

*St Gregory, Bishop of Nyssa  
St. Dometian, Bishop of Melitene*

---

Fr. Martin D. Watt, Priest-in-Charge

*Mailing address* 1411 Wilson Avenue

*and rectory:* Ames, Iowa 50010

(515) 337-1192 (*rectory*)

---

**Welcome!** We are honored that you have joined us in our celebration of the Lord's resurrection this day.

If you are a first time visitor to our parish, we invite you to sign our guest book. If you have a question, a prayer request, or any need, please speak with Fr. Marty, or with any parish member.

For our friends present with us who are not Orthodox Christians, please note that we have specific disciplines regarding receiving Communion. We ask that you refrain from going to Communion until you have spoken with Fr. Marty and understand our discipline and piety regarding this sacrament and its implication for responsibility towards and membership in the Orthodox Church. The bread and wine offered after communion and the bread offered at the end of the service is available to all.

If you are an Orthodox Christian from another parish who has prepared in accordance with your discipline, and have a blessing from your home priest to do so, we invite and encourage you to partake of Holy Communion.

This booklet contains the variable hymns and readings specific to today. Please feel free to take it with you. There are coil-bound booklets with the text for the Divine Liturgy – if you find it useful, please feel free to take one of those as well, with our compliments.

We also hope you will stay and join us in our coffee and fellowship hour, which immediately follows the service. We want the opportunity to get to know you, and for you to get to know us. Again, welcome!

---

*Regular services:*

**Great Vespers**, Saturday at 6:30pm

**Confession**, immediately following *Great Vespers*, other times by appointment.

**Third and Sixth Hour Prayers**, Sunday at 9:40am

**Divine Liturgy**, immediately following the hours.

**Music Rehearsals**, Saturday at 6:00pm

---

621 Kellogg Avenue, Ames, Iowa 50010  
*(corner of 7<sup>th</sup> and Kellogg)*

*Resurrectional Troparion – Tone 7*

By Your Cross You destroyed death.  
To the thief You opened Paradise.  
For the Myrrhbearers You changed weeping into joy.  
And You commanded Your disciples, O Christ God,  
to proclaim that You are risen,//  
granting the world great mercy.

*Troparion of the Feast – Tone 1*

When You, O Lord, were baptized in the Jordan,  
the worship of the Trinity was made manifest.  
For the voice of the Father bore witness to You,  
calling You His Beloved Son;  
and the Spirit in the form of a dove  
confirmed the truthfulness of His word.  
O Christ our God, You have revealed Yourself,//  
and have enlightened the world, glory to You!

*Troparion for SS Gregory and Dometian – Tone 4*

O God of our Fathers,  
always act with kindness towards us;  
take not Your mercy from us,  
but guide our lives in peace//  
through the prayers of the hierarchs Gregory and Dometian!

*Kontakion for St. Gregory – Tone 1*

You kept watch with the eyes of your soul, holy bishop,  
revealing yourself as a watchful pastor for the world.  
With the staff of your wisdom and your fervent intercession,  
you drove away all heretics like wolves.//  
You preserved your flock free from harm, most wise Gregory.

*Glory to the Father and to the Son and to the Holy Spirit,*

*Kontakion for the Feast – Tone 4*

Today You have shone forth to the world, O Lord,  
and the light of Your countenance has been marked on us.  
Knowing You, we sing Your praises:  
“You have come and revealed Yourself,//  
O unapproachable Light.”

*now and ever and unto ages of ages, amen*

*Resurrectional Kontakion – Tone 7*

The dominion of death can no longer hold mankind captive,  
for Christ descended, shattering and destroying its powers.  
Hell is bound, while the Prophets rejoice and cry:  
“The Savior has come to those in faith://  
enter, you faithful, into the Resurrection!”

*Epistle: (224-ctr) – Ephesians 4:7-13 (Sunday after Theophany)*

*Prokeimenon, Tone 1*

*Reader:* The Prokeimenon, in the 1<sup>st</sup> Tone, Let Your mercy, O Lord, be upon us as we have set our hope on You!

*Choir:* Let Your mercy, O Lord, be upon us as we have set our hope on You!

*Reader:* Rejoice in the Lord, O your righteous! Praise befits the just!

*Choir:* Let Your mercy, O Lord, be upon us as we have set our hope on You!

*Reader:* Let Your mercy, O Lord, be upon us ...

*Choir:* ... as we have set our hope on You!

*Deacon:* Wisdom!

*Reader:* The Reading from the Epistle of the Holy Apostle Paul to the Ephesians.

*Deacon:* Let us attend!

*Reader:* Brethren, unto every one of us grace is given according to the measure of Christ's gift. Therefore it is said: "When He ascended up on high, He led captivity captive, and gave gifts unto men." (Now this, "He ascended," what does it mean but that He also first descended into the lower parts of the earth? He that descended is also the One who ascended far above all the heavens, that He might fill all things.) And He Himself gave some to be apostles, some prophets, some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edification of the Body of Christ, till we all come to the unity of the faith and the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.

*Priest:* Peace be to you.

*Alleluia: Tone 5*

*Reader:* **And to Your spirit.** In the 5<sup>th</sup> Tone: Alleluia! Alleluia! Alleluia!

*Choir:* Alleluia! Alleluia! Alleluia!

*Reader:* I will sing of Your mercies, O Lord, forever; with my mouth I will proclaim Your truth from generation to generation.

*Choir:* Alleluia! Alleluia! Alleluia!

*Reader:* For You have said: "Mercy will be established forever; Your truth will be prepared in the heavens."

*Choir:* Alleluia! Alleluia! Alleluia!

---

*Gospel: (8) – Matthew 4:12-17 (Sunday after Theophany)*

*Priest:* The reading from the Holy Gospel according to St. **Matthew**.

*Choir:* Glory to You O Lord, Glory to You.

*Priest:* Let us Attend!

At that time, when Jesus heard that John had been put in prison, He departed to Galilee. And leaving Nazareth, He came and dwelt in Capernaum, which is by the sea, in the regions of Zebulun and Naphtali, that it might be fulfilled which was spoken by Isaiah the prophet, saying: "the land of

Zebulun and the land of Naphtali, by the way of the sea, beyond the Jordan, Galilee of the gentiles: the people who sat in darkness have seen a great light, and upon those who sat in the region and shadow of death light has dawned." From that time Jesus began to preach and to say, "Repent, for the kingdom of heaven is at hand."

*Choir:* Glory to You O Lord, Glory to You.

---

*Communion Hymn:*

The grace of God has appeared for the salvation of all men. Praise the Lord from the heavens! Praise Him in the highest! Rejoice in the Lord, O you righteous; praise befits the just! Alleluia, Alleluia, Alleluia!

---

*Please join us in our fellowship hour immediately following the dismissal!*

---

***Wisdom! Let us Attend!***

*Quotes from St. Gregory of Nyssa:*

"Concepts create idols; only wonder grasps anything." - from "The Life of Moses"

"Truly barren is a secular education. It is always in labor, but never gives birth."

"Concepts create idols; only wonder comprehends anything. People kill one another over idols. Wonder makes us fall to our knees."

"Just as at sea those who are carried away from the direction of the harbor bring themselves back on course by a clear sign, on seeing a tall beacon light or some mountain peak coming into view, so Scripture may guide those adrift on the sea of the life back into the harbor of the divine will."

"Just as many questions might be started for debate among people sitting up at night as to the kind of thing that sunshine is, and then the simple appearing of it in all its beauty would render any verbal description superfluous, so every calculation that tries to arrive conjecturally at the future state will be reduced to nothingness by the object of our hopes, when it comes upon us."

"All that the Father is, we see revealed in the Son; all that is the Son's is the Father's also; for the whole Son dwells in the Father, and he has the whole Father dwelling in himself... The Son who exists always in the Father can never be separated from him, nor can the Spirit ever be divided from the Son who through the Spirit works all things. He who receives the Father also receives at the same time the Son and the Spirit. It is impossible to envisage any kind of severance or disjunction between them: One cannot think of the Son apart from the Father, nor divide the Spirit from the Son. There is between the three a sharing and a differentiation that are beyond words and understanding."