

SUNDAY, JANUARY 10
Afterfeast of the Theophany, Sunday after the Theophany
St. Gregory, Bishop of Nyssa

Saint Gregory, Bishop of Nyssa, was a younger brother of Saint Basil the Great (January 1). His birth and upbringing came at a time when the Arian disputes were at their height. Having received an excellent education, he was at one time a teacher of rhetoric. In the year 372, he was consecrated by Saint Basil the Great as bishop of the city of Nyssa in Cappadocia.

Saint Gregory was an ardent advocate for Orthodoxy, and he fought against the Arian heresy with his brother Saint Basil. Gregory was persecuted by the Arians, by whom he was falsely accused of improper use of church property, and thereby deprived of his See and sent to Ancyra.

In the following year Saint Gregory was again deposed in absentia by a council of Arian bishops, but he continued to encourage his flock in Orthodoxy, wandering about from place to place. After the death of the emperor Valens (378), Saint Gregory was restored to his cathedra and was joyously received by his flock. His brother Saint Basil the Great died in 379.

Only with difficulty did Saint Gregory survive the loss of his brother and guide. He delivered a funeral oration for him, and completed Saint Basil's study of the six days of Creation, the Hexaemeron. That same year Saint Gregory participated in the Council of Antioch against heretics who refused to recognize the perpetual virginity of the Mother of God. Others at the opposite extreme, who worshipped the Mother of God as being God Herself, were also denounced by the Council. He visited the churches of Arabia and Palestine, which were infected with the Arian heresy, to assert the Orthodox teaching about the Most Holy Theotokos. On his return journey Saint Gregory visited Jerusalem and the Holy Places.

In the year 381 Saint Gregory was one of the chief figures of the Second Ecumenical Council, convened at Constantinople against the heresy of Macedonius, who incorrectly taught about the Holy Spirit. At this Council, on the initiative of Saint Gregory, the Nicene Symbol of Faith (the Creed) was completed.

Together with the other bishops Saint Gregory affirmed Saint Gregory the Theologian as Archpastor of Constantinople.

In the year 383, Saint Gregory of Nyssa participated in a Council at Constantinople, where he preached a sermon on the divinity of the Son and the Holy Spirit. In 386, he was again at Constantinople, and he was asked to speak the funeral oration in memory of the empress Placilla. Again in 394 Saint Gregory was present in Constantinople at a local Council, convened to resolve church matters in Arabia.

Saint Gregory of Nyssa was a fiery defender of Orthodox dogmas and a zealous teacher of his flock, a kind and compassionate father to his spiritual children, and their

intercessor before the courts. He was distinguished by his magnanimity, patience and love of peace.

Having reached old age, Saint Gregory of Nyssa died soon after the Council of Constantinople. Together with his great contemporaries, Saints Basil the Great and Gregory the Theologian, Saint Gregory of Nyssa had a significant influence on the Church life of his time. His sister, Saint Macrina, wrote to him: "You are renowned both in the cities, and gatherings of people, and throughout entire districts. Churches ask you for help." Saint Gregory is known in history as one of the most profound Christian thinkers of the fourth century. Endowed with philosophical talent, he saw philosophy as a means for a deeper penetration into the authentic meaning of divine revelation.

Saint Gregory left behind many remarkable works of dogmatic character, as well as sermons and discourses. He has been called "the Father of Fathers."

GREAT VESPERS

Lord I Call: Four stikhera of the Resurrection in tone 6 followed by three for the feast and three for St. Gregory

Resurrection, tone 6:

Possessing victory over hell, O Christ,
since You are free among the dead,
You ascended the Cross
raising with Yourself those who sat in the shades of death.//
O Almighty Savior, Who drew life from Your own light, have mercy on us!

Today Christ tramples on death,
for He is risen as He said!
Let us all sing this song,
for He has granted joy to the world:
"O Light unapproachable, O Fountain of life!//
Savior Almighty, have mercy on us!"

Where shall we sinners flee from You, for You are in all creation?
In heaven You dwell!
In hell You trampled on death!
In the depths of the sea?
Even there is Your hand, O Master!
To You we flee, and falling before You, we pray://
"As You rose from the dead, have mercy on us!"

In Your Cross, we glory, O Christ.
We sing and glorify Your Resurrection.
For You are our God,//

and we know no other than You.

Feast, tone 2:

Our Light that enlightens all
comes to be baptized.

The Forerunner sees Him and rejoices in His soul.
His hand trembles as he shows Him to the people:
“Behold, the Redeemer of Israel,
the One Who frees us from corruption.”//
O sinless One, Christ our God, glory to You!

A servant baptized our Redeemer
and the coming of the Spirit bore witness to Him.
The hosts of Angels saw this and shook with fear.
And the voice of the Father was heard from heaven:
“The One on Whom the Forerunner lays his hand,
He is My beloved Son; I am well pleased in Him.”//
O Christ our God, glory to You!

The streams of the Jordan received You, their Source,
and the Comforter descended in the form of a dove.
He Who bowed the heavens now bows His head.
The Clay cries aloud to the Potter:
“Why do You command me to do what is beyond me;
for it is I that should be baptized by You?”//
O sinless One, Christ our God, glory to You!

Saint Gregory, tone 5:

O righteous father, holy Gregory:
flute played by the breath of the Comforter,
filled with the clear melody of godliness,
candlestick enlightening many with divine light,
herald of truth, foundation of theology,
fountain of heavenly doctrine,
torrent of teaching sweet as honey,
lyre, playing songs written by God,
gladdening the hearts of the faithful!
Wise one, pray without ceasing to Christ,
Who was baptized in the streams of Jordan for the renewal of the world, //
that He may save our souls!

O righteous Father, all-praised Gregory,
battle axe hewing down the assaults of heresy,

two-edged sword of the Comforter,
dagger piercing the heart of false doctrine,
fire consuming the brushwood of error,
winnowing fan able to separate the chaff of vanities from the kernel of doctrine,
ruler measuring the way to salvation with precision,
pray without ceasing to Christ,
Who was baptized in the streams of Jordan for the renewal of the world, //
that He may save our souls!

O righteous Father, all-blessed Gregory,
mouth that pours out blessed words,
drawing them from the inexhaustible and divine wells of salvation,
expounding all words of prayer;
rule that directs to virtue;
you became radiant by contemplation of things divine,
illuminated by the brightness of the uncreated Trinity,
Whose invincible champion you became.
O venerable Father, pray without ceasing to Christ,
Who refashioned the world in the streams of the Jordan, //
that He may save our souls!

*Glory to the Father, and to the Son, and to the Holy Spirit;
Saint Gregory, tone 4:*

O Gregory of Nyssa,
you were adorned with wise words and valiant deeds.
You gladdened the faithful with your God-proclaiming voice;
and enlightened us with knowledge
explaining the unity of the Trinity.
You defeated alien teachings with true doctrine;
establishing the faith with strength.
And now you stand before Christ with His bodiless servants: //
pray that He may grant peace and great mercy to our souls!

now and ever, and unto ages of ages. Amen.

Dogmatikon of the Resurrection, tone 6:

Who will not bless you, O most holy Virgin?
Who will not sing of your most pure childbearing?
The only-begotten Son shone timelessly from the Father,
but from you He was ineffably incarnate.
God by nature, He became Man for our sake,
not divided into two persons but manifest as One in two natures.
Entreat Him, O pure and all-blessed Lady, //
to have mercy on our souls!

APOSTIKHA: all stikhera of the Resurrection in tone 6:

Your Resurrection, O Christ our Savior,
the Angels in heaven sing!
Enable us on earth//
to glorify You in purity of heart!

Destroying the gates of hell,
breaking the chains of death,
You resurrected the fallen human race as almighty God!//
O Lord, Who rose from the dead, glory to You!

Desiring to return us to Paradise,
Christ was nailed to the Cross and placed in a tomb.
The Myrrhbearing Women sought Him with tears, crying,
“Woe to us, O Savior!
How do You deign to descend to death?
What place can hold Your life bearing body?
Come to us as You promised!
Take away our wailing and tears!”
Then the Angel appeared to them:
“Stop your lamentations!
Go, proclaim to the Apostles:
‘The Lord is risen,//
granting us purification and great mercy!’”

Having been crucified as You willed,
by Your burial You captured death, O Christ,
and rose on the third day as God in glory,//
granting the world unending life and great mercy!

*Glory to the Father, and to the Son, and to the Holy Spirit;
Saint Gregory, tone 4:*

O God-revealing Gregory,
you passed your life in godliness.
You made your actions radiant through contemplation;
desiring divine wisdom for your love;
you were enriched with graces flowing from the Spirit.
Your words drip with sweetness, like honey from the comb;
and you gladden the Church of God with your divine thoughts.
Now, as you gaze upon the Lord in heaven, //
never cease to pray for us who honor your memory!

now and ever, and unto ages of ages. Amen.

Feast, tone 4

By fire and the Spirit,
You wash away the sin of the world.
When the Baptist saw You coming, he was afraid.
He trembled and cried out, saying:
“I dare not hold Your spotless head.//
Sanctify me with Your Epiphany, O Master Who loves mankind!”

Troparia

Resurrection, tone 6

The angelic powers were at Thy tomb;
the guards became as dead men.
Mary stood by Thy grave,
seeking Thy most pure Body.
Thou didst capture hell,
not being tempted by it.
Thou didst come to the Virgin, granting life.
O Lord who didst rise from the dead: glory to Thee.

Saint Gregory, tone 4

In truth you were revealed to your flock as a rule of faith,
an image of humility and a teacher of abstinence;
your humility xalted you;
your poverty enriched you.
O Hierarch Father Gregory,
entreat Christ our God//
that our souls may be saved!

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,
and called 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 hast enlightened the world, glory to You.

DIVINE LITURGY

Troparia

Resurrection, tone 6

The Angelic Powers were at Your tomb;
the guards became as dead men.
Mary stood by Your grave,
seeking Your most pure body.
You captured hell, not being tempted by it.
You came to the Virgin, granting life.
O Lord, Who rose from the dead, //
glory to You.

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,
and called 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 hast enlightened the world, glory to You.

Saint Gregory, tone 4

In truth you were revealed to your flock as a rule of faith,
an image of humility and a teacher of abstinence;
your humility exalted you;
your poverty enriched you.
O Hierarch Father Gregory,
entreat Christ our God //
that our souls may be saved!

Kontakia

Resurrection, tone 6

When Christ God, the Giver of Life,
raised all of the dead from the valleys of misery with His mighty hand,
He bestowed resurrection on the human race. //
He is the Savior of all, the Resurrection, the Life, and the God of all.

Saint Gregory, tone 1

You kept watch with the eyes of your soul, O 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, //
and preserved your flock free from harm, O most wise Gregory.

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.”

Prokeimenon, tone 1:

Let Thy mercy, O Lord, be upon us /as we have set our hope on Thee! (*Ps. 32:22*)
V. Rejoice in the Lord, O ye righteous! Praise befits the just! (Ps. 32:1)

Epistle: (224-ctr) Ephesians 4:7-13 Brethren, unto every one of us grace was given according to the measure of Christ’s gift. Therefore He says: “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 who 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 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...

The Alleluia in the fifth tone:

V. I will sing of Your mercies, O Lord, forever; with my mouth I will proclaim Your truth from generation to generation. (Ps. 88:1-2)

V. For You have said: Mercy will be established forever; Your truth will be prepared in the heavens. (Ps. 88:3)

Gospel: (8) Matthew 4:12-17 (*Sunday After*) 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.”

Communion Hymns: The grace of God has appeared for the salvation of all. Praise the Lord from the heavens... Alleluia...

(Instead of “It is truly meet...,” we sing:)

Magnify, O my soul, the most pure Virgin Theotokos,
more honorable than the heavenly hosts!

No tongue knows how to praise you worthily, O Theotokos;
even angels are overcome with awe praising you.
But since you are good, accept our faith;
for you know our love inspired by God!
You are the defender of Christians, and we magnify you.

Communion Hymn

Praise the Lord from the heavens, praise Him in the highest! *(Ps. 148:1)*
The grace of God has appeared for the salvation of all men. *(Titus 2:11)*
Alleluia, Alleluia, Alleluia!

In addition to translations from the Department of Liturgical Music and Translations, liturgical texts for this service represent modified versions of translations provided by Holy Myrrhbearers Monastery, Otego, New York and St. Tikhon's Monastery, South Canaan, Pa. The Department of Liturgical Music and Translations of the Orthodox Church in America expresses its gratitude to Holy Myrrhbearers Monastery and St. Tikhon's Monastery and to those translators whose work has been consulted at times in the course of reviewing and modifying these texts to their present form: Metropolitan Kallistos (Ware), Archimandrite Ephrem (Lash), Father Benedict Churchill, Isaac Lambertson, St. Vladimir's Seminary, and Holy Transfiguration Monastery, among others.