

THE 2nd DAY OF THE MONTH OF JUNE
COMMEMORATION OF OUR FATHER AMONG THE SAINTS NICEPHORUS THE
CONFESSOR,
PATRIARCH OF CONSTANTINOPLE
AT VESPERS

On “Lord, I have cried ...,” 6 Stichera of the holy hierarch: 3 in Tone IV:

Spec. Mel.: “As one valiant among the martyrs ...”:

O divinely inspired one, manifest in sanctity, * we know thee to be the ground of the Truth, * the confirmation of the Faith, * the expounder of dogmas, * the advocate of piety, * the abode of purity, * the chosen receptacle, the sweet savor of the Spirit, * the great treasury of doctrines, ** the foundation of the Church of Christ.

O all-wise, blessed and holy hierarch, * we praise thee, the successor of the apostles, * who shared in the ways of the martyrs, * the emulator of the fasters, * the seal of teachers, * the model of godliness, * the initiate of the mysteries of Christ, * the divinely flowing river of understanding, ** drowning the thoughts of the iniquitous and blasphemous.

Having increased the talant of wisdom, * O most noetically rich confessor, * thou wast deemed worthy of the joy of thy Lord. * Adorned with the grace * of divine radiance, * and shining with the effulgence of the Spirit, * thou dost now stand at the right hand of the Bestower of life, * ever illumined, O glorious one, ** with the rays emanating therefrom.

And 3 Stichera, in Tone VIII:

Spec. Mel.: “O most glorious wonder ...”:

O venerable father, * as a priest of the law of God * thou didst enter within the divine and impassable tabernacle of the truth, * which the Lord erected, * not with another’s blood, * but with thine own, * and emulating Christ * by not submitting to the vengeance of the council, ** thou didst thereby utterly please God, O father.

Adorned with thy words and deeds, * with thy priestly vesture * and the rightness of thy doctrine, * O all-wise Nicephorus, who nurtured with wisdom, * wasted away by imprisonment * thou didst receive them through thy confession, * and didst zealously endure * all the evils which beset thee ** with strength of mind, O blessed one.

Thou wast shown to be an instrument of the Spirit, * sounded from on high by divinely inspired voices * and trumpeting forth the ineffable mystery of the Savior, * as a divine trumpet * truly renowned, * proclaiming aloud the incarnation of the Word to us, * which is beyond comprehension * and transcendeth all minds and thoughts, ** O thou who art most honorable.

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

Save me, O most pure Lady, * who hast ineffably given birth to Christ the Savior;
* for thee alone have I acquired as our intercessor, * an invincible rampart, *
protection and joy, * and the divine consolation of my soul. * Wherefore, deliver me
from the worm which sleepeth not * and from the everlasting fire, ** O Mother of
Christ God.

Stavrotheotokion: Beholding Thee O Lord Jesus, * nailed upon the cross and
voluntarily accepting the passion, * the Virgin Mother cried aloud: * Woe is me, O my
sweet Child! * how dost Thou wrongfully endure such wounds? * O compassionate
Physician * and healer of the infirmities of mankind, ** Thou hast redeemed all from
corruption ** by Thy tender compassion.

Troparion of the holy hierarch, in Tone IV:

The truth of things revealed thee to thy flock as a rule of faith, * icon of meekness,
and teacher of temperance; * wherefore, thou hast attained the heights through
humility and riches through poverty; * O hierarch Nicephorus our father, ** entreat
Christ God, that our souls be saved.

AT MATINS

Both canons from the Oktoechos; and that of the holy hierarch, with 4 Troparia, the acrostic whereof is: “With songs do I hymn the victorious Nicephorus”, the composition of Theophanes, in Tone IV:

ODE I

Irmos: **T**hrough the deep of the Red Sea, * marched dry shod Israel of old, * and by Moses’ outstretched hands, * raised in the form of a cross, * the power of Amalek was routed in the wilderness.

Thou didst manifestly show thine active vision to be an ascent, O most noetically rich Nicephorus; for thou didst actively call thy soul and excellently soar aloft to the uttermost vision.

Having mortified earthly thoughts by abstinence and guided thy soul with zeal, O divinely inspired Nicephorus, thou didst reach the havens of undisturbed delight.

The wretched and most mindless Leo, infected with the heresy of Mammon, dashed himself against thee as against a hard stone, O God-pleasing Nicephorus, and hath quickly broken asunder in hell.

Theotokion: **O** most immaculate Bride of God, heal thou the broken state of mankind, having given birth to the Creator Who hath set aright all of us who have been cast down through the fall of our first parents.

ODE III

Irmos: **N**ot in wisdom, nor in power do we glory, * but we glory in Thee O Christ, * the Hypostatic Wisdom of the Father, * for there is none more holy than Thee, O Lover of mankind.

Having adorned thy life with thy virtues, thou didst manifestly become a beacon of the word of life and a guardian tending the most sacred flock of Christ.

Thy divinely eloquent tongue of fire hath burned up the thorns of heresy with the fire of understanding, O divinely wise and glorious father.

Having plumbed the depths with thy love of wisdom, O right wondrous one, with the cords of thy doctrines thou hast manifestly strangled those who reject the image of Christ.

Theotokion: **C**onfessing as co-beginningless with the pre-eternal Father the Son Who was born from thy womb in the latter times, O most pure one, we truly glorify thee as the Mother of God.

Sessional Hymn, in Tone VIII:

Spec. Mel.: “Of the Wisdom ...”:

The grace of thy wise discourses and the loftiness of thy mystic teachings have become a ladder of divine ascent for us; for having acquired a spiritual trumpet, O father, thou didst declare divine doctrines. Wherefore, having made thine abode in a

place of verdure, thou hast driven the wild beast away with the sling of thy words, O blessed Nicephorus. Entreat Christ God, that He grant forgiveness of sins unto those who honor thy most precious memory.

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

All we, the generations of mankind, * call thee blessed, * in that thou art the Virgin who alone among women * hast given birth without seed unto God in the flesh; * for the fire of the Godhead made its abode within thee, * and thou didst feed the Creator and Lord * with milk as an infant. * Wherefore, we, the race of mankind and of angels, * glorify thy birthgiving, * and together we cry out to thee: * Entreat Christ God to grant forgiveness of sins ** unto those who with faith worship thy most holy Offspring.

Stavrotheotokion: Upon beholding the Lamb, Shepherd and Redeemer * upon the Cross, * the ewe-lamb exclaimed weeping, bitterly lamenting, and crying aloud: * “The world rejoiceth, having received deliverance through Thee, * but my womb doth burn, beholding Thy crucifixion, * which Thou hast endured in Thy merciful loving-kindness. * O long-suffering Lord, * Thou abyss and inexhaustible well-spring of mercy, * take pity, and grant forgiveness of sins ** unto those who hymn Thy divine sufferings with faith!”

ODE IV

Irmos: Beholding Thee, the Sun of righteousness, * lifted up upon the cross, * the Church now standeth arrayed and doth worthily cry aloud: * Glory be to Thy power, O Lord.

With divine power, O thou who art manifest in sanctity, didst thou break the jaws of the impious, vanquishing them by the steadfastness of thy discourse; teaching them all to venerate the divine image of the Savior.

Having splendidly adorned the divine priesthood by thy confession, and subdued the savagery of Leo, O father Nicephorus, thou was revealed to be a God-pleasing initiate of the ineffable mysteries.

Fighting like a youth with the pious teachings of the honorable Church, O Nicephorus, by thy words and the wounds thereby inflicted, thou didst drive away the wolves the Faith betrayng wolves.

Theotokion: In giving birth to God the Word in the flesh, Who before was incorporeal, O all-immaculate one, thou hast restored the world. Wherefore, O Bride of God, we honor thee with Orthodox faith.

ODE V

Irmos: Thou, O Lord, who camest into the world, * art my light, * a holy light turning from the darkness of ignorance * those who sing Thy praises in faith.

Possessed of a pure mind ascending to heaven, O all-blessed one, thou didst lay hold of the never-fading flower of understanding and wisdom.

Thou didst let thy healing words fall upon the souls of the Orthodox, O divinely revealed one, and by thy teachings till the infertile ground of the ignorant.

Shining like the sun, with thine active discourse and thine inviolate life, thou dost illumine the foundation of the honored Church.

Theotokion: O most immaculate one, thou wast the annulment of the curse of our first mother, having conceived Him Who hath crowned us with divine blessings.

ODE VI

Irmos: The church crieth out unto Thee O Lord, * 'I will sacrifice unto Thee with a voice of praise' * having been cleansed of the blood of the demons' * by the blood that for mercy's sake flowed from Thy side.

Shining radiantly with spiritual rays, O divinely wise one, thou hast appeared to the Churches as an upright pillar and cloud leading to a heavenly inheritance.

Thou didst dedicate thy whole life to God, and, remaining a leader for the whole world, thou wast glorified, O blessed father manifest in sanctity.

Thy divinely inspired discourse cut apart the bonds of ungodly heresies with the two-edged sword of the Comforter, and hath shown forth the light of truth unto all.

Theotokion: Most gloriously have the laws of nature been set aside; for a Virgin hath given birth and a maiden who knew not wedlock, having conceived the Creator and Lord of all, doth nourish Him.

Kontakion of the holy hierarch, in Tone IV:

Spec. Mel.: "Thou hast appeared today ...":

As thou hast received a crown of victory * from God in heaven, O Nicephorus, * save those who with faith honor thee * as a hierarch of Christ ** and a teacher.

Ikos: The great hierarch stood, set like an unassailable city of God upon a mountain, protecting the world with his prayers, and conquering hordes of the ungodly; and remained unharmed, and untouched by the bolts of the enemy, bearing the King and Lord of all in his heart. Wherefore, he illumineth those who venerate Christ in His icons and, from the heights of the virtues and the tower of good works, with his sling he raineth down stones upon the hordes of the enemy, yet mercifully openeth its gates for those who with faith hymn him as a hierarch of Christ and teacher.

ODE VII

Irmos: In the Persian furnace the youths and descendants of Abraham, * burning with a love of piety * rather than by a flame of fire, * cried aloud saying: * Blessed art Thou in the temple of Thy glory, O Lord.

We know thee to be a living temple of the living God, having the understanding of the Trinity Within thee as a lampstand. Blessed art Thou in the temple of Thy glory, O Lord!

Thou didst set at naught the blasphemies of the heretics, O Nicephorus, convincing them to venerate the icon of Christ and cry aloud: Blessed art Thou in the temple of Thy glory, O Lord!

Possessing a wealth of wisdom and a godly life, thou didst noetically transform all thy senses, and dost now converse with Christ, saying: Blessed art Thou in the temple of Thy glory, O Lord!

Theotokion: **W**ithout dividing or commingling that which is united, we glorify the one Christ, the Word Who was incarnate of Thee, crying aloud: Blessed art Thou in the temple of Thy glory, O Lord!

ODE VIII

Irmos: **T**he Offspring of the Theotokos * saved the holy children in the furnace. * He who was then prefigured hath now been born on earth, * and He gathereth all creation to hymn thee: * all ye works praise ye the Lord * and supremely exalt Him throughout all ages.

Delivered by the blood of Christ, thou didst undergo death in mind for His sake; for thou didst endure torment following thy conscience, shining with the grace of confession, crying: Hymn the Lord, ye works, and supremely exalt Him throughout all ages!

Purified in body and soul, in word thou didst sacrifice to the Word Who seeth all things, showing Him forth as having first been incorporeal and beginningless, but later becoming a man in His mercy; and crying out: Hymn the Lord, ye works, and supremely exalt Him throughout all ages!

That thou mightest receive a heavenly inheritance and immutable glory, O glorious and wise father, thou didst forsake the glory which fadeth away, valiantly enduring exile and affliction, crying aloud: Hymn the Lord, ye works, and supremely exalt Him throughout all ages!

Theotokion: **O** all-immaculate one, the noetic Bridegroom found thee alone to be a pure turtle-dove, a most fragrant lily, a most comely flower and a splendid bridal-chamber; and He led thee forth as His Bride. Wherefore, we hymn and supremely exalt thee as Virgin throughout all ages.

ODE IX

Irmos: **A** cornerstone not cut by hand O Virgin, * was cut from thee the unhewn mountain: * even Christ, Who hath joined together the disparate natures; * therefore rejoicing we magnify thee, * O Theotokos.

When shadowy reflections passed away and the truth was revealed, thou didst find a blessed end through the vision of incorrupt beauty; and delighting now therein, remember us in thy supplications.

Surrounding the divine shrine of the God-bearing Nicephorus, come, O ye Christians, let us earnestly hymn him as victor, and with gladness let us celebrate his festival.

Having laid hold of every virtue, O hieromartyr, at the end of thy struggles thou wast shown to be adorned with the crown of confession, with which thou standest now adorned before thy Master.

Theotokion: **K**nowing thee to be the root, well-spring and cause of incorruption, O Virgin, we, the faithful, honor thee with praises; for thou hast poured forth upon us the Hypostatic Immortality.

Exapostilarion of the holy hierarch:

Spec. Mel.: “When the disciples beheld ...”:

As an excellent victor over the passions, O Nicephorus, thou hast received a twofold crown from Christ the Savior; for, casting down the God-opposing heresy of those who reject the divine icons, O most wise hierarch, thou wast a champion of the spiritual athletes of piety. O blessed father, pray for us who honor thee.

Glory ..., Both now ..., Theotokion:

Without leaving the bosom of the Father, Thou wast incarnate of the Virgin, O Lord; for, bowing down the heavens, thou didst descend to save me who am fallen, desiring to rescue from the mouth of the noetic beast me who am stuck fast in his clutches. Wherefore, delivered, I glorify Thy power.

AT LITURGY

Troparion of the holy hierarch, in Tone IV:

The truth of things revealed thee to thy flock as a rule of faith, * icon of meekness, and teacher of temperance; * wherefore, thou hast attained the heights through humility and riches through poverty; * O hierarch Nicephorus our father, ** entreat Christ God, that our souls be saved.

Kontakion of the holy hierarch, in Tone IV:

As thou hast received a crown of victory * from God in heaven, O Nicephorus, * save those who with faith honor thee * as a hierarch of Christ ** and a teacher.