

ON WEDNESDAY EVENING: TONE VIII
AT VESPERS

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

Spec. Mel.: “O Lord, though Thou didst stand ...”:

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

O Lord, Thou didst enlighten Thine apostles with the beams of the Comforter, with the noetic radiance of the knowledge of Thee setting them as beacons unto the confirmation of the Faith, O Master; wherefore, we bow down before Thine ineffable love for mankind.

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.

By the supplications of Thine apostles, O Lord, Thou hast protected this Thy flock, preserving it unharmed by the temptations of the enemy; for with Thy precious blood Thou didst redeem it from enslavement to the enemy, in that Thou art compassionate and the Lover of mankind.

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

Together ye were shown to be like precious stones set in the foundation of the Church, with radiant brilliance shining forth upon the whole world the knowledge of God, O divine apostles, who stand before the Trinity and pray for our souls.

Then the Stichera for the saint, from the Menaion; or if there is no Menaion, these Stichera for the holy & great wonderworker Nicholas, in Tone VIII:

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.

O Lord, Thou hast glorified thine honored and holy hierarch Nicholas to the ends of the earth, imparting to him the grace of miracles; and Thou didst show him to be the champion of those in grievous misfortunes, and those who have fallen into tribulations and afflictions, and who ever ask his help.

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

O Lord, have pity on Thy servants through the divine entreaties of Thy holy hierarch, and free us from all misfortune, all affliction, and every attack, for with faith do we bow down before Thine invincible might.

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

Having thee as an intercessor and fervent ally before the Master, O Nicholas, we flee to thee with faith, and cry: Turn us not away empty of thy protection, but show that thy loving-kindness extends to thy servants.

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

Behold the groaning of my contrite heart, * O Bride of God, * and accept, and reject not, the lifting up of my hands, * O pure and all-immaculate Virgin Mary, * as thou art full of love for mankind; ** that I may hymn and magnify thee who hast exalted our race.

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 VIII:

Fervently loving Thee on earth, O Lord, Thine apostles considered all to be but dung, that they might acquire Thee alone; and they gave their bodies over to wounds for Thee; wherefore, glorified, they pray for 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 Lord, Thou didst magnify the memory of the apostles on earth, for assembling them together, we all glorify Thee; since by their prayers and for their sake, Thou dost grant healings, peace and great mercy to the whole world.

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: **W**hat virtue, what praise is due the saints? For they bowed their heads beneath the sword for the sake of Thee Who bowed down the heavens and descended; they shed their blood for Thee Who emptied Thyself and assumed the form of a servant; they humbled themselves even unto death, emulating Thy poverty. By their prayers, O God, have mercy upon us in the multitude of Thy compassions.

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

I flee to thy protection, O holy Virgin Theotokos, * for I know that through thee I shall obtain salvation; ** for thou art able to help me, O pure one.

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

ON WEDNESDAY NIGHT: TONE VIII
AT COMPLINE

Canon of Supplication to the Most Holy Theotokos

ODE I

Irmos: The wonderworking staff of Moses, * striking and dividing the sea in the figure of a cross, * once drowned Pharaoh the pursuing charioteer, * while it saved the fleeing people of Israel * as they fled on foot, * chanting a hymn unto God.

In a manner transcending nature, O Virgin Theotokos, thou hast given birth to God the Word incarnate, Who before was incorporeal, yet came to dwell in the world as God and man; wherefore, we all glorify thee who, after God, art our sure help.

Arrayed in a vesture of many colors, O blessed one who art full of the grace of God, in a manner transcending understanding and all telling thou hast given birth to the Word of the Father, Who became flesh in His ineffable loving-kindness; and thou didst remain an undefiled virgin.

Glory ..., From a royal root thou didst put forth Christ the King, the Word of God, in a manner transcending understanding and comprehension, O pure one, and hast given birth to Him, incarnate from thy pure blood, revealed in two natures, but in a single Hypostasis.

Now & ever ..., He who proclaimeth thee the Theotokos, O most pure one, prevaieth over every heresy; wherefore, O Birthgiver of God, having given birth unto the eternal Word of God Who immutably became flesh, thou art higher than all creation.

ODE III

Irmos: O Christ fortify me on the rock of Thy commandments, * Thou Who in the beginning didst establish the heavens with understanding * and didst establish the earth upon the waters, * for there is none holy save Thee, O only Lover of mankind.

God made His abode within thy holy womb, O Mother of God, and became incarnate in a manner He Himself knew, and hath saved us by His life-bearing sufferings; wherefore, we glorify thee as the portal of salvation.

The Supremely divine One, Who hath breathed the spirit (of life) into all, became incarnate on earth and dwelt with mankind, having been produced by thy womb seedlessly; wherefore, all of us, the faithful, bless thee with hymns, O pure one.

Glory ..., **H**aving conceived in thy womb Him Who was begotten of the Father before all ages, O Virgin, without knowing a man, thou hast given birth for us to Him as both God and man, perfect and indivisible in both natures.

Now & ever ..., **O** pure and divinely blessed Virgin, we all know thee to be the rod which budded forth Christ, the Flower of incorruption, and the golden censer who bore the burning Coal of the divine Essence in thine arms.

ODE IV

Irmos: **T**hou, O Lord, art my strength and Thou art my power, * Thou art my God and Thou art my joy, * Thou Who, while never leaving the bosom of Thy Father, * hast visited our poverty. * Therefore with the Prophet Habbakuk I cry unto Thee, * ‘Glory to Thy power, O Lover of mankind!’

Of old the ark which received the divinely written law prefigured the life-creating Word Who was ineffably conceived within thy womb, O most immaculate one, richly nourishing the souls of those who chant: Glory to Thy power, O Lover of mankind!

Thou alone wast the true source of salvation, O Mother of God, who through thine all-pure blood gave flesh to the Creator and Fashioner, and through whom the gates of death have been broken down and life given to us.

Glory ..., **T**hat in the richness of thy goodness Thou mightest seek out Thine image which was buried by the passions, Thou didst make Thine abode within the Virgin’s womb, and Thou, the Wisdom of God, didst make a temple from her; and having thereby come to dwell among mankind, O Compassionate One, Thou hast saved the ends of the world.

Now & ever ..., **A**fter God it is thee whom we have acquired as an intercessor, O most immaculate one; for thou wast the Mother of God the Creator and Fashioner, Who took upon Himself our form, saved it from corruption and tribulations, and glorified it with divine glory.

ODE V

Irmos: **O** Light never-waning, * why hast Thou turned Thy face from me * and why hath the alien darkness surrounded me, * wretched though I be? * But do Thou guide my steps I implore Thee * and turn me back towards the light of Thy commandments.

The generations of all mankind bless thee as the one who gave birth to the Creator, Fashioner and Lord, O most pure one, and the noetic leaders of the incorporeal hosts glorify thee as the Mother of God.

The armies of the hosts on high bless thee, O most pure one; for through thee alone we on earth have been united to those in heaven, wherefore we hymn thy birthgiving.

Glory ..., In an ineffable manner, O Virgin, He Who alone is compassionate, the Word Who shone forth from the Father before all ages, made His abode within thee and become a man, delivering us from corruption and leading us up to a life of incorruption.

Now & ever ..., Thou wast clothed with the beauties of virginity, O most pure Virgin, and hast done away with the nakedness of the first Eve, having given birth to Christ Who bestoweth the vesture of incorruption upon those who hymn thee.

ODE VI

Irmos: Cleanse me, O Savior, * for many are mine iniquities; * lead me up from the abyss of evils I pray Thee, * for unto Thee have I cried, * and Thou hast hearkened unto me, * O God of my salvation.

He Who upholdeth all things with His omnipotent power arrayed Himself in the weakness of the flesh through thee, O all-immaculate Virgin, for the good of mankind, in that He is the Lover of mankind.

The all-accomplishing Spirit descended upon thee, O all-immaculate one, and the Word, of God made His abode within thee and ineffably assumed flesh, though He remained immutable.

Glory ..., Illumine the souls of those who hymn thee in an Orthodox manner, O Bride of God, for the sayings of the prophets proclaimed beforehand thy most pure conception and birthgiving, which are beyond all telling.

Now & ever ..., We piously hymn the most pure Mary, the truly divine and honored dwelling-place of God; for she contained God, receiving Him Who is infinite and unapproachable.

Lord, have mercy, (Thrice).

Glory ..., Now & ever ..., Sessional hymn, in Tone VIII:

As the all-immaculate Bride of the Creator, * Mother of the Redeemer, who knewest not a man, * and as the receptacle of the Comforter O all-hymned one, * hasten thou to deliver me, * the vile abode of iniquity and noetic plaything of the demons, * from their evil machinations; * and make me the bright dwelling-place of the virtues, * O thou incorrupt light-bearing one. * Drive away the clouds of the passions and grant that, * by thy supplications, * I may receive a portion on high ** and share in the never-waning light.

ODE VII

Irmos: **O**nce in Babylon the fire stood in awe * of God's condescension; * for which sake the youths in the furnace, * dancing with joyous steps as in a meadow, chanted: * O God of our fathers, Blessed art Thou!

O most pure Lady who conceived the Redeemer of all, grant ineffable and divine deliverance unto me who cry aloud and sing: Blessed is the God of our fathers!

Now have all things been filled with divine light through thee, O most pure one; for thou hast been revealed to be the door through which God held converse, enlightening those who cry out with faith: Blessed is the God of our fathers!

Glory ..., **L**o! the divine prophecy of the godly David hath now been fulfilled: They who have acquired the riches of grace truly entreat thy countenance, O pure Birthgiver of God, and now bless the God of our fathers.

Now & ever ..., **O** most pure one, thou didst conceive Him Who is God and Lord over all, Whose good pleasure it was to save the race of mankind from death and corruption; and hymning Him as is meet, we cry aloud: Blessed is the God of our fathers!

ODE VIII

Irmos: **B**y Thy grace the children became vanquishers * of both the tyrant and the flames, * carefully observing Thy commandments, * wherefore they cried aloud: * Bless the Lord, all ye works of the Lord!

Cleanse thou the wounds of my soul and the stripes of my sins, O blessed, and most pure Maiden, who from thy virginal womb which knew not wedlock gave birth to Him Who is God over all. Him do the children bless and supremely exalt, throughout the ages.

Resplendent with the beauties of virginity, thou didst become the receptacle of the never-waning Light, O all-pure one, enlightening those who with all their soul confess thee to be the true Theotokos, and who cry aloud: Ye children bless; ye priests hymn; ye people supremely exalt Him throughout the ages!

Glory ..., **S**anctified by the Holy Spirit, O all-immaculate Theotokos, thou didst truly receive in thy womb the beginningless Son Who with the Father is equally eternal, Who became incarnate within thee, O pure one, for the benefit of those who cry out with faith: Ye children bless; ye priests, hymn; ye people, supremely exalt Him throughout the ages!

Now & ever ..., In that thou hast given birth to God in a manner past all telling and understanding, O most pure Mother of God, Him do thou beseech, that all of us who are unworthy may be treated with lenience by Him at the time of His awesome and dread coming, when He shall discern the nature of all who with fear will stand naked before Him and be judged.

ODE IX

Irmos: Heaven was stricken with awe, * and the ends of the earth were filled with amazement, * for God hath appeared in the flesh, * and thy womb was rendered more spacious than the heavens. * Wherefore, the ranks of men and of angels * magnify thee as the Theotokos.

All of us who have rejected eternal life and have fallen, accursed, into death thou hast called again, O most pure Mother of the Redeemer, and hast granted them to hasten to our former homeland; wherefore, O Mother of God, we unceasingly magnify thee.

Readily grant that I may pass over the waves of the perils of this life and its present sufferings, O Theotokos, stilling them, in that thou art good, and guiding me to the virtues of the way of heaven, that I may unceasingly magnify thee as my benefactress.

Glory ..., O pure and most glorious Mother of God, save those who hymn thee with love from all perils, mercifully subduing our turmoil, in that thou hast given birth unto God; for thou canst freely do all that thou dost desire, O Virgin. Wherefore, we all magnify thee.

Now & ever ..., The honored Church which Christ thy Son hath acquired with His precious blood, and hath saved from misfortunes and the violence which assails us, in that He is good, do thou show forth as victorious over budding heresy, O joyous Lady.

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

ON THURSDAY MORNING: TONE VIII
AT MATINS

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

Let us hymn the divine disciples of our God, who as beacons for the world and guides to our salvation, from the beginning shone forth upon us who were in darkness, and proclaimed to all the Sun of righteousness. And preaching the Trinity in a single Godhead, they cast down the falsehood of idolatry. Wherefore, we beseech you, O apostles: Entreat Christ God, that He grant us remission of sins and great mercy.

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

Your most wise sound, which truly went forth unto all the ends of the earth, O most lauded apostles of the Lord, manifestly proclaimed the knowledge of God unto all, transformed heathen ignorance into understanding; wherefore, dispelling the darkness of idolatry, it shone forth the light of knowledge upon those in darkness. For this cause we pray: Entreat Christ God, that He grant remission of sins unto those who with love honor your holy memory.

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

Having fallen into subtle temptations by enemies, visible and invisible, I am beset by the tempest of my countless sins, O most holy one, and I flee to the haven of thy goodness as to a fervent help and protection. Wherefore, beseech Him Who became incarnate of thee without seed, O most pure one, on behalf of all thy servants who unceasingly hymn thee, O all-pure Theotokos, and earnestly beseech Him, that He grant remission offenses unto those who with faith bow down before thy birthgiving.

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

The sound of the most wise apostles went forth unto all the earth, as said the prophet; for preaching the Word, they enlightened all the nations; wherefore, praising them with hymns, we honor them as is meet, for they ever entreat Christ that our souls be saved.

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

Receiving the commandments of the Lord in their souls with faith, like a rich treasury, the apostles showed themselves to all as benefactors, dispelling the poverty of the demons and enriching all with divine wealth. To them let us all cry aloud: With works of the virtues enrich us also, who are now impoverished, we pray.

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

To the Martyrs: **M**ortifying the fiery form and movements of the passions with temperance, the martyrs received the grace of Christ, to drive infirmities from the sick, and to work miracles, in that they live even after death. O what a truly most glorious wonder it is that bare bones pour forth healings! Glory to the one most wise Creator and God!

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

O Virgin Birthgiver of God, intercessor for the faithful, joy of the sorrowful, and great consolation of those who weep: With the holy apostles unceasingly entreat on our behalf, Him Who was supra-naturally born from thine all-holy womb, that He deliver us at the hour of trial from grievous condemnation.

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

Spec. Mel.: “Pondering what was mystically commanded ...”:

Ye were shown to be radiant beacons ever enlightening the whole earth and dispelling the darkness of polytheism with the light of piety through your teachings, O ye who beheld Christ with your own eyes; wherefore, by your holy prayers enlighten me also, who am in the darkness of the passions, that I may walk without fear, O God-bearing apostles.

Trawling for reason-endowed fish with the net of divine words, ye brought the first-fruits thereof to our God; and loving the wounds of Christ, ye arrayed yourselves therein, and showed yourselves to be emulators of His sufferings. Wherefore, assembling as is meet, we now celebrate your festival, O glorious apostles, and cry out together: Entreat Christ God, that remission of sins be granted to those who with love honor your holy memory.

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

The Son and Word of God whom nothing can contain, * in a manner beyond all telling and understanding * was born from thee, O Theotokos. * With the apostles do thou pray unto Him, * that He bestow true peace upon the Ecumene * and grant unto us before the end forgiveness of sins, * and in His extreme goodness ** deem thy servants worthy of the heavenly Kingdom.

ODE I

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

Irmos: **H**aving passed through the water as upon dry land, * and having escaped the malice of the Egyptians, * the Israelites cried aloud: * Unto our God and Redeemer let us sing.

O radiant choir of the apostles who stand before the great Light, illumine my darkened heart, and guide me to the paths of salvation. (Twice)

O true friends of the Redeemer, from the love of the passions deliver me who have been beguiled by the many deceits of life and am covered by the night of ignorance.

As arrows of the Mighty One, O divine apostles, with your keen blades cure those wounded by the evil one, who flee under your protection with faith.

Theotokion: Full of divine majesty, the Fruit of thy womb issueth forth, O pure Mother, saving those beguiled by the malice of the serpent.

Another canon, of the holy wonderworker Nicholas, in Tone VIII:

Irmos: That which had been hewn down divided the undivided, * and land unseen was seen by the sun; * water engulfed the cruel enemy, * and Israel traversed the impassable, chanting a hymn: * Let us sing unto the Lord, * for gloriously hath He been glorified!

Standing before the King of all with the choirs of the heavenly hosts, O blessed Nicholas, from every evil temptation save us on earth who ever call upon thee; and ask release from our transgressions.

Enriched by thee, our intercessor, O Nicholas, we cry out to thee with faith day and night: Go now before us who are greatly afflicted by the wicked attacks of the demons and corrupt men, that, finding tranquility, we may praise thee.

With the mighty cords of thy prayers, O Nicholas, give over to utter suffocation those who seek to strangle us, from their wicked assault delivering us who cry out in praise: Let us sing unto the Lord, for gloriously hath He been glorified!

Theotokion: In a manner transcending the laws of nature thou hast given birth to God the Bestower of the law, Who became a man. As thou art good, O all-immaculate one, entreat Him to overlook the iniquities of us who ever cry out: Let us sing unto the Lord, for gloriously hath He been glorified!

ODE III

Canon of the Apostles

Irmos: O Lord, thou art the confirmation of those who flee to Thee, * Thou art the Light of those in darkness, * and my spirit doth hymn Thee.

O apostles of the Savior, with power ye gird about my heart, which hath been weakened by evil thoughts and the passions. (Twice)

Proclaiming the one, Thrice-holy effulgence of God, the disciples dissipated the gloom of polytheism.

As divine physicians and surgeons, treat ye the evil sores of my heart, O disciples of our God.

Theotokion: **S**ave me, O pure Lady who supra-naturally hast given birth to the Redeemer, Master, Savior and Lord of all.

Canon of Saint Nicholas

Irmos: **Same as the foregoing.**

That we may honor and hymn thee always, grant us a helping hand, O holy hierarch Nicholas.

By thine unsleeping prayers, O Nicholas, lull to sleep the perils which arise before us, we beseech thee.

By thy mediation, O holy Nicholas, deliver me who am wholly imperiled by the passions and the temptations of wicked men.

Theotokion: **O** pure one, entreat the Redeemer, that He grant me release from my sins and the cruel dangers of life.

ODE IV

Canon of the Apostles

Irmos: **O** Lord, I have heard the mystery of Thy dispensation; * I have considered Thy works, * and I have glorified Thy Divinity.

Ye have been adorned, O glorious apostles, arrayed in divine splendors and enlightened by the rays of Him Who showed you to be luminaries. **(Twice)**

O helmsmen of all, ye divine apostles, from every tempest deliver me who am imperiled upon the deep and am shaken by the dangers of life.

Roiling the sea of polytheism, O divinely chosen steeds, with your supplications ye overwhelm the deep of my transgressions.

Theotokion: **I**n thy womb thou gavest flesh to the Word Who is equal in activity to the Father, O Virgin; wherefore, thou hast been revealed to transcend all creation, O Lady.

Canon of Saint Nicholas

Irmos: **Same as the foregoing.**

Because of the multitude of my transgressions I fall into many and countless tribulations. Make haste to help me, O holy Nicholas, emulating the Benefactor.

Living in slothfulness, I weep over myself, who am perishing. By thy prayers, O Nicholas, guide me to repentance.

O father Nicholas, who delivered the three youths who were to be executed, deliver me from all oppression and from everlasting condemnation.

Theotokion: **O** most pure one, strengthen me to entertain heavenly thoughts, guiding the movements of my soul to the entries of life.

ODE V

Canon of the Apostles

Irmos: **Rising early we cry to Thee, O Lord; * save us, for Thou art our God, * and we know none other besides Thee.**

As helmsmen, O apostles, to the broad expanse of salvation guide me who am hemmed in by many transgressions. **(Twice)**

O apostles who beheld God with your own eyes, from every dishonorable act deliver me, who honor your all-honorable council, I pray.

In that ye emulated the sufferings of the Savior, O holy apostles, drive all passion for luxury from my soul.

Theotokion: **C**ure my sick soul, O most pure Lady who hast given birth to Him Who taketh away the infirmities of all.

Canon of Saint Nicholas

Irmos: **Same as the foregoing.**

By thy prayers, O divinely blessed Nicholas, strengthen us to keep the commandments of Christ, our one God.

Having lived in Myra, O Nicholas, with divine fragrance fill us who piously hymn thee.

Have pity on us By thy prayers, O holy hierarch Nicholas, entreating the most compassionate God, that we be delivered from misfortunes and tribulations.

Theotokion: **O** Maiden full of the waters of life, give drink to all of us who hymn thee with pious mind.

ODE VI

Canon of the Apostles

Irmos: **I will pour out my prayer unto the Lord, * and to Him will I proclaim my grief; * for my soul is filled with evils, * and my life unto Hades hath drawn nigh, * and like Jonah I pray unto Thee: * Raise me up from corruption, O God.**

Ye cast down the temples of the idols, which shook at the sound of your supplications, O disciples of Christ. And I pray with faith: Break ye the idols of my mind, and show me to be a temple of God, though I am guilty of many sins.
(Twice)

O chosen ones who beheld God, and who like stones were founded upon the immovable Rock, save my heart, which hath foolishly been founded upon the sand; for the rivers rage dangerously and buffet me cruelly.

O friends of Christ, from the beguiling love of the flesh deliver me, who have shown myself to be vile by my great evil; and bind me to the love of Him Who loveth sinners in the great mercy of remission.

Theotokion: **T**he Creator, choosing thee, O Maiden, as a rose, as a most pure lily, as an aroma of sweet fragrance, from the beautiful vales of the world, and making His abode in thy womb, and being born from thee, hath filled all things with sweet savor.

Canon of Saint Nicholas

Irmos: Same as the foregoing.

Thy heart, O Nicholas, was like paradise, having Christ the Redeemer within it like the tree of life. Him do thou unceasingly entreat, that He make us all dwellers in paradise, enriched by thee, our fervent helper.

I pass my life in slothfulness, and sin without fear, wretch that I am; but pondering the trial to come, which cannot be postponed, I am seized with fear. Have pity on me, O God, through the supplications of Nicholas, in that Thou art compassionate.

When the tempest of many and varied temptations suddenly assails me because of the multitude of mine offenses, I cry out: Leave me not bereft of help, O blessed one, but as thou art merciful extend to me a helping hand, and save me.

Theotokion: **T**hou wast the palace and fiery throne of the Most High King, O Virgin, who art more exalted than the cherubim and seraphim. Wherefore, every breath glorifies thee as the Mother of the Creator.

ODE VII

Canon of the Apostles

Irmos: **The Hebrew children in the furnace * boldly trampled upon the flames, * changing the fire into dew, they cried aloud: * 'Blessed art Thou, O Lord our God, throughout the ages'.**

The night of slothfulness holds me, and the darkness of sin covers me. O most wise apostles, who were shown to be the light of the world, hasten ye to illumine my darkened heart. **(Twice)**

O divinely eloquent ones, who were shown to be another heaven declaring the glory of our God, from the indignity of the passions deliver those who with faith have recourse to your mighty protection.

O apostles, who were shown to be burning coals alight with the fire of the Comforter, utterly consume all the tinder of our malice, and forever deliver us from, the unquenchable fire.

Theotokion: **T**hou wast shown to be a mountain overshadowed and unquarried, from whence the Stone was cut; wherefore, O Lady, grant compunction to my darkened soul, which hath been hardened by the bitter love of pleasures.

Canon of Saint Nicholas

Irmos: Same as the foregoing.

Thou didst pour forth streams of doctrine, drying up the torrents of heresies and giving abundant drink to the souls of the faithful, O sacred minister Nicholas; wherefore, we honor thee.

Enabled by the power of the Trinity, thou didst receive the strength to destroy false graven images; wherefore, I entreat thee with faith, O Father: Drive out the passionate idols of my mind.

Thou wast the primate of the people of Myra, and even after death pourest forth divine myrrh, O most blessed Nicholas, dispelling the fetid ailments of us who approach thee with faith.

Theotokion: **T**hou didst stop the flow of death, O thou who hast given birth to God immortal. Him do thou beseech, O pure one, that He mortify the passions of my lowly body, and grant me life.

ODE VIII

Canon of the Apostles

Irmos: In his wrath the Chaldean Tyrant made the furnace blaze, * with heat fanned sevenfold for the servants of God; * but when he perceived that they had been saved by a greater power * he cried aloud to the Creator and Redeemer; * ‘ye children bless, ye priests praise, * ye people, supremely exalt Him throughout all ages’.

Strengthen my soul, which is whirled about by the passions, O ye who are the unbreakable foundations and unshakable pillars of the Church, the bulwark of the faithful, who draw out those who are in the depths of perdition, the right calm harbors of those who chant with faith: Ye children bless; ye priests hymn; ye people supremely exalt Him throughout the ages! **(Twice)**

O disciples of the Savior, by your supplications raise me up who am in the grave of dark despair and lie in the netherworld, having fallen through pleasures. Have pity, O apostles who beheld God, for ye have manifestly been deemed worthy to be enriched with the Teacher’s compassion throughout all ages. **(Twice)**

Theotokion: As thou wast revealed to be splendid in the beauties of virtue, O all-pure one, within thy womb thou didst contain the beautifying majesty of the Creator of all. Him do thou earnestly entreat, that He may throughout all ages majestically enlighten my soul, which is stuck fast in the sins of the passions, but seeketh its ancient beauty, O pure one.

Canon of Saint Nicholas

Irmos: Treading down the fiery flame in the furnace, * the divinely eloquent children sang: * 'Bless the Lord, ye works of the Lord'.

Enlightened by the radiant beams of the three-Sunned Godhead, O divinely wise and holy hierarch Nicholas, By thy prayers dispel the darkness of my passions.

O Nicholas, initiate of the sacred mysteries, who delivered the three generals from death by thine awesome appearance, deliver us also from all deadly harm.

By thy prayers, O most blessed Nicholas, make steadfast those who are beset by the temptations of the demons and oppressive men, and save us unharmed.

Theotokion: Bring entreaty to the Lord, that He have pity and save those who have recourse to thee with faith, O all-holy Virgin, our helper.

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: Heaven was stricken with awe, * and the ends of the earth were filled with amazement, * for God hath appeared in the flesh, * and thy womb was rendered more spacious than the heavens. * Wherefore, the ranks of men and of angels * magnify thee as the Theotokos.

With the power of God ye broke the jaws of the soul-destroying lions, O apostles, for ye were ordained by Christ to be princes on earth, piously submitting in hymnody to this Spirit; wherefore, make the disorderly movements of my heart subject to the laws of God.

Preaching the Word of God, Who is more comely than all the sons of mankind, and Who appeared in the world, ye made beautiful your feet, as ones proclaiming peace and life; wherefore, by your prayers bring peace to my soul, which is troubled by the passions.

Having mortified your members on earth, ye clothed yourselves in all life, emulating the honored Passion by your sufferings; wherefore, O divinely blessed apostles, with the remedy of true repentance give life to me who have been wounded by the darts of the evil one's malice.

Theotokion: In that thou art merciful, O thou who hast given birth to the supremely good God, heal my soul, which hath become sick through grievous passions; and ever deliver me from enemies who goad and attack me, O most pure one, that, saved, I may diligently magnify thee, whom our generation hath magnified.

Canon of Saint Nicholas

Irmos: Saved by thee, O pure Virgin, * we confess thee to be truly the Theotokos, * and together with the choirs of the bodiless hosts * thee do we magnify.

As thou art the deliverer of those who with faith pray to thee in their sorrow, O Nicholas, deliver me from all malice, entreating the Lord God in prayer.

O most holy father Nicholas, who art now with the heavenly choirs, beseech the good God, that He save us.

Judgment is at the gates! Be watchful, O my soul, and cry out to God the Judge: Through the prayers of Nicholas save me, O Lord!

Theotokion: As the receptacle of the Light, O Virgin, enlighten my soul, which hath been darkened by the passions, that I may ever glorify thee with faith and love.

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

Litany: Let us complete ..., Exapostilarion, and the usual psalms.

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

Fervently loving Thee on earth, O Lord, Thine apostles considered all to be but dung, that they might acquire Thee alone; and they gave their bodies over to wounds for Thee; wherefore, glorified, they pray for 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 Lord, Thou didst magnify the memory of the apostles on earth, for assembling together thereon, we all glorify Thee; since for their sake Thou hast granted healings, peace and great mercy to the whole world by their prayers.

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: Arrayed well in the breastplate of the Faith, having armed yourselves with the Cross as a sword, ye showed yourselves to be mighty warriors, manfully opposed the tyrants, and cast down the deception of the devil; and, victorious, ye were granted crowns. Pray ye ever on our behalf, that our souls be saved.

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

Rescue me, O lady, * from the hands of the man-slaying serpent, * who wickedly desireth to devour me utterly. * Crush thou his jaws, I pray thee, * and set at naught his wiles, ** that, delivered from his talons, I may magnify thine aid.

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

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

ON THURSDAY MORNING: TONE VIII
AT LITURGY

On the Beatitudes, these Troparia, in Tone VIII:

Remember us, O Christ, Savior of the world, as Thou didst remember the thief on the tree; and grant unto all Thy heavenly kingdom, O only Compassionate One.

Like trumpets, O apostles of Christ, ye wakened those lying in the graves of ungodliness and brought them to share in the divine life.

With the mystic seed of the Word, O divinely eloquent ones, ye rendered the barren hearts of all the nations fruitful with divine understanding; wherefore, ye are fittingly called blessed.

To the Martyrs: **H**aving stripped yourselves of all evil, ye strode forth valiantly in the midst of evil men, and clothed yourselves in the robe of salvation from heaven, O spiritual athletes.

Glory ..., **B**y the supplications of Thy divine apostles mortify the uprisings of the evil passions of my wretched soul, O adored and all-holy Trinity, that, saved, I may glorify Thee.

Now & ever ..., **R**ejoice, tongs of the divine Coal! Rejoice, seal of the prophets and teaching of the apostles, O most pure Theotokos, because of whom we have been freed from corruption!

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.