

THE 28th DAY OF THE MONTH OF MAY
COMMEMORATION OF OUR FATHER AMONG THE SAINTS, NICETAS, BISHOP OF
CHALCEDON
AT VESPERS

On "God is the Lord ...", these stichera, in Tone IV:

Spec. Mel.: "As one valiant among the martyrs ...":

Emulating the hospitality of Abraham, * Isaac's love for God * and the guilelessness of Jacob, * thou didst emulate also the suffering of Job of Uz, * the meekness of David * and the innocence of Moses, * and having been anointed with holy chrism * as Aaron was of old, O God-bearing hierarch, * thou wast manifest as a sacred wonder-worker.

Thy great innocence * dispelled the malice of the demons * with the grace of the divine Spirit, * gladdening with thy suffering * God, Whom thou didst desire, * and thy spirit was illumined by the indwelling of prayer. * Wherefore, thou hast received the grace of miracles, * to heal the infirmities, O Nicetas, * of those who piously have recourse unto thee.

Bound by kinship, * ye kept the laws of the Holy Spirit, * O ye priests, * and, following the steps * of the divinely wise Shepherd * Who emitted rays of all-glorious healings, * ye were adorned with similar aspects of healing, * O all-glorious Nicetas and divinely wise Ignatius.

But if Alleluia is to be chanted at Matins instead of God is the Lord ...", we sing first
the following stichera of the Theotokos, in the same tone & melody:

Deliver my lowly soul * from condemnation and grievous transgressions, * O all-holy Bride of God, * and free me from death by thy supplications; * grant that on the day of trial * I may receive that justification * which the assemblies of the saints have received, * and before the end show me forth as purified * by repentance and the outpouring of tears.

With the showers of the all-holy Spirit * bedew thou my mind, O all-pure one * who gavest birth inconceivably to Christ, * the Dewdrop Who by His compassions * hath washed away the countless iniquities of men. * Dry up the well-spring of my passions, * and by thy supplications * do thou ever vouchsafe unto me * a torrent of living sustenance.

O Virgin who gavest birth to God my Savior, * by thy supplications grant unto me * the excellent and saving remedy of repentance, * torrents of tears, * and thought of the dread and awesome hour of judgment * and the impartial trial, * that I may escape fearsome torment * and may receive grace divine.

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

Then thousands of time have I promised * to repent for mine offenses, * yet I do not leave the cherished habit of mine evils; * wherefore, I cry unto thee * and fall down, praying: * O Mistress, rescue me * from the tyranny thereof, * guiding me to that which is higher, * and to those things which are nigh unto salvation.

Stavrotheotokion: **W**hen she beheld Thee * nailed to the Cross, O Lord, * the ewelamb, Thy Mother, marveled and cried: * "What is this that I see, * O my beloved Son? * How hath the unbelieving and iniquitous assembly rewarded Thee, * Who delighted them with Thy manifold miracles? * Yet glory, O Master, * to Thine ineffable condescension!"

Troparion, in Tone IV:

The truth of things revealed thee to thy flock as a rule of faith, a model of meekness and teacher of abstinence. Wherefore, thou didst attain the heights through humility and riches through poverty. O father Nicetas, entreat Christ God, that our souls be saved.

AT MATINS

Canon of the holy hierarch, in Tone IV:

ODE I

Irmos: Having traversed the depths of the Red Sea with dryshod feet, Israel of old vanquished the might of Amalek in the wilderness by Moses' arms stretched out in the form of the Cross.

Illumined by divine effulgence, O venerable one, thou becamest radiant. Enlighten those who with faith celebrate thy splendid repose, driving away the gloom of the passions.

Thou wast shown to be full of light through thy radiant deeds, illumining those who are in the night of evils, and guiding them to the light of heaven by the Spirit, O sacred father Nicetas.

Thou shinest forth gifts of miracles upon those who ever approach thy sacred shrine, O all-blessed one, receiving them from God as a reward for thy labors and pangs.

Theotokion: Thou didst conceive the Son of God without seed, through the divine Spirit, at the will of the Father, and thou gavest birth in the flesh to Him Who was begotten of the Father without mother, and was born of thee without father for our sake.

ODE III

Irmos: Thy Church rejoiceth in Thee, O Christ, crying aloud: Thou art my strength, O Lord, my refuge and my consolation!

Thou wast uplifted, O venerable one, having humbled thyself for Christ's sake, and thou didst bring low the pride of the noetic serpent by the Spirit.

Having been vouchsafed great gifts by God, O God-pleasing hierarch and father, thou didst become a worthily-great priest.

Perfecting thy life in innocence like a babe, O venerable one, thou didst destroy all the malice of the enemy by grace.

Theotokion: With joy let us all glorify the Theotokos, who, alone among women, is blessed, in that she is the most magnificent habitation of God.

Sedalion, in Tone IV: Spec. Mel.: "Go Thou quickly before ...":

Having taken up thy cross from childhood, thou didst piously follow after Christ, causing the wisdom of the flesh to wither away through abstinence; wherefore, on thy hierarchal cathedra, O divinely blessed Nicetas, thou didst exalt the Master Who hath adorned thy shrine with divers signs.

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

O pure, most immaculate one who knewest not man, who alone gavest birth within time to the timeless Son and Word of God, with the holy and honored patriarchs, the martyrs, prophets and the venerable, entreat Him, that He grant us purification and great mercy.

Stavrotheotokion: **W**hen Thine all-pure Mother beheld Thee uplifted upon the Cross, O Word of God, she exclaimed, lamenting maternally: "What is this new and awesome wonder, O my Son? How is it that Thou, the Life of all, dost taste of death, desiring to bring life to the dead, in that Thou art full of loving-kindness?"

ODE IV

Irmos: **B**eholdng Thee lifted up upon the Cross, O Sun of righteousness, the Church stood rooted in place, crying out as is meet: **Glory to Thy power, O Lord!**

By all-night vigils and standing for whole days, O divinely wise father, thou didst cause all the movements of the flesh to subside, and, rejoicing, thou didst cry aloud: **Glory to Thy power, O Lord!**

With the powers of thy soul thou didst make subject the perversity of thy flesh, O divinely wise one; and thou didst receive the grace to drive away evil spirits and to wash away infirmities, O most blessed one.

Strengthened by divine power, O holy hierarch, thou didst vanquish all the hordes of the demons in that thou art the namesake of victory, and thou hast inherited a wreath of miracles from the Bestower of crowns.

Theotokion: **T**hou wast adorned with spiritual beauties, having conceived the Word Who is equally unoriginate with the Father and given birth to Him in the flesh, O most immaculate Virgin. Him do thou entreat in behalf of the world.

ODE V

Irmos: **T**hou hast come, O my Lord, as a light into the world: a holy light turning from the darkness of ignorance those who hymn Thee with faith.

Manifestly adorned with meekness of soul, O holy hierarch, thou hast made thine abode in the land of the meek, in that thou art blessed.

Watered by the streams of the gifts of the Spirit, O divinely wise and sacred Nicetas, thou pourest forth healings upon those who desire them.

Making thy life resplendent with the light of the virtues, as with priceless ornaments, O most blessed one, thou wast adorned with the grace of miracles.

Theotokion: **O** Bride of God, we wield thee as an invincible weapon against the enemy, for we have acquired thee as the confirmation and hope of our salvation.

ODE VI

Irmos: **I** will sacrifice to Thee with a voice of praise, O Lord, the Church crieth unto Thee, cleansed of the blood of demons by the blood which, for mercy's sake, flowed from Thy side.

With Ignatius, O Nicetas, thou didst shine forth as a lamp of three lights, a sacred brotherhood, shining forth radiantly and imparting healings to the faithful.

Akin one to another in the flesh, O wise ones, ye have now been vouchsafed true kinship in the Spirit, having in a manner right pleasing unto God shared a single character.

Eluding the destructive mire of heresies by rendering honorable veneration to the icons of Christ, O God-pleasing and holy hierarch Nicetas, thou didst save that which had been created in His image.

Theotokion: O most immaculate one, thou portal through which the Most High alone passed, open unto me the gates of repentance and the doors of salvation, preserving me from all harm.

Kontakion, in Tone VIII: Spec. Mel.: "To thee, the champion leader ...":

Thou didst shine forth in the splendor of thy deeds, and becamest an heir to the throne of the apostles, O venerable Nicetas; and, wholly filled with divine doctrines, O father, thou didst shine forth like the sun upon the flock. Wherefore, we cry to thee: Rejoice, O adornment of Chalcedon!

ODE VII

Irmos: The children of Abraham in the Persian furnace, afire with love of piety more than with the flame, cried out: Blessed art Thou in the temple of Thy glory, O Lord!

Thou dost truly dwell with the holy hierarchs, O wise father, full of noetic radiance. Illumine us who cry: Blessed art Thou in the temple of Thy glory, O Lord!

As a chief shepherd, as a blameless advocate of God, thou didst offer pure sacrifices unto Him, chanting in splendor: Blessed art Thou in the temple of Thy glory, O Lord!

Thou wast shown to be a shepherd, summoning the reason-endowed flock to the pasture of true doctrines with thy noetic pipes, O Nicetas, crying out: Blessed art Thou in the temple of Thy glory, O Lord!

Having adorned thy life with confession, O father, thou didst receive from the Spirit the true grace of healings, crying out: Blessed art Thou in the temple of Thy glory, O Lord my God!

Theotokion: That He might deify mankind, O Mistress, the Deliverer appeared as a man, receiving flesh from thy womb according to His desire. Blessed art thou among women, O all-immaculate Mistress!

ODE VIII

Irmos: Stretching forth his hands, Daniel shut the lions' mouths in the pit; and the young lovers of piety, girded about with virtue, quenched the power of the fire, crying out: Bless the Lord, all ye works of the Lord!

Manifestly receiving as the reward for thy great labors ineffable light, immortal life and a bridal-chamber which cannot be taken away, O venerable one, thou criest out, rejoicing, to Christ, the Bestower of crowns: Bless the Lord, all ye works of the Lord!

Seeking mercy through almsgiving, thou didst provide for the poor, didst feed the indigent, and didst clothe the naked, winning for thyself vesture of glory, O Nicetas, and thou wast a model for monastics, who cry: Bless the Lord, all ye works of the Lord!

Having become an all-beauteous temple of the divine Spirit through purity of mind, thou drivest away the spirits of wickedness and washest away the infirmities of those who approach thee and cry: Bless the Lord, all ye works of the Lord!

Theotokion: Christ, the Lord of all, making His abode within thy womb as was His good pleasure, showed thee forth as holier than the angels, O Virgin Mother; and He hath given sanctification and enlightenment unto us who cry: Bless the Lord, all ye works of the Lord!

ODE IX

Irmos: Christ, the Chief Cornerstone uncut by human hands, Who united the two disparate natures, was cut from thee, the unquarried mountain, O Virgin. Wherefore, in gladness we magnify thee, O Theotokos.

Following the divine import of thy name in sacred manner, thou wast vouchsafed to show it forth in deed, O divinely blessed father Nicetas; and thou wast enriched with the gracious radiance of the Spirit, O divinely inspired one.

Ye were shown to be enriched by the grace of the Trinity, O God-bearers, equally receiving therefrom the divine activity of healing, having lived pure and God-pleasing lives, O right wondrous ones.

Today thy memory shineth forth with the radiance of the virtues more brightly than the sun, O father, illumining the whole world with miracles and enlightening the faithful, O most honored initiate of the sacred mysteries.

Like bright day-stars were thou and the sacred Ignatius shown to be, O father Nicetas. Wherefore, O pious and blessed ones, ever illumine those who praise you.

Theotokion: Thou wast shown to be an abode of the light of the Word Who shone forth from the Father before the morning-star, illumining the faithful and crowning the venerable, O only divinely joyous Virgin Maiden.