

THE 6th DAY OF THE MONTH OF DECEMBER
COMMEMORATION OF OUR FATHER AMONG THE SAINTS NICHOLAS,
ARCHBISHOP OF MYRA
AT LITTLE VESPERS

On "Lord, I have cried ...", four Stichera, in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...":

The grace of God the Spirit * having anointed thee with divine myrrh * set thee to preside as bishop for the people of Myra, * and perfumed with the myrrh of thy virtues * the ends of the world, O most sacred one, * for by thy sweetly spiritual prayers * thou dost ever drive away the fetid passions. * Wherefore, we praise thee with faith ** and celebrate thy most sacred memory, O Nicholas.

Fittingly do we bless thee, O Nicholas, * as a never-waning luminary, * a universal beacon * shining forth brightly * in the firmament of the Church, * illumining the world, * driving away the darkness of grievous misfortunes, * dispelling the winter of grief ** and instilling profound tranquility.

Being here, and appearing in dreams, O Nicholas, * thou didst save those who were about to be unjustly put to death, * in that thou art compassionate, * as one right loving, * as a most fervent deliverer, as a true intercessor * for those who with faith ask of thee defense, * O most sacred father, * thou fellow citizen with the angels, ** peer of the apostles and prophets.

Thy most glorious life * hath ever shown thee to be most wondrous, * O divinely wise and most sacred father, * thou majesty of holy hierarchs, * adornment of the venerable. * And, spreading forth thy rays upon the earth, * like the sun thou hast illumined the hearts of the faithful * who celebrate thy radiant and divine memorial, ** O all-blessed Nicholas.

Glory ..., in Tone VI:

Thy memory, O holy hierarch, hath shone forth like the sun, noetically illumining the hearts of the faithful; and celebrating it today with splendor, we cry out to thee in prayer: Rejoice, O might of chastity who, armed with the shield of abstinence, didst preserve the estate of thy soul intact! Rejoice, O pastor and teacher of thy Christian people! Rejoice, adornment of the Church, beauty of hierarchs, boast of monastics! O all-blessed and most sacred father Nicholas, unceasingly entreat Christ God, that He grant peace to the whole world and save our souls.

Now & ever ..., Theotokion in Tone VI:

No one that fleeth unto thee, O most pure Virgin Theotokos, * departeth from thee ashamed; * for those that asketh grace of thee, ** ever receiveth a gift for their profitable petition.

At the Aposticha, these Stichera, in Tone VI:

Spec. Mel.: "On the third day ...":

O blessed Nicholas, have pity on me who fall down before thee, I pray, and enlighten the eyes of my soul, O most wise one, that in purity I may gaze upon the compassionate Bestower of light.

Verse: Precious in the sight of the Lord * is the death of His saints.

As thou hast boldness before God, O blessed hierarch Nicholas, rescue me from the enemies who seek to do me evil, and save me from men of blood, O holy one.

Verse: Thy priests shall be clothed with righteousness, * and Thy righteous shall rejoice.

O hierarch, we, the faithful, have acquired thee as a calm haven, an impregnable rampart, a tower of confirmation and a portal of repentance, a guide and champion of our souls.

Glory ..., Now & ever ..., Theotokion in Tone VI:

Zealous in his opposition to thy flock, O most pure one, every day the wicked adversary seeketh to devour it. But rescue us from his harm, O Theotokos.

Troparion, 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 Nicholas our father, ** entreat Christ God, that our souls be saved.

Glory ..., Now & ever ..., Theotokion in Tone IV:

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

AT GREAT VESPERS

After the Introductory Psalm, we chant "Blessed is the man ...", the first antiphon.

On "Lord, I have cried ...", 8 Stichera: 4 in Tone II:

Spec. Mel.: "When from the Tree ...":

Dwelling bodily in Myra, * thou wast truly shown to be myrrh, * having been anointed with noetic chrism, * O holy Nicholas, hierarch of Christ, * thou dost perfume the faces of those * who with faith and love ever celebrate * thine all-glorious memory, * freeing them from misfortunes, perils and sorrows ** by thy prayers to God, O father.

As a true namesake of victory, * to the faithful people * thou hast been revealed to be mighty amid perils, * O holy Nicholas, hierarch of Christ; * for whenever thou art invoked, * thou dost quickly hasten to those who with love * have recourse to thy protection. * For, appearing to the faithful by day and at night, ** thou dost save them from dangers and evil circumstances.

In a dream thou didst appear * to the Emperor Constantine and to Ablavius, * and instilling fear in them, * thou didst speak to them thus: * "Quickly release those whom ye hold bound in prison, * for they are undeserving of a lawless execution. * But if thou wilt disobey me, * I will petition the Lord and King against thee ** when I pray!"

For those of us who find ourselves * amid misfortunes as we journey * by land or sail the seas, * for those of us who are nearby or afar off, * thou art a great and fervent advocate, * an exceeding merciful and mighty intercessor, * O holy Nicholas, sacred preacher of Christ. * Wherefore, assembling, we cry: ** Entreat the Lord, that we may be delivered from every evil circumstance.

And 4 in Tone II:

Spec. Mel.: "With what wreaths of praise ...":

With what wreaths of praise shall we crown the holy hierarch who, while bodily in Myra, doth spiritually reach out to all who love him in purity, the advocate and helper of all, the comforter of all the sorrowful, the refuge for all amid misfortunes, the pillar of piety, the champion of the people? For his sake hath Christ, Who hath great mercy, cast down the arrogance of the enemy. (Twice)

With what songs of hymnody shall we praise the holy hierarch, the opponent of impiety and champion of piety, the leader, great ally and teacher, who putteth to shame all the infamous, the destroyer of Arius and his followers? For his sake hath Christ, Who hath great mercy, cast down the arrogance of the enemy.

With what hymns of prophecy shall we praise the holy hierarch, who foresaw things far distant and unerringly prophesied things afar off as though they were near, who watches over the whole world and delivers all the oppressed, who of old appeared to the divinely wise emperor in a dream and delivered from execution those unjustly arrested, bestowing upon us great mercy?

Glory ..., in Tone VI:

Assembling, O ye who love the feasts of the Church, let us hymn the adornment of hierarchs, the glory of the fathers, the well-spring of miracles and great defender of the faithful, saying: Rejoice, O protector of Myra, honored primate and steadfast pillar of its Church! Rejoice, O most radiant beacon, illumining the ends of the earth with wonders! Rejoice, divine joy of the sorrowful and fervent intercessor for the oppressed! And now, O blessed Nicholas, cease not to entreat Christ God on behalf of those who honor thine ever-gladsome and most illustrious memory with faith and love.

Now & ever ..., of the forefeast, in Tone VI:

Adorn thyself well, O cave, for the ewe-lamb approacheth, bearing Christ in her womb! O manger, receive Him Who by His word hath loosed us mortals from irrational activity! Ye shepherds, piping, bear witness to the awesome wonder! O magi from Persia, bring ye gold, frankincense and myrrh to the King, for the Lord hath revealed Himself through the Virgin Mother! And, gazing down upon Him, His Mother made obeisance to Him as though she were His handmaiden, and greeted Him as she held Him in her embrace, saying: "How wast Thou sown within me, and how didst Thou spring forth within me, O my Redeemer and God?"

Entrance. Prokeimenon of the day. Three readings:

A READING FROM PROVERBS

The memory of the just is praised, and the blessing of the Lord is upon his head. Blessed is the man who hath found wisdom, and the mortal who knoweth prudence. For it is better to traffic for her, than for treasures of gold and silver. And she is more valuable than precious stones: no precious thing is equal to her in value. For length of existence and years of life are in her right hand; and in her left hand are wealth and glory: out of her mouth righteousness proceedeth, and she carrieth law and mercy upon her tongue. Harken to me, O children, for I will speak solemn truths. Blessed is the man who shall keep my ways; for my outgoings are the outgoings of life, and in them is prepared favor from the Lord. Ye, O men, do I exhort; and utter my voice to the sons of men. I, wisdom, have built up; upon counsel, knowledge and understanding have I called. Counsel and safety are mine; prudence is mine, and strength is mine. I love those that love me; they that seek me shall find grace. O ye simple, understand subtlety, and ye that are untaught, imbibe knowledge. Harken unto me again; for I will speak solemn truths. For my throat shall meditate truth; and false lips are an abomination before me. All the words of my mouth are in righteousness; there is nothing in them wrong or perverse. They are all evident to those that understand, and right to those that find knowledge. For I will instruct you in truth, that your hope may be in the Lord, and ye may be filled with the Spirit.

A READING FROM PROVERBS

The mouth of the righteous droppeth wisdom: but the tongue of the unjust shall perish. The lips of just men drop grace: but the mouth of the ungodly is perverse. False balances are an abomination before the Lord: but a just weight is acceptable unto Him. Wherever pride entereth, there will also disgrace: but the mouth of the humble doth meditate wisdom. The integrity of the upright shall guide them, but the overthrow of the rebellious shall spoil them. Possessions shall not profit in the day of wrath, but righteousness will deliver from death. When a just man dieth, he leaveth regret: but the destruction of the ungodly is speedy and causeth joy. Righteousness traceth out blameless paths: but ungodliness encountereth unjust dealing. The righteousness of upright men delivereth them: but transgressors are caught in their own destruction. At the death of a just man his hope doth not perish: but the boast of the ungodly perisheth. A righteous man escapeth from a snare, and the ungodly man is delivered up in his place. In the mouth of ungodly men is a snare for citizens: but the understanding of righteous men is prosperous. In the prosperity of righteous men a city prospereth, but at the destruction of the wicked there is exultation. At the blessing of the upright a city shall be exalted, but by the mouths of ungodly men it is overthrown. A man void of understanding sneereth at his fellow citizens: but a sensible man is quiet.

A READING FROM THE WISDOM OF SOLOMON

Though the righteous be prevented with death, yet shall he be in rest. For honorable age is not that which standeth in length of time, nor that is measured by number of years. But wisdom is the gray hair unto men, and an unspotted life is old age. He pleased God, and was beloved of Him; so that, living among sinners, he was translated. Yea, speedily was he taken away, lest that wickedness should alter his understanding, or deceit beguile his soul. For the bewitching of naughtiness doth obscure things that are honest; and the wandering of lust doth undermine the simple mind. He, being made perfect in a short time, fulfilled a long time; for his soul pleased the Lord: therefore hasted He to take him away from among the wicked. This the people saw, and understood not, neither laid they up this in their minds: that His grace and mercy is with His saints, and that He doth visit His chosen.

At Litiya, these Stichera, the composition of Byzantius:

In Tone II: Christ God hath revealed thee to thy flock as a rule of faith and a model of meekness, O holy hierarch Nicholas. For which cause, as one who emitteth sweet fragrance in Myra, and whose divine corrections shine forth in the joy of the Lord, ever intercede for us, O holy Nicholas.

O father Nicholas, the shrine of thy relics, like a phial, doth enrich Myra with fragrant myrrh. And, appearing to the emperor in a vision during sleep, thou didst thereby free from death, fetters and prison those unjustly held condemned. And now, as then, do thou ever appear in visions, praying for our souls.

O father Nicholas, even though the land of Myra hath fallen silent, yet the whole world, which hath been enlightened by thee with the sweet fragrance of thy myrrh and the multitudes of thy miracles, crieth out in hymns of goodly praises; and we, saved by thee from condemnation cry out with those in Myra, chanting: Pray thou, that our souls be saved.

In Tone IV: O father Nicholas, as the phial of the most holy Spirit, thou pourest forth the sweet fragrance of divine perfume in Myra; for, having emulated the apostles of Christ, thou dost traverse the world over in the report of thy miracles. Wherefore, appearing during sleep to those afar off and to those nearby, thou didst deliver from death those who were to be executed through an unjust sentence, and most gloriously savest from misfortunes many who call upon thee. Wherefore, by thy supplications, from besetting evils free us also, who ever praise thee.

In Tone VIII: The fruit of thy valiant deeds hath illumined the hearts of the faithful, O venerable father. For who, hearing of thy boundless humility, hath not marveled at thy patience, thy solicitude toward the poor, thy consolation of the sorrowful? Thou hast taught all in a godly manner, O holy hierarch Nicholas, and hast now been crowned with a never-fading wreath. Pray thou on behalf of our souls.

Throughout this fleeting life thou didst hasten to praise the Lord, O Nicholas, and He hath therefore glorified thee in the true life in heaven. Wherefore, having acquired boldness before Him, pray that He save our souls.

Glory ..., in Tone VI:

O good and faithful servant, husbandman of the vineyard of Christ: thou didst bear the burden of the day and didst increase the talant entrusted to thee; and thou didst not envy those who came after thee. Wherefore, as the portals of heaven have been opened to thee, enter thou into the splendor, O intercessor for the orphans and widows. Wherefore, pray thou unceasingly, that He save our souls.

Now & ever ..., of the forefeast, in Tone VI:

Hold festival, O Sion! Be glad, O Jerusalem, thou city of Christ! Receive the Creator Who is contained in the cave and the manger! Open unto me thy gates, and, entering therein, I shall behold Him Who holdeth all creation in His hand, wrapped as a babe in swaddling-clothes: the Lord and Bestower of life, Whom the angels hymn with unceasing voices, and Who saveth our souls.

At the Aposticha, these Stichera, in Tone V:

Spec. Mel.: "Rejoice ...":

Rejoice, O sacred one, pure abode of the virtues, standard of the most divine priesthood, great shepherd, most radiant beacon, who bearest victory in thy name, who dost ever incline mercifully to those who entreat thee, bending thine ear to the pleas of the infirm, ready deliverer, saving preserver of all who with faith honor thine all-glorious memory! O most blessed one, beseech Christ, that He send down great mercy upon the world!

Verse: Precious in the sight of the Lord * is the death of His saints.

Rejoice, O most sacred mind, pure habitation of the Trinity, pillar of the Church, confirmation of the faithful, help of the vanquished, star who, by the splendors of thy right acceptable supplications, dost ever dispel the darkness of perils and sorrows, calm haven to which those beset by the threefold waves of life hasten and find salvation. O holy hierarch Nicholas, entreat Christ, that He grant great mercy to our souls!

Verse: Thy priests shall be clothed with righteousness, * and Thy righteous shall rejoice.

Rejoice, O thou who wast filled with divine zeal, and who, by thy dread confrontation and warnings, didst deliver from a wicked sentence those who were unjustly condemned to be executed, O wellspring in Myra, pouring forth myrrh in abundance, giving drink to our souls and driving away the fetor of the passions, O sword mowing down the tares of delusion, O winnowing-fan scattering the teachings of Arius like chaff! O Nicholas, pray thou, that He send down great mercy upon our souls.

Glory ..., the composition of John the Monk, in Tone VI:

O man of God, faithful servant and minister of the Lord, man of divine desires, chosen vessel, pillar and foundation of the Church, heir of the kingdom: cease thou never to cry unto the Lord on our behalf.

Now & ever ..., the composition of Byzantium, in Tone VI:

O Virgin who knewest not wedlock, from whence hast thou come? Who begat thee? Who is thy mother? How is it that thou bearest the Creator in thine arms? How is it that thy womb was not subject to corruption? O the great, most glorious and awesome mysteries which we see wrought in thee on earth, O all-holy one! We make ready fitting recompense for thee on earth: the cave; and we ask that the star be given from heaven, and that magi come from the lands of the East to the West, to behold the Salvation of men, Who is wrapped in swaddling-bands in the manger.

At the blessing of the Loaves, the Troparion of the saint, 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 Nicholas our father, ** entreat Christ God, that our souls be saved. (Twice)

And "Virgin Theotokos, rejoice! ...", once.

AT MATINS

On "God is the Lord ...", the Troparion of the saint, 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 Nicholas our father, ** entreat Christ God, that our souls be saved. (Twice)

Glory ..., Now & ever ..., Theotokion in Tone IV:

The mystery hidden from all ages * and unknown to the ranks of Angels, * hath been revealed to those on earth through thee, O Theotokos: * God incarnate in an uncommingled union, * Who willingly accepted the Cross for our sake, * and through it hath raised up the first-formed man, ** and saved our souls from death.

After the first chanting of the Psalter, this Sedalion, in Tone I:

Spec. Mel.: "Thy tomb, O Savior ...":

Dwelling bodily in Myra, O hierarch, thou wast shown to be noetically anointed with the myrrh of the Spirit, O father Nicholas. Wherefore, thou hast perfumed the world with the myrrh of thy wonders, pouring forth ever-flowing myrrh through thy memory and thy discourses, which are fragrant of myrrh.

Glory ..., another Sedalion in Tone I:

Thou shinest forth upon the earth with rays of miracles, O wise Nicholas, moving every tongue to the glorification and praise of Him Who hath glorified thee on earth. Him do thou beseech, that we who with faith and love honor thy memory may be delivered from all want, O thou who art chosen among the fathers.

Now & ever ..., Theotokion in Tone I:

Through the Holy Spirit didst thou conceive in thy womb God, the Creator and Fashioner of all, O pure and all-immaculate one, and gave birth to Him without corruption. Glorifying Him, we hymn thee, O Virgin, as the palace of the King of all, the protection of the world.

After the second chanting of the Psalter, this Sedalion, in Tone IV:

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

Thou intercedest for the faithful, protecting and preserving them, O blessed one, and manifestly delivering them from all sorrow, O most comely glory and boast of hierarchs, venerable Nicholas.

Glory ..., another Sedalion, in Tone VIII:

Spec. Mel.: "Of the Wisdom ...":

Receiving from God a well-spring of miracles, O wise father, thou pourest forth honeyed waters upon all the faithful, O blessed one; for as a pastor and preacher of the Faith, thou didst carry out the words of the true Shepherd. Wherefore, as thou

hast boldness before Him, thou didst save men from death, O blessed hierarch Nicholas. Entreat Christ God, that He grant remission of sins unto those who honor thy holy memory with love.

Now & ever ..., Theotokion in Tone VIII:

I have fallen into the mire of sins, and there is no firm place for me. The tempest of transgressions hath cruelly engulfed me. Yet as thou hast given birth to the Word Who alone is the Lover of mankind, look upon me, thy servant, and deliver me from every sin and the soul-destroying passions, and from every wicked affliction of the murderer, O Theotokos who knewest not a man. Entreat Christ God, that He grant me remission of sins, for thee do I, thy servant, have as my hope.

Polyeleos, and this magnification: We magnify thee, O holy hierarch Nicholas, and we honor thy holy memory; for thou dost entreat Christ God on our behalf.

Selected Psalm verse:

A: Hear this, all ye nations; give ear, all ye that inhabit the world.

Glory ..., Now & ever ..., Alleluia ..., (Thrice)

After the Polyeleos, this Sedalion, in Tone V:

Spec. Mel.: "The Word Who is co-beginningless ...":

O ye faithful, let us all piously praise the God-bearing Nicholas, the most wise hierarch, as a fervent ally and defender amid misfortunes and sorrows, sent by God; for he prayeth to the Lord on behalf of those who with faith celebrate and hymn his divine memory.

Glory ..., another Sedalion, in Tone IV:

Spec. Mel.: "Go thou quickly before ...":

Thou hast been shown to be a most ardent intercessor for the Church of Christ, O Nicholas, boldly refuting the ungodly teachings of heresies, and thou hast been revealed to all as a standard of Orthodoxy, praying for all who follow thy divine teachings and instructions.

Now & ever ..., Theotokion in Tone IV:

Quickly receive our prayers, O Lady, and bring them to thy Son and God, O all-blameless Sovereign Lady; extinguish the blasphemies of the evil-tongued heretics; bring to naught their devices, and cast down the impudence of the ungodly who make war against thy servants, O most pure One.

Song of Ascents, the first antiphon in Tone IV

Prokeimenon, in Tone IV: Precious in the sight of the Lord * is the death of His saints.

Verse: What shall I render unto the Lord for all that He hath rendered unto me?

Let every breath praise the Lord.

THE GOSPEL ACCORDING TO ST. JOHN §36 [10:9-16]

The Lord said to the Jews who came to Him: I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture. The thief cometh not, but for to steal, and to kill, and to destroy: I am come that they might have life, and that they might have it more abundantly. I am the good shepherd: the good shepherd giveth his life for the sheep. But he that is a hireling, and not the shepherd, whose own the sheep are not, seeth the wolf coming, and leaveth the sheep, and fleeth; and the wolf catcheth them, and scattereth the sheep. The hireling fleeth, because he is a hireling, and careth not for the sheep. I am the good shepherd, and know my sheep, and am known of mine. As the Father knoweth me, even so know I the Father: and I lay down my life for the sheep. And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.

After Psalm 50, this Sticheron, in Tone VI:

O heir of God, fellow communicant of Christ, minister of the Lord, holy Nicholas: as was thy name, so also was thy life. For the radiance of thy countenance bore witness to thine intellect, shining forth in thine innocence of spirit, and thy serenity proclaimed thy meekness. Thy life was glorious, and thy repose is with the saints. Pray thou on behalf of our souls.

Canon of the Theotokos, with 6 Troparia, including the Irmos; and two canons of the saint, with a total of 8 Troparia;

ODE I

Canon of the Theotokos, in Tone I:

Irmos: Let us all chant a triumphant hymn unto God * Who wrought wondrous miracles * with His upraised arm, * and saved Israel, * for He hath been glorified.

O pure one who hast given birth to the Abyss of wisdom, by thy grace send down upon me a wellspring which poureth forth drops of wisdom, that I may hymn the abyss of thy grace.

I hymn thee, O all-hymned one, whom the ranks of angels hymn as the one who gave birth to the supremely hymned God, Whom all creation doth hymn, for He hath been glorified.

Canon I of the hierarch, the acrostic whereof is: "I chant divine hymnody unto thee, O Nicholas", the composition of Theophanes, in Tone II:

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.

Standing, crowned, before the throne of Christ with the angelic armies, O most wise Nicholas, grant me the enlightenment which illumineth the darkness of my soul, that, rejoicing, I may praise thy memory, O all-blessed one.

The Lord Who glorifieth all who glorify Him hath given thee to the faithful as a refuge delivering from perils those who have recourse to thy protection, who call upon thee with faith and love, O Nicholas.

Theotokion: **T**he all-wicked serpent, instilling in me the desire to make myself equal with the Creator, took me captive; but through thee, O all-pure one, I have been restored and truly deified, for thou hast given birth to Him Who hath deified me, O Mother of God.

Canon II of the hierarch, the acrostic whereof, excluding the Triadica and Theotokia, is the [Greek] alphabet, in Tone I:

Irmos: **Christ is born, render ye glory. * Christ cometh from heaven, meet ye Him. * Christ is on earth, be ye exalted. * O all the earth, sing unto the Lord, * and sing praises in gladness, O ye people, * for He hath been glorified.**

Though my tongue and lips are at a loss, O Nicholas, I have come to bring this meager praise and entreaty to thy godly excellence; but, as thou art a bestower of riches, render God the Savior merciful to me.

As a heavenly man thou wast shown to be angelic upon the earth, a ready defender of widows, an avenger of the oppressed, and a helper amid misfortunes for all who are sorrowful, O father Nicholas.

All who are under the heavens speak of the abyss of the wonders of thy virtues, O thrice blessed Nicholas: the poor call thee their intercessor, the orphans and widows their nurturer, the blind their guide, and all mankind their champion.

Triadicon: **I** honor the uncreated Trinity the Father, the Son and the Spirit - the simple Being, the Godhead, the indivisible Essence, which existeth essentially in three Hypostases, distinguished as to Person and Hypostasis.

Theotokion: **W**ithout seed thou didst conceive the Word Who is One of the Trinity, O all-immaculate one, giving birth to Him in the flesh, yet remaining a virgin after birthgiving, as thou wast before. Ever entreat Him on our behalf, in that He is thy Son and God.

Katavasia: **Christ is born, render ye glory. * Christ cometh from heaven, meet ye Him. * Christ is on earth, be ye exalted. * O all the earth, sing unto the Lord, * and sing praises in gladness, O ye people, * for He hath been glorified.**

ODE III

Canon of the Theotokos

Irmos: **L**et my heart be established in Thy will O Christ God, * Who hath established a second heaven over the waters, * and founded the earth upon the waters, * O all-powerful One.

I herald the Theotokos as the abode of the King, more pure than the heavens, the truly fragrant garden of paradise emitting the sweet odor of grace, the hope of Christians.

At the word of the archangel thou hast given birth to the Word Who by His word hath brought all nature, rational and irrational, into existence, and Who delivereth mankind from irrationality, O all-blessed one.

Canon I of the Hierarch

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.

O blessed Nicholas, as thou art the true disciple of the Master thou savest from grievous misfortunes and bitter death, those who have recourse to thee.

Cleanse thy servants, granting them remission of sins, in that Thou art good, through the mediations before Thee of Nicholas, Thy favorite, O greatly Merciful One.

Theotokion: Quell thou the turmoil of my soul, O all-pure one, and guide thou my life, O most holy one who hast given birth to God, in Whom my heart hath been established.

Canon II of the Hierarch

Irmos: To the Son who was begotten of the Father * without change before all ages, * and in the last times, without seed, was made flesh of the Virgin, * to Christ our God let us cry aloud: * Thou hast raised up our horn, holy art Thou, O Lord.

Having acquired in thy heart tablets inscribed with many virtues by the immortal and most pure finger of Christ God, O Nicholas, sweetness's greater than that of honey or the honey-comb poureth forth from thy lips.

Grace most gloriously showed forth miracles in thee, O Nicholas, for thy pure life, truly more lustrous than gold, illumines darkened souls with the radiance of the divine Spirit.

Thou livest even after death, manifestly appearing in dreams, and most gloriously delivering the young men from death, crying aloud to the emperor: "Do no harm to these men, who have been slandered by vainglorious jealousy!"

Triadicon: Be merciful, O all-holy Trinity our God, unto me who have defiled my life with immeasurable transgressions, O Father, Son and living Spirit, Who preservest me wholly and ever unwounded by sorrow.

Theotokion: O Theotokos, thou givest thy servants hope of salvation. Stand forth in thy speedy supplications to preserve and help us amid wants and perils, for thou art the boast of us, the faithful, O Ever-virgin.

Katavasia: **To the Son who was begotten of the Father * without change before all ages, * and in the last times, without seed, was made flesh of the Virgin, * to Christ our God let us cry aloud: * Thou hast raised up our horn, holy art Thou, O Lord.**

Sedalion, in Tone VIII: Spec. Mel.: "Of the Wisdom ...":

Having ascended to the summit of the virtues and been illumined by the divine splendors of miracles O father, thou wast truly revealed to be a most radiant pastor for the world, and an invincible intercessor for us amid perils. Wherefore, having most gloriously vanquished the enemy, thou didst drive falsehood away and save many from sin. O Nicholas, entreat Christ God, that He grant remission of sins unto those who with love honor thy holy memory.

Glory ..., Another Sedalion, in Tone VIII:

The Abyss of mercy hath shown thee to be a river pouring forth healings in abundance and an inexhaustible well-spring of miracles, O Nicholas; for those who are bitterly afflicted with grievous ailments and cruelly tormented by the vexations of life truly find the curative healing of all suffering in thy fervent defense. Wherefore, we cry aloud to thee: Entreat Christ God, that He grant remission of transgressions unto those who with love celebrate thy holy memory.

Now & ever ..., 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.

ODE IV

Canon of the Theotokos

Irmos: **Foreseeing in the Spirit O Prophet Habbakuk, * the incarnation of the Word, * thou didst proclaim, crying aloud: * When the years draw nigh, Thou shalt be known; * when the season cometh, Thou shalt be shown forth! * Glory to Thy power, O Lord!**

Eve became the cause of death for mortals through the counsel of the serpent; but thou, O pure Virgin who at the angel's word gave birth to the Word, hast been revealed to be the mediatrix of immortality and life. Wherefore, we hymn thee as is meet.

Foreseeing thee in the Spirit as the mountain, the gate, the table, the holy ark, the lampstand, the throne of Life, the jar and couch, O pure one, the prophets revealed thee beforehand in indistinct images, the fulfillment of which we behold.

Canon I of the Hierarch

Irmos: From 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!

Having in purity drawn nigh to the rays of the Spirit, thou didst become a light-bearer, illumining the ends of the world, interceding for all, and saving all who have recourse to thee with faith.

As of old thou didst appear, delivering the young men from death, O venerable Nicholas, so now save me from every evil circumstance, from perils and misfortunes, O all-blessed one.

Thou didst shine forth with the effulgence of the virtues, O all-blessed one, as a most excellent emulator of thy Master; saving those who invoke and glorify thee with reverence and love.

Theotokion: Incarnate, the Master of creation came upon thee, wholly saving me, in that He is compassionate. Wherefore, we, the faithful, glorify thee as Theotokos.

Canon II of the Hierarch

Irmos: Rod of the root of Jesse, * and flower that blossomed from his stem, * O Christ, Thou hast sprung from the Virgin. * From the Mountain overshadowed by the forest * Thou hast come, made flesh from her that knew not wedlock, * O God who art not formed from matter. * Glory to Thy power, O Lord.

When thy name alone is invoked, with all speed it truly delivereth those who fervently call upon thee from all the counsels of the enemy, O sacred Nicholas. As of old thou didst deliver the soldiers, so also save us from every grievous circumstance.

Standing before the throne of God, cease thou never to make earnest supplication on behalf of all of us, thy faithful servants, O wise and wondrous Nicholas, that we may be delivered from everlasting fire, from the enemy, from the wicked tongue, and from affliction.

Thou dost everywhere pour forth healings upon those who have recourse to thee, delivering all from bondage. Wherefore, by thy supplications which are acceptable to God, transform our grief into joy, O most radiant Nicholas, casting down the proud haughtiness of our enemies.

Triadicon: I honor and venerate the principality of the beginningless Godhead-the Father, the Son, and the all-holy Spirit, which accomplisheth all things, and is one, indivisible, and ever distinguished in three sets of characteristics and Hypostases: the single undivided Kingship.

Theotokion: Thou alone art truly more honorable than those on earth and those in heaven, O Birthgiver of God, for thou didst conceive in thy womb the Creator of all, clothed in material flesh, giving birth to Him without seed. O what a new wondrous sight!

Katavasia: Rod of the root of Jesse, * and flower that blossomed from his stem, * O Christ, Thou hast sprung from the Virgin. * From the Mountain overshadowed by the forest * Thou hast come, made flesh from her that knew not wedlock, * O God who art not formed from matter. * Glory to Thy power, O Lord.

ODE V

Canon of the Theotokos

Irmos: Shine forth thy radiant and everlasting light * upon us who rise early at dawn, * unto the judgments of Thy commandments, * O Master, Lover of mankind, * Christ our God.

O honored Lady, thou didst contain God Almighty like the ark of sanctity, like the holy throne of fire, like a sanctified palace.

O only most pure one, among virgins thou hast been revealed to be a Mother who knew not a man, and among mothers a virgin; for thou didst ineffably give birth to God Who animateth nature.

Canon I of the Hierarch

Irmos: O Christ my Savior, the enlightenment of those lying in the darkness of sin. * I rise early to hymn Thee O King of Peace, * enlighten me with Thy radiance, * for I know no other God than Thee.

Enlightened by a godly life, O thrice blessed one, standing forth thou didst deliver those condemned by an unjust sentence to death, and who cried to Christ God: We know none other God than Thee!

Now beholding everlasting glory in the heavens, and delighting in the most splendid effulgence of ineffable and divine radiance, protect me by thine intercessions, O venerable and most honorable favorite of Christ.

Theotokion: That Thou mightest seek out Thine image, which had been buried by the passions, O Savior, hiding from the heavenly hosts, Thou didst appear, incarnate of the Virgin, to those who cry to Thee: We know none other God than Thee!

Canon II of the Hierarch

Irmos: As Thou art the God of peace and Father of compassions, * Thou hast sent unto us Thine Angel of great counsel, * granting us peace. * Wherefore guided towards the light of the knowledge of God, * and watching by night we glorify Thee, * O Lover of mankind.

The great metropolis of Myra, the province of Lycia, and all the parts of thy homeland, proclaim thy wonders and miracles, whereby thou dost deliver all from pain and sorrow, O divinely blessed father Nicholas.

As the feeder of wisdom and father of orphans, the most excellent help of those in sorrow, the consolation of the grieving, the shepherd and guide of all the lost, O Nicholas, by thy supplications deliver us from misfortunes.

Thou hast passed over from earth to the immaterial mansions, where thou dost gaze upon the ineffable beauty of Christ, and hast been revealed to be a converser with the angelic armies. Wherefore, joining chorus with the apostles and martyrs, earnestly pray for us to the Master of all, O father Nicholas.

Triadicon: I manifestly glorify the three independent Hypostases of the one, indivisible Godhead, co-beginningless and co-enthroned, by Whom I have been brought out of nothingness into existence; and with the angels I cry; Holy, Holy, Holy art Thou, O Lord!

Theotokion: O pure one, who alone settest salvation and hope before all mankind and savest them, help us now who cry aloud to thee and ever call upon thee amid grievous circumstances; for after God, we have none other intercessor than thee.

Katavasia: As Thou art the God of peace and Father of compassions, * Thou hast sent unto us Thine Angel of great counsel, * granting us peace. * Wherefore guided towards the light of the knowledge of God, * and watching by night we glorify Thee, * O Lover of mankind.

ODE VI

Canon of the Theotokos

Irmos: Emulating the Prophet Jonah, I cry aloud: * Free Thou my life from corruption, O Good One; * and save me who crieth out: * O Savior of the world, Glory be to Thee!

O help of the faithful and joyful gladness of the grieving, with spiritual joy enrich thy servants, who desire thine aid.

Let the noetic heaven, the most pure temple, the holy ark, the most beautiful paradise of God, wherein the Tree of my life doth stand, be hymned!

Canon I of the Hierarch

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

The crown of victory hath fittingly been placed upon thy head, O Nicholas. As thou art a most excellent victor, save those who call upon thee.

Appearing, O blessed one, save me who am slain by transgressions and engulfed by the threefold billows of the passions, and lead me to the harbor of the will of God.

Theotokion: In thee, O Ever-virgin Mother, have I placed my hope of salvation, and thee do I set forth as the steadfast and unshakable intercessor for my life.

Canon II of the Hierarch

Irmos: The sea monster spat forth Jonah as it had received him, * like a babe from the womb: * while the Word, having dwelt in the Virgin and taken flesh, * came forth from her yet kept her incorrupt. * For being Himself not subject to decay. * He preserved His Mother free from all harm.

Thou hast been shown to be a new Abraham, O Nicholas, for, ever offering up the un-bloody sacrifice, thou didst bring thy mind to thy Master as if it were thine only-begotten son; wherefore, thou wast blessed as a lover of strangers, O father, and became a divine and immaculate habitation of the Trinity.

Thou workest strange and awesome miracles, O Nicholas, interceding in thy speedy supplications for those in peril throughout the earth and far out at sea, showing thyself to the faithful as a physician of the sick, a feeder of the poor, and the namesake of victory over the enemy.

Foreseeing things yet to come with the eye of thy mind, thou didst fill all the ends of the earth with right doctrines, and, declaring to us that the Son is consubstantial with the Father, thou didst set at naught the savagery of Arius, O pillar of the Orthodox Faith, setting forth thine honored corrections.

Triadicon: I venerate and honor the indivisible Trinity, which is ever distinguished in three Hypostases, and united in essence and nature, as a single Principal: the Father, the Son and the Holy Spirit, Who with might hath dominion over all and preserveth all things as He so desires.

Theotokion: Wholly incarnate within thy womb, O most pure one, Christ God was born without seed; for, unable to endure the sight of the work of His hands tormented by the deceiver, He came in the guise of a servant to deliver the race of mankind.

Katavasia: The sea monster spat forth Jonah as it had received him, * like a babe from the womb: * while the Word, having dwelt in the Virgin and taken flesh, * came forth from her yet kept her incorrupt. * For being Himself not subject to decay. * He preserved His Mother free from all harm.

Kontakion, in Tone III: Spec. Mel.: "Today the Virgin ...":

In Myra thou wast shown to be a performer of the sacred mysteries, O holy one, * for, fulfilling the Gospel of Christ, * thou didst lay down thy life for thy people, O venerable one, * saving the innocent from death. ** Wherefore, thou hast been sanctified as a great initiate of the grace of God.

Ikos: With songs let us now hymn the holy hierarch, the pastor and teacher of the people of Myra, that we may be enlightened by his prayers. For, lo! he hath been shown to be wholly pure, incorrupt of spirit, offering to Christ the immaculate and pure sacrifice which is right acceptable to God, as a hierarch pure in soul and body. Wherefore; as a true intercessor and champion of the Church, he is a great initiate of the grace of God.

ODE VII

Canon of the Theotokos

Irmos: The furnace became bedewed, O Savior, * and the children dancing, chanted: * O God of our fathers, blessed art Thou!

The Most High hath shown thee, O pure one, to be an animate heaven, a bridal-chamber surrounded with grace, a royal robe in-woven with gold, a garden of paradise.

Make steadfast the inconstancy of my mind, and by thy protection establish my turbulent thoughts upon the immovable Rock, O Virgin Mother.

Canon I of the Hierarch

Irmos: When the golden image was worshipped on the plain of Dura, * Thy three children spurned the impious command, * and, cast into the midst of the flame, * they were bedewed, and sang: * O God of our fathers, Blessed art Thou!

Into precipitous temptation have I fallen, and am grievously pierced; I have drawn nigh unto the gates of Hades and am wounded by sorrows. Save me by thy supplications, O blessed one, and raise me up who chant: O God of our fathers, Blessed art Thou!

Illumined with the immaterial rays of the never-waning Light, rescue the afflicted who find themselves in the darkness of tribulations, and guide to the light of gladness those who chant: O God of our fathers, Blessed art Thou!

Theotokion: Ask Christ, thy Son and God, O Virgin Birthgiver of God, for those sold under grievous transgressions and the deceptions of the serpent, that by His precious Blood they may be delivered who chant: O God of our fathers, Blessed art Thou!

Canon II of the Hierarch

Irmos: Scorning the impious decree of the godless one, * the Children brought up together in godliness * feared not the threat of fire, * but standing in the midst of the flames, they sang: * O God of our fathers, blessed art Thou.

Having been shown to be a most excellent physician of all manner of grievous ailments, and having healed the infirmity of my soul, O father Nicholas, grant me goodly health, that I may cry: O God of our fathers, blessed art Thou!

Having of old delivered the warriors from death, O holy one, thou didst raise them up to hymn and glorify Christ with ardent faith; and they cried aloud: O God of our fathers, blessed art Thou!

Having mystically approached the cup of wisdom, O father Nicholas, from thy lips thou didst let fall rain-drops sweeter than honey or the honey-comb, commanding the people to cry aloud: O God of our fathers, blessed art Thou!

Triadicon: We hymn Thee, O Trinity, Thou thrice-effulgent consubstantial Unity: Father, Son and Holy Spirit. And having been baptized there-into, we chant: O God of our fathers, blessed art Thou!

Theotokion: As thou art more exalted than all other creatures, O Theotokos, entreat thy Son and God, that those who truly honor and glorify thee may be delivered from torments, crying: O God of our fathers, blessed art Thou!

Katavasia: Scorning the impious decree of the godless one, * the Children brought up together in godliness * feared not the threat of fire, * but standing in the midst of the flames, they sang: * O God of our fathers, blessed art Thou.

ODE VIII

Canon of the Theotokos

Irmos: Him of whom the angels and all the hosts of heaven are in awe * as their Lord and Creator, * ye priests hymn, ye children praise, * ye peoples bless and supremely exalt * throughout all ages.

O Virgin, thou hast been revealed to be an animate bridal-chamber and an inspired mantle of scarlet, the embroidered cloak of the King of all, and the purple robe, from whom the flesh of the Word and God-man shone forth.

Ineffably, and beyond all understanding, thou didst conceive God the Creator, Who holdeth all creation in the palm of His hand, Who for our sake became a man like us, without forsaking that which He was.

Canon I of the Hierarch

Irmos: God Who descended into the fiery furnace * with the Hebrew children, * and transformed the flame into dew, * do ye works hymn, * and supremely exalt as Lord throughout all ages.

As thou art good and compassionate, O blessed Nicholas, free those who are grievously mired in the abyss of perils, granting them release from the evils which hold them, by thy supplications to Christ the Savior, O initiate of the sacred mysteries.

As thou art an initiate of things which pass understanding, the minister of things holy and celestial, and a faithful hierarch, O divinely wise one, ask our Savior for remission of transgressions, O thou who art manifest in sanctity.

Theotokion: My mind now faileth, having fallen into the abyss of impiety, for I am beset on every side by divers evils; yet do thou heal me, O Virgin, clothing me in the light of dispassion.

Canon II of the Hierarch

Irmos: The furnace moist with dew * was an image and prefiguring of a wonder past nature, * burning not the Children whom it had received, * so the fire of the Godhead consumed not the Virgin's womb * into which it had descended. * Therefore in song let us sing: * Let the whole creation bless the Lord * and supremely exalt Him throughout all ages.

The ranks of the patriarchs and apostles, the assemblies of the hieromartyrs, the company of prophets and the whole council of fasters bless thy godly life; and with them we also cry aloud: Let all creation bless the Lord and supremely exalt Him throughout all ages!

O Most High, O Word, Thou King of all great in might! Through the supplications of the venerable pastor grant peace to the life of all Christians, aiding our Orthodox hierarchs in the struggle against heresy, that with him we may cry out to Christ: Let all creation bless the Lord and supremely exalt Him throughout all ages!

Illumined with light unapproachable, O father, thou shinest upon the souls of those in tribulation, dispelling all the gloomy darkness of perils, and enlightening our hearts with gladness. And enlightened thereby from afar, we cry aloud: Let all creation bless the Lord and supremely exalt Him throughout all ages!

Triadicon: **F**ollowing the truly divine teachings of the fathers, with faith we hymn the Trinity - the Father, the Son and the Holy Spirit - the Life and Lives, the One and Three Lights. And with them we piously chant: Let all creation bless the Lord and supremely exalt Him throughout all ages!

Theotokion: **O**f old on Mount Sinai, the bush prefigured a strange mystery, O pure Maiden, burning without being consumed, depicting the mystery of thy birthgiving; for the fire of the Godhead which dwelt within thee preserved thee unharmed. Him do we magnify throughout all ages.

Katavasia: **T**he furnace moist with dew * was an image and prefiguring of a wonder past nature, * burning not the Children whom it had received, * so the fire of the Godhead consumed not the Virgin's womb * into which it had descended. * Therefore in song let us sing: * Let the whole creation bless the Lord * and supremely exalt Him throughout all ages.

ODE IX

Canon of the Theotokos

Irmos: **T**he ever-flowing wellspring of life, * light-bearing candlestick of grace, * the animate temple, and most pure cloud, * wider than the heavens and the earth, * the Theotokos do we the faithful magnify.

A stream of thy grace do thou pour forth upon me who am consumed by the flame of afflictions, and am grievously wasting away, O wellspring who pourest forth in abundance and hast given birth to the River of grace, which, drinking thereof, we thirst no more.

O Lady of all, save me who entreat thee as the beautiful chamber of the Bridegroom, the animate palace of the Master, the golden robe, the most comely habitation of Christ.

Canon I of the Hierarch

Irmos: **T**he 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

Enlightened by lamps of grace, O divinely wise one, thou didst manifestly become a lamp of piety: saving those in danger, delivering those out upon the deep of the sea, and most gloriously feeding the hungry, O all-blessed one.

Dwelling now in the sweetness of paradise, and clearly beholding ineffable glory, thou lookest down from the circles of heaven upon those who hymn thee, delivering them from sufferings, O all-blessed God-bearer.

Theotokion: **O** pure Mother of God, thou hast given birth to the Wisdom, Power and hypostatic Word of the Father, Who built the temple of His body from thy most pure blood, and inseparably joined Himself to it through unification.

Canon II of the Hierarch

Irmos: **A strange and most wondrous mystery do I see: * the cave is heaven; * the Virgin the throne of the cherubim; * the manger a room, in which Christ God, * whom nothing can contain, is laid. * Whom we praise and magnify.**

O ye who love the feasts of the Church, let us all join chorus in spirit. Ye heavens, ye mountains and hills, ye choirs of virgins and of the Church, ye splendor of fasters: rejoice at the memorial of the all-blessed one; and, assembling together thereon, let us magnify the Savior.

With hymns let all the ends of the earth chant unceasingly, manifestly adorning Nicholas, the favorite of Christ God, with wreaths of praise. Through his supplications may we be delivered from sufferings and misfortunes.

O Nicholas, accept this meager effort as fitting hymnody, as Christ accepted the widow's two mites. Disdain not one accursed with passions, for it is not out of pride that I presumed to do so, O thrice-blessed one.

Triadicon: **T**he Trinity is united in a consubstantial will, yet it is indivisibly distinguished in Hypostases - the Father, the Son and the living Spirit - the one God in three Hypostases, ever preserving His might. Him do we magnify.

Theotokion: **A**ll grief hath been abolished by thy birthgiving, and the Lord hath taken away lamentation, weeping, and every tear from the face of mortals, O pure Theotokos who knewest not wedlock. In thee do we also fulfill our debt.

Katavasia: **A strange and most wondrous mystery do I see: * the cave is heaven; * the Virgin the throne of the cherubim; * the manger a room, in which Christ God, * whom nothing can contain, is laid. * Whom we praise and magnify.**

Exapostilarion: Spec. Mel.: "Hearken, ye women ...":

Let us all praise Nicholas, the great arch-pastor, hierarch and prelate of Myra; for he saved those who were unjustly condemned to be executed, appearing to the emperor and to Ablavius in a dream, annulling the unjust verdict.

Glory ..., Another Exapostilarion:

The Lord glorified thee greatly in miracles, both during thy life and after thine end, O hierarch Nicholas; for whenever anyone, out of love for the Faith, doth but call upon thy holy name, he is straightway heard, and findeth thee to be a fervent intercessor.

Now & ever ..., Theotokion:

Having given birth to Christ, the hypostatic Wisdom, the transcendent Word, the Physician of all, O Virgin, heal thou the grievous and longstanding wounds of my soul, and slay thou the passionate thoughts of my heart.

On the Praises, 6 Stichera: 2 Stichera, in Tone I:

Lifting thine eyes unwaveringly toward the heights of understanding, and gazing mystically into the abyss of wisdom, O father, thou hast enriched the world with thy teachings. Pray thou ever to Christ on our behalf, O holy hierarch Nicholas.

O man of God, faithful favorite, performer of His mysteries, man of divine desires, animate pillar and inspired image: the Church of Myra, marveling, received thee as a divine treasure, and an advocate for our souls.

And 4 Stichera, in Tone I:

Spec. Mel.: "Joy of the ranks of heaven ..." :

Soaring above the flowers of the Church, * like a fledgling of the angelic nest of the Most High, * O thrice-blessed Nicholas, * thou ever criest out to God * on behalf of us who find ourselves amid violent misfortunes and temptations, ** delivering us by thy supplications.

Thou didst make the beauty of thy priestly vesture * yet more splendid through active virtues, * O God-bearing father; * wherefore, as a hierarch thou dost accomplish wondrous things for us, * delivering us from evils, ** O sacred minister of glorious miracles.

Passing through the beauties of the invisible ones, * thou didst comprehend the awesome glory of the saints, * O holy one; * wherefore, O most sacred father, * thou hast revealed to us in heavenly words ** the visions of those who live eternally.

Thou didst stand before the pious emperor in a dream, * and didst deliver the prisoners from death, O father. * Pray thou unceasingly, * that, by thy supplications, * we also, who praise thee well, * may be delivered from temptations, ** misfortunes and pain.

Glory ..., in Tone V:

Rejoicing, let us sound the trumpet of festal hymns, let us leap up and join chorus on this the God-bearing father's prayerful celebration. Let kings and princes come together, and let them hymn him who by his dread appearance in a dream prevailed

upon the king to release the three warriors who were unjustly imprisoned. O ye teachers and pastors of the good Shepherd, assembling, let us praise the pastor who showed forth love like His. And lauding the great hierarch, the physician of the infirm, the redeemer of those in misfortune, the helper of sinners, the treasure of the poor, the consoler of the sorrowful, the companion of those who travel, the helmsman of those at sea, who fervently anticipateth the needs of all in every place, let us say thus: O most holy Nicholas, come forth and deliver us from these present tribulations, and save thy flock by thy supplications!

Now & ever ..., the composition of German us the Patriarch, in Tone V:

Let us sound the trumpet of hymnody! For the Queen of all, who is both Mother and Virgin, hath been revealed from on high, and with blessings crowneth those who hymn her. Let those who exercise dominion assemble and in hymns praise the Queen who hath given birth unto the King Who before was well-pleased, in His love for mankind, to deliver those held fast by death. Ye pastors and teachers, assembling, let us praise the most pure Mother of the good Shepherd, the golden lamp-stand, the Light-bearing cloud, her who is more spacious than the heavens, the animate ark, the fiery throne of the Master, the golden jar which received the Manna, the gate of the Word which was shut, the refuge of all Christians; and praising her with divinely eloquent hymns, let us say thus: O palace of the Word, vouchsafe the kingdom of heaven unto us, the lowly, for naught is impossible for thy mediation.

Great Doxology. Troparion. Litanies. Dismissal. First Hour.

AT LITURGY

On the Beatitudes, 8 Troparia: 4 from Ode III of Canon I of the saint, and 4 from Ode VI of Canon II.

O blessed Nicholas, as thou art the true disciple of the Master thou savest from grievous misfortunes and bitter death, those who have recourse to thee. (Twice)

Cleanse thy servants, granting them remission of sins, in that Thou art good, through the mediations before Thee of Nicholas, Thy favorite, O greatly Merciful One. (Twice)

Thou hast been shown to be a new Abraham, O Nicholas, for, ever offering up the un-bloody sacrifice, thou didst bring thy mind to thy Master as if it were thine only-begotten son; wherefore, thou wast blessed as a lover of strangers, O father, and became a divine and immaculate habitation of the Trinity.

Thou workest strange and awesome miracles, O Nicholas, interceding in thy speedy supplications for those in peril throughout the earth and far out at sea, showing thyself to the faithful as a physician of the sick, a feeder of the poor, and the namesake of victory over the enemy.

Triadicon: I venerate and honor the indivisible Trinity, which is ever distinguished in three Hypostases, and united in essence and nature, as a single Principal: the Father, the Son and the Holy Spirit, Who with might hath dominion over all and preserveth all things as He so desires.

Theotokion: Wholly incarnate within thy womb, O most pure one, Christ God was born without seed; for, unable to endure the sight of the work of His hands tormented by the deceiver, He came in the guise of a servant to deliver the race of mankind.

Troparion, 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 Nicholas our father, ** entreat Christ God, that our souls be saved.

Kontakion, in Tone III:

In Myra thou wast shown to be a performer of the sacred mysteries, O holy one, * for, fulfilling the Gospel of Christ, * thou didst lay down thy life for thy people, O venerable one, * saving the innocent from death. ** Wherefore, thou hast been sanctified as a great initiate of the grace of God.

Prokeimenon, in Tone VII: The righteous man shall be glad in the Lord, * and shall hope in Him.

Verse: Hearken, O God, unto my prayer, when I make supplication unto Thee.

EPISTLE TO THE HEBREWS, § 335 [13: 17-21]

Brethren: Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief: for that is unprofitable for you. Pray for us; for we trust we have a good conscience, in all things willing to live honestly. But I beseech you the rather to do this, that I may be restored to you the sooner. Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be glory for ever and ever. Amen.

Alleluia, in Tone IV: Thy priests shall be clothed in righteousness, and Thy righteous shall rejoice.

Verse: For the Lord hath elected Sion, He hath chosen her to be a habitation for Himself.

GOSPEL ACCORDING TO ST. LUKE, § 24 [6: 17-23].

At that time, Jesus stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea and Jerusalem, and from the seacoast of Tyre and Sidon, which came to hear him, and to be healed of their diseases; and they that were vexed with unclean spirits; and they were healed. And the whole multitude sought to touch him: for there went virtue out of him, and healed them all. And he lifted up his eyes on his disciples and said, Blessed be ye poor: for yours is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven.

Communion Verse: In everlasting remembrance shall the righteous be; he shall not be afraid of evil tidings.