

THE 3rd DAY OF THE MONTH OF APRIL
THE COMMEMORATION OF OUR VENERABLE FATHER NICETAS
AT VESPERS:

On “Lord, I have cried ...,” 3 Stichera of the venerable one, in Tone II:

Spec. Mel.: “When from the Tree ...”:

Guiding souls by thy discourse, * thou didst show thyself to be a godly steward * and a faithful exponent of the divine mysteries, O God-bearer, * sowing the seeds of salvation * and reaping fruit in great abundance. * And standing now before thy Master, O blessed one, * rejoicing thou dost present it to Him. * Be thou mindful of this thy flock, which ever honoreth thee, ** O thou who art inspired of God.

Doing battle zealously for Orthodoxy, * thou wast shown to be meek and simple; * for, arrayed in faith as with a breastplate, * and with abstinence as thy spear, * O divinely wise Nicetas, * thou didst denounce every blasphemous heresy, * honoring and worshipping before the divine image of the Savior, * manifestly following the rules of the Fathers, ** O God-bearer.

When the tyrant * most dark with bestial savagery * imprisoned thee in bitter exiles * and the darkest places, * thou didst endure all, O father, * bearing in mind the habitation of paradise, * the splendor whereof * thou hast now truly been deemed worthy to behold, O blessed one, ** receiving recompense for thy sufferings.

Glory ..., Both now ..., Theotokion, in Tone II:

O all-immaculate Virgin * who gavest birth to the transcendent God: * do thou unceasingly entreat Him * with the incorporeal ones, * that He grant forgiveness of transgressions * and correction of life before the end, * to us who, as is meet, * hymn thee with faith and love, ** O thou who alone art most hymned.

Stavrotheotokion: **W**hen the unblemished ewe-lamb beheld her Lamb * willingly led as a man to the slaughter, * she said, weeping: * “Dost Thou now hasten to leave me childless * who gave Thee birth O Christ,? * What is this that Thou hast done, O Redeemer of all? * Even so I will hymn and glorify Thine extreme goodness, * which is beyond understanding and all telling, ** O Lover of mankind!”

AT MATINS:

The canon to the venerable one, the acrostic whereof is: "I honor thy most radiant life, O father," the composition of St. Theophanes the Branded, in Tone II:

ODE I

Irmos: In the deep of old the infinite Power overwhelmed Pharaoh's whole army. * But the Incarnate Word annihilated pernicious sin. * Exceedingly glorious is the Lord, * for gloriously hath He been glorified.

Illuminated with the light of the effulgence of God, O father, thou didst consecrate thy life to God, having chosen the radiant splendor of virginity from thy childhood, by which thou didst make thyself like unto the bodiless ones in purity.

Anointed by thy godly and honored guide and the Spirit of God, in the schema of the monastics thou didst converse in a pure manner, and didst remain illumined by a radiance of great brightness, O God-bearer, having acquired a most pure life.

Strengthened by the power of the Cross, thou didst quench the passions of the flesh and illumine thy mind, O all-wise Nicetas, bringing forth as fruit an inexhaustible wealth of the vision of God through care for the teachings of the Spirit.

Enlightened by chastity and purity, O blessed one, thou wast raised up to the sacred summit; for thou wast adorned with the most splendid vesture of the priesthood of the divine mysteries, O venerable one, who art known as our mediator.

Theotokion: Thou hast been shown to be more exalted than all creation, visible and invisible, O pure one; for thou hast given birth to the Creator, in that it was His good pleasure to assume flesh in thy womb. Entreat Him with boldness, that He save those who hymn thee.

ODE III

Irmos: The desert of the barren Church of the nations * blossomed like a lily * at Thy coming, O Lord, * therein hath my heart been established

Having acquired a heavenly habitation, O venerable Nicetas, thou hast become a radiant and luminous beacon of piety, resplendent with many gifts.

Having mortified the thoughts of thy flesh, O venerable one, through virtue thou didst give life unto what is divine in thy soul, in a divinely wise manner, and hast been deemed worthy of incorruptible life.

Rejoicing, thou didst lead thy life adorned with beauties as with varied colors, enriched with comely gifts, O glorious one, wherein thy heart was established.

Adorned with the virtues, O divinely wise and venerable Nicetas, thou didst shine like the sun upon the ranks of monastics. Wherefore, rejoicing we bless thee.

Theotokion: O most holy one, thou gavest birth in the flesh unto the Uncreated One Who hath enlightened the ends of the earth and Who is co-beginningless with the Father before all ages. Wherefore, with faith we honor thee as the Theotokos.

Sessional Hymn, in Tone IV:

Spec. Mel.: “Go thou quickly before ...”:

Thou didst make thy dwelling in the mountains of stillness, O wise one, and wast manifestly raised in the cities of abstinence; and having been exalted in both places, thou didst abandon earthly pleasures and attain unto the life of heaven, making thy habitation there in a mansion, wherein thou dost entreat God on our behalf.

Glory ..., Both now ..., Theotokion, in Tone IV:

O all-immaculate Virgin * who gavest birth to the transcendent God: * do thou unceasingly entreat Him with the incorporeal ones, * that He grant forgiveness of transgressions * and correction of life before the end, * to us who, as is meet, hymn thee with faith and love, ** O thou who alone art most hymned.

Stavrotheotokion: **O** most immaculate Virgin Mother of God, a sword passed through thy most holy soul when thou didst behold thy Son and God crucified of His own will. Cease not to beseech Him, O blessed one, that He grant us forgiveness of our transgressions.

ODE IV

Irmos: **F**rom a Virgin didst Thou come forth, not as an ambassador, * nor as an Angel, * but the very Lord himself incarnate, * and didst save me, the whole man; * wherefore I cry unto Thee: * Glory to Thy power, O Lord!

Shown to be one who cutteth down the passions at the root, O God-bearer, with purity of soul thou didst uproot all the soul-corrupting deceptions of those who fight against God, O most honored initiate of the mysteries of God.

Taking up thy crown of victory, O most noetically rich confessor, thou dost now rest in the mansions of heaven, having divested thyself of the passions and clothed thyself in dispassion, O blessed father.

Full of divine love and adorned with the beauty of fasting, O most blessed father, thou didst offer thy life unto Christ as an unblemished sacrifice.

Venerating the divine icons of Christ, the Mother of God and all the saints, O most sacred one, thou didst clearly denounce soul-corrupting heresies.

Theotokion: **M**ade comely in thy glory, O most pure one, we all glorify thee as the boast, might and confirmation of the world, as a right calm haven and cause of gladness.

ODE V

Irmos: **O** Christ God Thou art a mediator between God and man; * for by Thee, O Master, * we have been led from the night of ignorance, * to Thy Father, the Source of light.

As one who art meek, thou hast made thy habitation in the land of the meek, O wise and ever-memorable Nicetas, being a champion of the truth, splendidly adorned with the crown of confession.

Having now passed on to the divine light, O venerable one, and being a beloved son of the light, thou hast joyously made thine abode in delight and beauty with the angelic choirs.

Thou hast now become a partaker of the ineffable sweetness of paradise; for thou wast shown to be a most calm haven for the tempest-tossed and a nurturer of the hungry, O blessed one.

Theotokion: **M**indful of thy words, we now call thee blessed, O most immaculate one; for through thee have we truly received ineffable blessedness and life without end.

ODE VI

Irmos: **W**hirled about in the abyss of sin, * I appeal to the unfathomable abyss of Thy compassion: * Raise me up from corruption, O God.

Blessed hope didst thou receive, O all-blessed father, being heir to the blessedness of thy Master and divine radiance.

Possessed of radiant twofold lamps of thy confession and fasting, thou hast made thy dwelling in the heavens, O most noetically rich God-bearer Nicetas.

Delighting now in unending and divine sweetness in the heavenly mansions, O father, entreat the Master and Lord of all on our behalf.

Theotokion: **I** now flee to thee, O most pure one. Save thou and preserve me by thine entreaties; for whatsoever thou desirest, thou canst do, in that thou art the Mother of the Almighty.

Kontakion, in Tone II:

Spec. Mel.: “Seeking the highest...”:

Having acquired a heavenly mind and life, * thou shinest forth as brightly as the sun * in the splendor of thy deeds * and enlightening those who are in the darkness of life, * O father Nicetas, leading all to God. ** Pray thou unceasingly on behalf of us all.

ODE VII

Irmos: **T**he godless order of the lawless tyrant * fanned the roaring flame; * but Christ bedewed the God-fearing children with the Spirit, * therefore He is blessed and supremely exalted.

Thy might cast the savagery of the tyrant headlong to the ground, slaying him with thine intense supplications; for the Lord executeth the will of those who fear Him.

The thunder of thy dogmas and the brilliant lightning-flashes of thy life have illumined the earth, splendidly enlightening the faithful with thy words and deeds which proclaimed God, O divinely blessed initiate of the sacred mysteries.

Strengthened by the might of the Comforter, O divinely wise one, thou didst escape hordes of demons and the snares of the heretics, and didst ascend to the heights of heaven, where thou hast now made thine abode with the choirs of the bodiless hosts.

Theotokion: By the will of Him Who created all things, thou didst become a consecrated temple, O Virgin; for thou didst contain Him Whom naught can contain and Who reneweth the world. Wherefore, we proclaim thee to be the Theotokos.

ODE VIII

Irmos: In Babylon, the activity of the fire was once divided, * for, by the command of God it consumed the Chaldeans, * but bedewed the faithful, who chant: * Bless ye the Lord, all ye works of the Lord!

Having transcended all sensual desires, O thrice-blessed one, thou hast now drawn nigh unto the noetic Light, being deemed worthy of the vision of God and filled with enlightenment, crying out, O all-honored one: Bless ye the Lord, all ye works of the Lord!

Manifestly arrayed in the mortality of thy sufferings, thou didst depart for the life-bearing choir, afire with zeal and radiant with the virtues, crying aloud: All ye works of the Lord, supremely exalt ye the Lord!

Accustomed to every virtue from childhood, O divinely wise one, at the completion of thy struggles thou wast shown to be adorned with a crown of grace and didst receive honor, chanting: All ye works of the Lord, supremely exalt ye the Lord!

From on high look down upon us, O father, standing before thy Master, possessing great boldness, and ask for the salvation of the souls of thy flock, O manifestly sacred and glorious namesake of victory.

Theotokion: O most pure Birthgiver of God, without seed thou didst ineffably conceive and give birth to Him Who is inseparable from the Father and Who as God and man dwelt within thy womb. Wherefore, we acknowledge thee to be the salvation of the world.

ODE IX

Irmos: The Son of the Beginningless Father, God and Lord, * hath appeared to us incarnate of a Virgin, * to enlighten those in darkness, * and to gather the dispersed; * therefore the all-hymned Theotokos do we magnify

As one who art pure thou wast deemed worthy of divine splendor, shining with all manner of the virtues, manifestly adorned with the crown of confession; wherefore, we bless thy most festive feast.

Guided by the commandments of the Savior, O blessed one, thou didst complete thy life with divine understanding; and having now transcended shadows, thou hast most joyously received everlasting life as is meet, O most sacred one revealed by God.

Speedily didst thou pass through transient tumults, O Nicetas, and rejoicing thou didst hasten to the haven of the kingdom of Christ, do thou also guide us thereto who bless thee and honor thy memory, O father.

Theotokion: The tabernacle of the witness prefigured thee, wherein were the tablets of the law, the jar holding the manna, and the golden ark; for as it contained those things, so didst thou contain the beginningless Word in the flesh within thy womb, O Theotokos.