

THE 9th DAY OF THE MONTH OF MAY

THE COMMEMORATION OF THE TRANSLATION OF THE PRECIOUS RELICS OF
OUR FATHER AMONG THE SAINTS NICHOLAS, ARCHBISHOP OF MYRA IN LYCIA,
FROM MYRA TO BARI IN ITALY

AT VESPERS:

“Blessed is the man ...,” we chant the first antiphon.

On “Lord, I have cried ...,” we chant 3 Stichera from the Pentecostarion.

And 5 for the holy hierarch, in Tone VIII,

Spec. Mel.: “Hastening to heaven ...”:

Having attained unto the heaven of exalted virtues, thou wast revealed to be a wonder-worker in Myra, O glorious one. And though reposing bodily in Bari, thou dost visit the faithful everywhere in spirit, rescuing all from misfortunes, and receiving honor as is meet, thou art glorious among hierarchs, O blessed favorite of Christ. Wherefore crying out to thee now in supplication, we say: O holy hierarch Nicholas, entreat the Savior of all, to bring peace to the world and to save our souls! (Twice)

Assembling, O ye who love the feasts of the Church, with hymns of supplication let us joyously praise the honored translation of our defender, who enlighteneth all the ends of the earth with miracles, divinely bringing comfort to the sorrowful, and delivering the oppressed; who borrowed by the mercy of God, and received recompense an hundredfold. To him let us all cry aloud: O holy hierarch Nicholas, entreat the Savior of all, to bring peace to the world and to save our souls! (Twice)

By thy virtues thou hast reached the abode of the angels, and dost stand before Christ, thy Master, Whose obedient servant thou wast. And from thy shrine thou dost gush forth myrrh, helping the faithful with thy miracles, leading the pious to God. Not from Bari do we now invoke thee, but from the Jerusalem on high, where with the apostles, prophets and hierarchs thou dost rejoice in gladness. O divinely wise Nicholas, entreat the Savior of all, to bring peace to the world and to save our souls!

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 wellspring 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 with faith and love honor thine ever-gladsome and most illustrious memory.

Both now ..., from the Pentecostarion. Entrance.

Prokeimenon of the day. Three Lessons:

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 hastened 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 the Litiya, the Sticheron of the temple, then these Stichera:

In Tone II: **T**hough the land of Myra is silent, O father Nicholas, yet the whole world, enlightened by thee with the fragrance of myrrh and a multitude of wonders, doth cry aloud with hymns of praise; and the condemned who have been saved by thee, together with those in Myra and us here, all cry aloud, chanting: Pray thou that our souls be saved!

In Tone IV: **O** father Nicholas, thou art a phial full of the myrrh of the Holy Spirit, for in Myra didst thou emit the fragrance of divine perfume. Yet as thou wast like unto the apostles of Christ, thou hast traversed the world in the words of thy miracles. Wherefore, though far away, thou dost still appear as close, manifesting thyself in dreams, and saving from death those condemned by an unjust verdict. And in a manner most glorious dost thou even now save those who cry aloud to thee amid their many tribulations. Wherefore, by thy prayers deliver also from grievous assaults us who ever praise thee.

In Tone VIII: **T**he fruit of thy valorous deeds, O venerable father, hath enlightened the hearts of the faithful. For who, having heard of thy boundless humility, patience, serenity, and consolation of the destitute and the sorrowful, hath not marveled? Thou didst instruct all in a godly manner, O hierarch Nicholas, and hast now been crowned with an unfading wreath. Intercede thou on behalf of our souls.

O Nicholas, in this transitory life thou didst hasten to praise the Lord, and He hath glorified thee in the true and celestial life. Wherefore, in that thou hast boldness before Him, pray that our souls be saved.

Glory ..., in Tone VI:

O good servant of the faithful, laborer in the vineyard of Christ; thou didst bear thy daily burden and increase the talent entrusted to thee; and thou didst not envy those who came after thee. Wherefore, as the portals of heaven are open to thee, enter thou into the joy of the Lord, and intercede for us, O holy Nicholas.

Both now ..., from the Pentecostarion.

On the Aposticha, these Stichera of the holy hierarch, in Tone IV:

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

Let us bless Nicholas, * the most glorious hierarch, * the never-setting star of the most radiant Sun, * the noetic heaven * which testifieth of the saving glory of God, * the divine preacher, * the enlightener of the heathen, * the river flowing with the abundant waters of knowledge, ** watering the hearts of the faithful.

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

Thy passage was by sea * from Myra in Lycia * to the city of Bari, O hierarch; * for, with the permission of the Master of all, * thy coffin was taken from thy grave * by a monk who piously served at thy tomb * and rendered thee honor; * passing from the East to the West, ** O most glorious Nicholas.

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

Having sanctified * the waters of the sea * by thy voyage to the city of Bari, * thou didst pour forth myrrh, O glorious one, * healing incurable sufferings, * becoming its refuge, * defender and redeemer, * O hierarch Nicholas, ** pray thou to the Savior and King of all.

Glory ..., in Tone VI:

O man of God and faithful servant, minister of the Lord, man of divine desires, chosen vessel, pillar and foundation of the Church, heir of the Kingdom, cease not to cry unto the Lord on our behalf.

Both now ..., from the Pentecostarion.

Troparion of the holy hierarch, in Tone IV:

The day of splendid solemnity hath arrived; * and the city of Bari doth rejoice, * and with it the whole world exulteth * with hymns and spiritual odes. * For today we celebrate the sacred feast * of the translation of the precious and much-healing relics * of the hierarch Nicholas the wonder-worker. * For like the never-setting Sun, * he shineth with brilliant beams of light, * driving away the darkness of temptations and misfortunes * from those who with faith cry aloud: * Save us, O Nicholas, ** for thou art our intercessor!

AT MATINS:

On “God is the Lord ...,” the Troparion from the Pentecostarion, (Twice);

Glory ..., that of the holy hierarch, in Tone IV:

The day of splendid solemnity hath arrived; * and the city of Bari doth rejoice, * and with it the whole world exulteth * with hymns and spiritual odes. * For today we celebrate the sacred feast * of the translation of the precious and much-healing relics * of the hierarch Nicholas the wonder-worker. * For like the never-setting Sun, * he shineth with brilliant beams of light, * driving away the darkness of temptations and misfortunes * from those who with faith cry aloud: * Save us, O Nicholas, ** for thou art our intercessor!

Both now ..., that from the Pentecostarion again.

After the 1st Psalter chanting, the Sessional Hymn from the Pentecostarion, (Twice).

After the 2nd Psalter chanting, the Sessional Hymn of the holy hierarch, in Tone IV:

Spec. Mel.: “Joseph marveled ...”:

Thou didst make thy hierarch wondrous among the nations, O Master, having bestowed upon him the grace of miracles: dispelling divers ailments from all mankind, setting loose those in fetters, delivering the oppressed from grievous circumstances. To him do we cry out in supplication: O holy Nicholas, deliver us from our enemies. (Twice)

Glory ..., Both now ..., from the Pentecostarion; or the following Theotokion:

Theotokion: **W**ho can describe the multitude of mine impure thoughts and the tempests of my wicked notions, O all-immaculate one? Who can recount the assaults of mine incorporeal foes and their malice? Yet by thine entreaties grant me deliverance from them all, O good one.

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

Verse: **H**ear this, all ye nations; give ear, all ye that inhabit the World.

Glory ..., Both now ..., Alleluia ..., Glory to Thee O God! (Thrice)

Then, the Sessional Hymn of the Polyeleos, in Tone I:

Spec. Mel.: “Thy tomb, O Savior ...”:

Having sanctified thyself with, a perfect life, thou wast shown to be a hierarch of God Most High; and, strengthened by Him, thou didst stop the mouths of the heretics. Wherefore, magnifying Christ God, we joyously celebrate the translation of thy relics. (Twice)

Glory ..., Both now ..., from the Pentecostarion; or this Theotokion:

Theotokion: O pure Virgin Theotokos who knewest not wedlock, thou sole intercessor and protection of the faithful: from tribulations, sorrows and cruel circumstances deliver all who place their trust in thee, O Maiden, and save our souls by thy divine supplications.

The first antiphon of the Hymn of Ascents, in Tone IV.

The 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 JOHN, § 35, (JN. 10: 1-9).

The Lord spake unto His disciples saying: Verily, verily, I say unto you, He that entereth not by the door into the sheepfold, but climbeth up some other way, the same is a thief and a robber. But he that entereth in by the door is the shepherd of the sheep. To him the porter openeth; and the sheep hear his voice: and he calleth his own sheep by name, and leadeth them out. And when he putteth forth his own sheep, he goeth before them, and the sheep follow him: for they know his voice. And a stranger will they not follow, but will flee from him: for they know not the voice of strangers. This parable spake Jesus unto them: but they understood not what things they were which he spake unto them. Then said Jesus unto them again, Verily, verily, I say unto you, I am the door of the sheep. All that ever came before me are thieves and robbers: but the sheep did not hear them. I am the door: by me if any man enter in, he shall be saved, and shall go in and out, and find pasture.

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 the innocence of thy 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.

ODE I

The Canon of the holy hierarch, in Tone VIII:

Irmos: Let us, O ye people, send up a hymn * unto our wondrous God * Who hath freed Israel from bondage, * chanting a hymn of victory * and crying aloud: * We sing unto Thee, O only Master.

Accept Thou the song of my lips, O Christ my Benefactor, and cleanse Thou my tongue, being not mindful of my manifold sins; that I may extol in song the honorable life of Thy hierarch, in the memorial of the translation of his relics.

Having received the gift of wonder-working, and crowns of patience, and being adorned with thy hierarchal office, do thou beseech God, O our Father, that He grant forgiveness of transgressions unto us who glorify the translation of thy relics.

O Father, shepherd of the flock of Christ, thou hast been sent to other sheep, of the Latin tongue, that thou mayest astonish all with thy wonders and lead them to Christ. O blessed one, pray thou unceasingly on our behalf.

Theotokion: **T**he heathen nations formerly far removed have drawn nigh unto God through thy birthgiving, O Theotokos; and, deified and set free from the ancient curse by thy blood, I have been given rebirth by thee.

Another Canon of the holy hierarch, in Tone IV:

Irmos: **I** shall open my mouth, * and be filled with the Spirit, * and utter discourse to the Queen and Mother; * and be seen radiantly keeping festival, * joyfully praising her wonders.

Illuminate my soul and heart, I pray thee, O Bestower of light and Fashioner of creation. Grant unto me the gift of praising in song Thy most honored favorite, by whom do Thou deliver the world from misfortune.

Having acquired heavenly wisdom, thou didst invest it as a talent entrusted to thee; for, having set at naught the guile of those opposed to God, thou didst enlighten the people with divine instruction.

Theotokion: **F**rom a Maiden hath the Infant been born, pre-eternal and preserved in perfection, Whom thou didst preach in two Natures and one Hypostasis, O divinely blessed one.

Katavasia from the Pentecostarion.

ODE III

Canon I

Irmos: **O** Lord, Creator of the vault of Heaven * and Builder of the Church, * do Thou strengthen me in Thy love, O Summit of desire, * O Support of the faithful, * O only Lover of mankind.

Guileless in a manner and meek in demeanor, possessed of an angelic life, O divinely blessed Nicholas: cease not to pray to Him Who is the Lover of mankind, on behalf of us all.

What city doth not have thee as a helper, O blessed one? What soul uttereth not thy name? And what place dost thou not visit in spirit, astounding all with thy wonders, O Nicholas?

Though the city of Bari hath received thy body, yet thy spirit dwelleth in the heavenly Jerusalem, where exalting with the prophets, apostles and holy hierarchs, thou dost pray on our behalf to Him Who alone is the Lover of mankind.

Theotokion: **B**eg thou enlightenment for me who am engulfed in darkness because of my many sins, O most pure Lady, for thou hast given birth to the Light of the whole world; and drive far from me the gloom of the passions, O divinely blessed one.

Canon II

Irmos: **O** Theotokos, thou living and plentiful fount, * establish in spiritual fellowship those who sing hymns to thee, * and in thy divine glory * grant them crowns of glory.

The grieving have found great consolation; they that are in darkness have acquired the light; and those assailed by sorrows have in thee received deliverance from evils, O most sacred father.

O holy hierarch Nicholas, thou wast the mouth of God: having delivered all from the maw of the diabolic wolf, O glorious one, thou hast borne them unto the Creator as a gift, granting healing unto all.

Theotokion: **O** most pure Mother of God; the Word Who chose for Himself a servant, the hierarch Nicholas, as a teacher of His people, did will to be borne of thee alone in the flesh, in a manner beyond all telling.

Kontakion from the Pentecostarion, with its Ikos; and the Sessional Hymn of the holy hierarch, in Tone I:

Spec. Mel.: “Thy tomb, O Savior ...”:

The translation of thy precious relics is for us an occasion of splendid celebration, O Nicholas, holy hierarch of the Lord whom we piously praise, joyously honoring thee, the light of the never-setting Sun, thou adornment of the faithful. **(Twice)**

Glory ..., Both now ..., the Sessional Hymn, or Hypacoi, from the Pentecostarion.

ODE IV

Canon I

Irmos: **T**hou didst mount Thy steeds O Lord, * Thine apostles, * and taking their bridles in Thy hands, * Thy chariot became salvation unto those who sing with faith: * Glory to Thy power, O Lord!

Enlighten my heart and dispel from it the gloom of sin, O holy hierarch who art illumined by the light of the Most High, that I may joyously hymn the holy translation of thy relics.

Having ascended the ladder of the virtues, O blessed one, thou wast revealed to all the world as a wonder-worker, O Nicholas; for which sake the people of Bari removed thy holy relics from Myra.

Faithful priests rejoice in thee, and Christ-loving princes call upon thee as an aide in battle; and we, unworthy though we are, exhort thee to pray to God on our behalf, O Nicholas.

Theotokion: The depth of thy mystery doth astound the ranks of the angels, O Theotokos, and thine icon doth cast the demons into confusion; and honoring thee as the Mother of God, we bow down before it.

Canon II

Irmos: Perceiving the profound counsel of God, * that the incarnation of Thee the Most High, * will be from a Virgin, * the Prophet Habbakuk cried aloud: * Glory to Thy power, O Lord!

O herald of God, through partaking of the primal light of God, thou wast shown to be a secondary luminary, enlightening with thy splendor those who are in darkness, in that thou art a lover of virtue, soaring aloft in glory.

Deliver thy flock from the tempests of sins, from waves of tribulation and hostility, guiding us ever to the calm haven by thy saving prayers.

Theotokion: He to Whom thou hast given birth in an ineffable manner is by nature the unutterable Light of the Most High, Who is abundantly rich in mercy, and hath enriched us, impoverished though we be, with the gifts of God.

ODE V

Canon I

Irmos: Disperse, O Word, the darkness from my soul, * O Christ God, the Light-Giver, * Having driven out the primordial darkness of the abyss, * grant unto me the light of Thy commandments, * that early in the morning I may glorify Thee.

Thy cathedra was in Myra, but thy body was transported to Bari; yet in spirit thou dost dwell with the apostles in heaven, in that thou art their successor. With them pray for us who hymn the translation of thy relics.

O hope of all Christians and great defender of the oppressed, healer of the afflicted, consolation of the grieving and intercessor before the Lord for the human race: beg thou peace for our land, and save us from the incursions of the aliens.

Through thine intercessions, O Nicholas, do thou enliven my soul which hath drowned because of its many passions and hath been slain by the fall; and guide it to repentance, that with all the faithful I may glorify the translation of thy relics.

Theotokion: O Virgin, thou hast nourished as a babe Him Whom the myriads of angels and multitudes of the seraphim fear, and before Whom all reason-endowed creatures tremble; and, beholding Him in thine arms, we ever worship Him, as is meet.

Canon II

Irmos: All creation stands in awe of thy divine glory; * for thou, O Virgin who hast not known wedlock, * didst contain within thy womb the God of all, * and gave birth to the timeless Son, * bestowing peace, upon all who hymn thee.

Having acquired beautiful feet through the working of many wonders, thou didst bring glad tidings of good things to all, freeing all from the ancient enmity by thy divine teaching, do thou save us, O sacred hierarch.

By the will of God, thou didst embark upon the crest of the sea, arriving at the city of Bari, having traversed the deep in the company of many pious men, O blessed Nicholas.

Theotokion: **W**e shall truly glorify thee, O Virgin Mother of God, as the shield of the faithful, crying out to thee as did the angel: Rejoice, thou who art blessed and full of grace, awesome rumor and report, wondrous place of rest for the Master of all creation!

ODE VI

Canon I

Irmos: **A**s Thou didst deliver the prophet from the depths * of the abyss, **O Christ God,** * so deliver me also from my sins, * **O Lover of mankind,** * and guide my life, I pray Thee.

We have abundantly received health of body and cleansing of soul from thy divine church as from a pool, O holy hierarch Nicholas; for through grace wonders pour forth upon those who with unfeigned faith trust in thee.

As thou art the most glorious favorite of Christ, O father, deliver thy servants, who honor the translation of thy holy relics, from all manner of danger, from grievous misfortunes and the sorrows that beset us.

Blighted by the frost of sin and driven by the wind of life, let me be warmed by thy prayers, gazing upon the likeness of thy divine image; for thou art a second sun, O father Nicholas, thou servant of Christ.

Theotokion: **T**he earthly mind cannot comprehend heavenly mysteries; neither can a created being attain to knowledge of the Creator: for the birth of the Lord from the Virgin surpasseth man's understanding, but entreating her with faith, we shall receive forgiveness of sins.

Canon II

Irmos: **C**elebrating the divine and solemn feast * of the Mother of God * **O ye divinely wise,** * let us come, clapping our hands, * and glorify God who was born of her.

Save us by thy guidance, O Nicholas, preacher and teacher of the nations, as one who hast led to salvation the people of God, and Who appeared in the flesh for the benefit of many.

O thou who didst have the sea as thy way and the waters as thy paths: beseech the Lord, that we may navigate the sea of life unharmed, and may reach the heavenly kingdom by the waters of our tears.

Theotokion: **T**hou art the portal of the King of the heavens and the temple of His glory, O all-hymned Virgin. Open thou the gates of mercy, and lead us into the abode of heavenly glory by thy supplications.

Kontakion of the holy hierarch, in Tone III: Spec. Mel.: “Today the Virgin ...”:

Thy relics have moved like a star, from the East unto the West, * O holy hierarch Nicholas; * and the sea hath been sanctified by thy passage. * The city of Bari receiveth grace through thee, * for thou hast been shown forth for us * as a wonder-worker: ** illustrious, most wondrous and merciful.

Ikos: **L**et us now praise with hymns the holy hierarch, pastor and teacher of the people of Myra, that by his supplications we may be enlightened. For he hath been revealed to be wholly pure, incorrupt of spirit, bringing unto Christ an unblemished sacrifice, pure and well-pleasing unto God, in that he is a hierarch pure of both body and soul. Wherefore, he hath been manifest as a true intercessor and champion of the Church, a wonderworker, illustrious, most wondrous, and merciful.

ODE VII

Canon I

Irmos: **O**n the plain of Dura the tyrant once placed a furnace * to torment the God-bearers; * and therein the three youths chanted hymns unto the one God, * and the three together, chanted saying: * O God of our fathers, blessed art Thou!

Today the angels of God rejoice and a multitude of demons lament; for He hath delivered the people from temptation and driven away the spirits of darkness. Wherefore, thou, O Nicholas, art worthily called a victor; for which cause we chant unto the Lord: O God of our fathers, blessed art Thou!

They that are held in the grief of sickness, who are heavy laden with divers afflictions, hastening to thy shrine with faith, have received thy mercy, and departing in haste, joyfully chant unto the Lord: O God of our fathers, blessed art Thou!

The assemblies of the people stand before thee, O blessed one, and the teachers Of the Church rejoice in thee. Kings glorify thee as their defender; and we entreat thee, O Nicholas: Save us who chant unto the Lord: O God of our fathers, blessed art Thou!

Theotokion: **O** how can I chant unto my Savior, Whom even the angels praise with trembling? But do thou, O Mother, direct me, and by thy compassion move the mercy of thy Son to have pity on us who set our hope on thee. As thou dost beseech Him on our behalf, deliver us from torment.

Canon II

Irmos: **R**efusing to worship created things * in place of the Creator, * the divinely wise youths bravely trampled down the threatening fire * and rejoicing they sang aloud: * O supremely hymned Lord and God of our Fathers, Blessed art Thou.

By thy word grant healing to the whole human soul which, like salt, hath lost its savor through the vanity of temporal things; and teach us to chant unto the Lord: O supremely hymned Lord and God of our fathers, blessed art Thou!

O most glorious are the wonders which thou hast wrought! For healing infirmities and delivering from misfortunes, thou dost command all to chant unto the Lord: O supremely hymned God of our fathers, blessed art Thou!

Theotokion: **O** pure Birthgiver of God, thou art the defender and rampart of our lowliness, and we, thy servants, ever cry unto the Lord: O supremely hymned God of our fathers, blessed art Thou!

ODE VIII

Canon I

Irmos: **Seated upon the throne of glory, * and unceasingly glorified as God, * O ye angels and heavens bless, ** hymn and supremely exalt Him throughout all ages!.**

The angels of the heavens accept thee as a minister, and the prophets greet thee as a fellow servant. The Lord Himself receiveth thee. And we sinners ask of thee mercy.

Great is the authority given thee by God, O Nicholas: the sea is subject to thee; the winds obey thee; and the nations, beholding thy most glorious wonders, submit themselves to thee.

O Savior, Thou hast shown Thy holy hierarch Nicholas to be more glorious than Moses, delivering from all tribulation the New Israel, the Christian peoples.

Theotokion: **I**n that thou art the Mother of God, ask for us forgiveness of sins, O Sovereign Lady, and stretch forth thy hand unto me, who am sunk in the abyss of despair, that raised up by hope, I may exalt thee supremely throughout all ages.

Canon II

Irmos: **The 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.**

Thou didst grow as a sweet-smelling flower in the land of Myra, O glorious one, wafting gifts of healing like fragrant perfume upon all who praise thee chanting: O all ye works of the Lord, praise ye the Lord and supremely exalt Him throughout all ages!

Having poured out the sweetness of God's grace like oil from the Mount of Olives, thou didst traverse the sea on a path made safe by the grace of the Lord, to Whom we sweetly cry: O all ye works of the Lord, praise ye the Lord and supremely exalt Him throughout all ages!

Theotokion: **H**aving given birth, yet remaining ever Virgin, the choirs above were astonished; for thou didst bear the Word, Who, though a man, remained unaltered by His divinity, and to Whom we sing: O all ye works of the Lord, praise ye the Lord and supremely exalt Him throughout all ages!

ODE IX

Canon I

Irmos: **B**lessed be the Lord God of Israel, * Who hath exalted the horn of salvation on our behalf * in the house of His child David, * wherein the Dayspring from on high hath visited us, * and guided us on the path of peace.

Blessed be the Lord our God, for He hath glorified His holy hierarch, who gusheth forth streams of wonders, and who worketh healing throughout all lands, and those of Myra and of the Latins, visiting us with mercy.

Thou didst fall into an honorable sleep and permit thy body to go to Bari for the good of all; for by thy supplications thou art an ever-vigilant defender on behalf of all who call upon thee with faith, O Nicholas.

Theotokion: **A**t a loss for words, I am unable to fittingly praise thee, who art higher than the heavenly hosts and more honorable than all creation, who hast given birth to God the Creator in the flesh. Entreat Him, O Theotokos, to have mercy upon us on the day of judgment.

Canon II

Irmos: **L**et every mortal born on earth, * radiant with light, in spirit leap for joy; * and let the host of the angelic powers * celebrate and honor the holy feast of the Mother of God, * and let them cry aloud: * Rejoice! O all-blessed Theotokos, * thou pure Ever-Virgin.

Thy memorial is an occasion of festivity for us this day. The choir of the apostles, the assembly of martyrs and the spirits of the righteous rejoice; and we, the faithful, glorify thee with hymns, crying aloud: O holy hierarch of Christ, deliver us from all sorrows!

Thy most glorious memory hath shown forth upon us, illumining the faithful with splendor, O wise Nicholas, holy hierarch of Christ. Wherefore, we beseech thee: be thou mindful of us all, and by thine intercessions deliver us from all the temptations of the adversary.

Theotokion: **M**ortify our carnal passions and lusts, O pure Birthgiver of God; still thou the tempest of our passions; calm the tumult of our thoughts; and strengthen the hearts of those who honor thee as their defender, O most pure and blessed one.

Exapostilarion: Spec. Mel.: “Hearken, ye women ...”:

Great are thy wonders, O most holy Nicholas, for thou didst appear in a dream to the divinely wise Constantine, and thereby save the three generals condemned to death though innocent. Thus do thou save us also from sudden and everlasting death, O most holy Nicholas, hierarch of the Lord.

Glory ..., Both now ..., from the Pentecostarion.
On the Praises, 4 Stichera of the holy hierarch:

In Tone I: **H**aving gazed steadfastly upon the heights of the intellect, and beheld the abyss of hidden wisdom, thou didst enrich the world with thy teachings, O father. Ever pray to Christ on our behalf, O holy hierarch Nicholas.

O man of God, faithful favorite and steward of His mysteries, man of spiritual desires, living pillar and animate image: the Church of Myra received thee with delight as a divine treasure and intercessor for our souls.

In Tone II: **O** holy hierarch Nicholas, Christ God revealed thee to thy flock as a rule of faith and a model of meekness, for thy divine and worthy deeds resplendently shine forth everywhere, emitting the fragrance of thy myrrh, O intercessor for orphans and widows. Wherefore, pray thou unceasingly, that our souls be saved.

O father Nicholas, the shrine of thy relics over-floweth with myrrh, and thou didst appear to the Emperor in a dream, and by thine apparition didst save from death, bonds and imprisonment the condemned men unjustly sentenced. Now, as then, revealing thyself by thy presence, pray thou for our souls.

Glory ..., in Tone V:

Let us sound the trumpet with the clarion-call of hymns. Let us who keep festival make haste and exult, rejoicing. Let kings and princes hasten to the solemn supplication of our God-bearing father, who appeared to the Emperor in a dreadful dream, urging him to release the three warriors who were imprisoned without cause. Let the pastors and teachers laud the shepherd who emulated the Good Shepherd. And, assembling, let us praise the physician of the afflicted, the redeemer of those amid misfortunes, the helper of the sinful, the treasure of the poor, the consoler of the sorrowful, the companion of travelers, the pilot of those who sail the seas, who hasteneth everywhere and to everyone most earnestly. And praising the great hierarch, let us say: O most holy Nicholas, go thou before us and deliver us from our present tribulations, and by thy supplications save thou thy flock.

Both now ..., from the Pentecostarion. Great Doxology;

After the Trisagion, the Troparion of the holy hierarch, in Tone IV:

The day of splendid solemnity hath arrived; * and the city of Bari doth rejoice, * and with it the whole world exulteth * with hymns and spiritual odes. * For today we celebrate the sacred feast * of the translation of the precious and much-healing relics * of the hierarch Nicholas the wonder-worker. * For like the never-setting Sun, * he shineth with brilliant beams of light, * driving away the darkness of temptations and misfortunes * from those who with faith cry aloud: * Save us, O Nicholas, ** for thou art our intercessor!

Glory ..., Both now ..., the Troparion from the Pentecostarion.

Litanies, and the dismissal. The faithful are anointed with holy oil from the saint's lamp. First Hour, and final dismissal.

AT LITURGY

At the Beatitudes, 8 Troparia: 4 from the appointed ODE of the canon from the Pentecostarion, and 4 from ODE III of the first canon of the holy hierarch.

Guileless in a manner and meek in demeanor, possessed of an angelic life, O divinely blessed Nicholas: cease not to pray to Him Who is the Lover of mankind, on behalf of us all.

What city doth not have thee as a helper, O blessed one? What soul uttereth not thy name? And what place dost thou not visit in spirit, astounding all with thy wonders, O Nicholas?

Though the city of Bari hath received thy body, yet thy spirit dwelleth in the heavenly Jerusalem, where exalting with the prophets, apostles and holy hierarchs, thou dost pray on our behalf to Him Who alone is the Lover of mankind.

Theotokion: **B**eg thou enlightenment for me who am engulfed in darkness because of my many sins, O most pure Lady, for thou hast given birth to the Light of the whole world; and drive far from me the gloom of the passions, O divinely blessed one.

Troparion of the holy hierarch, in Tone IV:

The day of splendid solemnity hath arrived; * and the city of Bari doth rejoice, * and with it the whole world exulteth * with hymns and spiritual odes. * For today we celebrate the sacred feast * of the translation of the precious and much-healing relics * of the hierarch Nicholas the wonder-worker. * For like the never-setting Sun, * he shineth with brilliant beams of light, * driving away the darkness of temptations and misfortunes * from those who with faith cry aloud: * Save us, O Nicholas, ** for thou art our intercessor!

Kontakion of the holy hierarch, in Tone III:

Thy relics have moved like a star, from the East unto the West, * O holy hierarch Nicholas; * and the sea hath been sanctified by thy passage. * The city of Bari receiveth grace through thee, * for thou hast been shown forth for us * as a wonder-worker: ** illustrious, most wondrous and merciful.

Prokeimenon, in Tone VII: The saints shall boast in glory * and they shall rejoice upon their beds.

Verse: Sing unto the Lord a new song; His praise is in the Church of the saints.

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 II: Thy priests shall be clothed with 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.