

WEDNESDAY EVENING: TONE II
AT VESPERS

On “Lord, I have cried ...,” 3 Stichera of the holy apostles, in Tone II:
Spec. Mel.: “When from the Tree ...”:

Verse: If Thou shouldest mark iniquities, O Lord, O Lord, who shall stand? * For with Thee there is forgiveness.

Like spiritual rivers * issuing forth separately from Eden, O wise ones, * ye have watered the whole earth * and, having ploughed it, and sown the preaching of salvation * have reaped right fruitful grain, * the souls of the saved, * laying them up in the noetic granaries * like riches of great price, ** O disciples of the Lord.

Verse: For Thy name’s sake have I patiently waited for Thee, O Lord; my soul hath waited patiently for Thy word, * my soul hath hoped in the Lord.

O ye luminaries of the noetic East, * free my heart, which is sorely distressed by the passions, * from the darkness of passionate pleasures, * O most radiant heralds of the Sun, * for ye announced unto all * Him Who hath banished the night of unbelief. * wherefore entreat Him, * that He enlighten also our minds, ** in that ye were eyewitnesses unto Him.

Verse: From the morning watch until night, from the morning watch * let Israel hope in the Lord.

Bearing the saving Word * which was written by the Spirit * through the finger of the Father, * ye were truly shown to be * divinely inscribed tablets of the new grace, * animate scrolls and initiates of His mysteries; * wherefore, ye traversed all the ends of the earth, * manifesting the Orthodox Faith to all mankind ** and revealing the path which leadeth to the heavens.

Then the Stichera for the saint, from the Menaion; or if there is no Menaion, these Stichera for Saint Nicholas, the great wonderworker, in the same melody:

Verse: For with the Lord there is mercy, and with Him there is plenteous redemption; * and He shall redeem Israel out of all his iniquities.

Having lived bodily in Myra, * thou wast truly revealed to be myrrh; * and, anointed with noetic myrrh, * O holy Nicholas, hierarch of Christ, * thou didst spread the sweet-smelling fragrance of immortality * upon those who with faith have recourse to thy protection, * releasing them from perils, * misfortunes and tribulations ** by thy supplications to the Lord, O father.

Verse: O praise the Lord, all ye nations; * praise Him, all ye peoples.

Held fast by a multitude of temptations, * surrounded by the threefold billows of life, * engulfed by the waves of evil circumstances, * and beset by griefs, * I place all my hope in thee, * O father Nicholas. * By thy prayers unto God our Master, * O blessed one, grant me remission ** of all mine evils.

Verse: For He hath made His mercy to prevail over us, * and the truth of the Lord abideth forever.

Come, and with the light of grace * illumine me who am beset by the darkness * and the gloom of wicked thoughts * and the delusions of the demons, * for tempest-tossed by carnal passions, * I have been overcome by the law of sin; * for, thou art illumined with divine effulgence, * O right blessed Nicholas, ** and a light amid the world.

Glory ..., Now & ever ..., Theotokion:

Like a great Sun, the Word, * Who is equal in honor * with the Father and the Spirit, * and Who in latter times shone forth upon the earth * through the divine Virgin Maiden, * emitted you, O ye glorious apostles, * like rays illumining with the light of Faith all mankind * which languishes in the darkness of delusion, ** leading them unto Him with divine teachings.

Then, “O Joyous Light ...,” the Prokeimenon in Tone V:

Prokeimenon: O God, in Thy name save me, * and in Thy strength do Thou judge me.

Verse: O God, hearken unto my prayer, give ear unto the words of my mouth.

Vouchsafe, O Lord ..., Litany: Let us complete ..., Then:

On the Aposticha, the Stichera of the apostles, in Tone II:

Throughout the whole world Thou didst magnify the names of Thy preeminent apostles, O Savior, for they learned heavenly things and imparted ineffable healings unto mortals. They who were fishermen healed diseases by their handkerchiefs alone; they who were Jews theologized the doctrines of grace. For their sake, O Thou Who art full of loving-kindness, grant us great mercy.

Verse: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her Mistress, so do our eyes look unto the Lord our God, * until He take pity on us.

We, who are ever assailed by the actions of the unrighteous, yet truly find refuge in Thee, Who art God, offer unto Thee the voice of Thy disciples, saying: Save us, O our Instructor, for we are perishing! And we pray: Show now to our enemies that Thou dost protect and save from misfortunes those who have recourse to the supplications of the apostles, overlooking their sins in Thy great goodness. O Lord, glory be to Thee!

Verse: Have mercy on us, O Lord, have mercy on us, for greatly are we filled with abasement. Greatly hath our soul been filled therewith; let reproach come upon them that prosper, * and abasement on the proud.

To the Martyrs: Great is the glory ye have acquired by faith; for ye not only vanquished the enemy in your sufferings, but in death ye drive away evil spirits and heal the infirm, O physicians of souls and bodies. Pray ye to the Lord, that our souls may find mercy.

Glory ..., Now & ever ..., Theotokion:

Like a fruitful olive tree, * the Virgin brought Thee forth as the Fruit of life, * bearing unto the world, ** the fruit of rich and great mercy.

Then, “Now lettest Thou Thy servant depart ...,” Trisagion through Our Father ..., Troparia. Litany: Have mercy on us ..., and Dismissal.

WEDNESDAY NIGHT: TONE II

AT COMPLINE

Canon of Supplication to the Most Holy Theotokos

ODE I

Irmos: Come, O ye people, * let us sing a song to Christ our God, * Who divided the sea, * and made a way for the nation * which He had brought up out of the bondage of Egypt; * for He hath been glorified.

From cruel misfortunes, infirmities and transgressions, O most pure one, do thou now save me who with my soul and mouth piously confess thee to be the Theotokos.

We have come to know the whole depth of the grace which lieth within thee; wherefore, fleeing earnestly to thy divine protection, O Theotokos, we are saved.

Glory ..., Entreat Him Who became incarnate from thy most pure and precious blood, O most pure one, on behalf of us who hymn thee, that we may be delivered from transgressions and bitter pain.

Now & ever ..., All of us, the faithful, have acquired thee as our refuge, confirmation and joy, the salvation of our souls, our hope and bulwark, O thou who art full of the grace of God.

ODE III

Irmos: O Lord, who didst slay sin upon the tree, * firmly establish us in Thee, * and in the hearts of us who hymn Thee * plant the fear of Thee.

By thy supplications, O pure one, render God, to Whom thou hast given birth, easily reconciled with thy servants, who have recourse to thy protection and worship thy birthgiving with faith.

O all-hymned Virgin, hearken unto my prayers, which issue forth from the depths of my heart, and which I offer unto thee; and save me from sufferings and perils.

Glory ..., Direct my whole life, O Virgin, my hope and intercessor, delivering me from temptations and the visitation of the needs of life, O Bride of God.

Now & ever ..., In that thou didst bear the hypostatic Wisdom of God in thine arms, O Mother of God, pray thou that we be delivered from ignorance and error.

ODE IV

Irmos: I have heard report O Lord, * of Thy glorious dispensation, * and I have glorified, Thine unapproachable power, * O Lover of mankind.

O Lady who hast given birth to God, grant me release from the wounds of my soul and the defilements of the flesh.

With faith and hope, O Virgin, make me steadfast, who have been defiled by the passions, evil thoughts and the threefold waves of life.

Glory ..., **B**y thy supplications deliver me from the visitation of tempest and tribulations, O only all-hymned Mother of God.

Now & ever ..., **R**escue me who am battered by the waves of life, O Virgin, guiding me to thy harbor.

ODE V

Irmos: O Lord, Bestower of light and Creator of the ages: * guide us in the light of Thy commandments, * for we know none other God than Thee.

Having thee as an invincible weapon against the divers temptations of the enemy, we who acknowledge thee to be the pure Theotokos are manifestly delivered from all affliction.

More exalted than the cherubim, thou gavest birth to the fullness of the law: the only-begotten Son, God the Word incarnate. Him do thou beseech on behalf of thy servants.

Glory ..., **A**s thou didst bear the Creator of all in thine arms, O pure one, by thine intercessions render Him easily reconciled with us who now flee to thee with all our heart.

Now & ever ..., **I**n oppression and pain of soul I offer my supplication unto thee, wretch that I am: O thou who alone hast given birth to the Word, the Source of compassions, take pity, and save me!

ODE VI

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

I know thee to be the haven of salvation, O Lady, and sailing the sea of life, which is full of great grief, I cry out to thee: Be thou the helmsman of my soul!

I have been stripped bare of the vesture of chastity and am greatly afflicted; yet grant me a robe of joy, O Ever-virgin Mother who hast given birth to God.

Glory..., **I** have fallen away from a pure life and live in slothfulness, beguiled by the passions; yet raise me up, O blessed Lady, bringing me back to the precepts of thy Son.

Now & ever ..., Grant unto me thy mercy, O Theotokos who hast given birth to the supremely merciful Word Who by His own blood hath delivered mankind from corruption.

Lord, have mercy, (Thrice).

Glory ..., **Now & ever ...**, Sessional hymn, in Tone II:

By thy prayers, O pure Ever-virgin, grant me divine entry, and, having broken asunder the bonds of my cruel passions, free me from the flame which is to come.

ODE VII

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

He Who became incarnate from thee, O Birthgiver of God, and was nailed to the Cross hath rent asunder the record of Adam. Him do thou now beseech, O Virgin, that they may be delivered from all evil who cry out with faith: Blessed art thou who hast given birth to God in the flesh!

O Lady, thou art the goodly hope and helper of the faithful; and we now pray to thee, that thou grant an abyss of mercy unto all who set their hope on thee and cry out to thee: Blessed art thou who hast given birth to God in the flesh!

Glory ..., **B**eset by the cruel darkness of life, I have found no-one to share my suffering and pain. O Virgin, by thy radiance loose thou the darkness of transgressions and illumine me, that I may hymn thee: Blessed art thou who hast given birth to God in the flesh!

Now & ever ..., **H**aving been clothed through baptism in the beautiful robe of the saving commandments, I have sullied it with slothfulness, wretch that I am; and I now flee to thee, O Virgin, asking that through thee I may be clothed again in the vesture of salvation.

ODE VIII

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

My mind now faileth, having fallen into the abyss of dishonor, for I have been beset from every quarter by divers evils; yet do thou, O Virgin, heal me, clothing me in the light of dispassion.

Having acquired thee through faith as a steadfast tower and foundation of strength, a protector and helper, O most pure one, we are now saved, hymning thine Offspring and supremely exalting Him throughout all ages.

Glory ..., O Theotokos, we know thee as a ray and wellspring of immortality, for thou hast given birth to the Word of the immortal Father, Who delivereth from death all who supremely exalt Him throughout all ages.

Now & ever ..., O pure one, thou dost ever pour forth streams of healings upon us, the faithful, and taking abundant grace there-from, O pure one, we hymn thine Offspring and supremely exalt Him throughout all ages.

ODE IX

Irmos: God the Word, God of God, * Who by ineffable wisdom came to create Adam anew * after his grievous fall to corruption through eating * and Who took flesh beyond all telling from the Holy Virgin for our sake, * Him we faithful with one accord magnify in song.

O Maiden blessed by God, I have earnestly placed all my hope in thee: Save me, O Mother of the true Life, and pray thou, O pure one, that I who with faith and love magnify thee with hymns may be filled with everlasting sustenance.

O Virgin who wast revealed to be the portal of the divine Light, by thine immaterial light and radiance illumine the darkness of my soul, and by thy mediations grant that I may be delivered from eternal fire, that I may unceasingly magnify thee.

Glory ..., Looking upon those sick in soul and body and cast into cruel sufferings, O Lady, and healing them in thy compassion, grant release to those who are now troubled by grief, that they may magnify thee with faith and love.

Now & ever ..., The Son Whom the paternal Father begat from Himself made His abode within thy womb, becoming a perfect man, O Mother of God, and hath shown thee forth as a wellspring of grace for us who worship thine ineffable birthgiving with faith.

Then, “It is truly meet . . .,” and a prostration.

Trisagion through Our Father ..., And the rest as usual. Dismissal.

**ON THURSDAY MORNING: TONE II
AT MATINS**

After the 1st chanting of the Psalter,
The Sessional hymns of the apostles, in Tone II:

O Christ God, Who in Thine ineffable love for mankind didst make fishermen wiser than rhetors, and send them forth as preachers throughout the whole world, for their sake make steadfast Thy Church, and send down Thy blessing upon the faithful, O Thou Who alone restest in the saints.

Verse: Their sound hath gone forth into all the earth, * and their words unto the end of the world.

As disciples and eye-witnesses to the Wisdom of God, the divine apostles exposed the foolish wisdom of even the wisest rhetors as foolish, by the simplicity of their preaching making the nations wise, that they might hymn the only Creator and Lord in an Orthodox manner.

Glory ..., Now & ever ..., Theotokion:

We magnify thee, O Theotokos, crying aloud: Rejoice, O cloud of the never-setting Sun, who didst bear the Lord of glory within thy womb!

After the 2nd chanting of the Psalter, the Sessional hymns, in Tone II:

Fishing for the nations with the net of the Spirit, the fishermen taught the ends of the earth to worship Thee, and the Father and the Spirit, O Christ God. For their sake make steadfast Thy Church, and send down Thy blessing upon the faithful, O only Merciful Lover of mankind.

Verse: The heavens declare Thy wonders, * O Lord.

Fishing for the nations with the net of the Spirit ...,

Verse: Wondrous is God in His saints, * the God of Israel.

To the Martyrs: **O** passion-bearers of the Lord, blessed is the ground which was drenched in your blood, and holy the temples which have received your bodies; for ye rebuked the enemy at your trials, and preached Christ with boldness. Entreat Him, in that He is good, we pray, that our souls may be saved.

Glory ..., Now & ever ..., Theotokion:

Through thee, O Ever-virgin Theotokos, * we have become partakers of the divine nature; * for thou hast given birth to God incarnate for our sake. ** Wherefore, as is meet we all reverently magnify thee.

After the 3rd chanting of the Psalter, the Sessional hymns, in Tone II:

Spec. Mel.: “The wellspring of thy loving-kindness ...”:

Having sent Thy disciples into the world as radiant beacons, O Word, Thou didst enlighten all the earth, delivering all mankind from the darkness of ignorance. Ever entreated by their supplications, O Lover of mankind, illumine my soul, which is in darkness, and save me.

With rays of miracles, thou dost enlighten the whole world, dispelling the gloom of tribulations and repelling the attacks of misfortunes, O Nicholas, in that thou art a most fervent intercessor.

Glory ..., Now & ever ..., Theotokion:

O most pure, holy and unwedded Theotokos, who knewest not wedlock, with the apostles ever beseech thy Son, to Whom thou hast given birth in the flesh in a manner transcending nature, that He grant unto all who hymn thee forgiveness offenses, correction of life and release from the passions.

ODE I

Canon of the holy apostles, the composition of Theophanes, in Tone II:

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

O radiant apostles of the Savior, who through faith became the lightning-bolts of the divine Light, enlighten me, who have wholly become darkened by the darkness of pleasures and have passed all my life in slothfulness. *(Twice)*

O disciples and friends of Christ, deliver me who, because of mine affinity for evils, am become a friend of the enemy, and impel my soul toward the love of Him Who, in His goodness, hath loved the race of mankind.

O my lowly soul, before my death hasten thou to repent, and weep for thyself, who hast been mortally slain, that He Who in His loving-kindness raised up Lazarus who was four days dead might raise thee up also, by the entreaties of the apostles.

Theotokion: O most pure and immaculate one, who hast given birth to the good God Who doeth good unto all who are held fast by corruption: Entreat Him with the prophets, martyrs and apostles, that He deliver all from perils.

Another canon, of the holy myrrh-bearing Nicholas, the great wonderworker, the acrostic whereof is "Accept my loving entreaty, O Nicholas", the composition of Joseph, in Tone II:

Irmos: Come, O ye people, * let us sing a song to Christ our God, * Who divided the sea, * and made a way for the nation * which He had brought up out of the bondage of Egypt; * for He hath been glorified.

Ever standing before the divine throne of grace, O Nicholas, pray that grace and mercy be given to thy servants, who call upon thee with faith.

On earth, God hath shown thee to be a great intercessor for the afflicted; wherefore, stand up for me day and night, preserving me from the temptations of the adversary.

Knowing thee to be a daystar, O father Nicholas, let me be delivered by thy radiant beams from the darkness of temptations, from misfortunes and every sin.

Theotokion: **D**eliver me from bodily pains; heal the indescribable sores of my soul; and rescue me from everlasting fire, O thou who alone art full of the grace of God.

ODE III

Canon of the Apostles

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

Having acquired the Wisdom of God as your Teacher through the Spirit, O saints, ye rendered foolish the wisdom of the pagans, O right wondrous beholders of God. **(Twice)**

Loose ye the barrenness of my soul, O all-praised ones, and cause it to produce fruitful acts in the virtues, in that ye are right blessed eye-witnesses of the Word.

By the supplications of Thine apostles, O greatly merciful Benefactor of all, heal me, who have now been grievously wounded by the venomous sting of the enemy.

Theotokion: **W**ith all the apostles entreat the supremely good God, O most pure one, that we who honor thee may be delivered from every harm, evil circumstance and misfortune.

Canon of Saint Nicholas

Irmos: **O Lord, who didst slay sin upon the tree, * firmly establish us in Thee, * and in the hearts of us who hymn Thee * plant the fear of Thee.**

As thou art a wellspring of healings, O holy one, cure thou the passions of my soul and preserve my life, keeping me, thy servant, free from harm.

Granting my mind recovery from defeat, O great Nicholas, as mine intercessor save me from the harm wrought by the enemies, visible and invisible, who wage war on me.

He Who alone is good hath given thee to us as a good helper; wherefore, I beseech thee: Free me from all evils!

Theotokion: **O** all-immaculate one, thou art my might, joy and gladness, a steadfast bulwark and intercessor, delivering me from temptations and misfortunes.

ODE IV

Canon of the Apostles

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

O Thou Who alone lovest mankind, by the divine intercessions of the apostles who preached Thee throughout the world, nourish with the food of salvation me who am ever starving and famished by hunger. (Twice)

Into the turbid seas of the world Thou didst ride all Thy glorious apostles like steeds, O Lover of mankind, roiling its salty waters of bitter unbelief.

O all-praised apostles, who announced Christ the Sun to those in darkness, enlighten me who lie in the darkness of sin, and restrain the wicked thoughts of my heart.

Theotokion: **O** all-hymned one who hast given birth to the all-hymned God, with the apostles pray for those who hymn thee, that we may be delivered from sins, misfortunes and afflictions.

Canon of Saint Nicholas

Irmos: **I** hymn Thee, O Lord, for I have heard report of Thee, * and I was afraid; * for Thou comest to me, seeking me who am lost. * Wherefore, I glorify Thy great condescension towards me, * **O** greatly Merciful One.

Adorning thy cathedra with the virtues, O Nicholas, thou wast revealed to be a precious ornament of hierarchs; wherefore, I entreat thee: Make beautiful the ugliness of my soul, and save me from the temptations of the world.

Smooth thou the way which leadeth to heaven, O most blessed one; let me ride lightly upon the waves of life; and steer me into the harbor of life, for I have been made rich by thee, the great intercessor, O Nicholas.

O great Nicholas, who hearest words divine, hearkening unto my words deliver me from the temptations of the enemy, from iniquitous men, and from evil circumstances which beset me.

Theotokion: **O** holy Lady Theotokos, sanctify me night and day, and preserve and guide me to salvation, for I have fallen into many sins and am brought low by the assaults of the demons.

ODE V

Canon of the Apostles

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

The great Shepherd sent you forth, His godly apostles, like sheep among wolves, transforming them by the divine grace of baptism and the goodness of your words. (Twice)

With divine light ye illumined the hearts of those who languished in the darkness of delusion, O apostles; wherefore, I beseech you: Enlighten me who have been darkened by dark pleasures, O divinely blessed ones.

O my wretched soul, before the end make haste and repent, crying out to the Lord: I have sinned against Thee, O Master! For the sake of the apostles forgive and save me, in that Thou art full of tender compassion.

Theotokion: With thy light illumine me who lie in darkness, O abode of the Light, and with the apostles pray that by thy supplications He may deliver me from all need, O most immaculate one.

Canon of Saint Nicholas

Irmos: **O Lord, Bestower of light and Creator of the ages: * guide us in the light of Thy commandments, * for we know none other God than Thee.**

O fulfiller of the law of God, entreat the good God, that I may observe the laws of God; and rescue me from the iniquitous foe and the harm wrought by the demons, O all-blessed Nicholas.

As of old thou didst stand forth, delivering the three youths, O holy one, so now by thy supplications deliver me from every sin, O divinely wise Nicholas.

O great wonderworker, sacred minister of Christ, surety of sinners: Entreat God, the Bestower of good things, that He not put me to shame at the hour of judgment.

Theotokion: O pure one who hast given birth to the Lord, in that thou art good stand forth and deliver me who am beset by many passions, that, saved, I may hymn thee with soul, heart and tongue.

ODE VI

Canon of the Apostles

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

In that ye bear the Water of life, O disciples of the Savior, give drink to my soul, which withereth away under the burning heat of sin, I pray. (Twice)

As noetic heavens, O divinely radiant apostles, ye declared the ineffable glory of God. Pray ye that all of us may also receive it.

Tempest-tossed on the cruel deep, I come to Thee Who art the Helmsman of all, O Christ. For the sake of Thine apostles pilot me to the harbor of salvation.

Theotokion: With all the hosts on high, with the prophets, apostles and martyrs, entreat thy Son on our behalf, O Bride of God.

Canon of Saint. Nicholas

Irmos: Whirled about in the abyss of sin ...,

O Nicholas, primate of the people of Myra, with thy good works thou didst perfume the assemblies of the faithful. Deliver me from fetid transgressions.

Having acquired a heart more brilliant than the sun, O father Nicholas, wholly enlighten me, dispelling the darkness of temptations and tribulations.

As one possessed of the broad expanse of mercy, O Nicholas, deliver me from all straits, and strengthen me that I may walk the narrow path which leads to the Lord.

Theotokion: Every hour I call upon thee, O most pure one, that I may find thee to be a helper rescuing me from all affliction and dreadful torments.

ODE VII

Canon of the Apostles

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

Having first been ignited by the fire of the divine Spirit, O apostles, ye quenched the burning coals of delusion and enkindled the love of God in the minds of all the faithful; wherefore, we honor you out loud. (Twice)

Ye hated the world and those things in the world, and ye loved Christ, Who in the world united Himself to the flesh of men. Him do ye beseech, O divine apostles, that He free me from all evils in this life.

O righteous Judge Who knowest the hearts of all, Who alone knowest my secret offenses: At the hour of judgment condemn me not, neither send me into the fire, by the prayers of Thine apostles.

Theotokion: Ineffably giving birth without knowing wedlock, thou wast not consumed by the fire of the Godhead, O Virgin; wherefore, O pure one, pray with the apostles that He free me, who glorify thee, from the everlasting flames.

Canon of Saint Nicholas

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

Every day I experience the fire of temptations, O father Nicholas; I pass among snares like a bird, and hasten under thy compassionate protection. Preserve me untouched by harm, entreating the good God and Lord.

Swiftly hearkening to my words, O father Nicholas, hasten thou to come to the aid of me who am tempest-tossed by the tribulations and necessities of life and the affliction of the demons, that, saved, I may hymn thine intercession.

O father Nicholas, who of old appeared in a dream to the emperor, delivering the innocent ones who were set to be executed, ever deliver me from the assaults which beset me, from sickness of body and pain of soul.

Theotokion: Thee alone do I have as a helper, O most pure one; thee do I declare to be the preserver of the life of all. Disdain me not, thy servant, O thou who alone art the intercessor for the whole world, but save me who chant: Blessed is the God of our fathers!

ODE VIII

Canon of the Apostles

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

The Most Holy Spirit, in material form descending upon you in the guise of fire, made you torches burning up ungodliness and enlightening all the pious, O divine apostles of the Word. (Twice)

O Compassionate One, I pray Thee: Heal my heart, which is tempest-tossed by the passions and is not set aright. And at the entreaties of Thine apostles, enlighten my soul, and direct my mind, which hath inclined unto evil.

Sigh, O my soul, and shed tears in earnest, weeping for thyself before the end, lest inconsolable lamentation overtake thee; and cry out to the Lord: Save me, O Merciful One, by the prayers of Thine apostles!

Theotokion: The furnace which once failed to burn the children prefigured thy birthgiving, O all-immaculate Virgin; wherefore, I beseech thee: With the apostles and all the prophets, pray that I be delivered from the fire of Gehenna.

Canon of Saint Nicholas

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

O divinely wise father Nicholas, who received from God the authority to loose and to bind, by thy supplications loose the bonds of mine evils, and bind me to the divine love of the Master Who desired to become a man.

Visit me day and night with thy divine presence, smoothing the way for my lowly soul, O holy Nicholas; and preserve me unwounded by the temptations of the evil one, which assail me.

Grant me a hand to stretch forth for the help of God, and preserve me from the cruel expectation of the enemy, O Nicholas who once delivered the youths from a bitter death, that I may honor thee as my good intercessor.

When Thou shalt sit on Thy dread throne to judge the world, O God, enter not into judgment with Thy servant, but, by the prayers of Nicholas, grant unto me the portion of the saved.

Theotokion: By thy birthgiving, O Birthgiver of God, thou didst supernaturally magnify us who have been brought low by great and unimaginable evils. Wherefore, we pray to thee, O most pure one: Magnify thy rich mercies within us.

We then chant the Hymn of the Theotokos (the Magnificat), with the refrain: “More honorable than the cherubim ...,” and make prostrations.

ODE IX

Canon of the Apostles

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

O glorious apostles, blessed apostles, disciples of the Savior, all-wise preachers: Deliver me from all harm, from all wrath, from all sin, from every evil circumstance, and from divers perils. (Twice)

By the prayers of Thine apostles, O Lord, return me who am condemned, who am incorrigible, who have ignored Thy precepts and, sick of mind, have followed the beguilements of the demons.

I possess a soul which is incorrigible, a conscience buried under transgressions, a heart defiled and a sullied mind, O Lover of mankind, yet I cry unto Thee: For the sake of the apostles have pity on me in Thy mercy!

Theotokion: **O** most pure one, the apostles preached thy Son: God and man: throughout the whole world; wherefore, with them make supplication, that those who magnify thee with faith may be delivered from torments on the dread day of judgment.

Canon of Saint Nicholas

Irmos: **God the Word, God of God, * Who by ineffable wisdom came to create Adam anew * after his grievous fall to corruption through eating * and Who took flesh beyond all telling from the Holy Virgin for our sake, * Him we faithful with one accord magnify in song.**

I know thee to be a standard for the priesthood and model of meekness, O wise Nicholas. By thy supplications still thou the storm of passions and misfortunes which assail me all the days of my life, and keep me unharmed, O most sacred father.

As a most sacred vessel deemed worthy of the divine Myrrh which is mercifully poured forth upon the earth, perfume the hearts of us all, O wise one who wast the chief hierarch of the people of Myra, dispelling the stench of temptation by thy supplications.

Bring peace to my soul, which is sorely troubled by the invisible horde; and allay for me the countless temptations which the deceiver hurls at me day and night, and show thyself to be my good intercessor, O Nicholas.

The dread day of the Master approacheth and draweth nigh. What then shalt thou do, O my soul, being possessed of a multitude of sins. Hasten thou before it is too late, and cry out earnestly to the Lord: Through the supplications of Thy holy hierarch Nicholas, save me!

Theotokion: **Spare me O Lord, spare me, when Thou shalt come to render judgment, and condemn me not to the fire, neither rebuke me in Thine anger; for the Virgin who gave Thee birth, the multitude of the apostles, and the glorious Nicholas entreat Thee, O Christ.**

Then, "It is truly meet to bless thee ...," and a prostration.

Small litany, Exapostilarion, and the usual psalms.

Small Doxology (Read), Litany: Let us complete ...,

On the Aposticha, the Stichera of the apostles, in Tone II:

Throughout the whole world Thou didst magnify the names of Thy preeminent apostles, O Savior, for they learned heavenly things and gave ineffable healings unto mortals. They who were fishermen healed diseases by their handkerchiefs alone; they who were Jews theologized the doctrines of grace. For their sake, O Thou Who art full of loving-kindness, grant us great mercy.

Verse: Unto Thee have I lifted up mine eyes, unto Thee that dwellest in heaven. Behold, as the eyes of servants look unto the hands of their masters, as the eyes of the handmaid look unto the hands of her Mistress, so do our eyes look unto the Lord our God, * until He take pity on us.

We, who are ever assailed by the actions of the unrighteous, yet truly find refuge in Thee, Who art God, offer unto Thee the voice of Thy disciples, saying: Save us, O our Instructor, for we are perishing! And we pray: Show now to our enemies that Thou dost protect and save them from misfortunes by the prayers of the apostles, overlooking their sins in Thy great goodness. O Lord, glory be to Thee!

Verse: And let the brightness of the Lord our God be upon us, and the works of our hands do Thou guide aright upon us, * yea, the work of our hands do Thou guide aright.

To the Martyrs: The multitude of Thy saints entreateth Thee, O Christ: Have mercy and save us, in that Thou lovest mankind!

Glory ..., Now & ever ..., Theotokion:

All of my hope I place in thee, O Mother of God; keep me under thy protection.

Then, “It is good to give thanks ...,” Trisagion ..., Our Father ..., Troparia.

Litany: Have mercy on us ..., First Hour, and Dismissal.

**ON THURSDAY MORNING: TONE II
AT LITURGY**

On the Beatitudes, these Troparia, in Tone II:

We offer Thee the cry of the thief, and we pray: In Thy kingdom have mercy upon us, O Savior!

Passing over the ends of the world, O most wise apostles, ye delivered all people from the darkness of delusion and impiety.

With the net of grace ye wisely drew all mankind forth from the depths of vanity, O disciples of the Savior.

To the Martyrs: O ye faithful, together let us hymn the passion-bearers of the Lord, who finished the race and kept the Faith.

Glory ..., **L**et us hymn the uncreated Trinity, preaching the Son, Who in activity is equal with the Father, and the Spirit.

Now & ever ..., **O** most pure Virgin, thou art the boast of the apostles, the adornment of spiritual athletes and the salvation of the world.

On Thursday, the Prokeimenon, in Tone VIII:

Prokeimenon, in Tone VIII: Their sound hath gone forth into all the earth,
* and their words unto the ends of the world.

Verse: The heavens declare the glory of God, and the firmament
proclaimeth the work of His hands.

Alleluia, in Tone I: The heavens shall confess Thy wonders, O Lord, and
Thy truth in the congregation of saints.

Verse: God Who is glorified in the council of the saints.

Communion Verse: Their sound hath gone forth into all the earth, and their
words unto the ends of the world.