

ON WEDNESDAY EVENING

AT VESPERS

On “Lord, I have cried ...,” 3 Stichera of the holy apostles, in Tone VII:

Spec. Mel.: “No longer are we forbidden the tree of life ...”:

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

Having tilled the whole earth with the plough of the knowledge of God, O glorious apostles, ye caused a multitude of the faithful to spring forth.

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.

Set at naught the winter of my passions, O blessed apostles, and shine forth upon me the pure spring of peace.

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

As disciples of the Word ye brought the assemblies of the nations over from senselessness to the knowledge of God.

Then the Stichera from the Menaion; or if there is no Menaion, these Stichera of the holy hierarch Nicholas, the wonderworker, in Tone VII:

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.

As of old thou didst By thy prayers deliver the officers who were to be executed, O father Nicholas, so do thou now save us.

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

O holy and most blessed hierarch Nicholas, deliver from griefs all who invoke and hymn thee with faith and love.

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

Free thy servants from famine and pestilence, from earthquake and tribulations, and from all want, O most wise and holy hierarch Nicholas.

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

Convey the entreaty of thy servants to thy Son, O most pure one, that He may save all whom He hath created.

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, these Stichera of the holy apostles, in Tone VII:

O glorious apostles, pillars of the Church, preachers of the Truth, radiant beacons: With the fire of the Spirit ye consumed all delusion and illumined the race of mankind with faith. Wherefore, we beseech you: Entreat our Savior and God, that He grant peace to the world and save our souls.

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.

O apostles of Christ, husbandmen of the Savior, bearing the Cross upon your shoulders as a plough, and having cleared the earth made hard by the delusion of idolatry, ye sowed the word of faith. And ye are fittingly honored, O holy apostles of Christ.

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: **O** all-praised martyrs, spiritual lambs, reason-endowed holocausts, acceptable sacrifices well-pleasing to God: the earth could not hide you, but heaven received you, and ye have become communicants with the angels. With them entreat our Savior and God, we pray you, that He grant peace to the world and save our souls.

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

Let us hymn as the Mother of God the Word, her who alone was an all-pure virgin after giving birth, saying: Glory be to thee!

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

ON WEDNESDAY NIGHT: TONE VII

AT COMPLINE

Canon of supplication to the most holy Theotokos

ODE I

Irmos: At thy command O Lord, * the nature of the waters that beforehand flowed freely was transformed * and became like the earth; * whereby Israel having traversed them dryshod * chanted unto Thee a hymn of victory.

With waters flowing with life, O Virgin, give drink to my soul which withereth away under the burning heat of sin, that I may produce the fruitful grain of godly compunction.

Rain down upon me drops of compunction, O pure Maiden, and with drops of compassion wash away all the defilement of my soul which hath come upon it through inattention.

Glory ..., Having taken thy Creator into thy womb, thou hast given birth unto Him without seed, and God became an infant. O strange wonder! Thou art both a handmaiden and mother, O Lady unwedded!

Both now ..., O most pure Virgin Mother, thou hast given birth for us to Christ, the Redeemer of the race of mankind, our Liberator and Savior; wherefore, knowing thee to clearly be the mediatrix of eternal life, we glorify thee.

ODE III

Irmos: O Lord and Savior, * Who in the beginning established the heavens * by Thine all-powerful Word , * and by the divine and all-accomplishing Spirit * hath granted them all their strength, * do Thou establish me on the unshakeable rock of Thy confession.

Having dyed a purple robe - His body - in thy most pure blood, and put it on without assuming the corruption of nature, the King of all issued forth from thee as both God and man, O Virgin, possessed of immutable royalty.

As a treasury of good and ineffable things given by God unto all, O Virgin, thou bestowest an abundance of grace and wondrous gifts upon us who pray to thee amid perils, misfortunes and infirmities.

Glory ..., Thee, O pure one, did the wondrous Daniel foresee as the mountain from whence Christ was cut, Who hath crushed the graven images of the demons. Wherefore, delivered by thy birthgiving, we hymn thee as the cause of all good things.

Both now ..., The divinely eloquent one once foresaw thee as a scroll whereon the Word was writ by the finger of the Father, O pure one; wherefore, pray that He inscribe me in the Book of Life, rending asunder the evil record of my sins.

ODE IV

Irmos: **H**aving never left the bosom of the Father, * **T**hou didst descend to earth **O** Christ God, * **I** have heard of the mystery of Thy dispensation, * and **I** have glorified Thee, * **O** only Lover of mankind.

Entreat Him Who was born from thee, O Theotokos, that we who glorify His sufferings may find help in the time of evil troubles.

The Author of nature, the Myrrh Who poured forth from thee, O most pure one, hath filled all things with sweet fragrance through divine understanding, and dispelling the fetor of falsehood.

Glory ..., **C**hrist God hath set thee up as a noetic ladder for those on earth, O pure one, and by thee He leadeth the faithful up to divine and celestial works, in that He is full of loving-kindness.

Both now ..., **W**eighed down by the great burden of sin, O good one, I cry unto thee: Be thou my cleansing, O thou who hast given birth to Him Who taketh away the transgressions of the world!

ODE V

Irmos: **H**aving risen at dawn out of the night, * **I** entreat Thee **O** Lord my God: * **g**rant me the forgiveness of my sins, * and **g**uide my steps to the light * of thy commandments, **I** pray Thee.

O Mother of God Who is the Lover of mankind, O all-hymned Theotokos, by thine entreaties send down the cleansing of sins upon me who ever praise thee with faith, love and hymns.

O most pure Theotokos, in that thou art the receptacle of the immutable Light and the temple of the divine Effulgence, with thy light illumine my darkened soul, **I** pray.

Glory ..., **O** Lord my God, Whose pleasure it was to become man, **I** entreat Thee: Be thou well-pleased to save me, a prodigal, for the sake of the pure and virgin Maiden who gave birth unto Thee in purity.

Both now ..., **O** Lady Mother of God, O most immaculate one who for the world hast given birth to the hypostatic Life, grant thou the forgiveness of my transgressions.

ODE VI

Irmos: **S**ailing in the tempest of the cares of life, * **t**ogether with the ship **I** have been submerged by sins, * and cast to the soul-corrupting beast, * wherefore like Jonah **I** cry to Thee, **O** Christ: * **L**ead me up from the deadly abyss.

By thy seedless birthgiving, O Theotokos, have we been delivered from the corruption of death and the sin of Adam; for thy Son, Who alone is both God and man, granteth to the faithful deliverance from offenses.

Rend asunder the record of my transgressions, O Lady, through thy divine supplications recording me in the Book of the Saved, that in praise I may hymn thee, who art more holy than the cherubim.

Glory ..., **T**hey who of old were cast from before Thy face by Thy righteous judgment, O Christ, hast Thou recalled by Thine advent in the flesh, in that Thou art full of tender compassion. And now, O Good One, accept us who have committed offense, and free us from evils.

Both now ..., **O** most pure Virgin, I entreat thee who hast given birth to the Benefactor and Cleansing of sinners: By thy maternal supplication cleanse the guilt of my countless transgressions, for thou hast the power so to do, as the Mother of thy Son.

Lord, have mercy, (Thrice).

Gloria ..., Both now ..., Sessional Hymn, in Tone VII:

Beneath thy protection do all mortals flee. Deliver our souls from the everlasting fire, O good one.

ODE VII

Irmos: Of old the Children were shown to be * bedewed in the fiery furnace, * chanting and praising the one God saying: * 'Supremely exalted and exceedingly glorified is the God of our Fathers'.

My mind, which is weighed down by sin, O all-immaculate one, do thou rouse unto good works, that I may bless thee who art more honorable than all creation.

In the furnace the three young children prefigured thy birthgiving, for thou wast not consumed when thou didst give birth to Fire, O pure one; wherefore, consume now the tinder-like passions of my heart.

Glory ..., **P**erceiving thee to be beauteous and comely among women, the Lord became incarnate from thee; wherefore, entreat Him, O most holy Maiden, that He save me.

Both now ..., **T**he divine Dew which issued forth from thee, O most immaculate one, bedeweth those who have withered under the burning heat of sin; wherefore, I beseech thee: Bedew my soul which hath withered also.

ODE VIII

Irmos: Unconsumed by fire, the bush on Sinai spake unto Moses, * slow of speech and stammering, * and revealed God unto him; * and zeal for God showed forth the three children who chanted hymns * to be unvanquished by the fire. * O all ye His works, praise ye the Lord * and supremely exalt Him throughout all ages.

The bush which burned, yet was not consumed, and with which Moses the God-seer conversed with on Sinai, showed forth thy strange birthgiving, wherefore, marveling at this, O pure one, he cried aloud, rejoicing: Hymn the Lord, all ye works of the Lord, and supremely exalt Him throughout the ages!

O pure Virgin who hast given birth to Life, grant life to my mind which hath been slain by sin, and by thy maternal pleas to God save me who ever chant: Hymn the Lord, all ye works of the Lord, and supremely exalt Him throughout the ages!

Glory ..., **A**t night and during the day I have thee, O pure one, as my steadfast protector against foes visible and invisible, and I am in nowise daunted by their evil and wicked assaults, chanting: Hymn the Lord, all ye works of the Lord, and supremely exalt Him throughout all ages!

Both now ..., **M**oved by His love for mankind, in that He is good, thy Son, O Theotokos, hath given thee as a help against the enemy and the healing of sufferings of those who cry: Hymn the Lord, all ye works of the Lord, and supremely exalt Him throughout all ages!

ODE IX

Irmos: Conceiving without knowing corruption, * and lending thy flesh to the Word, * O Mother unwedded and Virgin Theotokos, * thou art the vessel of the Uncircumscribable One, * and dwelling place of thy Creator, * thee do we magnify.

Having nourished as an infant Him Who as Creator sustaineth and sanctifieth the whole world, thou hast been revealed to be the Mother of the Almighty according to the flesh, the irremovable riches of virginity, O Virgin Theotokos, thou Bride who knewest not a man.

Having given birth to the Word Who exceedingly loveth mankind and taketh away the sin of the world, O Virgin, entreat Him to send down the remission of sins upon us who with unwavering faith bless thee as is meet.

Glory ..., **E**namored of sin, I tremble in fear lest I suddenly reach the end of my life, O pure Lady, intercessor of all the oppressed. Wherefore, be thou now entreated, that thou strengthen me by examples of repentance.

Both now ..., **L**et me not be sent into the fire prepared for me, O most Compassionate and greatly Merciful One, for the Virgin who gave birth to Thee, together with the divine choir of the incorporeal hosts, the apostles, prophets, martyrs and holy hierarchs, and the souls of the righteous, ever beseech Thee.

Then, "It is truly meet ...," and a prostration. Trisagion through Our Father ..., Troparia, and the rest as usual. Dismissal.

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

After the 1st chanting of the Psalter,
The Sessional Hymns of the holy apostles, in Tone VII:

O Word, Thou didst reveal Thine apostles to be husbandmen in Thy garden, who cut down the idols; wherefore, having preached thee, the Master, among the nations, they were magnified in piety.

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

Having no love for earthly glory, O glorious ones, and preaching the God of heaven to all peoples, ye brought them to Him..

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

Even though creation recognized thee as a mother, yet the Creator hath shown thee to be a virgin; for thou hast given birth in the flesh unto Christ God, Who saveth our souls.

After the 2nd chanting of the Psalter, the Sessional Hymns, in Tone VII:

As is meet, with hymns let us honor the most wise apostles of Christ God as nurturers of our salvation; for, having driven away the ungodliness of delusion, they have saved the world, as those who beheld the Word with their own eyes, His servants, friends and brethren.

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

The prophets preached, the apostles taught, the martyrs confessed and we have believed that Thou art Christ, the Son of God, the Redeemer of the world.

To the Martyrs: **H**aving armed themselves with the power of Thy Cross, Thy martyrs, O Lord, vanquished the enemy and put the falsehood of the idols to shame; wherefore, hymning Thee with the angels, they cry out a hymn of victory, glorifying Thee, O Christ. Through their prayers grant our souls cleansing and great mercy.

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

Rejoice, thou through whom the Word became immutably flesh and dwelt among us! Rejoice, O pure one, joy of the apostles and martyrs and salvation of us, the faithful! Rejoice, O Mother of Christ God!

After the 3rd chanting of the Psalter, the Sessional Hymns, in Tone VII:

Spec. Mel.: “The Fruit of thy womb ...”:

O all-praised disciples of the Lord, who like beacons illumined the whole world: Pray ye that light may shine upon me who am in the darkness of sins and the passions.

As lamps unto the world, O apostles of the Lord, upon the faithful ye ever greatly shine forth the Word Who driveth away the gloom of delusion; wherefore, ye enlighten the nations with baptism, as ever honored preachers of the Trinity.

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

O Virgin, joy of the world, with the apostles unceasingly entreat thy Son, that He grant the forgiveness of our sins and correction of life.

ODE I

Canon of the holy, glorious and all-praised apostles, the composition of Theophanes, in Tone VII:

Irmos: At thy command O Lord, * the nature of the waters that beforehand flowed freely was transformed * and became like the earth; * whereby Israel having traversed them dryshod * chanted unto Thee a hymn of victory.

Godlike in your striving for the divine, ye shattered the gods of the ungodly, and ye have moved all who came to believe in God to divine love, O most honored ones. (Twice)

As the salt of the whole earth, O divinely eloquent apostles of the Lord, halt the corruption of my heart, and cure it, for it hath lost its savor.

When the most righteous Judge of all will come again, He will sit down with you, O godly apostles; deliver us then from all condemnation.

Theotokion: **O** most pure Virgin Theotokos, pray thou with the incorporeal angels, the prophets, martyrs and apostles, that we may receive remission of sins and rich mercy.

Another canon, to the holy hierarch Nicholas, the wonderworker, the acrostic whereof is “Accept thou our seventh entreaty, O Nicholas,” the composition of Joseph, in Tone VII:

Irmos: Let us chant unto God, * Who alone helped Moses * lead Israel out of Egypt, * for He hath been glorified.

Having lived a glorious life on earth, O Nicholas, cause those who glorify thee to share in the glory on high.

Sailing the deep of evils, we are buffeted by the waves of life's temptations, O most blessed ones, from which do thou save us.

Grant me now a generous helping hand, O father Nicholas, and deliver me from enemies, visible and invisible.

Theotokion: He Who created the immaterial ministers was born from thee in His ineffable mercy, O Theotokos, and was seen of men.

ODE III

Canon of the holy apostles

Irmos: O Lord and Savior, * Who in the beginning established the heavens * by Thine all-powerful Word , * and by the divine and all-accomplishing Spirit * hath granted them all their strength, * do Thou establish me on the unshakeable rock of Thy confession.

Like the heavens ye proclaim the glory of God, as saith the prophet, O wise disciples of God, manifestly making clear His divine incarnation and sufferings, whereby deliver ye all from the passions, death and corruption.

Ye were shown to be sharp arrows of Christ the mighty, O wise disciples of the Lord, wherefore deliver me from the arrows of the evil one, and heal my heart, which hath been grievously wounded by the sword of sin.

O disciples of Christ, who laid bare all the wiles of the enemy and clothed him in shame, make haste to array me in a divine vesture, for I have been cruelly deceived and stripped naked of the divine raiment.

Theotokion: O God, Who created the hosts of heaven by Thy word and bestowed grace upon the prophets, disciples and all the martyrs: By their supplications and those of Thy most pure Mother save and have pity on all, in that Thou art full of loving-kindness.

Canon of the holy hierarch

Irmos: Having established the heavens * and made firm the foundation of the earth upon many waters: * establish Thou my mind in Thy will, * O Lover of mankind,

Offering up supplication for the whole world, save us from all need and countless tribulations, O holy Nicholas.

As thou didst deliver from prison those inescapably bound therein, break asunder the bonds of mine evil deeds, and By thy prayers appease God, O holy Nicholas.

Night and day we all call thee our helper, O holy Nicholas; bear thou our prayers unto the Lord, ever preserving us.

Theotokion: **O** most pure one, the tongs which received the burning divine Coal in thy womb without in any wise being consumed: burn up our transgressions.

ODE IV

Canon of the holy apostles

Irmos: **H**aving never left the bosom of the Father, * **T**hou didst descend to earth **O** Christ God, * **I** have heard of the mystery of Thy dispensation, * and **I** have glorified Thee, * **O** only Lover of mankind.

The Son Who is co-enthroned with the Father, and Who became incarnate as a man on earth, chose you as disciples, to proclaim His divinity unto all the nations. (Twice)

I have been wounded in heart, wretch that I am, having made myself subject to the authors of all the passions in the sickness of my mind. Wherefore, I pray: Heal me, O apostles, physicians of the infirm.

Deliver us from the passions, O glorious apostles, from grievous misfortunes and tribulations, from all perils and most painful torments.

Theotokion: **P**ray to God, O chosen Mother, with the sacred apostles, martyrs and prophets, that we be delivered from misfortunes, tribulations and transgressions.

Canon of the holy hierarch

Irmos: **T**he heavens hath been covered **O** Christ God * through Thy dispensation, * by virtue of Thine ineffable wisdom, * **O** Lover of mankind.

With thy wisdom blackening the mind of Arius, which was darkened by heresy, thou didst enlighten those deceived by him, O Nicholas.

Treat my many sores with thy God-pleasing prayers, O divinely blessed father Nicholas, and enlighten my heart.

Having mortified the uprisings of the passions, O most blessed one, By thy prayers enliven me who am deadened by them, and renew me.

Theotokion: **T**hou hast given birth in the flesh unto the Timeless One. Him do thou entreat, that He deliver from chronic evils us who hymn thee, O all-immaculate one.

ODE V

Canon of the holy apostles

Irmos: **H**aving risen at dawn out of the night, * **I** entreat Thee **O** Lord my God: * grant me the forgiveness of my sins, * and guide my steps to the light * of thy commandments, I pray Thee.

○ Lord my God, Who of old bestowed peace upon Thine apostles: By their prayers grant peace and forgiveness of sins unto all. (Twice)

○ Lord my God, Who knowest the offenses of my soul and the uncorrected ways of my heart: Freely taking pity, save me through the supplications of the apostles.

○ Lord my God, in Thy great goodness Thou didst save the thief and the sinful harlot. Through the prayers of Thine apostles take pity on me, the prodigal.

Theotokion: ○ Lord my God, Who wast born from the unwedded Virgin: By her supplications and those of Thine apostles grant me cleansing offenses, and deliver me from the torment which is to come.

Canon of the holy hierarch

Irmos: My soul riseth unto Thee at dawn, O God, * for Thou art light, and Thy commandments * have become healing for Thy servants, * O Lover of mankind.

The counsels of ignorant men, which are ever directed against us, do thou render ineffectual By thy prayers, O Nicholas.

By thy prayers rend asunder the bonds of our evils, O all-holy Nicholas, who hast bound the malice of the soul-corrupting serpent.

Ever sinning in mind and beset by a multitude of evils, we invoke thee as a fervent intercessor, O father Nicholas.

Theotokion: ○ Mary, Birthgiver of God and Sovereign Lady of all creation, utterly free my lowly heart from the enemy who shamelessly seeketh to gain dominion over my heart.

ODE VI

Canon of the holy apostles

Irmos: Sailing in the tempest of the cares of life, * together with the ship I have been submerged by sins, * and cast to the soul-corrupting beast, * wherefore like Jonah I cry to Thee, O Christ: * Lead me up from the deadly abyss.

As godly disciples of Wisdom Itself, the apostles showed the wisdom of the pagans to be foolishness and destroyed the malice of their sages; and with the light of piety the most wise ones illumined those lost in ignorance. (Twice)

○ Christ Who of old didst wash away the transgression of Peter with his tears, by his supplications wash away the countless offenses of my soul, in Thine immeasurable tender compassion and great goodness.

O Redeemer, Who of old took pity on the penitent Ninevites: In Thy loving-kindness, as is Thy wont, have mercy on me for the sake of Thine apostles, and let not the multitude of my transgressions bring torments upon me.

Theotokion: O thou who hast given birth to the Light, enlighten my soul, which hath been darkened by the passions, and with the apostles, prophets and martyrs entreat Him to deliver me from all sin, all harm, and all the malice of the enemy.

Canon of the holy hierarch

Irmos: Jonah cried out from the belly of Hades: * Lead my life up from corruption! * And we cry aloud unto Thee: * O almighty Savior, have mercy on us!

Thou didst annul the unjust sentence of death and by thy mercy didst save those who were about to die, O father Nicholas, as the fervent helper of those who call upon thee.

Ease thou the ailments of our souls, O most sacred pastor, and stop the mouths which open vainly against those who love thee.

Thou didst destroy the bitter pasturage of the ungodliness of Arius with the medicine of thy words, O Nicholas, initiate of the sacred mysteries, thou wast the confirmation of the faithful.

Theotokion: O all-immaculate one, heal my wretched soul, which hath been made incurably sick with the beguilements of life and many sinful circumstances.

ODE VII

Canon of the holy apostles

Irmos: Of old the Children were shown to be * bedewed in the fiery furnace, * chanting and praising the one God saying: * 'Supremely exalted and exceedingly glorified is the God of our Fathers'.

With the dew of divine preaching ye quenched the furnace of bitter ungodliness of old, O glorious apostles, crying aloud: Supremely exalted and exceedingly glorified is the God of our fathers!

Rescue me from grievous sin, from torment in Hades and pain in Gehenna, O Christ, and save me, I pray Thee, by the supplications of Thine apostles, O Word.

O disciples of Christ, who drew men forth from the depths of ignorance with the net of the Word, save me who am tempest-tossed and drowning amid countless transgressions.

Theotokion: With the angels, martyrs and apostles entreat thy Son and Lord, O all-immaculate one, that thy servants may be saved from all perils and tribulations.

Canon of the holy hierarch

Irmos: Thou didst bedew the burning furnace, O Savior, * and didst save the children who chanted, proclaiming: * Blessed art Thou throughout the ages, * O Lord God of our fathers!

As the beauty of the Church, O wise Nicholas, deliver me from all the ugliness of the shameful passions, ever entreating the Benefactor of the whole world, O holy hierarch.

Water the hearts of us all with the showers of thy prayers, O wise Nicholas, that we may offer fruits worthy of repentance, O holy hierarch.

By thy prayers enlighten the minds of us who rise early with faith and glorify God, O thou who by thine entreaties razed the temple of Artemis.

Theotokion: With faith every tongue glorifies thee, who art the glory and boast of our race and the guide of those astray, O pure and all-blessed Theotokos.

ODE VIII

Canon of the holy apostles

Irmos: Unconsumed by fire, the bush on Sinai spake unto Moses, * slow of speech and stammering, * and revealed God unto him; * and zeal for God showed forth the three children who chanted hymns * to be unvanquished by the fire. * O all ye His works, praise ye the Lord * and supremely exalt Him throughout all ages.

Like coals set aflame by the noetic Fire, the disciples of Christ burned up all the falsehood of idolatry as if they were reeds, and have enlightened the souls of the faithful, who cry aloud: Hymn the Lord, all ye works of the Lord, and supremely exalt Him throughout all ages. (Twice)

Enlighten now my soul which hath been darkened by sin, and my heart which through the passions hath been enshrouded in the gloom of dishonor, O apostles of Christ who partake of everlasting light, that I may unceasingly cry aloud: Hymn the Lord, all ye works of the Lord, and supremely exalt Him throughout all ages.

By the supplications of Thy sacred disciples heal my soul, which hath been wounded by the venomous fangs of the prideful one, O Thou Who accepted wounds in the flesh; and save those who chant: Hymn the Lord, all ye works of the Lord, and supremely exalt Him throughout all ages.

Theotokion: When thou hast given birth to the Fire without being consumed, thou wast preserved, O most pure Virgin; wherefore, with the incorporeal choirs and the apostles entreat Him to Whom thou hast given birth, that they may be saved who chant with faith: Hymn the Lord, all ye works of the Lord, and supremely exalt Him throughout all ages.

Canon of the holy hierarch

Irmos: Emulating the children who in the furnace * received the dew of the Spirit, * let us cry out with faith saying: * Bless the Lord, O ye works of the Lord!

Thy body, fragrant with myrrh, which lay in Myra, O most holy Nicholas, poureth forth myrrh upon those who have recourse thereto, bringing an end to the infirmities of mortals.

The Creator and Lord of the world hath shown thee to be a helper of the world; wherefore, thou hast been found to be a ready deliverer for those who now call upon thee in their needs, O Nicholas.

There is no-one who calleth upon thee amid tribulations who doth not speedily receive consolation; wherefore, we pray to thee: Ease all our sicknesses, O Nicholas.

Theotokion: Every tongue hymneth and glorifieth thee, O Virgin Bride of God, for thou hast given birth to the all-hymned God. Him do thou unceasingly beseech, that our souls be saved.

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 holy apostles

Irmos: Conceiving without knowing corruption, * and lending thy flesh to the Word, * O Mother unwedded and Virgin Theotokos, * thou art the vessel of the Uncircumscribable One, * and dwelling place of thy Creator, * thee do we magnify.

The Word of God the Father revealed you to be sons of the light and the day, for having loved Him, O divine apostles, ye were shown to be beacons for the whole world, dispellers of demons, guides for the lost and firm foundations for the Church.

O ploughs of the Word, who bore His most easy yoke upon your necks, cultivate now my soul, which hath grown hard through the passions, and render it fertile with the seed of repentance.

Through the divine Spirit the earth is sanctified by the divine relics of the right glorious apostles; and the heavenly Church of the firstborn is unceasingly made splendid by their spirits. For their sake, O Savior, have pity upon us all.

Theotokion: **O** abundantly Compassionate and greatly Merciful One, the Virgin who gave birth to Thee, and the divine incorporeal choirs, the apostles and prophets, the martyrs and holy hierarchs, and the souls of the righteous, entreat Thee to not inflict upon me the fire prepared for me.

Canon of the holy hierarch

Irmos: **O** ye faithful, with hymns let us magnify the Theotokos, * who in a manner transcending nature became a mother, * and is a Virgin by nature, * she alone is blessed among women!

Following the ways of the sacred apostles, thou didst inherit their throne, as an honorable and holy hierarch, O right glorious Nicholas.

O blessed one, the Creator hath shown thee forth as most great, as a lover of God and a helper in all things for those who fervently call upon thee throughout the world.

With contrite heart we cry to thee, O father Nicholas: Be thou a comfort for us amid tribulations, ever driving griefs away from our souls.

The severing of death lieth before thee like an axe lying before a tree, O my soul. Wherefore, be not slothful but diligent in showing God the fruits of repentance.

Theotokion: **I**n thy holy arms thou bearest Him Who upholdeth all things. Him do thou beseech, O pure one, that we be saved unharmed by the scheming of the alien one.

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, these Stichera of the holy apostles, in Tone VII:

O glorious apostles, pillars of the Church, preachers of the Truth, radiant beacons: With the fire of the Spirit ye consumed all delusion and illumined the race of mankind with faith. Wherefore, we beseech you: Entreat our Savior and God, that He grant peace to the world and save our souls.

Verse: We were filled in the morning with Thy mercy, O Lord, and we rejoiced and were glad. In all our days, let us be glad for the days wherein Thou didst humble us, for the years wherein we saw evils. And look upon Thy servants, and upon Thy works, * and do Thou guide their sons.

O apostles of Christ, husbandmen of the Savior, bearing the Cross upon your shoulders as a plough, and having cleared the earth made hard by the delusion of idolatry, ye sowed the word of faith, and are therefore fittingly honored, O holy apostles of Christ.

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: Breathing forth one thing only, and looking toward one thing alone, the passion-bearing martyrs, having found the one path of life, which is death for Christ, urged one another on to death. O the wonder! For, snatching up the treasures of torment, they said to each other: If we die not now, we shall die in any case; wherefore, let us do things worthy of life: let us do what needs be done with love of honor, that we may sell what we have and purchase life with death!" By their prayers, O God, have mercy on us.

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

Thou wast ineffably born from the Virgin, O Christ, enlightening those in darkness, who cry aloud: Glory be to Thee, O Lord!

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

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

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

On the Beatitudes, these Troparia, in Tone VII:

Comely and good to taste was the fruit which brought death upon me. But Christ is the Tree of life, and eating thereof I die not, but cry out with the thief: Remember me in Thy kingdom, O Lord!

From the depths of false belief did ye draw flocks of the nations unto the divinely beauteous Faith, O most wise and glorious apostles, bringing them to the noetic banquet as a priceless gift.

Driving the darkness of grievous beguilement away with the light of preaching, O apostles of the Lord, ye manifestly illumined the hearts of the pious; wherefore, we bless you with divine hymns.

To the Martyrs: While your members were being severed with the sword, O divine spiritual athletes, ye were not cut off from the love of the Redeemer, but hastened to Him. And now ye all live in joy, illumined with heavenly glory.

Glory ..., The most malignant corrupter of the race of mankind besets me. O omnipotent Trinity, snatch me from his jaws by the prayers of Thy preachers, that I may magnify Thine infinite mercy.

Both now ..., O pure Virgin, thou didst bring forth the Son, bearing mortal flesh from thy pure blood, Who is co-enthroned with the Father, that He might render human nature immortal; wherefore, we all bless thee as is meet.

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.