



*A ministry and community of prayer of
The Episcopal Diocese of Vermont*

A few notes about our service:

The Green Mountain Online Abbey is a community of liturgical prayer that uses a range of resources approved by the Anglican communion and our Bishop. Within the liturgy, we offer intercessions on behalf of the community, the church, and the world. At some services, the leader will invite personal intercession, at which time you are welcome to unmute and offer your own biddings. Otherwise, please keep your microphone muted as you pray with the responder.

If you would like to add to our prayer list, please email Vicar adwoa Wilson at awilson@diovermont.org.

As an Abbey, we also offer formation in Scripture, Anglican tradition, and the spiritual life. With some occasional or seasonal omissions, these offerings occur on Saturday mornings for 30-60 minutes, immediately following 8:00 am prayer.

Welcome!

MORNING PRAYER

Saturday, May 9, 2026
Week 5 in Eastertide
Gregory of Nazianzus
Bishop and Theologian, 389

Opening Sentence

The Officiant says the following

Thanks be to God, who gives us the victory through our Lord Jesus Christ. *1 Corinthians 15:57*

Invitatory and Psalter

Officiant O God, open our lips.

People And our mouth shall proclaim your praise.

All Praise to the holy and undivided Trinity, one God:
as it was in the beginning, is now, and will be forever. Amen. Alleluia.

Officiant Alleluia, Christ is shown forth in glory:

People O come, let us adore him, alleluia.

Said in unison **Christ our Passover** *Pascha nostrum*
1 Corinthians 5:7-8; Romans 6:9-11; 1 Corinthians 15:20-22

Alleluia.

Christ our Passover has been sacrificed for us; *
therefore let us keep the feast,
Not with the old leaven, the leaven of malice and evil, *
but with the unleavened bread of sincerity and truth. Alleluia.
Christ being raised from the dead will never die again; *
death no longer has dominion over him.
The death that he died, he died to sin, once for all; *

but the life he lives, he lives to God.
So also consider yourselves dead to sin, *
and alive to God in Jesus Christ our Lord. Alleluia.
Christ has been raised from the dead, *
the first fruits of those who have fallen asleep.
For since by a man came death, *
by a man has come also the resurrection of the dead.
For as in Adam all die, *
so also in Christ shall all be made alive. Alleluia.

Officiant Alleluia, Christ is risen indeed:
People O come, let us adore him, alleluia.

Psalms Appointed 75 & 76

Read responsively by whole verse

Psalm 75

1 We give you thanks, O God, we give you thanks, *
calling upon your Name and declaring all your wonderful deeds.

2 “I will appoint a time,” says God; *
“I will judge with equity.

3 Though the earth and all its inhabitants are quaking, *
I will make its pillars fast.

4 I will say to the boasters, ‘Boast no more,’ *
and to the wicked, ‘Do not toss your horns;

5 Do not toss your horns so high, *
nor speak with a proud neck.’

6 For judgment is neither from the east nor from the west, *
nor yet from the wilderness or the mountains.”

7 You are judge, O God; *

you put down one and lift up another.

8 For in your hand there is a cup,
full of spiced and foaming wine, which you pour out, *
and all the wicked of the earth shall drink and drain the dregs.

9 But I will rejoice for ever; *
I will sing praises to you, O God of Jacob.

10 For you will break off all the horns of the wicked; *
but the horns of the righteous shall be exalted.

Psalm 76

1 In Judah you are known, O God; *
your Name is great in Israel.

2 At Salem is your tabernacle, *
and your dwelling is in Zion.

3 There you broke the flashing arrows, *
the shield, the sword, and the weapons of battle.

4 How glorious you are, *
more splendid than the everlasting mountains!

5 The strong of heart have been despoiled;
they sink into sleep; *
none of the warriors can lift a hand.

6 At your rebuke, O God of Jacob, *
both horse and rider lie stunned.

7 What terror you inspire; *
who can stand before you when you are angry?

8 From heaven you pronounced judgment; *

the earth was afraid and was still,

9 When God rose up to judgment *
and to save all the oppressed of the earth.

10 Truly, wrathful Edom will give you thanks, *
and the remnant of Hamath will keep your feasts.

11 Make a vow to your God and keep it; *
let the nations bring gifts to the One who is worthy to be feared,

12 Who breaks the spirit of princes, *
and strikes terror in the rulers of the earth.

Praise to the holy and undivided Trinity, one God:
as it was in the beginning, is now, and will be forever. Amen.

The Lessons

First Reading

Reader A reading from **2 Thessalonians 3:1-18**

Finally, brothers and sisters, pray for us, so that the word of the Lord may spread rapidly and be glorified everywhere, just as it is among you, and that we may be rescued from wicked and evil people; for not all have faith. But the Lord is faithful; he will strengthen you and guard you from the evil one. And we have confidence in the Lord concerning you, that you are doing and will go on doing the things that we command. May the Lord direct your hearts to the love of God and to the steadfastness of Christ.

Now we command you, beloved, in the name of our Lord Jesus Christ, to keep away from believers who are living in idleness and not according to the tradition that they received from us. For you yourselves know how you ought to imitate us; we were not idle when we were with you, and we did not eat anyone's bread without paying for it; but with toil and labour we worked night and day, so that we might not burden any of you. This was not because we do not have that right, but in order to give you an example

to imitate. For even when we were with you, we gave you this command: Anyone unwilling to work should not eat. For we hear that some of you are living in idleness, mere busybodies, not doing any work. Now such persons we command and exhort in the Lord Jesus Christ to do their work quietly and to earn their own living. Brothers and sisters, do not be weary in doing what is right.

Take note of those who do not obey what we say in this letter; have nothing to do with them, so that they may be ashamed. Do not regard them as enemies, but warn them as believers.

Now may the Lord of peace himself give you peace at all times in all ways. The Lord be with all of you.

I, Paul, write this greeting with my own hand. This is the mark in every letter of mine; it is the way I write. The grace of our Lord Jesus Christ be with all of you.

Here ends the reading.

read in unison **The Song of the Redeemed** *Revelation 15:3-4*

O ruler of the universe, Lord God,

great deeds are they that you have done, *

surpassing human understanding.

Your ways are ways of righteousness and truth, *

O King of all the ages.

Who can fail to do you homage, Lord, and sing the praises of your Name?*

for you only are the Holy One.

All nations will draw near and fall down before you, *

because your just and holy works have been revealed.

The Gospel

Reader: A reading from the **Gospel of Matthew 7:13-21**

‘Enter through the narrow gate; for the gate is wide and the road is easy that leads to destruction, and there are many who take it. For the gate is narrow and the road is hard that leads to life, and there are few who find it.

‘Beware of false prophets, who come to you in sheep’s clothing but inwardly are ravenous wolves. You will know them by their fruits. Are grapes gathered from thorns, or figs from thistles? In the same way, every good tree bears good fruit, but the bad tree bears bad fruit. A good tree cannot bear bad fruit, nor can a bad tree bear good fruit. Every tree that does not bear good fruit is cut down and thrown into the fire. Thus you will know them by their fruits.

‘Not everyone who says to me, “Lord, Lord”, will enter the kingdom of heaven, but only one who does the will of my Father in heaven.

Here ends the reading.

A full minute of silence is observed so that we may reflect on the teachings and ministry of Jesus.

Affirmation of Faith

Officiant Let us say together in faith

We believe in one God, who is Creator,
maker of all we see and all we don't see;
Who is Ruler of the universe:
Source of all creation!

We believe in one God, who is Jesus Christ,
God from God, Light from Light, true God and true man.
He is one with the Creator; the Word made flesh, our Messiah:
Savior of all creation!

We believe in one God, who is Holy Spirit,
Breath of God moving among us.
Who is one with Creator; one with Christ; our Comforter and our Guide:

Mentor of all creation!

The Prayers

Officiant The Lord be with you

People And also with you.

Officiant and People **An alternative Lord's Prayer**

Our loving God in heaven,

holy is your Name,

may your reign come,

your will be done,

on earth as in heaven.

Give us today our daily bread.

Forgive us our sins

as we forgive those who sin against us.

Save us from the time of trial,

and deliver us from evil.

For all creation, the power,

and the glory are yours,

now and for ever. Amen.

Suffrages

V. Save your people, O God, and bless your inheritance;

R. govern and uphold us now and always.

V. Day by day we bless you

R. we praise your name forever.

V. O God, keep us without sin today;

R. have mercy on us, O God, have mercy.

V. Show us your love and mercy;

R. for we put our trust in you.

V. In you, O God, is our hope;

R. and we shall never hope in vain.

The Collects

The Collect of the Day

Officiant

Almighty God, who has revealed to your Church your eternal Being of glorious majesty and perfect love as one God in Trinity of Persons: Give us grace that, like your bishop Gregory of Nazianzus, we may continue steadfast in the confession of this faith, and constant in our worship of you, Father, Son, and Holy Spirit; who live and reign for ever and ever.

Amen.

A Collect for Saturdays

Almighty God, who after the creation of the world rested from all your works and sanctified a day of rest for all your creatures: Grant that we, putting away all earthly anxieties, may be duly prepared for the service of your sanctuary, and that our rest here upon earth may be a preparation for the eternal rest promised to your people in heaven; through Jesus Christ our Lord. *Amen.*

Together

Give us grace and courage to hope,
and to risk disappointment.
Teach us to pray expectantly,
and when our prayers seem to fail,
bring us to pray again and again;
for you are our God,
who acts, and will act again.
Hear this prayer for your love's sake.
Amen.

During this time, one of our Abbey intercessors will offer our collective prayers for this community, the church, and the world.

Intercessor Lord in your mercy.

People: Hear our prayer.

The Officiant concludes with the Collect for Mission

A Collect for Mission

Almighty and everlasting God, by whose Spirit the whole body of your faithful people is governed and sanctified: Receive our supplications and prayers which we offer before you for all members of your holy Church, that in their vocation and ministry they may truly and devoutly serve you; through our Savior Jesus Christ. *Amen.*

The General Thanksgiving

The Officiant and People say together

Almighty God, of boundless mercy,
we your unworthy servants give you humble thanks
for all your goodness and loving-kindness
to us and to all whom you have made.
We bless you for our creation, preservation,
and all the blessings of this life;
but above all for your immeasurable love
in the redemption of the world
by our Savior Jesus Christ;
for the means of grace, and for the hope of glory.
And, we pray, give us such an awareness of your mercies,
that with truly thankful hearts
we may show forth your praise,
not only with our lips,
but in our lives,
by giving up our selves to your service,
and by walking before you
in holiness and righteousness all our days;
through Jesus Christ our best vision ,
to whom, with you and the Holy Spirit,
be honor and glory throughout all ages. *Amen.*

Dismissal

Deacon Let us bless God. Alleluia, Alleluia.

People To God be thanks forever. Alleluia, Alleluia.

The Officiant ends with a Concluding Sentence

The grace of our Savior Jesus Christ, and the love of God, and the communion of the Holy Spirit, be with us all evermore. Amen.

May the God of hope fill us with all joy and peace in believing through the power of the Holy Spirit. Amen.

Glory to God, whose power working in us can do infinitely more than we can ask or imagine. Glory to God from generation to generation in the church, and in Christ Jesus for ever and ever. Amen.



Commemoration

Gregory of Nazianzus, one of the Cappadocian Fathers, loved God, the art of letters, and the human race—in that order. He was born about 330 in Nazianzus in Cappadocia (now Turkey), the son of a local bishop. He studied rhetoric in Athens with his friend Basil of Caesarea, and Julian, later to be the apostate emperor.

In 361, against his will, Gregory was ordained as a priest, which he described as an “act of tyranny.” At first he fled with Basil to Pontus where he lived a monastic life of seclusion, but eventually he returned home to assume the work of a priest. His Oration 2, “In Defense of his Flight to Pontus,” remains one of the classic treatments of the weight and responsibilities of the pastoral office. He writes: “I was ashamed of all of

those men who intrude into these most sacred offices when they are no better than ordinary people. Indeed, it is really very lucky if they are not a good deal worse, with unwashed hands and uninstructed souls, laying claim to the sanctuary before being worthy even to approach the temple, and pushing and shoving their way up to the holy altar as if they thought that the priesthood was simply a way of earning a living rather than a pattern of virtue, or as though it were an absolute authority instead of a ministry for which we will have to render an account. Indeed, such priests are almost more numerous than those whom they are supposed to govern, pathetic with respect to piety and completely lacking in dignity, so that it seems to me that as time and evil progress, they will eventually have no one left to rule because everyone will be a teacher.”

In time, however, Gregory reconciled himself to his calling and felt prepared to undertake it, and settled down to live an austere, priestly life. He was not to have peace for long. Basil, in his fight against the Arian Emperor Valens, compelled Gregory to become Bishop of Sasima. According to Gregory, it was “a detestable little place without water or grass or any mark of civilization.” He felt, he said, like “a bone flung to the dogs.” His friendship with Basil suffered a severe break. Deaths in his family, and then that of his estranged friend Basil, brought Gregory himself to the point of death, and he withdrew into seclusion again for healing.

In 379, Gregory moved to Constantinople, a new man and no longer in despair. He appeared as one afire with the love of God. His fame as a theologian rests on five sermons he delivered during this period on the doctrine of the Trinity. They are marked by clarity, strength, and cheerfulness, and remain to this day one of the most influential expositions of Trinitarian theology. The next year, the new Emperor Theodosius entered Constantinople and expelled its Arian bishop and clergy. Then, on a rainy day, the crowds in the Great Church of Hagia Sophia acclaimed Gregory bishop, after a ray of sunlight suddenly shone on him.

Gregory was asked to preside over the ecumenical council in Constantinople in 381. However, exhausted by the politicking and

infighting that beset the task, he shocked the assembled bishops by abruptly tendering his resignation. He retired to his home town of Nazianzus, where he continued to write and minister to the people until his death in 389.

—Lesser Feasts and Fasts 2022 Church Publishing

Liturgy created the following resources: Book of Common Prayer, Enriching Our Worship, Saint Helena Breviary and A New Zealand with Prayer Book, Common Worship Times and Seasons, Adapted from <https://www.gonzaga.edu/about/president-leadership/messagesmedia/2021/thoughts-and-prayers-daunte-wright-and-caron-nazario>