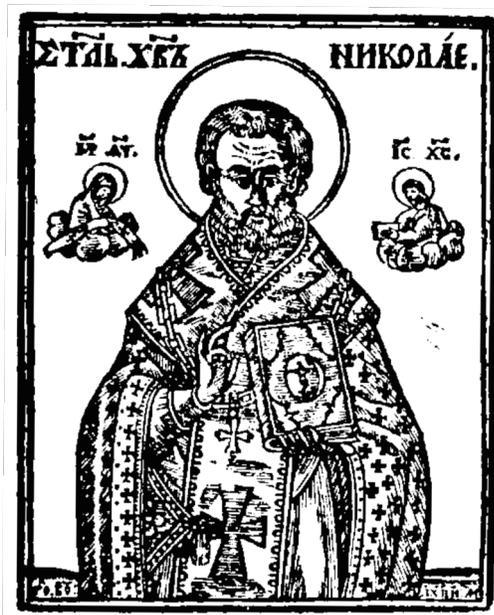


THE SIXTH DAY OF DECEMBER:
OUR HOLY FATHER NICHOLAS, ARCHBISHOP
OF MYRA AND LYCIA, THE WONDERWORKER.

At "O Lord, I have cried..." with 8 stichera in tone II "When from the Tree":

Bodily you dwelt in **Myra**, * but anointed with **spiritual myrrh** * you were revealed **truly to be myrrh**, * **Holy Nicholas, Hierarch of Christ**; * and with myrrh you make fragrant the faces of those who with **faith and love** * ever celebrate your most revered **memory**, * as you **free** them, O Father, from disasters, dangers and **afflictions** * by your **prayers to the Lord**.

Truly you have been **revealed**, like your **name**, * as a mighty Victory of the faithful **People in trials**, * **Holy Nicholas, true servant of Christ**; * for **invoked** everywhere you come swiftly to help those who with love take refuge under your **protection**; * for appearing night and **day by faith**, *you save them from trials and **calamities**.



You **appeared** to the Emperor Constantine with Avlavios **in a dream**, * and filling them with fear, you spoke to **them** like **this**, * 'Free from imprisonment at once those whom you unjustly **hold in chains**, * for they are **innocent** of lawless **murder**. * But if, O Majesty, you **disobey**, * I will make entreaty against you by **beseeking the Lord**.'

Holy Nicholas, sacred **herald of Christ**, * you are a great and fervent helper for those in **dangers**, * those on land and **those who sail**, * **those** far off and **those** nearby, * a most compassionate and mighty **intercessor**. * Therefore assembled **together we cry**, * 'Intercede with the Lord that we may be rescued from every **calamity**'.

Then these stichera in the same tone "With what garlands of praise"(marked for samohlas):

With what garlands of praise may I bind the brow of the **hierarch**? * In body he was in **Myra**, * in **spirit** he comes to all who sincerely **love him**; * the comfort of the afflicted, refuge of all in **dangers**, * tower of true religion, champion of the **faithful**; * the **one** through whom the arrogance of the ill-intentioned was cast **down** * by Christ who has great **mercy**. (*twice*)

With what harmonious songs may we praise the **hierarch**? * Opponent of impiety, champion of **orthodoxy**; * defender of the **Church**; * the great warrior and **teacher**; * the one who put to shame all the **heretics**; * the destroyer of Arius and fervent **fighter**; * the one through whom the arrogance of the ill-intentioned was cast **down** * by Christ who has great **mercy**.

With what prophetic songs may we praise the **hierarch**? * who saw beforehand things far **off**, * and proclaimed them clearly **in advance**, * describing them as though **present**; * rescuing all those unjustly **treated**; * appearing in a **dream** to the **King**, * inspired by **God**, * and delivering from unjust death those who were held in **chains**, * enriching them with God's great **mercy**.

Glory.... tone VI (marked for kievan samohlas):

Ornament of Hierarchs and glory of the **Fathers**, * the fount of wonders and greatest helper of **believers**, * let us assemble O **lovers of feasts**, * and with songs of praise let sing and **cry aloud**: * Hail O guard, august leader and immovable pillar of the people of **Myra**. * Hail brightly shining **beacon**, * who irradiate with your wonders all the **ends** of the **earth**. * Hail divine joy of the **afflicted**, * and most fervent **defender** of the **wronged**. * And now, all-blessed **Nicholas**, * do not cease to intercede with **Christ God** * on behalf of those who ever honour with **faith and love** * your joyous and all-festive **memory**.

Both now... Pre-festal in the same tone:

Ocave, make **ready**; * for the **Ewe-lamb** has **come**, * bearing **Christ** in her **womb**. * O manger, **receive the One** * who by a word frees us who are **born of earth** * from irrational **action**. * Shepherds abiding **in the fields**, * bear witness to the fearful **wonder**; * and Magi from Persia, offer gold, frankincense and **myrrh** to the **King**; * because the Lord has appeared from a **Virgin Mother**. * Bowing low like a slave his Mother **worshipped Him**, * and cried out to the **One** in her **arms**, * 'How were you **sown in me**, * and how did you grow **within me**, * my Redeemer and my God?'

Entrance. Tranquil Light, the Prokimenon of the day and three Readings:

Proverbs 10:7; 3:13-16 & selection

Proverbs 10:31-32 & 11:1-12

Wisdom of Solomon 4:7-15

At the Litia we sing these stichera in tone II (bulgarian):

As a rule of **faith** * and image of **meekness** * Christ God revealed you to your flock, O Hierarch **Nicholas**; * for in Myra you give off the **fragrance of sweet myrrh** * and shine radiantly by your **achievements**, * defender of orphans and **widows**; * do not cease to intercede that our **souls may be saved**.

O **father Nicholas**,* the shrine of your relics enriches **Myra** with **myrrh**. * And, appearing to the **emperor in a dream**, * you freed from death, fetters and prison those **unjustly held condemned**. * So appear to us now and **always, as before**, * **praying for our souls**.

O **father Nicholas**, * even if the land of Myra has fallen **silent**, * the whole world, which has been **enlightened by you** * with the sweet fragrance **of your myrrh** * and the multitudes of your **miracles**, * cries out in **hymns of blessed praise**; * and saved by you from **condemnation**, * we cry out with those in **Myra, singing**: * Pray that our **souls be saved**.

Glory... Tone 6:

Well done, good and **faithful servant**; * well done, O worker in the **vineyard of Christ**, * for you bore the **heat of the day**, * you increased the **talent given you** * and did **not** envy those who came **after you**. * And so heaven's **gate** has **opened for you**; * **enter** into the **joy of your Lord**, * and intercede for us, O **Holy Nicholas**.

Both now... Pre-festal in the same tone:

Triumph, O **Zion**! * Rejoice, O Jerusalem, **city of Christ our God**! * Receive the Creator contained within a cave and a **manger**! * **Open the gates to me**; * I will enter to see a Child wrapped in **swaddling clothes**, * Who upholds the creation **in the palm of His hand**, * Whose **praises** the Angels sing with **unceasing voice**: * the Lord and Giver of Life, Who **saves** the **human race**.

At the Aposticha, in tone V:

Hail, O sacred **head**; * the pure dwelling of the **virtues**, * the godly rule of the most godly **priesthood**, * most manifest great **Shepherd**, * the torch of Victory whose **name you bear**; * who **bend** with compassion towards those who **ask**, * **incline** to the prayers of the **weak**; * most ready **deliverer**, * the saving guardian of all those who with faith celebrate your all-revered **memory**. * Implore Christ, O All-**blessed**, * to send **down** His great **mercy**.

verse: Precious in the sight of the **Lord** *
is the **death** of His **holy one**.

Hail, most sacred **mind**; * the pure lodging of the **Trinity**; * the pillar of the Church; the support of **believers**; * the help of the **storm-tossed**; * star, who by the beams of your acceptable **supplications** * ever scatter the darkness of trials and **tribulations**, * O Hierarch **Nicholas**; * calmest of **harbours**, * in which those who are beset by the billows of life find **safety**. * Implore **Christ** to grant our souls His great **mercy**.

verse: Your priests, Lord, will clothe themselves with **justice**, *
and your **holy ones** **will rejoice**.

Hail, O **Nicholas**, * who **filled** with **godlike zeal** * by fearsome intervention and visitations through dreams rescued from evil arrest those who were about to die **unjustly**. * Fount, who became a rich fount of fragrant myrrh for those in **Myra**, * and watered their souls, driving away the foul stench of the **passions**. * Sword, which cut down the weeds of **error**. * Wincing fan that sifted the doctrines of Arius like **chaff**. * Implore **Christ** to send down to our souls His great **mercy**.

Glory... tone VI.

Man of God and faithful **servant**, * minister of the Lord, man of desires, vessel of **election**, * pillar and support of the **Church**, * heir to the **Kingdom**, * do not **cease** to cry out on our **behalf to the Lord**.

Both now... Pre-festal in the same tone:

Virgin without **bridegroom**, * where have you **come from**? * Who begot you? And who is your **mother**? * How do you carry the Creator in your **arms**? How was your womb not **corrupted**? * We see great marvels have come to pass on earth, O All-holy **one**, * and we make ready in advance that which fits your **need**: * a Cave on the **earth**; * and we ask heaven to **provide** the **Star**; * and Magi are advancing from the eastern lands towards the **west**, * to look on the salvation of **mortals** being suckled **as a babe**.

The dismissal troparion in tone IV is sung twice. If desired, first in ch. slavonic:

Правило вѣры и образъ кротости, * воздержанія учителя * яви ты стаду твоему, * яже вещей Истина: * сего ради стяжалъ еси смиреніемъ высокая, * нищетою богатая, * Отче священноначалниче Николает * моли Христа Бога * спастися душамъ нашимъ.

The truth of your deeds made you for your flock a **rule of faith** * and an image of **meekness**,* a teacher of **continence**: * and so you gained the heights through **humility**,* riches through **poverty**,* father and bishop **Nicholas**.* Intercede with **Christ our God** * for the salvation of **our souls**.

Glory... both now... Resurrectional dismissal Theotokion in the same tone:

The eternal mystery unknown even to the **Angels** * has been revealed to those who live on earth through you, O **Mother of God**: * for God has become incarnated in unconfused **unity** * and accepted freely the Cross through which he raised the **first man** * and saved our **souls from death**.

AT MATINS, after the first reading from the Psalter, the Sessional Hymns in tone I:

Dwelling bodily in Myra, O hierarch, you were shown to be noetically anointed with the myrrh of the Spirit, O father Nicholas. Wherefore, you have perfumed the world with the myrrh of your wonders, pouring forth ever-flowing myrrh through your memory and discourses, which are redolent of myrrh. *Glory...*

You brightly shine on earth with the rays of your wonders, * inciting every tongue to sing praises and glory * of God who has glorified you on earth, O wise Nicholas. * Pray Him earnestly, as one select of the fathers, * that we who keep your feast with faith and love be delivered * from every necessity.

Both now... Theotokion in the same tone:

O Mary, as the Lord's hallowed vessel, we pray you to raise us up, for we have fallen into the chasm of awful despondency, and transgressions and suffering. For you have indeed become the sinners' salvation, and their help in need and their prevailing protection; and you save your servants.

After the second reading from the Psalter, Sessional Hymns in tone IV:

Blessed father Nicholas, you are a foremost defender of the faithful, guard and shield, Venerable saint, and it is clear that you redeem them from every woe, O finest honour and glory of hierarchs. *Glory...*

Receiving from God a well-spring of miracles, O wise father, you pour forth honeyed waters upon all the faithful, O blessed one; for as a pastor and preacher of the Faith, you carried out the words of the true Shepherd. Wherefore, as you have boldness before Him, you saved men from death, O blessed hierarch Nicholas. Entreat Christ God, that He grant remission of sins unto those who honour your holy memory with love.

Both now... Theotokion in the same tone:

As the ready advocate for those who trust you, overlook me not, I pray, but from the perils set me free, O Theotokos, the help of all, and for the needy, defence unassailable.

At the Polyeleios, we sing the magnification of the Hierarch:

We magnify you, * O Holy Hierarch and Father **N**icholas, * and we honour your holy **m**emory, * for you pray to **C**hrist our **G**od for us!

verse: Hear this, all ye nations; give ear, all ye that inhabit the world.

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

verse: Glory... both now...

After the Polyeleos, the Sessional Hymns in tone IV:

O faithful, let us all piously praise the God-bearing Nicholas, the all-wise hierarch, as a fervent ally and defender amid misfortunes and sorrows, sent by God; for he prays to the Lord in behalf of those who with faith celebrate and hymn his divine memory. *Glory...*

O Nicholas, manifestly you protected the Church of Christ with the utmost zeal, refuting godless beliefs and doctrines of heresies, censuring them with candour. And for all you were clearly Orthodoxy's rule of faith and great intercessor for all who would follow your divine teachings and conferences.

Both now.... Theotokion in the same tone:

Be swift to accept our fervent prayers, O Lady and Queen, and take them, all-blameless Maiden, and present them for us before your own Son and God. Obliterate the scandals of the slanderous babblers, frustrate the machinations and humble the boldness of the godless, O Pure one, who against your servants have taken arms.

Then the first Antiphon of the Hymns of Ascent in tone IV: From my youth.

Prokimenon in tone IV:

Precious in the **sight** of the **Lord** *
is the **death** of His **venerable ones**.

Verse: What shall we render to the Lord for all that He has rendered to us?

Let everything that has breath... in the same tone. The Reading from the Holy Gospel according to St. John §36 [10:9-16]. After the Gospel Psalm 50 is read, then in tone VI:

Glory...

Through the prayers of the holy **hierarch**, * O Merciful One, **cleanse us** * from the **multitude** of our **transgressions**.

Both now...

Through the prayers of the **Theotokos**, * O Merciful One, **cleanse us** * from the **multitude** of our **transgressions**.

verse:

Have mercy upon me, O God according to Your loving-**kindness** *
according to the multitude of Your tender-mercy blot out my **transgression**.

O heir of God, fellow communicant of **Christ**, * minister of the Lord, holy **Nicholas**: * as was your name, so **also was your life**. * For the radiance of your countenance bore witness to your **intellect**; * your innocence of spirit and serenity proclaimed your **meekness**. * Your life was glorious, and your repose is **with the saints**. * **Pray in behalf of our souls**

We chant the irmos and Canon of the Theotokos in tone I: Let us all chant a hymn of victory, and two canons of the Hierarch with the acrostic To you, O Nicholas, I will chant a divine song. Katavasia of the Nativity: Christ is Born.

After the third ode, the little ekteny and these sessional hymns in tone 8:

Having ascended to the summit of the virtues and been illumined by the divine splendours of miracles therefrom, O father, thou wast truly shown to be an all-radiant pastor for the world, and an invincible intercessor for us amid perils. Wherefore, having all-gloriously vanquished the enemy, thou didst drive falsehood away and didst save men from sin. O Nicholas, entreat Christ God, that He grant remission of sins unto those who with love honour thy holy memory. *Glory ...*

The Abyss of mercy hath shown thee to be a river pouring forth healings in abundance and an inexhaustible well-spring of miracles, O Nicholas; for those who are bitterly afflicted with grievous ailments and cruelly tormented by the vexations of life truly find the curative healing of all suffering in thy fervent defence. Wherefore, we cry aloud to thee: Entreat Christ God, that He grant remission of transgressions unto those who with love celebrate thy holy memory.

Both now..., Theotokion:

All of us, the generations of men, bless thee as the Virgin who, alone among women, gavest birth without seed to God in the flesh; for the fire of the Godhead made His abode within thee, and thou didst nurture the Creator and Lord with milk as a babe. Wherefore, we, the race of angels and men, cry out to thee together: En-treat Christ God, that He grant remission of offenses unto those who with faith worship thine all-holy birthgiving.

After the sixth ode, the little ekteny, and the kondakion in tone III:

You became the minister of sacred mysteries in Myra, O **holy one**. * Fulfilling Christ's holy Gospel, you laid down your very soul for your **people**, * and you **saved those** who were innocent from **dying**. * For **this** reason you were **sanctified** * as **a great mystic of the divine grace of God**.

Ikos:

Let us now with songs extol the Hierarch, O people, that shepherd and teacher in Myra, so that by his intercession we may be illumined. Behold, he appeared completely pure, incorrupt in spirit, offering to Christ a blameless sacrifice, sincere, acceptable to God, as a priest purified in soul and body. Therefore he is truly the Church's protector and her champion, **as a great mystic of the divine grace of God**.

conclusion:

As a great mystic of the divine grace of God.

Before Irmos 9 we chant the Magnificat. After the canon and the little ekteny, the Exapostelaron to the melody "O women, hearken":

Come all believers, let us praise the great archpastor, hierarch, and prelate of those in Myra, Saint Nicholas, and extol him; for he delivered many men from wrongful death, appearing in a dream unto the Emperor and to Avlávios, thereby rescinding the unjust sentence.

Glory... same melody

O Nicholas the Hierarch, both in your life and after death, the Lord greatly glorified you with miracles, holy father. * For who has ever simply prayed, invoking your all-holy name with all his faith and not been heard immediately or found you to be his ardent protector?

Both now... Theotokion, same melody:

O Virgin who gave birth to Christ, the great Physician of one and all, who is hypostatic Wisdom and super-essential Logos, I supplicate you fervently to heal my soul's distressing sores and its long-standing maladies, and stop my heart's meditation on unseemly recollections.

At the Praises, four Stichera in tone I:

As you are hovering over the flowers of the Church, * being yourself a fledgling of the nest of the Angels, * O Nicholas thrice blessed, you ever cry unto God on behalf of all * who in temptations and perils invoke your aid; * and you rescue them by fervent prayers.

By means of practical virtue you made the elegance of sacerdotal vesture shine with greater resplendence, * O God-bearing Father. * Hence as a priest you accomplish terrific deeds, * and from lamentable woes you deliver us, * as you work your famous miracles.

Being surrounded by beauties of things invisible, * you gained a comprehension of that awe-inspiring glory, O Nicholas, holy one among the saints. * And you therefore announce to us, O sacred father, * the heavenly words that speak * of the vision of eternity.

As you appeared in a dream to the pious Emperor * and thus from death then rescued those unjustly imprisoned, * intercede unceasingly so that now we who worthily sing your praise * be likewise rescued from temptations and perils and every pain *, O Father Nicholas.

Glory... in tone V:

Let us sound the trumpet with the clarion of song, * and festively let us leap for joy, * and exultantly let us join chorus for the annual celebration of the God-bearing Father. * Let the kings and princes run to gather together, * and with hymns extol him who by his fearsome appearance in a dream * convinced the Emperor to release the three imprisoned officers, for they were innocent. * O Shepherds and Teachers, * let us come together and praise the Shepherd and zealous imitator of the Good Shepherd. * Those of us who are sick let us praise the

physician; * our rescuer, we in perils; * and sinners, our defender; * you paupers, him who makes you rich; * you in tribulation, your consolation; * your fellow traveler, you who travel; * your pilot, you who sail the seas. * And everyone extol him who anticipates everywhere, as the grandest Hierarch. * And in lauding him, let us say to him, * "All-holy father Nicholas, * quickly come and deliver us from the present necessity, * and save your flock, by your supplications."

Both now... Theotokion in the same tone:

We pronounce you blessed, O Virgin Theotokos, * and we glorify you, duty-bound as believers; * the city unshakable, the wall indestructible, * the firm and steadfast protection, * and the place of refuge for our souls.

Great Doxology, litanies, dismissal.

DIVINE LITURGY

We sing the Psalms of Typica and the Beatitudes on 8, 4 from Ode III of Canon I of the saint, and 4 from Ode VI of Canon II. After the entrance we sing the troparion in tone 4:

Правило вѣры и образъ кротости, * воздержанія учителя * яви ты стаду твоему, * яже вещей Истина: * сего ради стяжалъ еси смиреніемъ высокая, * нищетою богата, * Отче священноначалниче Николает * моли Христа Бога * спастися душамъ нашимъ.

The truth of your deeds made you for your flock a **rule of faith** * and an image of **meekness**,* a teacher of **contenance**: * and so you gained the heights through **humility**,* riches through **poverty**,* father and bishop **Nicholas**.* Intercede with **Christ our God** * for the salvation of **our souls**.

Glory... kondakion in tone 3:

You became the minister of sacred mysteries in Myra, O **holy one**. * Fulfilling Christ's holy Gospel, you laid down your very soul for your **people**, * and you **saved those** who were innocent from **dying**. * For **this** reason you were **sanctified** * as a great mystic of the **divine grace of God**.

Both now... Theotokion in the same tone:

Today the Virgin stands before us in the **church*** and **together** with the choirs of saints invisibly prays to **God** for us.* **Angels** are worshipping with **hierarchs**,* **Apostles** exult with **prophets**,* for the **Mother** of God prays in our **behalf** - to the **eternal God**.

Prokimenon in tone 7, Psalm of David 63:

The **just** man shall be **glad** in the **Lord**, *
and shall hope in Him.

verse: Hear, O God, my voice, when I make my petition to You.

EPISTLE

Hebrews 13:17-21

GOSPEL

Luke 6:17-23

Communion Refrain:

The just man shall be in everlasting remembrance;*
of evil hearsay he shall have no fear.* Alleluia, alleluia,* alleluia. (*Psalm 111:6*)

SONG TO SAINT NICHOLAS

Народна пісня до Святого Николая по старо-Українське і англійське

Ой, хто, хто Николая любить, * Ой, хто, хто Николаю служить,
Тому святий Миколай, * На всякий час помагай, * Николой!

O who loves Nicholas the saintly, * O who serves Nicholas the saintly,
Him will Nicholas receive * and give help in time of need. * Nicholas!

Ой, хто, хто к нему прибігає, * На поміч его призиває,
Той все з горя вийде ціло, * Охоронить душу й тіло, * Николой!

He who dwells in God's holy mansions; * Is our help on the land and oceans.
He will guard us from all ills, * keep us pure and free from sins, * Nicholas!

Ой, хто, хто спішить в Твої двори, * Сего Ти на землі і в морі
Все хорониш від напасти, * Не даєш му в гріхи впасти, * Николой!

Nicholas, pray for us who love you; * O father, humbly we beseech you.
We will always praise your name, * your great deeds will we proclaim * Forever!

Николой, молися за нами, * Благаєм Тебе зі сльозами.
Ми Тя будем вихваляти, * Ім'я Твоє величати, * На віки.