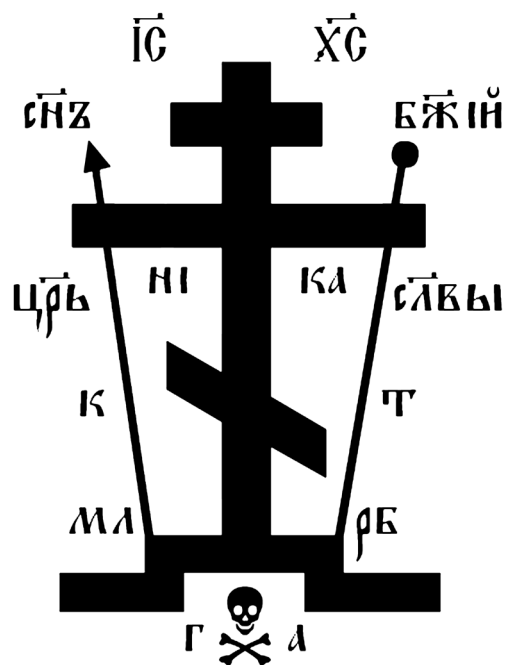


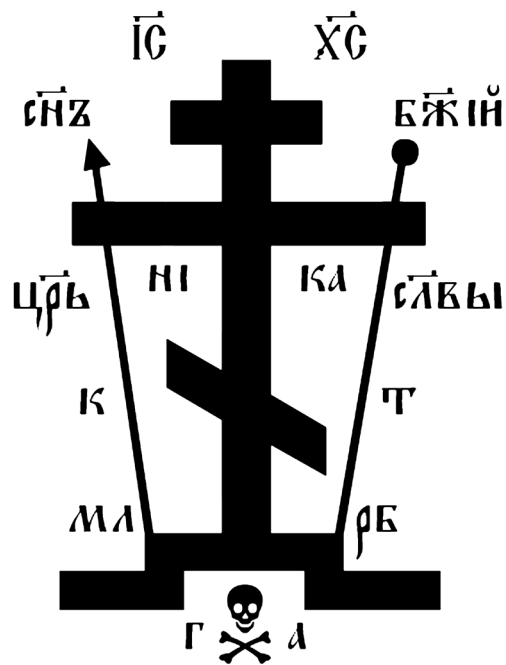


Music for the Second Sunday in Great Lent Saint Gregory Palamas

Δόμνι Ϟτ̃ίχχ жένч мѹρονόгнч
Holy Myrrh-bearers
 Ο Οἶκος τῶν Ἀγίων Μυροφόρων

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The Lenten Triodion
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Choral arrangements from
Music for the Second Sunday of Great Lent
© 1996 Timothy J. Clader

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Music for the Second Sunday of Great Lent

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Great Vespers

Lord, I Have Cried

To Lord, I have cried, ten stichera are sung, six of the Resurrection in the Tone of the week from the Octoechos, and the following three in honour of the saint, the first of them being repeated:

Tone II

Stichos: From the morning watch until night, from the morning watch:



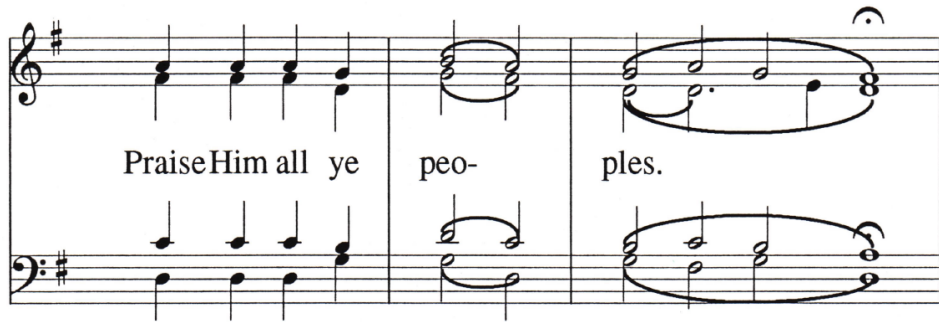
What hymns of praise shall we sing in honour of the holy bishop?/ He is the trumpet of theology,/ the herald of the fire of grace,/ the honoured vessel of the Spirit,/ the unshaken pillar of the Church,/ the great joy of the inhabited earth,/ the river of wisdom,/ the candlestick of the light,// the shining star that makes glorious the whole creation.

Stichos: For with the Lord there is mercy, and with Him is plenteous redemption:



What hymns of praise shall we sing in honour of the holy bishop?/ He is the trumpet of theology,/ the herald of the fire of grace,/ the honoured vessel of the Spirit,/ the unshaken pillar of the Church,/ the great joy of the inhabited earth,/ the river of wisdom,/ the candlestick of the light,// the shining star that makes glorious the whole creation.

Stichos: O praise the Lord, all ye nations:



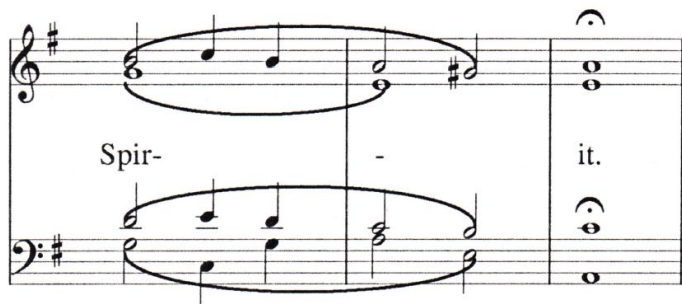
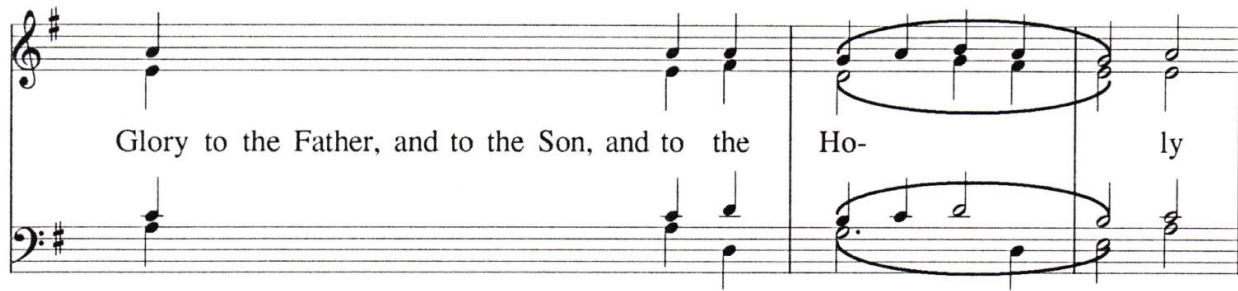
What words of song shall we weave as a garland,/ to crown the holy bishop?/ He is the champion of true devotion/ and the adversary of ungodliness,/ the fervent protector of the Faith,/ the great guide and teacher,/ the well-tuned harp of the Spirit,/ the golden tongue, the fountain that flows with waters of healing for the faithful,// Gregory the great and marvellous.

Stichos: For He hath made His mercy to prevail over us:



With what words shall we who dwell on earth/ praise the holy bishop?/ He is the teacher of the Church,/ the herald of the light of God,/ the initiate of the heavenly mysteries of the Trinity,/ the chief adornment of the monastic life,/ renowned alike in action and in contemplation,/ the glory of Thessalonica;// and now he dwells in heaven with the great and glorious martyr Demetrius, whose relics flow with holy oil.

Glory, Tone VI



Thrice-blessed saint,/ most holy father,/ good shepherd and disciple of Christ the Chief Shepherd,/ thou hast laid down thy life for thy sheep./ And now in thine intercessions, O God-bearing Gregory our father,// pray that great mercy may be granted to our souls.

Both now...

Then the Dogmatic Theotokion in the Tone of the week.

Aposticha

We sing the Aposticha in the Tone of the week from the Octoechos, and then:

Glory, Tone VIII



Thy tongue, watchful in teaching, rings in the ears of our heart/ and awakens the souls of the slothful./ Thy words, inspired by God,/ are a ladder leading us from earth to heaven./ O Gregory, wonder of Thessaly,/ pray to Christ without ceasing,// that we who honour thee may be illumined with the divine light.

Both Now, Theotokion, Tone VIII



O unwedded Virgin who didst ineffably conceive God in the flesh,/ Mother of God Most High:/ Accept the entreaties of thy servants,/ O most immaculate one,/ granting unto all cleansing of transgressions;/ and, accepting now our supplications,// pray thou that we all be saved.

Matins

After the Six Psalms and the Great Litany we sing God is the Lord, followed by the troparion (apolytikion) of the Resurrection (twice)

Glory be to the Father...; *and the troparion (apolytikion) of the saint:*

Troparion, Tone VIII

O Gregory the Wonderworker, light of Orthodoxy,/ support and teacher of the Church,/ glory of monks and invincible protector of theologians,/ pride of Thessalonica and preacher of grace,// pray without ceasing for the salvation of our souls.

Both now...

Theotokion, Tone VIII

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 Theotokos who gave Thee birth and prayeth for us;// and save Thy despairing people, O our Savior!

Stichera Following Psalm 50

Obikhod, Tone VIII and VI

Glory to the Father, and to the Son, and to the Ho- ly Spir-

The first system of musical notation is in G major (one sharp) and 4/4 time. It consists of a treble and bass staff. The melody is primarily in the treble staff, with the bass staff providing harmonic support. The lyrics are: "Glory to the Father, and to the Son, and to the Ho- ly Spir-".

it. The doors of re- pen- tance do Thou

The second system continues the melody. It includes a double bar line and a repeat sign. The lyrics are: "it. The doors of re- pen- tance do Thou".

open to me, O Giv- er of life,

The third system continues the melody. The lyrics are: "open to me, O Giv- er of life,".

for my spirit waketh at dawn toward Thy ho- ly tem- ple,

The fourth system continues the melody. The lyrics are: "for my spirit waketh at dawn toward Thy ho- ly tem- ple,".

bearing a temple of the body all de- filed.

But in Thy compassion, cleanse it

by the lov- ing kind- ness of Thy mer- cy. Both now and ever, and unto the

a- ges of a- ges. A- - men.

Guide me in the paths of salvation, O The- o- tok- os,

for I have defiled my soul with shame- ful sins,

and have wasted my life in sloth- ful- ness, but by thine in- ter- ces- sions

de- liv- er me from all un- clean- ness. Have mercy on me, O God,

according to Thy great mer- cy;

This musical system consists of a treble and bass staff in G major (one sharp). The treble staff has a melody starting on G4, moving to A4, then a half note G4-A4, and ending on G4. The bass staff provides a harmonic accompaniment, starting on G3, moving to A3, then a half note G3-A3, and ending on G3. The lyrics are placed below the notes.

and according to the multitude of Thy com- pas- sions,

This musical system continues the melody. The treble staff has a melody starting on G4, moving to A4, then a half note G4-A4, and ending on G4. The bass staff provides a harmonic accompaniment, starting on G3, moving to A3, then a half note G3-A3, and ending on G3. The lyrics are placed below the notes.

blot out my trans- gres- sion.

This musical system continues the melody. The treble staff has a melody starting on G4, moving to A4, then a half note G4-A4, and ending on G4. The bass staff provides a harmonic accompaniment, starting on G3, moving to A3, then a half note G3-A3, and ending on G3. The lyrics are placed below the notes.

When I think of the evil things I have done, I, a wretch- ed one,

This musical system continues the melody. The treble staff has a melody starting on G4, moving to A4, then a half note G4-A4, and ending on G4. The bass staff provides a harmonic accompaniment, starting on G3, moving to A3, then a half note G3-A3, and ending on G3. The lyrics are placed below the notes.

I tremble at the fearful day of judge-ment;

but trusting in the mercy of Thy loving-kind-ness,

like David do I cry un-to Thee: Have mer-cy on me, O God,

ac-cor-ding to Thy great mer-cy.

The Canon

We use four troparia (including the Irmos) from the Canon of the Resurrection in the Tone of the week, from the Octoechos; four troparia from the first canon in the Triodion, and six troparia from the second canon, in honour of the saint.

Ode I

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

Shedding fervent tears, let us cry to Thee with the words of the Prodigal, O Father and God of all, and let us fall down before Thee, saying: We have sinned, departing far from Thee, and we have made ourselves the slaves of lust; accept our repentance.

Thou hast conferred upon me a royal birthright, becoming man for my sake, O Word; but I have despised Thy gift, and I am bitterly condemned to feed swine, the offspring of my sins. But in Thy compassion spare me, O Saviour.

I kneel before Thee, as the Prodigal Son of old, O Lord and Master: 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 make me once again Thy son, O Saviour who lovest mankind.

Theotokion

O Virgin full of divine grace, through thee human nature was counted worthy of God's revelation, for thou art the only mediator between God and man; and rightly thou art glorified by all of us as the Mother of God.

Canon of the Saint

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

O orators who speak of things divine, O chosen theologians and every tongue inspired by God, come and unite together, that ye may rightly sing in praise of holy Gregory, the herald of the Spirit.

Let us praise Gregory the great, the pillar of the Faith, the champion of the Church, the good shepherd of Thessalonica and the true glory of the order of bishops.

From earliest childhood thou hast desired the higher life and the path of perfection, O holy father Gregory, and thou hast proved a true follower and companion of thy namesake Gregory the Theologian.

Theotokion

O Undefined, be thou to me a path of life, guiding me to the dwelling-place of God. For I have wandered astray and fallen into the pit of evil: through thy mediation, lead me back.

Katavasia - Ode I

I will op- en my mouth, and with the Spirit will it be filled,

This system of musical notation is for the first line of the text. It consists of a treble and a bass staff, both in the key of D major (indicated by a sharp sign on the F line). The melody is written in a simple, homophonic style with quarter and eighth notes. The lyrics are: "I will op- en my mouth, and with the Spirit will it be filled,".

and I shall ut- ter discourse unto the Queen and Moth- er,

This system of musical notation is for the second line of the text. It continues the melody from the first system. The lyrics are: "and I shall ut- ter discourse unto the Queen and Moth- er,".

and shall appear, keeping splen- did fes- ti- val;

This system of musical notation is for the third line of the text. It continues the melody. The lyrics are: "and shall appear, keeping splen- did fes- ti- val;".

and, rejoicing, I will hymn her won- ders.

This system of musical notation is for the fourth line of the text. It concludes the piece with a final cadence. The lyrics are: "and, rejoicing, I will hymn her won- ders.".

Ode III

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

When I consider my actions, and how I have departed far from Thee, wasting in prodigal desires the wealth which Thou hast given me, I am filled with fear and in repentance I cry out to Thee, my Father and my God: I have sinned, save me.

Sinning on earth, I am afraid of heaven; for at the Last Day it will be my accuser, O Word of God, when all things stand before Thee and submit to Thy righteous judgement.

I fed on dark and swinish thoughts when, like the Prodigal, I left Thee, O Saviour, and went into a far country; but now I cry: I have sinned against Thee, I have sinned; save me, for fervently I run for refuge to Thy tender mercy.

Theotokion

Adam's nature was made godlike, O Virgin, when without undergoing change God took flesh within thy womb; and we who were deceived of old by the hope of becoming gods, have been set free from the ancient condemnation.

Canon of the Saint

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

Holding fast to thy inspired teaching, we reject every false invention of the heretics, and we put them all to flight with thy holy writings, O Gregory

O blessed of God, thou hast refuted the foolish wisdom of the heretics. He who is Himself the true Wisdom came to dwell in thy heart, and with His aid triumphantly thou hast broken their rebellious pride.

In thy wisdom thou hast put to death every lust of the flesh that is condemned to perish, and through asceticism thou hast brought thy soul to life, devoting all its powers to the contemplation of God.

Theotokion

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

Katavasia – Ode III

O The- o- tok- os, thou living and abundant foun- tain:

This system of musical notation is for the first line of the hymn. It consists of a treble and a bass staff, both in the key of D major (indicated by two sharps). The melody is written in a simple, homophonic style with quarter and half notes. The lyrics are written below the notes, with hyphens indicating syllables that span across notes.

in thy divine glo- ry es- tab- lish those who hymn thee,

This system continues the melody from the first system. It maintains the same key and homophonic style. The lyrics continue with 'in thy divine glo- ry es- tab- lish those who hymn thee,'.

and spiritually forming them- selves in- to a choir;

This system continues the melody. The lyrics are 'and spiritually forming them- selves in- to a choir;'. The musical notation uses a mix of quarter and half notes.

and vouchsafe unto them crowns of glo- ry.

This system concludes the hymn. It features a final cadence with a double bar line. The lyrics are 'and vouchsafe unto them crowns of glo- ry.'. The notation includes a final chord in the treble staff and a half note in the bass staff.

Kontakion, Tone IV

The season of the virtues now has come,/ and the Judge is at the door./ Let us not hold-back with darkened face, but let us keep the Fast,/ offering tears, contrition and almsgiving;/ and let us cry: our sins are more in number than the sand of the sea;/ but, Deliverer of all, forgive each one of us,// that we may receive an incorruptible crown.

Sessional Hymn, of the Saint:

O wise Gregory, thou hast burnt up the error of the heretics, and hast revealed in its true beauty the faith of the Orthodox, bringing light to all the world. Thou art triumphantly victorious, a pillar of the Church and a true bishop. Never cease to intercede with Christ, that we may all be saved.

Glory to the Father...

Repeat O wise Gregory...

Both now....

Theotokion

Be swift to receive our prayers, O Lady, and bring them to thy Son and God, all-blameless Queen; repel the attacks of those who blaspheme with evil words; bring to nothing their devices, and cast down the impudence of the ungodly who attack thy servants, O most pure Virgin.

Ode IV

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

I have neglected Thy fatherly commandments and wasted in sensual pleasure the wealth Thou gavest me; stripped of every gift of grace, in my wretchedness I am brought to utter poverty. I come to Thee in- repentance and confession: abhor me not, O Master and Lord.

When I was an exile far from Thee, Thou hast taken on Thyself my poverty. Thou hast assumed all my human nature in Thyself, and for my sake Thou offerest Thy divine body in sacrifice out of love for man, making it, O Word of God, my restoration and my joy.

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

Theotokion

The Word who dwells with the Father and the Spirit is born from a Virgin yet undergoes no change. He remains what He was, yet preserves for ever what He took from us: for He is one Son in two natures, guarding unimpaired the distinctive qualities of each.

Canon of the Saint

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

O wise father, thou hast opened thy mouth and preached the wisdom of God that was ever in thy heart; and thou hast proved Barlaam foolish and devoid of understanding.

O beloved Sun, by the law of nature thou hast sunk beneath the earth, but in the morning thou shalt rise again with Christ, the Sun that knows no evening. At thine intercessions He watches over all of us.

O blessed saint, by the grace of God thou hast become the great glory and strong support of the Orthodox, a good shepherd, a second Gregory the Theologian, and the ever-watchful guardian of thy flock.

Theotokion

Open the ears of my soul, O Mother of God, for thou hast borne the Lord who once opened the ears of the deaf; enable us to hear the Word of God and keep it.

Katavasia – Ode IV

Seated in glory upon the throne of the God-head,

This musical system consists of a treble and bass staff in G major. The treble staff features a melody with a half note 'S' on G4, a quarter note 'e' on A4, a half note 'd' on G4, a half note 'i' on F#4, a half note 'n' on E4, a half note 'g' on D4, a half note 'l' on C#4, a half note 'o' on B3, a half note 'r' on A3, and a half note 'y' on G3. The bass staff provides a harmonic accompaniment with a half note 'S' on G2, a quarter note 'e' on F#2, a half note 'd' on E2, a half note 'i' on D2, a half note 'n' on C#2, a half note 'g' on B1, a half note 'l' on A1, a half note 'o' on G1, a half note 'r' on F#1, and a half note 'y' on E1. The lyrics are placed between the staves.

Jesus most divine hath come on a light cloud,

This musical system continues the melody and accompaniment. The treble staff has a half note 'J' on G4, a half note 'e' on A4, a half note 's' on G4, a half note 'm' on F#4, a half note 'o' on E4, a half note 's' on D4, a half note 't' on C#4, a half note 'd' on B3, a half note 'i' on A3, a half note 'v' on G3, a half note 'i' on F#3, a half note 'n' on E3, a half note 'e' on D3, a half note 'h' on C#3, a half note 'a' on B2, a half note 't' on A2, a half note 'h' on G2, a half note 'c' on F#2, a half note 'o' on E2, a half note 'm' on D2, a half note 'e' on C#2, a half note 'o' on B1, a half note 'n' on A1, a half note 'a' on G1, a half note 'l' on F#1, a half note 'i' on E1, a half note 'g' on D1, a half note 'h' on C#1, a half note 't' on B1, a half note 'c' on A1, a half note 'l' on G1, a half note 'o' on F#1, a half note 'u' on E1, a half note 'd' on D1. The bass staff continues with a half note 'J' on G2, a half note 'e' on F#2, a half note 's' on E2, a half note 'm' on D2, a half note 'o' on C#2, a half note 's' on B1, a half note 't' on A1, a half note 'd' on G1, a half note 'i' on F#1, a half note 'v' on E1, a half note 'i' on D1, a half note 'n' on C#1, a half note 'e' on B1, a half note 'h' on A1, a half note 'a' on G1, a half note 't' on F#1, a half note 'h' on E1, a half note 'c' on D1, a half note 'o' on C#1, a half note 'm' on B1, a half note 'e' on A1, a half note 'o' on G1, a half note 'n' on F#1, a half note 'a' on E1, a half note 'l' on D1, a half note 'i' on C#1, a half note 'g' on B1, a half note 'h' on A1, a half note 't' on G1, a half note 'c' on F#1, a half note 'l' on E1, a half note 'o' on D1, a half note 'u' on C#1, a half note 'd' on B1.

And with His incorrupt arm hath saved those who cry:

This musical system continues the melody and accompaniment. The treble staff has a half note 'A' on G4, a half note 'n' on F#4, a half note 'd' on E4, a half note 'w' on D4, a half note 'i' on C#4, a half note 't' on B3, a half note 'H' on A3, a half note 'i' on G3, a half note 's' on F#3, a half note 'i' on E3, a half note 'n' on D3, a half note 'c' on C#3, a half note 'o' on B2, a half note 'r' on A2, a half note 'r' on G2, a half note 'u' on F#2, a half note 'p' on E2, a half note 't' on D2, a half note 'a' on C#2, half note 'r' on B1, a half note 'm' on A1, a half note 'h' on G1, a half note 'a' on F#1, a half note 't' on E1, a half note 'h' on D1, a half note 's' on C#1, a half note 'a' on B1, half note 'v' on A1, a half note 'e' on G1, a half note 'd' on F#1, a half note 't' on E1, a half note 'h' on D1, a half note 'o' on C#1, a half note 's' on B1, a half note 'e' on A1, a half note 'w' on G1, a half note 'h' on F#1, a half note 'o' on E1, a half note 'c' on D1, a half note 'r' on C#1, a half note 'y' on B1. The bass staff continues with a half note 'A' on G2, a half note 'n' on F#2, a half note 'd' on E2, a half note 'w' on D2, a half note 'i' on C#2, a half note 't' on B1, a half note 'H' on A1, a half note 'i' on G1, a half note 's' on F#1, a half note 'i' on E1, a half note 'n' on D1, a half note 'c' on C#1, a half note 'o' on B1, a half note 'r' on A1, a half note 'r' on G1, a half note 'u' on F#1, a half note 'p' on E1, a half note 't' on D1, a half note 'a' on C#1, half note 'r' on B1, a half note 'm' on A1, a half note 'h' on G1, a half note 'a' on F#1, a half note 't' on E1, a half note 'h' on D1, a half note 's' on C#1, a half note 'a' on B1, half note 'v' on A1, a half note 'e' on G1, a half note 'd' on F#1, a half note 't' on E1, a half note 'h' on D1, a half note 'o' on C#1, a half note 's' on B1, a half note 'e' on A1, a half note 'w' on G1, a half note 'h' on F#1, a half note 'o' on E1, a half note 'c' on D1, a half note 'r' on C#1, a half note 'y' on B1.

Glo-ry to Thy pow-er, O Lord!

This musical system concludes the piece. The treble staff has a half note 'G' on G4, a half note 'l' on F#4, a half note 'o' on E4, a half note 'r' on D4, a half note 'y' on C#4, a half note 't' on B3, a half note 'o' on A3, a half note 't' on G3, a half note 'h' on F#3, a half note 'y' on E3, a half note 'p' on D3, a half note 'o' on C#3, a half note 'w' on B2, a half note 'e' on A2, a half note 'r' on G2, a half note 'O' on F#2, a half note 'L' on E2, a half note 'o' on D2, a half note 'r' on C#2, a half note 'd' on B1. The bass staff continues with a half note 'G' on G2, a half note 'l' on F#2, a half note 'o' on E2, a half note 'r' on D2, a half note 'y' on C#2, a half note 't' on B1, a half note 'o' on A1, a half note 't' on G1, a half note 'h' on F#1, a half note 'y' on E1, a half note 'p' on D1, a half note 'o' on C#1, a half note 'w' on B1, a half note 'e' on A1, a half note 'r' on G1, a half note 'O' on F#1, a half note 'L' on E1, a half note 'o' on D1, a half note 'r' on C#1, a half note 'd' on B1. The system ends with a double bar line.

Ode V

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

I have rejected with contempt the wealth and gifts of grace that God conferred upon me, and have come to a country cursed by famine, empty of life-giving blessings; but, Father, in Thy goodness and compassion restore to me the glory and the joy that once was mine.

Having spent our life in self-indulgence, let us make our own the resolve of the Prodigal; let us run to the merciful Father with undoubting faith and contrite hearts, that we may receive forgiveness of our sins.

Tarry not, O my soul, that dwellest an exile in a far country, but run swiftly and call upon thy God and Father; and thou shalt receive forgiveness for the sins which thou hast committed, wasting thy life as the Prodigal.

Theotokion

O all-holy Virgin, thou art a cloud of light, bearing the Sun of righteousness. He dispels the dark ignorance of idolatry, and shines upon us with the light of divine knowledge.

Canon of the Saint

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

With the sickle of thy words and with thy holy writings thou hast cut down the thorns of heresy and the tares of falsehood, and thou hast sown holy seeds of Orthodoxy, O Bishop Gregory.

Gregory most wise, thy words and sacred writings are dew from heaven, honey from the rock, the bread of angels unto those that hear or read, sweet nectar and ambrosia, and a fount of living water.

Earth and sea acknowledge thee as their common teacher, as the holy pillar of Orthodoxy and the sacred armoury of divine dogmas, as a wise and saintly theologian, as the comrade and companion of the apostles.

Theotokion

O Virgin undefiled, with the waters of compunction wash the filth from my heart, and bestow on me repentance through thy holy prayers to the compassionate God, whom thou hast borne ineffably.

Katavasia – Ode V

First system of musical notation for the Katavasia. It consists of a treble and a bass staff, both in G major (one sharp). The treble staff contains a series of chords: G4-A4, G4-A4-B4, G4-A4, G4-B4, G4-A4-B4, G4-A4, and G4. The bass staff contains a series of chords: G3-A3, G3-A3-B3, G3-A3, G3-B3, G3-A3-B3, G3-A3, and G3. The lyrics are: "All things are filled with awe at Thy di- vine glo- ry;"

All things are filled with awe at Thy di- vine glo- ry;

Second system of musical notation. The treble staff contains chords: G4-A4, G4-A4-B4, G4-A4, G4-B4, G4-A4-B4, and G4. The bass staff contains chords: G3-A3, G3-A3-B3, G3-A3, G3-B3, G3-A3-B3, and G3. The lyrics are: "for thou, O Virgin, who hast not known wed- lock,"

for thou, O Virgin, who hast not known wed- lock,

Third system of musical notation. The treble staff contains chords: G4-A4, G4-A4-B4, G4-A4, G4-B4, G4-A4-B4, G4-A4, G4-B4, G4-A4-B4, G4-A4, and G4. The bass staff contains chords: G3-A3, G3-A3-B3, G3-A3, G3-B3, G3-A3-B3, G3-A3, G3-B3, G3-A3-B3, G3-A3, and G3. The lyrics are: "didst con- tain with- in thy womb Him Who is God ov- er all,"

didst con- tain with- in thy womb Him Who is God ov- er all,

Fourth system of musical notation. The treble staff contains chords: G4-A4, G4-A4-B4, G4-A4, G4-B4, G4-A4-B4, and G4. The bass staff contains chords: G3-A3, G3-A3-B3, G3-A3, G3-B3, G3-A3-B3, and G3. The lyrics are: "and gavest birth to the time- less Son,"

and gavest birth to the time- less Son,

Ode VI

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

I was Thy younger son, and I wasted the wealth Thou gayest me, withdrawing far from Thee into an evil life; and now I am starved and hungry for Thy blessings, O Lord who lovest mankind. To Thee I come, my Father and my God, asking forgiveness.

I dwell in cruel exile and am condemned to feed the swine, for I have wasted, O Father, the riches that Thou gayest me in Thy loving kindness; and I am stripped of everything. But do Thou, O God, take pity on me.

In my sinfulness, O Lord who lovest mankind, I dare not look up to the boundless height of heaven nor call myself Thy son, prodigal that I am. I have no right to ask forgiveness: but take pity on me in Thy boundless mercy.

Theotokion

Ineffable and beyond the power of human speech is the manner of thy childbearing, O Virgin. For in ways past understanding thou hast given birth to God, and yet preserved thy virginity inviolate. Therefore, as is right, let us all glorify thee as Theotokos in very truth.

Canon of the Saint

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

The empty boasts of foolish Barlaam were broken in pieces by the words and teachings and the sharp understanding of the most wise Emperor and of thee, O Gregory.

Let us honour in hymns the divine harp of the Spirit, the trumpet that plainly proclaimed the mysteries of the Lord, the Bishop of Thessalonica, the tongue that spoke of God.

Leading the people as a pillar of fire, thou hast burnt up the enemies of the Faith and enlightened the congregation of the true believers, O Gregory our father, wise in God.

Theotokion

Be unto me, all-holy Lady, quietness and a haven of consolation; lead me to a peaceful anchorage in God, and calm the raging of my passions.

Katavasia – Ode VI

Cel- e- bra- ting this divine and most honored festival of the Moth- er of God,

The first line of musical notation is in G major (one sharp) and 4/4 time. It consists of two staves. The treble staff has a key signature of one sharp (F#) and a common time signature (C). The melody is composed of eighth and quarter notes. The bass staff has a key signature of one sharp (F#) and a common time signature (C). The melody is composed of eighth and quarter notes.

come, ye di- vine- ly wise, let us clap our hands, and glor- i- fy God

The second line of musical notation is in G major (one sharp) and 4/4 time. It consists of two staves. The treble staff has a key signature of one sharp (F#) and a common time signature (C). The melody is composed of eighth and quarter notes. The bass staff has a key signature of one sharp (F#) and a common time signature (C). The melody is composed of eighth and quarter notes.

Who was born of her!

The third line of musical notation is in G major (one sharp) and 4/4 time. It consists of two staves. The treble staff has a key signature of one sharp (F#) and a common time signature (C). The melody is composed of eighth and quarter notes. The bass staff has a key signature of one sharp (F#) and a common time signature (C). The melody is composed of eighth and quarter notes.

Kontakion, Tone VIII

Holy and divine instrument of wisdom, joyful trumpet of theology,/ with one accord we sing thy praises, O Gregory inspired by God./ But since thou standest now in mind and spirit before the Original Mind,// guide our minds to Him, O father, that we may cry to thee: Rejoice, 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 saint inspired by God, and made us cry aloud to thee:

Rejoice, for through thee the darkness is dispelled:

Rejoice, for through thee the light has returned.

Rejoice, messenger of the uncreated Godhead:

Rejoice, reprover of created folly.

Rejoice, height impossible to climb, that tells us of God's nature:

Rejoice, depth hard to scan, that speaks of His energy.

Rejoice, for thou hast rightly proclaimed God's glory:

Rejoice, for thou hast denounced the opinions of evildoers.

Rejoice, torch that shows us the Sun:

Rejoice, cup filled with nectar.

Rejoice, for through thee the truth has shone forth :

Rejoice, for through thee falsehood has been plunged in darkness.

Rejoice, preacher of grace !

Ode VII

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

I dare not call myself Thy son, O Father who lovest mankind; I ask to be as one of Thy hired servants. Reject me not, as I cry out to Thee: O God of our fathers, blessed art Thou.

Defiled by our past actions, we have lost the nobility that was ours at first. But in fervent repentance let us hasten to our only Father and God, that we may receive salvation.

Harsh is the citizen whom in my wretchedness I am condemned to serve; cruel is the hunger that I suffer as I feed the swine. But cause me to turn back from exile, O Father, and have mercy upon me.

Theotokion

Thou hast restored to life our nature that was dead, O Virgin Theotokos, for thou alone hast borne the Life. Therefore with all the faithful we acknowledge the salvation that we have received through thee, and we cry: O God of our fathers, blessed art Thou.

Canon of the Saint

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

All who study thy words and writings, O Gregory, are initiated into the knowledge of God and filled with spiritual wisdom; and they become theologians of the uncreated grace and energy of God.

Thou hast broken in pieces the sword and the bow of those who believe falsely, O holy hierarch, and thou hast shattered the arrogance of Barlaam and all the power of the heretics, as a great rock shatters a spider's web.

The faith of the Orthodox is sealed by thy words and teachings and writings, O Gregory; thou hast humbled the boldness of heresy, brought to an end the denial of the true Faith, and overthrown those who believe falsely.

Theotokion

Withered by the sickness of the passions, truly we have found in thee a fountain of healing, from which we draw the waters of divine salvation, and we cry: O all-pure Virgin, blessed is the fruit of thy womb.

Katavasia – Ode VII

The di- vine- ly wise youths worshipped not a cre- a- tion

This musical system consists of a treble and a bass staff, both in the key of D major (one sharp). The melody is written in a simple, homophonic style with quarter and half notes. The lyrics are written below the notes, with hyphens indicating syllables that span across notes.

rather than the Cre- a- tor, but, man- ful- ly trampling

This musical system continues the melody from the first line. It features a treble and a bass staff in D major. The lyrics are written below the notes, with hyphens indicating syllables that span across notes.

the threat of the fire un- der- foot, they re- joiced, chant- ing:

This musical system continues the melody from the second line. It features a treble and a bass staff in D major. The lyrics are written below the notes, with hyphens indicating syllables that span across notes.

Blessed art Thou, the all- hymned God of our fath- ers!

This musical system concludes the piece. It features a treble and a bass staff in D major. The melody ends with a final cadence. The lyrics are written below the notes, with hyphens indicating syllables that span across notes.

Ode VIII

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

We who believe in Thee know the wealth of Thy great and measureless compassion, O Master. With the Prodigal Son, in deep sincerity we all bow down before Thee. Accept us, sinners that flee to Thee for refuge, for there is no sin, O compassionate Lord, that can overcome Thy love for mankind.

Humbling Thyself because of Thy compassion, O Master, Thou hast spoken with kindness to Thy fallen sons. For in Thy love for mankind Thou goest out to meet the sinful, and embracing them Thou grantest them salvation. And if any man reproaches Thee for this, in Thy tender love Thou art not angry with him, for Thou alone art measureless in mercy.

Most terrible will be the judgement passed upon me, O Master; for though I see that Thou art longsuffering and full of love for men, I do not run to Thee and call upon Thee with the words of the Prodigal, but I spend my life in carelessness. Be merciful to me, O compassionate Lord, and save me through repentance from condemnation on the Last Day.

To the Trinity

Most Holy Trinity, glory to Thee.

We glorify not three Gods but one Godhead; we honour three Persons in very truth, the Father unbegotten, the Son begotten from the Father, and the Holy Spirit proceeding from the Father, One God in Three; and with true faith and glory we ascribe to each the title God.

Theotokion

O Virgin undefiled, I am beset by many trials and overwhelmed in the waves of tribulation. Thou art a haven of salvation: through thine intercessions deliver me and save me from all danger, O Theotokos, that for ever I may glorify thee as my sure protection.

Canon of the Saint

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

Thou standest now in worship before the throne of the all-merciful God with the theologian saints, for thou wast their equal in thy way of life, O wise Gregory, hierarch of Thessalonica, glory of the episcopate, adorned with the dignity of the high priesthood.

Before thy conception in the womb, God knew the purity of thine understanding; and He revealed clearly to the faithful Emperor that thou art an invincible champion of the Church; and so through Can assured and lawful consecration thou wast sealed with the chrism of the high priesthood.

The harmful faction of Akindynos was utterly defeated and vanished as the smoke, confounded by thy voice of thunder and by the wisdom of thy teaching, O glorious Gregory, Bishop of Thessalonica.

Theotokion

In thy womb, O Virgin, the Word of God reshaped man's nature that was crushed beneath the passions, and in His infinite love He renewed it wholly and sanctified it. Through thee have we been saved, and we glorify thee unto all the ages.

We Praise, We Bless

First system of musical notation for the hymn. It consists of two staves, treble and bass, in the key of D major (one sharp). The melody is written in the treble staff, and the bass line is in the bass staff. The lyrics are: "We praise, we bless, we wor- ship the Lord,". The music is in 4/4 time, with a common meter (C.M.).

Second system of musical notation for the hymn. It consists of two staves, treble and bass, in the key of D major. The melody continues in the treble staff, and the bass line continues in the bass staff. The lyrics are: "praising and supremely exalting Him unto all a- - ges.". The music is in 4/4 time, with a common meter (C.M.).

Katavasia – Ode VIII

The birth-giv-ing of the The-o-tok-os

saved the pious children in the fur-nace— then in fig-ure, but now in deed,—

and it moveth all the world to chant to thee: Hymn ye the Lord

and ex-alt Him su-preme-ly for all a- ges!

Ode IX

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

For my sake, O Lord, sacrifice the fatted calf, and fill with joy and gladness all the holy souls that dwell with Thee. I was lost: receive me back. I was dead: lead me to life and clothe me with incorruption, putting on me the divine robe of salvation.

O souls that have wandered far from God and are deprived of the divine gifts of grace, come and with deep sincerity of heart let us turn back like the Prodigal and cry: O good Father who art in heaven, we have all sinned against Thee; be merciful to us and save us, for we flee for refuge to Thy mercy.

O Lord, Lord, who art rich in compassion, abhor me not. I have wasted my wealth in many pleasures, but now I cry to Thee with the voice of the Prodigal: I have sinned against Thee, Father; be merciful to me and save me, for I flee for refuge to Thy mercy.

Theotokion

Thou art a haven of salvation, O Lady, a guide and protection unto me, thy servant. With Jove I set all my hope in thee: through thine intercessions before God, may I be delivered from all harsh trials and temptations, and from everything which makes me stumble, that I may magnify thee with faith.

Canon of the Saint

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

Thou hast become a mirror of God, O Gregory, for thou hast kept without stain that which in thyself is according to the divine image; and bravely establishing thy mind as master over the passions of the flesh, thou hast attained that which is according to God's likeness. So thou hast become the glorious dwelling-place of the Holy Trinity.

Inspired by the divine Spirit, as a winged angel thou hast come to the aid of the pious Emperor, fighting against the foolish-minded Barlaam, who in his madness blasphemed against the glory of God; and thou hast justly gained the victory over him.

Wholly filled with heavenly wisdom, O glorious saint, thou hast shone as a light in the world, teaching the doctrines of Orthodoxy. In thy love for true wisdom thou hast conceived the fear of God within thy heart, and given birth to the words of the Spirit.

Theotokion

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 Mother of God; and we have gained through thee God's blessing, His salvation, enlightenment, mercy and eternal joy.

Katavasia – Ode IX

Let ev- ery mor- tal leap for joy, en- light- ened by the Spir- it;

and let the na- ture of the incorporeal in- tel- li- gen- ces keep fes- ti- val,

honoring the sacred feast of the Moth- er of God, and let them cry a- loud:

Re- joice, O most bles- sed The- o- tok- os, pure Ev- er Vir- gin!

Exapostilarion

The appointed Exapostilarion of the Resurrection, and then:

Glory to the Father...; *and then the exapostilarion of the saint:*

Rejoice, glory of the fathers, voice of the 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 height 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 powerful hand and preserve the world; bless the priests that celebrate in thine honour and forgive the monks that ask for thy prayers. Grant peace to the Orthodox people and guard this city, O holy Theotokos. And grant to us that we may see the heavenly Kingdom and the door of Paradise, when at the Second Coming the Judge shall sit on His dread throne to judge the inhabited earth, O Queen of the angels.

Psalms of Praise

Five stichera of the Resurrection in the Tone of the week, from the Octoechos; and then the following four stichera, the first three of them in honour of the saint:

Tone I

Special Melody: Joy of the ranks of Heaven...

Stichos: Praise Him with tuneful cymbals, praise Him with cymbals of jubilation:

Let ev- ery breath praise the Lord.

The musical notation is for a stichos in Tone I. It consists of two staves, treble and bass clef, with a key signature of one flat (B-flat). The melody is written in the treble clef, featuring a series of eighth and quarter notes, with some notes beamed together. The lyrics are written below the treble staff.

In the world thou hast lived a life of bles- - sed- ness,

The musical notation continues the stichos. It features a treble and bass staff in one flat. The melody in the treble staff includes a repeat sign (double bar line with dots) over a pair of notes. The lyrics are written below the treble staff.

and now in hea- ven thou dost re- joice

The musical notation continues the stichos. It features a treble and bass staff in one flat. The melody in the treble staff includes a repeat sign (double bar line with dots) over a pair of notes. The lyrics are written below the treble staff.

in the as- sem- bly of the bles- - sed;

be- cause thou wast meek,

thou dwel- lest in the land that the meek in- her- - it,

O Bish- op Gre- - go- ry.

God has made thee rich in the grace of work- ing mir- - a- cles,

which thou dost bestow on those who hon- or thee.

Stichos: The mouth of the righteous shall meditate wisdom:

And his tongue shall speak of judge- - ment.

O bles- sed saint, thou hast planted the dogmas of Orth- o- dox- y

and cut down the thorns of her- - e- sy.

With thy words thou hast watered the seeds of the Faith,

mak- ing it grow,

and as an ac- tive husbandman thou hast brought to God ears of wheat

in- creased an hun- dred- fold.

Stichos: The priests shall be clothed with righteousness:

And Thy right- eous shall re- joice.

The glo- ry of thy blame- - less life, O bles- - sed saint,

a- mazed both an- gels and man- - kind.

With steadfast purpose thou hast labored in the a-sce-tic life,

and shown thyself a worthy hierarch and min-i-ster to God,

and His true friend.

Tone VI

Stichos: Arise, O Lord my God, let Thy hands be lifted high:

For-get not Thy pau-pers to the end.

In this season of abstinence, O Christ,/ Thou hast shone as a light/ on those that walk in the darkness of sin./ Bring us to the holy day of Thy Passion,/ that we may cry to Thee:// Arise, O God, and have mercy on us.

Glory, Tone VI

Glory to the Father, and to the Son, and to the Ho- ly

Spir- it.

In this season of abstinence, O Christ,/ Thou hast shone as a light/ on those that walk in the darkness of sin./ Bring us to the holy day of Thy Passion,/ that we may cry to Thee:// Arise, O God, and have mercy on us.

Both Now, Theotokion, Tone II

Both now and ever, and unto the a- ges of a- ges. A- men.

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 is Christ God// Who hast been so pleased, glory to Thee.

Κοίνεια, ἡ βίβλ' ἡμῶν ἐλάβα.
The end, and to our God be the glory!

Δόμῃ ἐγγίχῃ ἡείνῃ μὲροπόεινῃ
Holy Myrrh-bearers
Ὁ Οἶκος τῶν Ἀγίων Μυροφόρων

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