

THE 3rd DAY OF THE MONTH OF APRIL
THE COMMEMORATION OF OUR VENERABLE FATHER NICETAS
AT VESPERS:

At "Lord, I have cried ...," these stichera, in Tone II:

Spec. Mel.: "When from the Tree ...":

Guiding souls by thy discourse, thou didst show thyself to be a godly steward and a faithful exponent of the divine mysteries, O God-bearer, sowing the seeds of salvation and reaping fruit in great abundance. And standing now before thy Master, O blessed one, rejoicing thou dost present it to Him. Be thou mindful of this thy flock, which ever honoreth thee, O thou who art inspired of God.

Doing battle zealously for Orthodoxy, thou wast shown to be meek and simple; for, arrayed in faith as with a breastplate, and with abstinence as thy spear, O divinely wise Nicetas, thou didst denounce every blasphemous heresy, honoring and worshipping before the divine image of the Savior, and manifestly following the rules of the Fathers, O God-bearer.

When the tyrant most dark with bestial savagery imprisoned thee in bitter exiles and most dark places, thou didst endure it, O father, bearing in mind the habitation of paradise, the splendor whereof thou hast now truly been vouchsafed to behold, O blessed one, receiving recompense for thy pangs.

Glory ..., Now and ever ..., Theotokion, in the same tone and melody:

In thy womb, O all-holy Bride of God, thou alone didst bear without confining Him the uncontainable God Who, in His goodness, became man. Wherefore, I beseech thee: rescue me from the passions which restrict me, that, having trod the straight and narrow path, I may attain unto that which leadeth to life, O Virgin.

Stavrotheotokion: **W**hen the unblemished ewe-lamb beheld her Lamb led forth as a man to the slaughter of His own will, she said, weeping: "Thou now makest haste to leave me who gave Thee birth childless, O Christ! What is this which Thou hast done, O Deliverer of all? Yet I nevertheless hymn and glorify Thine extreme goodness which passeth understanding and recounting, O Lover of mankind!"

AT MATINS:

The canon to St. Nicetas, the acrostic whereof, excepting the Theotokia, is: "I honor thy most radiant life, O father," the composition of St. Theophanes the Branded,

In Tone II:

ODE I

Irmos: **Once the power of the Almighty overwhelmed Pharaoh's whole army in the deep, and the incarnate Word hath destroyed pernicious sin. Most glorious is the Lord, for gloriously hath He been glorified!**

Illumined with the light of the effulgence of God, O father, thou didst consecrate thy life to God, having chosen the radiant splendor of virginity from thy childhood, wherewith thou didst make thyself like unto the incorporeal ones in purity.

Anointed by thy godly and honored guide and the Spirit of God, in the schema of the monastics thou didst converse in a pure manner, and didst remain illumined by a radiance of great brightness, O God-bearer, having acquired a most pure life.

Strengthened by the power of the Cross, thou didst quench the passions of the flesh and illumine thy mind, O most wise Nicetas, bringing forth as fruit an inexhaustible wealth of the vision of God through care for the teachings of the Spirit.

Enlightened by chastity and purity, O blessed one, thou wast raised up to the sacred summit; for thou wast adorned with the most splendid vesture of the priesthood of the divine mysteries, O venerable one, who art known as a mediator.

Theotokion: **T**hou hast been shown to be more exalted than all creation, visible and invisible, O pure one; for thou gavest birth unto the Creator, in that it was His good pleasure to become incarnate in thy womb. Entreat Him with boldness, that He save them that hymn thee.

ODE III

Irmos: **The desert, the barren church of the gentiles, bloomed like a lily at Thine advent, O Lord, and therein hath my heart been established.**

Having acquired a heavenly habitation, O venerable Nicetas, thou hast become a radiant and luminous beacon of piety, resplendent with many gifts.

Having mortified the thoughts of thy flesh, O venerable one, through virtue thou didst give life unto what is divine in thy soul, in divinely wise manner, and hast been accounted worthy of incorruptible life.

Rejoicing, thou didst lead thy life adorned with beauties as with varied colors, enriched with comely gifts, O glorious one, wherein thy heart was established.

Adorned with the virtues, O divinely wise and venerable Nicetas, thou didst shine like the sun upon the ranks of monastics. Wherefore, rejoicing we bless thee.

Theotokion: O all-holy one, thou gavest birth in the flesh unto the Uncreated One Who enlighteneth the ends of the earth and Who is co-originate with the Father before all ages. Wherefore, with faith we honor thee as the Theotokos.

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

Thou didst make thy dwelling in the mountains of stillness, O wise one, and wast manifestly raised in the cities of abstinence; and having been exalted in both places, thou didst abandon earthly pleasures and didst attain unto the life of heaven, making thy habitation there in a mansion, wherein thou entrest God in our behalf.

Glory ..., Now and ever ..., Theotokion:

O all-immaculate Virgin, who gavest birth unto the transcendent God, with the incorporeal ones unceasingly beseech Him to grant remission of transgressions and amendment of life before the end unto them that with faith and love hymn thee as is meet, O thou who alone art most laudable.

Stavrotheotokion: O all-immaculate Virgin Mother of God, a sword passed through thine all-holy soul when thou didst behold thy Son and God crucified of His own will. Cease not to beseech Him, O blessed one, that He grant us forgiveness of our transgressions.

ODE IV

Irmos: Thou didst come forth from the Virgin, not as an intercessor, nor an angel, but the Lord Himself, incarnate; and Thou hast saved me, the whole man. Wherefore, I cry unto Thee: Glory to Thy power, O Lord!

Shown to be one who cutteth down the passions at the root, O God-bearer, with purity of soul thou didst uproot all the soul-corrupting deception of them that fight against God, O all-honored initiate of the mysteries of God.

Taking up thy crown of victory, O thou who art most rich, thou restest now in the mansions of heaven, having divested thyself of the passions and clothed thyself in dispassion, O blessed father.

Full of divine love and adorned with the beauty of fasting, O all-blessed father, thou didst offer thy life unto Christ as an unblemished sacrifice.

Venerating the divine icons of Christ, the Mother of God and all the saints, O most sacred one, thou didst clearly denounce the soul-corrupting heresies of rhetoric.

Theotokion: **M**ade comely in thy glory, O all-pure one, we all glorify thee as the boast, might and confirmation of the world, as a right calm haven and the cause of gladness.

ODE V

Irmos: **T**hou art the Mediator between God and man, O Christ God; for by Thee, O Master, are we led up from the night of ignorance to Thy Father, the Source of light.

As one who art meek, thou makest thy habitation in the land of the meek, O wise and ever-memorable Nicetas, being a champion of the truth, splendidly adorned with the crown of confession.

Thou hast now passed on to light divine, O venerable one, being a beloved son of the light, joyously making thine abode in joy and beauty with the angelic choirs.

Thou hast now become a partaker of the ineffable sweetness of paradise; for thou wast shown to be a most calm haven for the tempest-tossed and a nurturer of the hungry, O blessed one.

Theotokion: **M**indful of thy words, we now call thee blessed, O all-immaculate one; for through thee have we truly received ineffable blessedness and life which age hath not.

ODE VI

Irmos: **W**hirled about in the abyss of sin, I call upon the unfathomable abyss of Thy lovingkindness: Lead me up from corruption, O God!

Blessed hope didst thou receive, O most blessed father, being heir to the blessedness of thy Master and divine radiance.

Possessed of radiant twofold lamps of thy confession and fasting, thou madest thy dwelling in the heavens, O God-bearer Nicetas who art most rich.

Delighting now in unending and divine sweetness in the heavenly mansions, O father, entreat the Master and Lord of all in our behalf.

Theotokion: **I** now flee to thee, O all-pure one. Save thou and preserve me by thine entreaties; for whatsoever thou desirest, that canst thou do, in that thou art the Mother of the Almighty.

Kontakion, in Tone II: Spec. Mel.: "Seeking the highest..."-

Having acquired a heavenly mind and life, thou shinest forth as brightly as the sun in the splendor of thy deeds and enlightenest them that are in the darkness of life, O father Nicetas, leading all to God. Pray thou unceasingly in behalf of us all.

ODE VII

Irmos: **The God-opposing command of the iniquitous tyrant raised up a lofty flame; but Christ spread a spiritual dew upon the pious youths, He that is blessed and most glorious.**

Thy might cast the savagery of the tyrant headlong to the ground, slaying him with thine intense supplications; for the Lord knoweth to do the will of them that fear Him.

The thunder of thy dogmas and the brilliant lightning-flashes of thy life have illumined the earth, splendidly enlightening the faithful with thy words and deeds which proclaimed God, O divinely blessed initiate of the sacred mysteries.

Strengthened by the might of the Comforter, O divinely wise one, thou didst escape hordes of demons and the snares of the heretics, and didst ascend to the heights of heaven, where thou now hast made thine abode with the choirs of the incorporeal hosts.

Theotokion: **By** the will of Him Who created all things, thou didst become a consecrated temple, O Virgin; for thou didst contain Him Whom naught can contain and Who reneweth the world. Wherefore, we proclaim thee to be the Theotokos.

ODE VIII

Irmos: **Once, in Babylon, the activity of the fire was divided at the command of God, for it consumed the Chaldeans yet bedewed the faithful who sang: Bless the Lord, all ye works of the Lord!**

Having transcended all sensuality, O thrice-blessed one, thou hast now drawn nigh unto the noetic Light, being vouchsafed the vision of God and filled with enlightenment, crying out, O most honored one: Bless the Lord, all ye works of the Lord!

Manifestly arrayed in the mortality of thy sufferings, thou didst depart for the life-bearing choir, afire with zeal and radiant with the virtues, crying out: All ye works of the Lord, exalt the Lord supremely!

Accustomed to every virtue from childhood, O divinely wise one, at the completion of thy struggles thou wast shown to be adorned with a crown of grace and didst receive honor, chanting: All ye works of the Lord, exalt the Lord supremely!

From on high thou now lookest down upon us, O father, standing before thy Master, possessing great boldness, and asking salvation of soul for thy flock, O manifestly sacred and glorious namesake of victory.

Theotokion: O all-pure Theotokos, without seed didst thou conceive and ineffably didst thou give birth unto Him Who is inseparable from the Father and Who as God and man dwelt within thy womb. Wherefore, we acknowledge thee to be the salvation of the world.

ODE IX

Irmos: Our God and Lord, the Son of the unoriginate Father, hath appeared to us incarnate of the Virgin, to enlighten the benighted and to gather the dispersed. Wherefore, we magnify the all-hymned Theotokos.

As one who art pure thou wast accounted worthy of divine splendor, shining with all manner of the virtues, manifestly adorned with the crown of confession; wherefore, we bless thy most festive feast.

Guided by the commandments of the Savior, O blessed one, thou didst complete thy life with understanding; and having now transcended shadows, thou hast most joyously received everlasting life as is meet, O most sacred one revealed of God.

Speedily didst thou pass through transient tumults, O Nicetas, and rejoicing thou didst make haste to the haven of the kingdom of Christ, whereto do thou also guide us that bless thee and honor thy memory, O father.

Theotokion: The tabernacle of the witness prefigured thee, wherein were the tablets of the law, the jar holding the manna, and the golden ark; for as it contained those things, so didst thou contain the unoriginate Word incarnate in thy womb, O Theotokos.