from the Triodion:

Theotokion: O Sovereign Lady, Queen of all creation, * higher than all the heavenly hosts, * stretch out thy regal hand and preserve the world; * bless the priests who 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. * Count 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, 5 Resurrection Stichera, in the Tone of the week:

And 4 Stichera from the Triodion, in Tone I:

Verse: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation. * Let every breath praise the Lord.

In the world thou didst live a life of blessedness, * and now in heaven thou dost rejoice in the assembly of the blessed; * because thou wast meek, thou dwellest now in the land of the meek, O hierarch Gregory. * God hath made thee rich in the grace of working miracles, ** which thou dost bestow on those who honor thee.

Verse: I will confess Thee, O Lord, with my whole heart, * I will tell of all Thy wonders.

O blessed saint, thou didst plant the dogmas of Orthodoxy, * cutting down the thorns of heresy, * multiplying well the seeds of faith * by feeding them with the waters of thy words, * and as an active husbandman thou hast brought to God ** ears of wheat increased an hundredfold.

Verse: I will be glad and rejoice in Thee, * I will sing to Thy name, O Most High.

The bright glory of thy blameless life, O blessed saint, * hath amazed both angels and men. * For with steadfast purpose thou hast labored in the ascetic life, * showing thyself to be a worthy hierarch and minister of God, ** and His true friend.

Verse: Arise, O Lord my God, let Thy hands be lifted high; * forget not Thy paupers to the end.

Tone VI: **U**pon those walking in the darkness of sin, O Christ, * Thou hast shone forth as a guiding light * in this season of abstinence. * Do Thou also show unto us * the fragrant day of Thy Passion, * that we may cry unto Thee: ** Arise, O God, and have mercy on us.

Glory ..., Sticheron from the Triodion, in Tone VI:

Upon those walking in the darkness of sin, O Christ, * Thou hast shone forth as a guiding light * in this season of abstinence. * Do Thou also show unto us * the fragrant day of Thy Passion, * that we may cry unto Thee: ** Arise, O God, and have mercy on us.

Both now ..., in Tone II:

Most Blessed art Thou, O Virgin Theotokos, * for through Him Who became incarnate of thee is Hades led captive, * Adam recalled, the curse annulled, Eve set free, death slain, * and we are given life. Wherefore, we cry aloud in praise: * Blessed art Thou, O Christ God, * Who hast been thus well-pleased, glory to Thee.

Then the Great Doxology and after it the Resurrection Troparion:

Before the 1st Hour: Glory ..., Both now ..., Gospel Sticheron for the week.

AT LITURGY

Typika and Beatitudes: 6 in the Tone of the week, and 4 from ODE III of the holy hierarch:

Holding fast to the harp of thy divinely inspired teaching, we flee from every innovation of the heretics, and we slay all of them with thy holy writings, O Gregory.

The foolish wisdom of the heretics didst thou destroy O blessed one, bearing the Hypostatic Wisdom of God in thy heart, by which thou didst triumphantly defeat their putrid innovations.

Glory ..., O most wise one, thou didst put to death every carnal desire of the flesh, and through thine ascetic activities didst enliven the activity of thy soul, and by this thou wast revealed to be a divine instrument of theology.

Both now ..., With full knowledge and by mine own free choice, I have eagerly desired a shameful and prodigal life; but do thou bind my heart with divine love by thy holy intercessions, O Virgin and Bride of God.

Order of Troparia & Kontakia for a temple dedicated to a Saint/s:

Troparion of the Resurrection, in the Tone of the week.

Troparion of the Temple ...,

Troparion of the holy hierarch, in Tone VIII:

The light of Orthodoxy, support and teacher of the Church, * glory of monastics and invincible protector of theologians, * O wonderworker Gregory praise of Thessalonica and preacher of grace, ** pray thou without ceasing that our souls be saved.

Kontakion of the Temple:

Glory ..., Kontakion of the holy hierarch, in Tone VIII:

Holy and divine instrument of the highest wisdom, * joyful trumpet of theology, * with one accord we sing thy praises, O Gregory thou divinely inspired one. * But since thy mind standest before the original Mind, guide our minds to Him, O father, ** that we may cry to thee: Rejoice, thou preacher of grace.

Both now ..., Kontakion of the Triodion, in Tone VIII:

The season of virtuous action is now upon us, * the Judge is at the door. Let us arise and observe the Fast, * offering tears of compunction, and with almsgiving let us cry aloud: * We have sinned more than there be grains of sand in the sea; * but, do Thou spare us O creator of all, ** that we may receive crowns of incorruption.

Prokeimenon, in Tone V: Thou, O Lord, shalt keep us and shalt preserve us from this generation and for evermore.

Verse: Save me, O Lord, for a righteous man there is no more.

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

EPISTLE TO THE HEBREWS (DAY) (1:10 - 2:3)

Brethren: The Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest; and they all shall wax old as doth a garment; And as a vesture shalt thou fold them up, and they shall be changed: but thou art the same, and thy years shall not fail. But to which of the angels said he at any time, Sit on my right hand, until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. For if the word spoken by angels was steadfast, and every transgression and disobedience received a just recompense of reward; How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him;

EPISTLE TO THE HEBREWS (7:26 - 8:2)

Brethren: For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens; Who needeth not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the people's: for this he did once, when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated for evermore. Now of the things which we have spoken this is the sum: We have such an high priest, who is set on the right hand of the throne of the Majesty in the heavens; A minister of the sanctuary, and of the true tabernacle, which the Lord pitched, and not man.

Alleluia, in the Tone of the week. Then:

For the holy hierarch: Alleluia, in Tone 2: The mouth of the righteous shall meditate wisdom, and his tongue shall speak of judgment.

GOSPEL ACCORDING TO ST. MARK (2:1-12)

At that time: Jesus entered into Capernaum after some days; and it was noised that he was in the house. And straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door: and he preached the word unto them. And they come unto him, bringing one sick of the palsy, which was borne of four. And when they could not come nigh unto him for the press, they uncovered the roof where he was: and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. But there was certain of the scribes sitting there, and reasoning in their hearts, Why doth this man thus speak blasphemies? who can forgive sins but God only? And immediately when Jesus perceived in his spirit that they so reasoned within themselves, he said unto them, Why reason ye these things in your hearts? Whether is it easier to say to the sick of the palsy, Thy sins be forgiven thee; or to say, Arise, and take up thy bed, and walk? But that ye may know that the Son of man hath power on earth to forgive sins, (he saith to the sick of the palsy,) I say unto thee, Arise, and take up thy bed, and go thy way into thine house. And immediately he arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion.

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

The Lord said unto 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 an 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 an 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 Hymn: Praise the Lord from the heavens, praise Him in the highest.

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

VESPERS ON SUNDAY EVENING

(There is no chanting of the Psalter)

On “Lord I have cried ...,” 10 Stichera: 4 penitential Stichera in the Tone of the week, and then the following 3 Stichera from the Triodion:

Two by Joseph, in Tone VIII:

Countless times have I sinned against Thee, * and countless torments await me: * the gnashing of teeth and weeping that findeth no comfort, * the fire of Gehenna, the darkness of Tartar. * O most righteous judge, grant me tears, * that I may receive forgiveness for the many wicked things I have done, * as I fast and cry unto Thee: * O Master Christ have compassion upon me, ** in Thy great and abundant mercy.

I have gone astray upon the mountains of grievous sin: * do Thou seek me, O Word, * and call me back to Thee, * and drive out from my mind all the ways of wickedness. * Restore me from death to life and cleanse me by fasting, * as I weep unceasingly and cry to Thee: ** O Master Christ have compassion upon me, in Thy great and abundant mercy.

One by Theodore, in Tone VIII:

As we start upon the third week of the Fast, O ye faithful, * let us glorify the Holy Trinity, * and joyfully pass through the time that remaineth. * Withering the passions of the flesh from our souls, * let us gather divine flowers, weaving garlands for the queen of days, * that with crowns upon our heads we may sing ** in praise of Christ the Conqueror.

Then 3 Stichera from the Menaion;

Glory ..., Both now ..., the Theotokion from the Menaion.

Entrance with the censer, “O joyous Light ...”:

Great Prokeimenon, in Tone VIII:

Prokeimenon: Turn not Thy countenance away from Thy servant, for I am afflicted; quickly hearken unto me. * Attend unto my soul and deliver it;

Verse 1: May Thy salvation, O God, be quick to help me.

Verse 2: Let beggars behold it and be glad.

Verse 3: Seek after God, and your soul shall live.

And then once more, Turn not Thy countenance away ...,

At this point the priest (in the Altar) removeth his Phelonion and changeth his Epitrachelion to one of a dark color (black or dark purple); The covers on the Icon-stands and the other coverings in the church are also changed.

After “Vouchsafe O Lord ...”:

Litany: Let us complete ...,

Note: from this point on, the choir chanteth the responses according to the penitential Lenten melody.

Aposticha, in Tone VIII:

Having cast from my disordered mind the Father’s bridle, * I have lived with bestial thoughts of sin, * and wretched as I am, I have wasted all of my life in Prodigality. * Forsaking the food that giveth strength to man’s heart, * I have fed upon the fleeting pleasures of life. * But, O good Father, shut me not out from Thy compassionate love for mankind, ** but open it unto me as Thou once did unto the Prodigal Son, and save me.

Verse: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her mistress, so do our eyes look unto the Lord our God, * until He take pity on us.

Repeat: **H**aving cast from my disordered mind ...,

Verse: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, * and abasement on the proud.

Of the holy martyrs, in Tone VIII:

O martyrs of the Lord, ye hallow every place * and heal all manner of infirmities; * and now we entreat you to pray on our behalf ** that our souls may be delivered from the snares of the enemy.

Glory from the Menaion, if there is one, then:

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

Those in heaven hymn thee, * O divinely joyous Mother unwedded, * and we glorify thine inscrutable birthgiving, O Theotokos; ** pray that our souls be saved!

“Now lettest Thou Thy servant depart ...,” Trisagion. Then:

In Tone V:

O Theotokos and Virgin, rejoice, O Mary, full of grace; the Lord is with thee; blessed art thou among women, and blessed is the Fruit of thy womb, for thou hast borne the Savior of our souls. **(Prostration)**

Glory ...,

O Baptist of Christ, be mindful of us all, that we may be delivered from our iniquities, for unto thee is given the grace to pray on behalf of us all. **(Prostration)**

Both now ...,

Pray for us, holy apostles and all ye saints, that we may be delivered from perils and afflictions: for ye are our fervent supplicants before the Savior. **(Prostration)**

We take refuge beneath thy tender mercy O Theotokos: despise not our supplications in distress: but deliver us from perils, for thou alone art pure and blessed. **(No prostration)**

Lord Have Mercy (40 Times)

Glory ..., Both now ...,

More honorable than the cherubim, and beyond compare more glorious than the seraphim, who without corruption gavest birth to God the word, the very Theotokos thee do we magnify.

In the name of the Lord father (master) bless!

Priest: He that is blessed, Christ our God, always, now and ever, and unto the ages of ages.

Reader: Amen. **O** Heavenly King, strengthen Orthodox Christians, establish the Faith, subdue the nations, give peace to the world, keep well this city (or habitation, or town); settle our departed fathers and brethren in the tabernacles of the righteous, and receive us in penitence and confession, for Thou art good and the Lover of mankind.

Then the Prayer of St Ephraim (once only)

Priest: **O** Lord and Master of my life, a spirit of idleness, despondency, ambition, and idle talking give me not. **(Prostration)**

But rather a spirit of chastity, humble-mindedness, patience, and love bestow upon me Thy servant. **(Prostration)**

Yea, O Lord King, grant me to see my own failings and not condemn my brother; for blessed art Thou unto the ages of ages. Amen. (Prostration)

Priest: Glory to Thee, O Christ God our hope, glory be to Thee

Choir: Glory ..., Both now ..., Amen, Lord, have mercy (Thrice), father (master) bless.

Priest: (The dismissal)