

The 6th Day of December

✠ Our Father among the Saints, Nicholas the Wonderworker,
Archbishop of Myra in Lycia.

Small Vespers

At “Lord, I call...,” 8 stichera:

4 stichera, in Tone 4: *To the melody, “As one valiant among the martyrs...”*

Thou wast anointed with myrrh by the grace of the Holy Spirit /
To preside over thy flock in the city of Myra, /
And thou didst perfume the ends of the earth with the sweet fragrance of myrrh, O holy
one, /
Chasing away them from the foul odor of the passions by thy holy prayers. /
Therefore, with faith we sing thy praises ///
An honor thy sacred memory, O holy hierarch Nicholas.

We the faithful rightly honor thee /
As a never-failing beacon that illumines the world, /
Standing firm upon the foundation of the holy Church /
Chasing away the gloomy fog of evil, /
And the wintry cold of bleak despair ///
Bringing in their place the deep tranquility of peace.

Thou dost travel throughout the world /
Appearing to many in their dreams: /
To those about to suffer unjustly thou art their speedy defense; /
As once thou didst save those wrongly convicted to death, /
Thou art the defender of all who ask of thee in faith. /
Truly thou art a companion of the angels, and a peer of apostles and prophets, ///
O holy father Nicholas.

Truly wondrous was thy glorious life, /
O joy of the hierarchs and adornment of monastics; /
And now from heaven, like the sun thou shinest rays of brilliant light upon the earth /
Illumining the hearts of all the faithful ///
Who celebrate thy bright and divine memory, O blessed father Nicholas.

Glory..., in Tone 6:

The day of thy memorial, O father Nicholas /
Has come forth like the sun illuminating the hearts of the faithful, /
And in celebration we cry out to thee: /

Rejoice, O bastion of chastity, armed with the shield of abstinence, /
Rejoice, for the purity of the soul hath been preserved, /
Rejoice, O pastor and teacher of Christians everywhere, /
Rejoice, adornment of Christ's holy Church, /
Rejoice, beauty of hierarchs and the boast of monasties, /
Rejoice, O most blessed and holy father Nicholas, ///
Entreat God that He may grant peace to the whole world and great mercy to
our souls.

Now and ever..., Theotokion, in the same Tone:

No one having recourse to thee, /
O all-pure Virgin Mother of God, /
Goeth away from thee ashamed; /
For asking grace of thee, ///
He is given that gift which is gainful to him

At the Aposticha, these stichera, in Tone 6: *To the melody, "On the third day..."*

O blessed father Nicholas, /
Take pity on me who falls down before thee, /
And enlighten the eyes of my soul, I pray thee, ///
That in purity I may gaze upon the compassionate Lord, the Bestower of light.

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

As thou hast boldness before God, /
Rescue me from the bloodthirsty men who seek to do me harm /
And save me from my evil enemies, O father Nicholas

Verse: Thy priests shall be clothed with righteousness and Thy saints shall rejoice!

O holy hierarch father Nicholas, /
We the faithful have acquired thee as a sure wall and haven, /
A rampart of protection unbeset by storms /
A tower of confirmation and a door of repentance, ///
And a guide and champion of our souls.

Glory..., now and ever..., Theotokion, in the same Tone:

Zealous in his hatred of thy flock, /
The wicked adversary seeks to destroy it every day, /
But rescue us from him, ///

O all pure Lady Theotokos.

The Troparion of St. Nicholas, Tone 4:

In truth thou wast revealed to thy flock as a rule of faith /
A model of humility and a teacher of abstinence; /
So thou didst win the heights by humility, riches by poverty; /
O holy father Nicholas, ///
Intercede with Christ our God to save our souls.

Glory..., now and ever... Theotokion, in the same Tone:

The mystery of all eternity /
Unknown even by angels /
Through thee is revealed on earth, O Mother of God, /
God incarnate by union without confusion. /
For our sake He voluntarily endured the Cross, /
By it He resurrected the first-created Adam ///
And saved our souls from death.

Great Vespers (All-Night Vigil)

After the Introductory Psalm, “Blessèd is the man...,” the first Kathisma.
At “Lord, I call...,” 8 stichera:

4 stichera, in Tone 2: *To the melody, “Down from the tree...”*

In the flesh, thou didst dwell in Myra, O Saint Nicholas, hierarch of Christ /
Anointing thyself truly with the sweet spiritual fragrance of myrrh; /
And now thou dost scent those who celebrate thy memory /
With faith and eagerness, O holy father, /
Delivering them from all calamity, tribulation and sorrow ///
By thine intercessions before the Lord.

O Saint Nicholas, thou holy hierarch of Christ, /
Truly being the namesake of victory /
Thou wast strong in battle in defense of thy faithful flock /
Hastening quickly when called by those seeking thy protection; /
And appearing to them in faith by day and by night ///
Delivering them from every trial and tribulation.

In a dream, didst thou appear to Constantine the emperor /
And to Ablavius, his servant /
Startling them, thou didst address them saying: /

Release at once from prison those whom ye hold unjustly bound /
For they are innocent of lawless murder ///
But disobey, and I will pray against thee, O King.

O glorious Saint Nicholas, thou holy preacher of Christ, /
Thou art a great and fervent helper of those in need; /
A most-compassionate intercessor, thou dost help those on land and on the sea /
Those both far and near, /
So we cry to thee to intercede with the Lord ///
That we may be delivered from every tribulation and sorrow.

And these 4 stichera, in the same Tone: To the melody, "With what crowns of praise ..."

What crowns of praise shall we weave the bishop? /
Who while alive dwelt in the city of Myra, /
And now reaches out in spirit towards all who sincerely love him, /
He, the consolation of the afflicted; /
The refuge of all in danger, the tower of godliness; /
The champ'ion of all the faithful; /
For whose sake Christ laid low the arrogance of the enemy, ///
For He hath great mercy. (*twice*)

What songs shall we sing to praise the bishop? /
Who wrestled against godlessness /
And was the champ'ion of godliness, /
The great leader, shield, and teacher of the Church; /
Who put the infamy of heresy to shame; /
The fierce opponent and destroyer of Arius, /
Whose arrogance Christ laid low on his account, ///
For He hath great mercy.

With what songs of prophecy shall we praise the bishop? /
He who foresaw things far off in the future /
And announced them as if they were at hand, /
Foretelling them as though they were just taking place; /
He who looked 'round the whole inhabited earth and made all injustice cease; /
He who appeared in dreams before the Emperor, wise in God; /
Delivering from unjust execution those who were in bonds, ///
As he is rich in great mercy.

Glory..., in Tone 6:

O come, all ye who love the feasts of the Church, /
And with songs of praise let us ever glorify /
The adornment of hierarchs and pride of the fathers, /
The fountain of miracles, the great defender of the faithful, /
And let us cry out to him with love: /
Rejoice, O guardian of the people of Myra in Lycia, /
Rejoice, unshakeable pillar of the Church and most-honored elder, /
Rejoice, O bright and luminous star, /
Rejoice, for the light of thy miracles illumines the ends of the earth, /
Rejoice, divine joy of those in sorrow and zealous cham'pion of the oppressed. /
And now, O all blessèd Nicholas, /
Cease not to intercede before Christ our God ///
For those who honor thy joyous and festive memory with faith and love.

Now and ever..., Theotokion of the Forefeast, in the same Tone:

Make ready, O cave, /
For the Ewe cometh bearing Christ, the Lamb /
Receive Him, O ye manger, /
Who by His Word released the earthborn from their base reasonings; /
Watch, O ye shepherds, abiding in the fields. /
Bear witness to the awesome wonder; /
And ye, the Magi from Persia, /
Bring to the King gold, frankincense, and myrrh /
For the Lord hath appeared from the Virgin Mother, /
Who bowed to Him as a servant /
Saying to Him who lay in the embrace of her arms: /
How wast Thou sown as a seed in me? /
And how hast Thou grown in me? ///
O my Deliverer and my God.

The Entrance and the Prokeimenon of the day.

Three Readings:

The Reading from Proverbs (Composite 2: 10:7,6,13-6; 8:32,35,4,12,14,17,5-8)

^{10:7} **T**he memory of the just is blessed, the man that knoweth discernment.
and ⁶the blessing of the Lord is upon ¹⁴For it is better to traffick in her than
the head of the righteous. ¹³Blessed is in treasures of gold and silver. ¹⁵She is
the man that hath found wisdom, and more precious than precious stones;

and nothing that is precious is equal to her worth. ¹⁶For length of days and years of life are in her right hand, and in her left hand are riches and glory; out of her mouth proceedeth righteousness, and on her tongue she carrieth law and mercy. ^{8:32}Now therefore hearken unto me, O my son, for I will speak of solemn things. Blessed are they that keep my ways; ³⁵For mine outgoings are the outgoings of life, and in them is prepared the favor of the Lord. ⁴“Therefore, O men, do I exhort you, and I lift up my voice unto the sons of men. ¹²For I, Wisdom, have dwelt with counsel and have called upon ... understanding. ¹⁴Counsel is mine and safety; prudence is mine, strength also is mine.

¹⁷I love them that love me, and those that seek me shall find grace. ^{8:5}O ye simple, understand subtlety, and ye that are untaught, take heart. ⁶Hearken unto me, for I will speak of solemn things and bring forth that which is right out of my lips. ⁷For my throat shall speak truth, and false lips are an abomination in my sight. ⁸All the words of my mouth are with righteousness; there is nothing contrary or perverse in them. ⁹They are all plain to them that understand and upright to them that find knowledge. I shall instruct you in truth, so that your hope will be in the Lord and you shall be filled with the Spirit.

The Reading from Proverbs (10:31-11:12)

^{10:31}**T**he mouth of the righteous bringeth forth wisdom, but the tongue of the unjust shall perish. ³²The lips of the righteous bring forth grace, but the mouth of the ungodly is perverse. ^{11:1}False balances are an abomination to the Lord, but a just weight is acceptable to Him. ²Wheresoever pride entereth, there will be also dishonor, but the mouth of the humble meditateth wisdom. ³When a righteous man dieth, he leaveth regret, but the destruction of the ungodly is hard at hand, and bringeth joy. ⁴The integrity of the righteous shall guide them, but the perverseness of transgressors shall destroy them. ^{4a}Riches shall not profit in the day of wrath, but righteousness delivereth from death. ⁵The virtue of

the righteous makes straight their paths, but unrighteousness leadeth to deceit. ⁶The righteousness of the upright delivereth them, but transgressors are caught in their own destruction. ⁷When the righteous dieth, his hope perisheth not, but the boast of the ungodly perisheth. ⁸A righteous man escapeth from a snare, but the ungodly man is delivered up in his place. ⁹A hypocrite with his mouth destroyeth his neighbor, but through knowledge shall the righteous be delivered. ¹⁰In the prosperity of the righteous a city doth prosper, ¹¹but it is overthrown by the mouth of the ungodly. ¹²A man that is void of understanding despiseth his neighbor, but a man of understanding holdeth his peace.

The Reading from the Wisdom of Solomon (4:7-15)

^{4:7} **T**he righteous man, though he die early yet shall he be at rest. ⁸For old age is not honored for length of time, nor is it measured by number of years; ⁹but wisdom is gray hair for men, and a blameless life is ripe old age. ¹⁰There was one who pleased God and was so beloved of Him, that while living among sinners he was taken up. ¹¹He was caught up lest evil change his understanding or guile deceive his soul. ¹²For the fascination of wickedness obscures that which is good, and roving desire perverts the innocent mind. ¹³Being so perfected in a short time, he fulfilled long years; ¹⁴for his soul was pleasing to the Lord, therefore He took him quickly from the midst of wickedness. ¹⁵Yet this the peoples saw and did not understand, neither did they take such a thing to heart, that God's grace and mercy are upon His holy ones, and He hath care for His elect.

At the Litya, one sticheron of the temple, and these of the Saint, in Tone 2: (by Byzantius)

Christ our God hath revealed thee to thy flock, /
As a rule of faith and an example of meekness /
For sending a sweet fragrance over Myra, O Bishop Nicholas; /
And thou, as the advocate of widows and orphans, /
Hast shone brightly by thy divine acts of virtue. ///
Therefore, never cease praying that our souls may be saved.

O father Nicholas, /
Should the city of Myra ever fall silent, /
Still the whole world would be edified and enlightened /
Through the sweet fragrance of myrrh arising from thee, /
And the multitude of thy miracles which extol thy praises /
Join with those whom thou hast saved from condemnation. /
Now we join together with the faithful of Myra /
And we cry aloud to thee: ///
Never cease praying that our souls may be saved.

Glory..., in Tone 6:

Well done, good and faithful servant, /
Well done, thou worker in the vineyard of Christ, /
Thou hast labored greatly and increased the talent given thee /

And scorned not those who did less than thee, /
Therefore, the gates of heaven were opened to thee. /
Enter, good servant into the joy of thy Lord /
And entreat Him, O holy Saint Nicholas ///
That our souls may be saved.

Now and ever..., Theotokion of the Forefeast, in Tone 6:

Rejoice, O Sion, /
Make glad, O Jerusalem, city of Christ our God, /
Receive the Creator who is contained in a manger in the cave. /
Open to me thy gates /
That I may enter and see the child wrapped in swaddling clothes, /
Him, who holds all creation in the hollow of His hand /
Whose praises the angels sing unceasingly ///
The Lord and Giver of life who saves mankind.

At the Aposticha, these stichera, in Tone 5: To the melody, “Rejoice...”

Rejoice, O holy bishop Nicholas, /
Thou pure abode of virtues, /
The noble example of the priesthood divine, /
Great shepherd and beacon shining with light, /
Bearer of the sign of triumph, /
Who breaks his bread compassionately with beggars, /
Who listens to the prayers of the sick, /
Speedy deliverer, and watchman of salvation; /
To all who celebrate in faith thy renowned memory. ///
Therefore, O all-blessèd one, beseech Christ to grant us great mercy.

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

Rejoice, O pure mind, /
Undeiled dwelling place of the Trinity, /
The pillar of the Church, the hope of the faithful, and the help of the distressed, /
Star, whose rays of prayers disperse the darkness of temptation and sorrow, /
Calm haven of those surrounded by the storms of life, /
For, all who seek refuge in thee are saved. ///
Beseech Christ to grant our souls great mercy.

Verse: Thy priests shall be clothed with righteousness and Thy saints shall rejoice!

Rejoice, thou who with divine zeal /
Didst deliver those who, through the slander of evil, /
Were awaiting an unjust death. /
O fountain of Myra overflowing bountifully with myrrh that fills our souls /
Chasing away the foul stench of the passions! /
O sword cutting down the weeds of error /
And fan, blowing away the straw teachings of Arius. ///
Beseech Christ to send our souls great mercy.

Glory..., in the Tone 6: (by John the monk, of Damascus)

O man of God, /
Faithful servant and minister of the Lord, /
O elect and chosen vessel of the Trinity, /
Pillar and foundation of the Church /
And heir to the kingdom of Christ /
Never cease to entreat the Lord ///
For the salvation of our souls.

Now and ever..., Theotokion of the Forefeast, in the same Tone: (by Byzantius)

O Virgin who knowest no wedlock, /
From whence hast thou come? /
Who gave thee birth, who is thy mother? /
How carriest thou the Creator in thine arms? /
How is thy womb unspoiled? /
O all-pure one, we behold great wonders in thee, /
Awesome mysteries fulfilled on earth. /
Now we prepare a cave for thee, /
And ask the heavens to give us the star /
That Magi can come from the lands of the East ///
To behold the Salvation of mankind, a little child.

After the blessing of the loaves, the Troparion of St. Nicholas, Tone 4:

In truth thou wast revealed to thy flock as a rule of faith /
A model of humility and a teacher of abstinence; /
So thou didst win the heights by humility, riches by poverty; /
O holy father Nicholas, ///
Intercede with Christ our God to save our souls. *(twice)*

And the Theotokion: "Rejoice, O Virgin Theotokos..." once.

6 DECEMBER

Matins

At “God is the Lord...” the Troparion of the Saint, twice; Glory..., now and ever..., Resurrectional Theotokion, in the same Tone:

The mystery of all eternity /
Unknown even by angels /
Through thee is revealed on earth, O Mother of God, /
God incarnate by union without confusion. /
For our sake He voluntarily endured the Cross, /
By it He resurrected the first-created Adam ///
And saved our souls from death.

After the 1st Kathisma, the Sessional Hymn, in Tone 1: To the melody, “Thy tomb, O Savior...”

While on earth, didst thou dwell in Myra, O holy hierarch /
Anointing thyself mystically with the myrrh of the Spirit; /
Thus perfuming the world with the myrrh of thy wonders, /
Infusing the air with sweetness through thy words and memory ///
O father Nicholas.

Glory...,

Thou hast shone forth, O wise Nicholas, upon the earth /
With the bright rays of thy miracles, /
Moving every tongue to glorify and praise Him that glorified thee /
Pray Him then, O chosen one among the fathers /
That those who honor thy memory with faith and love ///
Be delivered from every trial and necessity.

Now and ever..., Theotokion, in the same Tone:

O all-pure and immaculate Lady /
Thou didst conceive God in thy womb
The Creator and Author of all /
Through the Holy Spirit; /
And didst give birth to Him without corruption. /
So glorifying Him we glorify thee ///
As the palace of the King and the defender of the world.

After the 2nd Kathisma, the Sessional Hymn, in Tone 4: To the melody, “Thou hast appeared today...”

SAINT NICHOLAS, ARCHBISHOP OF MYRA IN LYCIA

O venerable father Nicholas /
Thou great supplicant for all the faithful /
Protecting them and guarding them; /
Through thee they are delivered from every affliction /
And from every sorrow ///
Thou beauty and glory of bishops, O blessed one.

Glory..., in Tone 8: *To the melody, "Of Wisdom..."*

Having been chosen by God to be a well-spring of miracles /
Thou pourest forth the honeyed waters of thy wonders upon the faithful; /
For as a pastor and a preacher of the Faith /
Thou didst keep to the words of the True Shepherd. /
Now having boldness before Him, thou savest men from death. /
O holy father Nicholas /
Entreat Christ God that He grant remission of sins ///
To those who honor thy memory with faith and love.

Now and ever..., Theotokion, in the same Tone:

I have fallen into the mire of my sins /
And there is no firm place for me to stand. /
The cruel tempest of my transgressions encompasses me; /
But as thou gavest birth to the Word, who alone loveth mankind, /
Look down upon me, thy servant, and deliver me /
From soul-destroying passions and every sin, /
And from the wicked afflictions of the hater of man, /
O Theotokos, who knowest no wedlock, /
Entreat Christ God that He grant remission of sins ///
For I, thy servant, have placed my hope in thee.

Polyeley and Magnification:

We magnify thee, / O father and hierarch Nicholas; and we honor thy holy memory,
for thou dost pray to Christ our God for us.

Selected Psalm verses:

Hear this, all nations! Give ear, all inhabitants of the earth!

My mouth shall speak wisdom and the meditation of my heart shall be understanding.

After the Polyeley, the Sessional Hymn, in Tone 5: *To the melody: The co-unoriginate Word...*

Come, all ye faithful /
And let us praise our most wise hierarch Nicholas, /
Our fervent helper and defender sent by God; ///
For he prays for those who celebrate his holy memory with faith.

Glory..., in Tone 4: *To the melody, "Quickly go before..."*

Thou wast revealed as a most fervent leader of the Church of Christ, /
Destroying with boldness the godless teaching of heresies, /
And was made manifest to all as an example of Orthodoxy, ///
Interceding for all who practice thy divine teachings.

Now and ever..., Theotokion, in the same Tone:

Make haste, O most pure Mother of God, /
To receive our prayers, /
And bring them before thy Son and God; /
And deliver from troubles all those who flee to thee. /
Break in pieces and cast down the arrogance of the ungodly, /
Who have armed themselves against thy servants, ///
O most pure Lady.

1st Antiphon of the 4th Tone (The Song of Ascents), *"From my youth..."*

Prokeimenon, in Tone 4:

Precious in the sight of the Lord / is the death of His saints.
Verse: **W**hat shall I render to the Lord for all His bounty to me?

Let every breath praise the Lord! ...

Gospel: (36) John 10:9-16

After Psalm 50 (51), the Post-Gospel sticheron, of the Saint, in Tone 6: *(as at Litya)*

Well done, good and faithful servant, /
Well done, thou worker in the vineyard of Christ, /
Thou hast labored greatly and increased the talent given thee /
And scorned not those who did less than thee, /
Therefore, the gates of heaven were opened to thee. /
Enter, good servant into the joy of thy Lord /
And entreat Him, O holy Saint Nicholas ///
That our souls may be saved.

The Canon

One Canon of the Mother of God, with 6 Troparia, including the Irmos;
and two Canons of St. Nicholas for a total of 8 Troparia.

Ode 1

Canon of the Mother of God, Tone 1

Irmos: Let us all sing a song of victory to God, who by His mighty arm has done marvelous wonders and saved Israel for He has been glorified.

Refrain: Most Holy Theotokos, save us!

Do thou, O pure fountain gushing forth grace, who hast borne the depth of Wisdom Himself, send down upon me a drop of wisdom that I may sing the praises of Its Source.

I praise thee, O all-laudable one, whom all men and angels extol as she who brought forth God, praised above all, and whom all creation worships, for gloriously has He been glorified.

First Canon of the Saint, Tone 2

*Having the acrostic: "I sing divine praises unto thee, O Nicholas,"
the composition of Theophanes.*

Irmos: In days of old a mighty force sent the armies of Pharaoh into the deep sea; the Word Incarnate hath destroyed pernicious sin, the most-glorious Lord has been greatly glorified.

Refrain: Holy hierarch Nicholas, pray unto God for us!

Standing crowned before the throne of Christ, do thou, O all-wise Nicholas, give me enlightenment, making bright the darkness of my soul, that I may praise, rejoicing, thine all-blessèd memory.

The Lord who glorifies all those that glorify Him, hath given thee as a refuge to the faithful, O all-praised Nicholas, thou who dost deliver from temptations those who run to thy protection and who call upon thee with faith and love.

Refrain: Most Holy Theotokos, save us!

Theotokion: **H**aving cunningly instilled in me a desire to be equal to God, the all-evil serpent snatched me away from the Maker and took me captive; while through thee, O most pure one, have I been called back and become truly deified, for thou, O Mother of God, hast given birth to Him who hath made me to be like God.

Second Canon of the Saint, Tone 1

Having as the acrostic the letters of the alphabet, excluding the Triadica and Theotokia.

Irmos: Christ is born, glorify Him...

Though my tongue and my lips are at a loss, O Nicholas, I have come before thy splendid godliness to offer thee a humble hymn of praise and supplication. But as thou art a giver of riches, may our Savior and God be merciful to me.

Thou, O heavenly man, hast appeared on earth as an equal to the angels, O father Nicholas, a great defender of widows, an avenger of the oppressed, and a help amid all dangers of all the afflicted.

Everything under the sun tells of thy wonders and of the depth of thy virtues: the poor acknowledge thee as their advocate, orphans, and widows, as their benefactor, the blind, as their guide, and all mankind, as their great defender.

Glory...

Triadicon: **I** venerate the uncreated Trinity, Father and Son, together with the Spirit, simple Essence, Godhead, and Nature not severed in substance, three Persons, distinguished in Hypostases.

Now and ever...

Theotokion: **T**hou, O most pure one, hast conceived the Word, One in the Trinity, and hast given birth to Him in the flesh while remaining Virgin. Ever pray to Him on our behalf, in that He is thy Son and God.

Katavasia: Christ is born, glorify Him... *(From the first Canon of the Feast).*

Ode 3

Canon of the Mother of God

Irmos: *Let my heart be established according to Thy will, O Christ our God, who hast established the second heaven above the waters, and hast founded the earth upon the floods, O Thou All-powerful.*

I praise thee as the pure tabernacle of the King and the sweet-smelling Paradise truly breathing forth the breath of grace, for thou art the hope of all Christians, O Mother of God.

At a word hast thou conceived the Word who brought all nature into being, both reasonable and not, delivering all men into the light of reason, O all-blessèd one.

First canon of the Saint

Irmos: *The Church of the Gentiles was like a desert, barren in its pagan ways, but now it hath blossomed by Thy coming, O Lord; in that same coming is my heart confirmed.*

O blessèd father Nicholas, being a true disciple of the Master, thou dost preserve those

who run to thee from grievous dangers and bitter death.

Cleanse thy servants by the intercessions of Thy servant Nicholas, bestowing on them the remission of their sins, as Thou art good, O Most-merciful One.

Theotokion: **C**alm the tumult in my passions, O pure one, and guide my life, O most holy one, who hast borne Christ by whom my heart is established.

Second Canon of the Saint

Irmos: To the Son who before all time...

O wise in God, thou hast acquired in thy heart the tablet inscribed with many virtues by the immortal and all-pure finger of Christ our God; and from thy words, thou dost let fall a sweetness far sweeter than any honey from the honeycomb.

Grace, in a marvelous manner, hath shown wonders through thee; for the radiance of thy pure life, O Nicholas, is indeed, brighter than any gold and it lightens and shines upon souls with the radiance of the Spirit of God.

Thou hast lived on after death, clearly appearing in dreams and delivering young men from death in a marvelous manner, clearly crying aloud to the Emperor: Harm not these men for through envy have they have been slandered.

Triadicon: **A**s my life has been polluted by my countless sins, be merciful to me, O our God, Most Holy Trinity, Father, Son and living Spirit, keeping me ever safe from all afflictions.

Theotokion: **T**hou, O Theotokos, who dost dispense the hope of salvation to thy servants, be present with speedy intercessions to guard and keep us from all necessities and dangers, for thou, O bride of God, art the glory of us faithful.

Katavasia: To the Son who before all time...

The Sessional Hymn, of the Saint, in Tone 8: *To the melody, "Of Wisdom..."*

Having ascended to the heights of virtue /
And illumined there by the wonders of divine spendor, /
Thou wast revealed as a radiant pastor to the world, /
An invincible advocate for us amidst our troubles; /
Thereby, having driven away the foe, /
Thou didst dispel all falsehood and saved man-kind from sin /
And delivered us from death. /
O holy father Nicholas, /
Entreat Christ God that He grant remission of sins ///
To those who honor thy holy memory with faith and love.

Glory..., in the same Tone: (and melody)

Thou wast shown to be as a river overflowing with healing /
And a fount of unceasing wonders /
By the source of Mercy Himself. /
For, those weighed down by the miseries of this world /
And by bitter afflictions, /
Truly they find in thee a remedy for their suffering, /
That is thy fervent protection. /
Therefore, we cry aloud to thee: /
Entreat Christ God that He grant remission of sins ///
To those who honor thy holy memory with faith and love.

Now and ever..., Theotokion, in the same Tone: (and melody)

All generations bless thee, O Virgin, /
As she who alone amongst women /
Gavest birth to God in the flesh without seed; /
For the fire of the Godhead came to dwell in thee /
And with thy milk thou didst feed thy Creator and Lord. /
So, together with the angels we worthily glorify thee, /
And we praise thine all-holy birthgiving, and cry to thee: /
Entreat Christ God that He grants the remission of sins ///
To those who faithfully honor His All-holy Nativity.

Ode 4

Canon of the Mother of God

***Irmos:** Beholding beforehand in the Spirit the Incarnation of the Word, Habakkuk crying aloud proclaimed: Thou shalt be acknowledged when the years grow nigh; Thou shalt be manifested when the time is come. Glory to Thy power, O Lord!*

On the advice of the serpent, Eve became the source of death for mortal men, but thou, O pure Virgin, having borne at a word the Word, art shown as the Mediatrix of life and immortality. Therefore, we rightly praise thee.

O pure Lady Mother of God, the prophets beheld thee in spirit as the mountain, gate and table, holy ark, candlestand and throne of life, the jar, and the resting place of God, thus revealing thee in prophetic signs, whose fulfilment we now see.

First Canon of the Saint

***Irmos:** Thou hast come from a Virgin, not as a minister nor an angel, but as the Lord Himself incarnate; to me a human, Thou hast brought salvation; so I cry to Thee: Glory to Thy power, O Lord!*

Having lived a life of purity near the light-filled rays of the Spirit thou hast become thyself a bearer of the light which enlightens the whole world, protecting and saving all who run to thee with faith.

As once thou did, at thy first appearance, deliver the young men from certain death, preserve now me from every calamity, danger and misfortune, O all-blessèd Saint Nicholas.

Thou, O blessèd saint, hast shone forth with brilliant lightning flashes of virtue in emulation of our Lord and Master; and when called upon thou dost save all those who glorify thee with reverence and love.

Theotokion: **T**he Lord and King of all creation came down upon thee and became Incarnate, saving me in His compassion, wholly as a man. Therefore, with all the faithful I praise thee as the Mother of God.

Second Canon of the Saint

Irmos: Rod of the stem of Jesse...

The sole invocation of thy name truly and swiftly delivers those who cry to thee from all the purposes of the enemy, O holy Nicholas. As thou once didst save the soldiers, deliver us too from every evil circumstance.

Standing before the throne of God, never cease to earnestly intercede for us, thy faithful servants, that we be delivered from the eternal fire, and from our enemies, and the counsels of the evil and the wicked.

Abundantly and in every place pouring forth healing upon all who run to thee with faith, thou dost deliver all from their afflictions, changing grief into joy by thy prayers, which are acceptable to God, laying low the pride of our enemies, O light-bearing Nicholas.

Triadicon: **I** honor the Lordship of the Unoriginate Godhead, and I venerate the Father, Son, and All-holy Spirit, The Creator of all, the One in truth, separate yet ever indivisible in three Persons, a single undivided Sovereignty.

Theotokion: **T**hou alone, O Maiden and Mother of God, art indeed more honorable than all mortal men and angels, for thou hast conceived in thy womb the Maker, clothed in the flesh, and hast borne Him without seed, O unimaginable wonder!

Katavasia: Rod of the stem of Jesse...

Ode 5 Canon of the Mother of God

Irmos: O Master Christ our God who lovest mankind, shine forth Thy light that no one can approach, upon us who at break of day meditate on the judgments of Thy commandments.

Thou, O Lady, art the sacred ark of holiness, the holy throne of fire, and the sanctified chamber that has held Almighty God.

Thou who alone art pure among virgins hast ineffably appeared as the Mother who has not known man; for thou alone hast given birth to God Himself, beyond nature.

First Canon of the Saint

Irmos: Thou didst come as a mediator between God and man, O Christ our God, for through Thee, O Master, we have found the way from the darkness of ignorance to Thy Father, the source of light.

O thrice-blessèd saint, enlightened by thy God-pleasing life, thou hast by thy presence, delivered those condemned to die an unjust death, who cried out to the Master Christ: We know no other God save Thee.

O saint and pleasing favorite of Christ, gazing now upon the everlasting glory of the ineffable and divine radiance in heaven and delighting in its light, do thou ever protect me by thy holy intercessions.

Theotokion: **T**hat thou, O Savior, might seek out Thine own image buried amidst our passions, Thou didst hide thy purpose from even the angelic host, and didst appear in the flesh from the Virgin and come to those who cried to Thee: We know no other God save Thee.

Second Canon of the Saint

Irmos: O God of peace and Father of mercies...

O blessèd father, the great city of Myra now proclaims thy miracles, and the diocese of Lycia and all the lands, all the wonders thou hast worked. Through them, O Wonderworker Nicholas hast though delivered all from sickness and affliction.

Thou art the protector of widows and the defender of orphans, and the steadfast helper of all in sorrow, the consolation of those who mourn, a shepherd and guide for all who have gone astray. Do thou, by thine intercessions, also deliver us from danger.

Thou hast passed over from the earth to the spiritual mansions where thou dost now gaze upon the ineffable beauty of Christ as truly an equal among the angelic host. Therefore, O father Nicholas, thou dost now rejoice together with the apostles and all the martyrs, and we earnestly beseech thee to entreat the Master of all on behalf of our souls.

Triadicon: **I** glorify the Three without beginning, one throne of the One undivided Divinity, clearly three in Persons; for through Him, that which was not has been

brought to be, and together with the angels I cry: Holy, Holy, Holy art Thou, O Lord!

Theotokion: **O** thou deliverance and hope of all mankind, who alone art quick to come and save, take pity now upon us who cry aloud to thee, O all-pure one, in our distress, for after God, we have no other help save thee.

Katavasia: O God of peace and Father of mercies...

Ode 6

Canon of the Mother of God

Irmos: *I cry aloud, as did the prophet Jonah: Do Thou, who art good, set my life free from corruption, and save me, Thou Savior of the world, as I cry aloud: Glory to Thee!*

O thou defender of the faithful, delight and joy of those who mourn, fill thy servants who have put their trust in thee with gladness and spiritual joy.

Let us praise the spiritual heaven, the pure temple, the holy ark, and fair paradise of God in which the Tree of Life is found.

First Canon of the Saint

Irmos: *Compassed about in the depths of sin, I entreat the unfathomable depth of Thy compassion; bring me out of corruption, O Lord.*

The crown of victory hath been worthily placed upon thy head, O Nicholas; now, as a valiant champion, protect those that call upon thy name.

O blessed one, by the terrible wave of my passions and I sink as its brutal force sweeps over me; but lead me to the tranquil haven of the will of God.

Theotokion: **I**n thee I place my whole hope for my salvation, O Ever-virgin Mother, as I have established thee as the steadfast and unshakable advocate of my life.

Second Canon of the Saint

Irmos: *The sea monster cast out Jonah...*

Thou hast been revealed to be a new Abraham offering thy mind to God like thine Only-begotten son brought as a bloodless sacrifice; and thou hast been blessed for showing Him thy hospitality, O father, thus becoming a most pure habitation of the Holy Trinity.

Thou hast wrought great and awesome wonders throughout the world and afar off upon the seas, protecting those in danger, healing the sick and feeding the poor through thy prayers, and as a worthy bearer of the name of Victory, thou hast shown thy faithful people to be victorious against their enemies.

Foreseeing the future with thy mind's eye, thou hast filled the world with the right doctrine proclaiming that the Son is of the same essence as the Father. Thus, being a pillar of Orthodoxy, thou didst utterly destroy the folly of Arius, by thy perfect teaching.

Triadicon: **I** venerate and honor the undivided Trinity, ever Three Persons, yet One in essence and nature, One single Godhead, Father, Son and Holy Spirit, ruling with power over all things, preserving all as He doth wish.

Theotokion: **C**hrist was born wholly incarnate without seed, for not being able to endure the sight of His creation being tormented by the deceiver, He came down taking the form of a servant to deliver the race of man.

Katavasia: The sea monster cast out Jonah...

The Kontakion of St. Nicholas, in Tone 3: To the melody: "Today the Virgin..."

Thou didst appear as a priest in Myra, O Saint Nicholas, /
For having fulfilled the Gospel of Christ, O righteous one; /
Thou didst lay down thy life for thy people, /
And didst rescue the innocent from death; ///
So thou wast sacrificed, being a great vessel of the grace of God.

Ikos: **L**et us now sing songs of praise to the bishop of Myra who was a shepherd and a teacher of his people, that by his intercessions, we may be filled with light. For behold, he appeared to us utterly pure and undefiled in spirit, offering a pure and blameless sacrifice acceptable to God, being himself cleansed in soul and body as a priest. Therefore, he was indeed a true leader and champion of the Church and a great communicant in the mystery of divine grace.

Ode 7

Canon of the Mother of God

Irmos: *The furnace was sprinkled with dew, O Savior, and the children danced for joy as they sang: Blessèd art Thou, O Lord God of our fathers.*

The Most High hath exalted thee as a living paradise, a pure bridal chamber wreathed in grace, and royal purple laced in gold.

Establish my unstable mind, O Virgin Mother, and strengthen my confused thoughts on the unshakeable rock of thy protection.

First Canon of the Saint

Irmos: *The profane command of the lawless tyrant made the flames to rise exceedingly, but Christ*

SAINT NICHOLAS, ARCHBISHOP OF MYRA IN LYCIA

sent the dew of the Spirit to the godly youths; blessed is He and most glorious!

I have fallen onto the sharp edge of temptations and have been grievously cut; I have come near to the gates of Hades and have been thrown into despair. But help me, O blessed saint, by thine intercessions, and save me that I may arise and sing: Blessed art Thou, O God of our fathers!

Do thou, O blessed saint, relieve the afflictions of those in distress, and, in that thou art surrounded by the lightning flashes of the Light that none can approach, lead those sitting in darkness toward the enlightenment of gladness, so that they may sing: Blessed art Thou, O God of our fathers!

Theotokion: **O** Mother of God, pray that those engulfed by grievous sin through the allure of the serpent, be delivered from him by the precious blood of Christ, thy Son and God, so that they may sing: Blessed art Thou, O God of our fathers!

Second Canon of the Saint

Irmos: The children raised up together in piety...

O father Nicholas, thou wast revealed to be a most noble physician curing many grievous diseases. Now, healing the infirmity of my soul, grant me good health that I may cry: Blessed art Thou, O God of our fathers!

Delivering the soldiers from death thou didst inspire them up to praise and glorify the Savior Christ, and to raise their voice and cry with faith: Blessed art Thou, O God of our fathers!

O father Nicholas, having mystically approached the cup of Wisdom, thou hast drawn from it drops sweeter than honey or the honeycomb, moving the people to sing: Blessed art Thou, O God of our fathers!

Triadicon: **We** praise and hymn Thee, O All-holy Trinity, One, single essence in a three-fold radiance, Father, Son and Holy Spirit, in whom all who are baptized sing: Blessed art Thou, O God of our fathers!

Theotokion: **Thou**, who art exalted above all creation, O Mother of God, entreat thy Son and God that those who truly honor and glorify thee may be delivered from torment for they cry: Blessed art Thou, O God of our fathers!

Katavasia: The children raised up together in piety...

Ode 8

Canon of the Mother of God

Irmos: Him, whom the angels and all the hosts of heaven fear as Creator and Lord,

you priests praise, you children glorify, and you people bless and exalt above all forever.

Thou, O Virgin, hast shone forth as the spiritual bridal-chamber, wreathed in grace, and royal purple laced in gold, the mantle of King of all, from which was woven the flesh of the Word, both God and Man.

O most pure Lady, thou hast conceived the Creator who holds all creation in the palm of His hand; the God and Maker of all has ineffably, past all understanding, become a mortal man in our likeness without ceasing to be what He was before.

First Canon of the Saint

Irmos: In Babylon of old by the command of God, the fiery furnace worked in a double way: it burned the Chaldeans while it refreshed the faithful who sang: Bless the Lord, all you works of the Lord!

O gracious, compassionate, and blessed Saint Nicholas, set free those held fast in the abyss of sins, granting them a release from the evils that bind them, O thou priest of the sacred mysteries.

O faithful hierarch, wise in God, minister, and celebrant of the holy, heavenly, and unfathomable mysteries, beseech our Lord and Savior for the remission of our sins.

Theotokion: **M**y mind has fallen into the depths of disgrace and it now grows weak; it is surrounded on every side by diverse evils. But do thou, O Virgin, heal me and bathe in in the light of dispassion.

Second Canon of the Saint

Irmos: The furnace moist with dew....

The companies of the patriarchs, apostles and the prophets, the assemblies of the martyrs, and the armies of monastics all bless thy godly life; and we too, join with them and cry: Let all creation praise and bless the Lord, singing and exalting Him throughout all ages.

O Most High and almighty King of all, grant peace to the lives of all Christians through the prayers of Thy holy shepherd, and grant them victory over their adversaries so that they may sing: Let all creation praise and bless the Lord, singing and exalting Him throughout all ages.

O blessed father, being illumined by the unapproachable Light, enlighten thou the souls of those suffering afflictions, destroy the gloomy darkness of temptation, and shine down from afar and illumine us with gladness, so that we may cry aloud: Let all creation praise and bless the Lord, singing and exalting Him throughout all ages.

Let us praise Father, Son and Holy Spirit, the Lord!

Triadicon: Truly following the divine teachings of the fathers we praise the Trinity with faith—Life and Lives, the One and Three Lights, Father, Son and Holy Spirit, and together with them we sing: Let all creation praise and bless the Lord, singing and exalting Him throughout all ages.

Most holy Theotokos save us!

Theotokion: The Burning Bush in days of old, prefigured a strange mystery: by being burned without being consumed, it was an image of the mystery of thy Childbearing, for the fire of the Godhead came to dwell in thee, O pure Maiden, preserving thee unharmed! Therefore, we praise Him born of thee forever.

We praise and bless and worship the Lord, singing and exalting Him throughout all ages!

Katavasia: The furnace moist with dew...

The Magnificat is sung.

Ode 9

Canon of the Mother of God

Irmos: *We the faithful magnify the ever-flowing fount, receiver of Life, candlestick of pure gold and bearing light, the living Temple, the undefiled tabernacle, the Theotokos more spacious than heaven and earth.*

O spring gushing forth with the waters of grace, thou hast borne the River of grace Himself, of whose waters should a man drink, he should never have thirst again. Quench thou the evil flames that now spitefully consume me with those same streams of grace.

Save me, O Lady, I beseech thee, for thou art the most beautiful habitation of Christ, the living palace of the King, and the chamber of the Bridegroom wreathed in royal purple laced with gold.

First Canon of the Saint

Irmos: *The Son of the eternal Father, God the Lord incarnate of the Virgin, has appeared to us to give light to those in darkness and to gather those who had gone astray; so we magnify thee, O Theotokos.*

O all-blessèd saint divinely-wise, being illumined by the lamps of grace, thou art truly become a saving beacon to those floundering in distress upon the waves of the deep, wondrously nourishing them with grace.

O all-blessèd and God-bearing father, dwelling now in thy joyful abode in paradise, and clearly beholding there the indescribable glory, thou lookest down from the vaults of heaven upon those still here on earth who praise thee, delivering them from all their passions.

Theotokion: O immaculate Mother of God, thou gavest birth of thine own most pure blood to the Wisdom, Power, and the hypostatic Word of the Father, thus uniting the temple of thy body, indivisibly, to Him.

Second Canon of the Saint

Irmos: I behold a strange, most glorious mystery....

Rejoice in spirit, all ye who love the feasts of the Church; rejoice, ye mountains and valleys, Churches and choirs of virgins and monastics, and make glad in the memorial of the all-blessèd saint, Nicholas; and so, coming together, let us joyfully magnify Christ our Savior.

Let us sing unceasing hymns, O ye lands of the earth, and adorn with wreaths of praise the head of Nicholas, the well-pleasing servant of Christ our God, that through him, we may be delivered from passions and all misfortune.

O holy Saint Nicholas, accept these unworthy hymns as our offering, as Christ accepted the widow's mite; turn us not away though we are steeped in passions, O thrice-blessèd one, for it is out of love, not pride, that our gift is made.

Triadicon: The Trinity is united by the consubstantial will and is divided yet undivided, ever preserving the Father, Son and Holy Spirit, the One God in Three Persons whom we magnify.

Theotokion: All creation is saved by thy childbearing, and by it has the Lord removed weeping and sorrow from the earthborn. Therefore we render our due thanks to thee, O most pure Lady.

Katavasia: I behold a strange, most glorious mystery...

The Exapostilarion of the Saint:

Let us all praise Nicholas, the great hierarch and pastor, the Archbishop of Myra, for he saved many unjustly condemned to death, for he annulled the sentence by appearing to the Emperor and to his servant in a dream.

Glory...,

The Lord hath greatly glorified thee, O hierarch Nicholas, both in life as after thy passing through thy many miracles: for having thee as their fervent intercessor, all who call upon thy holy name with love for the Faith, are quickly heard.

Now and ever..., Theotokion.

O holy Virgin, Mother of Christ, the Wisdom Incarnate, the pre-eternal Word, and the

great Physician of all, heal thou the grievous and festering wounds and sores of my soul, and make the unseemly desires of my heart to cease.

At the Praises, 6 stichera, in Tone 1: *To the melody, "Joy of the ranks of heaven..."*

O thrice-blessed Nicholas /

Thou dost hover about the blossoms of the Church like a bird from paradise, /

Ever calling out to God /

For we are surrounded by dangers and misfortunes ///

That we may be delivered from them through thine intercessions. *(twice)*

O God-bearing Father, /

Thou hast made the beauty of thy priestly vestments shine /

More gloriously with works of virtue

And as a minister of the mysteries /

Thou dost perform miraculous wonders for us ///

Delivering us from every danger and misfortune. *(twice)*

O most holy among the saints, /

Encircled about by the beauty of the bodiless angels /

Thou dost comprehend their awesome glory. /

Therefore, thou most holy father ///

Dost announce to us in heavenly words, the vision of everlasting life.

Thou, O father, hast appeared as in a dream /

To the pious Emperor, /

And hast saved those in bonds from death; /

Do thou therefore, now as then, /

Intercede for those who worthily praise thee ///

To be delivered from all trials, dangers, and tribulations.

Glory..., of the Saint, in Tone 5:

Let us sound the trumpet of praise /

Let us rejoice in the feast /

On the holy day of the God-bearing father Nicholas. /

Let all the faithful be glad in extolling him; /

Let the princes and rulers come together saluting him; /

Let the shepherds of the flock and teachers of the Good Shepherd sing his praises; /

Let the sick magnify their physician; /

Let the sinners entreat their intercessor; /

Let those in sorrow hear the voice of their comforter; /

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And let us all join in this song of praise: ///
Save us all O Holy Father Nicholas by thine intercessions.

Now and ever..., Theotokion, in the same Tone: (By Patriarch Germanous)

Let us sound the trumpet of praise /
For the Virgin Mother, the Queen of all, /
Hast looked down from heaven upon the faithful /
And she crowns with blessings those who sing her praises; /
Let the kings and princes hasten together to magnify her, /
Who gave birth to the King of all, /
For in His love for mankind He was please to release all those condemned to death. /
O ye shepherds and teachers, let us assemble and glorify the Mother, most pure, /
She, who gave birth to the Shepherd, Most-good; /
Let us exalt the golden candle stand, the cloud gleaming with golden light; /
She, who is more spacious than the heavens, /
The living tabernacle, the throne of the Master ; /
The golden jar of manna, the sealed door of the Word, /
The refuge of all Christians. /
Let us praise her with divine songs and sing aloud: /
O divine palace of the Word, make us in our humility worthy of the kingdom of
heaven ///
For through thee nothing is impossible.

The Great Doxology and Dismissal.

Liturgy

At the Beatitudes, 8 Troparia: 4 from third Ode of the first Canon of the Saint, and 4 from the Sixth Ode of the second Canon of the Saint.

1-2. O blessèd father Nicholas, being a true disciple of the Master, thou dost preserve those who run to thee from grievous dangers and bitter death. *(twice)*

3-4. Cleanse thy servants by the intercessions of Thy servant Nicholas, bestowing on them the remission of their sins, as Thou art good, O Most-merciful One. *(twice)*

5. Thou hast been revealed to be a new Abraham offering thy mind to God like thine Only-begotten son brought as a bloodless sacrifice; and thou hast been blessed for showing Him thy hospitality, O father, thus becoming a most pure habitation of the Holy Trinity.

6. Thou hast wrought great and awesome wonders throughout the world and afar off upon the seas, protecting those in danger, healing the sick and feeding the poor through thy prayers, and as a worthy bearer of the name of Victory, thou hast shown thy faithful people to be victorious against their enemies.

7. Foreseeing the future with thy mind's eye, thou hast filled the world with the right doctrine proclaiming that the Son is of the same essence as the Father. Thus, being a pillar of Orthodoxy, thou didst utterly destroy the folly of Arius, by thy perfect teaching.

8. Theotokion: Christ was born wholly incarnate without seed, for not being able to endure the sight of His creation being tormented by the deceiver, He came down taking the form of a servant to deliver the race of man.

The Troparion of St. Nicholas, in Tone 4:

In truth thou wast revealed to thy flock as a rule of faith /
A model of humility and a teacher of abstinence; /
So thou didst win the heights by humility, riches by poverty; /
O holy father Nicholas, ///
Intercede with Christ our God to save our souls.

The Kontakion of St. Nicholas, in Tone 3: To the melody: "Today the Virgin..."

Thou didst appear as a priest in Myra, O Saint Nicholas, /
For having fulfilled the Gospel of Christ, O righteous one; /
Thou didst lay down thy life for thy people, /
And didst rescue the innocent from death; ///
So thou wast sacrificed, being a great vessel of the grace of God.

Prokeimenon, Tone 7: The righteous one shall rejoice in the Lord / and shall set his hope on Him. *Verse:* Hear my voice, O God, when I pray into Thee!

The Epistle: (335) Hebrews 13:17-21

The Alleluia, Tone 2: Thy priests shall be clothed with righteousness and Thy saints shall rejoice! *Verse:* The Lord hath chosen Sion; He hath desired it for His habitation.

The Gospel: (24) Luke 6:17-23

The Communion Hymn: The righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings.