

THE 17th DAY OF THE MONTH OF NOVEMBER
COMMEMORATION OF OUR FATHER AMONG THE SAINTS, GREGORY THE
WONDERWORKER, BISHOP OF NEO-CAESAREA
AT VESPERS

At "Lord, I have cried ...," six stichera, in Tone VIII:

Spec. Mel.: "What shall we call thee ...":

What shall we call thee, O Gregory? * Master, for thou didst subject the passions to thy mind! * Husbandman, for thou didst reap the fruit of wisdom! * One who hath been vouchsafed vision divine, * and hath been catechized with heavenly theology; * a most sacred performer of the mysteries * and most wondrous worker of miracles. * Pray thou that our souls be saved. (Twice)

What shall I call thee now, O Gregory? * Mighty destroyer of godless impiety, * one that setteth the laws of piety, * wise teacher, * and bestower of invincible peace, * unvanquished overthrower of armies, * thou who ever abidest in the mountains * and lookest down upon them that are in the cities. * Pray thou that our souls be saved. (Twice)

What now shall I proclaim thee, O venerable one? * Emulator of the apostles, * as a worker of miracles, * who didst restrain the river by the invocation of Christ * and dried up the lake which was the cause of contention between brethren, * who dispersed the synagogue opposed to God, * and increased and enlightened Christian assemblies. * Pray thou that our souls be saved.

What now shall I proclaim thee, O venerable one? * Guide of them that are astray * and physician of the ailing, * bestower of an abundance of necessities upon them that ask, * most mighty persecutor of demons, * one who urged the struggle of martyrdom, * and was prophetically illumined with graces, O right glorious one. * Pray thou that our souls be saved.

Glory ..., in Tone VI:

Having most wisely entered the depths of knowledge, O hierarch of Christ, thou didst acquire the vision of the Trinity; foreseeing unwaveringly in the Spirit Christ our God, thou dost pour forth upon us an abyss of miracles, having made the watery nature of the sea solid and changed the pagan priest's dark delusion into belief, thou didst persuade the persecutors to believe truly and didst show thyself to them as a pillar of the virtues of piety; and through thy miracles thou wast called a prophet. Wherefore, we beseech thee, cease thou never to entreat the Savior in our behalf, that our souls be saved.

Now and ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "On the third day ...":

Seeing Thee crucified, O Christ, she that bare Thee cried out: What strange mystery is this that I see, O my Son? How is it that Thou diest, hung upon a Tree in the flesh, O Bestower of life?

At the Aposticha, the stichera from the Oktoechos.

Glory ..., in Tone VI:

The wakefulness of God was given thee, O wise one, as it had been given to Daniel; for, as a dream was revealed to him, so was the mystery of the Faith disclosed to thee. Wherefore, O venerable father, pray thou that our souls be saved.

Now and ever ..., Theotokion, or this Stavrotheotokion:

The all-pure one, as she beheld Thee hung upon the Cross, cried out, weeping maternally: O my Son and my God, my sweetest Child, how can I endure Thy shameful suffering?

Troparion, in Tone VIII:

By vigilance in prayer and continuance in the working of miracles, thou didst acquire the name of thy worthy deeds. Yet pray thou to Christ God, O father Gregory, that He enlighten our souls, lest we sleep unto death.

Glory ..., Now and ever ..., Theotokion, or Stavrotheotokion.

AT MATINS

Both canons from the Oktoechos, and that of the saint, with six troparia, the acrostic whereof is: "I shall weave praise for Gregory the Wonderworker," the composition of Theophanes, in Tone VIII:

ODE I

Irmos: **The staff of Moses once working a wonder, striking the sea in the form of a cross and dividing it, drowned the mounted tyrant Pharaoh and saved Israel, who fled on foot chanting a hymn unto God.**

O father Gregory, do thou now splendidly show forth the divine activity of thy wonders in me, delivering me from the abyss of my transgressions and enlightening me with thy radiance, that I may hymn thee as is meet, O blessed one.

As one who is skillful, sensible and wise, thou didst prefer nobility of soul to the passions of the flesh, O blessed one, industriously assembling the dogmas of wisdom whereby the soul that draweth nigh to God is nourished, O Gregory.

When thou hadst acquired chastity as a sister, as a good companion, O Gregory, the wicked serpent, beholding thee, raised up hatred against thee. But thou didst put him to shame, O father, by thy longsuffering, healing the woman who was held fast in the clutches of passion.

Residing in a strange land, O venerable one, in thy virtue thou wast manifest to all as honorable, pious and God-loving, having received the gift of working wonders from God, whereby thou hast been known, O divinely eloquent one, shining forth in the world like the sun.

Theotokion: **T**hou wast put forth as a shoot from a royal root, O pure one, and, in manner surpassing comprehension and thought, thou didst of thy pure blood give birth unto Christ the King, the incarnate Word of God, Who is of two natures, yet a single hypostasis.

ODE III

Irmos: **O Christ, Who in the beginning established the heavens in wisdom and founded the earth upon the waters, make me steadfast upon the rock of Thy commandments, for none is holy as Thee, O Thou that alone lovest mankind.**

Having cleansed thy mind of the turbulence of the passions, and, being full of vision most wise, thou wast shown to be magnificent, an abode of wisdom, and wast enriched with the gift of prophecy, O Gregory.

Being conversant in the divinely inspired Scriptures, O most blessed one, and having clearly chosen a different way of life, thou didst establish within thyself the single image of virtue, O divinely wise Gregory.

O divinely revealed one, having obtained the mystery of theology through divine initiation, enlighten us, that we may honor the Trinity consubstantial, one in essence, uncreated and equally everlasting.

Instructed by God, in that thou didst seek Him with love, thou didst have the pure Theotokos Mary and the son of thunder as instructors in the mysteries, guiding thee to the light of the Trinity, O divinely eloquent one.

Theotokion: O pure Maiden, we all know thee to be the staff which budded forth Christ, the Flower of incorruption, and the golden censer who held in thine arms the Burning Coal of the divine Essence, O divinely blessed one.

Sedalion, in Tone III: Spec. Mel.: "Of the divine faith ...":

Thou wast a new Moses in thy works, receiving the tablets of faith on the mountain of mystical divine revelation, setting down as law for the people the piety of the mystery of the Trinity, O Gregory. Wherefore, all we, the faithful, honor thy memory, asking for great mercy through thee. **(Twice)**

Glory ..., Now and ever ..., Theotokion:

Thou wast a divine tabernacle of the Word, O thou only pure Virgin Mother, who hast surpassed the angels in purity. With the divine waters of thy prayers do thou cleanse me who, more than all others, have been defiled by carnal transgressions, O pure one, granting me great mercy.

Or this Stavrotheotokion: The incorrupt Virgin Mother, the unblemished ewe-lamb of the Word, beholding Him that budded forth from her without pain hanging upon the Cross, lamenting maternally, cried out: Woe is me, O my Child! How is it that Thou sufferest willingly, wishing to deliver men from the shame of the passions?

ODE IV

Irmos: Thou art my strength, O Lord, Thou art my power; Thou art my God, Thou art my joy, Who, without leaving the bosom of the Father, hast visited our lowliness. Wherefore, with the prophet Habbakuk, I cry to Thee: Glory to Thy power, O Lover of mankind!

Having ploughed the good earth, O divinely wise father, and sown the seed of the Word, thou dost ever now evangelically increase thy yield an hundredfold, O Gregory, by thy teachings bringing to God them that chant: Glory to Thy power, O Lover of mankind!

Thy life, shining forth like lightning, O father, hath dispelled the deception of the demons; for their darkness could not withstand the light of thy virtues. Wherefore, the minister of spiritually pernicious deception, moved like the stone he beheld, was enlightened.

Thou wast vouchsafed to behold the darkness of most divine Light, O father, and, having received the divinely written law like Moses, thou didst obtain the precision of theology. Hence, thou hast been shown to be a law-giver of the Church of Christ, O divinely wise Gregory.

Having turned away from the foolish talk of the rhetors and being enlightened by the word of grace, O father, thou didst truly receive the apostles' power over the demons, for the prince of darkness fled before thy brilliant splendor.

Theotokion: From of old the ark prefigured thee, O all-immaculate one, who received within thy womb the divinely written Law, ineffably conceiving the life-creating Word, Who doth richly nourish the souls of them that cry: Glory to Thy power, O Lover of mankind!

ODE V

Irmos: Why hast Thou turned Thy face from me, O Light unwaning? Why hath a strange darkness covered me, wretch that I am? But turn me to the light of Thy commandments, and guide my steps, I pray Thee!

Having loosened hardened hearts with the husbandry of thy words, thou didst cast upon them the divine seed, O hierarch, and didst bring an abundant harvest, the salvation of the faithful, unto the Deliverer, O divinely eloquent one.

Phaedimus, the servant of God, aflame with zeal, piously trusting in God, Who knoweth all things, and in thine honorable life, O divinely eloquent father Gregory, anointed thee even though thou hadst not come to him.

With the streams of thy precepts thou didst quench idolatrous immolations, and didst establish the faithful through thy teachings, O most wise one, having, like Samuel, ascended the mountain through visions, and being also like an oak in thy steadfastness.

O divinely wise and holy hierarch, by thy prayers deliver me from evil and grievous circumstances, and rend asunder the handwriting of my transgressions, O father, for thou art a priest who hast received from God the power to loose transgressions.

Theotokion: O Virgin, thou wast adorned with the all-pure beauties of thy virginity, and thou didst cover the misshapen shame of the first Eve, having given birth to Christ, Who bestoweth upon them that honor thee the garment of immortality.

ODE VI

Irmos: Cleanse me, O Savior, for many are my transgressions, and lead me up from the abyss of evils, I pray, for to Thee have I cried, and Thou hast heard me, O God of my salvation.

The lake which was the cause of contention between brethren didst thou dry up in miraculous fashion; and thou didst cause the rushing of the river to cease, O most wise one, for when thou didst plant thy staff, it took root and grew at thy divine behest, O Gregory.

Godly zeal consumed thee, O thou that art most rich in grace, for, unable to endure the sight of an insult to God, O divinely eloquent one, thou didst destroy the vain-minded by thy prayers.

The wretched and impious Jew, who wished to destroy thee, did himself die, showing thee forth as a fulfiller of the dogmas of God, Who doth glorify thee, O divinely wise Gregory.

Theotokion: The Spirit, Who worketh all things, came down upon thee, O all-immaculate one, and the Word of God made His abode within thee, ineffably becoming flesh, yet remaining unchanged.

Kontakion, in Tone II: Spec. Mel.: "Seeking the highest ...":

Receiving the power to work many miracles, thou didst terrify the demons with awesome signs, and didst dispel the diseases of men, O most wise Gregory. And thou wast called the wonderworker, receiving this title from thy works.

Ikos: Where shall I, wretch that I am, begin to weave praises, beholding so many and most wondrous things? If I begin with the life of the venerable one, I will not in any way be able to proceed; for his divine life surpasseth all comprehension. And if I begin with his miracles, I shall be ashamed to try to proceed any further, for they are more numerous than the sands of the sea. For this cause is he called the wonderworker, receiving this title because of his works.

ODE VII

Irmos: Once, in Babylon, the fire stood in awe of the condescension of God; wherefore, the youths, dancing with joyous step in the furnace, as in a meadow, chanted: Blessed art Thou, O God of our fathers!

The boast of the fathers and pride of the holy teachers, the luminary of the Church and immovable pillar of piety hast thou been shown to be, O Gregory, who criest out: Blessed is the God of our fathers!

Shining forth in miracles, thou didst enlighten the whole world, O divinely wise Gregory; wherefore, having assembled together, we bless thee, nurtured by thy words and chanting: Blessed is the God of our fathers!

O divinely wise one, thou hast poured forth healing upon all the infirm; for most abundant and wonderworking grace was poured into thy mouth, whereby thou didst cry: Blessed is the God of our fathers!

Theotokion: **N**ow are all things full of divine light through thee, O all-pure one; for thou art shown to be the door through which God hath communed with the world, enlightening them that cry with faith: Blessed is the God of our fathers!

ODE VIII

Irmos: **M**adly did the Chaldean tyrant heat the furnace sevenfold for the pious ones; but, beholding them saved by a better power, he cried out to the Creator and Deliverer: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Enriched by thee with the radiance of the consubstantial and honored Trinity and celebrating now thy festival, O Gregory, we ask to be illumined with wonderworking grace, crying aloud to the Master: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Receiving the radiance of the sovereign Godhead like a newly revealed mirror, thou hast illumined the world with rays of light, beaming down Orthodoxy upon them that melodiously chant: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Protected by God, O most wise one, thou wast preserved in hiding on the mountain for them that honor God, as a source of piety, like another Moses the law-giver; and thou didst teach them to hymn the Creator and Deliverer, singing: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

Theotokion: **T**hou wast the abode of the unwaning Light, O all-pure one, shining with the beauties of virginity and illumining all that from the depths of their souls confess thee to be the true Theotokos and who chant: Ye children, bless; ye priests, hymn; ye people, exalt Him supremely for all ages!

ODE IX

Irmos: **H**eaven is struck with awe, and the ends of the earth are amazed that God hath appeared to men in the flesh, and that thy womb hath become more spacious than the heavens. Wherefore, the legions of men and angels magnify thee as the Theotokos.

Shining with the light of thy most exemplary life, thou dost now stand before the great Light, crowned as a victor with divinely wrought miracles, O divinely wise wonderworker, venerable hierarch, father Gregory, thou beacon of the Church and adornment of the Orthodox.

In thy supplications do thou now beg that the royal elect and sanctified priesthood be guided aright, O wonderworker, and ask thou that they that now faithfully celebrate thy memory receive the Kingdom of heaven and that they be vouchsafed divine gladness.

Having put down the attacks of the demons and subjected the reasoning of thy flesh, O wonderworker, as a venerable and guileless hierarch, arrayed in the garment of righteousness, thou dost stand before the throne of the King of all with boldness, O most blessed one.

Theotokion: O Virgin Mother of God, thou art revealed as she who, in manner transcending nature, gaveth birth in the flesh to the good Word, Whom the Father poured forth from His heart before all ages, in that He is good. Him do we now know as more exalted than all bodies, even though He hath been clothed in a body.

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

Thou didst shine forth in miracles, O wonderworker Gregory, and didst deliver the pagan priest from corruption and demonic deception by moving a stone at thy command; and, having dried up a lake, thou didst restrain a river. Wherefore, we all praise thee together, O thrice-blessed one.

Theotokion, in the same melody:

Rejoice, thou boast of the faithful, confirmation of the venerable! Rejoice, glory of the righteous! Rejoice, thou light of them that are in darkness! Rejoice, most holy temple! Rejoice, paradise of God! Rejoice, loosing of the curse, O blessed Mary!

After the Aposticha from the Oktoechos, this sticheron to the saint, in Tone IV:

Stichos: Thy priests shall be clothed in righteousness, and Thy righteous shall rejoice.

Having received the election of the priesthood from God and been vested in a divine robe from on high, thou didst show forth those who before were children of unbelief to be children and heirs of the light; for the grace of the wisdom of God was poured forth in thy mouth, O most blessed Gregory, performer of most glorious deeds. Wherefore, now, on the day of thy commemoration, entreat Christ God in behalf of our souls.

Glory ..., in Tone VIII:

Filled with awe by the hierarch renowned for his wonders, inanimate things were altered; for a lake which was the cause of dissension between two brethren dried up, and a staff grew, restraining a river; a stone moved at thy command, leading the unbelieving to knowledge of God. For his sake, O God, grant our souls great mercy.

Now and ever ..., Theotokion, or this Stavrotheotokion:

Spec. Mel.: "O most glorious wonder ...":

What vision is this * which mine eyes behold, * O Master? * Thou that sustainest all creation art hung upon a tree, * and diest, granting life unto all. * Thus did the Theotokos say, lamenting, * when she saw lifted up upon the Cross * the God and man * Who had ineffably shone forth from her.

AT LITURGY

On the Beatitudes, four troparia from the Oktoechos, and four from Ode III of the canon to the saint.

Having cleansed thy mind of the turbulence of the passions, and, being full of vision most wise, thou wast shown to be magnificent, an abode of wisdom, and wast enriched with the gift of prophecy, O Gregory.

Being conversant in the divinely inspired Scriptures, O most blessed one, and having clearly chosen a different way of life, thou didst establish within thyself the single image of virtue, O divinely wise Gregory.

O divinely revealed one, having obtained the mystery of theology through divine initiation, enlighten us, that we may honor the Trinity consubstantial, one in essence, uncreated and equally everlasting.

Theotokion: **O** pure Maiden, we all know thee to be the staff which budded forth Christ, the Flower of incorruption, and the golden censer who held in thine arms the Burning Coal of the divine Essence, O divinely blessed one.

Troparion, in Tone VIII:

By vigilance in prayer and continuance in the working of miracles, thou didst acquire the name of thy worthy deeds. Yet pray thou to Christ God, O father Gregory, that He enlighten our souls, lest we sleep unto death.

Kontakion, in Tone II:

Receiving the power to work many miracles, thou didst terrify the demons with awesome signs, and didst dispel the diseases of men, O most wise Gregory. And thou wast called the wonderworker, receiving this title from thy works.

Prokimenon, in Tone VII: Precious in the sight of the Lord is the death of His saints.

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

THE FIRST EPISTLE OF ST. PAUL TO THE CORINTHIANS [12:7-11]

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

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

THE GOSPEL ACCORDING TO ST. MATHEW [10:1, 5-8]

And when [Jesus] had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. These twelve Jesus sent forth, and commanded them, saying: Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not, but go rather to the lost sheep of the house of Israel. And as ye go, preach, saying: The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give.

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